

* 5. *Grand Logic*, or, an alternative title, *How to Reason: A Critick of Arguments*, a completed but unpublished book. The quotations below are from two drafts of an advertisement written by Peirce, c.1893, Widener IB2-1. The organization of the book given further below is a reconstruction from data found in a table of contents (c.1893) and ms. at Widener IB2-1 (where the material printed in [CP] VII is located) and from data in *Collected Papers* I-VI.

"This work is distinguished from other logics, 1st, by the way it makes the nature of inquiry into real facts illuminate that of demonstration from fixed assumptions, and *vice versa*; 2nd, by drawing, not from any 'cannot-help-thinking,' but from an accurate analysis of inference, as its unavoidable consequences, rules that resolve the most obstinate logical doubts; and 3rd, by accepting (here is the upshot of the whole discussion) the principle of continuity for *Lucerna pedibus* in all the dark paths of scientific and philosophical exploration." [There follows a description of the contents; cf. the table of contents below.]

"But if, however, the field of possibility is not continuous, absolutely exact conclusions may be warranted. For this reason (among others), it is proper to consider the evidences for the reality of continuity. That we have a perfectly consistent *conception* of continuity has been shown. But what evidence is there that it is real? The author maintains that it is given in direct presentation. In this he is sustained by the psychological studies of Professor James; and he adds sundry arguments of his own. Besides, even if continuity is not given intuitively, its reality answers the logical conditions of a good theory.

"The reality of continuity once admitted, the next question is what are we to regard as continuous and what as discontinuous? It is shown that to say that anything is continuous is to leave possibilities open which are closed by asserting that it is discontinuous. Accordingly a regulative principle of logic requires us to hold anything as continuous until it is proved discontinuous. But absolute discontinuity cannot be proved to be real, nor can any good reason for believing it real be alleged. We thus reach the conclusion that as a regulative principle, at least, ultimate continuity ought to be presumed everywhere.

"The reality of continuity appears most clearly in reference to mental phenomena; and it is shown that every general concept is, in reference to its individuals, strictly a continuum. This (though asserted by Kant and others) did not appear quite evident as long as the doctrine of generals was restricted to non-relative terms. But in the light of the logic of relatives, the general is seen to be precisely the continuous. Therefore, the doctrine of the reality of continuity is simply that doctrine the scholastics called realism; and though as they held it, it was a crude notion enough, yet as Dr. F. E. Abbot has proved, in another dress it is the doctrine of all modern science.

"This point reached, a massive foundation has been laid for a philosophy which shall not take for its first axiom a principle utterly irreconcilable with all spiritual truth, and with some lighter matters the volume is brought to a close."