

LOGIC: Regarded as a Study of the general Nature of Signs.

It will sometimes happen that a traveller goes to bed, over-
fatigued in a large chamber ~~illum~~ ill-lit by a single
candle, getting out of his day-clothes and into his night-clothes as
expeditiously as ^{his drowsiness permits,} ~~a man scarcely awake can.~~ After a long and
profound sleep he opens ^{in broad day-light,} his eyes and gazes at what is pictured on
his retinae in absolute ~~passiveness~~ ^{and vacancy} at first, seeing things but
hardly perceiving them. ^{(That which is then before him I shall denominate Appearance} Presently, the blood returning ^{to his}
brain, he ~~is~~ experiences a slight sense of Shock, ^{or general disturbance,} proportionate to
to the break from his unconscious expectation, and to that shock
he reacts by ^{Noticing what he sees} ~~taking~~ by an exertion of ^{All vividness of ~~ideas~~ is contradistinguished from} ~~noted.~~ ^{in being qualified by} There in he no longer
merely feels, but begins to know. ^{This now that} Now first begins what can properly

Line	Code	Value	Unit	Value	Unit	Value	Unit
1	0053	140	75.14	2154	2207	143	—
2	0159	193	—	2207	0	25	—
3	0212	246	41.6	2207	6	25	—
4	0265	399	23.12	2207	6	—	—
5	0318	352	11.84	2207	2	—	—
6	0371	405	9.95	2207	5	—	—
7	0424	458	—	2207	8	—	—
8	0477	511	73.17	2207	1	—	—
9	0530	564	47	2207	4	—	—
10	0583	617	—	2207	3	—	—
11	0636	670	—	2207	0	—	—
12	0689	723	—	2207	3	—	—
13	0742	776	—	2207	6	—	—
14	0795	829	—	2207	9	—	—
15	0848	882	—	2207	2	—	—
16	0901	935	—	2207	5	—	—
17	0954	988	—	2207	8	—	—
18	1007	1041	—	2207	1	—	—
19	1060	1094	—	2207	4	—	—
20	1113	1147	—	2207	7	—	—
21	1166	1200	—	2207	0	—	—
22	1219	1253	—	2207	3	—	—
23	1272	1306	—	2207	6	—	—
24	1325	1359	—	2207	9	—	—
25	1378	1412	—	2207	2	—	—
26	1431	1465	—	2207	5	—	—
27	1484	1518	—	2207	8	—	—
28	1537	1571	—	2207	1	—	—
29	1590	1624	—	2207	4	—	—
30	1643	1677	—	2207	7	—	—
31	1696	1730	—	2207	0	—	—
32	1749	1783	—	2207	3	—	—
33	1802	1836	—	2207	6	—	—
34	1855	1889	—	2207	9	—	—
35	1908	1942	—	2207	2	—	—
36	1961	1995	—	2207	5	—	—
37	2014	2048	—	2207	8	—	—
38	2067	2101	—	2207	1	—	—
39	2120	2154	—	2207	4	—	—
40	2173	2207	—	2207	7	—	—
41	2226	2260	—	2207	0	—	—
42	2279	2313	—	2207	3	—	—
43	2332	2366	—	2207	6	—	—
44	2385	2419	—	2207	9	—	—
45	2438	2472	—	2207	2	—	—
46	2491	2525	—	2207	5	—	—
47	2544	2578	—	2207	8	—	—
48	2597	2631	—	2207	1	—	—
49	2650	2684	—	2207	4	—	—
50	2703	2737	—	2207	7	—	—
51	2756	2790	—	2207	0	—	—
52	2809	2843	—	2207	3	—	—
53	2862	2896	—	2207	6	—	—
54	2915	2949	—	2207	9	—	—
55	2968	3002	—	2207	2	—	—
56	3021	3055	—	2207	5	—	—
57	3074	3108	—	2207	8	—	—
58	3127	3161	—	2207	1	—	—
59	3180	3214	—	2207	4	—	—
60	3233	3267	—	2207	7	—	—
61	3286	3320	—	2207	0	—	—
62	3339	3373	—	2207	3	—	—
63	3392	3426	—	2207	6	—	—
64	3445	3479	—	2207	9	—	—
65	3498	3532	—	2207	2	—	—
66	3551	3585	—	2207	5	—	—
67	3604	3638	—	2207	8	—	—
68	3657	3691	—	2207	1	—	—
69	3710	3744	—	2207	4	—	—
70	3763	3797	—	2207	7	—	—
71	3816	3850	—	2207	0	—	—
72	3869	3903	—	2207	3	—	—
73	3922	3956	—	2207	6	—	—
74	3975	4009	—	2207	9	—	—
75	4028	4062	—	2207	2	—	—
76	4081	4115	—	2207	5	—	—
77	4134	4168	—	2207	8	—	—
78	4187	4221	—	2207	1	—	—
79	4240	4274	—	2207	4	—	—
80	4293	4327	—	2207	7	—	—
81	4346	4380	—	2207	0	—	—
82	4399	4433	—	2207	3	—	—
83	4452	4486	—	2207	6	—	—
84	4505	4539	—	2207	9	—	—
85	4558	4592	—	2207	2	—	—
86	4611	4645	—	2207	5	—	—
87	4664	4698	—	2207	8	—	—
88	4717	4751	—	2207	1	—	—
89	4770	4804	—	2207	4	—	—
90	4823	4857	—	2207	7	—	—
91	4876	4910	—	2207	0	—	—
92	4929	4963	—	2207	3	—	—
93	4982	5016	—	2207	6	—	—
94	5035	5069	—	2207	9	—	—
95	5088	5122	—	2207	2	—	—
96	5141	5175	—	2207	5	—	—
97	5194	5228	—	2207	8	—	—
98	5247	5281	—	2207	1	—	—
99	5299	5333	—	2207	4	—	—
100	5346	5380	—	2207	7	—	—

be called cognition, ^{supposing} ~~provided~~ we ^{admit} allow that the ^{wide} ~~vast~~ departure ^{to} of this term of philosophy from the meaning of the Latin word ~~is~~ ^{to} be ~~proper~~, ^{at all.} usually "proper," when Philosophists use it in a sense that differs from that of "knowing" only in not implying the truth of the notion, and I apply this word "notion" to any immediate object which is created or brought forth by notice, or an effort of attention.

Our voyager gets out of bed and goes to his bath-room. There he perceives two nickel-plated things which he recognizes as faucets, (or, ^{in the dialect of the English,} ~~as the English say in their dialect,~~ "taps.") He does not perceive that they are so, but he infers it; that is to say, he knows it through signs, their position relatively to the tub, their general shape, and their white metallic lustre. By a sign I mean any thing which is in any way, direct or indirect, so influenced by

anything (which I term its object) and which in its turn so influences a mind that this mind is thereby influenced by the object; and I term that which is called forth in the mind the interpretant of the sign. This explanation will suffice for the present; but distinctions will have to be drawn ere long. The appearance, ~~of~~ ~~mean~~ of the faucets, the way they look, ^{together with} and the insistence and vividness of ~~these~~ fact of their looking so are a sign of there being such real things there behind the appearances; and the reality of their being there and ~~pro~~ being really hard metallic things shaped as they are, and fixed where they are, are circumstances which are signs that they will act as faucets. But neither the one nor the other of these two signs, neither ~~mean~~ the appearance nor the real things are by themselves alone the signs that they are.

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The appearance represents the real thing by being caused by it. The waves of light reflected from the thing set up chemical changes, it is supposed in the nerve, and in some mysterious manner these involve the sensation of light, which must be some how the very nature, of those changes. All these things cooperate in connecting the appearance with its object.

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