

the mind. It is only possible where a purely subjective or personal interest exists, and this interest has itself various degrees, ranging from the lower demands of our sensual instincts through the promptings of material interests, such as wealth and position, to the higher level of curiosity and love of knowledge and truth for their own sakes. Or, we may find the higher spiritual interests working in the application of knowledge for the benefit of others in the relief of pain and suffering, and in conquering, through the diffusion of knowledge, the carnal and selfish tendencies of our lower nature, which are always ready to drag us down if higher powers are not on the watch.

But the highest form of mental activity is reached only if we start instinctively from the moral—including the æsthetical—demands of the mind, and if we can rise to that eminence from which these alone appear to have the fullest reality, giving through their growth and increasing sway all that is of real and abiding value to the other higher or lower pursuits of humanity.

In this region of thought, the True, the Beautiful, and the Good are immediately revealed by Sight, bearing testimony that these verities are real essences, and not, as it were, mere fragrant effluvia of the material or even the intellectual worlds, compared with which they have no truly real existence.

This triadic movement of thought from the lower through an intermediate to the highest stage has received expression in various forms both in ancient and in modern thought. The form which has become best known in recent times is that elaborated in the idealistic systems of German philosophy, which cul-