

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

intermediaries, might well say: 'Such workings only specify in detail what I meant myself by the statement being true. I decree the cognitive relation between the two original facts to mean that just that kind of concrete chain of intermediaries exists or can exist.'

But the chain involves facts prior to the statement the logical conditions of whose truth we are defining, and facts subsequent to it; and this circumstance, coupled with the vulgar employment of the terms truth and fact as synonyms, has laid my account open to misapprehension. 'How,' it is confusedly asked, 'can Caesar's existence, a truth already 2000 years old, depend for its truth on anything about to happen now? How can my acknowledgment of it be made true by the acknowledgment's own effects? The effects may indeed confirm my belief, but the belief was made true already by the fact that Caesar really did exist.'

Well, be it so, for if there were no Caesar, there could, of course, be no positive truth about him--but then distinguish between 'true' as being positively and completely so established, and 'true' as being so only 'practically,' elliptically, and by courtesy, in the sense of not being positively irrelevant or UNtrue. Remember also that Caesar's having existed in fact may make a present statement false or irrelevant as well as it may make it true, and that in neither case does it itself have to alter. It being given, whether truth, untruth, or irrelevancy shall be also given depends on something coming from the statement itself. What pragmatism contends for is that you cannot adequately DEFINE the something if you leave the notion of the statement's functional workings out of your account. Truth meaning agreement with reality, the mode of the agreeing is a practical problem which the subjective term of the relation alone can solve.

NOTE. This paper was originally followed by a couple of paragraphs meant to conciliate the intellectualist opposition. Since you love the word 'true' so, and since you despise so the concrete working of our ideas, I said, keep the word 'truth' for the saltatory and incomprehensible relation you care so much for, and I will say of thoughts that know their objects in an intelligible sense that they are 'truthful.'

Like most offerings, this one has been spurned, so I revoke it, repenting of my generosity. Professor Pratt, in his recent book, calls any objective state of FACTS 'a truth,' and uses the word 'trueness' in the sense of 'truth' as proposed by me. Mr. Hawtrey (see below, page 281) uses 'correctness' in the same sense. Apart from the general evil of ambiguous vocabularies, we may really forsake all hope, if the term 'truth' is officially to lose its status as a property of our beliefs and opinions, and become recognized as a technical synonym for 'fact.'

XI

THE ABSOLUTE AND THE STRENUOUS LIFE [Footnote: Reprinted from the Journal of Philosophy, etc., 1906.]

Professor W. A. Brown, in the Journal for August 15, approves my pragmatism for allowing that a belief in the absolute may give holidays to the spirit, but takes me to task for the narrowness of this concession, and shows by striking examples how great a power the same belief may have in letting loose the strenuous life.

I have no criticism whatever to make upon his excellent article, but let me explain why 'moral holidays' were the only gift of the absolute which I picked out for emphasis. I was primarily concerned in my lectures with contrasting the belief that the world is still in process of making with the belief that there is an 'eternal' edition of it ready-made and complete. The former, or 'pluralistic' belief, was the one that my pragmatism favored. Both beliefs confirm our strenuous moods. Pluralism actually demands them, since it makes the world's salvation depend upon the energizing of its several parts, among which we are. Monism permits them, for however furious they may be, we can always justify ourselves in advance for indulging them by the thought that they WILL HAVE BEEN expressions of the absolute's perfect life. By escaping from your finite perceptions to the conception of the eternal whole, you can hallow any tendency whatever. Tho the absolute DICTATES nothing, it will SANCTION anything and everything after the fact, for whatever is once there will have to be regarded as an integral member of the universe's perfection. Quietism and frenzy thus alike receive