

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.

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## 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-transcendency 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.]

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### 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