

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

the absolute's permit to exist. Those of us who are naturally inert may abide in our resigned passivity; those whose energy is excessive may grow more reckless still. History shows how easily both quietists and fanatics have drawn inspiration from the absolutistic scheme. It suits sick souls and strenuous ones equally well.

One cannot say thus of pluralism. Its world is always vulnerable, for some part may go astray; and having no 'eternal' edition of it to draw comfort from, its partisans must always feel to some degree insecure. If, as pluralists, we grant ourselves moral holidays, they can only be provisional breathing-spells, intended to refresh us for the morrow's fight. This forms one permanent inferiority of pluralism from the pragmatic point of view. It has no saving message for incurably sick souls. Absolutism, among its other messages, has that message, and is the only scheme that has it necessarily. That constitutes its chief superiority and is the source of its religious power. That is why, desiring to do it full justice, I valued its aptitude for moral-holiday giving so highly. Its claims in that way are unique, whereas its affinities with strenuousness are less emphatic than those of the pluralistic scheme.

In the last lecture of my book I candidly admitted this inferiority of pluralism. It lacks the wide indifference that absolutism shows. It is bound to disappoint many sick souls whom absolutism can console. It seems therefore poor tactics for absolutists to make little of this advantage. The needs of sick souls are surely the most urgent; and believers in the absolute should rather hold it to be great merit in their philosophy that it can meet them so well.

The pragmatism or pluralism which I defend has to fall back on a certain ultimate hardihood, a certain willingness to live without assurances or guarantees. To minds thus willing to live on possibilities that are not certainties, quietistic religion, sure of salvation ANY HOW, has a slight flavor of fatty degeneration about it which has caused it to be looked askance on, even in the church. Which side is right here, who can say? Within religion, emotion is apt to be tyrannical; but philosophy must favor the emotion that allies itself best with the whole body and drift of all the truths in sight. I conceive this to be the more strenuous type of emotion; but I have to admit that its inability to let loose quietistic raptures is a serious deficiency in the pluralistic philosophy which I profess.

XII

PROFESSOR HEBERT ON PRAGMATISM [Footnote: Reprint from the Journal of Philosophy for December 3, 1908 (vol. v, p. 689), of a review of *Le Pragmatisme et ses Diverses Formes Anglo-Americaines*, by Marcel Hebert. (Paris: Librairie critique Emile Nourry. 1908. Pp. 105.)]

Professor Marcel Hebert is a singularly erudite and liberal thinker (a seceder, I believe, from the Catholic priesthood) and an uncommonly direct and clear writer. His book *Le Divin* is one of the ablest reviews of the general subject of religious philosophy which recent years have produced; and in the small volume the title of which is copied above he has, perhaps, taken more pains not to do injustice to pragmatism than any of its numerous critics. Yet the usual fatal misapprehension of its purposes vitiates his exposition and his critique. His pamphlet seems to me to form a worthy hook, as it were, on which to hang one more attempt to tell the reader what the pragmatist account of truth really means.

M. Hebert takes it to mean what most people take it to mean, the doctrine, namely, that whatever proves subjectively expedient in the way of our thinking is 'true' in the absolute and unrestricted sense of the word, whether it corresponds to any objective state of things outside of our thought or not. Assuming this to be the pragmatist thesis, M. Hebert opposes it at length. Thought that proves itself to be thus expedient may, indeed, have every OTHER kind of value for the thinker, he says, but cognitive value, representative value, VALEUR DE CONNAISSANCE PROPREMENT DITE, it has not; and when it does have a high degree of general utility value, this is in every case derived from its previous value in the way of correctly representing independent objects that have an important influence on our lives. Only by thus representing things truly do we reap the useful fruits. But the fruits follow on the truth, they do not constitute it; so M. Hebert accuses