

bring agreement, consistency, and harmony into the scattered trains of ordinary thought. But very frequently a further condition is attached as the character of all deeper, wider, and higher knowledge. This further requisite is usually defined by saying that Truth consists in the agreement of our thoughts with the things or objects we are thinking about. According to this view, the two kinds of Truth may be described as formal Truth and real Truth.

Now it is of some importance to remark that from the point of view which we have established and followed out in this treatise, there can be ultimately no essential difference between the two kinds of Truth.

For according to our view, things do not, for us human beings, exist separately from or outside of the whole course of our stream of thought or our mental firmament.

The difference between things and sensations or thoughts consists for us merely in this, that some clusters of sensations, or of abstract thoughts, have become so clear that they detach themselves from their surroundings in our field of consciousness, and that in many though not in all instances they are possessed also by other persons with whom we can carry on fruitful communication and intercourse regarding them; they form in this way a world by themselves which seems to be, but is not in reality, outside of our personal or subjective region of sensations and thoughts.

To this statement two objections may be urged. First, it may be said that outside things contain a great many qualities which have never come under our per-