

# The Meaning of Truth

William James

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## THE MEANING OF TRUTH

### A SEQUEL TO 'PRAGMATISM'

BY

WILLIAM JAMES

#### PREFACE

THE pivotal part of my book named Pragmatism is its account of the relation called 'truth' which may obtain between an idea (opinion, belief, statement, or what not) and its object. 'Truth,' I there say, 'is a property of certain of our ideas. It means their agreement, as falsity means their disagreement, with reality. Pragmatists and intellectualists both accept this definition as a matter of course.

"Where our ideas [do] not copy definitely their object, what does agreement with that object mean? ... Pragmatism asks its usual question. "Grant an idea or belief to be true," it says, "what concrete difference will its being true make in any one's actual life? What experiences [may] be different from those which would obtain if the belief were false? How will the truth be realized? What, in short, is the truth's cash-value in experiential terms?" The moment pragmatism asks this question, it sees the answer: TRUE IDEAS ARE THOSE THAT WE CAN ASSIMILATE, VALIDATE, CORROBORATE, AND VERIFY. FALSE IDEAS ARE THOSE THAT WE CANNOT. That is the practical difference it makes to us to have true ideas; that therefore is the meaning of truth, for it is all that truth is known as.

'The truth of an idea is not a stagnant property inherent in it. Truth HAPPENS to an idea. It BECOMES true, is MADE true by events. Its verity IS in fact an event, a process, the process namely of its verifying itself, its VERIFICATION. Its validity is the process of its validATION. [Footnote: But 'VERIFIABILITY,' I add, 'is as good as verification. For one truth-process completed, there are a million in our lives that function in [the] state of nascency. They lead us towards direct verification; lead us into the surroundings of the object they envisage; and then, if everything, runs on harmoniously, we are so sure that verification is possible that we omit it, and are usually justified by all that happens.']

'To agree in the widest sense with a reality can only mean to be guided either straight up to it or into its surroundings, or to be put into such working touch with it as to handle either it or something connected with it better than if we disagreed. Better either intellectually or practically .... Any idea that helps us to deal, whether practically or intellectually, with either the reality or its belongings, that doesn't entangle our progress in frustrations, that FITS, in fact, and adapts our life to the reality's whole setting, will agree sufficiently to meet the requirement. It will be true of that reality.

'THE TRUE, to put it very briefly, IS ONLY THE EXPEDIENT IN THE WAY OF OUR THINKING, JUST AS THE RIGHT IS ONLY THE EXPEDIENT IN THE WAY OF OUR BEHAVING. Expedient in almost any fashion, and expedient in the long run and on the whole, of course; for what meets expediently all the experience in sight won't necessarily meet all farther experiences equally satisfactorily. Experience, as we know, has ways of BOILING OVER, and making us correct our present formulas.'

This account of truth, following upon the similar ones given by Messrs. Dewey and Schiller, has occasioned the liveliest discussion. Few critics have defended it, most of them have scouted it. It seems evident that the subject is a hard one to understand, under its apparent simplicity; and evident also, I think, that the definitive settlement of it will mark a turning-point in the history of epistemology, and consequently in that of general philosophy. In order to make my own thought more accessible to those who hereafter may have to study the question, I have collected in the volume that follows all the work of my pen that bears directly on the truth-question. My first statement was in 1884, in the article that begins the present volume. The other papers follow in the order of their publication. Two or three appear now for the first time.

One of the accusations which I oftenest have had to meet is that of making the truth of our religious beliefs consist in their 'feeling good' to us, and in nothing else. I regret to have given some excuse for this charge, by the unguarded language in which, in the book *Pragmatism*, I spoke of the truth of the belief of certain philosophers in the absolute. Explaining why I do not believe in the absolute myself (p. 78), yet finding that it may secure 'moral holidays' to those who need them, and is true in so far forth (if to gain moral holidays be a good), [Footnote: *Op. cit.*, p. 75.] I offered this as a conciliatory olive-branch to my enemies. But they, as is only too common with such offerings, trampled the gift under foot and turned and rent the giver. I had counted too much on their good will--oh for the rarity of Christian charity under the sun! Oh for the rarity of ordinary secular intelligence also! I had supposed it to be matter of common observation that, of two competing views of the universe which in all other respects are equal, but of which the first denies some vital human need while the second satisfies it, the second will be favored by sane men for the simple reason that it makes the world seem more rational. To choose the first view under such circumstances would be an ascetic act, an act of philosophic self-denial of which no normal human being would be guilty. Using the pragmatic test of the meaning of concepts, I had shown the concept of the absolute to MEAN nothing but the holiday giver, the banisher of cosmic fear. One's objective deliverance, when one says 'the absolute exists,' amounted, on my showing, just to this, that 'some justification of a feeling of security in presence of the universe,' exists, and that systematically to refuse to cultivate a feeling of security would be to do violence to a tendency in one's emotional life which might well be respected as prophetic.

Apparently my absolutist critics fail to see the workings of their own minds in any such picture, so all that I can do is to apologize, and take my offering back. The absolute is true in NO way then, and least of all, by the verdict of the critics, in the way which I

assigned!

My treatment of 'God,' 'freedom,' and 'design' was similar. Reducing, by the pragmatic test, the meaning of each of these concepts to its positive experienceable operation, I showed them all to mean the same thing, viz., the presence of 'promise' in the world. 'God or no God?' means 'promise or no promise?' It seems to me that the alternative is objective enough, being a question as to whether the cosmos has one character or another, even though our own provisional answer be made on subjective grounds. Nevertheless christian and non-christian critics alike accuse me of summoning people to say 'God exists,' EVEN WHEN HE DOESN'T EXIST, because forsooth in my philosophy the 'truth' of the saying doesn't really mean that he exists in any shape whatever, but only that to say so feels good.

Most of the pragmatist and anti-pragmatist warfare is over what the word 'truth' shall be held to signify, and not over any of the facts embodied in truth-situations; for both pragmatists and anti-pragmatists believe in existent objects, just as they believe in our ideas of them. The difference is that when the pragmatists speak of truth, they mean exclusively some thing about the ideas, namely their workableness; whereas when anti-pragmatists speak of truth they seem most often to mean something about the objects. Since the pragmatist, if he agrees that an idea is 'really' true, also agrees to whatever it says about its object; and since most anti-pragmatists have already come round to agreeing that, if the object exists, the idea that it does so is workable; there would seem so little left to fight about that I might well be asked why instead of reprinting my share in so much verbal wrangling, I do not show my sense of 'values' by burning it all up.

I understand the question and I will give my answer. I am interested in another doctrine in philosophy to which I give the name of radical empiricism, and it seems to me that the establishment of the pragmatist theory of truth is a step of first-rate importance in making radical empiricism prevail. Radical empiricism consists first of a postulate, next of a statement of fact, and finally of a generalized conclusion.

The postulate is that the only things that shall be debatable among philosophers shall be things definable in terms drawn from experience. [Things of an unexperienceable nature may exist ad libitum, but they form no part of the material for philosophic debate.]

The statement of fact is that the relations between things, conjunctive as well as disjunctive, are just as much matters of direct particular experience, neither more so nor less so, than the things themselves.

The generalized conclusion is that therefore the parts of experience hold together from next to next by relations that are themselves parts of experience. The directly apprehended universe needs, in short, no extraneous trans-empirical connective support, but possesses in its own right a concatenated or continuous structure.

The great obstacle to radical empiricism in the contemporary mind is the rooted rationalist belief that experience as immediately given

is all disjunction and no conjunction, and that to make one world out of this separateness, a higher unifying agency must be there. In the prevalent idealism this agency is represented as the absolute all-witness which 'relates' things together by throwing 'categories' over them like a net. The most peculiar and unique, perhaps, of all these categories is supposed to be the truth-relation, which connects parts of reality in pairs, making of one of them a knower, and of the other a thing known, yet which is itself contentless experientially, neither describable, explicable, nor reduceable to lower terms, and denotable only by uttering the name 'truth.'

The pragmatist view, on the contrary, of the truth-relation is that it has a definite content, and that everything in it is experienceable. Its whole nature can be told in positive terms. The 'workableness' which ideas must have, in order to be true, means particular workings, physical or intellectual, actual or possible, which they may set up from next to next inside of concrete experience. Were this pragmatic contention admitted, one great point in the victory of radical empiricism would also be scored, for the relation between an object and the idea that truly knows it, is held by rationalists to be nothing of this describable sort, but to stand outside of all possible temporal experience; and on the relation, so interpreted, rationalism is wonted to make its last most obdurate rally.

Now the anti-pragmatist contentions which I try to meet in this volume can be so easily used by rationalists as weapons of resistance, not only to pragmatism but to radical empiricism also (for if the truth-relation were transcendent, others might be so too), that I feel strongly the strategical importance of having them definitely met and got out of the way. What our critics most persistently keep saying is that though workings go with truth, yet they do not constitute it. It is numerically additional to them, prior to them, explanatory OF them, and in no wise to be explained BY them, we are incessantly told. The first point for our enemies to establish, therefore, is that SOMETHING numerically additional and prior to the workings is involved in the truth of an idea. Since the OBJECT is additional, and usually prior, most rationalists plead IT, and boldly accuse us of denying it. This leaves on the bystanders the impression--since we cannot reasonably deny the existence of the object--that our account of truth breaks down, and that our critics have driven us from the field. Altho in various places in this volume I try to refute the slanderous charge that we deny real existence, I will say here again, for the sake of emphasis, that the existence of the object, whenever the idea asserts it 'truly,' is the only reason, in innumerable cases, why the idea does work successfully, if it work at all; and that it seems an abuse of language, to say the least, to transfer the word 'truth' from the idea to the object's existence, when the falsehood of ideas that won't work is explained by that existence as well as the truth of those that will.

I find this abuse prevailing among my most accomplished adversaries. But once establish the proper verbal custom, let the word 'truth' represent a property of the idea, cease to make it something mysteriously connected with the object known, and the path opens fair and wide, as I believe, to the discussion of radical empiricism on its merits. The truth of an idea will then mean only its

workings, or that in it which by ordinary psychological laws sets up those workings; it will mean neither the idea's object, nor anything 'saltatory' inside the idea, that terms drawn from experience cannot describe.

One word more, ere I end this preface. A distinction is sometimes made between Dewey, Schiller and myself, as if I, in supposing the object's existence, made a concession to popular prejudice which they, as more radical pragmatists, refuse to make. As I myself understand these authors, we all three absolutely agree in admitting the transcendency of the object (provided it be an experienceable object) to the subject, in the truth-relation. Dewey in particular has insisted almost ad nauseam that the whole meaning of our cognitive states and processes lies in the way they intervene in the control and revaluation of independent existences or facts. His account of knowledge is not only absurd, but meaningless, unless independent existences be there of which our ideas take account, and for the transformation of which they work. But because he and Schiller refuse to discuss objects and relations 'transcendent' in the sense of being ALTOGETHER TRANS-EXPERIENTIAL, their critics pounce on sentences in their writings to that effect to show that they deny the existence WITHIN THE REALM OF EXPERIENCE of objects external to the ideas that declare their presence there. [Footnote: It gives me pleasure to welcome Professor Carveth Read into the pragmatistic church, so far as his epistemology goes. See his vigorous book, *The Metaphysics of Nature*, 2d Edition, Appendix A. (London, Black, 1908.) The work *What is Reality?* by Francis Howe Johnson (Boston, 1891), of which I make the acquaintance only while correcting these proofs, contains some striking anticipations of the later pragmatist view. *The Psychology of Thinking*, by Irving E. Miller (New York, Macmillan Co., 1909), which has just appeared, is one of the most convincing pragmatist document yet published, tho it does not use the word 'pragmatism' at all. While I am making references, I cannot refrain from inserting one to the extraordinarily acute article by H. V. Knox. in the *Quarterly Review* for April, 1909.]

It seems incredible that educated and apparently sincere critics should so fail to catch their adversary's point of view.

What misleads so many of them is possibly also the fact that the universes of discourse of Schiller, Dewey, and myself are panoramas of different extent, and that what the one postulates explicitly the other provisionally leaves only in a state of implication, while the reader thereupon considers it to be denied. Schiller's universe is the smallest, being essentially a psychological one. He starts with but one sort of thing, truth-claims, but is led ultimately to the independent objective facts which they assert, inasmuch as the most successfully validated of all claims is that such facts are there. My universe is more essentially epistemological. I start with two things, the objective facts and the claims, and indicate which claims, the facts being there, will work successfully as the latter's substitutes and which will not. I call the former claims true. Dewey's panorama, if I understand this colleague, is the widest of the three, but I refrain from giving my own account of its complexity. Suffice it that he holds as firmly as I do to objects independent of our judgments. If I am wrong in saying this, he must correct me. I decline in this matter to be corrected at second hand.

I have not pretended in the following pages to consider all the critics of my account of truth, such as Messrs. Taylor, Lovejoy, Gardiner, Bakewell, Creighton, Hibben, Parodi, Salter, Carus, Lalande, Mentre, McTaggart, G. E. Moore, Ladd and others, especially not Professor Schinz, who has published under the title of Anti-pragmatisme an amusing sociological romance. Some of these critics seem to me to labor under an inability almost pathetic, to understand the thesis which they seek to refute. I imagine that most of their difficulties have been answered by anticipation elsewhere in this volume, and I am sure that my readers will thank me for not adding more repetition to the fearful amount that is already there.

95 IRVING ST., CAMBRIDGE (MASS.), August, 1909.

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THE MEANING OF TRUTH



## THE FUNCTION OF COGNITION

[Footnote: Read before the Aristotelian Society, December 1, 1884, and first published in *Mind*, vol. x (1885).--This, and the following articles have received a very slight verbal revision, consisting mostly in the omission of redundancy.]

The following inquiry is (to use a distinction familiar to readers of Mr. Shadworth Hodgson) not an inquiry into the 'how it comes,' but into the 'what it is' of cognition. What we call acts of cognition are evidently realized through what we call brains and their events, whether there be 'souls' dynamically connected with the brains or not. But with neither brains nor souls has this essay any business to transact. In it we shall simply assume that cognition IS produced, somehow, and limit ourselves to asking what elements it contains, what factors it implies.

Cognition is a function of consciousness. The first factor it implies is therefore a state of consciousness wherein the cognition shall take place. Having elsewhere used the word 'feeling' to designate generically all states of consciousness considered subjectively, or without respect to their possible function, I shall then say that, whatever elements an act of cognition may imply besides, it at least implies the existence of a FEELING. [If the reader share the current antipathy to the word 'feeling,' he may substitute for it, wherever I use it, the word 'idea,' taken in the old broad Lockian sense, or he may use the clumsy phrase 'state of consciousness,' or finally he may say 'thought' instead.]

Now it is to be observed that the common consent of mankind has agreed that some feelings are cognitive and some are simple facts having a subjective, or, what one might almost call a physical, existence, but no such self-transcendent function as would be implied in their being pieces of knowledge. Our task is again limited here. We are not to ask, 'How is self-transcendence possible?' We are only to ask, 'How comes it that common sense has assigned a number of cases in which it is assumed not only to be possible but actual? And what are the marks used by common sense to distinguish those cases from the rest?' In short, our inquiry is a chapter in descriptive psychology,--hardly anything more.

Condillac embarked on a quest similar to this by his famous hypothesis of a statue to which various feelings were successively imparted. Its first feeling was supposed to be one of fragrance. But to avoid all possible complication with the question of genesis, let us not attribute even to a statue the possession of our imaginary feeling. Let us rather suppose it attached to no matter, nor localized at any point in space, but left swinging IN VACUO, as it were, by the direct creative FIAT of a god. And let us also, to escape entanglement with difficulties about the physical or psychical nature of its 'object' not call it a feeling of fragrance or of any other determinate sort, but limit ourselves to assuming that it is a feeling of Q. What is true of it under this abstract name will be no less true of it in any more particular

shape (such as fragrance, pain, hardness) which the reader may suppose.

Now, if this feeling of Q be the only creation of the god, it will of course form the entire universe. And if, to escape the cavils of that large class of persons who believe that SEMPER IDEM SENTIRE AC NON SENTIRE are the same, [Footnote:1 'The Relativity of Knowledge,' held in this sense, is, it may be observed in passing, one of the oddest of philosophic superstitions. Whatever facts may be cited in its favor are due to the properties of nerve-tissue, which may be exhausted by too prolonged an excitement. Patients with neuralgias that last unremittingly for days can, however, assure us that the limits of this nerve-law are pretty widely drawn. But if we physically could get a feeling that should last eternally unchanged, what atom of logical or psychological argument is there to prove that it would not be felt as long as it lasted, and felt for just what it is, all that time? The reason for the opposite prejudice seems to be our reluctance to think that so stupid a thing as such a feeling would necessarily be, should be allowed to fill eternity with its presence. An interminable acquaintance, leading to no knowledge-about,--such would be its condition.] we allow the feeling to be of as short a duration as they like, that universe will only need to last an infinitesimal part of a second. The feeling in question will thus be reduced to its fighting weight, and all that befalls it in the way of a cognitive function must be held to befall in the brief instant of its quickly snuffed-out life,--a life, it will also be noticed, that has no other moment of consciousness either preceding or following it.

Well now, can our little feeling, thus left alone in the universe,--for the god and we psychological critics may be supposed left out of the account,--can the feeling, I say, be said to have any sort of a cognitive function? For it to KNOW, there must be something to be known. What is there, on the present supposition? One may reply, 'the feeling's content q.' But does it not seem more proper to call this the feeling's QUALITY than its content? Does not the word 'content' suggest that the feeling has already dirempted itself as an act from its content as an object? And would it be quite safe to assume so promptly that the quality q of a feeling is one and the same thing with a feeling of the quality q? The quality q, so far, is an entirely subjective fact which the feeling carries so to speak endogenously, or in its pocket. If any one pleases to dignify so simple a fact as this by the name of knowledge, of course nothing can prevent him. But let us keep closer to the path of common usage, and reserve the name knowledge for the cognition of 'realities,' meaning by realities things that exist independently of the feeling through which their cognition occurs. If the content of the feeling occur nowhere in the universe outside of the feeling itself, and perish with the feeling, common usage refuses to call it a reality, and brands it as a subjective feature of the feeling's constitution, or at the most as the feeling's DREAM.

For the feeling to be cognitive in the specific sense, then, it must be self-transcendent; and we must prevail upon the god to CREATE A REALITY OUTSIDE OF IT to correspond to its intrinsic quality Q. Thus only can it be redeemed from the condition of being a solipsism. If now the new created reality RESEMBLE the feeling's quality Q I say that the feeling may be held by us TO BE COGNIZANT OF THAT REALITY.

This first instalment of my thesis is sure to be attacked. But one word before defending it 'Reality' has become our warrant for calling a feeling cognitive; but what becomes our warrant for calling anything reality? The only reply is--the faith of the present critic or inquirer. At every moment of his life he finds himself subject to a belief in SOME realities, even though his realities of this year should prove to be his illusions of the next. Whenever he finds that the feeling he is studying contemplates what he himself regards as a reality, he must of course admit the feeling itself to be truly cognitive. We are ourselves the critics here; and we shall find our burden much lightened by being allowed to take reality in this relative and provisional way. Every science must make some assumptions. Erkenntnisstheoretiker are but fallible mortals. When they study the function of cognition, they do it by means of the same function in themselves. And knowing that the fountain cannot go higher than its source, we should promptly confess that our results in this field are affected by our own liability to err. THE MOST WE CAN CLAIM IS, THAT WHAT WE SAY ABOUT COGNITION MAY BE COUNTED AS TRUE AS WHAT WE SAY ABOUT ANYTHING ELSE. If our hearers agree with us about what are to be held 'realities,' they will perhaps also agree to the reality of our doctrine of the way in which they are known. We cannot ask for more.

Our terminology shall follow the spirit of these remarks. We will deny the function of knowledge to any feeling whose quality or content we do not ourselves believe to exist outside of that feeling as well as in it. We may call such a feeling a dream if we like; we shall have to see later whether we can call it a fiction or an error.

To revert now to our thesis. Some persons will immediately cry out, 'How CAN a reality resemble a feeling?' Here we find how wise we were to name the quality of the feeling by an algebraic letter Q. We flank the whole difficulty of resemblance between an inner state and an outward reality, by leaving it free to any one to postulate as the reality whatever sort of thing he thinks CAN resemble a feeling,--if not an outward thing, then another feeling like the first one,--the mere feeling Q in the critic's mind for example. Evading thus this objection, we turn to another which is sure to be urged.

It will come from those philosophers to whom 'thought,' in the sense of a knowledge of relations, is the all in all of mental life; and who hold a merely feeling consciousness to be no better--one would sometimes say from their utterances, a good deal worse--than no consciousness at all. Such phrases as these, for example, are common to-day in the mouths of those who claim to walk in the footprints of Kant and Hegel rather than in the ancestral English paths: 'A perception detached from all others, "left out of the heap we call a mind," being out of all relation, has no qualities--is simply nothing. We can no more consider it than we can see vacancy.' 'It is simply in itself fleeting, momentary, unnameable (because while we name it it has become another), and for the very same reason unknowable, the very negation of knowability.' 'Exclude from what we have considered real all qualities constituted by relation, we find that none are left.'

Altho such citations as these from the writings of Professor Green

might be multiplied almost indefinitely, they would hardly repay the pains of collection, so egregiously false is the doctrine they teach. Our little supposed feeling, whatever it may be, from the cognitive point of view, whether a bit of knowledge or a dream, is certainly no psychological zero. It is a most positively and definitely qualified inner fact, with a complexion all its own. Of course there are many mental facts which it is NOT. It knows Q, if Q be a reality, with a very minimum of knowledge. It neither dates nor locates it. It neither classes nor names it. And it neither knows itself as a feeling, nor contrasts itself with other feelings, nor estimates its own duration or intensity. It is, in short, if there is no more of it than this, a most dumb and helpless and useless kind of thing.

But if we must describe it by so many negations, and if it can say nothing ABOUT itself or ABOUT anything else, by what right do we deny that it is a psychological zero? And may not the 'relationists' be right after all?

In the innocent looking word 'about' lies the solution of this riddle; and a simple enough solution it is when frankly looked at. A quotation from a too seldom quoted book, the *Exploratio Philosophica* of John Grote (London, 1865), p. 60, will form the best introduction to it.

'Our knowledge,' writes Grote, 'may be contemplated in either of two ways, or, to use other words, we may speak in a double manner of the "object" of knowledge. That is, we may either use language thus: we KNOW a thing, a man, etc.; or we may use it thus: we know such and such things ABOUT the thing, the man, etc. Language in general, following its true logical instinct, distinguishes between these two applications of the notion of knowledge, the one being *yvwvai*, *noscere*, *kennen*, *connaitre*, the other being *eidevai*, *scire*, *wissen*, *savoir*. In the origin, the former may be considered more what I have called phenomenal--it is the notion of knowledge as ACQUAINTANCE or familiarity with what is known; which notion is perhaps more akin to the phenomenal bodily communication, and is less purely intellectual than the other; it is the kind of knowledge which we have of a thing by the presentation to the senses or the representation of it in picture or type, a *Vorstellung*. The other, which is what we express in judgments or propositions, what is embodied in *Begriffe* or concepts without any necessary imaginative representation, is in its origin the more intellectual notion of knowledge. There is no reason, however, why we should not express our knowledge, whatever its kind, in either manner, provided only we do not confusedly express it, in the same proposition or piece of reasoning, in both.'

Now obviously if our supposed feeling of Q is (if knowledge at all) only knowledge of the mere acquaintance-type, it is milking a he-goat, as the ancients would have said, to try to extract from it any deliverance ABOUT anything under the sun, even about itself. And it is as unjust, after our failure, to turn upon it and call it a psychological nothing, as it would be, after our fruitless attack upon the billy-goat, to proclaim the non-lactiferous character of the whole goat-tribe. But the entire industry of the Hegelian school in trying to shove simple sensation out of the pale of philosophic recognition is founded on this false issue. It is always the 'speechlessness' of sensation, its inability to make any

'statement,'[Footnote: See, for example, Green's Introduction to Hume's Treatise of Human Nature, p. 36.] that is held to make the very notion of it meaningless, and to justify the student of knowledge in scouting it out of existence. 'Significance,' in the sense of standing as the sign of other mental states, is taken to be the sole function of what mental states we have; and from the perception that our little primitive sensation has as yet no significance in this literal sense, it is an easy step to call it first meaningless, next senseless, then vacuous, and finally to brand it as absurd and inadmissible. But in this universal liquidation, this everlasting slip, slip, slip, of direct acquaintance into knowledge-ABOUT, until at last nothing is left about which the knowledge can be supposed to obtain, does not all 'significance' depart from the situation? And when our knowledge about things has reached its never so complicated perfection, must there not needs abide alongside of it and inextricably mixed in with it some acquaintance with WHAT things all this knowledge is about?

Now, our supposed little feeling gives a WHAT; and if other feelings should succeed which remember the first, its WHAT may stand as subject or predicate of some piece of knowledge-about, of some judgment, perceiving relations between it and other WHATS which the other feelings may know. The hitherto dumb Q will then receive a name and be no longer speechless. But every name, as students of logic know, has its 'denotation'; and the denotation always means some reality or content, relationless as extra or with its internal relations unanalyzed, like the Q which our primitive sensation is supposed to know. No relation-expressing proposition is possible except on the basis of a preliminary acquaintance with such 'facts,' with such contents, as this. Let the Q be fragrance, let it be toothache, or let it be a more complex kind of feeling, like that of the full-moon swimming in her blue abyss, it must first come in that simple shape, and be held fast in that first intention, before any knowledge ABOUT it can be attained. The knowledge ABOUT it is IT with a context added. Undo IT, and what is added cannot be CONTEXT. [Footnote: If A enters and B exclaims, 'Didn't you see my brother on the stairs?' we all hold that A may answer, 'I saw him, but didn't know he was your brother'; ignorance of brotherhood not abolishing power to see. But those who, on account of the unrelatedness of the first facts with which we become acquainted, deny them to be 'known' to us, ought in consistency to maintain that if A did not perceive the relationship of the man on the stairs to B, it was impossible he should have noticed him at all.]

Let us say no more then about this objection, but enlarge our thesis, thus: If there be in the universe a Q other than the Q in the feeling, the latter may have acquaintance with an entity ejective to itself; an acquaintance moreover, which, as mere acquaintance, it would be hard to imagine susceptible either of improvement or increase, being in its way complete; and which would oblige us (so long as we refuse not to call acquaintance knowledge) to say not only that the feeling is cognitive, but that all qualities of feeling, SO LONG AS THERE IS ANYTHING OUTSIDE OF THEM WHICH THEY RESEMBLE, are feelings OF qualities of existence, and perceptions of outward fact.

The point of this vindication of the cognitive function of the first feeling lies, it will be noticed, in the discovery that q does exist

elsewhere than in it. In case this discovery were not made, we could not be sure the feeling was cognitive; and in case there were nothing outside to be discovered, we should have to call the feeling a dream. But the feeling itself cannot make the discovery. Its own q is the only q it grasps; and its own nature is not a particle altered by having the self-transcendent function of cognition either added to it or taken away. The function is accidental; synthetic, not analytic; and falls outside and not inside its being. [Footnote: It seems odd to call so important a function accidental, but I do not see how we can mend the matter. Just as, if we start with the reality and ask how it may come to be known, we can only reply by invoking a feeling which shall RECONSTRUCT it in its own more private fashion; so, if we start with the feeling and ask how it may come to know, we can only reply by invoking a reality which shall RECONSTRUCT it in its own more public fashion. In either case, however, the datum we start with remains just what it was. One may easily get lost in verbal mysteries about the difference between quality of feeling and feeling of quality, between receiving and reconstructing the knowledge of a reality. But at the end we must confess that the notion of real cognition involves an unmediated dualism of the knower and the known. See Bowne's *Metaphysics*, New York, 1882, pp. 403-412, and various passages in Lotze, e.g., *Logic*, Sec. 308. ['Unmediated' is a bad word to have used.--1909.]]

A feeling feels as a gun shoots. If there be nothing to be felt or hit, they discharge themselves *ins blaue hinein*. If, however, something starts up opposite them, they no longer simply shoot or feel, they hit and know.

But with this arises a worse objection than any yet made. We the critics look on and see a real q and a feeling of q; and because the two resemble each other, we say the one knows the other. But what right have we to say this until we know that the feeling of q means to stand for or represent just that SAME other q? Suppose, instead of one q, a number of real q's in the field. If the gun shoots and hits, we can easily see which one of them it hits. But how can we distinguish which one the feeling knows? It knows the one it stands for. But which one DOES it stand for? It declares no intention in this respect. It merely resembles; it resembles all indifferently; and resembling, *per se*, is not necessarily representing or standing-for at all. Eggs resemble each other, but do not on that account represent, stand for, or know each other. And if you say this is because neither of them is a FEELING, then imagine the world to consist of nothing but toothaches, which ARE feelings, feelings resembling each other exactly,--would they know each other the better for all that?

The case of q being a bare quality like that of toothache-pain is quite different from that of its being a concrete individual thing. There is practically no test for deciding whether the feeling of a bare quality means to represent it or not. It can DO nothing to the quality beyond resembling it, simply because an abstract quality is a thing to which nothing can be done. Being without context or environment or principium individuationis, a quiddity with no *haecceity*, a platonic idea, even duplicate editions of such a quality (were they possible), would be indiscernible, and no sign could be given, no result altered, whether the feeling I meant to stand for this edition or for that, or whether it simply resembled

the quality without meaning to stand for it at all.

If now we grant a genuine pluralism of editions to the quality q, by assigning to each a CONTEXT which shall distinguish it from its mates, we may proceed to explain which edition of it the feeling knows, by extending our principle of resemblance to the context too, and saying the feeling knows the particular q whose context it most exactly duplicates. But here again the theoretic doubt recurs: duplication and coincidence, are they knowledge? The gun shows which q it points to and hits, by BREAKING it. Until the feeling can show us which q it points to and knows, by some equally flagrant token, why are we not free to deny that it either points to or knows any one of the REAL q's at all, and to affirm that the word 'resemblance' exhaustively describes its relation to the reality?

Well, as a matter of fact, every actual feeling DOES show us, quite as flagrantly as the gun, which q it points to; and practically in concrete cases the matter is decided by an element we have hitherto left out. Let us pass from abstractions to possible instances, and ask our obliging deus ex machina to frame for us a richer world. Let him send me, for example, a dream of the death of a certain man, and let him simultaneously cause the man to die. How would our practical instinct spontaneously decide whether this were a case of cognition of the reality, or only a sort of marvellous coincidence of a resembling reality with my dream? Just such puzzling cases as this are what the 'society for psychical research' is busily collecting and trying to interpret in the most reasonable way.

If my dream were the only one of the kind I ever had in my life, if the context of the death in the dream differed in many particulars from the real death's context, and if my dream led me to no action about the death, unquestionably we should all call it a strange coincidence, and naught besides. But if the death in the dream had a long context, agreeing point for point with every feature that attended the real death; if I were constantly having such dreams, all equally perfect, and if on awaking I had a habit of ACTING immediately as if they were true and so getting 'the start' of my more tardily instructed neighbors,--we should in all probability have to admit that I had some mysterious kind of clairvoyant power, that my dreams in an inscrutable way meant just those realities they figured, and that the word 'coincidence' failed to touch the root of the matter. And whatever doubts any one preserved would completely vanish, if it should appear that from the midst of my dream I had the power of INTERFERING with the course of the reality, and making the events in it turn this way or that, according as I dreamed they should. Then at least it would be certain that my waking critics and my dreaming self were dealing with the SAME.

And thus do men invariably decide such a question. THE FALLING OF THE DREAM'S PRACTICAL CONSEQUENCES into the real world, and the EXTENT of the resemblance between the two worlds are the criteria they instinctively use. [Footnote: The thoroughgoing objector might, it is true, still return to the charge, and, granting a dream which should completely mirror the real universe, and all the actions dreamed in which should be instantly matched by duplicate actions in this universe, still insist that this is nothing more than harmony, and that it is as far as ever from being made clear whether

the dream-world refers to that other world, all of whose details it so closely copies. This objection leads deep into metaphysics. I do not impugn its importance, and justice obliges me to say that but for the teachings of my colleague, Dr. Josiah Royce, I should neither have grasped its full force nor made my own practical and psychological point of view as clear to myself as it is. On this occasion I prefer to stick steadfastly to that point of view; but I hope that Dr. Royce's more fundamental criticism of the function of cognition may ere long see the light. [I referred in this note to Royce's religious aspect of philosophy, then about to be published.

This powerful book maintained that the notion of REFERRING involved that of an inclusive mind that shall own both the real q and the mental q, and use the latter expressly as a representative symbol of the former. At the time I could not refute this transcendentalist opinion. Later, largely through the influence of Professor D. S. Miller (see his essay 'The meaning of truth and error,' in the Philosophical Review for 1893, vol. 2 p. 403) I came to see that any definitely experienceable workings would serve as intermediaries quite as well as the absolute mind's intentions would.]] All feeling is for the sake of action, all feeling results in action,--to-day no argument is needed to prove these truths. But by a most singular disposition of nature which we may conceive to have been different, MY FEELINGS ACT UPON THE REALITIES WITHIN MY CRITIC'S WORLD. Unless, then, my critic can prove that my feeling does not 'point to' those realities which it acts upon, how can he continue to doubt that he and I are alike cognizant of one and the same real world? If the action is performed in one world, that must be the world the feeling intends; if in another world, THAT is the world the feeling has in mind. If your feeling bear no fruits in my world, I call it utterly detached from my world; I call it a solipsism, and call its world a dream-world. If your toothache do not prompt you to ACT as if I had a toothache, nor even as if I had a separate existence; if you neither say to me, 'I know now how you must suffer!' nor tell me of a remedy, I deny that your feeling, however it may resemble mine, is really cognizant of mine. It gives no SIGN of being cognizant, and such a sign is absolutely necessary to my admission that it is.

Before I can think you to mean my world, you must affect my world; before I can think you to mean much of it, you must affect much of it; and before I can be sure you mean it AS I DO, you must affect it JUST AS I SHOULD if I were in your place. Then I, your critic, will gladly believe that we are thinking, not only of the same reality, but that we are thinking it ALIKE, and thinking of much of its extent.

Without the practical effects of our neighbor's feelings on our own world, we should never suspect the existence of our neighbor's feelings at all, and of course should never find ourselves playing the critic as we do in this article. The constitution of nature is very peculiar. In the world of each of us are certain objects called human bodies, which move about and act on all the other objects there, and the occasions of their action are in the main what the occasions of our action would be, were they our bodies. They use words and gestures, which, if we used them, would have thoughts behind them,--no mere thoughts uberhaupt, however, but strictly determinate thoughts. I think you have the notion of fire in general, because I see you act towards this fire in my room



just as I act towards it,--poke it and present your person towards it, and so forth. But that binds me to believe that if you feel 'fire' at all, THIS is the fire you feel. As a matter of fact, whenever we constitute ourselves into psychological critics, it is not by dint of discovering which reality a feeling 'resembles' that we find out which reality it means. We become first aware of which one it means, and then we suppose that to be the one it resembles. We see each other looking at the same objects, pointing to them and turning them over in various ways, and thereupon we hope and trust that all of our several feelings resemble the reality and each other. But this is a thing of which we are never theoretically sure. Still, it would practically be a case of grubelsucht, if a ruffian were assaulting and drubbing my body, to spend much time in subtle speculation either as to whether his vision of my body resembled mine, or as to whether the body he really MEANT to insult were not some body in his mind's eye, altogether other from my own. The practical point of view brushes such metaphysical cobwebs away. If what he have in mind be not MY body, why call we it a body at all? His mind is inferred by me as a term, to whose existence we trace the things that happen. The inference is quite void if the term, once inferred, be separated from its connection with the body that made me infer it, and connected with another that is not mine at all. No matter for the metaphysical puzzle of how our two minds, the ruffian's and mine, can mean the same body. Men who see each other's bodies sharing the same space, treading the same earth, splashing the same water, making the same air resonant, and pursuing the same game and eating out of the same dish, will never practically believe in a pluralism of solipsistic worlds.

Where, however, the actions of one mind seem to take no effect in the world of the other, the case is different. This is what happens in poetry and fiction. Every one knows Ivanhoe, for example; but so long as we stick to the story pure and simple without regard to the facts of its production, few would hesitate to admit that there are as many different Ivanhoes as there are different minds cognizant of the story. [Footnote: That is, there is no REAL 'Ivanhoe,' not even the one in Sir Walter Scott's mind as he was writing the story. That one is only the FIRST one of the Ivanhoe-solipsisms. It is quite true we can make it the real Ivanhoe if we like, and then say that the other Ivanhoes know it or do not know it, according as they refer to and resemble it or no. This is done by bringing in Sir Walter Scott himself as the author of the real Ivanhoe, and so making a complex object of both. This object, however, is not a story pure and simple. It has dynamic relations with the world common to the experience of all the readers. Sir Walter Scott's Ivanhoe got itself printed in volumes which we all can handle, and to any one of which we can refer to see which of our versions be the true one, i.e., the original one of Scott himself. We can see the manuscript; in short we can get back to the Ivanhoe in Scott's mind by many an avenue and channel of this real world of our experience,--a thing we can by no means do with either the Ivanhoe or the Rebecca, either the Templar or the Isaac of York, of the story taken simply as such, and detached from the conditions of its production. Everywhere, then, we have the same test: can we pass continuously from two objects in two minds to a third object which seems to be in BOTH minds, because each mind feels every modification imprinted on it by the other? If so, the first two objects named are derivatives, to say the least, from the same third object, and may be held, if they resemble each

other, to refer to one and the same reality.] The fact that all these Ivanhoes RESEMBLE each other does not prove the contrary. But if an alteration invented by one man in his version were to reverberate immediately through all the other versions, and produce changes therein, we should then easily agree that all these thinkers were thinking the SAME Ivanhoe, and that, fiction or no fiction, it formed a little world common to them all.

Having reached this point, we may take up our thesis and improve it again. Still calling the reality by the name of q and letting the critic's feeling vouch for it, we can say that any other feeling will be held cognizant of q, provided it both resemble q, and refer to q, as shown by its either modifying q directly, or modifying some other reality, p or r, which the critic knows to be continuous with q. Or more shortly, thus: THE FEELING OF q KNOWS WHATEVER REALITY IT RESEMBLES, AND EITHER DIRECTLY OR INDIRECTLY OPERATES ON. If it resemble without operating, it is a dream; if it operate without resembling, it is an error. [Footnote: Among such errors are those cases in which our feeling operates on a reality which it does partially resemble, and yet does not intend: as for instance, when I take up your umbrella, meaning to take my own. I cannot be said here either to know your umbrella, or my own, which latter my feeling more completely resembles. I am mistaking them both, misrepresenting their context, etc.

We have spoken in the text as if the critic were necessarily one mind, and the feeling criticised another. But the criticised feeling and its critic may be earlier and later feelings of the same mind, and here it might seem that we could dispense with the notion of operating, to prove that critic and criticised are referring to and meaning to represent the SAME. We think we see our past feelings directly, and know what they refer to without appeal. At the worst, we can always fix the intention of our present feeling and MAKE it refer to the same reality to which any one of our past feelings may have referred. So we need no 'operating' here, to make sure that the feeling and its critic mean the same real q. Well, all the better if this is so! We have covered the more complex and difficult case in our text, and we may let this easier one go. The main thing at present is to stick to practical psychology, and ignore metaphysical difficulties.

One more remark. Our formula contains, it will be observed, nothing to correspond to the great principle of cognition laid down by Professor Ferrier in his Institutes of Metaphysic and apparently adopted by all the followers of Fichte, the principle, namely, that for knowledge to be constituted there must be knowledge of the knowing mind along with whatever else is known: not q, as we have supposed, but q PLUS MYSELF, must be the least I can know. It is certain that the common sense of mankind never dreams of using any such principle when it tries to discriminate between conscious states that are knowledge and conscious states that are not. So that Ferrier's principle, if it have any relevancy at all, must have relevancy to the metaphysical possibility of consciousness at large, and not to the practically recognized constitution of cognitive consciousness. We may therefore pass it by without further notice here.] It is to be feared that the reader may consider this formula rather insignificant and obvious, and hardly worth the labor of so many pages, especially when he considers that the only cases to which it applies are percepts, and that the whole

field of symbolic or conceptual thinking seems to elude its grasp. Where the reality is either a material thing or act, or a state of the critic's consciousness, I may both mirror it in my mind and operate upon it--in the latter case indirectly, of course--as soon as I perceive it. But there are many cognitions, universally allowed to be such, which neither mirror nor operate on their realities.

In the whole field of symbolic thought we are universally held both to intend, to speak of, and to reach conclusions about--to know in short--particular realities, without having in our subjective consciousness any mind-stuff that resembles them even in a remote degree. We are instructed about them by language which awakens no consciousness beyond its sound; and we know WHICH realities they are by the faintest and most fragmentary glimpse of some remote context they may have and by no direct imagination of themselves. As minds may differ here, let me speak in the first person. I am sure that my own current thinking has WORDS for its almost exclusive subjective material, words which are made intelligible by being referred to some reality that lies beyond the horizon of direct consciousness, and of which I am only aware as of a terminal MORE existing in a certain direction, to which the words might lead but do not lead yet. The SUBJECT, or TOPIC, of the words is usually something towards which I mentally seem to pitch them in a backward way, almost as I might jerk my thumb over my shoulder to point at something, without looking round, if I were only entirely sure that it was there. The UPSHOT, or CONCLUSION, of the words is something towards which I seem to incline my head forwards, as if giving assent to its existence, tho all my mind's eye catches sight of may be some tatter of an image connected with it, which tatter, however, if only endued with the feeling of familiarity and reality, makes me feel that the whole to which it belongs is rational and real, and fit to be let pass.

Here then is cognitive consciousness on a large scale, and yet what it knows, it hardly resembles in the least degree. The formula last laid down for our thesis must therefore be made more complete. We may now express it thus: A PERCEPT KNOWS WHATEVER REALITY IT DIRECTLY OR INDIRECTLY OPERATES ON AND RESEMBLES; A CONCEPTUAL FEELING, OR THOUGHT KNOWS A REALITY, WHENEVER IT ACTUALLY OR POTENTIALLY TERMINATES IN A PERCEPT THAT OPERATES ON, OR RESEMBLES THAT REALITY, OR IS OTHERWISE CONNECTED WITH IT OR WITH ITS CONTEXT. The latter percept may be either sensation or sensorial idea; and when I say the thought must TERMINATE in such a percept, I mean that it must ultimately be capable of leading up thereto,--by the way of practical

Is an incomplete 'thought about' that reality, that reality is its 'topic,' etc. experience, if the terminal feeling be a sensation; by the way of logical or habitual suggestion, if it be only an image in the mind.

Let an illustration make this plainer. I open the first book I take up, and read the first sentence that meets my eye: 'Newton saw the handiwork of God in the heavens as plainly as Paley in the animal kingdom.' I immediately look back and try to analyze the subjective state in which I rapidly apprehended this sentence as I read it. In the first place there was an obvious feeling that the sentence was intelligible and rational and related to the world of

realities. There was also a sense of agreement or harmony between 'Newton,' 'Paley,' and 'God.' There was no apparent image connected with the words 'heavens,' or 'handiwork,' or 'God'; they were words merely. With 'animal kingdom' I think there was the faintest consciousness (it may possibly have been an image of the steps) of the Museum of Zoology in the town of Cambridge where I write. With 'Paley' there was an equally faint consciousness of a small dark leather book; and with 'Newton' a pretty distinct vision of the right-hand lower corner of curling periwig. This is all the mind-stuff I can discover in my first consciousness of the meaning of this sentence, and I am afraid that even not all of this would have been present had I come upon the sentence in a genuine reading of the book, and not picked it out for an experiment. And yet my consciousness was truly cognitive. The sentence is 'about realities' which my psychological critic--for we must not forget him--acknowledges to be such, even as he acknowledges my distinct feeling that they ARE realities, and my acquiescence in the general rightness of what I read of them, to be true knowledge on my part.

Now what justifies my critic in being as lenient as this? This singularly inadequate consciousness of mine, made up of symbols that neither resemble nor affect the realities they stand for,--how can he be sure it is cognizant of the very realities he has himself in mind?

He is sure because in countless like cases he has seen such inadequate and symbolic thoughts, by developing themselves, terminate in percepts that practically modified and presumably resembled his own. By 'developing' themselves is meant obeying their tendencies, following up the suggestions nascently present in them, working in the direction in which they seem to point, clearing up the penumbra, making distinct the halo, unravelling the fringe, which is part of their composition, and in the midst of which their more substantive kernel of subjective content seems consciously to lie. Thus I may develop my thought in the Paley direction by procuring the brown leather volume and bringing the passages about the animal kingdom before the critic's eyes. I may satisfy him that the words mean for me just what they mean for him, by showing him IN CONCRETO the very animals and their arrangements, of which the pages treat. I may get Newton's works and portraits; or if I follow the line of suggestion of the wig, I may smother my critic in seventeenth-century matters pertaining to Newton's environment, to show that the word 'Newton' has the same LOCUS and relations in both our minds. Finally I may, by act and word, persuade him that what I mean by God and the heavens and the analogy of the handiworks, is just what he means also.

My demonstration in the last resort is to his SENSES. My thought makes me act on his senses much as he might himself act on them, were he pursuing the consequences of a perception of his own. Practically then MY thought terminates in HIS realities. He willingly supposes it, therefore, to be OF them, and inwardly to RESEMBLE what his own thought would be, were it of the same symbolic sort as mine. And the pivot and fulcrum and support of his mental persuasion, is the sensible operation which my thought leads me, or may lead, to effect--the bringing of Paley's book, of Newton's portrait, etc., before his very eyes.

In the last analysis, then, we believe that we all know and think

about and talk about the same world, because WE BELIEVE OUR PERCEPTS ARE POSSESSED BY US IN COMMON. And we believe this because the percepts of each one of us seem to be changed in consequence of changes in the percepts of someone else. What I am for you is in the first instance a percept of your own. Unexpectedly, however, I open and show you a book, uttering certain sounds the while. These acts are also your percepts, but they so resemble acts of yours with feelings prompting them, that you cannot doubt I have the feelings too, or that the book is one book felt in both our worlds. That it is felt in the same way, that my feelings of it resemble yours, is something of which we never can be sure, but which we assume as the simplest hypothesis that meets the case. As a matter of fact, we never ARE sure of it, and, as ERKENNTNISSTHEORETIKER, we can only say that of feelings that should NOT resemble each other, both could not know the same thing at the same time in the same way. [Footnote: Though both might terminate in the same thing and be incomplete thoughts 'about' it.] If each holds to its own percept as the reality, it is bound to say of the other percept, that, though it may INTEND that reality, and prove this by working change upon it, yet, if it do not resemble it, it is all false and wrong. [Footnote: The difference between Idealism and Realism is immaterial here. What is said in the text is consistent with either theory. A law by which my percept shall change yours directly is no more mysterious than a law by which it shall first change a physical reality, and then the reality change yours. In either case you and I seem knit into a continuous world, and not to form a pair of solipsisms.]

If this be so of percepts, how much more so of higher modes of thought! Even in the sphere of sensation individuals are probably different enough. Comparative study of the simplest conceptual elements seems to show a wider divergence still. And when it comes to general theories and emotional attitudes towards life, it is indeed time to say with Thackeray, 'My friend, two different universes walk about under your hat and under mine.'

What can save us at all and prevent us from flying asunder into a chaos of mutually repellent solipsisms? Through what can our several minds commune? Through nothing but the mutual resemblance of those of our perceptual feelings which have this power of modifying one another, WHICH ARE MERE DUMB KNOWLEDGES-OF-ACQUAINTANCE, and which must also resemble their realities or not know them aright at all. In such pieces of knowledge-of-acquaintance all our knowledge-about must end, and carry a sense of this possible termination as part of its content. These percepts, these termini, these sensible things, these mere matters-of-acquaintance, are the only realities we ever directly know, and the whole history of our thought is the history of our substitution of one of them for another, and the reduction of the substitute to the status of a conceptual sign. Contemned though they be by some thinkers, these sensations are the mother-earth, the anchorage, the stable rock, the first and last limits, the terminus a quo and the terminus ad quem of the mind. to find such sensational termini should be our aim with all our higher thought. They end discussion; they destroy the false conceit of knowledge; and without them we are all at sea with each other's meaning. If two men act alike on a percept, they believe themselves to feel alike about it; if not, they may suspect they know it in differing ways. We can never be sure we understand each other till we are able to bring the matter to this test.

[Footnote: 'There is no distinction of meaning so fine as to consist in anything but a possible difference of practice.... It appears, then, that the rule for attaining the [highest] grade of clearness of apprehension is as follows: Consider what effects, which might conceivably have practical bearings, we conceive the object of our conception to have. Then, our conception of these effects is the whole of our conception of the object.' Charles S. Peirce: 'How to make our Ideas clear,' in Popular Science Monthly, New York, January, 1878, p. 293.] This is why metaphysical discussions are so much like fighting with the air; they have no practical issue of a sensational kind. 'Scientific' theories, on the other hand, always terminate in definite percepts. You can deduce a possible sensation from your theory and, taking me into your laboratory, prove that your theory is true of my world by giving me the sensation then and there. Beautiful is the flight of conceptual reason through the upper air of truth. No wonder philosophers are dazzled by it still, and no wonder they look with some disdain at the low earth of feeling from which the goddess launched herself aloft. But woe to her if she return not home to its acquaintance; Nirgends haften dann die unsicheren Sohlen--every crazy wind will take her, and, like a fire-balloon at night, she will go out among the stars.

NOTE.--The reader will easily see how much of the account of the truth-function developed later in Pragmatism was already explicit in this earlier article, and how much came to be defined later. In this earlier article we find distinctly asserted:--

1. The reality, external to the true idea;
2. The critic, reader, or epistemologist, with his own belief, as warrant for this reality's existence;
3. The experienceable environment, as the vehicle or medium connecting knower with known, and yielding the cognitive RELATION;
4. The notion of POINTING, through this medium, to the reality, as one condition of our being said to know it;
5. That of RESEMBLING it, and eventually AFFECTING it, as determining the pointing to IT and not to something else.
6. The elimination of the 'epistemological gulf,' so that the whole truth-relation falls inside of the continuities of concrete experience, and is constituted of particular processes, varying with every object and subject, and susceptible of being described in detail.

The defects in this earlier account are:--

1. The possibly undue prominence given to resembling, which altho a fundamental function in knowing truly, is so often dispensed with;
2. The undue emphasis laid upon operating on the object itself, which in many cases is indeed decisive of that being what we refer to, but which is often lacking, or replaced by operations on other things related to the object.

3. The imperfect development of the generalized notion of the WORKABILITY of the feeling or idea as equivalent to that SATISFACTORY ADAPTATION to the particular reality, which constitutes the truth of the idea. It is this more generalized notion, as covering all such specifications as pointing, fitting, operating or resembling, that distinguishes the developed view of Dewey, Schiller, and myself.

4. The treatment, [earlier], of percepts as the only realm of reality. I now treat concepts as a co-ordinate realm.

The next paper represents a somewhat broader grasp of the topic on the writer's part.

II

THE TIGERS IN INDIA [Footnote: Extracts from a presidential address before the American Psychological Association, published in the Psychological Review, vol. ii, p. 105 (1895).]

THERE are two ways of knowing things, knowing them immediately or intuitively, and knowing them conceptually or representatively. Altho such things as the white paper before our eyes can be known intuitively, most of the things we know, the tigers now in India, for example, or the scholastic system of philosophy, are known only representatively or symbolically.

Suppose, to fix our ideas, that we take first a case of conceptual knowledge; and let it be our knowledge of the tigers in India, as we sit here. Exactly what do we MEAN by saying that we here know the tigers? What is the precise fact that the cognition so confidently claimed is KNOWN-AS, to use Shadworth Hodgson's inelegant but valuable form of words?

Most men would answer that what we mean by knowing the tigers is having them, however absent in body, become in some way present to our thought; or that our knowledge of them is known as presence of our thought to them. A great mystery is usually made of this peculiar presence in absence; and the scholastic philosophy, which is only common sense grown pedantic, would explain it as a peculiar kind of existence, called INTENTIONAL EXISTENCE of the tigers in our mind. At the very least, people would say that what we mean by knowing the tigers is mentally POINTING towards them as we sit here.

But now what do we mean by POINTING, in such a case as this? What is the pointing known-as, here?

To this question I shall have to give a very prosaic answer--one that traverses the pre-possessions not only of common sense and scholasticism, but also those of nearly all the epistemological writers whom I have ever read. The answer, made brief, is this: The pointing of our thought to the tigers is known simply and solely as a procession of mental associates and motor consequences that follow on the thought, and that would lead harmoniously, if followed out, into some ideal or real context, or even into the immediate presence, of the tigers. It is known as our rejection of a jaguar,

if that beast were shown us as a tiger; as our assent to a genuine tiger if so shown. It is known as our ability to utter all sorts of propositions which don't contradict other propositions that are true of the real tigers. It is even known, if we take the tigers very seriously, as actions of ours which may terminate in directly intuited tigers, as they would if we took a voyage to India for the purpose of tiger-hunting and brought back a lot of skins of the striped rascals which we had laid low. In all this there is no self-transcendancy in our mental images TAKEN BY THEMSELVES. They are one phenomenal fact; the tigers are another; and their pointing to the tigers is a perfectly commonplace intra-experiential relation, IF YOU ONCE GRANT A CONNECTING WORLD TO BE THERE. In short, the ideas and the tigers are in themselves as loose and separate, to use Hume's language, as any two things can be; and pointing means here an operation as external and adventitious as any that nature yields. [Footnote: A stone in one field may 'fit,' we say, a hole in another field. But the relation of 'fitting,' so long as no one carries the stone to the hole and drops it in, is only one name for the fact that such an act MAY happen. Similarly with the knowing of the tigers here and now. It is only an anticipatory name for a further associative and terminative process that MAY occur.]

I hope you may agree with me now that in representative knowledge there is no special inner mystery, but only an outer chain of physical or mental intermediaries connecting thought and thing. TO KNOW AN OBJECT IS HERE TO LEAD TO IT THROUGH A CONTEXT WHICH THE WORLD SUPPLIES. All this was most instructively set forth by our colleague D. S. Miller at our meeting in New York last Christmas, and for re-confirming my sometime wavering opinion, I owe him this acknowledgment. [Footnote: See Dr. Miller's articles on Truth and Error, and on Content and Function, in the Philosophical Review, July, 1893, and Nov., 1895.]

Let us next pass on to the case of immediate or intuitive acquaintance with an object, and let the object be the white paper before our eyes. The thought-stuff and the thing-stuff are here indistinguishably the same in nature, as we saw a moment since, and there is no context of intermediaries or associates to stand between and separate the thought and thing. There is no 'presence in absence' here, and no 'pointing,' but rather an allround embracing of the paper by the thought; and it is clear that the knowing cannot now be explained exactly as it was when the tigers were its object. Dotted all through our experience are states of immediate acquaintance just like this. Somewhere our belief always does rest on ultimate data like the whiteness, smoothness, or squareness of this paper. Whether such qualities be truly ultimate aspects of being, or only provisional suppositions of ours, held-to till we get better informed, is quite immaterial for our present inquiry. So long as it is believed in, we see our object face to face. What now do we mean by 'knowing' such a sort of object as this? For this is also the way in which we should know the tiger if our conceptual idea of him were to terminate by having led us to his lair?

This address must not become too long, so I must give my answer in the fewest words. And let me first say this: So far as the white paper or other ultimate datum of our experience is considered to enter also into some one else's experience, and we, in knowing it,



are held to know it there as well as here; so far, again, as it is considered to be a mere mask for hidden molecules that other now impossible experiences of our own might some day lay bare to view; so far it is a case of tigers in India again--the things known being absent experiences, the knowing can only consist in passing smoothly towards them through the intermediary context that the world supplies. But if our own private vision of the paper be considered in abstraction from every other event, as if it constituted by itself the universe (and it might perfectly well do so, for aught we can understand to the contrary), then the paper seen and the seeing of it are only two names for one indivisible fact which, properly named, is THE DATUM, THE PHENOMENON, OR THE EXPERIENCE. The paper is in the mind and the mind is around the paper, because paper and mind are only two names that are given later to the one experience, when, taken in a larger world of which it forms a part, its connections are traced in different directions. [Footnote: What is meant by this is that 'the experience' can be referred to either of two great associative systems, that of the experiencer's mental history, or that of the experienced facts of the world. Of both of these systems it forms part, and may be regarded, indeed, as one of their points of intersection. One might let a vertical line stand for the mental history; but the same object, O, appears also in the mental history of different persons, represented by the other vertical lines. It thus ceases to be the private property of one experience, and becomes, so to speak, a shared or public thing. We can track its outer history in this way, and represent it by the horizontal line. (It is also known representatively at other points of the vertical lines, or intuitively there again, so that the line of its outer history would have to be looped and wandering, but I make it straight for simplicity's sake.)] In any case, however, it is the same stuff figures in all the sets of lines.

TO KNOW IMMEDIATELY, THEN, OR INTUITIVELY, IS FOR MENTAL CONTENT AND OBJECT TO BE IDENTICAL. This is a very different definition from that which we gave of representative knowledge; but neither definition involves those mysterious notions of self-transcendence and presence in absence which are such essential parts of the ideas of knowledge, both of philosophers and of common men. [Footnote: The reader will observe that the text is written from the point of view of NAIF realism or common sense, and avoids raising the idealistic controversy.]

III

HUMANISM AND TRUTH [Footnote: Reprinted, with slight verbal revision, from *Mind*, vol. xiii, N. S., p. 457 (October, 1904). A couple of interpolations from another article in *Mind*, 'Humanism and truth once more,' in vol. xiv, have been made.]

RECEIVING from the Editor of *Mind* an advance proof of Mr. Bradley's article on 'Truth and Practice,' I understand this as a hint to me to join in the controversy over 'Pragmatism' which seems to have seriously begun. As my name has been coupled with the movement, I deem it wise to take the hint, the more so as in some quarters greater credit has been given me than I deserve, and probably undeserved discredit in other quarters falls also to my

lot.

First, as to the word 'pragmatism.' I myself have only used the term to indicate a method of carrying on abstract discussion. The serious meaning of a concept, says Mr. Peirce, lies in the concrete difference to some one which its being true will make. Strive to bring all debated conceptions to that 'pragmatic' test, and you will escape vain wrangling: if it can make no practical difference which of two statements be true, then they are really one statement in two verbal forms; if it can make no practical difference whether a given statement be true or false, then the statement has no real meaning. In neither case is there anything fit to quarrel about: we may save our breath, and pass to more important things.

All that the pragmatic method implies, then, is that truths should HAVE practical [Footnote: 'Practical' in the sense of PARTICULAR, of course, not in the sense that the consequences may not be MENTAL as well as physical.] consequences. In England the word has been used more broadly still, to cover the notion that the truth of any statement CONSISTS in the consequences, and particularly in their being good consequences. Here we get beyond affairs of method altogether; and since my pragmatism and this wider pragmatism are so different, and both are important enough to have different names, I think that Mr. Schiller's proposal to call the wider pragmatism by the name of 'humanism' is excellent and ought to be adopted. The narrower pragmatism may still be spoken of as the 'pragmatic method.'

I have read in the past six months many hostile reviews of Schiller's and Dewey's publications; but with the exception of Mr. Bradley's elaborate indictment, they are out of reach where I write, and I have largely forgotten them. I think that a free discussion of the subject on my part would in any case be more useful than a polemic attempt at rebutting these criticisms in detail. Mr. Bradley in particular can be taken care of by Mr. Schiller. He repeatedly confesses himself unable to comprehend Schiller's views, he evidently has not sought to do so sympathetically, and I deeply regret to say that his laborious article throws, for my mind, absolutely no useful light upon the subject. It seems to me on the whole an IGNORATIO ELENCHI, and I feel free to disregard it altogether.

The subject is unquestionably difficult. Messrs. Dewey's and Schiller's thought is eminently an induction, a generalization working itself free from all sorts of entangling particulars. If true, it involves much restatement of traditional notions. This is a kind of intellectual product that never attains a classic form of expression when first promulgated. The critic ought therefore not to be too sharp and logic-chopping in his dealings with it, but should weigh it as a whole, and especially weigh it against its possible alternatives. One should also try to apply it first to one instance, and then to another to see how it will work. It seems to me that it is emphatically not a case for instant execution, by conviction of intrinsic absurdity or of self-contradiction, or by caricature of what it would look like if reduced to skeleton shape. Humanism is in fact much more like one of those secular changes that come upon public opinion overnight, as it were, borne upon tides 'too deep for sound or foam,' that survive all the crudities and extravagances of their advocates, that you can pin to no one absolutely essential

statement, nor kill by any one decisive stab.

Such have been the changes from aristocracy to democracy, from classic to romantic taste, from theistic to pantheistic feeling, from static to evolutionary ways of understanding life--changes of which we all have been spectators. Scholasticism still opposes to such changes the method of confutation by single decisive reasons, showing that the new view involves self-contradiction, or traverses some fundamental principle. This is like stopping a river by planting a stick in the middle of its bed. Round your obstacle flows the water and 'gets there all the same.' In reading some of our opponents, I am not a little reminded of those catholic writers who refute darwinism by telling us that higher species cannot come from lower because minus nequit gignere plus, or that the notion of transformation is absurd, for it implies that species tend to their own destruction, and that would violate the principle that every reality tends to persevere in its own shape. The point of view is too myopic, too tight and close to take in the inductive argument. Wide generalizations in science always meet with these summary refutations in their early days; but they outlive them, and the refutations then sound oddly antiquated and scholastic. I cannot help suspecting that the humanistic theory is going through this kind of would-be refutation at present.

The one condition of understanding humanism is to become inductive-minded oneself, to drop rigorous definitions, and follow lines of least resistance 'on the whole.' 'In other words,' an opponent might say, 'resolve your intellect into a kind of slush.' 'Even so,' I make reply,--'if you will consent to use no politer word.' For humanism, conceiving the more 'true' as the more 'satisfactory' (Dewey's term), has sincerely to renounce rectilinear arguments and ancient ideals of rigor and finality. It is in just this temper of renunciation, so different from that of pyrrhonic scepticism, that the spirit of humanism essentially consists. Satisfactoriness has to be measured by a multitude of standards, of which some, for aught we know, may fail in any given case; and what is more satisfactory than any alternative in sight, may to the end be a sum of PLUSES and MINUSES, concerning which we can only trust that by ulterior corrections and improvements a maximum of the one and a minimum of the other may some day be approached. It means a real change of heart, a break with absolutistic hopes, when one takes up this inductive view of the conditions of belief.

As I understand the pragmatist way of seeing things, it owes its being to the break-down which the last fifty years have brought about in the older notions of scientific truth. 'God geometrizes,' it used to be said; and it was believed that Euclid's elements literally reproduced his geometrizing. There is an eternal and unchangeable 'reason'; and its voice was supposed to reverberate in Barbara and Celarent. So also of the 'laws of nature,' physical and chemical, so of natural history classifications--all were supposed to be exact and exclusive duplicates of pre-human archetypes buried in the structure of things, to which the spark of divinity hidden in our intellect enables us to penetrate. The anatomy of the world is logical, and its logic is that of a university professor, it was thought. Up to about 1850 almost every one believed that sciences expressed truths that were exact copies of a definite code of non-human realities. But the enormously rapid multiplication of

theories in these latter days has well-nigh upset the notion of any one of them being a more literally objective kind of thing than another. There are so many geometries, so many logics, so many physical and chemical hypotheses, so many classifications, each one of them good for so much and yet not good for everything, that the notion that even the truest formula may be a human device and not a literal transcript has dawned upon us. We hear scientific laws now treated as so much 'conceptual shorthand,' true so far as they are useful but no farther. Our mind has become tolerant of symbol instead of reproduction, of approximation instead of exactness, of plasticity instead of rigor. 'Energetics,' measuring the bare face of sensible phenomena so as to describe in a single formula all their changes of 'level,' is the last word of this scientific humanism, which indeed leaves queries enough outstanding as to the reason for so curious a congruence between the world and the mind, but which at any rate makes our whole notion of scientific truth more flexible and genial than it used to be.

It is to be doubted whether any theorizer to-day, either in mathematics, logic, physics or biology, conceives himself to be literally re-editing processes of nature or thoughts of God. The main forms of our thinking, the separation of subjects from predicates, the negative, hypothetic and disjunctive judgments, are purely human habits. The ether, as Lord Salisbury said, is only a noun for the verb to undulate; and many of our theological ideas are admitted, even by those who call them 'true,' to be humanistic in like degree.

I fancy that these changes in the current notions of truth are what originally gave the impulse to Messrs. Dewey's and Schiller's views. The suspicion is in the air nowadays that the superiority of one of our formulas to another may not consist so much in its literal 'objectivity,' as in subjective qualities like its usefulness, its 'elegance' or its congruity with our residual beliefs. Yielding to these suspicions, and generalizing, we fall into something like the humanistic state of mind. Truth we conceive to mean everywhere, not duplication, but addition; not the constructing of inner copies of already complete realities, but rather the collaborating with realities so as to bring about a clearer result. Obviously this state of mind is at first full of vagueness and ambiguity. 'Collaborating' is a vague term; it must at any rate cover conceptions and logical arrangements. 'Clearer' is vaguer still. Truth must bring clear thoughts, as well as clear the way to action. 'Reality' is the vaguest term of all. The only way to test such a programme at all is to apply it to the various types of truth, in the hope of reaching an account that shall be more precise. Any hypothesis that forces such a review upon one has one great merit, even if in the end it prove invalid: it gets us better acquainted with the total subject. To give the theory plenty of 'rope' and see if it hangs itself eventually is better tactics than to choke it off at the outset by abstract accusations of self-contradiction. I think therefore that a decided effort at sympathetic mental play with humanism is the provisional attitude to be recommended to the reader.

When I find myself playing sympathetically with humanism, something like what follows is what I end by conceiving it to mean.

Experience is a process that continually gives us new material to

digest. We handle this intellectually by the mass of beliefs of which we find ourselves already possessed, assimilating, rejecting, or rearranging in different degrees. Some of the apperceiving ideas are recent acquisitions of our own, but most of them are common-sense traditions of the race. There is probably not a common-sense tradition, of all those which we now live by, that was not in the first instance a genuine discovery, an inductive generalization like those more recent ones of the atom, of inertia, of energy, of reflex action, or of fitness to survive. The notions of one Time and of one Space as single continuous receptacles; the distinction between thoughts and things, matter and mind between permanent subjects and changing attributes; the conception of classes with sub classes within them; the separation of fortuitous from regularly caused connections; surely all these were once definite conquests made at historic dates by our ancestors in their attempt to get the chaos of their crude individual experiences into a more shareable and manageable shape. They proved of such sovereign use as *denkmittel* that they are now a part of the very structure of our mind. We cannot play fast and loose with them. No experience can upset them. On the contrary, they apperceive every experience and assign it to its place.

To what effect? That we may the better foresee the course of our experiences, communicate with one another, and steer our lives by rule. Also that we may have a cleaner, clearer, more inclusive mental view.

The greatest common-sense achievement, after the discovery of one Time and one Space, is probably the concept of permanently existing things. When a rattle first drops out of the hand of a baby, he does not look to see where it has gone. Non-perception he accepts as annihilation until he finds a better belief. That our perceptions mean BEINGS, rattles that are there whether we hold them in our hands or not, becomes an interpretation so luminous of what happens to us that, once employed, it never gets forgotten. It applies with equal felicity to things and persons, to the objective and to the ejective realm. However a Berkeley, a Mill, or a Cornelius may CRITICISE it, it WORKS; and in practical life we never think of 'going back' upon it, or reading our incoming experiences in any other terms. We may, indeed, speculatively imagine a state of 'pure' experience before the hypothesis of permanent objects behind its flux had been framed; and we can play with the idea that some primeval genius might have struck into a different hypothesis. But we cannot positively imagine today what the different hypothesis could have been, for the category of trans-perceptual reality is now one of the foundations of our life. Our thoughts must still employ it if they are to possess reasonableness and truth.

This notion of a FIRST in the shape of a most chaotic pure experience which sets us questions, of a SECOND in the way of fundamental categories, long ago wrought into the structure of our consciousness and practically irreversible, which define the general frame within which answers must fall, and of a THIRD which gives the detail of the answers in the shapes most congruous with all our present needs, is, as I take it, the essence of the humanistic conception. It represents experience in its pristine purity to be now so enveloped in predicates historically worked out that we can think of it as little more than an OTHER, of

a THAT, which the mind, in Mr. Bradley's phrase, 'encounters,' and to whose stimulating presence we respond by ways of thinking which we call 'true' in proportion as they facilitate our mental or physical activities and bring us outer power and inner peace. But whether the Other, the universal THAT, has itself any definite inner structure, or whether, if it have any, the structure resembles any of our predicated WHATS, this is a question which humanism leaves untouched. For us, at any rate, it insists, reality is an accumulation of our own intellectual inventions, and the struggle for 'truth' in our progressive dealings with it is always a struggle to work in new nouns and adjectives while altering as little as possible the old.

It is hard to see why either Mr. Bradley's own logic or his metaphysics should oblige him to quarrel with this conception. He might consistently adopt it verbatim et literatim, if he would, and simply throw his peculiar absolute round it, following in this the good example of Professor Royce. Bergson in France, and his disciples, Wilbois the physicist and Leroy, are thoroughgoing humanists in the sense defined. Professor Milhaud also appears to be one; and the great Poincare misses it by only the breadth of a hair. In Germany the name of Simmel offers itself as that of a humanist of the most radical sort. Mach and his school, and Hertz and Ostwald must be classed as humanists. The view is in the atmosphere and must be patiently discussed.

The best way to discuss it would be to see what the alternative might be. What is it indeed? Its critics make no explicit statement, Professor Royce being the only one so far who has formulated anything definite. The first service of humanism to philosophy accordingly seems to be that it will probably oblige those who dislike it to search their own hearts and heads. It will force analysis to the front and make it the order of the day. At present the lazy tradition that truth is *adaequatio intellectus et rei* seems all there is to contradict it with. Mr. Bradley's only suggestion is that true thought 'must correspond to a determinate being which it cannot be said to make,' and obviously that sheds no new light. What is the meaning of the word to 'correspond'? Where is the 'being'? What sort of things are 'determinations,' and what is meant in this particular case by 'not to make'?

Humanism proceeds immediately to refine upon the looseness of these epithets. We correspond in SOME way with anything with which we enter into any relations at all. If it be a thing, we may produce an exact copy of it, or we may simply feel it as an existent in a certain place. If it be a demand, we may obey it without knowing anything more about it than its push. If it be a proposition, we may agree by not contradicting it, by letting it pass. If it be a relation between things, we may act on the first thing so as to bring ourselves out where the second will be. If it be something inaccessible, we may substitute a hypothetical object for it, which, having the same consequences, will cipher out for us real results. In a general way we may simply ADD OUR THOUGHT TO IT; and if it SUFFERS THE ADDITION, and the whole situation harmoniously prolongs and enriches itself, the thought will pass for true.

As for the whereabouts of the beings thus corresponded to, although they may be outside of the present thought as well as in it,

humanism sees no ground for saying they are outside of finite experience itself. Pragmatically, their reality means that we submit to them, take account of them, whether we like to or not, but this we must perpetually do with experiences other than our own. The whole system of what the present experience must correspond to 'adequately' may be continuous with the present experience itself. Reality, so taken as experience other than the present, might be either the legacy of past experience or the content of experience to come. Its determinations for US are in any case the adjectives which our acts of judging fit to it, and those are essentially humanistic things.

To say that our thought does not 'make' this reality means pragmatically that if our own particular thought were annihilated the reality would still be there in some shape, though possibly it might be a shape that would lack something that our thought supplies. That reality is 'independent' means that there is something in every experience that escapes our arbitrary control. If it be a sensible experience it coerces our attention; if a sequence, we cannot invert it; if we compare two terms we can come to only one result. There is a push, an urgency, within our very experience, against which we are on the whole powerless, and which drives us in a direction that is the destiny of our belief. That this drift of experience itself is in the last resort due to something independent of all possible experience may or may not be true. There may or may not be an extra-experiential 'ding an sich' that keeps the ball rolling, or an 'absolute' that lies eternally behind all the successive determinations which human thought has made. But within our experience ITSELF, at any rate, humanism says, some determinations show themselves as being independent of others; some questions, if we ever ask them, can only be answered in one way; some beings, if we ever suppose them, must be supposed to have existed previously to the supposing; some relations, if they exist ever, must exist as long as their terms exist.

Truth thus means, according to humanism, the relation of less fixed parts of experience (predicates) to other relatively more fixed parts (subjects); and we are not required to seek it in a relation of experience as such to anything beyond itself. We can stay at home, for our behavior as exponents is hemmed in on every side. The forces both of advance and of resistance are exerted by our own objects, and the notion of truth as something opposed to waywardness or license inevitably grows up SOLIPSISTICALLY inside of every human life.

So obvious is all this that a common charge against the humanistic authors 'makes me tired.' 'How can a deweyite discriminate sincerity from bluff?' was a question asked at a philosophic meeting where I reported on Dewey's Studies. 'How can the mere [Footnote: I know of no 'mere' pragmatist, if MERENESS here means, as it seems to, the denial of all concreteness to the pragmatist's THOUGHT.] pragmatist feel any duty to think truly?' is the objection urged by Professor Royce. Mr. Bradley in turn says that if a humanist understands his own doctrine, 'he must hold any idea, however mad, to be the truth, if any one will have it so.' And Professor Taylor describes pragmatism as believing anything one pleases and calling it truth.

Such a shallow sense of the conditions under which men's thinking

actually goes on seems to me most surprising. These critics appear to suppose that, if left to itself, the rudderless raft of our experience must be ready to drift anywhere or nowhere. Even THO there were compasses on board, they seem to say, there would be no pole for them to point to. There must be absolute sailing-directions, they insist, decreed from outside, and an independent chart of the voyage added to the 'mere' voyage itself, if we are ever to make a port. But is it not obvious that even THO there be such absolute sailing-directions in the shape of pre-human standards of truth that we OUGHT to follow, the only guarantee that we shall in fact follow them must lie in our human equipment. The 'ought' would be a brutum fulmen unless there were a felt grain inside of our experience that conspired. As a matter of fact the DEVOUTEST believers in absolute standards must admit that men fail to obey them. Waywardness is here, in spite of the eternal prohibitions, and the existence of any amount of reality ante rem is no warrant against unlimited error in rebus being incurred. The only REAL guarantee we have against licentious thinking is the CIRCUMPRESSURE of experience itself, which gets us sick of concrete errors, whether there be a trans-empirical reality or not. How does the partisan of absolute reality know what this orders him to think? He cannot get direct sight of the absolute; and he has no means of guessing what it wants of him except by following the humanistic clues. The only truth that he himself will ever practically ACCEPT will be that to which his finite experiences lead him of themselves. The state of mind which shudders at the idea of a lot of experiences left to themselves, and that augurs protection from the sheer name of an absolute, as if, however inoperative, that might still stand for a sort of ghostly security, is like the mood of those good people who, whenever they hear of a social tendency that is damnable, begin to redden and to puff, and say 'Parliament or Congress ought to make a law against it,' as if an impotent decree would give relief.

All the SANCTIONS of a law of truth lie in the very texture of experience. Absolute or no absolute, the concrete truth FOR US will always be that way of thinking in which our various experiences most profitably combine.

And yet, the opponent obstinately urges, your humanist will always have a greater liberty to play fast and loose with truth than will your believer in an independent realm of reality that makes the standard rigid. If by this latter believer he means a man who pretends to know the standard and who fulminates it, the humanist will doubtless prove more flexible; but no more flexible than the absolutist himself if the latter follows (as fortunately our present-day absolutists do follow) empirical methods of inquiry in concrete affairs. To consider hypotheses is surely always better than to DOGMATISE ins blaue hinein.

Nevertheless this probable flexibility of temper in him has been used to convict the humanist of sin. Believing as he does, that truth lies in rebus, and is at every moment our own line of most propitious reaction, he stands forever debarred, as I have heard a learned colleague say, from trying to convert opponents, for does not their view, being THEIR most propitious momentary reaction, already fill the bill? Only the believer in the ante-rem brand of truth can on this theory seek to make converts without self-stultification. But can there be self-stultification in urging any



account whatever of truth? Can the definition ever contradict the deed? 'Truth is what I feel like saying'--suppose that to be the definition. 'Well, I feel like saying that, and I want you to feel like saying it, and shall continue to say it until I get you to agree.' Where is there any contradiction? Whatever truth may be said to be, that is the kind of truth which the saying can be held to carry. The TEMPER which a saying may comport is an extra-logical matter. It may indeed be hotter in some individual absolutist than in a humanist, but it need not be so in another. And the humanist, for his part, is perfectly consistent in compassing sea and land to make one proselyte, if his nature be enthusiastic enough.

'But how can you be enthusiastic over any view of things which you know to have been partly made by yourself, and which is liable to alter during the next minute? How is any heroic devotion to the ideal of truth possible under such paltry conditions?'

This is just another of those objections by which the anti-humanists show their own comparatively slack hold on the realities of the situation. If they would only follow the pragmatic method and ask: 'What is truth KNOWN-AS? What does its existence stand for in the way of concrete goods?'--they would see that the name of it is the inbegriff of almost everything that is valuable in our lives. The true is the opposite of whatever is instable, of whatever is practically disappointing, of whatever is useless, of whatever is lying and unreliable, of whatever is unverifiable and unsupported, of whatever is inconsistent and contradictory, of whatever is artificial and eccentric, of whatever is unreal in the sense of being of no practical account. Here are pragmatic reasons with a vengeance why we should turn to truth--truth saves us from a world of that complexion. What wonder that its very name awakens loyal feeling! In particular what wonder that all little provisional fool's paradises of belief should appear contemptible in comparison with its bare pursuit! When absolutists reject humanism because they feel it to be untrue, that means that the whole habit of their mental needs is wedded already to a different view of reality, in comparison with which the humanistic world seems but the whim of a few irresponsible youths. Their own subjective apperceiving mass is what speaks here in the name of the eternal natures and bids them reject our humanism--as they apprehend it. Just so with us humanists, when we condemn all noble, clean-cut, fixed, eternal, rational, temple-like systems of philosophy. These contradict the DRAMATIC TEMPERAMENT of nature, as our dealings with nature and our habits of thinking have so far brought us to conceive it. They seem oddly personal and artificial, even when not bureaucratic and professional in an absurd degree. We turn from them to the great unpeopled and unstayed wilderness of truth as we feel it to be constituted, with as good a conscience as rationalists are moved by when they turn from our wilderness into their neater and cleaner intellectual abodes. [Footnote: I cannot forbear quoting as an illustration of the contrast between humanist and rationalist tempers of mind, in a sphere remote from philosophy, these remarks on the Dreyfus 'affaire,' written by one who assuredly had never heard of humanism or pragmatism. 'Autant que la Revolution, "l'Affaire" est desormais une de nos "origines." Si elle n'a pas fait ouvrir le gouffre, c'est elle du moins qui a rendu patent et visible le long travail souterrain qui, silencieusement, avait prepare la separation entre nos deux camps d'aujourd'hui, pour ecarter enfin, d'un coup soudain, la France des traditionalistes

(poseurs de principes, chercheurs d'unité, constructeurs de systèmes a priori) et la France éprise du fait positif et de libre examen;-- la France révolutionnaire et romantique si l'on veut, celle qui met très haut l'individu, qui ne veut pas qu'un juste périsse, fut-ce pour sauver la nation, et qui cherche la vérité dans toutes ses parties aussi bien que dans une vue d'ensemble ... Duclaux ne pouvait pas concevoir qu'on préférât quelque chose à la vérité. Mais il voyait autour de lui de fort honnêtes gens qui, mettant en balance la vie d'un homme et la raison d'État, lui avouaient de quel poids léger ils jugeaient une simple existence individuelle, pour innocente qu'elle fut. C'étaient des classiques, des gens à qui l'ensemble seul importe.' La Vie de Emile Duclaux, par Mme. Em. D., Laval, 1906, pp. 243, 247-248.]

This is surely enough to show that the humanist does not ignore the character of objectivity and independence in truth. Let me turn next to what his opponents mean when they say that to be true, our thoughts must 'correspond.'

The vulgar notion of correspondence here is that the thoughts must COPY the reality--cognitio fit per assimilationem cogniti et cognoscentis; and philosophy, without having ever fairly sat down to the question, seems to have instinctively accepted this idea: propositions are held true if they copy the eternal thought; terms are held true if they copy extra-mental realities. Implicitly, I think that the copy-theory has animated most of the criticisms that have been made on humanism.

A priori, however, it is not self-evident that the sole business of our mind with realities should be to copy them. Let my reader suppose himself to constitute for a time all the reality there is in the universe, and then to receive the announcement that another being is to be created who shall know him truly. How will he represent the knowing in advance? What will he hope it to be? I doubt extremely whether it could ever occur to him to fancy it as a mere copying. Of what use to him would an imperfect second edition of himself in the new comer's interior be? It would seem pure waste of a propitious opportunity. The demand would more probably be for something absolutely new. The reader would conceive the knowing humanistically, 'the new comer,' he would say, 'must TAKE ACCOUNT OF MY PRESENCE BY REACTING ON IT IN SUCH A WAY THAT GOOD WOULD ACCRUE TO US BOTH. If copying be requisite to that end, let there be copying; otherwise not.' The essence in any case would not be the copying, but the enrichment of the previous world.

I read the other day, in a book of Professor Eucken's, a phrase, 'Die Erhöhung des vorgefundenen Daseins,' which seems to be pertinent here. Why may not thought's mission be to increase and elevate, rather than simply to imitate and reduplicate, existence? No one who has read Lotze can fail to remember his striking comment on the ordinary view of the secondary qualities of matter, which brands them as 'illusory' because they copy nothing in the thing. The notion of a world complete in itself, to which thought comes as a passive mirror, adding nothing to fact, Lotze says is irrational. Rather is thought itself a most momentous part of fact, and the whole mission of the pre-existing and insufficient world of matter may simply be to provoke thought to produce its far more precious supplement.

'Knowing,' in short, may, for aught we can see beforehand to the contrary, be ONLY ONE WAY OF GETTING INTO FRUITFUL RELATIONS WITH REALITY whether copying be one of the relations or not.

It is easy to see from what special type of knowing the copy-theory arose. In our dealings with natural phenomena the great point is to be able to foretell. Foretelling, according to such a writer as Spencer, is the whole meaning of intelligence. When Spencer's 'law of intelligence' says that inner and outer relations must 'correspond,' it means that the distribution of terms in our inner time-scheme and space-scheme must be an exact copy of the distribution in real time and space of the real terms. In strict theory the mental terms themselves need not answer to the real terms in the sense of severally copying them, symbolic mental terms being enough, if only the real dates and places be copied. But in our ordinary life the mental terms are images and the real ones are sensations, and the images so often copy the sensations, that we easily take copying of terms as well as of relations to be the natural significance of knowing. Meanwhile much, even of this common descriptive truth, is couched in verbal symbols. If our symbols FIT the world, in the sense of determining our expectations rightly, they may even be the better for not copying its terms.

It seems obvious that the pragmatic account of all this routine of phenomenal knowledge is accurate. Truth here is a relation, not of our ideas to non-human realities, but of conceptual parts of our experience to sensational parts. Those thoughts are true which guide us to BENEFICIAL INTERACTION with sensible particulars as they occur, whether they copy these in advance or not.

From the frequency of copying in the knowledge of phenomenal fact, copying has been supposed to be the essence of truth in matters rational also. Geometry and logic, it has been supposed, must copy archetypal thoughts in the Creator. But in these abstract spheres there is no need of assuming archetypes. The mind is free to carve so many figures out of space, to make so many numerical collections, to frame so many classes and series, and it can analyze and compare so endlessly, that the very superabundance of the resulting ideas makes us doubt the 'objective' pre-existence of their models. It would be plainly wrong to suppose a God whose thought consecrated rectangular but not polar co-ordinates, or Jevons's notation but not Boole's. Yet if, on the other hand, we assume God to have thought in advance of every POSSIBLE flight of human fancy in these directions, his mind becomes too much like a Hindoo idol with three heads, eight arms and six breasts, too much made up of superfoetation and redundancy for us to wish to copy it, and the whole notion of copying tends to evaporate from these sciences. Their objects can be better interpreted as being created step by step by men, as fast as they successively conceive them.

If now it be asked how, if triangles, squares, square roots, genera, and the like, are but improvised human 'artefacts,' their properties and relations can be so promptly known to be 'eternal,' the humanistic answer is easy. If triangles and genera are of our own production we can keep them invariant. We can make them 'timeless' by expressly decreeing that on THE THINGS WE MEAN time shall exert no altering effect, that they are intentionally and it may be fictitiously abstracted from every corrupting real associate and condition. But relations between invariant objects will

themselves be invariant. Such relations cannot be happenings, for by hypothesis nothing shall happen to the objects. I have tried to show in the last chapter of my Principles of Psychology [Footnote: Vol. ii, pp. 641 ff.] that they can only be relations of comparison. No one so far seems to have noticed my suggestion, and I am too ignorant of the development of mathematics to feel very confident of my own view. But if it were correct it would solve the difficulty perfectly. Relations of comparison are matters of direct inspection. As soon as mental objects are mentally compared, they are perceived to be either like or unlike. But once the same, always the same, once different, always different, under these timeless conditions. Which is as much as to say that truths concerning these man-made objects are necessary and eternal. We can change our conclusions only by changing our data first.

The whole fabric of the a priori sciences can thus be treated as a man-made product. As Locke long ago pointed out, these sciences have no immediate connection with fact. Only IF a fact can be humanized by being identified with any of these ideal objects, is what was true of the objects now true also of the facts. The truth itself meanwhile was originally a copy of nothing; it was only a relation directly perceived to obtain between two artificial mental things. [Footnote: Mental things which are realities of course within the mental world.]

We may now glance at some special types of knowing, so as to see better whether the humanistic account fits. On the mathematical and logical types we need not enlarge further, nor need we return at much length to the case of our descriptive knowledge of the course of nature. So far as this involves anticipation, tho that MAY mean copying, it need, as we saw, mean little more than 'getting ready' in advance. But with many distant and future objects, our practical relations are to the last degree potential and remote. In no sense can we now get ready for the arrest of the earth's revolution by the tidal brake, for instance; and with the past, tho we suppose ourselves to know it truly, we have no practical relations at all. It is obvious that, altho interests strictly practical have been the original starting-point of our search for true phenomenal descriptions, yet an intrinsic interest in the bare describing function has grown up. We wish accounts that shall be true, whether they bring collateral profit or not. The primitive function has developed its demand for mere exercise. This theoretic curiosity seems to be the characteristically human differentia, and humanism recognizes its enormous scope. A true idea now means not only one that prepares us for an actual perception. It means also one that might prepare us for a merely possible perception, or one that, if spoken, would suggest possible perceptions to others, or suggest actual perceptions which the speaker cannot share. The ensemble of perceptions thus thought of as either actual or possible form a system which it is obviously advantageous to us to get into a stable and consistent shape; and here it is that the common-sense notion of permanent beings finds triumphant use. Beings acting outside of the thinker explain, not only his actual perceptions, past and future, but his possible perceptions and those of every one else. Accordingly they gratify our theoretic need in a supremely beautiful way. We pass from our immediate actual through them into the foreign and the potential, and back again into the future actual, accounting for innumerable particulars by a single cause. As in those circular panoramas, where

a real foreground of dirt, grass, bushes, rocks and a broken-down cannon is enveloped by a canvas picture of sky and earth and of a raging battle, continuing the foreground so cunningly that the spectator can detect no joint; so these conceptual objects, added to our present perceptual reality, fuse with it into the whole universe of our belief. In spite of all berkeleyan criticism, we do not doubt that they are really there. Tho our discovery of any one of them may only date from now, we unhesitatingly say that it not only IS, but WAS there, if, by so saying, the past appears connected more consistently with what we feel the present to be. This is historic truth. Moses wrote the Pentateuch, we think, because if he didn't, all our religious habits will have to be undone. Julius Caesar was real, or we can never listen to history again. Trilobites were once alive, or all our thought about the strata is at sea. Radium, discovered only yesterday, must always have existed, or its analogy with other natural elements, which are permanent, fails. In all this, it is but one portion of our beliefs reacting on another so as to yield the most satisfactory total state of mind. That state of mind, we say, sees truth, and the content of its deliverances we believe.

Of course, if you take the satisfactoriness concretely, as something felt by you now, and if, by truth, you mean truth taken abstractly and verified in the long run, you cannot make them equate, for it is notorious that the temporarily satisfactory is often false. Yet at each and every concrete moment, truth for each man is what that man 'troweth' at that moment with the maximum of satisfaction to himself; and similarly, abstract truth, truth verified by the long run, and abstract satisfactoriness, long-run satisfactoriness, coincide. If, in short, we compare concrete with concrete and abstract with abstract, the true and the satisfactory do mean the same thing. I suspect that a certain muddling of matters hereabouts is what makes the general philosophic public so impervious to humanism's claims.

The fundamental fact about our experience is that it is a process of change. For the 'trower' at any moment, truth, like the visible area round a man walking in a fog, or like what George Eliot calls 'the wall of dark seen by small fishes' eyes that pierce a span in the wide Ocean,' is an objective field which the next moment enlarges and of which it is the critic, and which then either suffers alteration or is continued unchanged. The critic sees both the first trower's truth and his own truth, compares them with each other, and verifies or confutes. HIS field of view is the reality independent of that earlier trower's thinking with which that thinking ought to correspond. But the critic is himself only a trower; and if the whole process of experience should terminate at that instant, there would be no otherwise known independent reality with which HIS thought might be compared.

The immediate in experience is always provisionally in this situation. The humanism, for instance, which I see and try so hard to defend, is the completest truth attained from my point of view up to date. But, owing to the fact that all experience is a process, no point of view can ever be THE last one. Every one is insufficient and off its balance, and responsible to later points of view than itself. You, occupying some of these later points in your own person, and believing in the reality of others, will not agree that my point of view sees truth positive, truth timeless, truth

that counts, unless they verify and confirm what it sees.

You generalize this by saying that any opinion, however satisfactory, can count positively and absolutely as true only so far as it agrees with a standard beyond itself; and if you then forget that this standard perpetually grows up endogenously inside the web of the experiences, you may carelessly go on to say that what distributively holds of each experience, holds also collectively of all experience, and that experience as such and in its totality owes whatever truth it may be possessed-of to its correspondence with absolute realities outside of its own being. This evidently is the popular and traditional position. From the fact that finite experiences must draw support from one another, philosophers pass to the notion that experience *uberhaupt* must need an absolute support. The denial of such a notion by humanism lies probably at the root of most of the dislike which it incurs.

But is this not the globe, the elephant and the tortoise over again? Must not something end by supporting itself? Humanism is willing to let finite experience be self-supporting. Somewhere being must immediately breast nonentity. Why may not the advancing front of experience, carrying its immanent satisfactions and dissatisfactions, cut against the black inane as the luminous orb of the moon cuts the caerulean abyss? Why should anywhere the world be absolutely fixed and finished? And if reality genuinely grows, why may it not grow in these very determinations which here and now are made?

In point of fact it actually seems to grow by our mental determinations, be these never so 'true.' Take the 'great bear' or 'dipper' constellation in the heavens. We call it by that name, we count the stars and call them seven, we say they were seven before they were counted, and we say that whether any one had ever noted the fact or not, the dim resemblance to a long-tailed (or long-necked?) animal was always truly there. But what do we mean by this projection into past eternity of recent human ways of thinking? Did an 'absolute' thinker actually do the counting, tell off the stars upon his standing number-tally, and make the bear-comparison, silly as the latter is? Were they explicitly seven, explicitly bear-like, before the human witness came? Surely nothing in the truth of the attributions drives us to think this. They were only implicitly or virtually what we call them, and we human witnesses first explicated them and made them 'real.' A fact virtually pre-exists when every condition of its realization save one is already there. In this case the condition lacking is the act of the counting and comparing mind. But the stars (once the mind considers them) themselves dictate the result. The counting in no wise modifies their previous nature, and, they being what and where they are, the count cannot fall out differently. It could then ALWAYS be made. NEVER could the number seven be questioned, IF THE QUESTION ONCE WERE RAISED.

We have here a quasi-paradox. Undeniably something comes by the counting that was not there before. And yet that something was ALWAYS TRUE. In one sense you create it, and in another sense you FIND it. You have to treat your count as being true beforehand, the moment you come to treat the matter at all.

Our stellar attributes must always be called true, then; yet none

the less are they genuine additions made by our intellect to the world of fact. Not additions of consciousness only, but additions of 'content.' They copy nothing that pre-existed, yet they agree with what pre-existed, fit it, amplify it, relate and connect it with a 'wain,' a number-tally, or what not, and build it out. It seems to me that humanism is the only theory that builds this case out in the good direction, and this case stands for innumerable other kinds of case. In all such cases, odd as it may sound, our judgment may actually be said to retroact and to enrich the past.

Our judgments at any rate change the character of FUTURE reality by the acts to which they lead. Where these acts are acts expressive of trust,--trust, e.g., that a man is honest, that our health is good enough, or that we can make a successful effort,--which acts may be a needed antecedent of the trusted things becoming true. Professor Taylor says [Footnote: In an article criticising Pragmatism (as he conceives it) in the McGill University Quarterly published at Montreal, for May, 1904.] that our trust is at any rate UNTRUE WHEN IT IS MADE, i. e; before the action; and I seem to remember that he disposes of anything like a faith in the general excellence of the universe (making the faithful person's part in it at any rate more excellent) as a 'lie in the soul.' But the pathos of this expression should not blind us to the complication of the facts. I doubt whether Professor Taylor would himself be in favor of practically handling trusters of these kinds as liars. Future and present really mix in such emergencies, and one can always escape lies in them by using hypothetic forms. But Mr. Taylor's attitude suggests such absurd possibilities of practice that it seems to me to illustrate beautifully how self-stultifying the conception of a truth that shall merely register a standing fixture may become. Theoretic truth, truth of passive copying, sought in the sole interests of copying as such, not because copying is GOOD FOR SOMETHING, but because copying ought schlechthin to be, seems, if you look at it coldly, to be an almost preposterous ideal. Why should the universe, existing in itself, also exist in copies? How CAN it be copied in the solidity of its objective fulness? And even if it could, what would the motive be? 'Even the hairs of your head are numbered.' Doubtless they are, virtually; but why, as an absolute proposition, OUGHT the number to become copied and known? Surely knowing is only one way of interacting with reality and adding to its effect.

The opponent here will ask: 'Has not the knowing of truth any substantive value on its own account, apart from the collateral advantages it may bring? And if you allow theoretic satisfactions to exist at all, do they not crowd the collateral satisfactions out of house and home, and must not pragmatism go into bankruptcy, if she admits them at all?' The destructive force of such talk disappears as soon as we use words concretely instead of abstractly, and ask, in our quality of good pragmatists, just what the famous theoretic needs are known as and in what the intellectual satisfactions consist.

Are they not all mere matters of CONSISTENCY--and emphatically NOT of consistency between an absolute reality and the mind's copies of it, but of actually felt consistency among judgments, objects, and habits of reacting, in the mind's own experienceable world? And are not both our need of such consistency and our pleasure in it conceivable as outcomes of the natural fact that we are beings that

do develop mental HABITS--habit itself proving adaptively beneficial in an environment where the same objects, or the same kinds of objects, recur and follow 'law'? If this were so, what would have come first would have been the collateral profits of habit as such, and the theoretic life would have grown up in aid of these. In point of fact, this seems to have been the probable case. At life's origin, any present perception may have been 'true'--if such a word could then be applicable. Later, when reactions became organized, the reactions became 'true' whenever expectation was fulfilled by them. Otherwise they were 'false' or 'mistaken' reactions. But the same class of objects needs the same kind of reaction, so the impulse to react consistently must gradually have been established, and a disappointment felt whenever the results frustrated expectation. Here is a perfectly plausible germ for all our higher consistencies. Nowadays, if an object claims from us a reaction of the kind habitually accorded only to the opposite class of objects, our mental machinery refuses to run smoothly. The situation is intellectually unsatisfactory.

Theoretic truth thus falls WITHIN the mind, being the accord of some of its processes and objects with other processes and objects--'accord' consisting here in well-definable relations. So long as the satisfaction of feeling such an accord is denied us, whatever collateral profits may seem to inure from what we believe in are but as dust in the balance--provided always that we are highly organized intellectually, which the majority of us are not. The amount of accord which satisfies most men and women is merely the absence of violent clash between their usual thoughts and statements and the limited sphere of sense-perceptions in which their lives are cast. The theoretic truth that most of us think we 'ought' to attain to is thus the possession of a set of predicates that do not explicitly contradict their subjects. We preserve it as often as not by leaving other predicates and subjects out.

In some men theory is a passion, just as music is in others. The form of inner consistency is pursued far beyond the line at which collateral profits stop. Such men systematize and classify and schematize and make synoptical tables and invent ideal objects for the pure love of unifying. Too often the results, glowing with 'truth' for the inventors, seem pathetically personal and artificial to bystanders. Which is as much as to say that the purely theoretic criterion of truth can leave us in the lurch as easily as any other criterion, and that the absolutists, for all their pretensions, are 'in the same boat' concretely with those whom they attack.

I am well aware that this paper has been rambling in the extreme. But the whole subject is inductive, and sharp logic is hardly yet in order. My great trammel has been the non-existence of any definitely stated alternative on my opponents' part. It may conduce to clearness if I recapitulate, in closing, what I conceive the main points of humanism to be. They are these:--

1. An experience, perceptual or conceptual, must conform to reality in order to be true.

2. By 'reality' humanism means nothing more than the other conceptual or perceptual experiences with which a given present experience may find itself in point of fact mixed up.

[Footnote: This is meant merely to exclude reality of an



'unknowable' sort, of which no account in either perceptual or conceptual terms can be given. It includes of course any amount of empirical reality independent of the knower. Pragmatism, is thus 'epistemologically' realistic in its account.]

3. By 'conforming,' humanism means taking account-of in such a way as to gain any intellectually and practically satisfactory result.

4. To 'take account-of' and to be 'satisfactory' are terms that admit of no definition, so many are the ways in which these requirements can practically be worked out.

5. Vaguely and in general, we take account of a reality by preserving it in as unmodified a form as possible. But, to be then satisfactory, it must not contradict other realities outside of it which claim also to be preserved. That we must preserve all the experience we can and minimize contradiction in what we preserve, is about all that can be said in advance.

6. The truth which the conforming experience embodies may be a positive addition to the previous reality, and later judgments may have to conform to it. Yet, virtually at least, it may have been true previously. Pragmatically, virtual and actual truth mean the same thing: the possibility of only one answer, when once the question is raised.

#### IV

#### THE RELATION BETWEEN KNOWER AND KNOWN

[Footnote: Extract from an article entitled 'A World of Pure Experience,' in the Journal of Philosophy, etc., September 29, 1904.]

Throughout the history of philosophy the subject and its object have been treated as absolutely discontinuous entities; and thereupon the presence of the latter to the former, or the 'apprehension' by the former of the latter, has assumed a paradoxical character which all sorts of theories had to be invented to overcome. Representative theories put a mental 'representation,' 'image,' or 'content' into the gap, as a sort of intermediary. Commonsense theories left the gap untouched, declaring our mind able to clear it by a self-transcending leap. Transcendentalist theories left it impossible to traverse by finite knowers, and brought an absolute in to perform the saltatory act. All the while, in the very bosom of the finite experience, every conjunction required to make the relation intelligible is given in full. Either the knower and the known are:

(1) the self-same piece of experience taken twice over in different contexts; or they are

(2) two pieces of ACTUAL experience belonging to the same subject, with definite tracts of conjunctive transitional experience between them; or

(3) the known is a POSSIBLE experience either of that subject or another, to which the said conjunctive transitions WOULD lead,

if sufficiently prolonged.

To discuss all the ways in which one experience may function as the knower of another, would be incompatible with the limits of this essay. I have treated of type 1, the kind of knowledge called perception, in an article in the Journal of Philosophy, for September 1, 1904, called 'Does consciousness exist?' This is the type of case in which the mind enjoys direct 'acquaintance' with a present object. In the other types the mind has 'knowledge-about' an object not immediately there. Type 3 can always formally and hypothetically be reduced to type 2, so that a brief description of that type will now put the present reader sufficiently at my point of view, and make him see what the actual meanings of the mysterious cognitive relation may be.

Suppose me to be sitting here in my library at Cambridge, at ten minutes' walk from 'Memorial Hall,' and to be thinking truly of the latter object. My mind may have before it only the name, or it may have a clear image, or it may have a very dim image of the hall, but such an intrinsic difference in the image makes no difference in its cognitive function. Certain extrinsic phenomena, special experiences of conjunction, are what impart to the image, be it what it may, its knowing office.

For instance, if you ask me what hall I mean by my image, and I can tell you nothing; or if I fail to point or lead you towards the Harvard Delta; or if, being led by you, I am uncertain whether the Hall I see be what I had in mind or not; you would rightly deny that I had 'meant' that particular hall at all, even tho my mental image might to some degree have resembled it. The resemblance would count in that case as coincidental merely, for all sorts of things of a kind resemble one another in this world without being held for that reason to take cognizance of one another.

On the other hand, if I can lead you to the hall, and tell you of its history and present uses; if in its presence I feel my idea, however imperfect it may have been, to have led hither and to be now TERMINATED; if the associates of the image and of the felt hall run parallel, so that each term of the one context corresponds serially, as I walk, with an answering term of the other; why then my soul was prophetic, and my idea must be, and by common consent would be, called cognizant of reality. That percept was what I MEANT, for into it my idea has passed by conjunctive experiences of sameness and fulfilled intention. Nowhere is there jar, but every later moment continues and corroborates an earlier one.

In this continuing and corroborating, taken in no transcendental sense, but denoting definitely felt transitions, LIES ALL THAT THE KNOWING OF A PERCEPT BY AN IDEA CAN POSSIBLY CONTAIN OR SIGNIFY. Wherever such transitions are felt, the first experience KNOWS the last one. Where they do not, or where even as possibles they can not, intervene, there can be no pretence of knowing. In this latter case the extremes will be connected, if connected at all, by inferior relations--bare likeness or succession, or by 'witness' alone. Knowledge of sensible realities thus comes to life inside the tissue of experience. It is MADE; and made by relations that unroll themselves in time. Whenever certain intermediaries are given, such that, as they develop towards their terminus, there is experience from point to point of one direction followed, and

finally of one process fulfilled, the result is that THEIR STARTING-POINT THEREBY BECOMES A KNOWER AND THEIR TERMINUS AN OBJECT MEANT OR KNOWN. That is all that knowing (in the simple case considered) can be known-as, that is the whole of its nature, put into experiential terms. Whenever such is the sequence of our experiences we may freely say that we had the terminal object 'in mind' from the outset, even altho AT the outset nothing was there in us but a flat piece of substantive experience like any other, with no self-transcendancy about it, and no mystery save the mystery of coming into existence and of being gradually followed by other pieces of substantive experience, with conjunctively transitional experiences between. That is what we MEAN here by the object's being 'in mind.' Of any deeper more real way of its being in mind we have no positive conception, and we have no right to discredit our actual experience by talking of such a way at all.

I know that many a reader will rebel at this. 'Mere intermediaries,' he will say, 'even tho they be feelings of continuously growing fulfilment, only SEPARATE the knower from the known, whereas what we have in knowledge is a kind of immediate touch of the one by the other, an "apprehension" in the etymological sense of the word, a leaping of the chasm as by lightning, an act by which two terms are smitten into one over the head of their distinctness. All these dead intermediaries of yours are out of each other, and outside of their termini still.'

But do not such dialectic difficulties remind us of the dog dropping his bone and snapping at its image in the water? If we knew any more real kind of union aliunde, we might be entitled to brand all our empirical unions as a sham. But unions by continuous transition are the only ones we know of, whether in this matter of a knowledge-about that terminates in an acquaintance, whether in personal identity, in logical prediction through the copula 'is,' or elsewhere. If anywhere there were more absolute unions, they could only reveal themselves to us by just such conjunctive results. These are what the unions are worth, these are all that we can ever practically mean by union, by continuity. Is it not time to repeat what Lotze said of substances, that to act like one is to be one? Should we not say here that to be experienced as continuous is to be really continuous, in a world where experience and reality come to the same thing? In a picture gallery a painted hook will serve to hang a painted chain by, a painted cable will hold a painted ship. In a world where both the terms and their distinctions are affairs of experience, conjunctions that are experienced must be at least as real as anything else. They will be 'absolutely' real conjunctions, if we have no transphenomenal absolute ready, to derealize the whole experienced world by, at a stroke.

So much for the essentials of the cognitive relation where the knowledge is conceptual in type, or forms knowledge 'about' an object. It consists in intermediary experiences (possible, if not actual) of continuously developing progress, and, finally, of fulfilment, when the sensible percept which is the object is reached. The percept here not only VERIFIES the concept, proves its function of knowing that percept to be true, but the percept's existence as the terminus of the chain of intermediaries CREATES the function. Whatever terminates that chain was, because it now proves itself to be, what the concept 'had in mind.'

The towering importance for human life of this kind of knowing lies in the fact that an experience that knows another can figure as its REPRESENTATIVE, not in any quasi-miraculous 'epistemological' sense, but in the definite, practical sense of being its substitute in various operations, sometimes physical and sometimes mental, which lead us to its associates and results. By experimenting on our ideas of reality, we may save ourselves the trouble of experimenting on the real experiences which they severally mean. The ideas form related systems, corresponding point for point to the systems which the realities form; and by letting an ideal term call up its associates systematically, we may be led to a terminus which the corresponding real term would have led to in case we had operated on the real world. And this brings us to the general question of substitution.

What, exactly, in a system of experiences, does the 'substitution' of one of them for another mean?

A

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