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content for it in another, and to do one's best to ignore the chasm which separates the two. Once give up your finite and mutable person, and you have parted with everything which, for you, makes personality important. Nor will you bridge the chasm by the sliding extension of a word. You will only made a fog, where you can cry out that you are on both sides at once. And towards increasing this fog I decline to contribute. It would be useless, in such company and in such an atmosphere, to discuss the meaning of personality—if indeed the word actually has any one meaning. For me it is sufficient to know, on one side, that the Absolute is not a finite person. Whether, on the other side, personality in some eviscerated remnant of sense can be applied to it, is a question intellectually unimportant and practically trifling.

With regard to the personality of the Absolute we must guard against two one-sided errors. The Absolute is not personal, nor is it moral, nor is it beautiful or true. And yet in these denials we may be falling into worse mistakes. For it would be far more incorrect to assert that the Absolute is either false, or ugly, or bad, or is something even beneath the application of predicates such as these. And it is better to affirm personality than to call the Absolute impersonal. But neither mistake should be necessary. The Absolute stands above, and not below, its internal distinctions. It does not eject them, but it includes them as elements in its fulness. To speak in other language, it is not the indifference but the concrete identity of all extremes. But it is better in this connection to call it super-personal.

We have seen that Reality is one, and is a single experience; and we may pass from this to consider a difficult question. Is the Absolute happy? This might mean, can pleasure, as such, be predicated of the Absolute? And, as we have seen in the pre-
ceeding chapter, this is not permissible. We found that there is a balance of pleasure over and above pain, and we know from experience that in a mixed state such a balance may be pleasant. And we are sure that the Absolute possesses and enjoys somehow this balance of pleasure. But to go further seems impossible. Pleasure may conceivably be so supplemented and modified by addition, that it does not remain precisely that which we call pleasure. Its pleasantness certainly could not be lost, but it might be blended past recognition with other aspects of the Whole. The Absolute then, perhaps, strictly, does not feel pleasure. But, if so, that is only because it has something in which pleasure is included.

But at this point we are met by the doubt, with which already we have partly dealt (Chapter xiv.). Is our conclusion, after all, the right one? Is it not possible, after all, that in the Absolute there is a balance of pain, or, if not of pain, of something else which is at all events no better? On this difficult point I will state at once the result which seems true. Such a balance is possible in the lowest sense of barely possible. It does not seem to me unmeaning, nor can I find that it is self-contradictory. If we try to deny that the Absolute is one and is experience, our denial becomes unmeaning, or of itself turns round into an assertion. But I do not see that this is the case with a denial of happiness.

It is true that we can know nothing of pain and pleasure except from our experience. It is true that in that experience well nigh everything points in one direction. There is, so far as I know, not one special fact which suggests that pain is compatible with unity and concord. And, if so, why should we not insist, "Such is the nature of pain, and hence to deny this nature is to fall into self-contradiction"? What, in short, is the other possibility which has not been included? I will endeavour to state it.

The world, that we can observe, is certainly not
all the universe; and we do not know how much there may be which we cannot observe. And hence everywhere an indefinite supplement from the unknown is possible. Now might there not be conditions, invisible to us, which throughout our experience modify the action of pleasure and pain? In this way what seems to be essential to pain may actually not be so. It may really come from unseen conditions which are but accidental. And so pain, after all, might be compatible with harmony and system. Against this it may be contended that pain itself, on such a hypothesis, would be neutralised, and that its painfulness also would now be gone. Again it may be urged that what is accidental on a certain scale has become essential, essential not less effectively because indirectly. But, though these contentions have force, I do not find them conclusive. The idea of a painful universe, in the end, seems to be neither quite meaningless nor yet visibly self-contradictory. And I am compelled to allow that, speaking strictly, we must call it possible.

But such a possibility, on the other side, possesses almost no value. It of course rests, so far as it goes, on positive knowledge. We know that the world's character, within certain limits, admits of indefinite supplementation. And the supplementation, here proposed, seems in accordance with this general nature of known reality. That is all it has in its favour, an abstract compliance with a general character of things; and beyond this there seems to be not one shred of particular evidence. But against it there is everything which in particular we know about the subject. And the possibility is thus left with a value too small to be estimated. We can only say that it exists, and that it is hardly worth considering further.

But we have, with this, crossed the line which separates absolute from conditional knowledge.
That Reality is one system which contains in itself all experience, and, again, that this system itself is experience—so far we may be said to know absolutely and unconditionally.¹ Up to this point our judgment is infallible, and its opposite is quite impossible. The chance of error, in other words, is so far nothing at all. But outside this boundary every judgment is finite, and so conditional. And here every truth, because incomplete, is more or less erroneous. And because the amount of incompleteness remains unknown, it may conceivably go so far, in any case, as to destroy the judgment. The opposite no longer is impossible absolutely; but, from this point downwards, it remains but impossible relatively and subject to a condition.

Anything is absolute when all its nature is contained within itself. It is unconditional when every condition of its being falls inside it. It is free from chance of error when any opposite is quite inconceivable. Such characters belong to the statement that Reality is experience and is one. For these truths are not subordinate, but are general truths about Reality as a whole. They do not exhaust it, but in outline they give its essence. The Real, in other words, is more than they, but always more of the same. There is nothing, which in idea you can add to it, that fails, when understood, to fall under these general truths. And hence every doubt and all chance of error become unmeaning. Error and doubt have their place only in the subordinate and finite region, and within the limits prescribed by the character of the Whole. And the Other has no meaning where any Other turns out to be none. It is useless again to urge that an Other, though not yet conceived, may after all prove conceivable. It is idle to object that the impossible means no more than what you have not yet found. For we have

¹ This statement will be modified lower down.
seen that privation and failure imply always an outlying field of reality; and such an outlying field is here unmeaning. To say "you might find it" sounds modest, but it assumes positively a sphere in which the thing might be found. And here the assumption contradicts itself, and with that contradiction the doubt bodily disappears.

The criterion of truth may be called inconceivability of the opposite, but it is essential to know what we mean by such inability. Is this absolute or relative, and to what extent is it due to privation and mere failure? We have in fact, once more here, to clear our ideas as to the meaning of impossibility (Chapters xxiv. and xxvi.). Now the impossible may either be absolute or relative, but it can never be directly based on our impotence. For a thing is impossible always because it contradicts positive knowledge. Where the knowledge is relative, that knowledge is certainly more or less conditioned by our impotence. And hence, through that impotence, the impossibility may be more or less weakened and made conditional. But it never is created by or rests upon simple failure. In the end one has to say "I must not," not because I am unable, but because I am prevented.

The impossible absolutely is what contradicts the known nature of Reality. And the impossible, in this sense, is self-contradictory. It is indeed an attempt to deny which, in the very act, unwittingly affirms. Since here our positive knowledge is all-embracing, it can rest on nothing external. Outside this knowledge there is not so much as an empty space in which our impotence could fall. And every inability and failure already presupposes and belongs to our known world.

The impossible relatively is what contradicts any subordinate piece of knowledge. It cannot be, unless something which we hold for true is, as such, given up. The impossibility here will vary in degree,
according to the strength of that knowledge with which it conflicts. And, once more here, it does not consist in our failure and impotence. The impossible is not rejected, in other words, because we cannot find it. It is rejected because we find it, and find it in collision with positive knowledge. But what is true on the other side is that our knowledge here is finite and fallible. It has to be conditional on account of our inability and impotence.

Before I return to this last point, I will repeat the same truth from another side. A thing is real when, and in so far as, its opposite is impossible. But in the end its opposite is impossible because, and in so far as, the thing is real. And, according to the amount of reality which anything possesses, to that extent its opposite is inconceivable. The more, in other words, that anything exhausts the field of possibility, the less possible becomes that which would essentially alter it. Now, in the case of such truth as we have called absolute, the field of possibility is exhausted. Reality is there, and the opposite of Reality is not privation but absolute nothingness. There can be no outside, because already what is inside is everything. But the case is altered when we come to subordinate truths. These, being not self-subsistent, are conditioned by what is partly unknown, and certainly to that extent they are dependent on our inability. But, on the other hand, our criterion of their truth and strength is positive. The more they are coherent and wide—the more fully they realize the idea of system—so much the more at once are they real and true. And so much the more what would subvert them becomes impossible. The opposite is inconceivable, according and in proportion as it conflicts with positive reality.

We have seen now that some truth is certain

1 Throughout this discussion the reader is supposed to be acquainted with the doctrine of Chapter xxiv.
beyond a doubt, and that the rest—all subordinate truth—is subject to error in various degrees. Any finite truth, to be made quite true, must more or less be modified; and it may require modification to such an extent that we must call it utterly transformed. Now, in Chapter xxiv., we have already shown that this account holds good, but I will once more insist on our fallibility in finite matters. And the general consideration, which I would begin by urging, is this. With every finite truth there is an external world of unknown extent. Where there is such an indefinite outside, there must be an uncertain world of possible conditions. But this means that any finite truth may be conditioned so as to be made really quite otherwise. I will go on briefly to apply this.

Wherever a truth depends, as we say, upon observation, clearly in this case you cannot tell how much is left out, and what you have not observed may be, for all you know, the larger part of the matter. But, if so, your truth—it makes no difference whether it is called “particular” or “general”—may be indefinitely mistaken. The accidental may have been set down as if it were the essence; and this error may be present to an extent which cannot be limited. You cannot prove that subject and predicate have not been conjoined by the invisible interposition of unknown factors. And there is no way in which this possibility can be excluded.

But the chance of error vanishes, we may be told, where genuine abstraction is possible. It is not present at least, for example, in the world of mathematical truth. Such an objection to our general view cannot stand. Certainly there are spheres where abstraction in a special sense is possible, and where we are able, as we may say, to proceed a priori. And for other purposes this difference, I agree, may be very important; but I am not concerned here with its importance or generally with its
nature and limits. For, as regards the point in question, the difference is wholly irrelevant. No abstraction (whatever its origin) is in the end defensible. For they are, none of them, quite true, and with each the amount of possible error must remain unknown. The truth asserted is not, and cannot be, taken as real by itself. The background is ignored because it is assumed to make no difference, and the mass of conditions, abstracted from and left out, is treated as immaterial. The predicate, in other words, is held to belong to the subject essentially, and not because of something else which may be withdrawn or modified. But an assumption of this kind obviously goes beyond our knowledge. Since Reality here is not exhausted, but is limited only by our failure to see more, there is a possibility everywhere of unknown conditions on which our judgment depends. And hence, after all, we may be asserting anywhere what is but accidental.

We may put this otherwise by stating that finite truth must be conditional. No such fact or truth is ever really self-supported and independent. They are all conditioned, and in the end conditioned all by the unknown. And the extent, to which they are so conditioned, again is uncertain. But this means that any finite truth or fact may to an indefinite extent be accidental appearance. In other words, if its conditions were filled in, it, in its own proper form, might have disappeared. It might be modified and transformed beyond that point at which it could be said, to any extent, to retain its own nature. And however improbable in certain cases this result may be, in no case can it be called impossible absolutely. Everything finite is because of something else. And where the extent and nature of this "something else" cannot be ascertained, the "because" turns out to be no better than "if." There is nothing finite which is not at the mercy of unknown conditions.
Finite truth and fact, we may say, is throughout "hypothetical." But, either with this term or with "conditional," we have to guard against misleading implications. There cannot (from our present point of view) be one finite sphere, which is real and actual, or which is even considered to be so for a certain purpose. There can be here no realm of existence or fact, outside of which the merely supposed could fall in unreality. The Reality, on one hand, is no finite existence; and, on the other hand, every predicate—no matter what—must both fall within and must qualify Reality. They are applicable, all subject to various degrees of alteration, and as to these degrees we, in the end, may in any case be mistaken. In any case, therefore, the alteration may amount to unlimited transformation. This is why the finite must be called conditional rather than conditioned. For a thing might be conditioned, and yet, because of its conditions, might seem to stand unshaken and secure. But the conditions of the finite, we have seen, are otherwise. They in any case may be such as indefinitely to dissipate its particular nature.

Every finite truth or fact to some extent must be unreal and false, and it is impossible in the end certainly to know of any how false it may be. We cannot know this, because the unknown extends illimitably, and all abstraction is precarious and at the mercy of what is not observed. If our knowledge were a system, the case would then undoubtedly be altered. With regard to everything we should then know the place assigned to it by the Whole, and we could measure the exact degree of truth and falsehood which anything possessed. With such a system there would be no outlying region of ignorance; and hence of all its contents we could have a complete and exhaustive know-

1 Cp. here Chapter xxiv.
ledge. But any system of this kind seems, most assuredly, by its essence impossible.

There are certain truths about the Absolute, which, for the present at least,¹ we can regard as unconditional. In this point they can be taken to differ in kind from all subordinate truths, for with the latter it is a question only of more or less fallibility. They are all liable to a possible intellectual correction, and the amount of this possibility cannot be certainly known. Our power of abstraction varies widely with different regions of knowledge, but no finite truth (however reached) can be considered as secure. Error with all of them is a matter of probability, and a matter of degree. And those are relatively true and strong which more nearly approach to perfection.

It is this perfection which is our measure.² Our criterion is individuality, or the idea of complete system; and above, in Chapter xxiv., we have already explained its nature. And I venture to think that about the main principle there is no great difficulty. Difficulty is felt more when we proceed to apply it in detail. We saw that the principles of internal harmony and of widest extent in the end are the same, for they are divergent aspects of the one idea of concrete unity. But for a discussion of such points the reader must return to our former chapter.

A thing is more real as its opposite is more inconceivable. This is part of the truth. But, on the other hand, the opposite is more inconceivable, or more impossible, because the thing itself is more real and more probable and more true. The test (I would repeat it once more here) in its essence is positive. The stronger, the more systematic and more fully organised, a body of knowledge becomes, so

¹ For a further statement see below.
much the more impossible becomes that which in any point conflicts with it. Or, from the other side, we may resume our doctrine thus. The greater the amount of knowledge which an idea or fact would, directly or indirectly, subvert, so much the more probably is it false and impossible and inconceivable. And there may be finite truths, with which error—and I mean by error here liability to intellectual correction—is most improbable. The chance may fairly be treated as too small to be worth considering. Yet after all it exists.

Finite truths are all conditional, because they all must depend on the unknown. But this unknown—the reader must bear in mind—is merely relative. Itself is subordinate to, and is included in, our absolute knowledge; and its nature, in general, is certainly not unknown. For, if it is anything at all, it is experience, and an element in the one Experience. Our ignorance, at the mercy of which all the finite lies, is not ignorance absolute. It covers and contains more than we are able to know, but this "more" is known beforehand to be still of the self-same sort. And we must now pass from the special consideration of finite truth.¹

¹ It is impossible here to deal fully with the question how, in case of a discrepancy, we are able to correct our knowledge. We are forced indefinitely to enlarge experience, because, as it is, being finite it cannot be harmonious. Then we find a collision between some fact or idea, on the one hand, and, on the other hand, some body of recognised truth. Now the self-contradictory cannot be true; and the question is how to rearrange it so as to make it harmonious. What is it in any given case, we have to ask, which has to be sacrificed? The conflict itself may perhaps be apparent only. A mere accident may have been taken for what is essential, and, with the correction of this mistake, the whole collision may cease. Or the fresh idea may be found to be untenable. It contains an error, and is therefore broken up and resolved; or, if that is not possible, it may be provisionally set on one side and disregarded. This last course is however feasible only if we assume that our original knowledge is so strong as to stand fast and unshaken. But the opposite of this may be the case. It may be our former knowledge which, on its side, has
It is time to re-examine a distinction which we laid down above. We found that some knowledge was absolute, and that, in contrast with this, all finite truth was but conditional. But, when we examine it more closely, this difference seems hard to maintain. For how can truth be true absolutely, if there remains a gulf between itself and reality? Now in any truth about Reality the word "about" is too significant. There remains always something outside, and other than, the predicate. And, because of this which is outside, the predicate, in the end, may be called conditional. In brief, the difference between subject and predicate, a difference essential to truth, is not accounted for. It depends on something not included within the judgment itself, an element outlying and, therefore, in a sense unknown. The type and the essence, in other words, can never reach the reality. The essence realized, we may say, is too much to be truth, and, unrealized and abstract, it is assuredly too little to be real. Even absolute truth in the end seems thus to turn out erroneous.

And it must be admitted that, in the end, no possible truth is quite true. It is a partial and inadequate translation of that which it professes to give bodily. And this internal discrepancy belongs to give way, and must be modified and over-ruled by the fresh experience. But, last of all, there is a further possibility which remains. Neither of our conflicting pieces of knowledge may be able to stand as true. Each may be true enough to satisfy and to serve, for some purposes, and at a certain level; and yet both, viewed from above, can be seen to be conflicting errors. Both must therefore be resolved to the point required, and must be rearranged as elements in a wider whole. Separation of the accidents from the essence must here be carried on until the essence itself is more or less dissolved. I have no space to explain, or to attempt to illustrate, this general statement.

1 The essential inconsistency of truth may, perhaps, be best stated thus. If there is any difference between what it means and what it stands for, then truth is clearly not realized. But, if there is no such difference, then truth has ceased to exist.
irremovable to truth's proper character. Still the difference, drawn between absolute and finite truth, must none the less be upheld. For the former, in a word, is not intellectually corrigible. There is no intellectual alteration which could possibly, as general truth, bring it nearer to ultimate Reality. We have seen that any suggestion of this kind is but self-destructive, that any doubt on this point is literally senseless. Absolute truth is corrected only by passing outside the intellect. It is modified only by taking in the remaining aspects of experience. But in this passage the proper nature of truth is, of course, transformed and perishes.

Any finite truth, on the other side, remains subject to intellectual correction. It is incomplete not merely as being confined by its general nature, as truth, within one partial aspect of the Whole. It is incomplete as having within its own intellectual world a space falling outside it. There is truth, actual or possible, which is over against it, and which can stand outside it as an Other. But with absolute truth there is no intellectual outside. There is no competing predicate which could conceivably qualify its subject, and which could come in to condition and to limit its assertion. Absolute knowledge may be conditional, if you please; but its condition is not any other truth, whether actual or possible.

The doctrine, which I am endeavouring to state, is really simple. Truth is one aspect of experience, and is therefore made imperfect and limited by what it fails to include. So far as it is absolute, it does however give the general type and character of all that possibly can be true or real. And the universe in this general character is known completely. It is not known, and it never can be known, in all its details. It is not known, and it never, as a whole, can be known, in such a sense that knowledge would be the same as experience or reality.

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For knowledge and truth—if we suppose them to possess that identity—would have been, there-with, absorbed and transmuted. But on the other hand the universe does not exist, and it cannot possibly exist, as truth or knowledge, in such a way as not to be contained and included in the truth we call absolute. For, to repeat it once more, such a possibility is self-destructive. We may perhaps say that, if per impossibile this could be possible, we at least could not possibly entertain the idea of it. For such an idea, in being entertained, vanishes into its opposite or into nonsense. Absolute truth is error only if you expect from it more that mere general knowledge. It is abstract,¹ and fails to supply its own subordinate details. It is one-sided, and cannot give bodily all sides of the Whole. But on the other side nothing, so far as it goes, can fall outside it. It is utterly all-inclusive and contains beforehand all that could ever be set against it. For nothing can be set against it, which does not become intellectual, and itself enter as a vassal into the kingdom of truth. Thus, even when you go beyond it, you can never advance outside it. When you take in more, you are condemned to take in more of the self-same sort. The universe, as truth, in other words preserves one character, and of that character we possess infallible knowledge.

And, if we view the matter from another side, there is no opposition between Reality and truth. Reality, to be complete, must take in and absorb this partial aspect of itself. And truth itself would

¹ It is not abstract in the way in which we have seen that all finite truth is abstract. That was precarious intellectually, since, more or less, it left other truth outside and over against it. It was thus always one piece among other pieces of the world of truth. It could be added to, intellectually, so as to be transformed. Absolute truth, on the other hand, cannot be altered by the addition of any truth. There is no possible truth which does not fall under it as one of its own details. Unless you presuppose it, in short, no other truth remains truth at all.
not be complete, until it took in and included all aspects of the universe. Thus, in passing beyond itself and in abolishing the difference between its subject and predicate, it does but carry out the demands of its proper nature. But I may perhaps hope that this conclusion has been sufficiently secured (Chapters xv., xxiv., xxvi.). To repeat—in its general character Reality is present in knowledge and truth, that absolute truth which is distinguished and brought out by metaphysics. But this general character of Reality is not Reality itself, and again it is not more than the general character even of truth and knowledge. Still, so far as there is any truth and any knowledge at all, this character is absolute. Truth is conditional, but it cannot be intellectually transcended. To fill in its conditions would be to pass into a whole beyond mere intellect.

The conclusion which we have reached, I trust, the outcome of no mere compromise, makes a claim to reconcile extremes. Whether it is to be called Realism or Idealism I do not know, and I have not cared to enquire. It neither puts ideas and thought first, nor again does it permit us to assert that anything else by itself is more real. Truth is the whole world in one aspect, an aspect supreme in philosophy, and yet even in philosophy conscious of its own incompleteness. So far again as our conclusion has claimed infallibility, it has come, I think, into no collision with the better kind of common sense. That metaphysics should approve itself to common sense is indeed out of the question. For neither in its processes nor in its results can it expect, or even hope, to be generally intelligible. But it is no light thing, except for the thoughtless, to advocate metaphysical results, which, if they were understood by common sense, would at once be rejected. I do not mean that on subordinate points, such as the personality of the Deity or a continu-
ance of the individual after death—points on which there is not any general consent in the world—philosophy is bound to adopt one particular view. I mean that to arrange the elements of our nature in such a way that the system made, when understood, strikes the mind as one-sided, is enough of itself to inspire hesitation and doubt. On this head at least, our main result is, I hope, satisfactory. The absolute knowledge, that we have claimed, is no more than an outline. It is knowledge which seems sufficient, on one side, to secure the chief interests of our nature, and it abstains, on the other side, from pretensions which all must feel are not human. We insist that all Reality must keep a certain character. The whole of its contents must be experience, they must come together into one system, and this unity itself must be experience. It must include and must harmonize every possible fragment of appearance. Anything, which in any sense can be more than and beyond what we possess, must still inevitably be more of the self-same kind. We persist in this conclusion, and we urge that, so far as it goes, it amounts to absolute knowledge. But this conclusion on the other side, I have pointed out, does not go very far. It leaves us free to admit that what we know is, after all, nothing in proportion to the world of our ignorance. We do not know what other modes of experience may exist, or, in comparison with ours, how many they may be. We do not know, except in vague outline, what the Unity is, or, at all, why it appears in our particular forms of plurality. We can even understand that such knowledge is impossible, and we have found the reason why it is so. For truth can know only, we may say, so far as itself is. And the union of all sides of our nature would not leave them, in any case, as they are. Truth, when made adequate to Reality, would be so supplemented as to have become something else—something other
than truth, and something for us unattainable. We have thus left due space for the exercise of doubt and wonder. We admit the healthy scepticism for which all knowledge in a sense is vanity, which feels in its heart that science is a poor thing if measured by the wealth of the real universe. We justify the natural wonder which delights to stray beyond our daylight world, and to follow paths that lead into half-known half-unknowable regions. Our conclusion, in brief, has explained and has confirmed the irresistible impression that all is beyond us.

Everything is error, but everything is not illusion. It is error where, and in so far as, our ideas are not the same as reality. It is illusion where, and in so far as, this difference turns to a conflict in our nature. Where experience, inward or outward, clashes with our views, where there arises thus disorder confusion and pain, we may speak of illusion. It is the course of events in collision with the set of our ideas. Now error, in the sense of one-sided and partial truth, is necessary to our being. Indeed nothing else, so to speak, could be relative to our needs, nothing else could answer the purpose of truth. And, to suit the divergent aspects of our inconsistent finite lives, a variety of error in the shape of diverse partial truths is required. And, if things could be otherwise, then, so far as we see, finite life would be impossible. Therefore we must have error present always, and this presence entails some amount of illusion. Finite beings, themselves not self-consistent, have to realize their various aspects in the chance-world of temporal events. And hence ideas and existence cannot precisely correspond, while the want of this correspondence must to some extent mean illusion. There are finite souls, we must admit sadly, to whom, on the whole, life has proved a disappointment and cheat. There is perhaps no one to whom, at certain moments and
in some respect, this conclusion has not come home. But that, in general and in the main, life is illusory cannot be rationally maintained. And if, in general and in the rough, our ideas are answered by events, that is all surely which, as finite beings, we have a right to expect. We must answer then, that, though illusions exist here and there, the whole is not an illusion. We are not concerned to gain an absolute experience which for us, emphatically, could be nothing. We want to know, in effect, whether the universe is concealed behind appearances, and is making a sport of us. What we find here truer and more beautiful and better and higher—are these things really so, or in reality may they be all quite otherwise? Our standard, in other words, is it a false appearance not owned by the universe? And to this, in general, we may make an unhesitating reply. There is no reality at all anywhere except in appearance, and in our appearance we can discover the main nature of reality. This nature cannot be exhausted, but it can be known in abstract. And it is, really and indeed, this general character of the very universe itself which distinguishes for us the relative worth of appearances. We make mistakes, but still we use the essential nature of the world as our own criterion of value and reality. Higher, truer, more beautiful, better and more real—these, on the whole, count in the universe as they count for us. And existence, on the whole, must correspond with our ideas. For, on the whole, higher means for us a greater amount of that one Reality, outside of which all appearance is absolutely nothing.

It costs little to find that in the end Reality is inscrutable. It is easy to perceive that any appearance, not being the Reality, in a sense is fallacious. These truths, such as they are, are within the reach of any and every man. It is a simple matter to
conclude further, perhaps, that the Real sits apart, that it keeps state by itself and does not descend into phenomena. Or it is as cheap, again, to take up another side of the same error. The Reality is viewed perhaps as immanent in all its appearances, in such a way that it is, alike and equally, present in all. Everything is so worthless on one hand, so divine on the other, that nothing can be viler or can be more sublime than anything else. It is against both sides of this mistake, it is against this empty transcendence and this shallow Pantheism, that our pages may be called one sustained polemic. The positive relation of every appearance as an adjective to Reality, and the presence of Reality among its appearances in different degrees and with diverse values—this double truth we have found to be the centre of philosophy. It is because the Absolute is not a matter of abstraction but has a positive character, it is because this Absolute itself is positively present in all appearance, that appearances themselves can possess true differences of value. And, apart from this foundation, in the end we are left without a solid criterion of worth or of truth or reality. This conclusion—the necessity on one side for a standard, and the impossibility of reaching it without a positive knowledge of the Absolute—I would venture to press upon any intelligent worshipper of the Unknown.

The Reality itself is nothing at all apart from appearances.\(^1\) It is in the end nonsense to talk of realities—or of anything else—to which appearances could appear, or between which they somehow could hang as relations. Such realities (we have seen) would themselves be appearances or nothing. For there is no way of qualifying the Real except by appearances, and outside the Real there remains no space in which appearances could live. Reality

\(^1\) For the meaning of appearance see, in particular, Chapter xxvi.
appears in its appearances, and they are its revelation; and otherwise they also could be nothing whatever. The Reality comes into knowledge, and, the more we know of anything, the more in one way is Reality present within us. The Reality is our criterion of worse and better, of ugliness and beauty, of true and false, and of real and unreal. It in brief decides between, and gives a general meaning to, higher and lower. It is because of this criterion that appearances differ in worth; and, without it, lowest and highest would, for all we know, count the same in the universe. And Reality is one Experience, self-pervading and superior to mere relations. Its character is the opposite of that fabled extreme which is barely mechanical, and it is, in the end, the sole perfect realisation of spirit. We may fairly close this work then by insisting that Reality is spiritual. There is a great saying of Hegel’s, a saying too well known, and one which without some explanation I should not like to endorse. But I will end with something not very different, something perhaps more certainly the essential message of Hegel. Outside of spirit there is not, and there cannot be, any reality, and, the more that anything is spiritual, so much the more is it veritably real.
APPENDIX.

INTRODUCTION.

Instead of attempting a formal reply in detail to a number of criticisms, I have thought it more likely to assist the reader if I offer first some brief explanations as to the main doctrines of my book, and then follow these by a more particular notice of certain difficulties. My selection of the points discussed is, I fear, to some extent arbitrary, but I will ask my critics not to assume, where they fail to find a recognition of their objections, that I have treated these with disrespect.

I. With regard to the arrangement of my work I offer no defence. It was not in my power to write a systematic treatise, and, that being so, I thought the way I took was as good as any other. The order of the book seemed to myself a matter of no great importance. So far as I can see, whatever way I had taken the result would have been the same, and I must doubt if any other way would have been better for most readers. From whatever point we had begun we should have found ourselves entangled in the same puzzles, and have been led to attempt the same way of escape. The arrangement of the book does not correspond to the order of my thoughts, and the same would have been true of any other arrangement which it was in my power to adopt. I might very well, for instance, have started with the self as a given unity, and have asked how far any other things are real otherwise, and how far again the self satisfies its own demands on reality. Or I might have begun with the fact of knowledge and have enquired what in the end that involves, or I could once more readily have taken my departure from the ground of volition or desire. None of these ways would to myself have been really inconvenient, and they would all have led to the same end. But to satisfy at once the individual preference of each reader was not possible, nor am I sure that in the end the reader really is helped by starting on the road which he prefers. The want of system in my book is however another matter, and this I admit and regret.

II. The actual starting-point and basis of this work is an assumption about truth and reality. I have assumed that the
object of metaphysics is to find a general view which will satisfy the intellect, and I have assumed that whatever succeeds in doing this is real and true, and that whatever fails is neither. This is a doctrine which, so far as I see, can neither be proved nor questioned. The proof or the question, it seems to me, must imply the truth of the doctrine, and, if that is not assumed, both vanish. And I see no advantage in dwelling further on this point.  

III. But with this we come against the great problem of the relation of Thought to Reality. For if we decline (as I think wrongly) to affirm that all truth is thought, yet we certainly cannot deny this of a great deal of truth, and we can hardly deny that truth satisfies the intellect. But, if so, truth therefore, as we have seen, is real. And to hold that truth is real, not because it is true but because also it is something else, seems untenable; for, if so, the something else left outside would make incomplete and would hence falsify the truth. But then, on the other hand, can thought, however complete, be the same as reality, the same altogether, I mean, and with no difference between them? This is a question to which I could never give an affirmative reply. It is useless here to seek to prove that the real involves thought as its sine qua non, for that much, when proved, does not carry the conclusion. And it is useless again to urge that thought is so inseparable from every mode of experience that in the end it may be said to cover all the ground. That is, it seems to me, once more merely the inconclusive argument from the sine qua non, or else the conclusion is vitiated from another side by the undue extension of thought's meaning. Thought has now been taken, that is, to include so much more than truth in the narrow sense, that the old question as to how truth in this sense stands to reality, must break out more or less within thought itself. Nor again does it seem clear why we must term this whole 'thought,' and not 'feeling,' or 'will,' unless we can show that these really are modes of thought while thought cannot fall under them. For otherwise our conclusion seems but verbal and arbitrary; and again an argument drawn from the mere hegemony of thought could not prove the required conclusion.

But with this we are left, it appears, in a dilemma. There is a difference between on the one side truth or thought (it will be convenient now to identify these), and on the other side reality. But to assert this difference seems impossible without somehow transcending thought or bringing the difference into thought, and these phrases seem meaningless. Thus reality appears to be an Other different from truth and yet not able to be truly taken as different; and this dilemma to myself was long a main cause of perplexity and doubt. We indeed do something to solve it

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1 On the subject of the order of thought in my work I further refer the reader to Note A in this Appendix.
by the identification of being or reality with experience or with sentience in its widest meaning. This step I have taken without hesitation, and I will not add a further defence of it here. The most serious objection to it is raised, I think, from the side of Solipsism, and I have treated that at length. But this step by itself leaves us far from the desired solution of our dilemma; for between facts of experience and the thought of them and the truth about them the difference still remains, and the difficulty which attaches to this difference.

The solution of this dilemma offered in Chapter XV is, I believe, the only solution possible. It contains the main thesis of this work, views opposed to that thesis remaining, it seems to me, caught in and destroyed by the dilemma. And we must notice two main features in this doctrine. It contends on one side that truth or thought essentially does not satisfy its own claims, that it demands to be, and so far already is, something which completely it cannot be. Hence if thought carried out its own nature, it both would and would not have passed beyond itself and become also an Other. And in the second place this self-completion of thought, by inclusion of the aspects opposed to mere thinking, would be what we mean by reality, and by reality we can mean no more than this. The criticisms on this doctrine, which I have seen, do not appear to me to rest on any serious enquiry either as to what the demands of thought really are, or what their satisfaction involves. But if to satisfy the intellect is to be true and real, such a question must be fundamental.

IV. With the solution of this problem about truth comes the whole view of Reality. Reality is above thought and above every partial aspect of being, but it includes them all. Each of these completes itself by uniting with the rest, and so makes the perfection of the whole. And this whole is experience, for anything other than experience is meaningless. Now anything that in any sense 'is,' qualifies the absolute reality and so is real. But on the other hand, because everything, to complete itself and to satisfy its own claims, must pass beyond itself, nothing in the end is real except the Absolute. Everything else is appearance; it is that the character of which goes beyond its own existence, is inconsistent with it and transcends it. And viewed intellectually appearance is error. But the remedy lies in supplementation by inclusion of that which is both outside and yet essential, and in the Absolute this remedy is perfected. There is no mere appearance or utter chance or absolute error, but all is relative. And the degree of reality is measured by the amount of supplementation required in each case, and by the extent to which the completion of anything entails its own destruction as such.\(^1\)

V. But this Absolute, it has been objected, is a mere blank or else unintelligible. Certainly it is unintelligible if that means

\(^1\) On the question of degrees of appearance see more in § VII.
that you cannot understand its detail, and that throughout its structure constantly in particular you are unable to answer the question, Why or How. And that it is not in this sense intelligible I have clearly laid down. But as to its main character we must return a different reply. We start from the diversity in unity which is given in feeling, and we develop this internally by the principle of self-completion beyond self, until we reach the idea of an all-inclusive and supra-relational experience. This idea, it seems to me, is in the abstract intelligible and positive, and so once more is the principle by which it is reached; and the criticism which takes these as mere negations rests, I think, on misunderstanding. The criticism which really desires to be effective ought, I should say, to show that my view of the starting-point is untenable, and the principle of development, together with its result, unsound, and such criticism I have not yet seen. But with regard to what is unintelligible and inexplicable we must surely distinguish. A theory may contain what is unintelligible, so long as it really contains it; and not to know how a thing can be is no disproof of our knowing that it both must be and is. The whole question is whether we have a general principle under which the details can and must fall, or whether, on the other hand, the details fall outside or are negative instances which serve to upset the principle. Now I have argued in detail that there are no facts which fall outside the principle or really are negative instances, and hence, because the principle is undeniable, the facts both must and can comply with it, and therefore they do so. And given a knowledge of 'how' in general, a mere ignorance of 'how' in detail is permissible and harmless.¹ This argument in its general character is, I presume, quite familiar even to those critics who seem to have been surprised by it; and the application of it here is, so far as I see, legitimate and necessary. And for that application I must refer to the body of the work.

VI. With regard to the unity of the Absolute we know that the Absolute must be one, because anything experienced is experienced in or as a whole, and because anything like independent plurality or external relations cannot satisfy the intellect. And it fails to satisfy the intellect because it is a self-contradiction. Again for the same reason the Absolute is one system in the very highest sense of that term, any lower sense being unreal because in the end self-contradictory. The subjects of contradiction and of external relations are further dealt with in a later part of this Appendix, Notes A and B.

¹ In this connection I may quote a passage from Stricker, Bewegungsvorstellungen, s. 35; Ein Lehrratz wird nicht dadurch erschutert, dass Geemand einherkommt, und uns von einer Beobachtung berichtet, die er mit Hilfe dieses Lehrratzen nicht zu deuten vermóg. Erschutert wird ein Lehrratz durch eine neue Beobachtung nur dann, wenn sich zeigen lasst, dass sie ihm geradezu widerspricht.
VII. I will go on to notice an objection which has been made by several critics. It is expressed in the following extract from the *Philosophical Review*, Vol. iv. p. 235: "All phenomena are regarded as infected with the same contradiction, in that they all involve a union of the One and the Many. It is therefore impossible to apply the notion of Degrees of Truth and Reality. If all appearances are equally contradictory, all are equally incapable of aiding us to get nearer to the ultimate nature of Reality." And it is added that on this point there seems to be a consens us of opinion among my critics.

Now I think I must have failed to understand the exact nature of this point, since, as I understand it, it offers no serious difficulty. In fact this matter, I may say, is for good or for evil so old and so familiar to my mind that it did not occur to me as a difficulty at all, and so was not noticed. But suppose that in theology I say that all men before God, and measured by him, are equally sinful—does that preclude me from also holding that one is worse or better than another? And if I accept the fact of degrees in virtue, may I not believe also that virtue is one and is perfection and that you must attain to it or not? And is all this really such a hopeless puzzle? Suppose that for a certain purpose I want a stick exactly one yard long, am I wrong when I condemn both one inch and thirty-five inches, and any possible sum of inches up to thirty-six, as equally and alike coming short? Surely if you view perfection and completeness in one way, it is a case of either Yes or No, you have either reached it or not, and there either is defect or there is none. But in the imperfect, viewed otherwise, there is already more or less of a quality or character, the self-same character which, if all defect were removed, would attain to and itself would be perfection. Wherever there is a scale of degrees you may treat the steps of this as being more or less perfect, or again you may say, No they are none of them perfect, and so regarded they are equal, and there is no difference between them. That indeed is what must happen when you ask of each whether it is perfect or not.

This question of Yes or No I asked about appearances in connection with Reality, and I have in my book used language which certainly contradicts itself, unless the reader perceives that there is more than one point of view. And I assumed that the reader would perceive this, and I cannot doubt that very often he has done so, and I think that even always he might have done so, if he would but carry into metaphysics all the ideas with which he is acquainted outside, and not an arbitrary selection from them. And among the ideas to be thus treated not as true but as at least existing, I would instance specially some leading ideas of the Christian religion as to freedom, the
worth of mere morality, and the independent self-sufficiency of
finite persons and things. For myself, though I have not
hesitated to point out the falsity and immorality of some
Christian doctrines (where this seemed necessary), I cannot
approve of the widespread practice of treating them as devoid
even of existence.

But if, after all, my critics had in view not the above but
something else, and if the objection means that I do not
explain why and how there is any diversity and anything like
degree at all, I am at no loss for a reply. I answer that I
make no pretence to do this. But on the other side I have
urged again and again that a general conclusion is not upset
by a failure to explain in detail, unless that detail can be shown
to be a negative instance.

If finally the use of the phrase "mere appearance" has
caused difficulty, that has been I think already explained above.
This phrase gets its meaning by contrast with the Absolute.
When you ask about any appearance unconditionally whether
it is reality or not, Yes or No, you are forced to reply No, and
you may express that unconditional No by using the word
'mere.' At least one of my critics would, I think, have done
well if, before instructing me as to the impossibility of any mere
appearance, he had consulted my index under the head of Error.

I must end by saying that, on this question of degrees of
appearance and reality, I have found but little to which my
critics can fairly object, unless their position is this, that of
two proper and indispensable points of view I have unduly
emphasized one. Whether I have done this or not I will not
attempt to decide, but, if this is what my critics have meant,
I cannot felicitate them on their method of saying it.

But I would once more express my regret that I was not able
to deal systematically with the various forms of appearance. If I
had done this, it would have become clear that, and how, each
form is true as well as untrue, and that there is an evolution of
truth. We should have seen that each really is based on, and is
an attempt to realize, the same principle, a principle which is not
wholly satisfied by any, and which condemns each because each
is an inadequate appearance of itself.

VIII. I must now touch briefly on a point of greater difficulty.
Why, it has been asked, have I not identified the Absolute with
the Self? Now, as I have already remarked, my whole view may
be taken as based on the self, nor again could I doubt that
a self, or a system of selves, is the highest thing that we have.
But when it is proposed to term the Absolute 'self,' I am com-
pelled to pause. In order to reach the idea of the Absolute our
finite selves must suffer so much addition and so much subtrac-
tion that it becomes a grave question whether the result can
be covered by the name of 'self.' When you carry out the idea
APPENDIX.

of a self or of a system of selves beyond a certain point, when, that is to say, you have excluded, as such, all finitude and change and chance and mutability—have you not in fact carried your idea really beyond its proper application? I am forced to think that this is so, and I also know no reason why it should not be so. The claim of the individual, as such, to perfection I wholly reject. And the argument that, if you scruple to say ‘self,’ you are therefore condemned to accept something lower, seems to me thoroughly unsound. I have contended that starting from the self one can advance to a positive result beyond it, and my contention surely is not met by such a bare unreasoned assumption of its falsity. And if finally I hear, Well, you yourself admit that the Absolute is unintelligible; why then object to saying that the Absolute somehow unintelligibly is self and the self is somehow unintelligibly absolute?—that gives me no trouble. For the Absolute, though in detail unintelligible, is not so in general, and its general character comes as a consequence from a necessary principle. And against this consequence we have to set nothing but privation and ignorance. But to make the self, as such, absolute is, so far as I see, to postulate in the teeth of facts, facts which go to show that the self’s character is gone when it ceases to be relative. And this postulate itself, I must insist, is no principle at all, but is a mere prejudice and misunderstanding. And the claim of this postulate, if made, should in my opinion be made openly and explicitly. But as to the use of the word ‘self,’ so long only as we know what we mean and do not mean by it, I am far from being irreconcilable. I am of course opposed to any attempt to set up the finite self as in any sense ultimately real, or again as real at all outside of the temporal series. And I am opposed once more to any kind of attempt to make the distinction between ‘experience’ and ‘the experienced’ more than relative. But on these and on other points I do not think that it would prove useful to enlarge further.

11X. I will now briefly touch on my attitude towards Scepticism. Most persons, I think, who have read my book intelligently, will credit me with a desire to do justice to scepticism, and indeed I might claim, perhaps, myself to be something of a sceptic. But with all my desire I, of course, may very well have failed; and it would be to me most instructive if I could see an examination of my last Chapter by some educated and intelligent sceptic. Up to the present, however, nothing of the kind has been brought to my notice; and perhaps the sceptical temper does not among us often go with addiction to metaphysics. And I venture to think this a misfortune. Intellectual scepticism certainly is not one thing with a sceptical temper, and it is (if I may repeat myself) “the result only of labour and education”

That, it seems, is not the opinion of the writer in Mind (N. S., No. 11), who has come forward as the true representative of the
sceptics. He will, perhaps, not be surprised when I question his right to that position, and when I express my conviction of his ignorance as to what true scepticism is. His view of scepticism is, in brief, that it consists in asking, "But what do you mean?" The idea apparently has not occurred to him that to question or doubt intelligently you must first understand. If I, for instance, who know no mathematics, were to reiterate about some treatise on the calculus, "But what does it mean?" I should hardly in this way have become a sceptic mathematically. Scepticism of this kind is but a malady of childhood, and is known as one symptom of imbecility, and it surely has no claim to appear as a philosophical attitude.

If about any theory you desire to ask intelligently the question, "What does it mean?" you must be prepared, I should have thought, to enter into that theory. And attempting to enter into it you are very liable, in raising your doubts, to base yourself tacitly on some dogma which the theory in question has given its reason for rejecting. And to avoid such crude dogmatism is not given to every man who likes to call himself a sceptic. And it is given to no man, I would repeat, without labour and education.

But in the article which I have cited there is, apart from this absurd idea about scepticism, nothing we need notice. There are some mistakes and failures to comprehend of an ordinary type, coupled with some mere dogmatism of an uninteresting kind. And it is to myself a matter of regret that generally in this point I have been helped so little by my critics, and am compelled (if I may use the expression) still to do most of my scepticism for myself.1

X. The doctrine of this work has been condemned as failing to satisfy the claims of our nature, and has been charged with being after all no better than "Agnosticism." Now without discussing the meaning of this term—a subject in which I am not much at home—I should like to insist on what to me seems capital. According to the doctrine of this work that which is highest to us is also in and to the Univer-e most real, and there can be no question of its reality being somehow upset. In common-place Materialism, on the other hand, that which in the end is real is certainly not what we think highest, this latter being a secondary and, for all we know, a precarious result of the former. And again, if we embrace mere ignorance, we are in the position that, for anything we know, our highest beliefs are illusions, or at any moment may become so, and at any moment

1 I may mention here that to a criticism of this work by Mr. Ward, in Mind, N. S., No 9, I, perhaps foolishly, replied in the next number of that journal. I should doubt if in the criticism or the reply is anything worth the reader's attention, but, if he desires to see them, I have given the reference.
may be brought to nought by something—we do not know what. And I submit that the difference between such doctrines and those of this work is really considerable.

And if I am told that generally the doctrines of this book fail to satisfy our nature's demands, I would request first a plain answer to a question which, I think, is plain. Am I to understand that somehow we are to have all that we want and have it just as we want it? For myself I should reply that such a satisfaction seems to me impossible. But I do not feel called on to criticise this demand, until I see it stated explicitly; and at present I merely press for a plain answer to my question.

And if the real question is not this, and if it concerns only the satisfaction somehow of our nature's main claims, I do not see that, as compared with other views about the world, the view of this work is inferior. I am supposing it to be compared of course only with views that aim at theoretical consistency, and not with mere practical beliefs. Practical beliefs, we know, are regulated by working efficiency. They emphasize one point here, and they suppress another point there, without much care to avoid a theoretical self-contradiction. And working beliefs of any kind, I imagine, can more or less under and together with any kind of theoretical doctrine. The comparison I have in view here is of another order, and would be made between doctrines each of which claimed to be a true and consistent account of the whole of things. Such a comparison I do not propose to make, since it would require much space, and, while perhaps serving little purpose otherwise, could not fail to give great offence. But there are two conditions of any fair comparison on which I would insist. In a question about the satisfaction of our nature all the aspects of that nature must first be set forth, and not a one-sided distortion of these or an arbitrary selection from them. And in the second place every side of the doctrines compared must be stated without suppression of any features that may be found inconvenient. For every view of the world, we must all agree, has its own special difficulties. Where, for instance, from a theistic or a Christian point of view a writer condemns, say, a "naturalistic" account of good and evil—would that writer, if he had a desire for fairness and truth, fail to recall the fact that his own view also has been morally condemned? Would he forget that the relation of an omniscient moral Creator to the things of his hand has given trouble intellectually, and is morally perhaps not from all sides "comfortable?" His attitude, I judge, would be otherwise, and this judgment, I submit, is that of every fair-minded man, whatever doctrines otherwise he may hold. Nothing is easier than to make a general attack on any doctrine while the alternative is ignored, and few things, I would add, are, at least in philosophy, less profitable. With this I will pass to a special treatment of some difficult problems.

A. R.
NOTE A. CONTRADICTION, AND THE CONTRARY.¹

If we are asked "What is contrary or contradictory?" (I do not find it necessary here to distinguish between these), the more we consider the more difficult we find it to answer. "A thing cannot be or do two opposites at once and in the same respect"—this reply at first sight may seem clear, but on reflection may threaten us with an unmeaning circle. For what are "opposites" except the adjectives which the thing cannot so combine? Hence we have said no more than that we in fact find predicates which in fact will not go together, and our further introduction of their "opposite" nature seems to add nothing. "Opposites will not unite, and their apparent union is mere appearance." But the mere appearance really perhaps only lies in their intrinsic opposition. And if one arrangement has made them opposite, a wider arrangement may perhaps unmake then opposition, and may include them all at once and harmoniously. Are, in short, opposites really opposite at all, or are they, after all, merely different? Let us attempt to take them in this latter character.

"A thing cannot without an internal distinction be (or do) two different things, and differences cannot belong to the same thing in the same point unless in that point there is diversity. The appearance of such a union may be fact, but is for thought a contradiction." This is the thesis which to me seems to contain the truth about the contrary, and I will now try to recommend this thesis to the reader.

The thesis in the first place does not imply that the end which we seek is tautology. Thought most certainly does not demand mere sameness which to it would be nothing. A bare tautology (Hegel has taught us this, and I wish we could all learn it) is not even so much as a poor truth or a thin truth. It is not a truth in any way, in any sense, or at all. Thought involves analysis and synthesis, and if the Law of Contradiction forbade diversity, it would forbid thinking altogether. And with this too necessary warning I will turn to the other side of the difficulty. Thought cannot do without differences, but on the other hand it cannot make them. And, as it cannot make them, so it cannot receive them merely from the outside and ready-made. Thought demands to go proprio motu, or, what is the same thing, with a ground and reason. Now to pass from A to B, if the ground remains external, is for thought to pass with no ground

¹ Reprinted with omissions from Mind, N.S., No 20.

² This addition is superfluous.
at all. But if, again, the external fact of A's and B's conjunction is offered as a reason, then that conjunction itself creates the same difficulty. For thought's analysis can respect nothing, nor is there any principle by which at a certain point it should arrest itself or be arrested. Every distinguishable aspect becomes therefore for thought a diverse element to be brought to unity. Hence thought can no more pass without a reason from A or from B to its conjunction, than before it could pass groundlessly from A to B. The transition, being offered as a mere datum, or effected as a mere fact, is not thought's own self-movement. Or in other words, because for thought no ground can be merely external, the passage is groundless. Thus A and B and their conjunction are, like atoms, pushed in from the outside by chance or fate; and what is thought to do with them but either make or accept an arrangement which to it is wanton and without reason,—or, having no reason for anything else, attempt against reason to identify them simply?

"But not at all," I shall be told, "for the whole case is otherwise. There are certain ultimate complexes given to us as facts, and these ultimates, as they are given, thought simply takes up as principles and employs them to explain the detail of the world, and with this process thought is satisfied." To me such a doctrine is quite erroneous. For these ultimates (a) cannot make the world intelligible, and again (b) they are not given, and (c) in themselves they are self-contradictory, and not truth but appearance.

Certainly for practice we have to work with appearance and with relative untruths, and without these things the sciences of course would not exist. There is, I suppose, here no question about all this, and all this is irrelevant. The question here is whether with so much as this the intellect can be satisfied, or whether on the other hand it does not find in the end defect and self-contradiction. Consider first (a) the failure of what is called "explanation." The principles taken up are not merely in themselves not rational, but, being limited, they remain external to the facts to be explained. The diversities therefore will only fall, or rather must be brought, under the principle. They do not come out of it, nor of themselves do they bring themselves under it. The explanation therefore in the end does but conjoin aliens inexplicably. The obvious instance is the mechanical interpretation of the world. Even if here the principles were rational intrinsically, as surely they are not, they express but one portion of a complex whole. The rest therefore, even when and where it has been "brought under" the principles, is but conjoined with them externally and for no known reason. Hence in the explanation there is in the end neither self-evidence nor any "because" except that brutally things come so.
"But in any case," I may hear, "these complexes are given and do not contradict themselves," and let us take these points in their order. (b) The transition from $A$ to $B$, the inherence of $b$ and $c$ as adjectives in $A$, the union of discretion and continuity in time and space—"such things are facts," it is said. "They are given to an intellect which is satisfied to accept and to employ them." They may be facts, I reply, in some sense of that word, but to say that, as such and in and by themselves, they are given is erroneous. What is given is a presented whole, a sensuous total in which these characters are found; and beyond and beside these characters there is always given something else. And to urge "but at any rate these characters are there," is surely futile. For certainly they are not, when there, as they are when you by an abstraction have taken them out. Your contention is that certain ultimate conjunctions of elements are given. And I reply that no such bare conjunction is or possibly can be given. For the background is present, and the background and the conjunction are, I submit, alike integral aspects of the fact. The background therefore must be taken as a condition of the conjunction's existence, and the intellect must assert the conjunction subject in this way to a condition. The conjunction is hence not bare but dependent, and it is really a connection mediated by something falling outside it. A thing, for example, with its adjectives can never be simply given. It is given integrally with a mass of other features, and when it is affirmed of Reality it is affirmed of Reality qualified by this presented background. And this Reality (to go further) is and must be qualified also by what transcends any one presentation. Hence the mere complex, alleged to be given to the intellect, is really a selection made by or accepted by that intellect. An abstraction cuts away a mass of environing particulars, and offers the residue bare, as something given and to be accepted free from supporting conditions. And for working purposes such an artifice is natural and necessary, but to offer it as ultimate fact seems to me to be monstrous. We have an intellectual product, to be logically justified, if indeed that could be possible, and most certainly we have not a genuine datum.

At this point we may lay down an important result. The intellect cannot be reduced to choose between accepting an irrational conjunction or rejecting something given. For the intellect can always accept the conjunction not as bare but as a connection, the bond of which is at present unknown. It is taken therefore as by itself appearance which is less or more false in proportion as the unknown conditions, if filled in, less or more would swamp and transform it. The intellect therefore while rejecting whatever is alien to itself, if offered as absolute, can accept the inconsistent if taken as subject to conditions.
Beside absolute truth there is relative truth, useful opinion, and validity, and to this latter world belong so-called non-rational facts.\footnote{I use "validity" much in the sense in which it was made current, I believe, by Lotze, and in which it has been said, I presume, with some truth, partly to coincide with δόξα. For my own purposes I have tried elsewhere to fix the meaning of the term, and I think it would have been better if Mr. Hobhouse, in his interesting and most instructive volume on The Theory of Knowledge, had remembered, when concerned with myself, that what is self-contradictory may also for me be valid. I should find it in general very difficult to reply to Mr. Hobhouse's criticisms on my views, because in so many places I have to doubt if I can have apprehended his meaning. I understand him, e.g., to urge that a judgment must be categorically true, if its content can be shown to be "contained" in reality. But the question was, I supposed, not in the very least as to whether the content is contained in reality or not, but entirely as to how, being contained there, it is contained, \textit{i.e.} whether categorically or otherwise. Again Mr. Hobhouse seems to assume that, if a complex \textit{(such as the inherence of diverse adjectives or the union of continuity and discretion)} is "fact," it therefore cannot be self-contradictory for thought. But surely the view he is engaged in controverting, holds precisely that to be false here which he, as far as I have seen, without any discussion assumes to be true. So that it is better that I should admit that I must have failed to follow the argument. If Mr. Hobhouse has in general understood the main drift of the view he criticizes, I have not been able for the most part to understand his criticism, and I do not doubt that I am the loser.}

(c) And any mere conjunction, I go on to urge, is for thought self-contradictory. Thought, I may perhaps assume, implies analysis and synthesis and distinction in unity. Further the mere conjunction offered to thought cannot be set apart itself as something sacred, but may itself properly and indeed must become thought's object. There will be a passage therefore from one element in this conjunction to its other element or elements. And on the other hand, by its own nature, thought must hold these in unity. But, in a bare conjunction, starting with \(A\) thought will externally be driven to \(B\), and seeking to unite these it will find no ground of union. Thought can of itself supply no internal bond by which to hold them together, nor has it any internal diversity by which to maintain them apart. It must therefore seek barely to identify them, though they are different, or somehow to unite both diversities where it has no ground of distinction and union. And this does not mean that the connection is merely unknown and may be affirmed as unknown, and also, supposing it were known, as rational. For, if so, the conjunction would at once not be bare, and it is as bare that it is offered and not as conditional. But, if on the other hand it remains bare, then thought to affirm it must unite diversities without any internal distinction, and the attempt to do this is precisely what contradiction means.

"But," I shall be told, "you misrepresent the case. What is offered is not the elements apart, nor the elements plus an external bond, but the elements together and in conjunction."
Yes, I reply, but the question is how thought can think what is offered. If thought in its own nature possessed a "together," a "between," and an "all at once," then in its own intrinsic passage, or at least somehow in its own way and manner, it could re-affirm the external conjunction. But if these sensible bonds of union fall outside the inner nature of thought, just as much as do the sensible terms which they outwardly conjoin—the case surely is different. Then forced to distinguish and unable to conjoin by its own proper nature, or with a reason, thought is confronted by elements that strive to come together without a way of union. The sensible conjunctions remain for thought mere other elements in the congeries, themselves failing in connection and external to others. And, on the other hand, driven to unite without internal distinction thought finds in this attempt a self-contradiction. You may exclaim against thought's failure, and in this to some degree I am with you; but the fact remains thus. Thought cannot accept tautology and yet demands unity in diversity. But your offered conjunctions on the other side are for it no connections or ways of union. They are themselves merely other external things to be connected. And so thought, knowing what it wants, refuses to accept something different, something which for it is appearance, a self-inconsistent attempt at reality and truth. It is idle from the outside to say to thought, "Well, unite but do not identify." How can thought unite except so far as in itself it has a mode of union? To unite without an internal ground of connection and distinction is to strive to bring together barely in the same point, and that is self-contradiction.

Things are not contrary because they are opposite, for things by themselves are not opposite. And things are not contrary because they are diverse, for the world as a fact holds diversity in unity. Things are self-contrary when, and just so far as, they appear as bare conjunctions, when in order to think them you would have to predicate differences without an internal ground of connection and distinction, when, in other words, you would have to unite diversities simply, and that means in the same point. This is what contradiction means, or I at least have been able to find no other meaning. For a mere "together," a bare conjunction in space or time, is for thought unsatisfactory and in the end impossible. It depends for its existence on our neglecting to reflect, or on our purposely abstaining, so far as it is concerned, from analysis and thought. But any such working arrangement, however valid, is but provisional. On the other hand, we have found that no intrinsical opposites exist, but that contraries, in a sense, are made. Hence in the end nothing is contrary nor is there any insoluble contradiction. Contradictions exist so far only as internal distinction seems impossible, only so far as diversities are attached to one unyielding point assumed, tacitly
or expressly, to be incapable of internal diversity or external complement. But any such fixture is an abstraction, useful perhaps, but in the end appearance. And thus, where we find contradiction, there is something limited and untrue which invites us to transcend it.

Standing contradictions appear where the subject is narrowed artificially, and where diversity in the identity is taken as excluded. A thing cannot be at once in two places if in the “at once” there is no lapse, nor can one place have two bodies at once if both claim it in their character as extended. The soul cannot affirm and deny at a single time, unless (as some perhaps rightly hold) the self itself may be divided. And, to speak in general, the more narrowly we take the subject, and the less internal ground for diversity it contains, the more it threatens us with standing or insoluble contradictions. But, we may add, so much the more abstractedness and less truth does such a subject possess. We may instance the presence of “disparate” qualities, such as white, hard and hot, in a single thing. The “thing” is presented as one feature of an indefinite complex, and it is affirmed as predicate of a reality transcending what is given. It is hence capable in all ways of indefinite addition to its apparent character. And to deny that in the “real thing” can be an internal diversity and ground of distinction seems quite irrational. But so far as for convenience or from thoughtlessness the denial is made, and the real thing is identified with our mutilated and abstract view of the thing—so far the disparate qualities logically clash and become contradictory.\(^1\)

The Law of Contradiction tells us that we must not simply identify the diverse, since their union involves a ground of distinction. So far as this ground is rightly or wrongly excluded, the Law forbids us to predicate diversities. Where the ground is merely not explicit or remains unknown, our assertion of any complex is provisional and contingent. It may be valid and good, but it is an incomplete appearance of the real, and its truth is relative. Yet, while it offers itself as but contingent truth and as more or less incomplete appearance, the Law of Contradiction has nothing against it. But abstracted and irrational conjunctions taken by themselves as reality and truth, in short “facts” as they are accepted by too many philosophers, the Law must condemn. And about the truth of this Law, so far as it applies, there is in my opinion no question. The question will be rather as to how far the Law applies and how far therefore it is true.

But before we conclude, there is a matter we may do well to consider. In this attempt to attribute diversity and to avoid

\(^1\) Of course the real thing or the reality of the thing may turn out to be something very different from the thing as we first take it up.
contradiction what in the end would satisfy the intellect supposing that it could be got? This question, I venture to think, is too often ignored. Too often a writer will criticise and condemn some view as being that which the mind cannot accept, when he apparently has never asked himself what it is that would satisfy the intellect, or even whether the intellect could endure his own implied alternative. What in the end then, let us ask, would content the intellect?

While the diversities are external to each other and to their union, ultimate satisfaction is impossible. There must, as we have seen, be an identity and in that identity a ground of distinction and connection. But that ground, if external to the elements into which the conjunction must be analyzed, becomes for the intellect a fresh element, and it itself calls for synthesis in a fresh point of unity. But hereon, because in the intellect no intrinsic connections were found, ensues the infinite process. Is there a remedy for this evil?

The remedy might lie here. If the diversities were complementary aspects of a process of connection and distinction, the process not being external to the elements or again a foreign compulsion of the intellect, but itself the intellect’s own proprius motus, the case would be altered. Each aspect would of itself be a transition to the other aspect, a transition intrinsic and natural at once to itself and to the intellect. And the Whole would be a self-evident analysis and synthesis of the intellect itself by itself. Synthesis here has ceased to be mere synthesis and has become self-completion, and analysis, no longer mere analysis, is self-explication. And the question how or why the many are one and the one is many here loses its meaning. There is no why or how beside the self-evident process, and towards its own differences this whole is at once their how and their why, their being, substance and system, their reason, ground, and principle of diversity and unity.

Has the Law of Contradiction anything here to condemn? It seems to me it has nothing. The identity of which diversities are predicated is in no case simple. There is no point which is not itself internally the transition to its complement, and there is no unity which fails in internal diversity and ground of distinction. In short “the identity of opposites,” far from conflicting with the Law of Contradiction, may claim to be the only view which satisfies its demands, the only theory which everywhere refuses to accept a standing contradiction.1 And if all that we find were in the end such a self-evident and self-complete whole, containing in itself as constituent processes the detail of the Universe, so far as I see the intellect would receive satisfaction in full. But

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1 On this and other points I would refer to Mr. McTaggart’s excellent work on Hegelian Dialectic.
for myself, unable to verify a solution of this kind, connections in the end must remain in part mere syntheses, the putting together of differences external to one another and to that which couples them. And against my intellectual world the Law of Contradiction has therefore claims nowhere satisfied in full. And since, on the other hand, the intellect insists that these demands must be and are met, I am led to hold that they are met in and by a whole beyond the mere intellect. And in the intellect itself, I seem to find an inner want and defect and a demand thus, to pass itself beyond itself. And against this conclusion I have not yet seen any tenable objection.

The view which to me appears to be true is briefly this. That abstract identity should satisfy the intellect, even in part, is wholly impossible. On the other hand I cannot say that to me any principle or principles of diversity in unity are self-evident. The existence of a single content (I will not call it a quality) which should be simple experience and being in one is to me not in itself impossible intrinsically. If I may speak mythologically I am not sure that, if no diversity were given, the intellect of itself could invent it or would even demand it. But, since diversity is there as a fact, any such hypothesis seems illegitimate. As a fact and given we have in feeling diversity and unity in one whole, a whole implicit and not yet broken up into terms and relations. This immediate union of the one and many is an "ultimate fact" from which we start; and to hold that feeling, because immediate, must be simple and without diversity is, in my view, a doctrine quite untenable.¹ That I myself should have been taken as committed to this doctrine is to me, I must be allowed to add, really surprising. But feeling, if an ultimate fact, is not true ultimately or real. Even of itself it is self-transcendent and transitory. And, when we try to think its unity, then, as we have seen, we end in failure. For thought in its own nature has no "together" and is forced to move by way of terms and relations, and the unity of these remains in the end external and, because external, inconsistent. But the conclusion I would recommend is no vain attempt either to accept bare identity or to relapse into a stage before thinking begins. Self-existence and self-identity are to be found, I would urge, in a whole beyond thought, a whole to which thought points and in which it is included, but which is known only in abstract character and could not be verified in its detail.

And since I have been taken to build on assumptions which I am unable to recognize, I will here repeat what it is that I have assumed. I have assumed first that truth has to satisfy the

¹ Feeling is certainly not "un-differentiated" if that means that it contains no diverse aspects. I would take the opportunity to state that this view as to feeling is so far from being novel that I owe it, certainly in the main, to Hegel's psychology.
intellect, and that what does not do this is neither true nor real. This assumption I can defend only by showing that any would-be objector assumes it also. And I start from the root-idea of being or experience, which is at once positive and ultimate. Then I certainly do not go on to assume about being that it must be self-contained, simple or what not?—but I proceed in another manner. I take up certain facts or truths (call them what you please) that I find are offered me, and I care very little what it is I take up. These facts or truths, as they are offered, I find my intellect rejects, and I go on to discover why it rejects them. It is because they contradict themselves. They offer, that is, a complex of diversities conjoined in a way which does not satisfy my intellect, a way which it feels is not its way and which it cannot repeat as its own, a way which for it results in mere collision. For, to be satisfied, my intellect must understand, and it cannot understand by taking a congeries, if I may say so, in the lump. My intellect may for certain purposes, to use an old figure, swallow mysteries unchewed, but unchewed it is unable in the end to stomach and digest them. It has not, as some opponents of Hegel would seem to assume, any such strange faculty of sensuous intuition. On the contrary my intellect is discursive, and to understand it must go from one point to another, and in the end also must go by a movement which it feels satisfies its nature. Thus, to understand a complex $AB$, 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 $A$ something else, and in neither case have I understood. 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. And, so far as they are not true, then, as they are offered, they are not reality.

From this I conclude that what is real must be self-contained and self-subsistent and not qualified from the outside. For an external qualification is a mere conjunction, and that, we have seen, is for the intellect an attempt to unify diversities simply to identify themselves, and such an attempt is what we mean by self-contradiction. Hence whatever is real must be qualified from itself, and that means that, so far as it is real, it must be self-contained and self-subsistent. And, since diversities exist, they must therefore somehow be true and real; and since, to be understood and to be true and real, they must be united, hence they must be true and real in such a way that from $A$ or $B$ the intellect can pass to its further qualification without an external determination of either. But this means that $A$ and $B$ are united, each from its
own nature, in a whole which is the nature of both alike. And hence it follows that in the end there is nothing real but a whole of this kind.¹

From the other side—Why do I hold reality to be a self-contained and self-consistent individual? It is because otherwise, if I admit an external determination and a qualification by an other, I am left with a conjunction, and that for the intellect is a self-contradiction. On the other hand the real cannot be simple, because, to be understood, it must somehow be taken with and be qualified by the diversity which is a fact. The diversity therefore must fall within and be subordinate to a self-determined whole, an individual system, and any other determination is incompatible with reality. These ideas may be mistaken, but to my mind they do not seem to be obscure, nor again are they novel. But if I may judge from the way in which some critics have taken them, they must involve some great obscurity or difficulty. But, not apprehending this, I am unfortunately unable to discuss it.²

We have found that nothing in itself is opposite and refuses to unite. Everything again is opposite if brought together into a point which owns no internal diversity. Every bare conjunction is therefore contradictory when taken up by thought, because thought in its nature is incapable of conjunction and has no way of mere “together.” On the other side no such conjunction is or possibly could be given. It is itself a mere abstraction, useful perhaps and so legitimate and so far valid, but taken otherwise to be condemned as the main root of error.

Contradiction is appearance, everywhere removable by distinction and by further supplement, and removed actually, if not in

¹ And hence it follows also that every “part” of the whole must be internally defective and (when thought) contradictory. For otherwise how from one to other and the rest could there be any internal passage? And without such a passage and with but an external conjunction or bond, could there be any system or whole at all which would satisfy the intellect, and could be taken as real or possible? I at least have given my reason for answering this question in the negative. We may even, forgetting other points of view, say of the world,

“Thus every part is full of vice,
Yet the whole miss a paradise.”

² The Law of Identity, I may be allowed to note in this connection, is the denial that truth, if true, is alterable from the outside. For, it so, it would become either itself conjointed with its own absence, or itself conjointed with a positive other; and either alternative (to take them here as alternatives), we have seen, is self-contradictory. Hence any mere context cannot modify a truth so far as it is true. It merely adds, we must say, something more which leaves the truth itself unaffected. Truth cannot be modified, in other words, except from within. This of course opens a problem, for truth seems on the one hand to be abstract, as truth, and so incomplete, and on the other hand, if true, to be self-contained and even self-existent. For the Law of Identity the reader is further referred to the Index.
and by the mere intellect, by the whole which transcends it. On the other hand contradiction, or rather what becomes such, as soon as it is thought out, is everywhere necessary. Facts and views partial and one-sided, incomplete and so incoherent—things that offer themselves as characters of a Reality which they cannot express, and which present in them moves them to jar with and to pass beyond themselves—in a word appearances are the stuff of which the Universe is made. If we take them in their proper character we shall be prone neither to over-estimate nor to slight them.

We have now seen the nature of incompatibles or contraries. There are no native contraries, and we have found no reason to entertain such an idea. Things are contrary when, being diverse, they strive to be united in one point which in itself does not admit of internal diversity. And for the intellect any bare conjunction is an attempt of this sort. The intellect has in its nature no principle of mere togetherness, and the intellect again can accept nothing which is alien to itself. A foreign togetherness of elements is for the intellect, therefore, but one offered external element the more. And, since the intellect demands a unity, every distinguishable aspect of a “together” must be brought into one. And if in this unity no internal connection of diversity natural to the intellect can be found, we are left with a diversity belonging to and conjounded in one undistinguished point. And this is contradiction, and contradiction in the end we found was this and nothing but this. On the other hand we urged that bare irrational conjunctions are not given as facts. Every perceived complex is a selection from an indefinite background, and, when judged as real, it is predicated both of this background and of the Reality which transcends it. Hence in this background and beyond it lies, we may believe, the reason and the internal connection of all we take as a mere external “together.” Conjunction and contradiction in short is but our defect, our onesidedness, and our abstraction, and it is appearance and not Reality. But the reason we have to assume may in detail be not accessible to our intellect.

Note B Relation and Quality.

There are some aspects of the general problem of Relation and Quality on which I will offer some words of explanation. The subject is large and difficult, and deserves a far more thorough treatment than I am able at present to bestow on it. There is the question (i) whether qualities can exist independent of some whole, (ii) whether they can exist independent of relations, (iii) whether, where there are fresh relations, new qualities are made and old ones altered, or whether again one can have a
merely external relation, and, lastly (iv), whether and in what sense, wherever there is an identity, we have a right to speak of a relation.

(i and ii) Within any felt whole—and that term includes here anything which contains an undistinguished diversity, any totality of aspects which is not broken up—the diversities qualify that whole, and are felt as making it what it is. Are these diversities to be called qualities (p. 27)? It is really perhaps a verbal question. Anything that is somewhat at all may be said to be or to have a quality. But on the other hand we may prefer to use quality specially of those diversities which are developed when wholes are analyzed into terms and relations. And, when we ask if there can be qualities without relations, this distinction becomes important. The question must be answered affirmatively if we call by the name of quality the diverse aspects of feeling. But on the other hand such diverse aspects cannot exist independently. They are not given except as contained in and as qualifying some whole, and their independence consists merely in our vicious abstraction. Nor when we pass to the relational stage does diversity cease to be the inseparable adjective of unity. For the relations themselves cannot exist except within and as the adjectives of an underlying unity. The whole that is analyzed into relations and terms can fall into the background and be obscured, but it can never be dissipated. And, if it were dissipated, then with it both terms and relations would perish. For there is no absolute "between" or "together," nor can "between" and "together" be the mere adjectives of self-existent units. Qualities in the end can have no meaning except as contained in and as dependent on some whole, and whether that whole is relational or otherwise makes no difference in this respect.

And it is not hard, perhaps, at this point to dispose of a fallacy which seems somewhat common. You may take, it is said, some terms, *A*, *B*, and *C*, and may place them in various relations, *X*, *Y*, and *Z*, and through all they remain still *A*, *B*, and *C*. And this, it is urged, proves that *A*, *B*, and *C* exist, or may exist, free from all relations or at least independently. My character, for example, may be compared with that of another man, or, having first lived to the north of him, I may then change to the south; and to neither of us need it make a difference, and therefore we both are unaffected and so independent. But an answer to this fallacy seems even obvious. What is proved is that a certain character may, as such and in respect of that character, exist indiscriminately in various relations. But what is not proved at all is that this character could exist independent and naked. And since the argument starts by presupposing without any enquiry the independent existence of the character and indeed rests throughout on that presupposed
existence, it could in no case arrive, it seems to me, at the
desired conclusion. The most that it could show would be
that some relations are external and may make no difference to
their terms. But to argue from this that all the relations are or
even may be external, and that some qualities either do or may
exist independently, seems quite illogical. Such an argument
obviously could at once be met by a distinction drawn between
different kinds of relations.

(nii) For myself I neither make nor accept such a distinction
except as relative and subordinate. I do not admit that any
relation whatever can be merely external and make no difference
to its terms, and I will now proceed to discuss this important
point. I will begin by first dismissing a difficult question.
Qualities exist, we have seen, improperly as diverse aspects
of felt wholes, and then again properly as terms which are
distinguished and related. But how far are we to say that such
characters as those e.g. of different colours are made by distinc-
tion, and were not of the same quality at all when mere aspects
of the un-analyzed? To this question I will not attempt a reply,
because I am sure that I should not do it justice. I have great
sympathy with the view that such characters are so developed as
to be in a sense constituted by distinction, but I cannot defend
this view or identify myself with it. And for myself, and for
argument's sake at least, I shall admit that a quality in feeling
may already have the character, \( A \) or \( B \), which we find when
afterwards quality proper is made by distinction. In no case
(to repeat) will there be a quality existing independently, but
while you keep to aspects of a felt whole it will not be true
that every quality depends on relation. And on the other hand
between such aspects and qualities proper there may be an
identity in some character \( A \) or \( B \).

From this we are led to the question, Are qualities and in
general are terms altered necessarily by the relations into which
they enter? In other words are there any relations which are
merely extrinsical? And by this I do not mean to ask if
there can be relations outside of and independent of some
whole, for that question I regard as answered in the negative.
I am asking whether, within the whole and subject to that,
terms can enter into further relations and not be affected by
them. And this question again is not, Can \( A, B, \) and \( C \) become
the terms of fresh relations, and still remain \( A, B, \) and \( C \)? For
clearly a thing may be altered partly and yet retain a certain
character, and one and the same character may persist unaltered
though the terms that possess it are in some other ways changed.
And this is a point on which in the present connection I shall
have later to insist. Further our question does not ask if terms
are in any sense whatever qualified by their relations. For every
one, I presume, admits this in some sense, however hard that
sense may be to fix. The question I am putting is whether relations can qualify terms, $A$, $B$, and $C$, from the outside merely and without in any way affecting and altering them internally. And this question I am compelled to answer negatively.

At first sight obviously such external relations seem possible and even existing. They seem given to us, we saw, in change of spatial position and again also in comparison. That you do not alter what you compare or re-arrange 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 that stand in the way of our taking any relations as quite external. In a mental act, such for instance as comparison, there is a relation in the result, and this relation, we hear, is to make no difference to the terms. But, if so, to what does it make a difference, and what is the meaning and sense of qualifying the terms by it? If in short it is external to the terms, how can it possibly be true of them? To put the same thing otherwise, if we merely make the conclusion, is that conclusion a true one? But 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, and, so far as they are concerned, the relation seems arbitrarily made. But otherwise the terms themselves seem affected by a merely external relation. To find the truth of things by making relations about them seems indeed a very strange process, and confronted with this problem Common Sense, I presume, would take refuge in confused metaphors.

And alterations of position in space once more give rise to difficulty. Things are spatially related, first in one way, and then become related in another way, and yet in no way themselves 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, seems really irrational throughout. But, if they contribute anything, they must surely be affected internally. And by the introduction of an outer compelling agency the difficulty is not lessened. The connection of the terms with this agency, and the difference it seems to make to them, where by the hypothesis no difference can be made, seem a hopeless puzzle. In short all we reach by it is the admission that the terms and their relation do not by themselves include all the facts, and beyond that admission it is useless. And this leads to a further doubt about the sufficiency of external relations. Every sort of whole, and certainly every arrangement in space, has a qualitative aspect. In various respects the whole has a character—even its figure may here be included—which cannot be shown to consist barely in mere terms and mere relations.
between them. You may say that this character belongs to them, but it still is more than what they are by themselves. And if things in space by a new arrangement produce a fresh aspect of quality, of what, I would ask, are you going to predicate this quality? If the terms contribute anything whatever, then the terms are affected by their arrangement. And to predicate the new result barely of the external relations seems, to me at least, impossible. This question—as to how far by external relations fresh quality can be produced—is one which would carry us very far. I notice it here as a further difficulty which besets the thesis of mere extrinsical relation. And if in conclusion I am told that, of course, there are upon any view difficulties, I am ready to assent. But the question is whether this doctrine, offered as obvious, does not turn mere difficulties into sheer self-contradictions, and whether once more except as a relative point of view it is not as uncalled for as it is in principle false.

But the facts, it will be said, of spatial arrangement and of comparison, to mention only these, force you, whether you like it or not, to accept the view that at least some relations are outward only. Now that for working purposes we treat, and do well to treat, some relations as external merely I do not depy, and that, of course, is not the question at issue here. That question is in short whether this distinction of internal and external is absolute or is but relative, and whether in the end and in principle a mere external relation is possible and forced on us by the facts. And except as a subordinate view I submit that the latter thesis is untenable. But the discussion of this matter involves unfortunately a wide and difficult range of questions, and my treatment of it must be brief and, I fear, otherwise imperfect.

If we begin by considering the form of spatial arrangement, we seem to find at first complete real externality. All the points there are terms which may be taken indifferently in every kind of arrangement, and the relations seem indifferent and merely outward. But this statement, as soon as we reflect, must partly be modified. The terms cannot be taken truly as being that which actually they are not. And the conclusion will follow that the terms actually and in fact are related amongst themselves in every possible manner. Every space, if so, would be a whole in which the parts throughout are inter-related already in every possible position, and reciprocally so determine one another. And this, if puzzling, seems at least to follow inevitably from the premises. And from this the conclusion cannot be drawn that the terms are inwardly indifferent to their relations; for the whole internal character of the terms, it seems, goes out, on the contrary, and consists in these. And how can a being, if absolutely relative, be related merely externally? And if you object that the ques-
tion is not about mere space, but rather about things in space. This is in fact the point to which I am desiring to direct your attention. Space by itself and its barely spatial relations and terms are all alike mere abstractions, useful no doubt but, if taken as independently real, inconsistent and false. And in a less degree the same holds, I would now urge, also of bodies in space and of their relations therein.

We have seen that a mere space of mere external relations is an inconsistent abstraction, and that, for space to exist at all, there must be an arrangement which is more than spatial. Without qualitative differences (pp. 17, 38) there are no distinctions in space at all, there is neither position nor change of position, neither shape nor bodies nor motion. And just as in this sense there are no mere spatial relations without concrete terms, so in another sense also there is nothing barely spatial. The terms and the relations between them are themselves mere abstractions from a more concrete qualitative unity. Neither the things in space nor their space, nor both together, can be taken as substantial. They are abstractions depending on a more concrete whole which they fail to express. And their apparent externality is itself a sign that we have in them appearance and not ultimate reality.

As to that apparent externality there can be no doubt. Why this thing is here and not there, what the connection is in the end between spatial position and the quality that holds it and is determined by it, remains unknown. In mechanical explanation generally the connection of the elements with the laws—even if the laws themselves were rational—remains unknown and external, and the reason why the results follow from the premises is admitted at a certain point to be left outside. Where this point is to be placed, whether at the beginning or merely when we arrive at secondary qualities, it is not necessary here to settle. But any such 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 connection must lie, and out of which from the background appear those fresh results which never could have come from the premises. The merely external is, in short, our ignorance set up as reality, and to find it anywhere, except as an inconsistent aspect of fact, we have seen is impossible.

But it will be objected on the part of Common Sense that we must keep to the facts. The billiard-balls on a table may be in any position you please, and you and I and another may be changed respectively in place, and yet none of these things by these changes is altered in itself. And the apparent fact that by external change in space and time a thing may be affected, is,

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I presume, rejected on the ground that this does not happen when you come down to the last elements of things. But an important if obvious distinction seems here overlooked. For a thing may remain unaltered if you identify it with a certain character, while taken otherwise the thing is suffering change. If, that is, you take a billiard-ball and a man in abstraction from place, they will of course—so far as this is maintained—be indifferent to changes of place. But on the other hand neither of them, if regarded so, is a thing which actually exists, but is a more or less valid abstraction. But take them as existing things and take them without mutilation, and you must regard them as determined by their places and qualified by the whole material system into which they enter. And, if you demur to this, I ask you once more of what you are going to predicate the alterations and their results. The billiard-ball, to repeat, if taken apart from its place and its position in the whole, is not an existence but a character, and that character can remain unchanged, though the existing thing is altered with its changed existence. Everything other than this identical character may be called relatively external. It may, or it may not, be in comparison unimportant, but absolutely external it cannot be. And if you urge that in any case the relation of the thing’s character to its spatial existence is unintelligible, and that how the nature of the thing which falls outside our abstraction contributes to the whole system, and how that nature is different as it contributes differently, is in the end unknown—I shall not gainsay you. But I prefer to be left with ignorance and with inconsistencies and with insoluble difficulties, difficulties essential to a lower and fragmentary point of view and soluble only by the transcendence of that appearance in a fuller whole, a transcendence which in detail seems for us impossible—I prefer, I say, to be left thus rather than to embrace a worse alternative. I cannot on any terms accept as absolute fact a mere abstraction and a fixed standing inconsistency. And the case surely is made worse when one is forced to admit that, starting from this principle, one sooner or later cannot in the very least explain those results which follow in fact.

I will next consider the argument for merely external relations which has been based on Comparison. Things may be the same, it is said, but not related until you compare them, and their relations then fall quite outside and do not qualify them. Two men with red hair for example, it may be urged, are either not related at all by their sameness, or when related by it are not altered, and the relation therefore is quite external. Now if I suggest that possibly all the red-haired men in a place might be ordered to be collected and destroyed, I shall be answered, I presume, that their red hair does not affect them directly, and though I think this answer unsatisfactory, I will pass on. But
with regard to Comparison I will begin by asking a question. It
is commonly supposed that by Comparison we learn the truth
about things; but now, if the relation established by comparison
falls outside of the terms, in what sense, if at all, can it be said
to qualify them? And of what, if not of the terms, are the
truths got by comparison true? And in the end, I ask, is there
any sense, and, if so, what sense in truth that is only outside and
“about” things? Or, from the other side, if truth is truth can it
be made by us, and can what is only made by us possibly be
true? These are questions which, I venture to repeat, should be
met by the upholders of mere external relations.

For myself I am convinced that no such relations exist.
There is no identity or likeness possible except in a whole, and
every such whole must qualify and be qualified by its terms.
And, where the whole is different, the terms that qualify it and
contribute to it must so far be different, and so far therefore by
becoming elements in a fresh unity the terms must be altered.
They are altered so far only, but still they are altered. You may
take by abstraction a quality $A$, $B$, or $C$, and that abstract quality
may throughout remain unchanged. But the terms related are
more than this quality, and they will be altered. And if you
reply that at any rate the term and its quality are external the one
to the other, I reply, Yes, but not, as you say, external merely
and absolutely. For nothing in the world is external so except
for our ignorance.

We have two things felt to be the same but not identified. We
compare them, and then they are related by a point of identity.
And nothing, we hear, is changed but mere extrinsical relations.
But against this meaningless thesis I must insist that in each
case the terms are qualified by their whole, and that in the second
case there is a whole which differs both logically and psycho-
logically from the first whole; and I urge that in contributing to
this change the terms are so far altered. They are altered though
in respect of an abstract quality they remain the same.

Let us keep to our instance of two red-haired men, first seen
with red hair but not identified in this point, and then these two
men related in the judgment, ‘They are the same in being red-
haired.’ In each case there is a whole which is qualified by
and qualifies the terms, but in each case the whole is different.
The men are taken first as contained in and as qualifying a
perceived whole, and their redness is given in immediate
unconditional unity with their other qualities and with the
rest of the undivided sensible totality. But, in the second
case, this sensible whole has been broken up, and the men them-
selves have been analyzed. They have each been split up into a
connection of red-hairedness with other qualities, while the
red-hairedness itself has become a subject and a point of unity
connecting the diversities of each instance, diversities which are
predicated of it and connected with one another under it. And the connection of the two men's diversities with this general quality, and with one another through it, I must insist is truth and is reality however imperfect and impure. But this logical synthesis is a unity different from the sensible whole, and in passing into this unity I cannot see how to deny that the terms have been altered. And to reply that, if you abstract and keep to the abstract point of red-hairedness, there is no change, is surely a complete ignoratio elenchii.¹

By being red-haired the two men are related really, and their relation is not merely external. If it were so wholly it would not be true or real at all, and, so far as it seems so, to that extent it is but the appearance of something higher. The correlation of the other circumstances of and characters in the two men with the quality of red-hairedness cannot in other words possibly be bare chance. And if you could have a perfect relational knowledge of the world, you could go from the nature of red-hairedness to these other characters which qualify it, and you could from the nature of red-hairedness reconstruct all the red-haired men. In such perfect knowledge you could start internally from any one character in the Universe, and you could from that pass to the rest. You would go in each case more or less directly or indirectly, and with unimportant characters the amount of indirectness would be enormous, but no passage would be external. Such knowledge is out of our reach, and it is perhaps out of the reach of any mind that has to think relationally. But if in the Absolute knowledge is perfected, as we conclude it is, then in a higher form the end of such knowledge is actually realized, and with ignorance and chance the last show of externality has vanished. And if this seems to you monstrous, I ask you at least to examine for yourself, and to see whether a merely external truth is not more monstrous.

¹ But I am a red-haired man,' I shall hear, 'and I know what I am, and I am not altered in fact when I am compared with another man, and therefore the relation falls outside.' But no finite individual, I reply, can possibly know what he is, and the idea that all his reality falls within his knowledge is even ridiculous. His ignorance on the contrary of his own being, and of what that involves, may be called enormous. And if by 'what he is' he means certain qualities in abstraction from the rest, then let him say so and admit that his objection has become irrelevant. If the nature and being of a finite individual were

¹ No comparison, I would remark here, can possibly end in nothing. If you took two terms which had no more visibly in common than the fact that they exist or are thought, yet the comparison still has a result. You have stated the truth that existence or thought is an identity which somehow has within it these diversities, and that they somehow are connected in and qualify this unity. And I must insist that, poor as this is, it is not nothing, nor again is it the same as the mere sensuous togetherness of the terms.
complete in itself, then of course he might know himself perfectly and not know his connection with aught else. But, as he really is, to know perfectly his own nature would be, with that nature, to pass in knowledge endlessly beyond himself. For example, a red-haired man who knew himself utterly would and must, starting from within, go on to know everyone else who has red hair, and he would not know himself until he knew them. But, as things are, he does not know how or why he himself has red hair, nor how or why a different man is also the same in that point, and therefore, because he does not know the ground, the how and why, of his relation to the other man, it remains for him relatively external, contingent, and fortuitous. But there is really no mere externality except in his ignorance.

We have seen that, logically and really, all relations imply a whole to which the terms contribute and by which the terms are qualified. And I will now briefly point out that psychologically the same thing holds good. When, in the first place, I merely experience things the same in one point, or in other words merely experience the sameness of two things, and when, in the second place, I have come to perceive the point of sameness and the relation of the two things—there is in each case in my mind a psychical whole. But the whole in each case is different, and the character of the whole must depend on the elements which it contains, and must also affect them. And an element passing into a fresh whole will be altered, though it of course may remain the same from one abstract side. But I will not dwell on a point which seems fairly clear, and which, except as an illustration, is perhaps not quite relevant. Still it is well to note the fact that a merely external relation seems psychologically meaningless.

Nothing in the whole and in the end can be external, and everything less than the Universe is an abstraction from the whole, an abstraction more or less empty, and the more empty the less self-dependent. Relations and qualities are abstractions, and depend for their being always on a whole, a whole which they inadequately express, and which remains always less or more in the background. It is from this point of view that we should approach the question, How can new qualities be developed and emerge? It is a question, I would repeat, which, with regard to secondary qualities, has been made familiar to us. But the problem as to the 'limits of explanation' must for metaphysics arise long before that point is reached. Into this matter I shall not enter, but I desire to lay stress on the general principle. Where results emerge in fact, which do not follow from our premises, there is nothing here to surprise us. For behind the abstractions we have used is the concrete qualitative whole on which they depend, and hence what has come out in the result has but issued from the conditions which (purposely
or otherwise) we have endeavoured to ignore and to exclude. And this should prove to us that the premises with which we worked were not true or real, but were a mutilated fragment of reality.

(iv) I will deal now with a problem connected with the foregoing. I have in this book, wherever it was convenient, spoken of identity as being a relation. And I may be asked whether and how I am able to justify this. For terms are related, it will be said, for instance when I compare them, and, it seems, not before. And my past states when recalled by identity are related to my present, but apparently otherwise not so. And my state and another man's may be more or less identical, but they seem not always to connect us. On the other hand of course we meet with the old difficulty as to my merely making the relations which I find, and any such position appears to be untenable. Hence on the one side, it seems, we must, and on the other side, it seems, we cannot say that all identity is a relation. The solution of the problem is however, in a few words, this. Identity must be taken as having a development through several stages. At a certain stage no identity is relational, while at a higher stage all is so. And because in the Absolute the highest stage is actually realized, therefore we may, where convenient, treat identity as being already a relation, when actually for us it is not one. This statement I will now proceed to explain briefly.

We have seen that as a fact sameness exists at a stage below relations. It exists as an aspect both of a diversity felt in my mind and again of a diversity taken to exist beyond my feeling. Now this aspect is not the mere adjective of independent things, and any such view I consider to be refuted. The diversity itself depends on and exists only as the adjective of a whole; and within this whole the point of sameness is a unity and a universal realized in the differences which through it are the same. But so far this unity is, we may say, immediate and not relational. And the question is why and how we can call it a relation, when it is not a relation actually for us. It would never do for us simply and without any explanation to fall back on the "potential," for that, if unexplained, is a mere attempt at compromise between 'is' and 'is not.' But if the "potential" is used for that which actually is, and which under certain conditions is not manifest, the "potential" may cease to be a phrase and may become the solution of the problem.

All relations, we have seen, are the inadequate expression of an underlying unity. The relational stage is an imperfect and incomplete development of the immediate totality. But, on the other hand, it really is a development. It is an advance and a necessary step towards that perfection which is above
relations, supersedes and still includes them. Hence in the Absolute, where all is complete, we are bound to hold that every development reaches its end—whatever that end may be, and in whatever sense we are to say the thing comes to it. The goal of every progress therefore may be taken as already attained in Reality and as now present and actual. I do not mean that without exception all immediate sameness must pass through the relational consciousness. But without exception no sameness reaches its truth and final reality except in the Whole which is beyond relations and which carries out what they attempt. And in the main the way of relations is the necessary mode of progress from that which is incomplete to its perfection. All sameness then not only may but must become relational, or at least must be realized in the same end and on the same principle as would have perfected it if it had passed through relational identity. And because in the Absolute what must be is, I think that, wherever there is identity, we may speak of a relation—so long of course as we are clear about the sense in which we speak of it.

And this is how and why, in thinking, I can find the relations that I make. For what I develop is in the Absolute already complete. But this, on the other hand, does not mean that my part in the affair is irrelevant, that it makes no difference to truth and is external. To be made and to be found is on the contrary essential to the development and being of the thing, and truth in its processes and results belongs to the essence of reality. Only, here as everywhere, we must distinguish between what is internally necessary and what is contingent. It belongs to the essence of sameness that it should go on to be thought and to be thought in a certain way. But that it should be thought by you and not by me, by a man with brown hair or with red, does not belong to its essence. These features in a sense qualify it, for they are conjoined to it, and no conjunction can in the end be a mere conjunction and be barely external. But the connection here is so indirect and so little individual, it involves so much of other conditions lying in the general background, so much the introduction of which would by addition tend to transform and swamp this particular truth and fact as such—that such features are rightly called external and contingent. But contingency is of course always a matter of degree.

This leads to the question whether and how far Resemblance qualifies the real. Resemblance is the perception or feeling of a more or less unspecified partial identity; and, so far as the identity is concerned, we have therefore already dealt with it. But taking resemblance not as partial identity but as a mode in which identity may appear, how are we to say that it belongs to reality? Certainly it belongs and must belong, and about
that there is no question. The question is, in a word, about the amount and degree of its necessity and contingency. Have I a right, wherever I find partial sameness, to speak of resemblance, in the proper sense, as I had a right under the same conditions to speak of a relation? As a matter of fact not all identity appears under the form of resemblance, and can I conclude, Somehow in the Absolute it all must, and therefore does, possess this form, and may therefore everywhere be spoken of as possessing it? The answer to this question is to be found, I presume, in an enquiry into the conditions of resemblance. What is it that is added to the experience of partial sameness in order to make it into the experience of resemblance? Can this addition be looked on as a development of sameness from within, and as a necessary step to its completion, or does it on the other hand depend on conditions which are relatively external? How direct, in other words, is the connection between resemblance and identity, and, in order to get the former from the latter, what amount of other conditions would you have to bring in, and how far in the end could you say that the resemblance came from the identity rather than from these other conditions? If you can conclude, as for myself I certainly cannot, that resemblance (proper) is an essential development of sameness, then if you will also affirm the principle that in Reality what must be is actual already—you will have a right for certain purposes to call the same ‘similar,’ even where no similarity appears. But to do this otherwise, except of course by way of a working fiction, will surely be indefensible.¹

With this I must end these too imperfect remarks on relation and quality. I will take up some other points with regard to Identity and Resemblance in the following Note.

¹ This is not an idle question but very nearly concerns a mode of thought which, a generation or so back, was dominant amongst us, and even now has some supporters. It was denied by this, on the one hand, that there was any sameness in character except similarity, and it was asserted on the other hand that except in and for an actual particular experience there was no similarity. And yet the similarity, e.g. of my past and present states of mind, was treated as a fact which did not call for any explanation. To this point I called attention in my work on Logic (Book II, Part II, Chap. i), and I adduced it as one proof among many others of superficiality and of bankruptcy in respect of first principles. And I do not understand how any one who is prepared to disagree with this verdict does not at least make some attempt to face and deal with the difficulty. The ordinary device of J. S. Mill and his school is a crude identification of possibility with fact, of potential with actual existence, the meaning of potential existence of course never being so much as asked. This crude unthinking identification is, we may say, a characteristic of the school. It is all that with regard to first principles seems to stand between it and bankruptcy, and any one who really desires to dispute the bankruptcy cannot, I think, fairly leave unnoticed this special question about similarity, as well as in general the relation of the possible to the real.
NOTE C. IDENTIFY.

In the preceding Note we were led to consider a question about Identity, and I will here go on to deal with some others. It would of course be far better that such questions should arise and be answered each in its proper place, but except in a systematic treatise that is not possible. It may be that identity should be used only in a restricted sense, but in any case such a restriction would involve and have to be based on a comprehensive enquiry. And apart from a restriction the whole question about identity would cover the entire field of metaphysics. Wherever there is a unity of the manifold, there is an identity in diversity, and a study of the principal forms of unity in difference would not leave much outside it. And hence, because I could not treat properly the different forms of identity, I did not attempt even to set them out. Certainly I saw no advantage in cataloguing every-day distinctions, such as those between two men of the same sort, and two men in the same place or time, and again two periods of a man’s one life. It did not occur to me that such distinctions could fail to be familiar or that any one could desire to be informed of them. I presupposed as a matter of course a knowledge of them, and, if I myself anywhere confused them, I have not found the place.\(^1\) And I cannot attempt any thorough investigation of their nature or of many other problems that must arise in any serious effort to deal with identity. I will however add here some remarks which are offered to the reader for whatever they may be worth to him.

I. The first question I will ask is whether all identity is qualitative. This is closely connected with the discussion of the preceding Note, which I take here to have been read. Now the answer to our question must depend on the sense in which we use ‘quality.’ Any one can of course perceive that the sameness of a thing with itself at different times differs from its possession with another thing of one and the same character. And, as we have seen, if quality is restricted to that which is the term of a relation, then at any stage before distinction obviously you will have no quality. The unity of a felt whole, for example, which is certainly an identity, will as certainly not be qualitative, nor will there be qualitative sameness ever between what is felt and then later perceived. But, as we saw, the whole question is in part one of words, ‘quality’ being a term which is ambiguous. In its lowest meaning it applies to anything that in any sense qualifies and makes anything to be somewhat. It therefore will

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\(^1\) Cf. the Note on p. 313.
cover everything except the Universe taken as such. And of course to ask if in this sense relations generally, or again space or time or quantity, are or are not qualities, would be absurd. The question begins to have an interest however when we consider any attempt to set up some form of finite existence, or existence itself, as real in distinction from character in its widest sense, or an attempt in other words to discover a finite something which from some side of its being is not a 'somewhat.' And since in any something the distinction of 'that' from 'what' is not absolute but only relative, such a pursuit is in the end illusory. All appearance in the end is but content and character which qualifies the Absolute, and it is in the end the Absolute alone to which the term quality cannot be applied. Here first we find : reality which is beyond a mere 'what'; but neither here nor anywhere can we find a reality which is merely 'that.' To make reality these two aspects must be united inseparably, and indeed their separation is appearance itself. So that if the question 'Is all identity qualitative' means 'Is every sameness that of qualities proper,' we must answer it in the negative. But in any other sense our answer to the question must be affirmative. For we must repel the suggestion of a sameness which is not that of content and which consists in an identity of mere existence.

From this I pass to a kindred question, Is all identity ideal? It is so always, we must reply, in this sense that it involves the self-transcendence of that which is identical. Where there is no diversity there is no identity at all, the identity in abstraction from the diversity having lost its character. But, on the other hand, where the diversity is not of itself the same, but is only taken so or made so from the outside, once more identity has vanished. Sameness, in short, cannot be external merely; but this means that the character and being of the diverse is carried beyond and is beyond itself, and is the character of what is so beyond—and this is ideality. Thus the unity of any felt whole in this sense is ideal, and the same is true emphatically of the identity in any spatial or temporal continuum. The parts there exist only so far as they are relative, determined from the outside, and themselves on the other hand passing each beyond itself and determining the character of the whole. And within each part again the parts are in the same way ideal. Nothing in fact can be more absurd than the common attempt to find the unity and continuity of the discrete in something outside the series. For if the discrctes of themselves were not continuous,

1 The union of aspects in each diverse aspect is, I admit, unintelligible for us in the end. But we are bound to hold that these aspects are really inseparable, and we are bound to deny that their union is external, for that is a standing contradiction.