

on the other hand, and with equal emphasis, that "we finite minds may simultaneously be conscious with one another in a supernatural intelligence."<sup>1</sup>

The book on *The Meaning of Truth* seems to return, in the main, to the American doctrine of the strenuous life as the only courageous, and therefore true, attitude to beliefs, as the life that contains, in the plenitude of its energizing, the answer to all questions. "Pluralism affords us," it openly confesses, "no moral holidays, and it is unable to let loose quietistic raptures, and this is a serious deficiency in the pluralistic philosophy which we have professed." Professor James here again attacks Absolutism in the old familiar manner, as somehow unequal to the complexity of things, or the pulsating process of the world, casting himself upon the philosophy of experience, and upon the evident reality of the "many" and of the endless variety of the relations of things, in opposition to the abstract simplicity of the "one," and the limited range of a merely logical, or mathematical, manner of conceiving of reality. "The essential service of Humanism, as I conceive the situation, is to have seen that, though one part of experience may lean upon another part to make it what it is in any one of several aspects in which it may be considered, experience as a whole is self-sustaining and leans on nothing. . . .

<sup>1</sup> Or an admission like the following in the *Meaning of Truth* (p. 243): "It may be that the truest of all beliefs shall be that in transsubjective realities."