

is certainly fulfilled in the case of the three ideas we are dealing with. It has been a conviction running through all the deeper thought of ancient and modern times, be it religious, philosophical, or poetical, that truth, beauty, and goodness cannot be separated from each other, that they belong together, forming a system or hierarchy of their own, a world for itself which in various forms of expression is elevated beyond and contrasted with the world of common life. The grandest example, towering above every other deliverance in the profane literature of the ages, is the Platonic world of ideas, which like the heavenly vault spans over our earthly existence.

A closer and more detailed expression of this spiritual system seems indeed impossible, but the unity which we attribute to the triad of Truth, Beauty, and Goodness, expressed in the word Holiness, has its counterpart in what we have just stated, that in the subjective sphere of our emotional life the idea of truth seems to link together all the highest sensations of which we are capable.

## V.

As the logical definition of the three terms we are dealing with seems impossible, we are driven back to an examination of the subjective or personal way in which we have individually arrived at an understanding of them. And here we must admit that a simple answer is hardly possible. The cause of this, as we have already said, lies in the circumstance that these terms are used in the speech addressed to us in our