If there were not other evidence to the contrary, the existence of this general principle, which is also applicable to many other properties, would almost warrant the conclusion that the salts are completely ionized up to the concentration in question, and that the decrease in conductivity is due merely to a change in migration velocity. But, in view of the apparently conclusive evidence against such a hypothesis, we can only conclude that the form of union represented by the un-ionized molecules of salts differs essentially from ordinary chemical combination, it being so much less intimate that the ions still exhibit their characteristic properties, in so far as these are not dependent upon their existence as separate aggregates.

These then are the empirical principles to which a critical analysis of the experimental data leads. Upon these principles must be based the rational, theoretical explanation of the phenomena in question. The discovery of that explanation constitutes one of the most important of the present problems of physical chemistry.

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*THE FIELD OF LOGIC.**

CURRENT tendencies in logical theory make a determination of the field of logic fundamental to any statement of the general problems of the science. In view of this fact, I propose in this paper to attempt such a determination by a general discussion of the relation of logic to mathematics, psychology and biology, especially noting in connection with biology the tendency known as pragmatism. In conclusion, I shall indicate what the resulting general problems appear to be.

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I.

There may appear, at first, little to distinguish mathematics in its most abstract, formal and symbolic type from logic. Indeed, mathematics as the universal method of all knowledge has been the ideal of many philosophers, and its right to be such has been claimed of late with renewed force. The recent notable advances in the science have done much to make this claim plausible. A logician, a non-mathematical one, might be tempted to say, that in so far as mathematics is the method of thought in general, it has ceased to be mathematics; but, I suppose, one ought not to quarrel too much with a definition, but should let mathematics mean knowledge simply, if the mathematicians wish it. I shall not, therefore, enter the controversy regarding the proper limits of mathematical inquiry. I wish to note, however, a tendency in the identification of logic and mathematics which seems to me to be inconsistent with the real significance of knowledge. I refer to the exaltation of the freedom of thought in the construction of conceptions, definitions and hypotheses.

The assertion that mathematics is a 'pure' science is often taken to mean that it is in no way dependent on experience in the construction of its basal concepts. The space with which geometry deals may be Euclidean or not, as we please; it may be the real space of experience or not; the properties of it and the conclusions reached about it may hold in the real world or they may not; for the mind is free to construct its conception and definition of space in accordance with its own aims. Whether geometry is to be ultimately a science of this type must be left, I suppose, for the mathematicians to decide. A logician may suggest, however, that the propriety of calling all these conceptions 'space' is not as clear as it ought to be. Still further, there

seems to underlie all arbitrary spaces, as their foundation, a good deal of the solid material of empirical knowledge, gained by human beings through contact with an environing world, the environing character of which seems to be quite independent of the freedom of their thought. However that may be, it is evident, I think, that the generalization of the principle involved in this idea of the freedom of thought in framing its conception of space, would, if extended to logic, give us a science of knowledge which would have no necessary relation to the real things of experience, although these are the things with which all concrete knowledge is most evidently concerned. It would inform us about the conclusions which necessarily follow from accepted conceptions, but it could not inform us in any way about the real truth of these conclusions. It would, thus, always leave a gap between our knowledge and its objects which logic itself would be quite impotent to close. Truth would thus become an entirely extra-logical matter. So far as the science of knowledge is concerned, it would be an accident if knowledge fitted the world to which it refers. Such a conception of the science of knowledge is not the property of a few mathematicians exclusively, although they have, perhaps, done more than others to give it its present revived vitality. It is the classic doctrine that logic is the science of thought as thought, meaning thereby thought in independence of any specific object whatever.

In regard to this doctrine, I would not even admit that such a science of knowledge is possible. You can not, by a process of generalization or free construction, rid thought of connection with objects; and there is no such thing as a general content or as content-in-general. Generalization simply reduces the richness of content and, consequently, of implication. It deals with concrete subject-matter as much and as directly as if the content were individual and specialized. 'Things equal to the same thing are equal to each other,' is a truth, not about thought, but about things. The conclusions about a fourth dimension follow, not from the fact that we have thought of one, but from the conception about it which we have framed. Neither generalization nor free construction can reveal the operations of thought in transcendental independence.

It may be urged, however, that nothing of this sort was ever claimed. The bondage of thought to content must be admitted, but generalization and free construction, just because they give us the power to vary conditions as we please, give us thinking in a relative independence of content, and thus show us how thought operates irrespective of, although not independent of, its content. The binomial theorem operates irrespective of the values substituted for its symbols. But I can find no gain in this restatement of the position. It is true, in a sense, that we may determine the way thought operates irrespective of any specific content by the processes of generalization and free construction; but it is important to know in what sense. Can we claim that such irrespective operation means that we have discovered certain logical constants, which now stand out as the distinctive tools of thought? Or does it rather mean that this process of varying the content of thought as we please reveals certain real constants, certain ultimate characters of reality, which no amount of generalization or free construction can possibly alter? The second alternative seems to me to be the correct one. Whether it is or not may be left here undecided. What I wish to emphasize, is the fact that the decision is one of the things of vital interest for logic, and properly belongs in that science. Clearly, we can never know

the significance of ultimate constants for our thinking until we know what their real character is. To determine that character we must most certainly pass out of the realm of generalization and free construction; logic must become other than simply mathematical or symbolic.

There is another sense in which the determination of the operations of thought irrespective of its specific content is interpreted in connection with the exaltation of generalization and free construction. Knowledge, it is said, is solely a matter of implication, and logic, therefore, is the science of implication simply. If this is so, it would appear possible to develop the whole doctrine of implication by the use of symbols, and thus free the doctrine from dependence on the question as to how far these symbols were themselves related to the real things of the world. If, for instance, *a* implies *b*, then, if *a* is true, *b* is true, and this quite irrespective of the real truth of *a* or *b*. It is to be urged, however, in opposition to this view, that knowledge is concerned ultimately only with the real truth of *a* and *b*, and that the implication is of no significance whatever apart from this truth. There is no virtue in the mere implication. Still further, the supposition that there can be a doctrine of implication simply, seems to be based on a misconception. For even so-called formal implication gets its significance only on the supposed truth of the terms with which it deals. We suppose that *a does* imply *b*, and that *a is* true. In other words, we can state this law of implication only as we first have valid instances of it given in specific, concrete cases. The law is a generalization and nothing more. The formal statement gives only an apparent freedom from experience. Moreover, there is no reason for saying that *a* implies *b* unless it does so either really or by supposition. If *a* really implies *b*, then the implication is clearly not a matter of thinking it; and to suppose the implication is to feign a reality, the implications of which are equally free from the processes by which they are thought. Ultimately, therefore, logic must take account of real implications. We can not avoid this through the use of a symbolism which virtually implies them. Implication can have a logical character only because it has first a metaphysical one.

The supposition underlying the conception of logic I have been examining is, itself, open to doubt and seriously questioned. That supposition was the so-called freedom of thought. The argument has already shown that there is certainly a very definite limit to this freedom, even when logic is conceived in a very abstract and formal way. The processes of knowledge are bound up with their contents, and have their character largely determined thereby. When, moreover, we view knowledge in its genesis, when we take into consideration the contributions which psychology and biology have made to our general view of what knowledge is, we seem forced to conclude that the conceptions which we frame are very far from being our own free creations. They have, on the contrary, been laboriously worked out through the same processes of successful adaptation which have resulted in other products. Knowledge has grown up in connection with the unfolding processes of reality, and has, by no means, freely played over its surface. That is why even the most abstract of all mathematics is yet grounded in the evolution of human experience.

In the remaining parts of this paper, I shall discuss further the claims of psychology and biology. The conclusion I would draw here is, that the field of logic can not be restricted to a realm where the operations of thought are supposed to move freely, independent or irrespective of their contents and the objects of a real world;

and that mathematics, instead of giving us any support for the supposition that it can, carries us, by the processes of symbolization and formal implication to recognize that logic must ultimately find its field where implications are real, independent of the processes by which they are thought, and irrespective of the conceptions we choose to frame.

II.

The processes involved in the acquisition and systematization of knowledge may, undoubtedly, be regarded as mental processes and fall thus within the province of psychology. It may be claimed, therefore, that every logical process is also a psychological one. The important question is, however, is it nothing more? Do its logical and psychological characters simply coincide? Or, to put the question in still another form, as a psychological process simply, does it also serve as a logical one? The answers to these questions can be determined only by first noting what psychology can say about it as a mental process.

In the first place, psychology can analyze it, and so determine its elements and their connections. It can thus distinguish it from all other mental processes by pointing out its unique elements or their unique and characteristic connection. No one will deny that a judgment is different from an emotion, or that an act of reasoning is different from a volition; and no one will claim that these differences are entirely beyond the psychologist's power to ascertain accurately and precisely. Still further, it appears possible for him to determine with the same accuracy and precision, the distinction in content and connection between processes which are true and those which are false. For, as mental processes, it is natural to suppose that they contain distinct differences of character which are ascertainable. The states of mind called belief, certainty, conviction, correctness, truth are, thus, doubtless all distinguishable as mental states. It may be admitted, therefore, that there can be a thoroughgoing psychology of logical processes.

Yet it is quite evident to me that the characterization of a mental process as logical is not a psychological characterization. In fact, I think it may be claimed that the characterization of any mental process in a specific way, say as an emotion, is extra-psychological. Judgments and inferences are, in short, not judgments and inferences because they admit of psychological analysis and explanation, any more than space is space because the perception of it can be worked out by genetic psychology. In other words, knowledge is first *knowledge* and only later a set of processes for psychological analysis. That is why, as it seems to me, all psychological logics, from Locke to our own day, have signally failed in dealing with the problem of knowledge. The attempt to construct knowledge out of mental states, the relations between ideas, and the relation of ideas to things, has been, as I read the history, decidedly without profit. Confusion and divergent opinion have resulted instead of agreement and confidence. On precisely the same psychological foundation, we have such divergent views of knowledge as idealism, phenomenalism and agnosticism with many other strange mixtures of logic, psychology and metaphysics. The lesson of these perplexing theories seems to be that logic, as logic, must be divorced from psychology.

It is also of importance to note, in this connection, that the determination of a process as mental and as thus falling within the domain of psychology strictly, has by no means been worked out to the general satisfaction of psychologists themselves. Recent literature abounds in elaborate discussion of the distinction between what is a mental fact and what not, with a pre-

vailing tendency to draw the remarkable conclusion that all facts are somehow mental or experienced facts. The situation would be worse for psychology than it is, if that vigorous science had not learned from other sciences the valuable knack of isolating concrete problems and attacking them directly, without the burden of previous logical or metaphysical speculation. Thus knowledge, which is the peculiar province of logic, is increased, while we wait for the acceptable definition of a mental fact. But definitions, be it remembered, are themselves logical matters. Indeed, some psychologists have gone so far as to claim that the distinction of a fact as mental is a purely 'logical' distinction. This is significant as indicating that the time has not yet come for the identification of logic and psychology.

In refreshingly sharp contrast to the vagueness and uncertainty which beset the definition of a mental fact, are the palpable concreteness and definiteness of knowledge itself. Every science, even history and philosophy, are instances of it. What constitutes a knowledge ought to be as definite and precise a question as could be asked. That logic has made no more progress than it has in the answer to it, appears to be due to the fact that it has not sufficiently grasped the significance of its own simplicity. Knowledge has been the important business of thinking man, and he ought to be able to tell what he does in order to know, as readily as he tells what he does in order to build a house. And that is why the Aristotelian logic has held its own so long. In that logic, 'the master of them that know' simply rehearsed the way he had systematized his own stores of knowledge. Naturally we, so far as we have followed his methods, have had practically nothing to add. In our efforts to improve on him, we have too often left the right way and followed the impossible method inaugurated by Locke. Had we examined with greater persistence our own methods of making science, we should have profited more. The introduction of psychology, instead of helping the situation, only confuses it.

Let it be granted, however, in spite of the vagueness of what is meant by a mental fact, that logical processes are also mental processes. This fact has, as I have already suggested, an important bearing on their genesis, and sets very definite limits to the freedom of thought in creating. It is not, however, as mental processes that they have the value of knowledge. A mental process which is knowledge purports to be connected with something other than itself, something which may not be a mental process at all. This connection should be investigated, but the investigation of it belongs, not to psychology, but to logic.

I am well aware that this conclusion runs counter to some metaphysical doctrines, and especially to idealism in all its forms, with the epistemologies based thereon. It is, of course, impossible here to defend my position by an elaborate analysis of these metaphysical systems. But I will say this. I am in entire agreement with idealism in its claim that questions of knowledge and of the nature of reality can not ultimately be separated, because we can know reality only *as* we know it. But the general question as to how we know reality can still be raised. By this I do not mean the question, how is it possible for us to have knowledge at all, or how it is possible for reality to be known at all, but how, as a matter of fact, we actually do know it? That we really do know it, I would most emphatically claim. Still further, I would claim that what we know about it is determined, not by the fact that we can know in general, but by the way reality, as distinct from our knowledge, has determined. These ways appear to me to be ascertainable, and form, thus, undoubtedly a section

of metaphysics. But the metaphysics will naturally be realistic rather than idealistic.

III.

Just as logical processes may be regarded as, at the same time, psychological processes, so they may be regarded, with equal right, as vital processes, coming thus under the categories of evolution. The tendency so to regard them is very marked at the present day, especially in France and in this country. In France, the movement has, perhaps received the clearer definition. In America the union of logic and biology is complicated—and at times even lost sight of—by emphasis on the idea of evolution generally. It is not my intention to trace the history of this movement, but I should like to call attention to its historic motive in order to get it in a clear light.

That the theory of evolution, even Darwinism itself, has radically transformed our historical, scientific and philosophical methods, is quite evident. Add to this the influence of the Hegelian philosophy, with its own doctrine of development, and one finds the causes of the rather striking unanimity which is discoverable in many ways between Hegelian idealists, on the one hand, and philosophers of evolution of Spencer's type, on the other. Although two men would, perhaps, not appear more radically different at first sight than Hegel and Spencer, I am inclined to believe that we shall come to recognize more and more in them an identity of philosophical conception. The pragmatism of the day is a striking confirmation of this opinion, for it is often the expression of Hegelian ideas in Darwinian and Spencerian terminology. The claims of idealism and of evolutionary science and philosophy have thus sought reconciliation. Logic has been, naturally, the last of the sciences to yield to evolutionary and genetic treatment. It could not escape long, especially when the idea of evolution had been so successful in its handling of ethics. If morality can be brought under the categories of evolution, why not thinking also? In answer to that question we have the theory that thinking is an adaptation, judgment is instrumental. But I would not leave the impression that this is true of pragmatism alone or that it has been developed only through pragmatic tendencies. It is naturally the result also of the extension of biological philosophy. In the biological conception of logic, we have, then, an interesting coincidence in the results of tendencies differing widely in their genesis.

It would be hazardous to deny, without any qualifications, the importance of genetic considerations. Indeed, the fact that evolution in the hands of a thinker like Huxley, for instance, should make consciousness and thinking apparently useless epiphenomena in a developing world, has seemed like a most contradictory evolutionary philosophy. It was difficult to make consciousness a real function in development so long as it was regarded as only cognitive in character. Evolutionary philosophy, coupled with physics, had built up a sort of closed system with which consciousness could not interfere, but which it could know, and know with all the assurance of a traditional logic. If, however, we were to be consistent evolutionists, we could not abide by such a remarkable result. The whole process of thinking must be brought within evolution, so that knowledge, even the knowledge of the evolutionary hypothesis itself, must appear as an instance of adaptation. In order to do this, however, consciousness must not be conceived as only cognitive. Judgment, the core of logical processes, must be regarded as an instrument and as a mode of adaptation.

The desire for completeness and consistency in an evolutionary philosophy is not the only thing which makes the denial

of genetic considerations hazardous. Strictly biological considerations furnish reasons of equal weight for caution. For instance, one will hardly deny that the whole sensory apparatus is a striking instance of adaptation. Our perceptions of the world would thus appear to be determined by this adaptation, to be instances of adjustment. They might conceivably have been different, and in the case of many other creatures, the perceptions of the world are undoubtedly different. All our logical processes, referring ultimately as they do to our perceptions, would thus appear finally to depend on the adaptation exhibited in the development of our sensory apparatus. So-called laws of thought would seem to be but abstract statements or formulations of the results of this adjustment.. It would be absurd to suppose that a man thinks in a sense radically different from that in which he digests, or a flower blossoms, or that two and two are four in a sense radically different from that in which a flower has a given number of petals. Thinking, like digesting and blossoming, is an effect, a product, possibly a structure.

I am not at all interested in denying the force of these considerations. They have, to my mind, the greatest importance, and due weight has, as yet, not been given to them. To one at all committed to a unitary and evolutionary view of the world, it must indeed seem strange if thinking itself should not be the result of evolution, or that, in thinking, parts of the world had not become adjusted in a new way. But while I am ready to admit this, I am by no means ready to admit some of the conclusions for logic and metaphysics which are often drawn from the admission. Just because thought, as a product of evolution, is functional and judgment instrumental, it by no means follows that logic is but a branch of biology, or that knowledge of the world is but a temporary adjustment, which, as knowledge, might have been radically different. In these conclusions, often drawn with Protagorean assurance, two considerations of crucial importance seem to be overlooked, first, that adaptation is itself metaphysical in character, and secondly, that while knowledge may be functional and judgment instrumental, the character of the functioning has the character of knowledge, which sets it off sharply from all other functions.

It seems strange to me that the admission that knowledge is a matter of adaptation and thus a relative matter, should, in these days, be regarded as in any way destroying the claims of knowledge to metaphysical certainty. Yet, somehow, the opinion widely prevails that the doctrine of relativity necessarily involves the surrender of anything like absolute truth. 'All our knowledge is relative, and, therefore, only partial, incomplete, and but practically trustworthy,' is a statement repeatedly made. The fact that, if our development had been different, our knowledge would have been different, is taken to involve the conclusion, that our knowledge can not possibly disclose the real constitution of things, that it is essentially conditional, that it is only a mental device for getting results, that any other system of knowledge which would get results equally well would be equally true; in short, that there can be no such thing as metaphysical or epistemological truth. These conclusions do indeed seem strange, and especially strange on the basis of evolution. For while the evolutionary process might, conceivably, have been different, its results are, in any case, the results of the process. They are not arbitrary. We might have digested without stomachs, but the fact that we use stomachs in this important process ought not to free us from metaphysical respect for the organ. As M. Rey suggests, in the *Revue philosophique* for June, 1904, a creature without the sense

of smell would have no geometry, but that does not make geometry essentially hypothetical, a mere mental construction; for *we* have geometry because of the working out of nature's laws. Indeed, instead of issuing in a relativistic metaphysics of knowledge, the doctrine of relativity should issue in the recognition of the finality of knowledge in every case of ascertainably complete adaptation. In other words, adaptation is itself metaphysical in character. Adjustment is always adjustment between things, and yields only what it does yield. The things or elements get into the state which is their adjustment, and this adjustment purports to be their actual and unequivocal ordering in relation to one another. Different conditions might have produced a different ordering, but, again, this ordering would be equally actual and unequivocal, equally the *one* ordering to issue from them. To suppose or admit that the course of events might have been and might be different, is not at all to suppose or admit that it was or is different; it is, rather, to suppose and admit that we have real knowledge of what that course really was and is. This seems to be very obvious.

Yet the evolutionist often thinks that he is not a metaphysician, even when he brings all his conceptions systematically under the conception of evolution. This must be due to some temporary lack of clearness. If evolution is not a metaphysical doctrine when extended to apply to all science, all morality, all logic, in short, all things, then it is quite meaningless for evolutionists to pronounce a metaphysical sentence on logical processes. But if evolution is a metaphysics, then its sentence is metaphysical, and in every case of adjustment or adaptation we have a revelation of the nature of reality in a definite and unequivocal form. This conclusion applies to logical processes as well as to others. The recognition that they are vital processes can, therefore, have little significance for these processes in their distinctive character as logical. They are like all other vital processes in that they are vital and subject to evolution. They are unlike all others in that thought is unlike digestion or breathing. To regard logical processes as vital processes does not in any way, therefore, invalidate them as logical processes or make it superfluous to consider their claim to give us real knowledge of a real world. Indeed, it makes such a consideration more necessary and important.

A second consideration overlooked by the Protagorean tendencies of the day is, that judgment, even if it is instrumental, purports to give us knowledge, that is, it claims to reveal what is independent of the judging process. Perhaps I ought not to say that this consideration is overlooked, but rather that it is denied significance. It is even denied to be essential to judgment. It is claimed that, instead of revealing anything independent of the judging process, judgment is just the adjustment and no more. It is a reorganization of experience, an attempt at control. All this looks to me like a misstatement of the facts. Judgment *claims* to be no such thing. It does not function as such a thing. When I make any judgment, even the simplest, I may make it as the result of tension, because of a demand for reorganization, in order to secure control of experience; but the judgment *means* for me something quite different. It means decidedly and unequivocally that in reality, apart from the judging process, things exist and operate just as the judgment declares. If it is claimed that this meaning is illusory, I eagerly desire to know on what solid ground its illusoriness can be established. When the conclusion was reached, that gravitation varies directly as the mass and inversely as the square of the distance, it was doubtless reached in an evolutionary and prag-

matic way; but it claimed to disclose a fact which prevailed before the conclusion was reached, and in spite of the conclusion. Knowledge has been born of the travail of living, but it has been born as knowledge.

When the knowledge character of judgment is insisted on, it seems almost incredible that anyone would think of denying or overlooking it. Indeed, current discussions are far from clear on the subject. Pragmatists are constantly denying that they hold the conclusions that their critics almost unanimously draw. There is, therefore, a good deal of confusion of thought yet to be dispelled. Yet there seems to be current a pronounced determination to banish the epistemological problem from logic. This is, to my mind, suspicious, even when epistemology is defined in a way which most epistemologists would not approve. It is suspicious just because we must always ask eventually that most epistemological and metaphysical question: 'Is knowledge true?' To answer, it is true when it functions in a way to satisfy the needs which generated its activity, is, no doubt, correct, but it is by no means adequate. The same answer can be made to the inquiry after the efficiency of any vital process whatever, and is, therefore, not distinctive. We have still to inquire into the specific character of the needs which originate judgments and of the consequent satisfaction. Just here is where the uniqueness of the logical problem is disclosed. With conscious beings, the success of the things they do has become increasingly dependent on their ability to discover what takes place in independence of the knowing process. That is the need which generates judgment. The satisfaction is, of course, the attainment of the discovery. Now to make the judgment itself and not the consequent action the instrumental factor, seems to me to misstate the facts of the case. Nothing is clearer than that there is no necessity for knowledge to issue in adjustment. And it is clear to me, that increased control of experience, while resulting from knowledge, does not give to it its character. Omniscience could idly view the transformations of reality and yet remain omniscient. Knowledge works, but it is not, therefore, knowledge.

These considerations have peculiar force when applied to that branch of knowledge which is knowledge itself. Is the biological account of knowledge correct? That question we must evidently ask, especially when we are urged to accept the account. Can we, to put the question in its most general form, accept as an adequate account of the logical process a theory which is bound up with some other specific department of human knowledge? It seems to me that we cannot. Here we must be epistemologists and metaphysicians, or give up the problem entirely. This by no means involves the attempt to conceive pure thought set over against pure reality—the kind of epistemology and metaphysics justly ridiculed by the pragmatist—for knowledge, as already stated, is given to us in concrete instances. How knowledge in general is possible, is, therefore, as useless and meaningless a question as how reality in general is possible. The knowledge is given as a fact of life, and what we have to determine is not its non-logical antecedents or its practical consequences, but its constitution as knowledge and its validity. It may be admitted that the question of validity is settled pragmatically. No knowledge is true unless it yields results which can be verified, unless it *can* issue in increased control of experience. But I insist again, that that fact is not sufficient for an account of what knowledge claims to be. It claims to issue in control because it is true in independence of the control. And it is just this assurance that is needed to distinguish knowledge from what is not knowledge. It is the ne-

cessity of exhibiting this assurance which makes it impossible to subordinate logical problems, and forces us at last to questions of epistemology and metaphysics.

As I am interested here primarily in determining the field of logic, it is somewhat outside my province to consider the details of logical theory. Yet the point just raised is of so much importance in connection with the main question, that I venture the following general considerations. This is, perhaps, the more necessary because the pragmatic doctrine finds in the concession made regarding the test of validity one of its strongest defences.

Of course a judgment is not true simply because it is a judgment. It may be false. The only way to settle its validity is to discover whether experience actually provides what the judgment promises, that is, whether the conclusions drawn from it really enable us to control experience. No mere speculation will yield the desired result, no matter with how much formal validity the conclusions may be drawn. That merely formal validity is not the essential thing, I have pointed out in discussing the relation of logic to mathematics. The test of truth is pragmatic. It is apparent, therefore, that the formal validity does not determine the actual validity. What is this but the statement that the process of judgment is not itself the determining factor in its real validity? It is, in short, only valid judgments that can really give us control of experience. The implications taken up in the judgment must, therefore, be real implications which, as such, have nothing to do with the judging process, and which, most certainly, are not brought about by it. And what is this but the claim that judgment as such is never instrumental? In other words, a judgment which affected its own content would only by the merest accident function as valid knowledge. We have valid knowledge, then, only when the implications of the judgment are found to be independent of the judging process. We have knowledge only at the risk of error. The pragmatic test of validity, instead of proving the instrumental character of judgment, would thus appear to prove just the reverse.

Valid knowledge has, therefore, for its content a system of real, not judged or hypothetical implications. The central problem of logic which results from this fact is not how a knowledge of real implications is then possible, but what are the ascertainable types of real implications. But, it may be urged, we need some criterion to determine what a real implication is. I venture to reply that we need none, if by such is meant anything else than the facts with which we are dealing. I need no other criterion than the circle to determine whether its diameters are really equal. And, in general, I need no other criterion than the facts dealt with to determine whether they really imply what I judge them to imply. Logic appears to me to be really as simple as this. Yet there can be profound problems involved in the working out of this simple procedure. There is the problem already stated of the most general types of real implication, or, in other words, the time honored doctrine of categories. Whether there are categories or basal types of existence, seems to me to be ascertainable. When ascertained, it is also possible to discover the types of inference or implication which they afford. This is by no means the whole of logic, but it appears to me to be its central problem.

These considerations will, I hope, throw light on the statement, that while knowledge works, it is not therefore knowledge. It works because its content existed before its discovery by the knowledge process, and because its content was not effected or brought about by that process. Judgment was the instrument of its discovery, not the instru-

ment which fashioned it. While, therefore, willing to admit that logical processes are vital processes, I am not willing to admit that the problem of logic is radically changed thereby in its formulation or solution, for the vital processes in question have the unique character of knowledge, the content of which is what it claims to be, a system of real implications which existed prior to its discovery.

In the psychological and biological tendencies in logic, there is, however, I think, a distinct gain for logical theory. The insistence that logical processes are both mental and vital has done much to take them out of the transcendental aloofness from reality in which they have often been placed, especially since Kant. So long as thought and object were so separated that they could never be brought together, and so long as logical processes were conceived wholly in terms of ideas set over against objects, there was no hope of escape from the realm of pure hypothesis and conjecture. Locke's axiom that 'the mind, in all its thoughts and reasonings, hath no other immediate object but its own ideas,' an axiom which Kant did so much to sanctify, and which has been the basal principle of the greater part of modern logic and metaphysics, is most certainly subversive of logical theory. The transition from ideas to anything else is rendered impossible by it. Now it is just this axiom which the biological tendencies in logic have done so much to destroy. They have insisted, with the greatest right, that logical processes are not set over against their content as idea against object, as appearance against reality, but are processes of reality itself. Just as reality can and does function in a physical or a physiological way, so also it functions in a logical way. The state we call knowledge becomes, thus, as much a part of the system of things as the state we call chemical combination. The problem how thought can know anything becomes, therefore, as irrelevant as the problem how elements can combine at all. The recognition of this is a great gain, and the promise of it most fruitful for both logic and metaphysics.

But, as I have tried to point out, all this surrendering of pure thought as opposed to pure reality, does not at all necessitate our regarding judgment as a process which makes reality different from what it was before. Of course there is one difference, namely, the logical one; for reality prior to logical processes is unknown. As a result of these processes it becomes known. These processes are, therefore, responsible for a known as distinct from an unknown reality. But what is the transformation which reality undergoes in becoming known? When it becomes known that water seeks its own level, what change has taken place in the water? It would appear that we must answer, none. The water which seeks its own level has not been transformed into ideas or even into a human experience. It appears to remain, as water, precisely what it was before. The transformation which takes place, takes place in the one who knows, a transformation from ignorance to knowledge. Psychology and biology can afford us the natural history of this transformation, but they can not inform us in the least as to why it should have its specific character. That is given and not deduced. The attempts to deduce it have, without exception, been futile. That is why we are forced to take it as ultimate in the same way we take as ultimate the specific character of any definite transformation. To my mind, there is needed a fuller and more cordial recognition of this fact. The conditions under which we, as individuals, know, are certainly discoverable, just as much as the conditions under which we breathe or digest. And what happens to

things when we know them, is also as discoverable as what happens to them when we breathe them or digest them.

But here the idealist may interpose that we can never know what happens to things when we know them, because we can never know them before they become known. I suppose I ought to wrestle with this objection. It is an obvious one, but, to my mind, it is without force. The objection, if pursued, can carry us only in a circle. The problem of knowledge is still on our hands, and every logician of whatever school, the offerer of this objection also, has, nevertheless, attempted to show what the transformation is that thought works, for all admit that it works some. Are we, therefore, engaged in a hopeless task? Or have we failed to grasp the significance of our problem? I think the latter. We fail to recognize that, in one way or other, we do solve the problem, and that our attempts to solve it show quite clearly that the objection under consideration is without force. Take for instance, any concrete case of knowledge, the water seeking its own level, again. Follow the process of knowledge to the fullest extent, we never find a single problem which is not solvable by reference to the concrete things with which we are dealing, nor a single solution which is not forced upon us by these things rather than by the fact that we deal with them. The transformation wrought is thus discovered, in the progress of knowledge itself, to be wrought solely in the inquiring individual, and wrought by repeated contact with the things with which he deals. In other words, all knowledge discloses the fact that its content is not created by itself, but by the things with which it is concerned.

It is quite possible, therefore, that knowledge should be what we call transcendent and yet not involve us in a transcendental logic. That we should be able to know without altering the things we know, is no more and no less remarkable and mysterious than that we should be able to digest by altering the things we digest. In other words, the fact that digestion alters the things is no reason that knowledge should alter them, even if we admit that logical processes are vital and subject to evolution. Indeed, if evolution teaches us anything on this point, it is that knowledge processes are real just as they exist, as real as growth and digestion, and must have their character described in accordance with what they are. The recognition that knowledge can be transcendent and yet its processes vital, seems to throw light on the difficulty evolution has encountered in accounting for consciousness and knowledge. All the reactions of the individual seem to be expressible in terms of chemistry and physics without calling in consciousness as an operating factor. What is this but the recognition of its transcendence, especially when the conditions of conscious activity are quite likely expressible in chemical and physical terms? While, therefore, biological considerations result in the great gain of giving concrete reality to the processes of knowledge, the gain is lost, if knowledge itself is denied the transcendence which it so evidently discloses.

IV.

The argument advanced in this discussion has had the aim of emphasizing the fact, that in knowledge we have actually given, as content, reality as it is in independence of the act of knowing, that the real world is self-existent, independent of the judgments we make about it. This fact has been emphasized in order to confine the field of logic to the field of knowledge as thus understood. In the course of the argument, I have occasionally indicated what some of the resulting problems of

logic are. These I wish now to state in a somewhat more systematic way.

The basal problem of logic becomes, undoubtedly, the metaphysics of knowledge, the determination of the nature of knowledge and its relation to reality. It is quite evident that this is just the problem which the current tendencies criticized have sought, not to solve, but to avoid or set aside. Their motives for so doing have been mainly the difficulties which have arisen from the Kantian philosophy in its development into transcendentalism, and the desire to extend the category of evolution to embrace the whole of reality, knowledge included. I confess to feeling the force of these motives as strongly as any advocate of the criticized opinions. But I do not see my way clear to satisfying them by denying or explaining away the evident character of knowledge itself. It appears far better to admit that a metaphysics of knowledge is as yet hopeless, rather than so to transform knowledge as to get rid of the problem; for we must ultimately ask after the truth of the transformation. But I am far from believing that a metaphysics of knowledge is hopeless. The biological tendencies themselves seem to furnish us with much material for at least the beginnings of one. Reality known is to be set over against reality unknown or independent of knowledge, not as image to original, idea to thing, phenomena to noumena, appearance to reality; but reality as known is a new stage in the development of reality itself. It is not an external mind which knows reality by means of its own ideas, but reality itself becomes known through its own expanding and readjusting processes. So far I am in entire agreement with the tendencies I have criticised. But what change is effected by this expansion and readjustment? I can find no other answer than this simple one: the change to knowledge. And by this I mean to assert unequivocally that the addition of knowledge to a reality hitherto without it, is simply an addition to it and not a transformation of it. Such a view may appear to make knowledge a wholly useless addition, but I see no inherent necessity in such a conclusion. Nor do I see any inherent necessity of supposing that knowledge must be a useful addition. Yet I would not be so foolish as to deny the usefulness of knowledge. We have, of course, the most palpable evidences of its use. As we examine them, I think we find, without exception, that knowledge is useful just in proportion as we find that reality is not transformed by being known. If it really were transformed in that process, could anything else than confusion result from the multitude of knowing individuals?

To me, therefore, the metaphysics of the situation resolves itself into the realistic position, that a developing reality develops, under ascertainable conditions, into a known reality without undergoing any other transformation, and that this new stage marks an advance in the efficiency of reality in its adaptations. My confidence steadily grows that this whole process can be scientifically worked out. It is impossible here to justify my confidence in detail, and I must leave the matter with the following suggestion. The point from which knowledge starts and to which it ultimately returns, is always some portion of reality where there is consciousness, the things, namely, which, we are wont to say, are in consciousness. These things are not ideas representing other things outside of consciousness, but real things, which, by being in consciousness, have the capacity of representing *each other,* of standing for or implying each other. Knowledge is not the creation of these implications, but their successful systematization. It will be found, I think, that this general statement

is true of every concrete case of knowledge which we possess. Its detailed working out would be a metaphysics of knowledge, an epistemology.

Since knowledge is the successful systematization of the implications which are disclosed in things by virtue of consciousness, a second logical problem of fundamental importance is the determination of the most general types of implication with the categories which underlie them. The execution of this problem would naturally involve, as subsidiary, the greater part of formal and symbolic logic. Indeed, vital doctrines of the syllogism, of definition, of formal inference, of the calculus of classes and propositions, of the logic of relations, appear to be bound up ultimately with a doctrine of categories; for it is only a recognition of basal types of existence with their implications, that can save these doctrines from mere formalism. These types of existence or categories are not to be regarded as free creations or as the contributions of the mind to experience. There is no 'deduction' of them possible. They must be discovered in the actual progress of knowledge itself, and I see no reason to suppose that their number is necessarily fixed, or that we should necessarily be in possession of all of them. It is requisite, however, that in every case categories should be incapable of reduction to each other.

A doctrine of categories seems to me to be of the greatest importance in the systematization of knowledge, for no problem of relation is even statable correctly, before the type of existence to which its terms belong has been first determined. I submit one illustration to reinforce this general statement, namely, the relation of mind to body. If mind and body belong to the same type of existence, we have one set of problems on our hands, but if they do not, we have an entirely different set. Yet volumes of discussion written on this subject have abounded in confusion, simply because they have regarded mind and body as belonging to radically different types of existence and yet related in terms of the type to which one of them belongs. The doctrine of 'parallelism' is, perhaps, the epitome of this confusion.

The doctrine of categories will involve not only the greater part of formal and symbolic logic, but will undoubtedly carry the logician into the doctrine of method. Here it is to be hoped that recent tendencies will result in effectively breaking down the artificial distinctions which have prevailed between deduction and induction. Differences in method do not result from differences in points of departure, or between the universal and the particular, but from the categories, again, which give the method direction and aim, and result in different types of synthesis. In this direction, the logician may hope for an approximately correct classification of the various departments of knowledge. Such a classification is, perhaps, the ideal of logical theory.

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CLARENCE L. HERRICK.

The death of Professor Clarence L. Herrick September 15 in New Mexico was noted in Science for September 23. In him neurology and geology alike have lost a brilliant investigator and a teacher of rare power.

His scientific work began in the high school. During his college course at the University of Minnesota, where he graduated in 1880, he was employed on the Natural History Survey of the state and for five years following he was actively connected with this work, completing a large quarto on the Mammals of Minnesota in 1885. From 1884 to 1889 and again from