very letter of Fechner's conception of a great reservoir in which the memories of earth's inhabitants are pooled and preserved, and from which, when the threshold lowers or the valve opens, information ordinarily shut out leaks into the mind of exceptional individuals among us. But those regions of inquiry are perhaps too spook-haunted to interest an academic audience, and the only evidence I feel it now decorous to bring to the support of Fechner is drawn from ordinary religious experience. I think it may be asserted that there *are* religious experiences of a specific nature, not deducible by analogy or psychological reasoning from our other sorts of experience. I think that they point with reasonable probability to the continuity of our consciousness with a wider spiritual environment from which the ordinary prudential man (who is the only man that scientific psychology, so called, takes cognizance of) is shut off. I shall begin my final lecture by referring to them again briefly.

LECTURE VIII

CONCLUSIONS

At the close of my last lecture I referred to the existence of religious experiences of a specific nature. I must now explain just what I mean by such a claim. Briefly, the facts I have in mind may all be described as experiences of an unexpected life succeeding upon death. By this I don't mean immortality, or the death of the body. I mean the deathlike termination of certain mental processes within the individual's experience, processes that run to failure, and in some individuals, at least, eventuate in despair. Just as romantic love seems a comparatively recent literary invention, so these experiences of a life that supervenes upon despair seem to have played no great part in official theology till Luther's time; and possibly the best way to indicate their character will be to point to a certain contrast between the inner life of ourselves and of the ancient Greeks and Romans.

Mr. Chesterton, I think, says somewhere, that the Greeks and Romans, in all that concerned their moral life, were an extraordinarily solemn set of folks. The Athenians thought that the very gods must admire the rectitude of Phocion and Aristides; and those gentlemen themselves were apparently of much the same opinion. Cato's veracity was so impeccable that the extremest incredulity a Roman could express of anything was to say, 'I would not believe it even if Cato had told me.' Good was good, and bad was bad, for these people. Hypocrisy, which church-Christianity brought in, hardly existed; the naturalistic system held firm; its values showed no hollowness and brooked no irony. The individual, if virtuous enough, could meet all possible requirements. The pagan pride had never crumbled. Luther was the first moralist who broke with any effectiveness through the crust of all this naturalistic self-sufficiency, thinking (and possibly he was right) that Saint Paul had done it already. Religious experience of the lutheran type brings all our naturalistic standards to bankruptcy. You are strong only by being weak, it shows. You cannot live on pride or self-sufficingness. There is a light in which all the naturally founded and currently accepted distinctions, excellences, and safeguards of our characters appear as utter childishness. Sincerely to give up one's conceit or hope of being good in one's own right is the only door to the universe's deeper reaches.

These deeper reaches are familiar to evangelical Christianity and to what is nowadays becoming known as 'mind-cure' religion or 'new thought.' The phenomenon is that of new ranges of life succeeding on our most despairing moments. There are resources in us that naturalism with its literal and legal virtues never recks of, possibilities that take our breath away, of another kind of happiness and power, based on giving up our own will and letting something higher work for us, and these seem to show a world wider than either physics or philistine ethics can imagine. Here is a world in which all is well, in *spite* of certain forms of death, indeed *because* of certain forms of death--death of hope, death of strength, death of responsibility, of fear and worry, competency and desert, death of everything that paganism, naturalism, and legalism pin their faith on and tie their trust to.

Reason, operating on our other experiences, even our psychological experiences, would never have inferred these specifically religious experiences in advance of their actual coming. She could not suspect their

existence, for they are discontinuous with the 'natural' experiences they succeed upon and invert their values. But as they actually come and are given, creation widens to the view of their recipients. They suggest that our natural experience, our strictly moralistic and prudential experience, may be only a fragment of real human experience. They soften nature's outlines and open out the strangest possibilities and perspectives.

This is why it seems to me that the logical understanding, working in abstraction from such specifically religious experiences, will always omit something, and fail to reach completely adequate conclusions. Death and failure, it will always say, *are* death and failure simply, and can nevermore be one with life; so religious experience, peculiarly so called, needs, in my opinion, to be carefully considered and interpreted by every one who aspires to reason out a more complete philosophy.

The sort of belief that religious experience of this type naturally engenders in those who have it is fully in accord with Fechner's theories. To quote words which I have used elsewhere, the believer finds that the tenderer parts of his personal life are continuous with a *more* of the same quality which is operative in the universe outside of him and which he can keep in working touch with, and in a fashion get on board of and save himself, when all his lower being has gone to pieces in the wreck. In a word, the believer is continuous, to his own consciousness, at any rate, with a wider self from which saving experiences flow in. Those who have such experiences distinctly enough and often enough to live in the light of them remain quite unmoved by criticism, from whatever quarter it may come, be it academic or scientific, or be it merely the voice of logical common sense. They have had their vision and they _know_--that is enough--that we inhabit an invisible spiritual environment from which help comes, our soul being mysteriously one with a larger soul whose instruments we are.

One may therefore plead, I think, that Fechner's ideas are not without direct empirical verification. There is at any rate one side of life which would be easily explicable if those ideas were true, but of which there appears no clear explanation so long as we assume either with naturalism that human consciousness is the highest consciousness there is, or with dualistic theism that there is a higher mind in the cosmos, but that it is discontinuous with our own. It has always been a matter of surprise with me that philosophers of the absolute should have shown so little interest in this department of life, and so seldom put its phenomena in evidence, even when it seemed obvious that personal experience of some kind must have made their confidence in their own vision so strong. The logician's bias has always been too much with them. They have preferred the thinner to the thicker method, dialectical abstraction being so much more dignified and academic than the confused and unwholesome facts of personal biography.

In spite of rationalism's disdain for the particular, the personal, and the unwholesome, the drift of all the evidence we have seems to me to sweep us very strongly towards the belief in some form of superhuman life with which we may, unknown to ourselves, be co-conscious. We may be in the universe as dogs and cats are in our libraries, seeing the books and hearing the conversation, but having no inkling of the meaning of it all. The intellectualist objections to this fall away when the authority of intellectualist logic is undermined by criticism, and then the positive empirical evidence remains. The analogies with ordinary psychology and with the facts of pathology, with those of psychical research, so called, and with those of religious experience, establish, when taken together, a decidedly *formidable* probability in favor of a general view of the world almost identical with Fechner's. The outlines of the superhuman consciousness thus made probable must remain, however, very vague, and the number of functionally distinct 'selves' it comports and carries has to be left entirely problematic. It may be polytheistically or it may be monotheistically conceived of. Fechner, with his distinct earth-soul functioning as our guardian angel, seems to me clearly polytheistic; but the word 'polytheism' usually gives offence, so perhaps it is better not to use it. Only one thing is certain, and that is the result of our criticism of the absolute: the only way to escape from the paradoxes and perplexities that a consistently thought-out monistic universe suffers from as from a species of auto-intoxication--the mystery of the 'fall' namely, of reality lapsing into appearance, truth into error, perfection into imperfection; of evil, in short; the mystery of universal determinism, of the block-universe eternal and without a history, etc.;--the only way of escape, I say, from all this is to be frankly pluralistic and assume that the superhuman consciousness,

however vast it may be, has itself an external environment, and consequently is finite. Present day monism carefully repudiates complicity with spinozistic monism. In that, it explains, the many get dissolved in the one and lost, whereas in the improved idealistic form they get preserved in all their manyness as the one's eternal object. The absolute itself is thus represented by absolutists as having a pluralistic object. But if even the absolute has to have a pluralistic vision, why should we ourselves hesitate to be pluralists on our own sole account? Why should we envelop our many with the 'one' that brings so much poison in its train?

The line of least resistance, then, as it seems to me, both in theology and in philosophy, is to accept, along with the superhuman consciousness, the notion that it is not all-embracing, the notion, in other words, that there is a God, but that he is finite, either in power or in knowledge, or in both at once. These, I need hardly tell you, are the terms in which common men have usually carried on their active commerce with God; and the monistic perfections that make the notion of him so paradoxical practically and morally are the colder addition of remote professorial minds operating *in distans* upon conceptual substitutes for him alone.

Why cannot 'experience' and 'reason' meet on this common ground? Why cannot they compromise? May not the godlessness usually but needlessly associated with the philosophy of immediate experience give way to a theism now seen to follow directly from that experience more widely taken? and may not rationalism, satisfied with seeing her *a priori* proofs of God so effectively replaced by empirical evidence, abate something of her absolutist claims? Let God but have the least infinitesimal *other* of any kind beside him, and empiricism and rationalism might strike hands in a lasting treaty of peace. Both might then leave abstract thinness behind them, and seek together, as scientific men seek, by using all the analogies and data within reach, to build up the most probable approximate idea of what the divine consciousness concretely may be like. I venture to beg the younger Oxford idealists to consider seriously this alternative. Few men are as qualified by their intellectual gifts to reap the harvests that seem certain to any one who, like Fechner and Bergson, will leave the thinner for the thicker path.

Compromise and mediation are inseparable from the pluralistic philosophy. Only monistic dogmatism can say of any of its hypotheses, 'It is either that or nothing; take it or leave it just as it stands.' The type of monism prevalent at Oxford has kept this steep and brittle attitude, partly through the proverbial academic preference for thin and elegant logical solutions, partly from a mistaken notion that the only solidly grounded basis for religion was along those lines. If Oxford men could be ignorant of anything, it might almost seem that they had remained ignorant of the great empirical movement towards a pluralistic panpsychic view of the universe, into which our own generation has been drawn, and which threatens to short-circuit their methods entirely and become their religious rival unless they are willing to make themselves its allies. Yet, wedded as they seem to be to the logical machinery and technical apparatus of absolutism, I cannot but believe that their fidelity to the religious ideal in general is deeper still. Especially do I find it hard to believe that the more clerical adherents of the school would hold so fast to its particular machinery if only they could be made to think that religion could be secured in some other way. Let empiricism once become associated with religion, as hitherto, through some strange misunderstanding, it has been associated with irreligion, and I believe that a new era of religion as well as of philosophy will be ready to begin. That great awakening of a new popular interest in philosophy, which is so striking a phenomenon at the present day in all countries, is undoubtedly due in part to religious demands. As the authority of past tradition tends more and more to crumble, men naturally turn a wistful ear to the authority of reason or to the evidence of present fact. They will assuredly not be disappointed if they open their minds to what the thicker and more radical empiricism has to say. I fully believe that such an empiricism is a more natural ally than dialectics ever were, or can be, of the religious life. It is true that superstitions and wild-growing over-beliefs of all sorts will undoubtedly begin to abound if the notion of higher consciousnesses enveloping ours, of fechnerian earth-souls and the like, grows orthodox and fashionable; still more will they superabound if science ever puts her approving stamp on the phenomena of which Frederic Myers so earnestly advocated the scientific recognition, the phenomena of psychic research so-called--and I myself firmly believe that most of these phenomena are rooted in reality. But ought one seriously to allow such a timid consideration as that to deter one from following the evident path of greatest religious promise? Since when, in this mixed world, was any good thing given us in purest outline and

isolation? One of the chief characteristics of life is life's redundancy. The sole condition of our having anything, no matter what, is that we should have so much of it, that we are fortunate if we do not grow sick of the sight and sound of it altogether. Everything is smothered in the litter that is fated to accompany it. Without too much you cannot have enough, of anything. Lots of inferior books, lots of bad statues, lots of dull speeches, of tenth-rate men and women, as a condition of the few precious specimens in either kind being realized! The gold-dust comes to birth with the quartz-sand all around it, and this is as much a condition of religion as of any other excellent possession. There must be extrication; there must be competition for survival; but the clay matrix and the noble gem must first come into being unsifted. Once extricated, the gem can be examined separately, conceptualized, defined, and insulated. But this process of extrication cannot be short-circuited--or if it is, you get the thin inferior abstractions which we have seen, either the hollow unreal god of scholastic theology, or the unintelligible pantheistic monster, instead of the more living divine reality with which it appears certain that empirical methods tend to connect men in imagination.

Arrived at this point, I ask you to go back to my first lecture and remember, if you can, what I quoted there from your own Professor Jacks--what he said about the philosopher himself being taken up into the universe which he is accounting for. This is the fechnerian as well as the hegelian view, and thus our end rejoins harmoniously our beginning. Philosophies are intimate parts of the universe, they express something of its own thought of itself. A philosophy may indeed be a most momentous reaction of the universe upon itself. It may, as I said, possess and handle itself differently in consequence of us philosophers, with our theories, being here; it may trust itself or mistrust itself the more, and, by doing the one or the other, deserve more the trust or the mistrust. What mistrusts itself deserves mistrust.

This is the philosophy of humanism in the widest sense. Our philosophies swell the current of being, add their character to it. They are part of all that we have met, of all that makes us be. As a French philosopher says, 'Nous sommes du réel dans le réel.' Our thoughts determine our acts, and our acts redetermine the previous nature of the world.

Thus does foreignness get banished from our world, and far more so when we take the system of it pluralistically than when we take it monistically. We are indeed internal parts of God and not external creations, on any possible reading of the panpsychic system. Yet because God is not the absolute, but is himself a part when the system is conceived pluralistically, his functions can be taken as not wholly dissimilar to those of the other smaller parts,--as similar to our functions consequently.

Having an environment, being in time, and working out a history just like ourselves, he escapes from the foreignness from all that is human, of the static timeless perfect absolute.

Remember that one of our troubles with that was its essential foreignness and monstrosity--there really is no other word for it than that. Its having the all-inclusive form gave to it an essentially heterogeneous *nature* from ourselves. And this great difference between absolutism and pluralism demands no difference in the universe's material content--it follows from a difference in the form alone. The all-form or monistic form makes the foreignness result, the each-form or pluralistic form leaves the intimacy undisturbed.

No matter what the content of the universe may be, if you only allow that it is *many* everywhere and always, that *nothing* real escapes from having an environment; so far from defeating its rationality, as the absolutists so unanimously pretend, you leave it in possession of the maximum amount of rationality practically attainable by our minds. Your relations with it, intellectual, emotional, and active, remain fluent and congruous with your own nature's chief demands.

It would be a pity if the word 'rationality' were allowed to give us trouble here. It is one of those eulogistic words that both sides claim--for almost no one is willing to advertise his philosophy as a system of irrationality. But like most of the words which people used eulogistically, the word 'rational' carries too many meanings. The most objective one is that of the older logic--the connexion between two things is rational

when you can infer one from the other, mortal from Socrates, _e.g.;_ and you can do that only when they have a quality in common. But this kind of rationality is just that logic of identity which all disciples of Hegel find insufficient. They supersede it by the higher rationality of negation and contradiction and make the notion vague again. Then you get the aesthetic or teleologic kinds of rationality, saying that whatever fits in any way, whatever is beautiful or good, whatever is purposive or gratifies desire, is rational in so far forth. Then again, according to Hegel, whatever is 'real' is rational. I myself said awhile ago that whatever lets loose any action which we are fond of exerting seems rational. It would be better to give up the word 'rational' altogether than to get into a merely verbal fight about who has the best right to keep it.

Perhaps the words 'foreignness' and 'intimacy,' which I put forward in my first lecture, express the contrast I insist on better than the words 'rationality' and 'irrationality'--let us stick to them, then. I now say that the notion of the 'one' breeds foreignness and that of the 'many' intimacy, for reasons which I have urged at only too great length, and with which, whether they convince you or not, I may suppose that you are now well acquainted. But what at bottom is meant by calling the universe many or by calling it one?

Pragmatically interpreted, pluralism or the doctrine that it is many means only that the sundry parts of reality *may be externally related*. Everything you can think of, however vast or inclusive, has on the pluralistic view a genuinely 'external' environment of some sort or amount. Things are 'with' one another in many ways, but nothing includes everything, or dominates over everything. The word 'and' trails along after every sentence. Something always escapes. 'Ever not quite' has to be said of the best attempts made anywhere in the universe at attaining all-inclusiveness. The pluralistic world is thus more like a federal republic than like an empire or a kingdom. However much may be collected, however much may report itself as present at any effective centre of consciousness or action, something else is self-governed and absent and unreduced to unity.

Monism, on the other hand, insists that when you come down to reality as such, to the reality of realities, everything is present to *everything* else in one vast instantaneous co-implicated completeness--nothing can in *any* sense, functional or substantial, be really absent from anything else, all things interpenetrate and telescope together in the great total conflux.

For pluralism, all that we are required to admit as the constitution of reality is what we ourselves find empirically realized in every minimum of finite life. Briefly it is this, that nothing real is absolutely simple, that every smallest bit of experience is a *multum in parvo* plurally related, that each relation is one aspect, character, or function, way of its being taken, or way of its taking something else; and that a bit of reality when actively engaged in one of these relations is not *by that very fact* engaged in all the other relations simultaneously. The relations are not *all* what the French call *solidaires* with one another. Without losing its identity a thing can either take up or drop another thing, like the log I spoke of, which by taking up new carriers and dropping old ones can travel anywhere with a light escort.

For monism, on the contrary, everything, whether we realize it or not, drags the whole universe along with itself and drops nothing. The log starts and arrives with all its carriers supporting it. If a thing were once disconnected, it could never be connected again, according to monism. The pragmatic difference between the two systems is thus a definite one. It is just thus, that if *a* is once out of sight of *b* or out of touch with it, or, more briefly, 'out' of it at all, then, according to monism, it must always remain so, they can never get together; whereas pluralism admits that on another occasion they may work together, or in some way be connected again. Monism allows for no such things as 'other occasions' in reality--in *real* or absolute reality, that is.

The difference I try to describe amounts, you see, to nothing more than the difference between what I formerly called the each-form and the all-form of reality. Pluralism lets things really exist in the each-form or distributively. Monism thinks that the all-form or collective-unit form is the only form that is rational. The all-form allows of no taking up and dropping of connexions, for in the all the parts are essentially and eternally co-implicated. In the each-form, on the contrary, a thing may be connected by intermediary things,

with a thing with which it has no immediate or essential connexion. It is thus at all times in many possible connexions which are not necessarily actualized at the moment. They depend on which actual path of intermediation it may functionally strike into: the word 'or' names a genuine reality. Thus, as I speak here, I may look ahead *or* to the right *or* to the left, and in either case the intervening space and air and ether enable me to see the faces of a different portion of this audience. My being here is independent of any one set of these faces.

If the each-form be the eternal form of reality no less than it is the form of temporal appearance, we still have a coherent world, and not an incarnate incoherence, as is charged by so many absolutists. Our 'multiverse' still makes a 'universe'; for every part, tho it may not be in actual or immediate connexion, is nevertheless in some possible or mediated connexion, with every other part however remote, through the fact that each part hangs together with its very next neighbors in inextricable interfusion. The type of union, it is true, is different here from the monistic type of _all-einheit_. It is not a universal co-implication, or integration of all things *durcheinander*. It is what I call the strung-along type, the type of continuity, contiguity, or concatenation. If you prefer greek words, you may call it the synechistic type. At all events, you see that it forms a definitely conceivable alternative to the through-and-through unity of all things at once, which is the type opposed to it by monism. You see also that it stands or falls with the notion I have taken such pains to defend, of the through-and-through union of adjacent minima of experience, of the confluence of every passing moment of concretely felt experience with its immediately next neighbors. The recognition of this fact of coalescence of next with next in concrete experience, so that all the insulating cuts we make there are artificial products of the conceptualizing faculty, is what distinguishes the empiricism which I call 'radical,' from the bugaboo empiricism of the traditional rationalist critics, which (rightly or wrongly) is accused of chopping up experience into atomistic sensations, incapable of union with one another until a purely intellectual principle has swooped down upon them from on high and folded them in its own conjunctive categories.

Here, then, you have the plain alternative, and the full mystery of the difference between pluralism and monism, as clearly as I can set it forth on this occasion. It packs up into a nutshell:--Is the manyness in oneness that indubitably characterizes the world we inhabit, a property only of the absolute whole of things, so that you must postulate that one-enormous-whole indivisibly as the *prius* of there being any many at all--in other words, start with the rationalistic block-universe, entire, unmitigated, and complete?--or can the finite elements have their own aboriginal forms of manyness in oneness, and where they have no immediate oneness still be continued into one another by intermediary terms--each one of these terms being one with its next neighbors, and yet the total 'oneness' never getting absolutely complete?

The alternative is definite. It seems to me, moreover, that the two horns of it make pragmatically different ethical appeals--at least they *may* do so, to certain individuals. But if you consider the pluralistic horn to be intrinsically irrational, self-contradictory, and absurd, I can now say no more in its defence. Having done what I could in my earlier lectures to break the edge of the intellectualistic *reductiones ad absurdum*, I must leave the issue in your hands. Whatever I may say, each of you will be sure to take pluralism or leave it, just as your own sense of rationality moves and inclines. The only thing I emphatically insist upon is that it is a fully co-ordinate hypothesis with monism. This world *may*, in the last resort, be a block-universe; but on the other hand it *may* be a universe only strung-along, not rounded in and closed. Reality *may* exist distributively just as it sensibly seems to, after all. On that possibility I do insist.

One's general vision of the probable usually decides such alternatives. They illustrate what I once wrote of as the 'will to believe.' In some of my lectures at Harvard I have spoken of what I call the 'faith-ladder,' as something quite different from the *sorites* of the logic-books, yet seeming to have an analogous form. I think you will quickly recognize in yourselves, as I describe it, the mental process to which I give this name.

A conception of the world arises in you somehow, no matter how. Is it true or not? you ask.

It *might* be true somewhere, you say, for it is not self-contradictory.

It *may* be true, you continue, even here and now.

It is *fit* to be true, it would be *well if it were true*, it *ought* to be true, you presently feel.

It *must* be true, something persuasive in you whispers next; and then--as a final result--

It shall be *held for true*, you decide; it *shall be* as if true, for *you*.

And your acting thus may in certain special cases be a means of making it securely true in the end.

Not one step in this process is logical, yet it is the way in which monists and pluralists alike espouse and hold fast to their visions. It is life exceeding logic, it is the practical reason for which the theoretic reason finds arguments after the conclusion is once there. In just this way do some of us hold to the unfinished pluralistic universe; in just this way do others hold to the timeless universe eternally complete.

Meanwhile the incompleteness of the pluralistic universe, thus assumed and held to as the most probable hypothesis, is also represented by the pluralistic philosophy as being self-reparative through us, as getting its disconnections remedied in part by our behavior. 'We use what we are and have, to know; and what we know, to be and have still more.'[1] Thus do philosophy and reality, theory and action, work in the same circle indefinitely.

I have now finished these poor lectures, and as you look back on them, they doubtless seem rambling and inconclusive enough. My only hope is that they may possibly have proved suggestive; and if indeed they have been suggestive of one point of method, I am almost willing to let all other suggestions go. That point is that *it is high time for the basis of discussion in these questions to be broadened and thickened up*. It is for that that I have brought in Fechner and Bergson, and descriptive psychology and religious experiences, and have ventured even to hint at psychical research and other wild beasts of the philosophic desert. Owing possibly to the fact that Plato and Aristotle, with their intellectualism, are the basis of philosophic study here, the Oxford brand of transcendentalism seems to me to have confined itself too exclusively to thin logical considerations, that would hold good in all conceivable worlds, worlds of an empirical constitution entirely different from ours. It is as if the actual peculiarities of the world that is were entirely irrelevant to the content of truth. But they cannot be irrelevant; and the philosophy of the future must imitate the sciences in taking them more and more elaborately into account. I urge some of the younger members of this learned audience to lay this hint to heart. If you can do so effectively, making still more concrete advances upon the path which Fechner and Bergson have so enticingly opened up, if you can gather philosophic conclusions of any kind, monistic or pluralistic, from the *particulars of life*, I will say, as I now do say, with the cheerfullest of hearts, 'Ring out, ring out my mournful rhymes, but ring the fuller minstrel in.'

NOTES

LECTURE I

Note 1, page 5.--Bailey: _op. cit._, First Series, p. 52.

Note 2, page 11.--*Smaller Logic*, § 194.

Note 3, page 16.--*Exploratio philosophica*,

Part I, 1865, pp.

xxxviii, 130.

Note 4, page 20.--Hinneberg: _Die Kultur der Gegenwart: Systematische Philosophie_. Leipzig: Teubner, 1907.

LECTURE II

Note 1, page 50.--The difference is that the bad parts of this finite are eternal and essential for absolutists, whereas pluralists may hope that they will eventually get sloughed off and become as if they had not been.

Note 2, page 51.--Quoted by W. Wallace: *Lectures and Essays*, Oxford, 1898, p. 560.

Note 3, page 51.--*Logic*, tr. Wallace, 1874, p. 181.

Note 4, page 52.--_Ibid._, p. 304.

Note 5, page 53.--*Contemporary Review*, December, 1907, vol. 92, p. 618.

Note 6, page 57.--*Metaphysic*, sec. 69 ff.

Note 7, page 62.--*The World and the Individual*, vol. i, pp. 131-132.

Note 8, page 67.--A good illustration of this is to be found in a controversy between Mr. Bradley and the present writer, in *Mind* for 1893, Mr. Bradley contending (if I understood him rightly) that 'resemblance' is an illegitimate category, because it admits of degrees, and that the only real relations in comparison are absolute identity and absolute non-comparability.

Note 9, page 75.--*Studies in the Hegelian Dialectic*, p. 184.

Note 10, page 75.--*Appearance and Reality*, 1893, pp. 141-142.

Note 11, page 76.--Cf. *Elements of Metaphysics*, p. 88.

Note 12, page 77.--*Some Dogmas of Religion*, p. 184.

Note 13, page 80.--For a more detailed criticism of Mr. Bradley's intellectualism, see Appendix A.

LECTURE III

Note 1, page 94.--Hegel, *Smaller Logic*, pp. 184-185.

Note 2, page 95.--Cf. Hegel's fine vindication of this function of contradiction in his *Wissenschaft der Logik*, Bk. ii, sec. 1, chap, ii, C, Anmerkung 3.

Note 3, page 95--*Hegel*, in _Blackwood's Philosophical Classics_, p. 162.

Note 4, page 95--*Wissenschaft der Logik*, Bk. i, sec. 1, chap, ii, B, a.

Note 5, page 96--Wallace's translation of the *Smaller Logic*, p. 128.

Note 6, page 101--Joachim, *The Nature of Truth*, Oxford, 1906, pp. 22, 178. The argument in case the belief should be doubted would be the higher synthetic idea: if two truths were possible, the duality of that possibility would itself be the one truth that would unite them.

Note 7, page 115.--*The World and the Individual*, vol. ii, pp. 385, 386, 409.

Note 8, page 116.--The best _un_inspired argument (again not ironical!) which I know is that in Miss M.W. Calkins's excellent book, *The Persistent Problems of Philosophy*, Macmillan, 1902.

Note 9, page 117.--Cf. Dr. Fuller's excellent article,' Ethical monism and the problem of evil,' in the *Harvard Journal of Theology*, vol. i, No. 2, April, 1908.

Note 10, page 120.--*Metaphysic*, sec. 79.

Note 11, page 121.--*Studies in the Hegelian Dialectic*, secs. 150, 153.

Note 12, page 121.--*The Nature of Truth*, 1906, pp. 170-171.

Note 13, page 121.--_Ibid._, p. 179.

Note 14, page 123.--The psychological analogy that certain finite tracts of consciousness are composed of isolable parts added together, cannot be used by absolutists as proof that such parts are essential elements of all consciousness. Other finite fields of consciousness seem in point of fact not to be similarly resolvable into isolable parts.

Note 15, page 128.--Judging by the analogy of the relation which our central consciousness seems to bear to that of our spinal cord, lower ganglia, etc., it would seem natural to suppose that in whatever superhuman mental synthesis there may be, the neglect and elimination of certain contents of which we are conscious on the human level might be as characteristic a feature as is the combination and interweaving of other human contents.

LECTURE IV

Note 1, page 143.--*The Spirit of Modern Philosophy*, p. 227.

Note 2, page 165.--Fechner: _Über die Seelenfrage_, 1861, p. 170.

Note 3, page 168.--Fechner's latest summarizing of his views, _Die Tagesansicht gegenüber der Nachtansicht_, Leipzig, 1879, is now, I understand, in process of translation. His *Little Book of Life after Death* exists already in two American versions, one published by Little, Brown & Co., Boston, the other by the Open Court Co., Chicago.

Note 4, page 176.--Mr. Bradley ought to be to some degree exempted from my attack in these last pages. Compare especially what he says of non-human consciousness in his *Appearance and Reality*, pp. 269-272.

LECTURE V

Note 1, page 182.--Royce: *The Spirit of Modern Philosophy*, p. 379.

Note 2, page 184.--*The World and the Individual*, vol. ii, pp. 58-62.

Note 3, page 190.--I hold to it still as the best description of an enormous number of our higher fields of consciousness. They demonstrably do not *contain* the lower states that know the same objects. Of other fields, however this is not so true; so, in the *Psychological Review* for 1895, vol. ii, p. 105 (see especially pp. 119-120), I frankly withdrew, in principle, my former objection to talking of fields of consciousness being made of simpler 'parts,' leaving the facts to decide the question in each special case.

Note 4, page 194.--I abstract from the consciousness attached to the whole itself, if such consciousness be there.

LECTURE VI

Note 1, page 250.--For a more explicit vindication of the notion of activity, see Appendix B, where I try to defend its recognition as a definite form of immediate experience against its rationalistic critics.

I subjoin here a few remarks destined to disarm some possible critics of Professor Bergson, who, to defend himself against misunderstandings of his meaning, ought to amplify and more fully explain his statement that concepts have a practical but not a theoretical use. Understood in one way, the thesis sounds indefensible, for by concepts we certainly increase our knowledge about things, and that seems a theoretical achievement, whatever practical achievements may follow in its train. Indeed, M. Bergson might seem to be easily refutable out of his own mouth. His philosophy pretends, if anything, to give a better insight into truth than rationalistic philosophies give: yet what is it in itself if not a conceptual system? Does its author not reason by concepts exclusively in his very attempt to show that they can give no insight?

To this particular objection, at any rate, it is easy to reply. In using concepts of his own to discredit the theoretic claims of concepts generally, Bergson does not contradict, but on the contrary emphatically illustrates his own view of their practical role, for they serve in his hands only to 'orient' us, to show us to what quarter we must *practically turn* if we wish to gain that completer insight into reality which he denies that they can give. He directs our hopes away from them and towards the despised sensible flux. *What he reaches by their means is thus only a new practical attitude*. He but restores, against the vetoes of intellectualist philosophy, our naturally cordial relations with sensible experience and common sense. This service is surely only practical; but it is a service for which we may be almost immeasurably grateful. To trust our senses again with a good philosophic conscience!--who ever conferred on us so valuable a freedom before?

By making certain distinctions and additions it seems easy to meet the other counts of the indictment. Concepts are realities of a new order, with particular relations between them. These relations are just as much directly perceived, when we compare our various concepts, as the distance between two sense-objects is perceived when we look at it. Conception is an operation which gives us material for new acts of perception, then; and when the results of these are written down, we get those bodies of 'mental truth' (as Locke called it) known as mathematics, logic, and *a priori* metaphysics. To know all this truth is a theoretic achievement, indeed, but it is a narrow one; for the relations between conceptual objects as such are only the static ones of bare comparison, as difference or sameness, congruity or contradiction, inclusion or exclusion. Nothing *happens* in the realm of concepts; relations there are 'eternal' only. The theoretic gain fails so far, therefore, to touch even the outer hem of the real world, the world of causal and dynamic relations, of activity and history. To gain insight into all that moving life, Bergson is right in turning us away from conception and towards perception.

By combining concepts with percepts, *we can draw maps of the distribution* of other percepts in distant space and time. To know this distribution is of course a theoretic achievement, but the achievement is extremely limited, it cannot be effected without percepts, and even then what it yields is only static relations. From maps we learn positions only, and the position of a thing is but the slightest kind of truth about it; but, being indispensable for forming our plans of action, the conceptual map-making has the enormous practical importance on which Bergson so rightly insists.

But concepts, it will be said, do not only give us eternal truths of comparison and maps of the positions of things, they bring new *values* into life. In their mapping function they stand to perception in general in the same relation in which sight and hearing stand to touch--Spencer calls these higher senses only organs of anticipatory touch. But our eyes and ears also open to us worlds of independent glory: music and decorative

art result, and an incredible enhancement of life's value follows. Even so does the conceptual world bring new ranges of value and of motivation to our life. Its maps not only serve us practically, but the mere mental possession of such vast pictures is of itself an inspiring good. New interests and incitements, and feelings of power, sublimity, and admiration are aroused.

Abstractness *per se* seems to have a touch of ideality. ROYCE'S 'loyalty to loyalty' is an excellent example. 'Causes,' as anti-slavery, democracy, liberty, etc., dwindle when realized in their sordid particulars. The veritable 'cash-value' of the idea seems to cleave to it only in the abstract status. Truth at large, as ROYCE contends, in his *Philosophy of Loyalty*, appears another thing altogether from the true particulars in which it is best to believe. It transcends in value all those 'expediencies,' and is something to live for, whether expedient or inexpedient. Truth with a big T is a 'momentous issue'; truths in detail are 'poor scraps,' mere 'crumbling successes.' (_Op. cit._, Lecture VII, especially § v.)

Is, now, such bringing into existence of a new *value* to be regarded as a theoretic achievement? The question is a nice one, for altho a value is in one sense an objective quality perceived, the essence of that quality is its relation to the will, and consists in its being a dynamogenic spur that makes our action different. So far as their value-creating function goes, it would thus appear that concepts connect themselves more with our active than with our theoretic life, so here again Bergson's formulation seems unobjectionable. Persons who have certain concepts are animated otherwise, pursue their own vital careers differently. It doesn't necessarily follow that they understand other vital careers more intimately.

Again it may be said that we combine old concepts into new ones, conceiving thus such realities as the ether, God, souls, or what not, of which our sensible life alone would leave us altogether ignorant. This surely is an increase of our knowledge, and may well be called a theoretical achievement. Yet here again Bergson's criticisms hold good. Much as conception may tell us *about* such invisible objects, it sheds no ray of light into their interior. The completer, indeed, our definitions of ether-waves, atoms, Gods, or souls become, the less instead of the more intelligible do they appear to us. The learned in such things are consequently beginning more and more to ascribe a solely instrumental value to our concepts of them. Ether and molecules may be like co-ordinates and averages, only so many crutches by the help of which we practically perform the operation of getting about among our sensible experiences.

We see from these considerations how easily the question of whether the function of concepts is theoretical or practical may grow into a logomachy. It may be better from this point of view to refuse to recognize the alternative as a sharp one. The sole thing that is certain in the midst of it all is that Bergson is absolutely right in contending that the whole life of activity and change is inwardly impenetrable to conceptual treatment, and that it opens itself only to sympathetic apprehension at the hands of immediate feeling. All the *whats* as well as the *thats* of reality, relational as well as terminal, are in the end contents of immediate concrete perception. Yet the remoter unperceived *arrangements*, temporal, spatial, and logical, of these contents, are also something that we need to know as well for the pleasure of the knowing as for the practical help. We may call this need of arrangement a theoretic need or a practical need, according as we choose to lay the emphasis; but Bergson is accurately right when he limits conceptual knowledge to arrangement, and when he insists that arrangement is the mere skirt and skin of the whole of what we ought to know.

Note 2, page 266.--Gaston Rageot, *Revue Philosophique*, vol. lxiv, p. 85 (July, 1907).

Note 3, page 268.--I have myself talked in other ways as plausibly as I could, in my *Psychology*, and talked truly (as I believe) in certain selected cases; but for other cases the natural way invincibly comes back.

LECTURE VII

Note 1, page 278.--*Introduction to Hume*, 1874, p. 151.

Note 2, page 279.--_Ibid._, pp. 16, 21, 36, *et passim*.

Note 3, page 279.--See, *inter alia*, the chapter on the 'Stream of Thought' in my own Psychologies; H. Cornelius, *Psychologie*, 1897, chaps, i and iii; G.H. Luquet, _Idées Générales de Psychologie_, 1906, *passim*.

Note 4, page 280.--Compare, as to all this, an article by the present writer, entitled 'A world of pure experience,' in the *Journal of Philosophy*, New York, vol. i, pp. 533, 561 (1905).

Note 5, page 280.--Green's attempt to discredit sensations by reminding us of their 'dumbness,' in that they do not come already *named*, as concepts may be said to do, only shows how intellectualism is dominated by verbality. The unnamed appears in Green as synonymous with the unreal.

Note 6, page 283.--*Philosophy of Reflection*, i, 248 ff.

Note 7, page 284.--Most of this paragraph is extracted from an address of mine before the American Psychological Association, printed in the *Psychological Review*, vol. ii, p. 105. I take pleasure in the fact that already in 1895 I was so far advanced towards my present bergsonian position.

Note 8, page 289.--The conscious self of the moment, the central self, is probably determined to this privileged position by its functional connexion with the body's imminent or present acts. It is the present *acting* self. Tho the more that surrounds it may be 'subconscious' to us, yet if in its 'collective capacity' it also exerts an active function, it may be conscious in a wider way, conscious, as it were, over our heads.

On the relations of consciousness to action see Bergson's _Matière et Mémoire, passim_, especially chap. i. Compare also the hints in Münsterberg's _Grundzüge der Psychologie_, chap, xv; those in my own *Principles of Psychology*, vol. ii, pp. 581-592; and those in W. McDougall's *Physiological Psychology*, chap. vii.

Note 9, page 295.--Compare _Zend-Avesta_, 2d edition, vol. i, pp. 165 ff., 181, 206, 244 ff., etc.; *Die Tagesansicht*, etc., chap, v, § 6; and chap. xv.

LECTURE VIII

Note 1, page 330.--Blondel: _Annales de Philosophie Chrétienne_, June, 1906, p. 241.

APPENDICES

APPENDIX A

THE THING AND ITS RELATIONS[1]

Experience in its immediacy seems perfectly fluent. The active sense of living which we all enjoy, before reflection shatters our instinctive world for us, is self-luminous and suggests no paradoxes. Its difficulties are disappointments and uncertainties. They are not intellectual contradictions.

When the reflective intellect gets at work, however, it discovers incomprehensibilities in the flowing process. Distinguishing its elements and parts, it gives them separate names, and what it thus disjoins it cannot easily put together. Pyrrhonism accepts the irrationality and revels in its dialectic elaboration. Other philosophies try, some by ignoring, some by resisting, and some by turning the dialectic procedure against itself, negating its first negations, to restore the fluent sense of life again, and let redemption take the place of innocence. The perfection with which any philosophy may do this is the measure of its human success and of its importance in philosophic history. In an article entitled 'A world of pure experience,[2] I tried my own hand sketchily at

[Footnote 1: Reprinted from the _Journal of Philosophy, Psychology, and Scientific Methods_, vol. ii, New York, 1905, with slight verbal revision.]

[Footnote 2: _Journal of Philosophy, Psychology, and Scientific Methods_, vol. i, No. 20, p. 566.]

the problem, resisting certain first steps of dialectics by insisting in a general way that the immediately experienced conjunctive relations are as real as anything else. If my sketch is not to appear too _näif_, I must come closer to details, and in the present essay I propose to do so.

I

'Pure experience' is the name which I gave to the immediate flux of life which furnishes the material to our later reflection with its conceptual categories. Only new-born babes, or men in semi-coma from sleep, drugs, illnesses, or blows, may be assumed to have an experience pure in the literal sense of a *that* which is not yet any definite *what*, tho ready to be all sorts of whats; full both of oneness and of manyness, but in respects that don't appear; changing throughout, yet so confusedly that its phases interpenetrate and no points, either of distinction or of identity, can be caught. Pure experience in this state is but another name for feeling or sensation. But the flux of it no sooner comes than it tends to fill itself with emphases, and these salient parts become identified and fixed and abstracted; so that experience now flows as if shot through with adjectives and nouns and prepositions and conjunctions. Its purity is only a relative term, meaning the proportional amount of unverbalized sensation which it still embodies.

Far back as we go, the flux, both as a whole and in its parts, is that of things conjunct and separated. The great continua of time, space, and the self envelop everything, betwixt them, and flow together without interfering. The things that they envelop come as separate in some ways and as continuous in others. Some sensations coalesce with some ideas, and others are irreconcilable. Qualities compenetrate one space, or exclude each other from it. They cling together persistently in groups that move as units, or else they separate. Their changes are abrupt or discontinuous; and their kinds resemble or differ; and, as they do so, they fall into either even or irregular series.

In all this the continuities and the discontinuities are absolutely co-ordinate matters of immediate feeling. The conjunctions are as primordial elements of 'fact' as are the distinctions and disjunctions. In the same act by which I feel that this passing minute is a new pulse of my life, I feel that the old life continues into it, and the feeling of continuance in no wise jars upon the simultaneous feeling of a novelty. They, too, compenetrate harmoniously. Prepositions, copulas, and conjunctions, 'is,' 'isn't,' 'then,' 'before,' 'in,' 'on,' 'beside,' 'between,' 'next,' 'like,' 'unlike,' 'as,' 'but,' flower out of the stream of pure experience, the stream of concretes or the sensational stream, as naturally as nouns and adjectives do, and they melt into it again as fluidly when we apply them to a new portion of the stream.

II

If now we ask why we must translate experience from a more concrete or pure into a more intellectualized form, filling it with ever more abounding conceptual distinctions, rationalism and naturalism give different replies.

The rationalistic answer is that the theoretic life is absolute and its interests imperative; that to understand is simply the duty of man; and that who questions this need not be argued with, for by the fact of arguing he gives away his case.

The naturalist answer is that the environment kills as well as sustains us, and that the tendency of raw experience to extinguish the experient himself is lessened just in the degree in which the elements in it that have a practical bearing upon life are analyzed out of the continuum and verbally fixed and coupled together,

so that we may know what is in the wind for us and get ready to react in time. Had pure experience, the naturalist says, been always perfectly healthy, there would never have arisen the necessity of isolating or verbalizing any of its terms. We should just have experienced inarticulately and unintellectually enjoyed. This leaning on 'reaction' in the naturalist account implies that, whenever we intellectualize a relatively pure experience, we ought to do so for the sake of redescending to the purer or more concrete level again; and that if an intellect stays aloft among its abstract terms and generalized relations, and does not reinsert itself with its conclusions into some particular point of the immediate stream of life, it fails to finish out its function and leaves its normal race unrun.

Most rationalists nowadays will agree that naturalism gives a true enough account of the way in which our intellect arose at first, but they will deny these latter implications. The case, they will say, resembles that of sexual love. Originating in the animal need of getting another generation born, this passion has developed secondarily such imperious spiritual needs that, if you ask why another generation ought to be born at all, the answer is: 'Chiefly that love may go on.' Just so with our intellect: it originated as a practical means of serving life; but it has developed incidentally the function of understanding absolute truth; and life itself now seems to be given chiefly as a means by which that function may be prosecuted. But truth and the understanding of it lie among the abstracts and universals, so the intellect now carries on its higher business wholly in this region, without any need of redescending into pure experience again.

If the contrasted tendencies which I thus designate as naturalistic and rationalistic are not recognized by the reader, perhaps an example will make them more concrete. Mr. Bradley, for instance, is an ultra-rationalist. He admits that our intellect is primarily practical, but says that, for philosophers, the practical need is simply Truth.[1] Truth, moreover, must be assumed 'consistent.' Immediate experience has to be broken into subjects and qualities, terms and relations, to be understood as truth at all. Yet when so broken it is less consistent than ever. Taken raw, it is all undistinguished. Intellectualized, it is all distinction without oneness. 'Such an arrangement may *work*, but the theoretic problem is not solved' (p. 23). The question is, '*How* the diversity can exist in harmony with the oneness' (p. 118). To go back to pure experience is unavailing. 'Mere feeling gives no answer to our riddle' (p. 104). Even if your intuition is a fact, it is not an *understanding*. 'It is a mere experience, and furnishes no consistent view' (pp. 108-109). The experiences offered as facts or truths 'I find that my intellect rejects because they contradict themselves. They offer a complex of diversities conjoined in a way which it feels is not its way and which it cannot repeat as its own.... For to be satisfied, my intellect must understand, and it cannot understand by taking a congeries in the lump' (p. 570). So Mr. Bradley, in the sole interests of 'understanding' (as he conceives that function), turns his back on finite

[Footnote 1: *Appearance and Reality*, pp. 152-133.]

experience forever. Truth must lie in the opposite direction, the direction of the absolute; and this kind of rationalism and naturalism, or (as I will now call it) pragmatism, walk thenceforward upon opposite paths. For the one, those intellectual products are most true which, turning their face towards the absolute, come nearest to symbolizing its ways of uniting the many and the one. For the other, those are most true which most successfully dip back into the finite stream of feeling and grow most easily confluent with some particular wave or wavelet. Such confluence not only proves the intellectual operation to have been true (as an addition may 'prove' that a subtraction is already rightly performed), but it constitutes, according to pragmatism, all that we mean by calling it true. Only in so far as they lead us, successfully or unsuccessfully, into sensible experience again, are our abstracts and universals true or false at all.

III

In Section the 6th of my article, 'A world of pure experience,' I adopted in a general way the common-sense belief that one and the same world is cognized by our different minds; but I left undiscussed the dialectical arguments which maintain that this is logically absurd. The usual reason given for its being absurd is that it assumes one object (to wit, the world) to stand in two relations at once; to my mind, namely, and again to

yours; whereas a term taken in a second relation cannot logically be the same term which it was at first.

I have heard this reason urged so often in discussing with absolutists, and it would destroy my radical empiricism so utterly, if it were valid, that I am bound to give it an attentive ear, and seriously to search its strength.

For instance, let the matter in dispute be a term *M*, asserted to be on the one hand related to *L*, and on the other to _N_; and let the two cases of relation be symbolized by _L--M_ and _M--N_ respectively. When, now, I assume that the experience may immediately come and be given in the shape _L--M--N_, with no trace of doubling or internal fission in the *M*, I am told that this is all a popular delusion; that _L--M--N_ logically means two different experiences, _L--M_ and _M--N_, namely; and that although the absolute may, and indeed must, from its superior point of view, read its own kind of unity into _M_'s two editions, yet as elements in finite experience the two _M_'s lie irretrievably asunder, and the world between them is broken and unbridged.

In arguing this dialectic thesis, one must avoid slipping from the logical into the physical point of view. It would be easy, in taking a concrete example to fix one's ideas by, to choose one in which the letter *M* should stand for a collective noun of some sort, which noun, being related to *L* by one of its parts and to *N* by another, would inwardly be two things when it stood outwardly in both relations. Thus, one might say: 'David Hume, who weighed so many stone by his body, influences posterity by his doctrine.' The body and the doctrine are two things, between which our finite minds can discover no real sameness, though the same name covers both of them. And then, one might continue: 'Only an absolute is capable of uniting such a non-identity.' We must, I say, avoid this sort of example; for the dialectic insight, if true at all, must apply to terms and relations universally. It must be true of abstract units as well as of nouns collective; and if we prove it by concrete examples, we must take the simplest, so as to avoid irrelevant material suggestions.

Taken thus in all its generality, the absolutist contention seems to use as its major premise Hume's notion 'that all our distinct perceptions are distinct existences, and that the mind never perceives any real connexion among distinct existences.' Undoubtedly, since we use two phrases in talking first about '_M_'s relation to _L_' and then again about '_M_'s relation to *N*,' we must be having, or must have had, two distinct perceptions;--and the rest would then seem to follow duly. But the starting-point of the reasoning here seems to be the fact of the two _phrases_; and this suggests that the argument may be merely verbal. Can it be that the whole dialectic achievement consists in attributing to the experience talked-about a constitution similar to that of the language in which we describe it? Must we assert the objective doubleness of the *M* merely because we have to name it twice over when we name its two relations?

Candidly, I can think of no other reason than this for the dialectic conclusion![1] for, if we think, not of our words, but of any simple concrete matter which they may be held to signify, the experience itself belies the paradox asserted. We use indeed two separate concepts in analyzing our object, but we know them all the while to be but substitutional, and that the *M* in _L--M_ and the *M* in _M--N_ *mean* (_i.e._, are capable of leading to and terminating in) one self-same piece, *M*, of sensible experience. This persistent identity of certain units, or emphases, or points, or objects, or members--call them what you will--of the experience-continuum, is just one of those conjunctive features of it, on which I am obliged to insist so emphatically. For samenesses are parts of experience's indefeasible structure. When I hear a bell-stroke and, as life flows on, its after-image dies away, I still hark back to it as 'that same

[Footnote 1: Technically, it seems classable as a 'fallacy of composition.' A duality, predicable of the two wholes, _L--M_ and _M--N_, is forthwith predicated of one of their parts, *M*.]

bell-stroke.' When I see a thing *M*, with *L* to the left of it and *N* to the right of it, I see it *as* one _M_; and if you tell me I have had to 'take' it twice, I reply that if I 'took' it a thousand times, I should still *see* it as a unit.[1] Its unity is aboriginal, just as the multiplicity of my successive takings is aboriginal. It comes

unbroken as *that M*, as a singular which I encounter; they come broken, as *those* takings, as my plurality of operations. The unity and the separateness are strictly co-ordinate. I do not easily fathom why my opponents should find the separateness so much more easily understandable that they must needs infect the whole of finite experience with it, and relegate the unity (now taken as a bare postulate and no longer as a thing positively perceivable) to the region of the absolute's mysteries. I do not easily fathom this, I say, for the said opponents are above mere verbal quibbling; yet all that I can catch in their talk is the substitution of what is true of certain words for what is true of what they signify. They stay with the words,--not returning to the stream of life whence all the meaning of them came, and which is always ready to reabsorb them.

[Footnote 1: I may perhaps refer here to my *Principles of Psychology*, vol. i, pp. 459 ff. It really seems 'weird' to have to argue (as I am forced now to do) for the notion that it is one sheet of paper (with its two surfaces and all that lies between) which is both under my pen and on the table while I write--the 'claim' that it is two sheets seems so brazen. Yet I sometimes suspect the absolutists of sincerity!]

IV

For aught this argument proves, then, we may continue to believe that one thing can be known by many knowers. But the denial of one thing in many relations is but one application of a still profounder dialectic difficulty. Man can't be good, said the sophists, for man is *man* and *good* is good; and Hegel and Herbart in their day, more recently H. Spir, and most recently and elaborately of all, Mr. Bradley, inform us that a term can logically only be a punctiform unit, and that not one of the conjunctive relations between things, which experience seems to yield, is rationally possible.

Of course, if true, this cuts off radical empiricism without even a shilling. Radical empiricism takes conjunctive relations at their face-value, holding them to be as real as the terms united by them. The world it represents as a collection, some parts of which are conjunctively and others disjunctively related. Two parts, themselves disjoined, may nevertheless hang together by intermediaries with which they are severally connected, and the whole world eventually may hang together similarly, inasmuch as *some* path of conjunctive transition by which to pass from one of its parts to another may always be discernible. Such determinately various hanging-together may be called *concatenated* union, to distinguish it from the 'through-and-through' type of union, 'each in all and all in each' (union of *total conflux*, as one might call it), which monistic systems hold to obtain when things are taken in their absolute reality. In a concatenated world a partial conflux often is experienced. Our concepts and our sensations are confluent; successive states of the same ego, and feelings of the same body are confluent. Where the experience is not of conflux, it may be of conterminousness (things with but one thing between); or of contiguousness (nothing between); or of likeness; or of nearness; or of simultaneousness; or of in-ness; or of on-ness; or of for-ness; or of simple with-ness; or even of mere and-ness, which last relation would make of however disjointed a world otherwise, at any rate for that occasion a universe 'of discourse.' Now Mr. Bradley tells us that none of these relations, as we actually experience them, can possibly be real.[1] My next duty, accordingly, must be to rescue radical empiricism from Mr. Bradley. Fortunately, as it seems to me, his general contention, that the very notion of relation is

[Footnote 1: Here again the reader must beware of slipping from logical into phenomenal considerations. It may well be that we *attribute* a certain relation falsely, because the circumstances of the case, being complex, have deceived us. At a railway station we may take our own train, and not the one that fills our window, to be moving. We here put motion in the wrong place in the world, but in its original place the motion is a part of reality. What Mr. Bradley means is nothing like this, but rather that such things as motion are nowhere real, and that, even in their aboriginal and empirically incorrigible seats, relations are impossible of comprehension.]

unthinkable clearly, has been successfully met by many critics.[1]

It is a burden to the flesh, and an injustice both to readers and to the previous writers, to repeat good arguments already printed. So, in noticing Mr. Bradley, I will confine myself to the interests of radical empiricism solely.

V

The first duty of radical empiricism, taking given conjunctions at their face-value, is to class some of them as more intimate and some as more external. When two terms are *similar*, their very natures enter into the relation. Being *what* they are, no matter where or when, the likeness never can be denied, if asserted. It continues predicable as long as the terms continue. Other relations, the *where* and the *when*, for example, seem adventitious. The sheet of paper may be 'off' or 'on' the table, for example; and in either case the relation involves only the outside of its terms. Having an outside, both of them, they contribute by it to the relation. It is external: the term's inner nature is irrelevant to it. Any

[Footnote 1: Particularly so by Andrew Seth Pringle-Pattison, in his _Man and the Cosmos_; by L.T. Hobhouse, in chapter xii (the Validity of Judgment) of his _Theory of Knowledge_; and by F.C.S. Schiller, in his *Humanism*, Essay XI. Other fatal reviews (in my opinion) are Hodder's, in the *Psychological Review*, vol. i, 307; Stout's, in the *Proceedings of the Aristotelian Society*, 1901-02, p. 1; and MacLennan's, in the *Journal of Philosophy*, etc., vol. i, 403.]

book, any table, may fall into the relation, which is created *pro hac vice*, not by their existence, but by their casual situation. It is just because so many of the conjunctions of experience seem so external that a philosophy of pure experience must tend to pluralism in its ontology. So far as things have space-relations, for example, we are free to imagine them with different origins even. If they could get to *be*, and get into space at all, then they may have done so separately. Once there, however, they are *additives* to one another, and, with no prejudice to their natures, all sorts of space-relations may supervene between them. The question of how things could come to be, anyhow, is wholly different from the question what their relations, once the being accomplished, may consist in.

Mr. Bradley now affirms that such external relations as the space-relations which we here talk of must hold of entirely different subjects from those of which the absence of such relations might a moment previously have been plausibly asserted. Not only is the *situation* different when the book is on the table, but the *book itself* is different as a book, from what it was when it was off the table. He admits that 'such external relations

[Footnote 1: Once more, don't slip from logical into physical situations. Of course, if the table be wet, it will moisten the book, or if it be slight enough and the book heavy enough, the book will break it down. But such collateral phenomena are not the point at issue. The point is whether the successive relations 'on' and 'not-on' can rationally (not physically) hold of the same constant terms, abstractly taken. Professor A.E. Taylor drops from logical into material considerations when he instances color-contrast as a proof that *A*, 'as contra-distinguished from *B*, is not the same thing as mere *A* not in any way affected' (*Elements of Metaphysics*, 1903, p. 145). Note the substitution, for 'related,' of the word 'affected,' which begs the whole question.]

seem possible and even existing.... That you do not alter what you compare or rearrange in space seems to common sense quite obvious, and that on the other side there are as obvious difficulties does not occur to common sense at all. And I will begin by pointing out these difficulties.... There is a relation in the result, and this relation, we hear, is to make no difference in its terms. But, if so, to what does it make a difference? [_doesn't it make a difference to us onlookers, at least?_] and what is the meaning and sense of qualifying the terms by it? [*Surely the meaning is to tell the truth about their relative position*.[1]] If, in short, it is external to the terms, how can it possibly be true *of* them? [_Is it the 'intimacy' suggested by the little word 'of,' here, which I have underscored, that is the root of Mr. Bradley's trouble?_].... If the terms from their inner nature do not enter into the relation, then, so far as they are concerned, they seem related for no reason at all.... Things

are spatially related, first in one way, and then become related in another way, and yet in no way themselves

[Footnote 1: But 'is there any sense,' asks Mr. Bradley, peevishly, on p. 579, 'and if so, what sense, in truth that is only outside and "about" things?' Surely such a question may be left unanswered.]

are altered; for the relations, it is said, are but external. But I reply that, if so, I cannot *understand* the leaving by the terms of one set of relations and their adoption of another fresh set. The process and its result to the terms, if they contribute nothing to it [_surely they contribute to it all there is 'of' it!_] seem irrational throughout. [_If 'irrational' here means simply 'non-rational,' or non-deducible from the essence of either term singly, it is no reproach; if it means 'contradicting' such essence, Mr. Bradley should show wherein and how_.] But, if they contribute anything, they must surely be affected internally. [_Why so, if they contribute only their surface? In such relations as 'on,' 'a foot away,' 'between,' 'next,' etc., only surfaces are in question_.] ... If the terms contribute anything whatever, then the terms are affected [_inwardly altered?_] by the arrangement.... That for working purposes we treat, and do well to treat, some relations as external merely, I do not deny, and that of course is not the question at issue here. That question is ... whether in the end and in principle a mere external relation [_i.e., a relation which can change without forcing its terms to change their nature simultaneously_] is possible and forced on us by the facts.'[1]

Mr. Bradley next reverts to the antinomies of space, which, according to him, prove it to be unreal, although it appears as so prolific a medium of external relations;

[Footnote 1: *Appearance and Reality*, 2d edition, pp. 575-576.]

and he then concludes that 'Irrationality and externality cannot be the last truth about things. Somewhere there must be a reason why this and that appear together. And this reason and reality must reside in the whole from which terms and relations are abstractions, a whole in which their internal connexion must lie, and out of which from the background appear those fresh results which never could have come from the premises' (p. 577). And he adds that 'Where the whole is different, the terms that qualify and contribute to it must so far be different.... They are altered so far only [_how far? farther than externally, yet not through and through?_], but still they are altered.... I must insist that in each case the terms are qualified by their whole [_qualified how?--do their external relations, situations, dates, etc., changed as these are in the new whole, fail to qualify them 'far' enough?_], and that in the second case there is a whole which differs both logically and psychologically from the first whole; and I urge that in contributing to the change the terms so far are altered' (p. 579).

Not merely the relations, then, but the terms are altered: *und zwar* 'so far.' But just *how* far is the whole problem; and 'through-and-through' would seem (in spite of Mr. Bradley's somewhat undecided utterances[1])

[Footnote 1: I say 'undecided,' because, apart from the 'so far,' which sounds terribly half-hearted, there are passages in these very pages in which Mr. Bradley admits the pluralistic thesis. Read, for example, what he says, on p. 578, of a billiard ball keeping its 'character' unchanged, though, in its change of place, its 'existence' gets altered; or what he says, on p. 579, of the possibility that an abstract quality A, B, or C, in a thing, 'may throughout remain unchanged' although the thing be altered; or his admission that in red-hairedness, both as analyzed out of a man and when given with the rest of him, there may be 'no change' (p. 580). Why does he immediately add that for the pluralist to plead the non-mutation of such abstractions would be an _ignoratio elenchi_? It is impossible to admit it to be such. The entire *elenchus* and inquest is just as to whether parts which you can abstract from existing wholes can also contribute to other wholes without changing their inner nature. If they can thus mould various wholes into new _gestalt-qualitäten_, then it follows that the same elements are logically able to exist in different wholes [whether physically able would depend on additional hypotheses]; that partial changes are thinkable, and through-and-through change not a dialectic necessity; that monism is only an hypothesis; and that an additively constituted universe is a rationally respectable hypothesis also. All the theses of radical empiricism, in short, follow.]

to be the full bradleyan answer. The 'whole' which he here treats as primary and determinative of each part's manner of 'contributing,' simply *must*, when it alters, alter in its entirety. There *must* be total conflux of its parts, each into and through each other. The 'must' appears here as a *Machtspruch*, as an *ipse dixit* of Mr. Bradley's absolutistically tempered 'understanding,' for he candidly confesses that how the parts *do* differ as they contribute to different wholes, is unknown to him (p. 578).

Although I have every wish to comprehend the authority by which Mr. Bradley's understanding speaks, his words leave me wholly unconverted. 'External relations' stand with their withers all unwrung, and remain, for aught he proves to the contrary, not only practically workable, but also perfectly intelligible factors of reality.

VI

Mr. Bradley's understanding shows the most extraordinary power of perceiving separations and the most extraordinary impotence in comprehending conjunctions. One would naturally say 'neither or both,' but not so Mr. Bradley. When a common man analyzes certain *whats* from out the stream of experience, he understands their distinctness *as thus isolated*. But this does not prevent him from equally well understanding their combination with each other as *originally experienced in the concrete*, or their confluence with new sensible experiences in which they recur as 'the same.' Returning into the stream of sensible presentation, nouns and adjectives, and *thats* and abstract *whats*, grow confluent again, and the word 'is' names all these experiences of conjunction. Mr. Bradley understands the isolation of the abstracts, but to understand the combination is to him impossible.[1] 'To understand a complex *AB*,' he

[Footnote 1: So far as I catch his state of mind, it is somewhat like this: 'Book,' 'table,' 'on'--how does the existence of these three abstract elements result in *this* book being livingly on *this* table? Why isn't the table on the book? Or why doesn't the 'on' connect itself with another book, or something that is not a table? Mustn't something *in* each of the three elements already determine the two others to *it*, so that they do not settle elsewhere or float vaguely? Mustn't the whole fact be *prefigured in each part*, and exist *de jure* before it can exist _de facto_? But, if so, in what can the jural existence consist, if not in a spiritual miniature of the whole fact's constitution actuating; every partial factor as its purpose? But is this anything but the old metaphysical fallacy of looking behind a fact *in esse* for the ground of the fact, and finding it in the shape of the very same fact _in posse_? Somewhere we must leave off with a *constitution* behind which there is nothing.]

says, 'I must begin with *A* or *B*. And beginning, say with *A*, if I then merely find *B*, I have either lost *A*, or I have got beside *A*, [_the word 'beside' seems here vital, as meaning a conjunction 'external' and therefore unintelligible_] something else, and in neither case have I understood.[1] For my intellect cannot simply unite a diversity, nor has it in itself any form or way of togetherness, and you gain nothing if, beside *A* and *B*, you offer me their conjunction in fact. For to my intellect that is no more than another external element. And "facts," once for all, are for my intellect not true unless they satisfy it.... The intellect has in its nature no principle of mere togetherness' (pp. 570, 572).

Of course Mr. Bradley has a right to define 'intellect' as the power by which we perceive separations but not unions--provided he give due notice to the reader. But why then claim that such a maimed and amputated power must reign supreme in philosophy, and accuse on its behoof the whole empirical world of irrationality? It is true that he elsewhere (p. 568) attributes to the intellect a *proprius motus* of transition, but says that

[Footnote 1: Apply this to the case of 'book-on-table'! W.J.]

when he looks for *these* transitions in the detail of living experience, he 'is unable to verify such a solution' (p. 569).

Yet he never explains what the intellectual transitions would be like in case we had them. He only defines them negatively--they are not spatial, temporal, predicative, or causal; or qualitatively or otherwise serial; or

in any way relational as we naïvely trace relations, for relations *separate* terms, and need themselves to be hooked on *ad infinitum*. The nearest approach he makes to describing a truly intellectual transition is where he speaks of *A* and *B* as being 'united, each from its own nature, in a whole which is the nature of both alike' (p. 570). But this (which, *pace* Mr. Bradley, seems exquisitely analogous to 'taking a congeries in a lump,' if not to 'swamping') suggests nothing but that *conflux* which pure experience so abundantly offers, as when 'space,' 'white,' and 'sweet' are confluent in a 'lump of sugar,' or kinesthetic, dermal, and optical sensations confluent in 'my hand.'[1] All that I can verify in the transitions which Mr. Bradley's intellect desiderates as its *proprius motus* is a reminiscence of these and other sensible conjunctions (especially space-conjunctions),

[Footnote 1: How meaningless is the contention that in such wholes (or in 'book-on-table,' 'watch-in-pocket,' etc.) the relation is an additional entity *between* the terms, needing itself to be related again to each! Both Bradley (*Appearance and Reality*, pp. 32-33) and Royce (*The World and the Individual*, i, 128) lovingly repeat this piece of profundity.]

but a reminiscence so vague that its originals are not recognized. Bradley, in short, repeats the fable of the dog, the bone, and its image in the water. With a world of particulars, given in loveliest union, in conjunction definitely various, and variously definite, the 'how' of which you 'understand' as soon as you see the fact of them,[1] for there is no how except the constitution of the fact as given; with all this given him, I say, in pure experience, he asks for some ineffable union in the abstract instead, which, if he gained it, would only be a duplicate of what he has already in his full possession. Surely he abuses the privilege which society grants to all of us philosophers, of being puzzle-headed.

Polemic writing like this is odious; but with absolutism in possession in so many quarters, omission to defend my radical empiricism against its best known champion would count as either superficiality or inability. I have to conclude that its dialectic has not invalidated in the least degree the usual conjunctions by which the world, as experienced, hangs so variously together. In particular it leaves an empirical theory of knowledge intact, and lets us continue to believe with common sense that one object *may* be known, if we have any ground for thinking that it *is* known, to many knowers.

[Footnote 1: The 'why' and the 'whence' are entirely other questions, not under discussion, as I understand Mr. Bradley. Not how experience gets itself born, but how it can be what it is after it is born, is the puzzle.]

APPENDIX B

THE EXPERIENCE OF ACTIVITY[1]

... Mr. Bradley calls the question of activity a scandal to philosophy, and if one turns to the current literature of the subject--his own writings included--one easily gathers what he means. The opponents cannot even understand one another. Mr. Bradley says to Mr. Ward: 'I do not care what your oracle is, and your preposterous psychology may here be gospel if you please; ... but if the revelation does contain a meaning, I will commit myself to this: either the oracle is so confused that its signification is not discoverable, or, upon the other hand, if it can be pinned down to any definite statement, then that statement will be false.'[2] Mr. Ward in turn says of Mr. Bradley: 'I cannot even imagine the state of mind to which his description applies.... It reads like an unintentional travesty of Herbartian Psychology by one who has tried to improve upon it without being at the pains to master it.' Münsterberg excludes a view opposed to his own by saying that with any one who holds it a _verständigung_ with him is '_grundsätzlich ausgeschlossen_'; and Royce,

[Footnote 1: President's Address before the American Psychological Association, December, 1904. Reprinted from the *Psychological Review*, vol. xii, 1905, with slight verbal revision.]

[Footnote 2: *Appearance and Reality*, p. 117. Obviously written *at* Ward, though Ward's name is not mentioned.]

in a review of Stout,[1] hauls him over the coals at great length for defending 'efficacy' in a way which I, for one, never gathered from reading him, and which I have heard Stout himself say was quite foreign to the intention of his text.

In these discussions distinct questions are habitually jumbled and different points of view are talked of *durcheinander*.

(1) There is a psychological question: Have we perceptions of activity? and if so, what are they like, and when and where do we have them?

(2) There is a metaphysical question: Is there a *fact* of activity? and if so, what idea must we frame of it? What is it like? and what does it do, if it does anything? And finally there is a logical question:

(3) Whence do we *know* activity? By our own feelings of it solely? or by some other source of information? Throughout page after page of the literature one knows not which of these questions is before one; and mere description of the surface-show of experience is proffered as if it implicitly answered every one of them. No one of the disputants, moreover, tries to show what pragmatic consequences his own view would carry, or what assignable particular differences in any one's experience it would make if his adversary's were triumphant.

[Footnote 1: *Mind*, N.S., VI, 379.]

It seems to me that if radical empiricism be good for anything, it ought, with its pragmatic method and its principle of pure experience, to be able to avoid such tangles, or at least to simplify them somewhat. The pragmatic method starts from the postulate that there is no difference of truth that doesn't make a difference of fact somewhere; and it seeks to determine the meaning of all differences of opinion by making the discussion hinge as soon as possible upon some practical or particular issue. The principle of pure experience is also a methodical postulate. Nothing shall be admitted as fact, it says, except what can be experienced at some definite time by some experient; and for every feature of fact ever so experienced, a definite place must be found somewhere in the final system of reality. In other words: Everything real must be experienceable somewhere, and every kind of thing experienced must somewhere be real.

Armed with these rules of method, let us see what face the problems of activity present to us.

By the principle of pure experience, either the word 'activity' must have no meaning at all, or else the original type and model of what it means must lie in some concrete kind of experience that can be definitely pointed out. Whatever ulterior judgments we may eventually come to make regarding activity, *that sort* of thing will be what the judgments are about. The first step to take, then, is to ask where in the stream of experience we seem to find what we speak of as activity. What we are to think of the activity thus found will be a later question.

Now it is obvious that we are tempted to affirm activity wherever we find anything *going on*. Taken in the broadest sense, any apprehension of something *doing*, is an experience of activity. Were our world describable only by the words 'nothing happening,' 'nothing changing,' 'nothing doing,' we should unquestionably call it an 'inactive' world. Bare activity, then, as we may call it, means the bare fact of event or change. 'Change taking place' is a unique content of experience, one of those 'conjunctive' objects which radical empiricism seeks so earnestly to rehabilitate and preserve. The sense of activity is thus in the broadest and vaguest way synonymous with the sense of 'life.' We should feel our own subjective life at least, even in noticing and proclaiming an otherwise inactive world. Our own reaction on its monotony would be the one thing experienced there in the form of something coming to pass.

This seems to be what certain writers have in mind when they insist that for an experient to be at all is to be

active. It seems to justify, or at any rate to explain, Mr. Ward's expression that we *are* only as we are active,[1]

[Footnote 1: *Naturalism and Agnosticism*, vol. ii, p. 245. One thinks naturally of the peripatetic *actus primus* and *actus secundus* here.]

for we *are* only as experients; and it rules out Mr. Bradley's contention that 'there is no original experience of anything like activity.' What we ought to say about activities thus simply given, whose they are, what they effect, or whether indeed they effect anything at all--these are later questions, to be answered only when the field of experience is enlarged.

Bare activity would thus be predicable, though there were no definite direction, no actor, and no aim. Mere restless zigzag movement, or a wild *ideenflucht*, or *rhapsodie der wahrnehmungen*, as Kant would say, would constitute an active as distinguished from an inactive world.

But in this actual world of ours, as it is given, a part at least of the activity comes with definite direction; it comes with desire and sense of goal; it comes complicated with resistances which it overcomes or succumbs to, and with the efforts which the feeling of resistance so often provokes; and it is in complex experiences like these that the notions of distinct agents, and of passivity as opposed to activity arise. Here also the notion of causal efficacy comes to birth. Perhaps the most elaborate work ever done in descriptive psychology has been the analysis by various recent writers of the more complex activity-situations. In their descriptions, exquisitely subtle some of them,[1] the activity appears as the _gestalt-qualität_

[Footnote 1: Their existence forms a curious commentary on Professor Munsterberg's dogma that will-attitudes are not describable. He himself has contributed in a superior way to their description, both in his *Willenshandlung*, and in his _Grundzüge_,

Part II, chap, ix, §

7.]

or the *fundirte inhalt* (or as whatever else you may please to call the conjunctive form) which the content falls into when we experience it in the ways which the describers set forth. Those factors in those relations are what we *mean* by activity-situations; and to the possible enumeration and accumulation of their circumstances and ingredients there would seem to be no natural bound. Every hour of human life could contribute to the picture gallery; and this is the only fault that one can find with such descriptive industry--where is it going to stop? Ought we to listen forever to verbal pictures of what we have already in concrete form in our own breasts?[1] They never take us off the superficial plane. We knew the facts already--less spread out and separated, to be sure--but we knew them still. We always felt our own activity, for example, as 'the expansion of an idea with which our Self is identified, against an obstacle'; and the following out of such a definition through a multitude of cases elaborates the obvious so as to be little more than an exercise in synonymic speech.

All the descriptions have to trace familiar outlines, and to use familiar terms. The activity is, for example,

[Footnote 1: I ought myself to cry *peccavi*, having been a voluminous sinner in my own chapter on the will.]

attributed either to a physical or to a mental agent, and is either aimless or directed. If directed, it shows tendency. The tendency may or may not be resisted. If not, we call the activity immanent, as when a body moves in empty space by its momentum, or our thoughts wander at their own sweet will. If resistance is met, *its* agent complicates the situation. If now, in spite of resistance, the original tendency continues, effort makes its appearance, and along with effort, strain or squeeze. Will, in the narrower sense of the word, then comes upon the scene, whenever, along with the tendency, the strain and squeeze are sustained. But the resistance

may be great enough to check the tendency, or even to reverse its path. In that case, we (if 'we' were the original agents or subjects of the tendency) are overpowered. The phenomenon turns into one of tension simply, or of necessity succumbed--to, according as the opposing power is only equal, or is superior to ourselves.

Whosoever describes an experience in such terms as these, describes an experience *of* activity. If the word have any meaning, it must denote what there is found. *There* is complete activity in its original and first intention. What it is 'known-as' is what there appears. The experiencer of such a situation possesses all that the idea contains. He feels the tendency, the obstacle, the will, the strain, the triumph, or the passive giving up, just as he feels the time, the space, the swiftness or intensity, the movement, the weight and color, the pain and pleasure, the complexity, or whatever remaining characters the situation may involve. He goes through all that ever can be imagined where activity is supposed. If we suppose activities to go on outside of our experience, it is in forms like these that we must suppose them, or else give them some other name; for the word 'activity' has no imaginable content whatever save these experiences of process, obstruction, striving, strain, or release, ultimate *qualia* as they are of the life given us to be known.

Were this the end of the matter, one might think that whenever we had successfully lived through an activity-situation we should have to be permitted, without provoking contradiction, to say that we had been really active, that we had met real resistance and had really prevailed. Lotze somewhere says that to be an entity all that is necessary is to *gelten* as an entity, to operate, or be felt, experienced, recognized, or in any way realized, as such. In our activity-experiences the activity assuredly fulfils Lotze's demand. It makes itself *gelten*. It is witnessed at its work. No matter what activities there may really be in this extraordinary universe of ours, it is impossible for us to conceive of any one of them being either lived through or authentically known otherwise than in this dramatic shape of something sustaining a felt purpose against felt obstacles and overcoming or being overcome. What 'sustaining' means here is clear to any one who has lived through the experience, but to no one else; just as 'loud,' 'red,' 'sweet,' mean something only to beings with ears, eyes, and tongues. The *percipi* in these originals of experience is the _esse_; the curtain is the picture. If there is anything hiding in the background, it ought not to be called activity, but should get itself another name.

This seems so obviously true that one might well experience astonishment at finding so many of the ablest writers on the subject flatly denying that the activity we live through in these situations is real. Merely to feel active is not to be active, in their sight. The agents that appear in the experience are not real agents, the resistances do not really resist, the effects that appear are not really effects at all.[1] It is evident from this that

[Footnote 1: _Verborum gratiâ_:'The feeling of activity is not able, quâ feeling, to tell us anything about activity' (Loveday: *Mind*, N.S., X., 403); 'A sensation or feeling or sense of activity ... is not, looked at in another way, a feeling of activity at all. It is a mere sensation shut up within which you could by no reflection get the idea of activity.... Whether this experience is or is not later on a character essential to our perception and our idea of activity, it, as it comes first, is not in itself an experience of activity at all. It, as it comes first, is only so for extraneous reasons and only so for an outside observer' (Bradley, *Appearance and Reality*, 2d edition, p. 605); 'In dem tätigkeitsgefühle leigt an sich nicht der geringste beweis für das vorhandensein einer psychischen tätigkeit' (Münsterberg: _Grundzüge_, etc., p. 67). I could multiply similar quotations, and would have introduced some of them into my text to make it more concrete, save that the mingling of different points of view in most of these author's discussions (not in Münsterberg's) make it impossible to disentangle exactly what they mean. I am sure in any case to be accused of misrepresenting them totally, even in this note, by omission of the context, so the less I name names and the more I stick to abstract characterization of a merely possible style of opinion, the safer it will be. And apropos of misunderstandings, I may add to this note a complaint on my own account. Professor Stout, in the excellent chapter on 'Mental Activity,' in vol. i of his *Analytic Psychology*, takes me to task for identifying spiritual activity with certain muscular feelings, and gives quotations to bear him out. They are from certain paragraphs on 'the Self,' in which my attempt was to show what the central nucleus of the activities that we call 'ours' is. I found it in certain intracephalic movements which we habitually oppose, as 'subjective,' to the activities of the transcorporeal world. I sought

to show that there is no direct evidence that we feel the activity of an inner spiritual agent as such (I should now say the activity of 'consciousness' as such, see my paper 'Does consciousness exist?' in the *Journal of Philosophy*, vol. i, p. 477). There are, in fact, three distinguishable 'activities' in the field of discussion: the elementary activity involved in the mere *that* of experience, in the fact that *something* is going on, and the farther specification of this *something* into two *whats*, an activity felt as 'ours,' and an activity ascribed to objects. Stout, as I apprehend him, identifies 'our' activity with that of the total experience-process, and when I circumscribe it as a part thereof, accuses me of treating it as a sort of external appendage to itself (pp. 162-163), as if I 'separated the activity from the process which is active.' But all the processes in question are active, and their activity is inseparable from their being. My book raised only the question of *which* activity deserved the name of 'ours.' So far as we are 'persons,' and contrasted and opposed to an 'environment,' movements in our body figure as our activities; and I am unable to find any other activities that are ours in this strictly personal sense. There is a wider sense in which the whole 'choir of heaven and furniture of the earth,' and their activities, are ours, for they are our 'objects.' But 'we' are here only another name for the total process of experience, another name for all that is, in fact; and I was dealing with the personal and individualized self exclusively in the passages with which Professor Stout finds fault.

The individualized self, which I believe to be the only thing properly called self, is a part of the content of the world experienced. The world experienced (otherwise called the 'field of consciousness') comes at all times with our body as its centre, centre of vision, centre of action, centre of interest. Where the body is is 'here'; when the body acts is 'now'; what the body touches is 'this'; all other things are 'there' and 'then' and 'that.' These words of emphasized position imply a systematization of things with reference to a focus of action and interest which lies in the body; and the systematization is now so instinctive (was it ever not so?) that no developed or active experience exists for us at all except in that ordered form. So far as 'thoughts' and 'feelings' can be active, their activity terminates in the activity of the body, and only through first arousing its activities can they begin to change those of the rest of the world. The body is the storm centre, the origin of co-ordinates, the constant place of stress in all that experience-train. Everything circles round it, and is felt from its point of view. The word 'I,' then, is primarily a noun of position, just like 'this' and 'here.' Activities attached to 'this' position have prerogative emphasis, and, if activities have feelings, must be felt in a peculiar way. The word 'my' designates the kind of emphasis. I see no inconsistency whatever in defending, on the one hand, 'my' activities as unique and opposed to those of outer nature, and, on the other hand, in affirming, after introspection, that they consist in movements in the head. The 'my' of them is the emphasis, the feeling of perspective-interest in which they are dyed.]

mere descriptive analysis of any one of our activity-experiences is not the whole story, that there is something still to tell *about* them that has led such able writers to conceive of a _Simon-pure_ activity, of an activity *an sich*, that does, and doesn't merely appear to us to do, and compared with whose real doing all this phenomenal activity is but a specious sham.

The metaphysical question opens here; and I think that the state of mind of one possessed by it is often something like this: 'It is all very well,' we may imagine him saying, 'to talk about certain experience-series taking on the form of feelings of activity, just as they might take on musical or geometric forms. Suppose that they do so; suppose that what we feel is a will to stand a strain. Does our feeling do more than *record* the fact that the strain is sustained? The *real* activity, meanwhile, is the *doing* of the fact; and what is the doing made of before the record is made? What in the will *enables* it to act thus? And these trains of experience themselves, in which activities appear, what makes them *go* at all? Does the activity in one bit of experience bring the next bit into being? As an empiricist you cannot say so, for you have just declared activity to be only a kind of synthetic object, or conjunctive relation experienced between bits of experience already made. But what made them at all? What propels experience _überhaupt_ into being? *There* is the activity that _operates_; the activity *felt* is only its superficial sign.'

To the metaphysical question, popped upon us in this way, I must pay serious attention ere I end my remarks, but, before doing so, let me show that without leaving the immediate reticulations of experience, or asking

what makes activity itself act, we still find the distinction between less real and more real activities forced upon us, and are driven to much soul-searching on the purely phenomenal plane.

We must not forget, namely, in talking of the ultimate character of our activity-experiences, that each of them is but a portion of a wider world, one link in the vast chain of processes of experience out of which history is made. Each partial process, to him who lives through it, defines itself by its origin and its goal; but to an observer with a wider mind-span who should live outside of it, that goal would appear but as a provisional halting-place, and the subjectively felt activity would be seen to continue into objective activities that led far beyond. We thus acquire a habit, in discussing activity-experiences, of defining them by their relation to something more. If an experience be one of narrow span, it will be mistaken as to what activity it is and whose. You think that *you* are acting while you are only obeying some one's push. You think you are doing *this*, but you are doing something of which you do not dream. For instance, you think you are but drinking this glass; but you are really creating the liver-cirrhosis that will end your days. You think you are just driving this bargain, but, as Stevenson says somewhere, you are laying down a link in the policy of mankind.

Generally speaking, the onlooker, with his wider field of vision, regards the *ultimate outcome* of an activity as what it is more really doing; and *the most previous agent* ascertainable, being the first source of action, he regards as the most real agent in the field. The others but transmit that agent's impulse; on him we put responsibility; we name him when one asks us, 'Who's to blame?'

But the most previous agents ascertainable, instead of being of longer span, are often of much shorter span than the activity in view. Brain-cells are our best example. My brain-cells are believed to excite each other from next to next (by contiguous transmission of katabolic alteration, let us say), and to have been doing so long before this present stretch of lecturing-activity on my part began. If any one cell-group stops its activity, the lecturing will cease or show disorder of form. _Cessante causa, cessat et effectus_--does not this look as if the short-span brain activities were the more real activities, and the lecturing activities on my part only their effects? Moreover, as Hume so clearly pointed out, in my mental activity-situation the words physically to be uttered are represented as the activity's immediate goal. These words, however, cannot be uttered without intermediate physical processes in the bulb and vagi nerves, which processes nevertheless fail to figure in the mental activity-series at all. That series, therefore, since it leaves out vitally real steps of action, cannot represent the real activities. It is something purely subjective; the *facts* of activity are elsewhere. They are something far more interstitial, so to speak, than what my feelings record.

The *real* facts of activity that have in point of fact been systematically pleaded for by philosophers have, so far as my information goes, been of three principal types.

The first type takes a consciousness of wider time-span than ours to be the vehicle of the more real activity. Its will is the agent, and its purpose is the action done.

The second type assumes that 'ideas' struggling with one another are the agents, and that the prevalence of one set of them is the action.

The third type believes that nerve-cells are the agents, and that resultant motor discharges are the acts achieved.

Now if we must de-realize our immediately felt activity-situations for the benefit of either of these types of substitute, we ought to know what the substitution practically involves. *What practical difference ought it to make if*, instead of saying naively that 'I' am active now in delivering this address, I say that *a wider thinker is active*, or that *certain ideas are active*, or that _certain nerve-cells are active_, in producing the result?

This would be the pragmatic meaning of the three hypotheses. Let us take them in succession in seeking a reply.

If we assume a wider thinker, it is evident that his purposes envelop mine. I am really lecturing *for* him; and altho I cannot surely know to what end, yet if I take him religiously, I can trust it to be a good end, and willingly connive. I can be happy in thinking that my activity transmits his impulse, and that his ends prolong my own. So long as I take him religiously, in short, he does not de-realize my activities. He tends rather to corroborate the reality of them, so long as I believe both them and him to be good.

When now we turn to ideas, the case is different, inasmuch as ideas are supposed by the association psychology to influence each other only from next to next. The 'span' of an idea, or pair of ideas, is assumed to be much smaller instead of being larger than that of my total conscious field. The same results may get worked out in both cases, for this address is being given anyhow. But the ideas supposed to 'really' work it out had no prevision of the whole of it; and if I was lecturing for an absolute thinker in the former case, so, by similar reasoning, are my ideas now lecturing for me, that is, accomplishing unwittingly a result which I approve and adopt. But, when this passing lecture is over, there is nothing in the bare notion that ideas have been its agents that would seem to guarantee that my present purposes in lecturing will be prolonged. *I* may have ulterior developments in view; but there is no certainty that my ideas as such will wish to, or be able to, work them out.

The like is true if nerve-cells be the agents. The activity of a nerve-cell must be conceived of as a tendency of exceedingly short reach, an 'impulse' barely spanning the way to the next cell--for surely that amount of actual 'process' must be 'experienced' by the cells if what happens between them is to deserve the name of activity at all. But here again the gross resultant, as *I* perceive it, is indifferent to the agents, and neither wished or willed or foreseen. Their being agents now congruous with my will gives me no guarantee that like results will recur again from their activity. In point of fact, all sorts of other results do occur. My mistakes, impotencies, perversions, mental obstructions, and frustrations generally, are also results of the activity of cells. Altho these are letting me lecture now, on other occasions they make me do things that I would willingly not do.

The question _Whose is the real activity?_ is thus tantamount to the question _What will be the actual results?_ Its interest is dramatic; how will things work out? If the agents are of one sort, one way; if of another sort, they may work out very differently. The pragmatic meaning of the various alternatives, in short, is great. It makes more than a merely verbal difference which opinion we take up.

You see it is the old dispute come back! Materialism and teleology; elementary short-span actions summing themselves 'blindly,' or far foreseen ideals coming with effort into act.

Naïvely we believe, and humanly and dramatically we like to believe, that activities both of wider and of narrower span are at work in life together, that both are real, and that the long-span tendencies yoke the others in their service, encouraging them in the right direction, and damping them when they tend in other ways. But how to represent clearly the *modus operandi* of such steering of small tendencies by large ones is a problem which metaphysical thinkers will have to ruminate upon for many years to come. Even if such control should eventually grow clearly picturable, the question how far it is successfully exerted in this actual world can be answered only by investigating the details of fact. No philosophic knowledge of the general nature and constitution of tendencies, or of the relation of larger to smaller ones, can help us to predict which of all the various competing tendencies that interest us in this universe are likeliest to prevail. We know as an empirical fact that far-seeing tendencies often carry out their purpose, but we know also that they are often defeated by the failure of some contemptibly small process on which success depends. A little thrombus in a statesman's meningeal artery will throw an empire out of gear. Therefore I cannot even hint at any solution of the pragmatic issue. I have only wished to show you that that issue is what gives the real interest to all inquiries into what kinds of activity may be real. Are the forces that really act in the world more foreseeing or more blind? As between 'our' activities as 'we' experience them, and those of our ideas, or of our brain-cells, the issue is well defined.

I said awhile back (p. 381) that I should return to the 'metaphysical' question before ending; so, with a few

words about that, I will now close my remarks.

In whatever form we hear this question propounded, I think that it always arises from two things, a belief that *causality* must be exerted in activity, and a wonder as to how causality is made. If we take an activity-situation at its face-value, it seems as if we caught *in flagrante delicto* the very power that makes facts come and be. I now am eagerly striving, for example, to get this truth which I seem half to perceive, into words which shall make it show more clearly. If the words come, it will seem as if the striving itself had drawn or pulled them into actuality out from the state of merely possible being in which they were. How is this feat performed? How does the pulling _pull_? How do I get my hold on words not yet existent, and when they come, by what means have I *made* them come? Really it is the problem of creation; for in the end the question is: How do I make them _be?_ Real activities are those that really make things be, without which the things are not, and with which they are there. Activity, so far as we merely feel it, on the other hand, is only an impression of ours, it may be maintained; and an impression is, for all this way of thinking, only a shadow of another fact.

Arrived at this point, I can do little more than indicate the principles on which, as it seems to me, a radically empirical philosophy is obliged to rely in handling such a dispute.

If there *be* real creative activities in being, radical empiricism must say, somewhere they must be immediately lived. Somewhere the *that* of efficacious causing and the *what* of it must be experienced in one, just as the what and the that of 'cold' are experienced in one whenever a man has the sensation of cold here and now. It boots not to say that our sensations are fallible. They are indeed; but to see the thermometer contradict us when we say 'it is cold' does not abolish cold as a specific nature from the universe. Cold is in the arctic circle if not here. Even so, to feel that our train is moving when the train beside our window moves, to see the moon through a telescope come twice as near, or to see two pictures as one solid when we look through a stereoscope at them, leaves motion, nearness, and solidity still in being--if not here, yet each in its proper seat elsewhere. And wherever the seat of real causality *is*, as ultimately known 'for true' (in nerve-processes, if you will, that cause our feelings of activity as well as the movements which these seem to prompt), a philosophy of pure experience can consider the real causation as no other *nature* of thing than that which even in our most erroneous experiences appears to be at work. Exactly what appears there is what we *mean* by working, tho we may later come to learn that working was not exactly *there*. Sustaining, persevering, striving, paying with effort as we go, hanging on, and finally achieving our intention--this *is* action, this *is* effectuation in the only shape in which, by a pure experience-philosophy, the whereabouts of it anywhere can be discussed. Here is creation in its first intention, here is causality at work.[1] To treat this offhand as the bare illusory

[Footnote 1: Let me not be told that this contradicts a former article of mine, 'Does consciousness exist?' in the *Journal of Philosophy* for September 1, 1904 (see especially page 489), in which it was said that while 'thoughts' and 'things' have the same natures, the natures work 'energetically' on each other in the things (fire burns, water wets, etc.), but not in the thoughts. Mental activity-trains are composed of thoughts, yet their members do work on each other: they check, sustain, and introduce. They do so when the activity is merely associational as well as when effort is there. But, and this is my reply, they do so by other parts of their nature than those that energize physically. One thought in every developed activity-series is a desire or thought of purpose, and all the other thoughts acquire a feeling tone from their relation of harmony or oppugnancy to this. The interplay of these secondary tones (among which 'interest,' 'difficulty,' and 'effort' figure) runs the drama in the mental series. In what we term the physical drama these qualities play absolutely no part. The subject needs careful working out; but I can see no inconsistency.]

surface of a world whose real causality is an unimaginable ontological principle hidden in the cubic deeps, is, for the more empirical way of thinking, only animism in another shape. You explain your given fact by your 'principle,' but the principle itself, when you look clearly at it, turns out to be nothing but a previous little spiritual copy of the fact. Away from that one and only kind of fact your mind, considering causality, can never get.[1]

[Footnote 1: I have found myself more than once accused in print of being the assertor of a metaphysical principle of activity. Since literary misunderstandings retard the settlement of problems, I should like to say that such an interpretation of the pages I have published on effort and on will is absolutely foreign to what I meant to express. I owe all my doctrines on this subject to Renouvier; and Renouvier, as I understand him, is (or at any rate then was) an out and out phenomenist, a denier of 'forces' in the most strenuous sense. Single clauses in my writing, or sentences read out of their connexion, may possibly have been compatible with a transphenomenal principle of energy; but I defy any one to show a single sentence which, taken with its context, should be naturally held to advocate that view. The misinterpretation probably arose at first from my having defended (after Renouvier) the indeterminism of our efforts. 'Free will' was supposed by my critics to involve a supernatural agent. As a matter of plain history, the only 'free will' I have ever thought of defending is the character of novelty in fresh activity-situations. If an activity-process is the form of a whole 'field of consciousness,' and if each field of consciousness is not only in its totality unique (as is now commonly admitted), but has its elements unique (since in that situation they are all dyed in the total), then novelty is perpetually entering the world and what happens there is not pure *repetition*, as the dogma of the literal uniformity of nature requires. Activity-situations come, in short, each with an original touch. A 'principle' of free will, if there were one, would doubtless manifest itself in such phenomena, but I never saw, nor do I now see, what the principle could do except rehearse the phenomenon beforehand, or why it ever should be invoked.]

I conclude, then, that real effectual causation as an ultimate nature, as a 'category,' if you like, of reality, is *just what we feel it to be*, just that kind of conjunction which our own activity-series reveal. We have the whole butt and being of it in our hands; and the healthy thing for philosophy is to leave off grubbing underground for what effects effectuation, or what makes action act, and to try to solve the concrete questions of where effectuation in this world is located, of which things are the true causal agents there, and of what the more remote effects consist.

From this point of view the greater sublimity traditionally attributed to the metaphysical inquiry, the grubbing inquiry, entirely disappears. If we could know what causation really and transcendentally is in itself, the only *use* of the knowledge would be to help us to recognize an actual cause when we had one, and so to track the future course of operations more intelligently out. The mere abstract inquiry into causation's hidden nature is not more sublime than any other inquiry equally abstract. Causation inhabits no more sublime level than anything else. It lives, apparently, in the dirt of the world as well as in the absolute, or in man's unconquerable mind. The worth and interest of the world consists not in its elements, be these elements things, or be they the conjunctions of things; it exists rather in the dramatic outcome of the whole process, and in the meaning of the succession stages which the elements work out.

My colleague and master, Josiah Royce, in a page of his review of Stout's *Analytic Psychology*, in *Mind* for 1897, has some fine words on this point with which I cordially agree. I cannot agree with his separating the notion of efficacy from that of activity altogether (this I understand to be one contention of his), for activities are efficacious whenever they are real activities at all. But the inner nature both of efficacy and of activity are superficial problems, I understand Royce to say; and the only point for us in solving them would be their possible use in helping us to solve the far deeper problem of the course and meaning of the world of life. Life, says our colleague, is full of significance, of meaning, of success and of defeat, of hoping and of striving, of longing, of desire, and of inner value. It is a total presence that embodies worth. To live our own lives better in this presence is the true reason why we wish to know the elements of things; so even we psychologists must end on this pragmatic note.

The urgent problems of activity are thus more concrete. They all are problems of the true relation of longer-span to shorter-span activities. When, for example, a number of 'ideas' (to use the name traditional in psychology) grow confluent in a larger field of consciousness, do the smaller activities still coexist with the wider activities then experienced by the conscious subject? And, if so, do the wide activities accompany the narrow ones inertly, or do they exert control? Or do they perhaps utterly supplant and replace them and

short-circuit their effects? Again, when a mental activity-process and a brain-cell series of activities both terminate in the same muscular movement, does the mental process steer the neural processes or not? Or, on the other hand, does it independently short-circuit their effects? Such are the questions that we must begin with. But so far am I from suggesting any definitive answer to such questions, that I hardly yet can put them clearly. They lead, however, into that region of panpsychic and ontologic speculation of which Professors Bergson and Strong have lately enlarged the literature in so able and interesting a way. The results of these authors seem in many respects dissimilar, and I understand them as yet but imperfectly; but I cannot help suspecting that the direction of their work is very promising, and that they have the hunter's instinct for the fruitful trails.

APPENDIX C

ON THE NOTION OF REALITY AS CHANGING

In my *Principles of Psychology* (vol. ii, p. 646) I gave the name of the 'axiom of skipped intermediaries and transferred relations' to a serial principle of which the foundation of logic, the *dictum de omni et nullo* (or, as I expressed it, the rule that what is of a kind is of that kind's kind), is the most familiar instance. More than the more is more than the less, equals of equals are equal, sames of the same are the same, the cause of a cause is the cause of its effects, are other examples of this serial law. Altho it applies infallibly and without restriction throughout certain abstract series, where the 'sames,' 'causes,' etc., spoken of, are 'pure,' and have no properties save their sameness, causality, etc., it cannot be applied offhand to concrete objects with numerous properties and relations, for it is hard to trace a straight line of sameness, causation, or whatever it may be, through a series of such objects without swerving into some 'respect' where the relation, as pursued originally, no longer holds: the objects have so many 'aspects' that we are constantly deflected from our original direction, and find, we know not why, that we are following something different from what we started with. Thus a cat is in a sense the same as a mouse-trap, and a mouse-trap the same as a bird-cage; but in no valuable or easily intelligible sense is a cat the same as a bird-cage. Commodore Perry was in a sense the cause of the new régime in Japan, and the new régime was the cause of the russian Douma; but it would hardly profit us to insist on holding to Perry as the cause of the Douma: the terms have grown too remote to have any real or practical relation to each other. In every series of real terms, not only do the terms themselves and their associates and environments change, but we change, and their *meaning* for us changes, so that new kinds of sameness and types of causation continually come into view and appeal to our interest. Our earlier lines, having grown irrelevant, are then dropped. The old terms can no longer be substituted nor the relations 'transferred,' because of so many new dimensions into which experience has opened. Instead of a straight line, it now follows a zigzag; and to keep it straight, one must do violence to its spontaneous development. Not that one might not possibly, by careful seeking (tho I doubt it), *find* some line in nature along which terms literally the same, or causes causal in the same way, might be serially strung without limit, if one's interest lay in such finding. Within such lines our axioms might hold, causes might cause their effect's effects, etc.; but such lines themselves would, if found, only be partial members of a vast natural network, within the other lines of which you could not say, in any sense that a wise man or a sane man would ever think of, in any sense that would not be concretely *silly*, that the principle of skipt intermediaries still held good. In the *practical* world, the world whose significances we follow, sames of the same are certainly not sames of one another; and things constantly cause other things without being held responsible for everything of which those other things are causes.

Professor Bergson, believing as he does in a heraclitean 'devenir réel,' ought, if I rightly understand him, positively to deny that in the actual world the logical axioms hold good without qualification. Not only, according to him, do terms change, so that after a certain time the very elements of things are no longer what they were, but relations also change, so as no longer to obtain in the same identical way between the new things that have succeeded upon the old ones. If this were really so, then however indefinitely sames might still be substituted for sames in the logical world of nothing but pure sameness, in the world of real operations every line of sameness actually started and followed up would eventually give out, and cease to be traceable

any farther. Sames of the same, in such a world, will not always (or rather, in a strict sense will never) be the same as one another, for in such a world there *is* no literal or ideal sameness among numerical differents. Nor in such a world will it be true that the cause of the cause is unreservedly the cause of the effect; for if we follow lines of real causation, instead of contenting ourselves with Hume's and Kant's eviscerated schematism, we find that remoter effects are seldom aimed at by causal intentions,[1] that no one kind of causal activity continues indefinitely, and that the principle of skipt intermediaries can be talked of only *in abstracto*.[2]

Volumes i, ii, and iii of the *Monist* (1890-1893) contain a number of articles by Mr. Charles S. Peirce, articles the originality of which has apparently prevented their making an immediate impression, but which, if I mistake not, will prove a gold-mine of ideas for thinkers of the coming generation. Mr. Peirce's views, tho reached so differently, are altogether congruous with Bergson's. Both philosophers believe that the appearance of novelty in things is genuine. To an observer standing outside of its generating causes, novelty can appear only as so much 'chance'; to one who stands inside it is the expression of 'free creative activity.' Peirce's 'tychism' is thus practically synonymous with Bergson's 'devenir réel.' The common objection to admitting novelties is that by jumping abruptly in, *ex nihilo*, they shatter the world's rational continuity. Peirce meets this objection by combining his tychism

[Footnote 1: Compare the douma with what Perry aimed at.]

[Footnote 2: Compare Appendix B, as to what I mean here by 'real' casual activity.]

with an express doctrine of 'synechism' or continuity, the two doctrines merging into the higher synthesis on which he bestows the name of 'agapasticism (_loc. cit._, iii, 188), which means exactly the same thing as Bergson's 'évolution créatrice.' Novelty, as empirically found, doesn't arrive by jumps and jolts, it leaks in insensibly, for adjacents in experience are always interfused, the smallest real datum being both a coming and a going, and even numerical distinctness being realized effectively only after a concrete interval has passed. The intervals also deflect us from the original paths of direction, and all the old identities at last give out, for the fatally continuous infiltration of otherness warps things out of every original rut. Just so, in a curve, the same direction is *never* followed, and the conception of it as a myriad-sided polygon falsifies it by supposing it to do so for however short a time. Peirce speaks of an 'infinitesimal' tendency to diversification. The mathematical notion of an infinitesimal contains, in truth, the whole paradox of the same and yet the nascent other, of an identity that won't *keep* except so far as it keeps *failing*, that won't *transfer*, any more than the serial relations in question transfer, when you apply them to reality instead of applying them to concepts alone.

A friend of mine has an idea, which illustrates on such a magnified scale the impossibility of tracing the same line through reality, that I will mention it here. He thinks that nothing more is needed to make history 'scientific' than to get the content of any two epochs (say the end of the thirteenth and the end of the nineteenth century) accurately defined, then accurately to define the direction of the change that led from the one epoch into the other, and finally to prolong the line of that direction into the future. So prolonging the line, he thinks, we ought to be able to define the actual state of things at any future date we please. We all feel the essential unreality of such a conception of 'history' as this; but if such a synechistic pluralism as Peirce, Bergson, and I believe in, be what really exists, every phenomenon of development, even the simplest, would prove equally rebellious to our science should the latter pretend to give us literally accurate instead of approximate, or statistically generalized, pictures of the development of reality.

I can give no further account of Mr. Peirce's ideas in this note, but I earnestly advise all students of Bergson to compare them with those of the french philosopher.

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