

something that has never entered, and possibly will never enter, into the field of consciousness of anybody.

The answer to this difficulty is the following: The things in the outer world which we profess to know by our own or the accumulated and integrated experience of our fellow-men, present and past, cannot be isolated from the connections in which they stand to other things which surround them in time or space.

Thus, in the physical world, a definite thing cannot be completely described or understood by making ever so minute and complete a description of its physical properties. Already in Chemistry we have to go beyond the physical qualities of any definite piece of matter which we wish to describe; for we have to deal with the actions and reactions of such a definite fragment in the whole of its surroundings; and even in the purely physical world a distant invisible star may give evidence of real existence through its disturbing influence on other stars which are visible. Everything in the outer world exists therefore not only in what we may, for the sake of convenience, call its individuality, but just as much in the totality of the relations in which it stands to other things.

We thus come to the conclusion that Truth consists in an agreement or harmony between inner experiences which we may either possess or have possessed ourselves, or may have adopted and assimilated in and through communion with other persons. And the totality of all this experience which we can only imagine, but never actually realise, presents itself to us not only as true, but as the Truth, the word Truth being elevated from a mere adjective or relation be-