

utility pleases"; and there is, of course, a widely known school of Ethics termed Utilitarianism. But all attempts to limit the meaning of the words to the lower level of clearly-defined relations have failed, and the human mind has always reverted to the conviction that these abstract terms point to something higher and deeper than the things and events of the outer world and common life. Hardly more successful has been the effort of metaphysicians to arrive at a general agreement by dialectical and critical methods of trial and error, of which we have a most brilliant example in Plato's 'Dialogues,' and in modern times, in Lotze's 'Metaphysics' and Bradley's 'Appearance and Reality.' It may then be of use to try the method followed by Hume with regard to such abstract terms as "Substance" and "Causality," and by us with regard to the terms Personality and Reality. This is equivalent to asking the question: What special experiences within the stream of our thoughts lead us to form or adopt the terms, True, Beautiful, and Good?

IV.

In searching within our consciousness for the simplest experiences which we designate by the words in question, it can hardly be doubted that these experiences may all be reduced to certain sensations or feelings of personal satisfaction. This sensation or emotion may range from the lowest stage of mere comfort to the highest expressed by the words joy, enthusiasm, and rapture. And the opposite sensations, ranging from