

of and back into ourselves. In the case of Truth we learn gradually to distinguish between formal and real Truth, between Truth as a matter of fact, as a relation, and Truth in the form of Beauty and Goodness. Speaking generally, we learn to distinguish between Material and Spiritual Truth.

And secondly, the developing soul learns to apply the term Truth to its inner life, to that portion of its stream of thought which remains for ever hidden from the gaze of other persons. With this second aspect of the process of the growth of Truth in the human mind, we shall have to deal later on; for the moment let us consider the two commonly distinguished aspects of Truth—Formal and Real.

II.

There seem to prevail in philosophical writings two distinct definitions of the word Truth, and following therefrom two distinct theories. They may be most conveniently described as the "Consistency" theory and the "Correspondence" theory.

According to the first theory, Truth is essentially consistency of thought and knowledge. Our speech and thought must not contain contradictions. This is a purely formal or logical requisite, the recognition of which is continually forced upon us—entering into theory and practice, the affairs of daily life, and the higher regions of abstract thought. In fact, a very widely accepted definition of philosophy maintains that the object of philosophical thought is to