Baltimore 21 Read St.
1881 Oct 20

My dear Sir

We officers of the Coast Survey think that the appointment of an army officer to the superintendency would be pretty nearly fatal to the scientific side of the work. There is danger of such an appointment but it will not be made in the face of a vigorous protest. Comstock is talked...
Will you not come to our rescue and send us from Yale such signatures to our memorial as will command respect? I venturing to hope so I send some copies. They should be returned at the beginning of next week.

Yours very truly

C. T. Fenin

New Haven

[Signature]

O. C. Marsh
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Date 13 Feb 37

Dated Washington DC Rec'd at Oran

Prof. E. L. March Jany. 7th 1885

I have a memoir for

Third Volume will mail it

Monday or Tuesday

/ Pierce [? ]
Milford Fa.
1888 Nov 17

My dear Professor March:

For some years it has been impossible for me to attend the meetings of the National Academy of Sciences, owing to the obstacles put in my way by the persons in charge of the Coast Survey. During this time, I have neglected to pay my dues, so for some years I have received no notifications from the
Dear Mr. Professor:

Coffin was never at friendly to me, I think it possible that there may now be a difficulty about my membership. Will you have the friendliness to get the matter arranged for me. If my membership has actually ceased, I should wish to be immediately reappointed.

I enclose #30 without knowing precisely what amount it is due.

Sincerely very truly,

C. S. Paine
Milford, Pa. 1894 Jan 2

Professor O. C. Marsh

My dear Sir:

I desire to submit to you the enclosed proof-sheet of the announcement of the great work of my life. As the publication is contingent upon my securing a sufficient number of subscribers, I shall consider myself deeply indebted to such of my friends who, like you, wield great authority with the minds of the public, for any expressions of interest, especially if they are accompanied by permission to print them.

I estimate from certain data that there are about 2500 persons who might be induced to subscribe to this book. If I secured 2000 of
there, the profits would keep my head above water while getting out the book. But it will cost more in advertising to get these people than the first volume will pay for. If I cut down my advertising, then no parsimony, and I am quite prepared to live chiefly on bread the rest of my life, will enable me to live while I get the work out, six years. I intend in the summer to have a school of mathematics and philosophy here, but that will not pay for itself, nearly. I am not quite prepared to accept gifts to enable me to produce what is of doubtful value; but if anybody chose to risk loaning me something to extend my advertising, on the chance of my being able to repay them, I would not refuse. I mention this to you, I shall not

Yours very truly,

[Signature]
The Principles of Philosophy: or, Logic, Physics, and Psychics, considered as a unity, in the Light of the Nineteenth Century

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THIS philosophy, the elaboration of which has been the chief labor of the author for thirty years, is of the nature of a Working Hypothesis for use in all branches of experiential inquiry. Unmistakable consequences can be deduced from it, whose truth is not yet known but can be ascertained by observation, so as to put the theory to the test. It is thus at once a philosophy and a scientific explanation of observed facts.

The actual comparison of its consequences with
observation can by Mr. Peirce himself only be commenced. He will, however, carry the operation far enough to convince the most skeptical of its entire feasibility.

Both logically and dynamically the whole doctrine develops out of the desire to know, or philosophia, which carries with it the confession that we do not know already. In those branches of knowledge that are the most perfect no self-respecting man puts forth a statement without affixing to it his estimate of its probable error, while in branches where arbitrary opinion is uncurbed authors are unwilling to confess that the smallest doubt hangs over their conclusions. Nothing can be more completely contrary to a philosophy the fruit of a scientific life than infallibilism, whether arrayed in its old ecclesiastical trappings, or under its recent “scientistic” disguise. Mr. Peirce will, therefore, not be understood himself to make any such pretensions. He hopes some power of truth is in his theory, because it has been conceived in a spirit of utter surrender to the force majeure of Experience, or the Course of Life; and it is through such self-abnegation that all Power comes. But how far this hope is fulfilled must be determined by the success or failure of such predictions as are deducible from the theory.

The principles supported by Mr. Peirce bear a close affinity with those of Hegel; perhaps are what
Hegel’s might have been had he been educated in a physical laboratory instead of in a theological seminary. Thus, Mr. Peirce acknowledges an objective logic (though its movement differs from the Hegelian dialectic), and like Hegel endeavors to assimilate truth got from many a looted system.

The entelechy and soul of the work, from which every part of its contents manifestly flows, is the principle of continuity, which has been the guiding star of exact science from the beginning, but of which novel and unexpected applications are now made. The logical ground of this principle is examined and its precise formula established.

The principle of continuity leads directly to Evolutionism, and naturally to a hearty acceptance of many of the conclusions of Spencer, Fiske, and others. Only, Matter, Space, and Energy will not be assumed eternal, since their properties are mathematically explicable as products of an evolution from a primeval (and infinitely long past) chaos of unpersonalized feeling. This modified doctrine, so much in harmony with the general spirit of evolutionism, quite knocks the ground from under both materialism and necessitarianism.

In religion, the new philosophy would teach us to await and expect definite and tangible facts of experience, actually undergone. While details of dogma are beyond its province, it would favor rather old-fashioned
Christianity, than any attempt to make a christianoidal metaphysics serve in lieu of religion. Still less could it accept a theology of phases which should label an abstraction "God" and influence with posterity "A future life." It distinctly upholds a Christian Sentimentalism, as contra-distinguished from a gospel of salvation through intelligent greed.

The following synopsis of the volumes is liable to modification:


Vol. V.—Scientific Metaphysics.

Vol. VI.—Soul and Body.

Vol. VII.—Evolutionary Chemistry. (The title may probably be changed.)

Vol. VIII.—Continuity in the Psychological and Moral Sciences.

Vol. IX.—Studies in Comparative Biography.

Vol. X.—The Regeneration of the Church.

Vol. XI.—A Philosophical Encyclopædia.

Vol. XII.—Index raisonnable of Ideas and Words.
The Principles of Philosophy:

OR,

LOGIC, PHYSICS AND PSYCHICS,

CONSIDERED AS A UNITY,

In the Light of the Nineteenth Century.

BY C. S. PEIRCE,

Member of the National Academy of Sciences.

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.
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. 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 anaesthesia 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. Mendeleéff'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 Encyclopedia.* 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 Encyclopedia 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:

**MR. C. S. PEIRCE,**

"Arisbe,"

Milford, Pa.
Yale University,
New Haven, Conn., January 9, 1894.

Dear Mr. Peirce,

Your letter of January 2d was duly received, and I reply at my first moment of leisure, and with it the prospectus of your great work on "The Principles of Philosophy." I am very glad to know that this great work on which you have spent so much time and thought is so far advanced towards publication, and it will be a pleasure to me to subscribe for it myself and to do what I can in other respects. I ask you to bring it to the notice of your friends, and of the general public.

Yours very truly,

Professor [Signature]

[Handwritten signature]
Milford Feb 1894 Feb 20

My dear March:

I send circulars showing how I have used others you so kindly sent.

My subscribers are coming in remarkably well considering the very few circulars & only one insertion of an advertisement & I have been able to spare one. But it is so slow, I fear I shall have to give up.

Can you tell me confidentially anything about Lester F. Warr and his standing in biology?

Yours very faithfully,

C.S. Pierce

C.S. Pierce
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The following are a few among the many valuable expressions of eminent students of mind, students of nature, and teachers of religion (the names in each class alphabetically arranged) which have reached the author:

From Students of Mind.

Dr. Francis Ellingwood Abbot writes: "I want you to put me down at once as a subscriber. It is not a question of ‘agreement’ as to results, or even as to methods. I must have your volumes because I know you to be one of the very few Americans who have manifested a genius for speculation, and because I want all the light I can get from those few. We have had paroxysm in philosophy ad nauseam, and I want your books because I am certain to find them the working of a deep, acute, and powerful mind, instead of conventional attitudinizing and cheap philosophical gospel."

Prof. Ellery W. Davis writes: "Your ideas have been among the most valuable I have received. There are others of your pupils at the Johns Hopkins who have a like feeling. The interest has been recently revived."

Mr. John Fiske writes: "The sight of the prospectus of your Principles of Philosophy filled me with delightful anticipations, such as I had not known for some years. The glimpses which I have got from time to time during the past twenty-five years in talking with you, and in hearing or reading an occasional paper of yours, have made me very eager to see a comprehensive exposition of your whole scheme of thought. It is certain to be of immense value to me, and all the more so because you approach such problems in a way different from that to which I am most accustomed."

President G. Stanley Hall writes: "I have read your prospectus with great interest, as I have done everything you ever wrote. If you are able to carry out such a scheme as this, it will be of great importance for both the philosophical work and representation in this country."

Prof. William James writes: "I am heartily glad to learn that you are preparing to publish the results of your philosophizing in a complete and connected form. Pray consider me a subscriber to the whole series. There is no more original thinker than yourself in our generation. You have personally suggested more important things to me than, perhaps, any one whom I have known."

Prof. Josiah Royce writes: "I have long wished to see the task of whose first results you have already given some very important, though still, as I know, but fragmentary indications, put into adequate and permanent form. What has so far appeared has been so novel, so stimulating, so profound in many of its general conceptions, so ingenious in its combinations, that I only express my natural appreciation of your genius when I say that I deeply desire to see the finished product; and I am sure the enterprise deserves the support of every lover of philosophic progress in this country. In saying this I do not, as you know, mean to express, either in advance, or as to what has already appeared, any unqualified approval."

From Students of Nature.

Prof. S. P. Langley writes: "I have read with interest the announcement of your proposed work. . . . The manner in which you have assimilated what is most material to your purpose in the past, has in no way encumbered the activity of your own mind. . . . I shall expect a valuable addition to the thought of the past and to that of the present."

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