

mere discomfort or uneasiness to the acutest sensation of aversion and mental suffering, are correspondingly described in terms such as falsehood, ugliness, and evil.

It seems that we cannot get down to any deeper ground or foundation for these various terms than that of the difference between what we, in a lower or higher sense, like or dislike. Perhaps we may say that these likes and dislikes which are inborn in our nature and occupy a large expanse in our flow of sensations arise from feelings of harmony or disagreement between our sensations.

Thus even the most prosaic want of consistency in matters of fact may create in us an unpleasant feeling of jar, whilst the term harmony is intelligibly used to denote the higher properties of what we call Beautiful or Good.

And if we look a little further into the matter we not only reduce the sensations or feelings in question to a common subjective denominator, namely, that of "like and dislike," but we also discover a common objective denominator; we are able to find a word which embraces in a certain way every one of the three ideas with which we are dealing. This word seems to be no other than the first of the three terms, namely, Truth. Truth has a narrower and a wider sense. In the narrower sense it refers to matters of fact; in the wider sense it applies also to creations of the imagination and to moral ideas.

In this way, through its connection with the creations of art and with the precepts of morality, Truth attains in a certain way supremacy in the emotional world.