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What is meant by maturity of knowledge is that state of perfection to which any one individual is able to bring it, when an exact correspondence has been effected between the whole of his abstract ideas and his own personal observations: whereby each of his ideas rests directly or indirectly on a basis of observation, which alone gives it any real value; and likewise he is able to place every observation that he makes under the right idea corresponding to it.

\_Maturity\_ of knowledge is the work of experience alone, and consequently of time. For the knowledge we acquire from our own observation is, as a rule, distinct from that we get through abstract ideas; the former is acquired in the natural way, while the latter comes through good and bad instruction and what other people have told to us. Consequently, in youth there is generally little harmony and connection between our ideas, which mere expressions have fixed, and our real knowledge, which has been acquired by observation. Later they both gradually approach and correct each other; but maturity of knowledge does not exist until they have become quite incorporated. This maturity is quite independent of that other kind of perfection, the standard of which may be high or low, I mean the perfection to which the capacities of an individual may be brought; it is not based on a correspondence between the abstract and intuitive knowledge, but on the degree of intensity of each.