

tween things to the position of a substantive, appearing thus as the highest Reality of which we can form any conception—Truth and Reality becoming synonyms.

But used in this highest sense, we instinctively feel that Truth is more than the mere fact; it becomes one of those Realities which we cannot contemplate without emotion, and in this way reveals to us its connection with the other highest Realities of which we have discoursed in former sections.

To develop this side more clearly, we must extend our analysis beyond the limit within which it has been so far contained.

III.

It was through the idea of Truth that we were able to enter into the region of those higher verities or realities which include the Beautiful, the Good, and the Holy.

Truth appeared to us to be a portal opening the way into what Plato termed "the World of Ideas."

We also indicated the way in which the great quest for this may possibly enter a child's mind, namely, in the narrower and simpler conception of veracity.

It may, however, be observed that not only the question of truthfulness, but also the entire problem of the intellectual equipment of the human mind was treated in the foregoing from a purely contemplative point of view. Such a view, it may be maintained, is one-sided, as there can be no doubt that neither the adult's nor the child's mind is ever, for any length of time, purely observant and receptive.