

merely subjective; but we could never in such a case convince others of this Reality, and we should experience some difficulty in silencing all doubt on the point even within our own mind.

Truth then is the agreement of definite thoughts or images within our mind with the accumulated and integrated experiences of a large number of persons, both living and departed.

But a second difficulty may be urged. Statements which we individually make concerning matters of fact may refer to things or events which have never formed part of the experience of anybody, and may perhaps never do so. Things and events of this kind are, *inter alia*, physical facts which are quite removed from the horizon of any man's observation, and events which took place in past times of which we have no record either direct or indirect. Such things as have never entered into the actual experience of any one, nevertheless exist as certainly as others which enter into the accumulated and integrated observations of living or departed persons. For instance, the interior of our globe presents, no doubt, certain features which science may attempt to describe in terms which have been arrived at by logical deduction from known and observed data, and we may then put the question whether such description is true or not. It has to do with a thing which nobody has ever seen or will see. And again, historians may make conjectures as to events of which there is no memory, interpolating between authenticated facts others of which we have no direct or indirect record. In all such cases Truth would consist in the agreement of our thoughts and sensations with