

seem to surround us, but the most valuable and interesting portion of our total experience.

It is also only by remaining or becoming associated with these merely personal experiences that things of the outer world acquire the still higher form of reality which we term value. Through and in them consists the individuality of different minds and persons, and this would be destroyed if all our most valuable experiences could be rendered objective and impersonal in the same way as the facts and events of the outer world seem to us to be.

The diversity of emotions and feelings is the main feature in the region of Values and in the world of Freedom. And yet while retaining this personal feature, we are continually and irresistibly driven to communicate this portion of our inner world to our fellow-men, and to create an objective existence, or Reality, through which this innermost possession can grow and become active in social intercourse.

What has here been said refers mainly to the æsthetic distinctions of beauty and its reverse, and to the moral distinctions of Good and Bad, or of Right and Wrong.

In the latter case—that is, in that of Morality—the desire to attain to definite convictions is much greater than in the case of æsthetic opinions or matters of taste, for the simple reason that we look upon the moral character as belonging to all our actions and the whole of our life, whereas the æsthetic attributes are, for most men, mere matters of contemplation, though for a few who are creative artists, the attainment of beauty may be as great an obligation as the moral rule of life should be for all men.