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1Some Applications of Pragmatism.

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I have enough of the women in my make-up to have been always ready to fall in love with genius; and I note that in all true genius there is emotional depth. Even in that monster Napoleon one sees it, in the portraiture, in the whole faithful, of Levy. When, late in '62, I took up Wundt's Beiträge, I ~~was~~ ^{felt} sure that a great scientific development was coming. The Vorlesungen über die Menschen- und Tierseele caused me fully to expect that the opening of the twentieth century would already find the profession of psychologist recognized quite as useful as that of civil engineer; but now that it has not turned out so, I ask myself why the failure of my hopes. The first volume of the Mechanik der Nerven und Nervencentren, ^{which I studied in '73,} was a most magnificent piece of work. The second I bought the second volume

SAP/2) in Stuttgart in the autumn of 1877. Although not quite so conclusive as the first, it was a greater performance. I speak as a layman; for I have never made the smallest pretension to being either a psychologist or a physiologist. All this I say in order that it may be understood precisely why I pick upon Wundt as exemplifying certain blunders of philosophy which are common to nearly all my contemporaries. Blunders they must be held by me until I may be able to see that my pragmatism is wholly a mistake.

Naturally, I ~~cannot~~ can, in this article, examine but two or three points in the second edition of Wundt's System der Philosophie; especially as I desire also to explain that there is hardly any kind of philosophy which ~~departs~~ is severed by so in-

SAP/3) possible a gulf as that of my greatly admired friend William James. His 'Will to Believe' goes much too far for me; and his pragmatic religion, - though I like it for being pragmatic, - is on its theoretical side as unacceptable to me as possible, and on its practical side, however beautiful in the man who is ~~in earnest to~~ really believes it, is, I am ~~convinced~~ forced by my pragmatism to think, entirely wrong in itself.

In the Preface of Wundt's System der Philosophie (p. ix) we read: "I must confess that if one regards it as an axiom that metaphysical systems ought to take form independently of any influence of the special sciences, - by what one might call a scientific generatio aequivoce, - there is not much to be said against that opinion. But I ~~guess~~ ^{opine that} it makes a

SAP 8) Triumphant investigation of the properties of the nerves,
(insert references to Mich. Rev. Norman)
 Yet he, like many another, seems to think that for one
 science, - the most difficult of all, I mean philosophy, -
 it is a sufficient apology to say "I adopt this method
 simply because it is the one that the accidents of
 my life led me to ~~take~~ pursue. A ship ~~at~~ sea hoists
~~It is now time to examine that remark about the~~
generatio aequivoca

another. "Whither bound?" "An ~~hour~~ ^{hour} ~~to~~ ^{to} ~~the~~ ^{the} ~~west~~ ^{west}!" "To where?"
 Then why the devil are you sailing on that course?" "Parce
 "Mais simplement, parce qu'il était comme ça que le cap
 était en route au moment où l'idée m'est venue d'aller
 au large." "That is a ~~hand from~~ ^{hand from} ~~you~~ ^{you} ~~with a vengeance~~ ^{with a vengeance}!"
"You are not a Frenchman, you're Wilhelms-Wunder!"

SAP 9) I am not yet ready to come to close quarters
~~with~~ ^{with} ~~return~~ ^{return} ~~to~~ ^{to} ~~the~~ ^{the} ~~question~~ ^{question}
 and ask what the method of philosophy should
 really determinately be; because I want to take notice
 of first of that remark about the generatio aequivoca,
 The meaning ^{of it obviously} of course is that if a philosophy is not
 based upon results of one of the special sciences, it cannot
~~be~~ ^{be} have any solid basis in fact. It is a very familiar
 idea; but its ~~own~~ ^{own} familiarity alone prevents my being
 astounded to hear it ~~said~~ ^{said} ~~by~~ ^{by} the author of a ~~big~~ ^{big} ~~paper~~ ^{paper}
 big treatise on logic. For it implied that there are no
^{immediately} ~~undoubtedly~~ ^{undoubtedly} facts except those which the special sciences
 have discovered, ~~and~~ ^{and} when your wife was brought to bed,
 had you any doubt at all that it was time to ~~call~~ ^{call} ~~in~~ ⁱⁿ the

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doctor and the nurse? ~~the~~ Can you with all your might, at this moment doubt the ~~meaning~~ ^{you and} of the language ~~that~~ that I know the English language?

Perhaps you will say that it is true you cannot doubt such facts, but that logically you ought to doubt them. Why what a ~~ridiculous~~ baseless superstition

is that! Logical "ought" is but a species of ethical "ought," ^{and as such is} founded essentially on ^{one's} your having a power of self-control ^{and acting deliberately}. Nobody is responsible, logically, any more than morally, for what is altogether beyond their control. Besides, the fact is that you do not doubt those things in the least. Now that which you do not doubt in the least is for you ^{the} most satisfactory ^{grade} of truth, ^{it is} ~~it is~~ ^{unwise} silly to dream of anything

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more perfect than perfection.

What does the word experience really signify? It signifies ^{in the first place,} that in the course of one's ~~the~~ life the whole strength of the environing universe, - which is infinitely greater in comparison to all the powers and resources of a man or body of men than that of the Mount St. Helens eruption was against ^{the energy of} a may-fly, - all that strength seems to ^{have been} brought to bear to compel a man to accept a certain proposition, - say, that if he sticks his fingers in the fire he will be apt to get ~~burned~~ a burn. ~~From~~ The word signifies, in the second place, that this very proposition about the ~~helplessness of~~ ^{helplessness of} helplessness of struggling against the universe is one of those things that the course of life forces

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12) every man not a Pole, or other idiot, to acknowledge;
and thirdly it signifies that under the circumstances the
politic course is to find out, as soon as one can, what the
universe is going to pound into one and submit abso-
lutely to it as quickly as possible. For you can't ~~know~~
^{trust} ~~know~~ what others no resistances. Such are the
circumstances which constitute the significance of the word
"experience". In consequence of the third of them, no sooner does
a proposition show any symptoms of having the backing of
universals, than men are in such a hurry to accept it in
time, that they run some risk of making a mistake and
getting on the wrong side. What is called an "observation", or
perceptual judgment, is a proposition which shows certain

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13) marked symptoms of being backed by the universe, al-
though it sometimes happens that these symptoms are
deceptive, and that the observation is nothing but an
illusion or perhaps a hallucination. All the special sciences
as, Psychology, Linguistics, Ethnology, Archeology,
History, Biography (so much as is not lies), Dynamics,
Gravitation-science, Thermo-electric, ^{optics} electric,
Chemistry, ^{crystallography} biology, geodesy, ^{and} astronomy, are based
upon observations, - but observations, subjected to criticism.
It is by highly artificial reasonings concerning tested obser-
vations that all the results of the special sciences are worked
out. I will show you ^{in a future} ~~upon one~~ letter that the scientific
reasoning is NEVER demonstrative, but that, on the

SAP 14) ^{it has the air of being so} contrary, it is precisely when ~~it is deductive~~ that it is all but certain to be fallacious and deceptive. Consequently, although the scientific results are far more trustworthy than most of the single observations, they are & always less certain than the concurrent body of experience which the observations represent. For these artificial reasonings are only moderately trustworthy and not infrequently are found to have led the scientists astray.

On the other hand, there ^{is} not wanting a fund of propositions each of which is very appreciably more certain than the most scientifically tested observation (not ~~for~~ such occasionally proving erroneous), inasmuch as they are shown to have the backing of our environment, not by any su-

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15) superficial symptoms only but by the course of experience of many generations of multitudes of men. These propositions to which I allude are plain conditional practical maxims, not very too rigidly defined, such as that if you wish to relieve the pang of hunger it will be well to eat a good meal, that if you desire ^{to grow a family} ~~offspring~~ you had better look out for a nice girl, and having made a circumspect and ~~choice~~ not too passionate choice, confide in her and govern ~~through~~ ^{and govern} your household ^{in a wise manner} through her; that if you are ambitious for ^{some definite} success of éclat, you had better concentrate your desires upon one object and pursue that alone without ~~the~~ turning aside from it.

No special science can be based upon such propositions,

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16) for the reason that what ~~man~~ is meant by a "special science" is a study of novel ^{or recalcitrant} phenomena; while these plain conditional practical maxims are well-known to every man of sense. But the pragmatistic variety of this Philosophy of Common Sense professes to be based mainly upon such maxims eked out very cautiously with select masses of tested observations, without using anything as uncertain as the results of special science, unless they happen to have ~~received~~ taken the shape of ^{plain} conditional practical maxims and then to have been fully confirmed by the historic experience of mankind.

Why may there not ~~be~~ perhaps be such a department of science? ~~Professor Wundt, as we have seen, speaks very~~

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17) The mode of its generation would strongly resemble that of the science of dynamics; as that book of Ernst Mach's will show you (*Die Mechanik in ihrer Entwicklung*) if you are on your guard against the author's ~~stupid~~ prepossessions. Professor Wundt, as we have seen, speaks most contemptuously of such a mode of development of philosophy. Yet I, who ^{have been} ~~was~~ as truly nurtured in physical science as anybody could be, be he Wundt or who he may, ^{am not at all acquainted} ~~do not find~~ either in my own breast or in those of other ~~pure~~ physicists with any such sentiment as Wundt's fierce contempt for experience. We have not been in the habit of looking down upon dynamics which has ^{as} similar a mode of generation. I do not understand whence Wundt ~~has~~ derived his notion that scientific inference

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20) universe be such a universe or not. For cenoscopy, on
the contrary, is only interested in real ~~truth~~ ^{proper} truth. It includes
~~the~~ ~~other~~ ~~branch~~ ~~of~~ ~~science~~ ~~phenomenology~~ ~~or~~ ~~phaneroscopy~~,
the normative sciences, and metaphysics in so far as this
is ~~derived~~ ^{founded on} ~~from~~ ^{acknowledged} universal experience.

The other branch of science which is unaccountably
confounded with cenoscopy by Wundt is what I term
the science of review. Its business is not to discover truth
at all, but only so to ~~put~~ arrange the discoveries
of the sciences of discovery - Mathematics, Cenoscopy,
and Idiography, both ~~physical~~ ^{human} and physical, - that they
may be grasped by the mind and rendered useful in the arts
of life, such as ~~the~~ medicine, divinity, etc. Auguste Comte called

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21) it la philosophie positive, Herbert Spencer synthetic
philosophy, etc. But when I speak of Philosophy I
mean cenoscopy. I have now said what I could to render it
antecedently plausible that there is such a department
of science. In another letter, I will come to close quarters
with the question of whether it actually is so, or not.