

If “beauty of all kinds is unity in variety,” then, presumably, even the “pure unsullied never failing but empty beauty” that is “the beauty of fact as such, neutral to fatual alternatives,” must also be, in its way, “unity in variety” (*LP*: 297).

This it is, one may hold, because the completely abstract property of divinity is “the sum of all nonspecial or strictly universal properties”—and is, withal, self-individuating, belonging, even conceivably, to one and only one individual.

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