

## MIND

## A QUARTERLY REVIEW

OF

## PSYCHOLOGY AND PHILOSOPHY



## I.—ON TRUTH AND COPYING.

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MR. JOACHIM in his interesting work on *The Nature of Truth* did, I think, well to discuss once more that view for which truth consists in copying reality. It is a view which for myself I have been accustomed to treat as exploded, but it is a natural way of taking things, and, I suppose, can never cease to be popular. And, since from time to time a discussion of this topic is likely to be useful, I will venture to offer some remarks on it here.

The idea that truth consists in mere copying is suggested from many sides. A man through language and ideas has to convey fact to other men, and how can he do this unless his ideas copy fact so far as the purpose requires? And, in dealing practically with the present or the future situation, unless I have mirrored in my mind the main features of that situation, how can I hope to succeed? And in recalling the past we are bound above all things not to alter it, and how can we avoid this unless in some way, however indirect, we produce a copy? Finally truth implies agreement amongst the ideas of separate individuals. And, since this agreement is not made by one or another individual, and so not by all of them, it therefore seems due to all of them following one original fact. But unless they mentally repeat this fact, how, it will be asked, can they follow it?

The above view is natural, but, even as it stands, seems hardly consistent with itself, for how the past or future can be copied is at least not evident. And it is soon in trouble, as is well known, with regard to the sensible properties of things.

But, not to dwell on this, the whole theory goes to wreck in principle and at once on a fatal objection. Truth has to copy facts, but on the other side the facts to be copied show already in their nature the work of truth-making. The merely given facts are in other words the imaginary creatures of false theory. They are manufactured by a mind which abstracts one aspect of the concrete known whole, and sets this abstracted aspect out by itself as a real thing. If on the other side we exaggerate when we maintain that all facts are inferences, yet undeniably much of given fact is inferential. And if we cannot demonstrate that every possible piece of fact is modified by apperception, the outstanding residue may at least perhaps be called insignificant.<sup>1</sup> Or (to put it from the other side) if there really is any datum, outward or inward, which, if you remove the work of the mind, would in its nature remain the same, yet at least there seems no way of our getting certainly to know of this. And, if truth is to copy fact, then truth at least seems to be in fact unattainable.

If the above objection cannot be met, and I do not know how it can be met, the theory in principle is ruined. In the end truth is not copying, but it is possible, while admitting this, to attempt to save the theory in a modified form. We may draw a distinction between perceptive and reflective thinking. As to what is perceived we may allow that we cannot argue that this is copied, but in any case, we may go on to urge, our ideas must copy our perceptions. And thus, after all, our secondary and reflective truth must seek to mirror reality. The position taken here is founded on a distinction which in itself is important, but for the purpose in hand seems wholly ineffectual. And apart from such difficulties as might once more be raised as to given facts which are past and future, we have only to apply this view in order to find it break down in our hands.

Disjunctive, negative, and hypothetical judgments cannot be taken as all false, and yet cannot fairly be made to conform to our one type of truth. And in general the moment we leave perceived facts and seek explanation—which after all is implied in the desire for truth—we find that we are moving away from the given. Universal and abstract truths are not given facts, nor do they merely reproduce the given, nor are they even confined to the limits of actual perception. And in the end when we come to general truth about the Universe, it seems impossible to regard this as transcribed from the

<sup>1</sup> I am not assuming here that we have no feelings so elementary as to be unmodified by apperception. I am pointing out that any assumption on the other side seems hazardous and could at any rate not extend far.

given Universe. Our truths in short can all of them in some sense be verified in fact, but, if you ask if they all are copied from fact, the answer must be different. And we are driven to admit that, at least when we pass from individual truths, our truth no longer represents fact but merely 'holds' or 'is valid'. And, asking what these phrases mean, we are forced to perceive that both truth and reality go beyond the perceived facts. The given facts in other words are not the whole of reality, while truth cannot be understood except in reference to this whole.<sup>1</sup>

We saw in the first place that given facts are even themselves not merely given, but already even in themselves contain truth. And secondly we have seen that, even if the perceived facts were given, truth cannot merely transcribe them. And, since truth goes beyond the given, it is impossible to understand how truth can copy reality. For, before the reality has been reached, there is no original to copy, and, when the reality has been attained, that attainment already is truth, and you cannot gain truth by transcribing it.

I will now break off the consideration of that view for which truth consists in copying fact, and will endeavour briefly to indicate a better way of resolving the problem. But I must begin by pointing out the main error which, if left unremoved, makes the problem insoluble. This error consists in the division of truth from knowledge and of knowledge from reality. The moment that truth, knowledge, and reality are taken as separate, there is no way in which consistently they can come or be forced together. And since on the other hand truth implies that they are somehow united, we have forthwith on our hands a contradiction in principle. And, according to the side from which the subject is approached, this contradiction works itself out into a fatal dilemma.

This defect in principle has been illustrated by the view we have been examining, and it may repay us to notice in a different case the result of the self-same error. An attempt is sometimes made to escape from difficulty by insisting that truth is merely what 'holds' or is what merely 'serves' or merely 'works'. But since these phrases are relative and, I presume, relative to something which is known, we have at once a division of truth from knowledge. On the one side is known reality, and on the other side is mere truth, and in short we have repeated the error of that view which took

<sup>1</sup> This is the main conclusion which was urged in my *Principles of Logic*. It did not occur to me that I should be taken there or anywhere else to be advocating the copy-theory of truth.

truth as a copy. And the fatal result of our proceeding soon becomes manifest.<sup>1</sup> Truth is merely to be that which subserves something else, and I am to know that this is so, and that this is so is true. But, if so, this truth about truth seems itself to go beyond truth, and our theory is dissolved in self-contradiction.

Let us consider this more in detail. We are, it seems, to take an end, such say as the abstraction of practical success or of felt pleasure, and we are to understand truth as a means, an external means, to this end. And what, we may hear, can be more plain and intelligible than this? It is, I agree, almost as clear as the former view for which truth merely copied things, and perhaps this suggestion may be an omen. But first let us ask as to our end, is this known or unknown? If it is unknown, how do we know that it is an end served by means? And, if it is known, then what are we going to say of *this* knowledge? Is it true? Can we discuss it? Have we got a truth about our end, and, if so, does 'about' mean no more than merely subserving? I do not myself know how these particular questions should be answered, but in general I cannot see how to defend truth which is external to knowledge or knowledge which is external to reality, and with this I must pass to another difficulty which attaches to the present view. Truth has been taken as being *merely* the means to an end, and we naturally understand this to say that truth is *really* the means. But here at once arises a well-known puzzle. The end, we all agree, in a sense dictates the means, but on the other hand the end, we are accustomed to think, must choose those means which are really possible. We are hence, given the end, in the habit of discussing the means. We have to consider in short about suggested means whether they are means really and in truth. But, with this, we seem to have knowledge and truth and reality, certainly all in relation with the one real end, but on the other side all external to it and apparently more or less independent of it. We started in other words by saying 'Truth is nothing beyond that which subserves,' and we have ended in explaining that 'Truth is that which in fact and in truth subserves'. And when in a given case a question is raised as to this fact and truth, it is answered apparently by appealing to something other than the end. Any such appeal obviously is inadmissible, but when we reject it, we seem now to have excluded all truth about our

<sup>1</sup> Cf. the note at the end of the article.

means, just as before we seemed to have no knowledge or any truth about our end.<sup>1</sup>

And a prescribed remedy, if I rightly understand, is to throw overboard all preconceived ideas as to truth and reality. Truth is merely the ideas which are felt in a certain way, and are felt to dominate in a mind or in a set of minds, and any further question as to their truth is senseless. You may indeed ask psychologically, if you please, how they have come to dominate, but, however they have come to dominate, their truth is the same. If you and I disagree we both so far have truth, and if you argue with me and persuade me, that is one way of agreement. But, if you prefer to knock me on the head, that, so far as truth goes, is the same thing, except that now there is truth not in two heads but one. And as to there being any other truth *about* all this state of things, or in short any truth at all beyond mere prevalence, the whole notion is ridiculous. And, if you deny this, you do but confirm it, since your denial (though of course true) must also be false, since it is true only because in fact it has prevailed. And if you want further proof, you can perhaps demonstrate all this by a downward deduction. For either this or the copy-theory must be the truth about truth, and as the copy-theory will not work, this by inevitable consequence remains as true. But there is no one, I think, who is ready apart from some reserve to accept the above result.

It would be easy, passing on, to point out how the same main error, appearing in other forms, works itself out from other sides into conflicting dilemmas. But the limits of this article compel me to proceed. The division of reality from knowledge and of knowledge from truth must in any form be abandoned. And the only way of exit from the maze is to accept the remaining alternative. Our one hope lies in taking courage to embrace the result that reality is not outside truth. The identity of truth knowledge and reality, whatever difficulty that may bring, must be taken as necessary and fundamental. Or at least we have been driven to choose between this and nothing.

Any such conclusion, I know, will on many sides be rejected

<sup>1</sup> One is, I presume, naturally led to avoid this difficulty by maintaining that our knowledge in the end is intuitive. We have, that is to say, an experience in which reality, truth, and knowledge are one. But, with this, there is an end at once and in principle of the view that truth is an external means to something else. And on our new ground the problem of Error, the question how we can hold for true what is false, obviously threatens to become pressing.

as monstrous. The last thing to which truth pretends, I shall hear, is actually to be, or even bodily to possess, the real. But though this question, I know, might well be argued at length, the issue in my judgment can be raised and can be settled briefly. Truth, it is contended, is not to be the same as reality. Well, if so, I presume that there is a difference between them. And this difference, I understand, is not to be contained in the truth. But, if this is so, then clearly to my mind the truth must so far be defective. How, I ask, is the truth about reality to be less or more than reality without so far ceasing to be the truth? The only answer, so far as I see, is this, that reality has something which is not a possible content of truth. But here arises forthwith the dilemma which ruined us before. If such an outstanding element is known, then so far we have knowledge and truth, while, if it is not known, then I do not know of it, and to me it is nothing. On the one hand to divide truth from knowledge seems impossible, and on the other hand to go beyond knowledge seems meaningless.

And, if we are to advance, we must accept once for all the identification of truth with reality. I do not say that we are to conclude that there is to be in no sense any difference between them. But we must, without raising doubts and without looking backwards, follow the guidance of our new principle. We must, that is, accept the claim of truth not to be judged from the outside. We must unhesitatingly assert that truth, if it were satisfied itself, and if for itself it were perfect, would be itself in the fullest sense the entire and absolute Universe. And agreeing to the uttermost in this claim made by truth, we must attempt, truth and ourselves together, to judge truth from its own standard.

I will endeavour first to point out briefly in what this standard consists. The end of truth is to be and to possess reality in an ideal form. This means first that truth must include without residue the entirety of what is in any sense given, and it means next that truth is bound to include this intelligibly. Truth is not satisfied until we have all the facts, and until we understand perfectly what we have. And we do not understand perfectly the given material until we have it all together harmoniously, in such a way, that is, that we are not impelled to strive for another and a better way of holding it together. Truth is not satisfied, in other words, until it is all-containing and one. We are not obliged here, I think, to inquire further how these aspects of the idea of system are related, and whether, and in what sense, they have their root in a single principle. It is sufficient here to

insist that both aspects<sup>1</sup> are essential to truth, and that any theory which ends in dividing them is certainly false.

But, when we judge truth by its own standard, truth evidently fails. And it fails in two ways, the connexion between which I will not here discuss. (i.) In the first place its contents cannot be made intelligible throughout and entirely. A doubt may indeed be raised whether even in any part they are able wholly to satisfy, but this again is a question on which here it is unnecessary to enter. For in any case obviously a large mass of the facts remains in the end inexplicable. You have perpetually to repeat that things are so, though you do not fully understand how or why, and when on the other hand you cannot perceive that no how or why is wanted. You are left in short with brute conjunctions where you seek for connexions, and where this need for connexions seems part of your nature. (ii.) And, failing thus, truth fails again to include all the given facts, and any such complete inclusion seems even to be in principle unattainable. (a) On the one hand the moment's felt immediacy remains for ever outstanding, and, if we feel this nowhere else, we realise at each moment the difference between the knower and his truth. (b) And on the other hand the facts before us in space and time remain always incomplete. How is it possible for truth to embrace the whole sensible past and future? Truth might understand them (do you say?) and so include them *ideally*. Well but, if truth could do as much as this, which I myself think not possible, truth after all would not include these facts *bodily*. The ideal fact after all and the sensible fact will still differ, and this difference left outside condemns truth even as ideal. And in short we are entangled once more in our old dilemma. We have an element given which in no way we can get inside the truth, while on the other side, if we leave it out, truth becomes defective. For there seems really no sense in endeavouring to maintain that what remains outside is irrelevant.

With this at first sight we have ended in bankruptcy, but perhaps we may find that the case is otherwise and that our failure has carried us to success. For we were looking for the connexion between truth and reality, and we discovered first that no external connexion is possible. We then resolved to

<sup>1</sup> We may use a variety of phrases here. We may speak, for instance, of homogeneity and specification, or again of integration and differentiation. The main point is this that truth must leave nothing outside, and, with regard to what it contains, must not have to ask for further explanation as to how one part stands to another part.



take truth as being the same with reality, and we found that, taken so, truth came short of its end. But in this very point of failure, after all, lies the way to success. Truth came short because, and so far as, it could not become that which it desired to be and made sure that it was. Truth claimed identity with an individual and all-inclusive whole. But such a whole, when we examine it, we find itself to be the Universe and all reality. And when we had to see how truth fails, as truth, in attaining its own end, we were being shown the very features of difference between truth and reality. And in passing over into reality and in thus ceasing to be mere truth, truth does not pass beyond its own end nor does it fail to realise itself. Hence being the same as reality, and at the same time different from reality, truth is thus able itself to apprehend its identity and difference. But, if this is so, we seem to have reached the solution of our problem.<sup>1</sup>

Truth is the whole Universe realising itself in one aspect. This way of realisation is one-sided, and it is a way not in the end satisfying even its own demands but felt itself to be incomplete. On the other hand the completion of truth itself is seen to lead to an all-inclusive reality, which reality is not outside truth. For it is the whole Universe which, immanent throughout, realises and seeks itself in truth. This is the end to which truth leads and points and without which it is not satisfied. And those aspects in which truth for itself is defective, are precisely those which make the difference between truth and reality. Here, I would urge, is the one road of exit from disastrous circles and from interminable dilemmas. For on the one side we have a difference between truth and reality, while on the other side this difference only carries out truth. It consists in no more than that which truth seeks itself internally to be and to possess.

<sup>1</sup> On the whole question see my *Appearance*. From this basis we can deal with the difficulty as to truth's being able consistently to pronounce itself imperfect. The dilemma, that arises here, was noticed by me (p. 513) and solved by a distinction (pp. 544-547). On this a sceptical critic (in *MIND*, No. 11, p. 336), seizing his opportunity, urged against me this dilemma which I had noticed, forgetting to mention that I had noticed it, and omitting the fact that, having noticed it, I had offered a solution. This opportunity for criticism I confess that I had not observed, but in the second edition of my book, desiring always, so far as I can, to be of use to all the world, I called attention to this opening, more or less by way, if I may say so, of invitation (p. 620). And this standing invitation, I was going to add, has been lately accepted by Captain Knox, in *MIND*, No. 54, p. 212. But in view of this writer's extensive ignorance of the work which he came forward to criticise (see *MIND*, No. 55), I can hardly suppose that such an assertion would be justified. Still, if I cannot credit myself here with a successful invitation, I think that at least I may lay claim to a true prophecy.



Truth, we thus can say, at once is and is not reality, and we have found that the difference is not external to truth. For truth would be satisfied in its own self-sought completion, and that completion would be reality. And if you ask how truth after all stands to reality, and whether after all truth is not a copy, the answer is obvious. Apart from its aspect of truth the reality would not be the reality, and there surely is no meaning in a copy which makes its original. In truth and in other aspects of the Universe we find onesidedness and defect, and we may go on to see that everywhere the remedy for defect lies in the inclusion of other aspects more or less left out. But as for comparing the Universe, as it is apart from one aspect, with the Universe as complete, such a comparison is out of our power. And it is even, when we reflect, ridiculous to seek to discover by thinking what the Universe would be like without thought. You cannot take reality to pieces and then see how once more it can be combined to make reality. And thus, if we are asked for the relation of truth to reality, we must reply that in the end there is no relation, since in the end there are no separate terms. All that we can say is that, in order for truth to complete itself into reality, such and such defects in truth itself would have to be rectified.

That there are difficulties in the way of this solution I readily admit,<sup>1</sup> but difficulties and impossibilities, I urge, are not the same thing. And any other exit from our maze is, I submit, closed impassably. On the one hand we must not use words that have no positive sense, and, with this, all reality that falls outside experience and knowledge is, to my mind, excluded. On the other hand we cannot rest in that which, when you try to think it, conflicts with itself internally, and is dissolved in dilemmas. But, in order to know that the Universe is a whole with such and such a general nature, it is not necessary to perceive and to understand how such a Universe is possible, and how its various aspects are held apart and together. We desire to know this, I agree, but I fail myself to see how we can, and I think that with less than this we can gain positive knowledge enough to save us from mere scepticism.<sup>2</sup>

<sup>1</sup> On this whole matter see my *Appearance*. One difficulty, on which stress has been rightly laid, is that we have no direct experience of any total experience which comprises in itself finite centres. I do not however myself see that this is more than a difficulty.

<sup>2</sup> By scepticism I of course do not mean any positive views as to knowledge in general, and still less any kind of conclusion supported by proof. I mean by it denial or doubt with regard to the existence *de facto* for me, of that which satisfies intellectually. This denial or doubt rests certainly

If we now return to that view for which truth is a mere copy of things, we have seen that in the end no such doctrine is admissible. But from a lower point of view it may be convenient to speak of truth as corresponding with reality and as even reproducing facts. In the first place the individual in truth-seeking must subject himself. He must (I cannot attempt to explain this here) suppress ideas, wishes and fancies, and anything else in his nature which is irrelevant to and interferes with the process of truth-seeking. And hence in a sense the individuals can have something in common, correspondence to which is essential for truth. Secondly in truth-seeking the individual (once again I cannot try to explain this) must follow the object. Our understanding has to co-operate in the ideal development of reality, and it has not, like will, to turn ideas into existences. And thus following the object the ideas of the individual in a sense must conform to it.<sup>1</sup> In the third

on a positive basis, but, so long as the basis is not made explicit and the denial remains particular, the basis itself is not denied, and the position remains consistent. On the other hand the scepticism which itself poses as a doctrine, which deals in general truth, and in a word claims to be *de jure*, to my mind does not understand itself. No consistent scepticism can, in my opinion, offer a reasoned proof of itself, nor can a consistent scepticism maintain any general positive doctrine, or indeed any universal thesis of any kind whatever.

<sup>1</sup> So far as concerns "the suppression of the subjective," as it is sometimes called, that of course belongs alike to everything serious in life. In this general respect there is no difference between the pursuits of truth beauty and moral goodness. When, in order to create a work of art, a man has to keep down (so far as is necessary) what is merely particular to himself, that does not mean either that the work of art makes itself without him, or that it is not different because he in particular has made it. So also in the process of the will for good. When that is called "objective," the meaning is not that the individual's will makes no difference. The meaning is that whatever in him is irrelevant to the issue, is suppressed as *merely* "subjective". So again in truth-seeking. The ideal development of the object itself, which I follow, does not make itself. In the first place apart from individual minds there is no object anywhere. In the second place, so far as I in particular am concerned, the process of truth demands my personal self-realisation. If you took that away, the objective process would not exist in me at all, and, more than that, its nature would to some extent be modified by my personal failure. On the other side the "objective" development cannot possibly take up into itself then and there everything that is at the moment psychically present in myself when I seek truth. It calls therefore for the suppression, so far as is required, of whatever in me falls outside of and is irrelevant to this special development.

Any reader who wishes not to criticise but to understand, must try to bear in mind two things. (i.) The suppression of "the subjective" takes place in regard to truth beauty and goodness alike, and not more in regard to one than the others. (ii.) The merely "subjective" does *not* mean what is personal. It means that which for the special purpose in hand is irrelevant and in this sense is *merely* personal (see *Appearance*, p. 237). On the other hand the reader who wishes simply to criticise will, I think, find no difficulty so long as the above points are ignored.

place reflexion, as we have seen, must take up sensible qualities as given matter, and it must accept also more or less brute conjunctions of fact. Intelligence of itself does not recreate the given past nor does it procreate entirely the given present or future. And it may be said to wait on and to follow a course of events which it is powerless to make. And finally to some extent language and truth must seek even to copy perceived facts, and, as we saw, to convey them faithfully, though of course in a partial manner. In the above senses truth may be spoken of as corresponding to facts, and it is right and proper as against one-sided theories to insist on this correspondence.<sup>1</sup> But, as we have seen, such a way of speaking is not permissible in the end.

I will ask finally how what we may call the copy-theory of truth is affected by the connexion between thought and volition. That in some sense thought depends on desire and will is even obvious, and it is a doctrine in which most of us, perhaps, have, we may say, been brought up. But it is a doctrine on the other hand which can be interpreted in various ways. If in the first place truth is made wholly to depend in its essence on the individual's desire, then in this case, naturally, since truth itself goes, the copy-theory of truth goes also, together with every other sane theory of truth. But otherwise, if you simply take truth to be copying, the desire for truth will be a desire for copying, and by laying emphasis on the aspect of desire I do not see that you add anything.

Further if you adopt a one-sided intellectual view, and maintain that reality is an original system of thought which you try to rethink, or a world of ideal essences whose presence you desire—it seems useless in such a case to speak about copying, since copying is excluded. There may be an original here, but, whatever else you are doing, you do not copy that original, since obviously you have no original before you to copy. The realisation in detail of a general end is clearly in itself not repetition, and on the other side, as clearly, repetition and reproduction cannot all be called copying. Hence to ask here why we should desire to copy, is obviously irrelevant. The rational question to ask is about our desire for reproduction and repetition or for the presence in or to our minds of a self-existent reality.

<sup>1</sup> This I myself did in *MIND*, N. S., No. 51. I did not refer here to the fact that I had written elsewhere on the nature of truth, but I took care to warn the reader (p. 811) that I could not in that article attempt to point out the meaning of truth and falsehood. Notwithstanding this my article has literally been taken as a statement of my view as to the ultimate nature of truth.

But, if we adopt a more concrete view, all such questions become idle. On such a view my desire and my will to have truth is the will and the desire of the world to become truth in me. Truth is a mode of the self-realisation of myself and of the Universe in one. And if you ask why the full reality cares to spill itself into gratuitous vessels, or whence and why to me comes this mania for turning myself into a superfluous receptacle or instance—the answer is ready. Such inquiries are based on and betray a most stupendous misconception. The Universe is nowhere but in the lives of the individuals, and, whether as truth or otherwise, the Universe realises itself not at all except in their differences. And on the other side the individuals, if they are to realise themselves personally, must specialise this common life of which truth is one aspect. And to suppose that the individuals can seek their end and their reality somehow apart (say in the abstraction of mere practice or of private pleasure) is in the end really meaningless. Thus truth, the same in all, is from the other side not wholly the same, since difference to it is vital and it gains difference in each. The personal diversity of the individuals is hence not superfluous but essential. For viewed from one side this diversity brings with it fresh quality, and from the other side, even so far as truth is common to the individuals, it must be taken none the less as modified in each case by its fresh context. But I must hasten here to add that no such general doctrine can be verified in detail.

The process of knowledge is, on any view like this, not something apart and by itself. It is one aspect of the life of the undivided Universe outside of which life there is no truth or reality. And to speak here of copying as in a mirror, we may once more repeat, is absurd. If you like to add that the absurdity is heightened when we remember that life in general, and knowledge in particular, imply will and desire, to this naturally I make no objection. But for myself I have always been contented to know that the whole suggestion of copying is here ridiculously irrelevant. Still as according to some critics my destiny is to illustrate what they call "intellectualism," this article, if I could understand it, is doubtless a blind flutter against the limits of my cage.

*Note to page 168.*—Compare here MIND, N.S., No. 51, p. 323, and again Höffding, *Problems of Philosophy*, pp. 79 foll. (Eng. trans.), a passage the force of which, it seems to me, Prof. James fails to appreciate. I may perhaps use this opportunity to say something with regard to points really or apparently at issue between Prof. James and myself. I cannot under-

take to criticise Prof. James's ultimate view as to truth knowledge and reality, because that is accessible nowhere, I believe, except in more or less occasional and fragmentary articles, and I do not think that justice can be done to it until it is put out in a more complete and systematic form. But it has been a relief to me to see that, as I understand him, Prof. James rejects the idea that the essence of truth consists in nothing but its mere practical results. In accepting the standard of clearness and inclusiveness and self-consistency (*MIND*, N.S., No. 52), Prof. James apparently adopts the view in which I at least was brought up, a view for which of course the notion of any external standard of truth was an exploded fallacy. This explanation on the part of Prof. James seems to me to have removed wholly one supposed point of disagreement.

Next as to "working," I of course agree that in proportion as a truth is idle it is less true, and I again agree that in the end no truth can be wholly idle. A truth that makes no difference to truth is to my mind an impossibility. But I cannot agree that, wherever we fail to see this further difference, it is non-existent, and the alleged truth therefore not true at all. It is one thing to say that, so far as we perceive, such or such a truth has no importance, and to act accordingly, and it is surely another thing to insist that such a truth has no truth whatever. And I seem in passing to remember that Hegel, rightly or wrongly, incurred censure for an attitude more or less of this kind towards some facts or truths of natural science. Next I agree that in the end all truth has practical and again æsthetic consequences. I believe in a word in the implication of all aspects of reality with one another. But once more I cannot believe that we can see this implication in detail, so as everywhere to use the consequence (whatever consequence it is) as a criterion. And to my mind it would be senseless to allege that the several aspects of the whole are each nothing but their consequences. Further I have no objection to identifying reality with goodness or satisfaction, so long as it is clear that this does not mean mere practical or any other one-sided satisfaction. Again I agree that any idea which in any way "works," has in some sense truth. Only to my mind it has not on this account ultimate truth. It need not be a way of expression which gives a theoretical satisfaction in which we can rest. In the sciences we use working ideas and convenient mythology, and, while not admitting that these have ultimate truth, I should think it absurd to deny to them truth altogether. And surely so it may be again with morality

and religion. The ideas that are really here required, most certainly, I should say, must be true. But to conclude from this that they have ultimate truth for metaphysics is to my mind irrational. And if you ask what I am to say then when these truths are contradicted by metaphysics, I reply that in my opinion they are not so contradicted, though certainly in my opinion metaphysics must understand them otherwise. If however any one believes in this contradiction, he should in my judgment on no account sacrifice or subordinate his practical truths, though as certainly he should not offer them as the sole and final truth about the Universe. But nothing, I fear, that I can say is likely to shake the pernicious prejudice that what is wanted for working purposes is the last theoretical truth about things (see my *Appearance*, p. 451 and elsewhere). This prejudice tends everywhere to result in one-sided attempts at consistency. In our moral practice, for instance, there evidently in fact is involved some element of uncertainty as to the issue. Hence on this point the Christian religion, clinging to the concrete whole, on one side maintains this element of moral struggle, but on the other side completes it (inconsistently no doubt) with an assurance of final victory. And here from both sides comes a protest, and a one-sided cry for clearness and consequence. Unless really, and as an ultimate fact, there is an uncertain future, morality, we hear, is destroyed. God therefore, to save morality, must be made sufficiently ignorant and sufficiently weak for the future really to be doubtful. And apparently it is not seen that, with this, there is an end logically of all that is meant (and much is meant) by "the peace of God". Again, on the same principle but from the other side, some fanatic from time to time insists on the utter supremacy of Good. And hence he concludes in the older style that morality is irrelevant and worthless, or to-day in a newer mode that the individual, as such, is perfect, and that there is no toothache but ignorance. But for practical purposes surely there is something higher than theoretical consistency, even if such consistency in practice were actually attainable. Hence, unless ultimate theoretical truth itself may be inconsistent, it is better for practice surely not to identify our working ideas with ultimate truth. For practice you want ideas which keep hold of all sides of the main substance, and to sacrifice any part of that substance to theoretical consistency is practical error. But on the other hand the reader must be warned that to agree with us here is to incur the peril, whatever that is, of being called an "Intellectualist".

To come now to that which Prof. James would call

"humanism," I am reminded forthwith that an accusation of mere humanism was one of the charges long ago brought against German Idealism. And since (if I may speak for myself) I do not believe in any reality outside of and apart from the totality of finite mind, and since there is certainly nothing original in my disbeliefs or beliefs, once more here I fail to perceive the chasm which separates the new "humanism" from what went before. And I am again relieved to find that on the whole Prof. James himself takes this view, and regrets an attitude of hostile criticism on our side as due largely to mistake. Prof. James doubtless here does not remember that on our side nothing was said until we found ourselves judged and sentenced. The philosophic world, ostensibly in Prof. James's behalf, was divided into sheep and goats, and the trumpet was blown, and Plato and Aristotle summoned from the dead to witness the triumph of the one philosopher and the confusion of the sophists. But for my part I have no wish to recall such extravagances, if Prof. James will not forget that it was his fortune, however ill-merited, to inspire them. And if I can do anything to remove or to throw light on any issue between Prof. James and those who cannot follow him, it will be a pleasure to me to attempt this.

(1) In the first place as to "pragmatism," we want to hear definitely from Prof. James whether the practical side of our nature is to be made supreme, or whether there is anything else which has value and rights of its own. Even now I ask myself in what sense, or whether at all, mutilation is advocated. I still do not know if I am called on to enter into life halt and maimed, to say nothing of being blind of one eye. And a reassuring statement in general terms is, I think, not sufficient. But if Prof. James would explain to us how in the end he understands the human Good, and how its elements are related to one another, this point perhaps would become clear. We might at last know whether we all should or should not call ourselves Pragmatists. (2) Next as to "humanism," surely we should be informed, first, whether "finite mind" is to stand merely for some of the inhabitants of a single planet, or is to have a far wider meaning, and, if the latter, we should be told what that meaning is. This is not a new question (it might even be called an old and familiar one), and in some aspects the difference here between various views may be really enormous. It seems to myself at least imperative that such a point should not be left in darkness. And (3) in the process of Humanity (however Humanity is understood) we have to inquire how the indi-



viduals stand to the whole. Have both sides of the process equal reality, or, if this is not so, what is the alternative? If the individuals are the final realities, what in the end are we to say of the "together" and of the whole process? These are well-known problems, and they surely call for systematic treatment. (4) Then, to say nothing of questions about knowledge—a subject with which Prof. James has in some degree dealt—what in the end is the meaning of and the truth about Progress? Endless progress as an ideal is itself hardly above criticism, but is there in the end any meaning in progress at all? Is mere prevalence and survival to be the same as progress, and, if not that, then what else is progress to mean? And is the temporal process of the Universe (which process is apparently the one reality) to be taken as a progress, and if so, on what grounds? We have once more here an old problem which calls for solution. (5) Finally I need perhaps say nothing as to the difficulty with regard to "a condition" outside of finite minds, except to point out that any obscurity on this head must naturally affect the entire view.

The above questions, and others, can hardly be answered satisfactorily unless they are dealt with all together and as connected parts of one inquiry. Prof. James's answer to them, when it comes, will not altogether, I imagine, meet all our difficulties, but most assuredly it will be welcome. Even at Oxford we have not yet been so deafened by periodical manifestoes and by prophetic outcries as to be incapable of hearing. And there, as indeed everywhere else, Prof. James may count upon willing and respectful attention.