

The Principles of Philosophy:

OR,

LOGIC, PHYSICS AND PSYCHICS,

CONSIDERED AS A UNITY,

In the Light of the Nineteenth Century.

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Vol. I. (Nearly ready.) *Review of the Leading Ideas of the Nineteenth Century.* Defines the essential ideas involved in and sentiments fostered by political economy, machinery and modern inventions, labor unions, socialism, scientific associations, centennials, nationalism, emigration, various forms of idealism, Hegel's objective logic, the historical method, modern mathematics and its imaginaries, the theory of heat and conservation of energy, statistical methods of research, the kinetical theory of gases, Darwinism, etc. It is believed that these analyses will be found valuable, apart from the conclusions drawn from them. Next, a definite affinity is traced between all these ideas, and is shown to lie in the principle of *continuity*. The idea of continuity traced through the history of the Human Mind, and shown to be the great idea which has been working itself out. (The author's papers in the *North American Review* are here used.) Modern science due to it exclusively. A great part, if not all, of evolution in all departments, and at all times, probably to be ascribed to the action of this principle. The urgent needs of our time may, we have strong reason to hope, be met by the further application of it. Sketch of a thoroughgoing philosophy of continuity. The great opponent of this philosophy has been in history, and is in logic, infallibilism, whether in its milder ecclesiastical form, or in its more dire scientific and materialistic apparitions.

Vol. II. (Substantially ready.) *Theory of Demonstrative Reasoning.* The first part of this volume contains a plain, elementary account of formal logic, ordinary and relative. It has been very carefully adapted to the use of young persons of mediocre capacities, and has been subjected to experimental tests with success. This is followed by more intricate developments for persons having a turn for such matters, and others may skip this part. (The author's papers in the *Memoirs of the American Academy* and in the *Journal of Mathematics* are here made use of.) Deductive reasoning having thus been accurately described, and the working of it taught, the third part of the volume makes a careful analysis of it, and shows what the natures of its different ingredients are. The principle of continuity is shown to be the crown of the logic of relatives.

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Vol. III. *The Philosophy of Probability*. After an analysis of the nature of probability, the principles of the calculus are set forth. The doctrine of inverse probabilities refuted. The theory of inductive and hypothetic inference set forth nearly as in the Johns Hopkins "Studies in Logic," but the position there taken is reinforced with powerful new arguments. Mr. Peirce's rules for inductive reasoning are the strictest that have been advocated. New illustrations are given to show the absurdly bad reasoning into which those fall who follow looser rules. A few inferences admitted by Mr. Peirce as valid are disallowed by some writers. Their inconsistency in this shown, and that those writers simply maintain an unreasonable skepticism concerning some questions which they do not extend to others quite analogous.

Vol. IV. *Plato's World: An Elucidation of the Ideas of Modern Mathematics*. A lucid analysis of the logic and conceptions of the calculus, imaginaries, the theory of functions, and the non-Euclidean geometry. The conceptions of infinity and continuity are now accurately analyzed. The notion that we cannot reason mathematically about infinity refuted. The doctrine of limits as stated by some authors inadequate to its purpose; as stated by others, really involves reasoning about infinity. It is impossible to assign any reason for the dogma that we cannot reason mathematically about infinity; one might as well say we cannot reason mathematically about imaginaries.

Vol. V. *Scientific Metaphysics*. Begins with the theory of cognition. The nature of reality discussed as in the author's papers in the *Popular Science Monthly*; but the position taken is now set forth more clearly, fully, and in psychological detail. The reality of the external world. Primary and secondary qualities. The evidence of the real existence of continuity. The question of nominalism and realism from the point of view of continuity. Continuity and evolution. Necessitarianism refuted. Further corollaries from the principle of continuity.

Vol. VI. *Soul and Body*. Begins with an analysis of the law of association, which is somewhat generalized. The question of fatigue and its law. Review of psychological phenomena. The apparent discontinuity of sense-qualities considered. Definition of the soul, following out ideas put forth by the author in the *Journal of Speculative Philosophy*. The "unity of consciousness" admits of degrees, and is probably in many cases very low. Phenomena of anæsthesia considered. The author's theory of universal evolution, which supposes matter and its laws to be the result of evolution, is now set forth more systematically and argumentatively. Still, it is to be regarded for the present as no more than a working hypothesis. Explanation of the method of reasoning by which a multitude of unmistakable consequences can be rigidly deduced from the hypothesis. A considerable number of these are shown to be true, while none are known to be false. One prediction of a fact hitherto unknown is shown to be supported by observation. Others remain to be tested by future experience, and the theory will have to stand or fall by the result.

Vol. VII. *Evolutionary Chemistry*. The working out of the consequences of the theory of universal evolution into chemistry. Mendeléeff's law.

Vol. VIII. *Continuity in the Psychological and Moral Sciences*. Mathematical economics. Precisely similar considerations supposed by utilitarians to determine individual action. But, this being granted, Marshall and Walras's theorem leads to a mathematical demonstration of free will. Refutation of the theory of motives. The true psychology of action expounded.

Vol. IX. *Studies in Comparative Biography*. The application of mathematical principles in a new way to this study.

Vol. X. *The Regeneration of the Church*. The philosophy of continuity is peculiar in leading unequivocally to Christian sentiments. But there it stops. This metaphysics is only an appendix to physics; it has nothing positive to say in regard to religion. It does, however, lead to this, that religion can rest only on positive observed facts, and that such facts may prove a sufficient support for it. As it must rest upon positive facts, so it must itself have a positive content. A series of plays upon words will not answer for a religion. This philosophy shows that there is no philosophical objection to the positive dogmas of Christianity; but the question as to their truth lies out of its province.

Vol. XI. *A Philosophical Encyclopædia*. The philosophy of continuity leads to an objective logic, similar to that of Hegel, and to triadic categories. But the movement seems not to accord with Hegel's dialectic, and consequently the form of the scheme of categories is essentially different. Systematic perfection seems to be for the present neither requisite nor attainable; but something like Hegel's Encyclopædia is proposed.

Vol. XII. *Index raisonné* of ideas and words.

Mr. Peirce does not hold himself pledged to follow precisely the above syllabus, which, on the contrary, he expects to modify as the work progresses. He will only promise that he will not depart from this programme except to improve upon it. The work is to be published by subscription at \$2.50 per volume. Address:

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