

testing. But since Dr. Schiller has shown that all our truths, even the most elemental, are affected by race-inheritance with a human coefficient, reality per se thus may appear only as a sort of limit; it may be held to shrivel to the mere PLACE for an object, and what is known may be held to be only matter of our psyche that we fill the place with. It must be confessed that pragmatism, worked in this humanistic way, is COMPATIBLE with solipsism. It joins friendly hands with the agnostic part of kantism, with contemporary agnosticism, and with idealism generally. But worked thus, it is a metaphysical theory about the matter of reality, and flies far beyond pragmatism's own modest analysis of the nature of the knowing function, which analysis may just as harmoniously be combined with less humanistic accounts of reality. One of pragmatism's merits is that it is so purely epistemological. It must assume realities; but it prejudices nothing as to their constitution, and the most diverse metaphysics can use it as their foundation. It certainly has no special affinity with solipsism.

As I look back over what I have written, much of it gives me a queer impression, as if the obvious were set forth so condescendingly that readers might well laugh at my pomposity. It may be, however, that concreteness as radical as ours is not so obvious. The whole originality of pragmatism, the whole point in it, is its use of the concrete way of seeing. It begins with concreteness, and returns and ends with it. Dr. Schiller, with his two 'practical' aspects of truth, (1) relevancy to situation, and (2) subsequential utility, is only filling the cup of concreteness to the brim for us. Once seize that cup, and you cannot misunderstand pragmatism. It seems as if the power of imagining the world concretely MIGHT have been common enough to let our readers apprehend us better, as if they might have read between our lines, and, in spite of all our infelicities of expression, guessed a little more correctly what our thought was. But alas! this was not on fate's programme, so we can only think, with the German ditty:--

"Es waer' zu schoen gewesen, Es hat nicht sollen sein."

IX

THE MEANING OF THE WORD TRUTH [Footnote: Remarks at the meeting of the American Philosophical Association, Cornell University, December, 1907.]

My account of truth is realistic, and follows the epistemological dualism of common sense. Suppose I say to you 'The thing exists'-- is that true or not? How can you tell? Not till my statement has developed its meaning farther is it determined as being true, false, or irrelevant to reality altogether. But if now you ask 'what thing?' and I reply 'a desk'; if you ask 'where?' and I point to a place; if you ask 'does it exist materially, or only in imagination?' and I say 'materially'; if moreover I say 'I mean that desk' and then grasp and shake a desk which you see just as I have described it, you are willing to call my statement true. But you and I are commutable here; we can exchange places; and, as you go bail for my desk, so I can go bail for yours.

This notion of a reality independent of either of us, taken from ordinary social experience, lies at the base of the pragmatist definition of truth. With some such reality any statement, in order to be counted true, must agree. Pragmatism defines 'agreeing' to mean certain ways of 'working,' be they actual or potential. Thus, for my statement 'the desk exists' to be true of a desk recognized as real by you, it must be able to lead me to shake your desk, to explain myself by words that suggest that desk to your mind, to make a drawing that is like the desk you see, etc. Only in such ways as this is there sense in saying it agrees with THAT reality, only thus does it gain for me the satisfaction of hearing you corroborate me. Reference then to something determinate, and some sort of adaptation to it worthy of the name of agreement, are thus constituent elements in the definition of any statement of mine as 'true'.

You cannot get at either the reference or the adaptation without using the notion of the workings. THAT the thing is, WHAT it is, and WHICH it is (of all the possible things with that what) are points determinable only by the pragmatic method. The 'which' means a possibility of pointing, or of otherwise singling out the special object; the 'what' means choice on our part of an essential aspect to conceive it by (and this is always relative

to what Dewey calls our own 'situation'); and the 'that' means our assumption of the attitude of belief, the reality-recognizing attitude. Surely for understanding what the word 'true' means as applied to a statement, the mention of such workings is indispensable. Surely if we leave them out the subject and the object of the cognitive relation float-in the same universe, 'tis true--but vaguely and ignorantly and without mutual contact or mediation.

Our critics nevertheless call the workings inessential. No functional possibilities 'make' our beliefs true, they say; they are true inherently, true positively, born 'true' as the Count of Chambord was born 'Henri-Cinq.' Pragmatism insists, on the contrary, that statements and beliefs are thus inertly and statically true only by courtesy: they practically pass for true; but you CANNOT DEFINE WHAT YOU MEAN by calling them true without referring to their functional possibilities. These give its whole LOGICAL CONTENT to that relation to reality on a belief's part to which the name 'truth' is applied, a relation which otherwise remains one of mere coexistence or bare withness.

The foregoing statements reproduce the essential content of the lecture on Truth in my book PRAGMATISM. Schiller's doctrine of 'humanism,' Dewey's 'Studies in logical theory,' and my own 'radical empiricism,' all involve this general notion of truth as 'working,' either actual or conceivable. But they envelop it as only one detail in the midst of much wider theories that aim eventually at determining the notion of what 'reality' at large is in its ultimate nature and constitution.

X

THE EXISTENCE OF JULIUS CAESAR [Footnote: Originally printed under the title of 'Truth versus Truthfulness,' in the Journal of Philosophy.]

My account of truth is purely logical and relates to its definition only. I contend that you cannot tell what the WORD 'true' MEANS, as applied to a statement, without invoking the CONCEPT OF THE STATEMENTS WORKINGS.

Assume, to fix our ideas, a universe composed of two things only: imperial Caesar dead and turned to clay, and me, saying 'Caesar really existed.' Most persons would naively deem truth to be thereby uttered, and say that by a sort of actio in distans my statement had taken direct hold of the other fact.

But have my words so certainly denoted THAT Caesar?--or so certainly connoted HIS individual attributes? To fill out the complete measure of what the epithet 'true' may ideally mean, my thought ought to bear a fully determinate and unambiguous 'one-to-one-relation' to its own particular object. In the ultrasimple universe imagined the reference is uncertified. Were there two Caesars we shouldn't know which was meant. The conditions of truth thus seem incomplete in this universe of discourse so that it must be enlarged.

Transcendentalists enlarge it by invoking an absolute mind which, as it owns all the facts, can sovereignly correlate them. If it intends that my statement SHALL refer to that identical Caesar, and that the attributes I have in mind SHALL mean his attributes, that intention suffices to make the statement true.

I, in turn, enlarge the universe by admitting finite intermediaries between the two original facts. Caesar HAD, and my statement HAS, effects; and if these effects in any way run together, a concrete medium and bottom is provided for the determinate cognitive relation, which, as a pure ACTIO IN DISTANS, seemed to float too vaguely and unintelligibly.

The real Caesar, for example, wrote a manuscript of which I see a real reprint, and say 'the Caesar I mean is the author of THAT.' The workings of my thought thus determine both its denotative and its connotative significance more fully. It now defines itself as neither irrelevant to the real Caesar, nor false in what it suggests of him. The absolute mind, seeing me thus working towards Caesar through the cosmic