

twilight which is its principal characteristic. Within this region there are a few luminous points or portions, just as the background of the heavens contains its "milky way" and its suggestive nebulæ.

To these suggestive indications within the mental horizon, we are inclined to attribute Reality of a special order. To establish this more firmly has been the principal work and supreme effort of all the great teachers of mankind—be they philosophers, lawgivers, artists, poets, or founders of religions. The names of these Realities are: Truth, Beauty, Goodness, and Holiness.

We must now direct our special attention to these supreme conceptions, these highest ideals of which the human mind is capable. They have, in different expressions, been termed Reality, Verity, or Value.

A twofold task lies before us. We may inquire into the meaning which is attached to these words. And we may further pursue the line of investigation which we have so far followed in this treatise. We may try to find out how the individual mind comes into possession of these ideals: how they are revealed to us in the course of our childhood and later mental development.

The latter problem is specifically our own; the former is answered in many ways in the dialectical and metaphysical philosophy of ancient and modern times.

We cannot deal with it adequately in this connection, and yet we cannot entirely dispense with the help which we may derive from a purely verbal consideration.