THE
PRINCIPLES OF LOGIC

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SECOND EDITION
REVISED, WITH COMMENTARY AND
TERMINAL ESSAYS

VOL. I

OXFORD UNIVERSITY PRESS
LONDON: HUMPHREY MILFORD

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BOOK I—JUDGMENT

CHAPTER I

THE GENERAL NATURE OF JUDGMENT

§ 1. It is impossible, before we have studied Logic, to know at what point our study should begin. And, after we have studied it, our uncertainty may remain. In the absence of any accepted order I shall offer no apology for beginning with Judgment. If we incur the reproach of starting in the middle, we may at least hope to touch the centre of the subject.[1]

The present chapter will deal with the question of judgment in general. It will (I) give some account of the sense in which the term is to be used; it will (II) criticize, in the second place, a considerable number of erroneous views; and will end (III) with some remarks on the development of the function.

I. In a book of this kind our arrangement must be arbitrary. The general doctrine we are at once to lay down, really rests on the evidence of the following chapters. If it holds throughout the main phenomena of the subject, while each other view is in conflict with some of them, it seems likely to be the true view. But it can not, for this reason, be put forward at first, except provisionally.

Judgment presents problems of a serious nature to both psychology and metaphysics. Its relation to other psychical phenomena, their entangled development from the primary basis of soul-life, and the implication of the volitional with the intellectual side of our nature on the one hand, and on the other hand the difference of subject and object, and the question as to the existence of any mental activity, may be indicated as we pass. But it will be our object, so far as is possible, to avoid these problems. We do not mainly want to ask, How does judgment stand to other psychical states, and in ultimate reality what must be said of it. Our desire

is to take it, so far as we can, as a given mental function; to discover the general character which it bears, and further to fix the more special sense in which we are to use it.

§ 2. I shall pass to the latter task at once. Judgment, in the strict sense, does not exist where there exists no knowledge of truth and falsehood; and, since truth and falsehood depend on the relation of our ideas to reality, you can not have judgment proper without ideas. And perhaps thus much is obvious. But the point I am going on to, is not so obvious. Not only are we unable to judge before we use ideas, but, strictly speaking, we can not judge till we use them *as* ideas[2]. We must have become aware that they are not realities, that they are *mere* ideas, signs of an existence other than themselves. Ideas are not ideas until they are symbols, and, before we use symbols, we can not judge.

§ 3. We are used to the saying, "This is nothing real, it is a mere idea." And we reply that an idea, within my head, and as a state of my mind, is as stubborn a fact as any outward object. The answer is well-nigh as familiar as the saying, and my complaint is that in the end it grows much too familiar. In England at all events we have lived too long in the psychological attitude[3]. We take it for granted and as a matter of course that, like sensations and emotions, ideas are phenomena. And, considering these phenomena as psychical facts, we have tried (with what success I will not ask) to distinguish between ideas and sensations. But, intent on this, we have as good as forgotten the way in which logic uses ideas. We have not seen that in judgment no fact ever *is* just that which it *means*, or can mean what it is; and we have not learnt that, wherever we have truth or falsehood, it is the signification we use, and not the existence. We never assert the fact in our heads, but something else which that fact stands for. And if an idea *were* treated as a psychical reality, if it were taken by itself as an actual phenomenon, then it would not represent either truth or falsehood. When we use it in judgment, it must be referred away from itself. If it is not the idea *of* some existence, then, despite its own emphatic actuality, its content remains but "a mere idea." It is a something which, in relation to the reality we mean, is nothing at all.

§ 4. For logical purposes ideas are symbols, and they are

nothing but symbols.[4] And, at the risk of common-place, before I go on, I must try to say what a symbol is.

In all that is we can distinguish two sides, (i) existence and (ii) content. In other words we perceive both *that* it is and *what* it is. But in anything that is a symbol we have also a third side, its signification, or that which it *means*[5]. We need not dwell on the two first aspects, for we are not concerned with the metaphysical problems which they involve. For a fact to exist, we shall agree, it must be something. It is not real unless it has a character which is different or distinguishable from that of other facts. And this, which makes it what it is, we call its content. We may take as an instance any common perception. The complex of qualities and relations it contains, makes up its content, or that which it is; and, while recognizing this, we recognize also, and in addition, *that* it is. Every kind of fact must possess these two sides of existence and content, and we propose to say no more about them here.

But there is a class of facts which possess an other and additional third side. They have a meaning; and by a sign we understand any sort of fact which is used with a meaning. The meaning may be part of the original content,[6] or it may have been discovered and even added by a further extension. Still this makes no difference. Take anything which can stand for anything else, and you have a sign. Besides its own private existence and content, it has this third aspect. Thus every flower exists and has its own qualities, but not all have a meaning. Some signify nothing, while others stand generally for the kind which they represent, while others again go on to remind us of hope or love. But the flower can never itself *be* what it *means*.

A symbol is a fact which stands for something else, and by this, we may say, it both loses and gains, is degraded and exalted. In its use as a symbol it forgoes individuality, and self-existence. It is not the main point that *this* rose or forget-me-not, and none other, has been chosen. We give it, or we take it, for the sake of its meaning; and that may prove true or false long after the flower has perished. The word dies as it is spoken, but the particular sound of the mere pulsation was nothing to our minds. Its existence was

lost in the speech and the significance. The paper and the ink are facts unique and with definite qualities. They are the same in all points with none other in the world. But, in reading, we apprehend not paper or ink, but what they represent; and, so long as only they stand for this, their private existence is a matter of indifference. A fact taken as a symbol ceases so far to be fact. It no longer can be said to exist for its own sake, its individuality is lost in its universal meaning. It is no more a substantive, but becomes the adjective that holds of another. But, on the other hand, the change is not all loss. By merging its own quality in a wider meaning, it can pass beyond itself and stand for others. It gains admission and influence in a world which it otherwise could not enter. The paper and ink cut the throats of men, and the sound of a breath may shake the world.

We may state the sum briefly. A sign is any fact that has a meaning, and meaning consists of a part of the content (original or acquired), cut off, fixed by the mind, and considered apart from the existence of the sign.*

§ 5. I must be permitted at this point to make a digression, which the reader may omit, if he does not need it. Throughout this volume I do not intend to use the word "symbol" as distinct from "sign," though there is a difference which elsewhere might become of importance. A symbol is certainly always a sign, but the term may be appropriated to signs of a very special character. In contrast with a symbol a sign may be arbitrary. It can not, of course, be devoid of meaning, for, in that case, it would be unable to stand for anything. But it may stand for that with which internally it is not connected, and with which it has been joined by arbitrary chance. But even when signs have a natural meaning, when their content carries us direct to the object of which they are used, yet, if we take symbol in a narrow sense, a natural sign need not be a symbol. We may restrict the term to

*It would not be correct to add, "and referred away to another real subject"; for where we think without judging, and where we deny, that description would not be applicable. Nor is it the same thing to have an idea, and to judge it possible. To think of a chimæra is to think of it as real, but not to judge it even possible. And it is not until we have found that all meaning must be adjectival, that with every idea we have even the suggestion of a real subject other than itself.[7]

secondary signs. For example a lion is the symbol of courage, and a fox of cunning, but it would be impossible to say that the idea of a fox stands for cunning *directly*. We mean by it first the animal called a fox, and we then use this meaning to stand as the sign for one quality of the fox. Just as the image or presentation of a fox is taken by us in one part of its content, and referred away to another subject, so this meaning itself suffers further mutilation: one part of its content is fixed by the mind and referred further on to a second subject, viz. the quality in general, wherever found. It makes no difference whether we begin with an image or a sensible perception, for the perception itself, before it can be used, must be taken ideally, recognized, that is, in one part of its content. And the distinction again between the symbolism that is unconscious, and that which is reflective, does not touch the main principle.

In order to obviate possible objections, I have thought it best to make these remarks; but since I propose to use sign and symbol quite indifferently, the discussion has hardly any bearing on my argument.

§ 6. We might say that, in the end, there are no signs save ideas, but what I here wish to insist on, is that, for logic at least, all ideas are signs. Each we know exists as a psychical fact, and with particular qualities and relations. It has its speciality as an event in my mind. It is a hard individual, so unique that it not only differs from all others, but even from itself at subsequent moments. And this character it must bear when confined to the two aspects of existence and content. But just so long as, and because, it keeps to this character, it is for logic no idea at all. It becomes one first when it begins to exist for the sake of its meaning. And its meaning, we may repeat, is a part of the content, used without regard to the rest, or the existence. I have the "idea" of a horse, and that is a fact in my mind, existing in relation with the congeries of sensations and emotions and feelings, which make my momentary state. It has again particular traits of its own, which may be difficult to seize, but which, we are bound to suppose, are present. It is doubtless unique, the same with no other, nor yet with itself, but alone in the world of its fleeting moment. But, for logic, and in a matter of truth and falsehood, the case is

quite changed. The "idea" has here become an universal, since everything else is subordinate to the meaning. That connection of attributes we recognize as horse, is one part of the content of the unique horse-image, and this fragmentary part of the psychical event is all that in logic we know of or care for. Using this we treat the rest as husk and dross, which matters nothing to us, and makes no difference to the rest. The "idea," if that is the psychical state, is in logic a symbol. But it is better to say, the idea *is* the meaning, for existence and unessential content are wholly discarded. The idea, in the sense of mental image, is a sign of the idea in the sense of meaning.[8]

§ 7. These two senses of idea, as the symbol and the symbolized, the image and its meaning, are of course known to all of us. But the reason why I dwell on this obvious distinction, is that in much of our thinking it is systematically disregarded. "How can any one," we are asked, "be so foolish as to think that ideas are universal, when every single idea can be seen to be particular, or talk of an idea which remains the same, when the actual idea at each moment varies, and we have in fact not one identical but many similars?" But how can any one, we feel tempted to reply, suppose that these obvious objections are unknown to us? When I talk of an idea which is the same amid change, I do not speak of that psychical event which is in ceaseless flux, but of one portion of the content which the mind has fixed, and which is not in any sense an event in time. I am talking of the meaning, not the series of symbols, the gold, so to speak, not the fleeting series of transitory notes. The belief in universal ideas does not involve the conviction that abstractions exist, even as facts in my head. The mental event is unique and particular, but the meaning in its use is cut off from the existence, and from the rest of the fluctuating content. It loses its relation to the particular symbol; it stands as an adjective, to be referred to some subject, but indifferent in itself to every special subject.

The ambiguity of "idea" may be exhibited thus. *Thesis,* On the one hand no possible idea can be that which it means. *Antithesis,* On the other hand no idea is anything but just what it means. In the thesis the idea is the psychical image; in the antithesis the idea is the logical signification. In the

first it is the whole sign, but in the second it is nothing but the symbolized. In the sequel I intend to use idea mainly in the sense of *meaning.**

§ 8. For logical purposes the psychological distinction of idea and sensation may be said to be irrelevant, while the distinction of idea and fact is vital. The image, or psychological idea, is for logic nothing but a sensible reality. It is on a level with the mere sensations of the senses. For both are facts and neither is a meaning. Neither is cut from a mutilated presentation, and fixed as a connection. Neither is indifferent to its place in the stream of psychical events, its time and relations to the presented congeries. Neither is an adjective to be referred from its existence, to live on strange soils, under other skies and through changing seasons. The lives of both are so entangled with their environment, so one with their setting of sensuous particulars, that their character is destroyed if but one thread is broken. Fleeting and self-destructive as is their very endurance, wholly delusive their supposed individuality, misleading and deceptive their claim to reality, yet in some sense and somehow they *are*. They have existence; they are not thought but given.† But an idea, if we use idea of the meaning, is neither given nor presented but is taken. It can not as such exist. It can not ever be an event, with a place in the series of time or space. It can be a fact no more inside our heads than it can outside them. And, if you take this mere

* There are psychological difficulties as to universal ideas, and we feel them more, the more abstract the ideas become. The existence and the amount, of the particular imagery or sensuous environment, give rise to questions. But these questions need not be considered here, for they have no logical importance whatever. I assume, after Berkeley, that the mental fact contains always an irrelevant sensuous setting, however hard it may be to bring this always to consciousness. But I must repeat that this is not a vital question. It is a mistake in principle to try to defend the reality of universals by an attempt to show them as psychical events existing in one moment. For if the universal we use in logic had actual existence as a fact in my mind, at all events I could not *use* it as that fact. You must at any rate abstract from the existence and external relations, and how much further the abstraction is to go seems hardly an important or vital issue.

† This statement is subject to correction by Chapter II.[9]

idea by itself, it is an adjective divorced, a parasite cut loose, a spirit without a body seeking rest in another, an abstraction from the concrete, a mere possibility which by itself *is* nothing.

§ 9. These paradoxical shadows and ghosts of fact are the ideas we spoke of, when we said, Without ideas no judgment; and, before we proceed, we may try to show briefly that in predication we do not *use* the mental fact, but only the meaning. The full evidence for this truth must however be sought in the whole of what follows.

(i) In the first place it is clear that the idea, which we use as the predicate of a judgment, is not my mental state as such. "The whale is a mammal" does not qualify real whales by my mammal-image. For that belongs to me, and is an event in my history; and, unless I am Jonah, it can not enter into an actual whale. We need not dwell on this point, for the absurdity is patent. If I am asked, Have you got the idea of a sea-serpent? I answer, Yes. And again, if I am asked, But do you believe in it, Is there a sea-serpent? I understand the difference. The enquiry is not made about my psychical fact. No one wishes to know if *that* exists outside of my head; and still less to know if it really exists inside. For the latter is assumed, and we can not doubt it. In short the contention that in judgment the idea is my own state as such, would be simply preposterous.

(ii) But is it possible, secondly, that the idea should be the image, not indeed as my private psychical event, but still as regards the whole content of that image? We have a mental fact, the idea of mammal. Admit first that, as it exists and inhabits my world, we do not predicate it. Is there another possibility? The idea perhaps might be used apart from its own existence, and in abstraction from its relations to my psychical phenomena, and yet it might keep, without any deduction, its own internal content. The "mammal" in my head is, we know, not bare mammal, but is clothed with particulars and qualified by characters other than mammality; and these may vary with the various appearances of the image.*

* I may point out that, even in this sense, the idea is a product of abstraction. Its individuality (if it has such) is conferred on it by an act of thought. It is *given* in a congeries of related phenomena, and, as an individual image, results from a mutilation of this fact (Vid. inf. Chap. II.).

And we may ask, Is this *whole* image used in judgment? Is *this* the meaning? But the answer must be negative.

We have ideas of redness, of a foul smell, of a horse, and of death; and, as we call them up more or less distinctly, there is a kind of redness, a sort of offensiveness, some image of a horse, and some appearance of mortality, which rises before us. And should we be asked, Are roses red? Has coal gas a foul smell? Is that white beast a horse? Is it true that he is dead? we should answer, Yes, our ideas are all true, and are attributed to the reality. But the idea of redness may have been that of a lobster, of a smell that of castor-oil, the imaged horse may have been a black horse, and death perhaps a withered flower. And *these* ideas are *not* true, nor did we apply them. What we really applied was that part of their content which our minds had fixed as the general meaning.

It may be desirable (as in various senses various writers have told us) that the predicate should be determinate, but in practice this need can not always be satisfied. I may surely judge that a berry is poisonous, though in what way I know not, and though "poisonous" implies some traits which I do not attribute to *this* poison. I surely may believe that AB is bad, though I do not know his vices, and have images which are probably quite inapplicable. I may be sure that a book is bound in leather or in cloth, thought the sort of leather or cloth I must imagine I can not say exists. The details I have never known, or at any rate, have forgotten them. But of the universal meaning I am absolutely sure, and it is this which I predicate.

The extreme importance of these obvious distinctions must excuse the inordinate space I allot to them. Our whole theory of judgment will support and exemplify them; but I will add yet a few more trivial illustrations. In denying that iron is yellow, do I say that it is not yellow like gold, or topaze, or do I say that it is not any kind of yellow? When I assert, "It is a man or a woman or a child," am I reasonably answered by, "There are other possibilities. It may be an Indian or a girl"? When I ask, Is he ill? do I naturally look for "Oh no, he has cholera"? Is the effect of, "If he has left me then I am undone," removed by "Be happy, it was by the coach that he deserted you"?

The idea in judgment is the universal meaning; it is not ever the occasional imagery, and still less can it be the whole psychical event.

§ 10. We now know what to understand by a logical idea, and may briefly, and in anticipation of the sequel, dogmatically state what judgment does with it. We must avoid, so far as may be, the psychological and metaphysical difficulties that rise on us.

Judgment proper is the act which refers an ideal content (recognized as such) to a reality beyond the act.[10] This sounds perhaps much harder than it is.

The ideal content is the logical idea, the meaning as just defined. It is recognized as such, when we know that, by itself, it is not a fact but a wandering adjective[11]. In the act of assertion we transfer this adjective to, and unite it with, a real substantive. And we perceive at the same time, that the relation thus set up is neither made by the act, nor merely holds within it or by right of it, but is real both independent of and beyond it.*

If as an example we take once more the sea-serpent, we have an idea of this but so far no judgment. And let us begin by asking, Does it exist? Let us enquire if "it exists" is really true, or only an idea. From this let us go on, and proceed to judge "The sea-serpent exists." In accomplishing this what further have we done? And the answer is, we have qualified the real world by the adjective of the sea-serpent, and have recognized in the act that, apart from our act, it is so qualified. By the truth of a judgment we mean that its suggestion is more than an idea, that it is fact or in fact. We do not mean, of course, that as an adjective of the real the idea remains an indefinite universal. The sea-serpent, if it exists, is a determinate individual; and, if we knew the whole truth, we should be able to state exactly how it exists. Again when in the dusk I say, That is a quadruped, I qualify the reality, now appearing in perception, by this universal, while the actual quadruped is, of course, much besides four legs and a head. But, while asserting the universal, I do

*I may remark that I am dealing at present only with affirmation; the negative judgment presents such difficulties that it can hardly be treated by way of anticipation.

not mean to exclude its unknown speciality. Partial ignorance need not make my knowledge fallacious, unless by a mistake I assert that knowledge as unconditional and absolute[12].

"Are the angles of a triangle equal to two right angles?"[13] "I doubt if this is so," "I affirm that this is so." In these examples we have got the same ideal content; the suggested idea is the relation of equality between the angles of a triangle and two right angles. And the affirmation, or judgment, consists in saying, This idea is no mere idea, but is a quality of the real. The act attaches the floating adjective to the nature of the world, and, at the same time, tells me it was there already. The sequel, I hope, may elucidate the foregoing, but there are metaphysical problems, to which it gives rise, that we must leave undiscussed.

§ 11. In this description of judgment there are two points we may at once proceed to notice. The reader will have observed that we speak of a judgment asserting *one* idea, or ideal content, and that we make no mention of the subject and copula. The doctrine most prevalent, on the other hand, lays down that we have always *two* ideas, and that one is the subject. But on both these heads I am forced to dissent. Our second chapter will deal further with the question, but there are some remarks which may find a place here.

(i) It is not true that every judgment has two ideas. We may say on the contrary that all have but one.[14] We take an ideal content, a complex totality of qualities and relations, and we then introduce divisions and distinctions, and we call these products separate ideas with relations between them. And this is quite unobjectionable. But what is objectionable, is our then proceeding to deny that the whole before our mind is a single idea; and it involves a serious error in principle. The relations between the ideas are themselves ideal. They are not the psychical relations of mental facts. They do not exist between the symbols, but hold in the symbolized. They are part of the meaning and not of the existence. And the whole in which they subsist is ideal, and so one idea.

Take a simple instance. We have the idea of a wolf and we call that one idea. We imagine the wolf eating a lamb, and we say, There are two ideas, or three, or perhaps even more. But is this because the scene is not given as a whole?

Most certainly not so. It is because in the whole there exist distinctions, and those groupings of attributes we are accustomed to make. But, if we once start on this line and deny the singleness of every idea which embraces others, we shall find the wolf himself is anything but one. He is the synthesis of a number of attributes, and, in the end, we shall find that no idea will be one which admits any sort of distinction in itself. Choose then which you will say, There are no single ideas, save the ideas of those qualities which are too simple to have *any* distinguishable aspects, and that means there are no ideas at all—or, Any content whatever which the mind takes as a whole, however large or however small, however simple or however complex, is one idea, and its manifold relations are embraced in an unity.*

We shall always go wrong unless we remember that the relations within the content of any meaning, however complex, are still not relations between mental existences. There is a wolf and a lamb. Does the wolf eat the lamb? The wolf eats the lamb. We have a relation here suggested or asserted between wolf and lamb, but that relation is (if I may use the word) not a *factual* connection between events in my head. What is meant is no psychical conjunction of images. Just as the idea of the wolf is not the whole wolf-image, nor the idea of the lamb the imagined lamb, so the idea of their synthesis is not the relation as it exists in my imagination. In the particular scene, which symbolizes my meaning, there are details that disappear in the universal idea, and are neither thought of nor enquired after, much less asserted.

To repeat the same thing—the imagery is a sign, and the meaning is but one part of the whole, which is divorced from the rest and from its existence. In this ideal content there are groups and joinings of qualities and relations, such as answer to nouns and verbs and prepositions. But these various elements, though you are right to distinguish them, have no validity outside the whole content. That is one idea, which contains

* The psychological controversy as to the number of ideas we can entertain at once, can hardly be settled till we know beforehand what is one idea. If this is to exclude all internal complexity, what residuum will be left? But, if it admits plurality, why is it one idea? If, however, what otherwise we should call plurality, we now call single just because we have attended to it as one, the question must clearly alter its form.[15]

all ideas which you are led to make in it; for, whatever is fixed by the mind as one, however simple or complex, is but one idea. But, if this is so, the old superstition that judgment is the coupling a pair of ideas must be relinquished.

§ 12. I pass now (ii) to the other side of this error, the doctrine that in judgment one idea is the subject, and that the judgment refers another to this. In the next chapter this view will be finally disposed of, but, by way of anticipation, we may notice here two points. (*a*) In "wolf eating lamb" the relation is the same, whether I affirm, or deny, or doubt, or ask[16]. It is therefore not likely that the *differentia* of judgment will be found in what exists apart from all judgment. The *differentia* will be found in what differences the content, as asserted, from the content as merely suggested. So that, if in all judgment it were true that one idea is the subject of the assertion, the doctrine would be wide of the essence of the matter, and perhaps quite irrelevant. But (*b*) the doctrine (as we shall see hereafter) is erroneous. "B follows A," "A and B coexist," "A and B are equal," "A is south of B"—in these instances it is mere disregard of facts which can hold to the doctrine. It is unnatural to take A or B as the subject and the residue as predicate. And, where existence is directly asserted or denied, as in, "The soul exists," or, "There is a sea-serpent," or, "There is nothing here," the difficulties of the theory will be found to culminate.

I will anticipate no further except to remark, that in every judgment there is a subject of which the ideal content is asserted. But this subject of course can not belong to the content or fall within it,[17] for, in that case, it would be the idea attributed to itself. We shall see that the subject is, in the end, no idea but always reality; and, with this anticipation, we must now go forward, since we have finished the first division of this chapter. We must pass from the general notion of judgment to the criticism of certain erroneous views, a criticism, however, which is far from exhaustive, and in some points must depend for its fuller evidence upon the discussions of the following chapters.

II. § 13. Wrong theories of judgment naturally fall into two classes, those vitiated by the superstition of subject,

predicate and copula, and those which labour under other defects. We will take the last first.

(i) Judgment is neither the association of an idea with a sensation, nor the liveliness or strength of an idea or ideas. At the stage we have reached, we need subject these views to no detailed examination. The ideas which they speak of are psychical events, whereas judgment, we have seen, has to do with meaning, an ideal content which is universal, and which assuredly is not the mental fact. While all that we have is a relation of phenomena, a mental image, as such, in juxtaposition with or soldered to a sensation, we can not as yet have assertion or denial, a truth or a falsehood. We have mere reality, which *is,* but does not stand for anything, and which exists, but by no possibility could be *true.*

We will not anticipate the general discussion of "Association" (vid. Book II. Part II. Chap. I.), and will pass by those extraordinary views the school holds as to universals. We will come at once to the result. There is an idea, in the sense of a particular image, in some way conjoined with or fastened to a sensation. I have, for instance, sensations of coloured points; and images of movement and hardness and weight are "called up" by these sensations, are attracted to, and cohere with them. And this sounds very well till we raise certain difficulties. An orange presents us with visual sensations, and we are to add to these the images just mentioned. But each of these images is a hard particular, and qualified by relations which exclude it from all others. If you simply *associate* this bundle of facts, who would take them as one fact? But if you blend their content, if, neglecting the existence, you take a part of the quality of each, and transfer *that* to the object, then you may call your process by what name you please, but it certainly *is* not association (Vid. infr. Book II.).

But let us suppose that the ideas are united somehow with the sensation, yet where is the judgment, where is truth or falsehood? The orange is now before my sense or imagination. For my mind it exists, and there is an end of it. Or say, "Cæsar will be angry." Cæsar here is the perception, which, when further qualified, becomes "Cæsar angry." But this image again is simply what it is, it does not stand for anything, and it can mean nothing.

Let us suppose in the first place that the "idea" maintains itself, then no doubt, as one fact, it stands in mental relation with the fact of the sensation. The two phenomena coexist as a headache may coexist with a syllogism; but such psychical coherence is far from assertion. There is no affirmation; and what is there to affirm? Are we to assert the relation between the two facts? But that is given, and either to assert it or deny it would be senseless.* Is one fact to be made the predicate of another fact? That seems quite unintelligible. If in short both sensation and idea are facts, then not only do we fail to find any assertion, but we fail to see what there is left to assert.

But in the second place (giving up association proper) let us suppose that the "idea," as such, disappears, and that its mutilated content is merged in the sensation. In this case the whole, produced by blending, comes to my mind as a single presentation. But where is the assertion, the truth or falsehood? We can hardly say that it lies in the bare presentation itself. We must find it, if anywhere, in the relation of this presentation to something else. And that relation would be the reference of judgment. But on the present view both the something else and the reference are absent. We have first an unmodified and then a modified sensation.

The only way to advance would be to suppose, in the first place, that, while the "idea" maintains itself, it is distinguished from its content; and to suppose, in the second place, that both of these are distinguished from the sensation. We have then two facts, a sensation and an image, and beside these a content held apart from the image. We have now reached a condition which would make judgment possible, but the advance to this condition is not explicable by Association. Nor could the further steps be accounted for. You have the transference of the content from the image to the sensation, and the qualification of the latter as a subject; but both would be inexplicable. We may add that it is impossible for a sensation or sensations to serve as the subject in every judgment (vid. Chap. II.). And finally the consciousness that, what my act joins, is joined apart from it, is a fact not

* We might say that, on this view, the denial of a falsehood must *ipso facto* be false.

compatible with the psychology we are considering[18]. To sum up the whole—to merge the content of an image in a modified presentation, is but one step towards judgment, and it is a very long step beyond association: while conjunction or coherence of psychical phenomena is not only *not* judgment, but would not serve as its earliest basis and beginning.*

§ 14. But the definition, I shall be told, is a "*lively* idea associated with a present impression," and I shall be asked if *lively* makes no difference. And I answer, Not one particle; it makes no difference even if you suppose it true, and in addition it is false. The liveliness removes none of the objections we have been developing. Let it be as lively as you please, it is a mere presentation, and there is no judgment. The liveliness of the idea not only *is* not judgment, but it is not always even a condition. The doctrine that an idea judged true *must* be stronger than one not so judged, will not bear confrontation with the actual phenomena. You may go on to increase an idea in strength till it passes into a sensation, and there yet may be no judgment. I will not dwell on this point, since the unadulterated facts speak loudly for themselves, but will give one illustration. We most of us have at times the images of the dead, co-inhabitants of the rooms we once shared with the living. These images, mostly faint, at times become distressing, from their strength and particularity and actual localization in those parts of the room which we do not see. In an abnormal state such images, it is well known, may become hallucinations, and take their place in the room before our eyes as actual perceptions. But with an educated man they would be recognized as illusions, and would not be judged to be outwardly real, any more than the fainter and normal images are judged to be anywhere but in our own minds. Yet lively ideas associated with present

* It has been often remarked that, on Hume's theory of belief, there can *be* no difference between imagination and reality, truth and falsehood, and that why we *make* this difference is incomprehensible. J. S. Mill with great openness professed on this head the total bankruptcy of the traditional doctrine. He seems somehow to have thought that a complete break-down on a cardinal point was nothing against the main doctrine of his school, nor anything more than a somewhat strange fact. It was impossible that he should see the real cause of failure. We shall deal with Professor Bain's views lower down.

impressions—if we have not got them here, where are they?

§ 15. We turn with relief from the refutation of a doctrine, long dead and yet stubbornly cumbering the ground, to consider a fresh error, the confusion of judgment with practical belief. I cannot enquire how far *any* psychical activity is consistent with the theory of Professor Bain, nor can I discuss the nature of a psychical activity which seems physiologically to consist in muscular innervation; though I am bound to add that (doubtless owing to my ignorance) Professor Bain's physiology strikes me here as being astonishingly misty. And I must pass by the doubt whether, if we accept his view, we shall find the confusion between image and meaning in any way lessened[19].

We must remember that the question, Is judgment always practical, does not mean, Is the will in any way concerned in it. In that case it might be argued that *all* generation of psychical phenomena comes under the head Will. The question means, Does the essence of judgment lie, not in the production of truth and falsehood—states which alter nothing in the things they represent—but rather in the actual production of a change in real existence. Or, more simply, when an idea is judged to be true, does this mean that it *moves* some other phenomenon, and that its assertion or denial is nothing but this motion? The doctrine admits that an idea or ideas, when held true, differ vitally from the same when suggested; and it proceeds to assert that the *differentia* is the effect of the idea on our conduct, and that there is no other *differentia* at all.

There is a logical mistake we may point out before proceeding, for it is the error which has led Professor Bain astray. Assume that an asserted idea causes action, and that an idea, not believed in, does not influence conduct. From these premises can we conclude, Therefore judgment *is* influence? If, in other words, when A changes to B, we have an unfailing difference q, and q is not found except after A, does this warrant the assertion, that the alteration consists in q? Is it not quite possible that q follows from p, and that p is what really turns A into B? We shall do well to keep our eye on this logical fallacy. The assertion we are to examine is *not* that practical influence induces us to judge, or results from a judgment: What is asserted is that judgment *is* nothing else whatever.

Against this false *differentia* I shall briefly maintain, (*a*) that the *differentia* may be absent from the fact, (*b*) that it may be present with other facts, (*c*) that the fact contains other characteristics, which are the true *differentia,* and are absent from the false one, (*d*) that the latter has a positive quality which excludes the fact.

(*a*) If we test the theory by abstract instances such as, The angles of a triangle are equal to two right angles, it collapses at once. It is impossible to find always a practical influence exerted by the ideas. We may be answered "But they *might* exert it, you surely *would* act on them." And such an answer may pass in the school of "Experience"; but a poor "transcendentalist" will perhaps be blamed if he usurps such a privilege. He at least is not allowed to take tendency and possibility and mere idea for fact. And he can hardly be prevented from pressing the question, Is the influence there or not? If it is not there, then either Professor Bain's theory disappears, or he should alter his definition, and say that an idea passes into a judgment when enriched by potentialities and eventual tendencies[20]. If these are *not* ideas we should be told *what* they are; but if they are only ideas that go with the first ideas, then our answer is plain. In the first place it is not true that they are always there; in the second place it is not true that, when added, they must exert a practical influence.

(*b*) In the second place ideas may influence me, though I never do hold them for true. The feelings and emotions associated with an idea can often prevent or produce volitions, although the idea is not affirmed as true, and even while it is recognized as false. Though I do not believe that a slow-worm can bite, or a drone can sting, I may shrink from touching them. I may avoid a churchyard though I believe in no ghosts. An illusion no doubt, if recognized as such, does not influence volition either so much, or always in the same way; but still it may operate in spite of disbelief.* And it can hardly be a true view which forces us to say, If you judged it an illusion you would wholly disregard it, for such disregard *is* judgment.

*It may be said that *when* it operates the denial is suspended. But I confess I can find no ground for such a statement. At any rate it is certain that the idea can operate though a positive judgment is not there.

I will not dwell on a point it would be easy to illustrate. In passing, however, I may remind the reader of that class of ideas which influences our actions without seeming to be true. I refer to practical ideas, the representation of a satisfied desire which is now felt to be unsatisfied. It is certain that these move us to active pursuit, and it is equally certain they are not judged to be real[21]; for, if they were, then for that reason they would fail to move us.*

(*c*) But suppose that all judgment did really move to action. Would this show that judgment was nothing but such motion? Most certainly not so. We can observe what takes place in us, when a suggested idea is judged to be true; and clearly an activity (however hard to describe) does show itself there, and yet is not directed (except *per accidens*) towards making a change in the world and in ourselves. And if this true *differentia* can be verified, that should settle the question[22]. And again, apart from direct observation, we can argue indirectly. Assertion and denial, together with the difference of truth and falsehood, are real phenomena, and there is something in them which falls outside the influence of ideas on the will. It is comic if the judgment, It will rain to-morrow, is the same as buying an umbrella to-day; or, Put on your thick boots, is a truer form of, It rained hard yesterday. And when a child sees a berry and, as we say, judges, It made me sick before, it seems strange that the act of affirmation should consist in practical abstention to-day and should be nothing else.

(*d*) And not only are the genuine characteristics absent from a mere practical attitude, but we find present there a quality which is absent from real judgment. The truth of a suggestion is not a matter of degree, and the act which attributes an idea to reality either refers it, or does not refer it. It can hardly do either a little more or less and to a certain degree (cf. Chap. VII.). In strictness of speech all half-truths are no truths, and, "It is more or less true," really means, "It is true with a qualification," or "More or less of it is true, though as a whole it is not true." But the practical influence of ideas must have degree, and so possess a quality which judgment has not.

For these reasons, each of which can stand almost alone, it seems clear that the doctrine before us has failed. And

*I may refer on this point to my *Ethical Studies,* Essay VII.

one cause of the error seems to lie in the neglect of some important distinctions we may proceed to notice. Judgment is primarily logical, and as such has no degrees; the relation of the ideal content to reality must be there or not there. Belief, on the other hand, is primarily psychological, and, whether theoretic or practical, exists in a degree. (*a*) Intellectual belief or conviction is the general state which corresponds to the particular acts of judgment. To believe that A is B may mean that, whenever the idea A — B is suggested, I go on to affirm it; or, further, that the idea fills much space in my mind, is a persistent habit and ruling principle, which dominates my thoughts and fills my imagination, so that the assertion A — B is frequently made and has wide intellectual ramifications and connections. I should believe A — B less, if it more seldom arose, by itself or by implication, and had inferior influence. I should believe less still if, when A — B was suggested, I sometimes doubted it; and even less, if I affirmed it more seldom, and then with hesitation, against doubts, and with inability to maintain the attitude. On the other hand I should not believe at all, if I only were more or less convinced, perceiving more or less reason on both sides, inclined in one direction, but unable to cross the line and to affirm. (*b*) But in practical belief, beside these degrees of intellectual conviction, there is another element of more and less. Not only is the truth of the intellectual content more or less present, but in addition it can influence my will more or less. A desire stronger or more persistent, or more dominant generally, may answer to it on the one side, or on the other a weaker and more fleeting impulse. Beside existing more or less, it can move more or less. It is, I think, not easy to keep clear of confusion unless these ambiguities are noticed and avoided. But the main logical mistake which Professor Bain has committed is to argue from the (false) premise, "Belief must induce action," to the inconsequent result "Belief *is* that inducement." *

* In the third edition of his *Emotions* (1875) Prof. Bain apparently reconsiders the question, but I can neither tell if he abandons his theory, nor what it is that, if so, he puts in its place. As I am entirely unable to understand this last theory, my remarks must be taken to apply to the earlier one. Since this volume was written I have made acquaintance with Mr. Sully's criticism on Prof. Bain's doctrine (*Sensation and Intuition,* 2nd ed. 1880). But *he,* I find, treats Prof. Bain's third edition (1875), in which an earlier edition of his own criticism is treated with the greatest respect, as if it either had no existence, or at all events was somehow irrelevant to the issue. For myself I must say that for the reason given above I confine myself to the earlier theory.[23]

§ 16. (ii) Leaving now the first group of erroneous views we may proceed to consider another collection. These may be classed as labouring under a common defect, the false notion that in judgment we have a pair of ideas. We were engaged with this fallacy in § 11, and it will meet us again in the following chapter, so that here some brief remarks may suffice. In their ordinary acceptation the traditional subject, predicate, and copula are mere superstitions[24]. The ideal matter which is affirmed in the judgment, no doubt possesses internal relations, and in *most* cases (not all) the matter may be arranged as subject and attribute[25]. But this content, we have seen, is the same both in the assertion and out of it[26]. If you ask instead of judging, what is asked is precisely the same as what is judged. So that it is impossible that this internal relation can itself *be* the judgment; it can at best be no more than a condition of judging. We may say then, if the copula is a connection which couples a pair of ideas, it falls outside judgment; and, if on the other hand it is the sign of judgment, it does not couple. Or, if it *both* joined *and* judged, then judgment at any rate would not be *mere* joining. I will dwell here no more on the general error. We shall see its effects in some mistaken views we may proceed to notice.

(*a*) Judgment is not inclusion in, or exclusion from, a class. The doctrine that in saying, "A is equal to B," or "B is to the right of C," or "To-day precedes Monday," I have in my mind a class, either a *collection* or a *description,* of "things equal to B," or "to the right of C," or "preceding Monday," is quite opposed to fact. It is as absurd as the assertion that, in "It is our son John," or "It is my best coat," or "$9 = 7 + 2$," I think of a class of "our sons John," or "my best coats," or "that which is equal to $7 + 2$." If the view stood apart from implied preconceptions, and by itself as an interpretation of fact, it would scarcely, I think, be so much as discussed. And, as we shall be forced to recur to it hereafter (Chap. VI.), we may so leave it here.

(*b*) Judgment is not inclusion in, or exclusion from, the subject. By the subject I mean here not the ultimate subject, to which the whole ideal content is referred, but the subject which lies within that content, in other words the *grammatical* subject. In "A is simultaneous with B," "C is to east of D," "E is equal to F," it is unnatural to consider A, C, and E as sole subjects, and the rest as attributive. It is equally natural to reverse the position, and perhaps more natural still to do neither, but to say instead, "A and B are synchronous," "C and D lie east and west," "E and F are equal." The ideal complex, asserted or denied, no doubt in most cases will fall into the arrangement of a subject with adjectival qualities, but in certain instances, and those not a few, the content takes the form of two or more subjects with adjectival relations existing between them. I admit you may torture the matter from the second form into the first, but, if torture is admitted, the enquiry will become a mere struggle between torturers. It requires no great skill to exhibit every subject together with its attributes as the relation between independent qualities (subjects), or again even to make that relation the subject, and to predicate all the remainder as an attribute. Thus, in "A is simultaneous with B," it is as easy to call "exists in the case of AB" an attribute of simultaneity, as it is to call "simultaneous with B" an attribute of A. We may finally observe that existential judgments do not lend themselves easily to the mistake we are considering. And such negative judgments as "Nothing is here," will be found hard to persuade. But on both these points I must refer to the sequel (Chaps. II. and III.).

(*c*) Judgment is not the assertion that subject and predicate are identical or equal. This erroneous doctrine is the natural result of former errors. You first assume that in judgment we have a relation between two ideas, and then go on to assume that these ideas must be taken in extension. But both assumptions are vicious; and, if we consider the result, asking not if it is useful but whether it is true, we can hardly, I think, remain long in hesitation. That in "You are standing before me," or "A is north of C," or "B follows D," what we really *mean* is a relation either of equality or identity is simply incredible; and torture of the witness goes

to such lengths that the general public is not trusted to behold it.*

However useful within limits the equation of the terms may be found, if you treat it as a working hypothesis (vid. Book II. Part II. Chap. IV.), yet as a truth it will not bear any serious examination. Let us look at it more closely.

(i) If what is asserted be *equality,* then that of course is identity in *quantity,* and is nothing else whatever[27]. And I must venture to complain of the reckless employment of this term. To use the sign = for *qualitative* sameness, or for individual identity (I do not ask here if these are different), is surely barbarous. No harm perhaps may come, but there should be some limit to the abuse and confusion we allow ourselves in practice. Let us then first take equality in its proper sense, to stand for an identity in respect of quantity. But, if so, if the subject and predicate are equated, if "Negroes are men," when written "All negroes = some men," is on a level with $2 = 12 - 10$—if what is said and signified is that between the terms, if you compare them numerically, there is no difference whatever, we can at once pass on. It is certain that *some* judgments, at least, can not express this relation of quantity, and it is certain again that, of those which can, it is only a very small class which do. Illustration is hardly wanted. "Hope is dead" would mean that, "In hope and a fraction of dead things there is exactly the same sum of units." And, in asserting that "Judgment is not an equation," I should express my belief that to divide both by 2 would not give the same quantity.

But the sign = does not seem to mean equality. It does not mean that the units of the subject and predicate are identical in *quantity.* It would appear to mean that they are the same altogether. The identity it asserts is not quantitative, but seems absolute. In "All Negroes = some men," the "=" represents exclusion of difference both quantitative and qualitative.

(ii) The identity is (*a*) not likeness; it is not a relation consisting in a partial qualitative identity, definite or indefinite. "Iron = some metal" can hardly mean "Some metal is similar to iron." Not only do the facts exclude this interpretation, but the theory would not work with it. If "similars" and "like-

*Vid. Jevons, *Principles of Science,* Chap. I. § 12.

ness" are phrases that occur, this is a proof that here, as in the case of =, the theory does not mean what it says, or quite know what it is doing. That when A is *like* B you may write one for the other, is of course quite untrue (cf. Book II.).

(*b*) The identity again is not definitely partial, consisting in sameness in some particular point or points of quality. For, on this interpretation, you could make no advance, until the point of sameness had been specified. And even then the equational theory would not work.

(*c*) Unless we suppose that both sides differ only in name, and that this difference of names is the import of the judgment—a view we shall glance at in a future chapter (Chap. VI.)—we must take the sign = to mean total sameness to the exclusion of *all* difference. But, if so, the theory must reform itself at once, if it desires to be consistent. It will not be true that "Negroes = some men," for certainly "some men" are not "= negroes." Nor again will it be true that negroes are equal to a certain stated fraction of mankind. That stated fraction is an universal adjective which might be applicable to other men as well as to negroes. If "is" or "=" stands for "is the same as," then it is as false to say "A *is* ⅛ B," as it was before to say "A *is* some B." "Some B" covers not only the B which is A; it may hold just as much of the other B, which we take as not-A. And it is so with "⅛ B"; that applies just as much to the ⅞ which are not-A, as it does to the third which is identical with A. The quantification of the predicate is a half-hearted doctrine, which runs against facts, if "=" does mean *equal,* is ridiculous if "=" comes to no more than plain "*is,*" and is downright false if "=" stands for "*is the same as.*"

To be consistent we must not merely quantify the predicate, we must actually specify it. The men that are negroes are not any and every set of men, who have a certain number. They are those men who *are* negroes, and *this* is the predicate. Negroes = negro-men, and iron = iron-metal. The predicate now really and indeed seems the subject, and can be substituted for it. The idea is a bold one, and its results have been considerable; but if we look not at working power but at truth, the idea is not bold enough, and wants courage to remove the last contradiction.

That A should be truly the same as AB, and AB entirely identical with A, is surely a somewhat startling result. If A = A, can it also be true that to add B on *one* side leaves the equation where it was? If B does not mean 0, one would be inclined to think it must make some difference. But, if it does make a difference, we can no longer believe that A = AB, and AB = A. If "iron-metal" is the same as "iron," how misleading it is to set down the two sides as different terms. If there really is a difference between the two, then your statement is false when by your "=" you deny it. But if there is no difference, you are wrong in affirming it, and in opposing "iron" to "iron-metal."

There is only one issue. If A is AB, then the A that *is* AB is not A but —AB. Both sides of the assertion are just the same, and must be so stated. Negro-men are negro-men, and iron-metal is iron-metal.* For consider the dilemma. B either is or is not an addition to A. If it is not an addition, its insertion is gratuitous; it means nothing on either side, may fall upon whichever side we choose, is absurd on both alike, and should be got rid of—then A = A. But if B is an addition, then A = AB cannot be true. We must add B on both sides, and AB = AB. In short B must disappear or have a place on each side.

We have now reached consistency, and the reader may ask, Is the result still false? I do not like to seem obstinate, and I prefer to reply, Do you think it is true? I will accept your answer. If you say that identical propositions are all false, I shall not contradict you (cf. Chap. V. § 1), for I also believe that a judgment which asserts no difference is nothing. But if you pronounce on the side of truth, I should like to ask a question. For an assertion to be true must it not assert something, and what is it that you take to be asserted above? That where there is no difference, there is no difference, that AB will be AB as long as it is AB? You can hardly mean that. Is the *existence* of AB what is secretly asserted? But, if so, we should say openly "AB exists," and our reduplication of AB is surely senseless. We know that it exists, not because we double it, but, I suppose, because we know of its existence.

* Cf. Lotze, *Logik,* 80-2.

But what then do we assert by AB = AB? It seems we must own that we do not assert anything. The judgment has been gutted and finally vanishes. We have followed our premises steadily to the end, and in the end they have left us with simply nothing. In removing the difference of subject and predicate we have removed the whole judgment.*

§ 17. We have seen the main mistakes of the foregoing doctrines. It is a more pleasing task to consider the main truth which each one of them has seized. (i) The views we began to criticize in § 13, have avoided the error of subject predicate and copula. They have seen that in judgment the number of ideas is not the main question, and that the essence of the matter does not lie in the ideas, but in something beyond them. Nor, to be more particular, is the implication of will in all judgment a complete mistake. It is true that, in an early stage of development, the intelligence is so practical that it hardly can be said to operate independently. It is true again that, in the evolution of self-consciousness, the opposition of idea and reality depends, to a degree I will not here discuss, upon volitional experience. And in these points there is truth in the theory, which, however much he may abandon it, we shall place to the credit of Professor Bain. And the view that in judgment we have an association of idea with sensation, and a coalescence of both elements, is far from being wholly destitute of truth. For (as we shall see in the following Chapter) the subject in all judgment is ultimately the real which appears in perception; and again it holds good that the lowest stage, in the development of judgment and inference alike, is the red-integration of ideal elements with sensuous presentation, in

* It is not worth while to criticize in detail a doctrine we can show is fallacious in principle. Cf. Chap. V. But among minor objections to the quantification of the predicate is its claim to silence you, and prevent you from saying what indubitably you know. It tells you you must not say "A is B," unless you also certify *how much* of B is A. But, even supposing that "so much of B" is the truth that you would affirm if you could, in numerous cases you can not affirm it. You know that A possesses a quality B, and, as to how the B, that is A, stands in extent to the B which is not A, you have no information. You must either then decline to quantify, or must abstain from speaking the truth you know. But it is not worth while to criticize in detail.

such a manner that the two are not distinguished, but run into one whole.

(ii) And from the second class of errors we may also collect important results. In the first place it is true that the content asserted is always complex. It can never be quite simple, but must always involve relations of elements or distinguishable aspects. And hence, after all, in judgment there must be a plurality of ideas. And, in particular, (*a*) though it is false that the predicate is a class in which the subject is inserted, and a fundamental error to take the universal in the form of a collection, yet it is entirely true that the predicate must be always an universal. For every idea, without exception, is universal. And again (*b*) though assertion is not attribution to a subject in the judgment, though it is false that the grammatical subject is the reality of which the predicate is held true, yet in every judgment there must be a subject. The ideal content, the adjective divorced, is made real once again by union with a substantive. And (*c*) the doctrine of equation, or identity of the terms, has itself grasped a truth, a truth turned upside down and not brought to the light, but for all that a deep fundamental principle.

Turned upside down, and made false, it runs thus. The object of judgment is, despite their difference in meaning, to assert the identity of subject and predicate when taken in extension. But turned the right way up it runs thus. The object of judgment is, under and within the identity of a subject, to assert the synthesis of different attributes. Whenever we write "=" there must be a difference, or we should be unable to distinguish the terms we deal with (cf. Chap. V.). And when a judgment is turned into an equation, it is just this difference that we mean to state. In "S = P" we do *not* mean to say that S and P are identical. We mean to say that they are *different,* that the diverse attributes S and P are united in one subject; that S — P is a fact, or that the subject S is not bare S, but also S — P. And the reason why the theory of equation works, and is not mere nonsense, is that in fact it is an indirect way of stating difference. "The subject is the same" implies, and may be meant to convey, the truth that the attributes differ. We must refer to the sequel for further explanation, but at present our concern is

briefly to point out that an identity must underlie every judgment.

But how is this possible? A is "prior to B," or "to the left of C," or "equal to D." The judgment asserts the equality, or sequence, or position of two subjects, and it surely does not say that both are the same. We must try to explain. We saw that all judgment is the attribution of an ideal content to reality, and so this reality is the subject of which the content is predicated. Thus in "A precedes B," this whole relation A — B is the predicate, and, in saying this is true, we treat it as an adjective of the real world. It is a quality of something beyond mere A — B. But, if this is so, the reality to which the adjective A — B is referred is the subject of A — B, and is the identity which underlies this synthesis of differences.

It is identical, not because it is simply the same, but because it is the same amid diversity. In the judgment, beside the mere distinction of the terms, we have an opposition in time of A to B. And the subject of which A — B is asserted, being subject to these differences, is thus different in itself, while remaining the same. In this sense every judgment affirms either the identity which persists under difference, or the diversity which is true of one single subject. It would be the business of metaphysics to pursue this discussion into further subtleties. We should there have to ask if, in the end, every possible relation does not involve a something *in* which it exists, as well as somethings *between* which it exists, and it might be difficult to reconcile the claims of these propositions. But we have already reached the limit of our enquiries. The real subject which is implied in judgment,[28] will meet us again in the following Chapter; and that, we hope, may make clearer some points which at present remain obscure.

III. § 18. We have given some preliminary account of judgment, and have tried to dispose of some erroneous views. We pass now to our third task, and must make some remarks on the development of the function. As we have defined it above, judgment does not show itself at all the stages of psychical evolution. It is a comparatively late acquisition of the mind, and marks a period in its upward growth. We

should probably be wrong if we took it as a boundary which divides the human from the animal intelligence; and in any case we should be ill-advised to descend here into the arena of theological and anti-theological prejudice (vid. Book III. Part I. Chap. VII.). It is better to treat the mind as a single phenomenon, progressing through stages, and to avoid all discussion as to whether the lines, by which we mark out this progress, fall across or between the divisions of actual classes of animals. Thus with judgment we are sure that, at a certain stage, it does not exist, and that at a later stage it is found in operation; and, without asking where the transition takes place, we may content ourselves with pointing out the contrast of these stages. The digression, if it be such, will throw out into relief the account we have already given of judgment. For judgment is impossible where truth and falsehood, with their difference, are not known; and this difference cannot be known where ideas are not recognized and where nothing exists for the mind but fact.[29]

§ 19. I do not mean that the lower forms, or that any form, of soul-life is confined to the apprehension of simple sensations. If the soul is ever the passive recipient of a given product, to which it does not contribute and which it does not idealize, yet in all actual mind a further step is made, and we always possess more than what is given through sense.[30] The impression, so to speak, is supplemented and modified by an ideal construction, which represents the results of past experience. And thus, in a sense, the lowest animals both judge and reason, and, unless they did so, they must cease to adjust their actions to the environment. But, in the strict sense, they can neither reason nor judge; for they do not distinguish between ideas and perceived reality.

That the thing as it is, and as it appears in perception, are not the same thing, is, we all are aware, a very late afterthought. But it is equally an afterthought, though not equally late, that there is any kind of difference between ideas and impressions. For a more primitive mind a thing is or it is not, is a fact or is nothing. That a fact should be, and should yet be an appearance, should be true of, and belong to, something not itself; or again should be illusion, should exist and yet be false, because its content is an adjective

neither of itself nor of any other substantive—these distinctions are impossible for an early intelligence. A nonentity is not anything it can apprehend, and to it an error is never an illusion. And hence for this mind ideas never could be symbols. They are facts because they *are*.

§ 20. The presentations of the moment, the given sensations, are received into a world of past experience, and this past experience now appears in the form of ideal suggestion. In the lowest stages of mind there is as clear a difference between the *datum* that is given and the construction that is made, as there can be in the highest. But it is one thing to have a difference in the mind and another to perceive it; and for an early intelligence this contrast between sensation and idea, is quite non-existent. A presentation AB, by a feeling *d*, produces an action $\delta\varepsilon$, or, by an ideal transition *b–d*, is transformed into ABD; or may become AC, by the action of *a–g*, if *g* banishes B, and *c* is supplied. But, in all these cases, and in any other possible case, the process remains entirely latent. The product is received as a mere given fact, on a level with any other fact of sense.

If the object, as first perceived, could be compared with the object as finally constructed, there might be room for a doubt if the fact has become, or has been made by the mind. And still more if the ideas which perception excludes were ever attended to; if rejected suggestion, conflicting supplement, wrong interpretation, and disappointed action, were held before the mind, then a reflection might take place, which would antedate the slow result of development; and the sense of illusion would awaken the contrast of idea and reality, truth and falsehood. But all this is impossible. For the leading feature of the early mind is its entire and absolute practicality.[31] The fact occupies the soul no longer and no further than it tends to produce immediate action. The past and the future are not known except as modifications of the present. There is no practical interest in anything but the given, and what does not interest is not anything at all. Hence nothing is retained in its original character. The object, in its relation to present desire, changes ceaselessly in conformity with past adventures of failure or success. It contracts or extends itself, as the case may be, but it still remains the mere given object.

And while the ideas it assimilates become part of presentation, the ideas it excludes are simply nothing at all.

At a late stage of mind, among intelligent savages, the doctrine of a dream-world brings home to us the fact, that a mere idea, which exists and is unreal, is a thought not easy to lay hold of thoroughly. And, if we descend in the scale no further than to dogs, we are struck by the absence of theoretical curiosity. Let them see an appearance to be not what is seemed, and it instantly becomes a mere nonentity. An idea, we may say, is the shadow of an object; and that to a savage is another kind of object, but to a dog it is the thing or just nothing at all. The dog has not entered on that process of reflection which perhaps has not led to any very sure result. When his heart, like ours, is baffled and oppressed, and gives matter to his brain it has no strength to cope with, he can neither send his hopes into another world than this, nor repeat like a charm, and dream that he believes, that appearances may be nothing to a soul which feels them. I do not know the formula which would prove to his mind a satisfactory solution of his practical troubles; but his system of logic, if he had one, would be simple; for it would begin, I am sure, and would end with this axiom, "What is smells, and what does not smell is nothing."

§ 21. It would be difficult to detail the steps of the process by which ideas, as such, become objects of knowledge, and with truth and falsehood judgment comes in. And, apart from this difficulty, there is a question of fact which would constantly arise. Given a certain stage of development, does judgment already exist there or not? It might perhaps be right to connect the distinctions of truth and falsehood in general with the acquisition of language, but it is hard to say where language begins. And, in the stage before language, there are mental phenomena which certainly suggest the effective distinction of sensation and idea.

The provision made beforehand for changes to come can not always be taken as valid evidence. It seems clear that, in many cases, we should be wrong in supposing any knowledge of the future, as opposed to the present. It is certain at least that a presentation, accompanied by or transformed by feelings, is as effective practically as the clearest idea. But

nothing beyond itself, are truth and falsehood as they appear in judgment.

§ 23. Our object in the foregoing has been, not to chronicle a psychological transition, but to mark out distinctive stages and functions. We must endeavour, in conclusion, to obviate a very fatal mistake. The gulf between the stage of mind that judges and the mind that has not become aware of truth, may seem hard to bridge, and the account we have given may seem to rend facts apart. We may be thought in our extremity, when with natural conditions no progress is possible, to have forced upon the stage a heaven-sent faculty. On one side of your line, we may be told, you possess explicit symbols all of which are universal, and on the other side you have a mind which consists of mere individual impressions and images, grouped by the laws of a mechanical attraction. The distinction you have made amounts to a divorce. The higher stage can not exist as you describe it, or can not at least be developed from the lower.

In the sequel I shall criticize the whole doctrine of the "Association of ideas," but at present I will say thus much by anticipation.[33] I agree that, if the lower stages of the mind were really what they are in most English psychologies, it never would in any way be possible to pass to the stage where ideas are used in judgment. And this consequence I desire to accentuate and to emphasize. But the fashionable doctrine of "association," in which particular images are recalled by and unite with particular images, is, I think, not true of *any* stage of mind (vid. Book II. Part II. Chap. I). It does not exist outside our psychology. From the very first beginnings of soul-life universals are used. It is because the results of experience are fixed in an ideal and universal form, that animals are able, I do not say to progress, but to maintain themselves in bare existence.

§ 24. In England, I am afraid, the faithful tradition of accumulated prejudice, in which are set the truths of the "Philosophy of Experience," well-nigh makes idle an appeal to the fact. But I will try to state the fact, however idly. It is not true that particular images are ever associated. It is not true that among lower animals universal ideas are never used. What *is* never used is a particular idea, and, as for

association, nothing ever is associated without in the process being shorn of particularity. I shall hereafter have to enlarge on the latter statement, and at present will deal with the false assertion, that merely individual ideas are the early furniture of the primitive mind.

In the first place it seems patent that the lower animals have not any idea *about* the individual. To know a thing as the one thing in the world, and as different from all others, is not a simple achievement. If we reflect on the distinctions it implies, we must see that it comes late to the mind. And, on turning to facts, we find that animals of superior intelligence are clearly without it, or give us at least no reason at all to think that they possess it. The indefinite universal, the vague felt type, which results from past perceptions and modifies present ones, is palpably the process of their intellectual experience. And when young children call all men father, it is the merest distortion of fact to suppose that they perceive their father as individual, and then, perceiving other individuals, confuse a distinction they previously have made.

But this is hardly the real point at issue. To know the individual as such will be admitted to be a late achievement. It can hardly be maintained that a rude intelligence, when it holds a type and rejects what disagrees with it, can be aware of that type as an unique individual. The question is really as to the *use* made of images in early knowledge. Are they *used* as universals, or *used* as particulars?

§ 25. It is agreed on both sides that, as psychical existences, ideas are particular like all other phenomena. The controversy is confined to the use we make of them. I should maintain that, so far as they remain particular, they are simple facts, and not ideas at all; and that, where they are employed to extend or to modify experience, they are never used in their particular form. When A-B is presented in perception, we are told that the result of a past perception B-C appears as particular images *b-c*, and that these images, called up, unite with the presentation. But nothing could be more false. It is not true that all the marks, and relations, and differences, which constitute the particularity of *b* and *c*, appear in the resultant A-B-C, or were in any way used in order to produce it. The image *c*, besides its content as *c*, had the indefinite

detail of all psychical phenomena; but it was not this but the universal *c* which was used in A-B-C, and it is the perception A-B that re-particularizes *c* in accordance with itself. And, if this is so, we must say that what really operates is a connection between universal ideas. We have already, in an unconscious form, what, when made explicit, is the meaning of symbols.

I must trust to the sequel for elucidation (vid. Book II. II. Chap. I.), but the subject is so important that I will venture to insert some illustrations. When to-day I reach the place where yesterday my dog has either chased a cat or fought with an antagonist, the perception as we say "calls up" the ideas, and he runs eagerly forward. His experience, we will suppose, was of a white cat or a black retriever with a large brass collar. To-day images are "called up," not so definite perhaps, but still certainly with some detail, and we will suppose that the detail reproduces the experience. To-day it is a black cat that is found in the place, but with an ordinary dog that will make no difference. The whiteness of the image is quite irrelevant.[34] Or again, if to-day another dog be perceived, if only that dog be not glaringly different, an ordinary dog will certainly attack him, and the less intelligent he is the more catholic is his action. For it is not the whole image but a portion of the content which operates in his mind. He may turn from a small dog or a white dog or a smooth-coated dog, but size, blackness, and roughness, are the typical ideas which will certainly operate. It may be said, no doubt, that the ideas are particular, that they differ from the perception, and that it is the fault of the animal which fails to distinguish them. But why, I reply, does it fail to distinguish? Is a creature, intelligent as is a terrier, unable to see the difference between a white and black cat, or a Newfoundland and a sheep dog? "Yes," I shall be told, "he can if he attends to them, but here, although they both are present,* he does not

* This is a false assumption as will be shown hereafter. In the first place it is not true that, when the mind goes from A B to C, it has to pass through a particular image *b*. In the next place, if the particular *b* be present, we have no reason to suppose that it will have the qualities of the original perception B. If a white cat has been seen to-day, we saw that next day, if its image is white, the whiteness of that image need not be used; and again if its whiteness was not an

attend to them." But if so, I must rejoin, if the differences are not used, but remain inoperative, is not this a clear proof that what operates, and what is used, is a portion of the content, which is permanent amid differences, and which later becomes the universal meaning?

Again, if an animal has been burnt one day at the kitchen fire, the next day it may shrink from a lighted match. But how different are the two. How much more unlike than like. Will you say then that the match can not operate unless it first summons up, and then is confused with the image of a kitchen fire; or will you not rather say that a connection between elements, which are none of them particular, is produced in the mind by the first experience? But, if so, from the outset universals are used, and the difference between the fact and the idea, the existence and the meaning, is unconsciously active in the undeveloped intelligence.

§ 26. We must anticipate no further. In another place we shall show the fictitious nature of the "Laws of Association," as they have been handed down by our prevalent tradition. Our object here has been, in passing, to show that the symbolic use of ideas in judgment, although no early process of the mind, is a natural result of mental development. From the very first beginnings of intelligence it is the type that operates and not the image. The instance as such is never, and can never be, retained in the soul. The connection of certain elements in its content is all it leaves behind. You may call it, if you please, mere impotence of our imagination, or you may call it that idealizing function of the mind which is the essence of intelligence, still the fact remains that never at any stage can any fact be retained without some mutilation, some removal of that detail which makes it particular. The lower we descend in the growth of our own functions, or in the scale of animate nature, the more typical, the less individual, the less distinct, the more vaguely universal and widely symbolic is the deposit of experience. It is not symbolic in the sense that the meaning is at first perceived to be other than the fact. It is not universal in the

object of interest, there is no reason whatever why the image should be white, and not of some other hue. The generalized result left by past experience is always mutilated.

sense that analysis has distinguished the relevant from the irrelevant detail, and found elements more simple, and syntheses wider than are suggested by mere sense. But in the sense of not using the particular as particular, and of taking the meaning while leaving the existence, in the sense of invariably transcending the given, and of holding true always and valid everywhere what has ever and anywhere once been experienced, the earliest and the latest intelligence are the same from one end to the other of the scale of life.

ADDITIONAL NOTES

[1] On the question of Order in Logic cf. T. E. I.

[2] "We can not judge till we use them *as* ideas." This requires correction. See *Appearance*, Index, and *Essays*, pp. 32-3 and Index. And cf. the Index of this book s. v. Idea.

[3] "In England." This was published in 1883.

[4] "Symbols." This is wrong or at least inaccurate. A "sign" or "symbol" implies the recognition of its individual existence, and this recognition is not implied in an "idea." See *Essays*, p. 29, and the Index, s. v. Idea.

[5] "That," "what," "means" and "stands for" (cf. Chap. VI. §2). All of these distinctions imply judgment, though that may not be explicit. And wherever you have any such distinction you have transcendence and an idea—though not always an explicit idea (see Note 2). Each of these distinctions, again, if you could perfect it, would imply and pass into all the rest.

[6] "Original content." This distinction (cf. the words "content (original or acquired)" at the end of §4) refers to the difference pointed out in §5. The point is, however, irrelevant, and §5 should have been omitted.

[7] This footnote is wrong throughout, for there are no ideas not so "referred." See *Essays*, Chap. III and Index. The words in the text, "cut off, etc." are also incorrect. There are no ideas before or apart from their use, and that at first is unconscious. See Note 2.

[8] Here again we must remember that we are not to say (i) that an idea is there apart from its being used, or (ii) that, in using it, we must be aware of it as a mental thing. Further (iii) I was wrong to speak, here and elsewhere, as if with every idea you have what may be called an "image." How far and in what sense the psychical existence is always capable of being verified in observation is a difficult point to which I have perhaps not sufficiently attended. Still every idea, I must assume, has an aspect of psychical event, and so is qualified as a particular existence. In the footnote to p. 7 "sensuous" should have been "psychical." The amount of imagery required is much exaggerated in p. 9. Cf. on the other side Chap. II, §§ 36, 37.

[9] What I meant here was probably to remind the reader that the "categorical" may turn out to be really "conditional."

[10] "Judgment (proper) is etc." (i) In this definition the word "act" raises a question, important in psychology and in metaphysics (see *Appearance* and *Essays*, the Indexes), but (so far as I see) not necessary in logic. (ii) "Recognized as such" is wrong (see Note 2). What I *should* recognize on reflection I may in fact ignore. Cf. §§ 10 and 13. (iii) "Beyond the act," and (below) "independent of it," are right for logic. For metaphysics, on the other hand, the problem raised here can not be ignored (see *Essays*, Index, s. v. *Act*). But as to recognition of the act (to return to that) the text is wrong. A perceived object changed by an idea, and the change ignored except as the development of the object—though not of the mere perceived object—here is the beginning of judgment in the proper sense. But, again, to take judgment as present wherever we have an object at all before the mind—is a view which is tenable.

[11] "Wandering adjective" should be "*loosened* adjective." And (three lines lower down) "relation" should be "*union*."

[12] "Partial ignorance—absolute." The meaning and the great importance of these words have, I hope, been to some extent brought out in this book and in my later writings.

[13] (i) "Are the angles &c.?". The false doctrine of "floating ideas" is involved here. See *Essays*, Index. (ii) "The same ideal content." Not so. See ibid. And cf. Bosanquet, *K & R*, pp. 114-15, 119, and *Logic*, I. 33.

[14] This statement (cf. pp. 49, 56) requires correction. It is true that the ideal meaning is one; but it is also true that the subject is a special subject, and that it, in its special sense, must be there within the meaning (cf. Bosanquet, loc. cit.). The twofold nature of Reality as the subject of judgment was not sufficiently recognized by me. See below on p. 13. And cf. pp. 114, 477, and Index.

[15] Cf. *Mind*, *N. S.* No. 41, pp. 20 foll.

[16] "The relation is the same." But see Note 13.

[17] "The subject can not belong to the content." This statement again requires correction. We have not a case here of mere Yes or mere No. See T. E. II. and Index. And cf. *Essays*, and again *Appearance*, the Indexes.

[18] "And finally, &c." See Note 10.

[19] On Bain's theory of Will cf. *Mind O. S.* No. 49, pp. 27 foll. The unjust neglect of Bain by Pragmatists, or their inability to learn from his adventurous errors, has, I think, cost them dear. See *Essays*, pp. 70-1. The reader will notice that, already in 1883, I was dealing with the question, What is *practical?* See for this the Note on p. 506, and T. E. No. XII.

[20] Cf. here *Essays* (ibid.).

[21] "Not judged to be real." We should here add "in our existing

world," as otherwise the statement is not true. See *Essays*, Chap. III, and specially p. 35, and cf. T. E. XII of this work.

[22] On the nature of the feeling of *Consent* see *Essays*, p. 377, note, and *Mind*, *N. S.* No. 46, pp. 13 foll.

[23] Whether (see Prof. Sully, p. 79, note) Bain really modified his view, it is needless here to enquire. My own difficulty with Bain was to get any rational idea as to what he meant by "intellect" and "knowledge" which apparently can remain itself in the absence of belief. He (like J. S. Mill) is faced here by a problem, which, on their inherited premises, is quite insoluble, because radically perverted. See *Essays*, pp. 376-7. Bain's view of intellect is again noticed in pp. 324, 491 of the present work.

[24] "Copula." Dr. Bosanquet (*K & R*, pp. 167 foll.) rightly remarks here that the copula is essential, so far as it points to the analysis and synthesis, and the conditioned assertion of reality, which are present in all judgment.

[25] "(Not all)" should be "(though not in all cases *except in the end*)." Cf. below, §§ 16, 17. And see Note 28.

[26] "The same both in the assertion and out of it." But see Note 13.

[27] "Equality." The reader may consult here Dr. Bosanquet's remarks (*K & R*, pp. 104 foll.) though I do not wholly assent to them.

[28] All judgment falls in the end under the head of subject and attribute, in the sense that every judgment in the end asserts of a subject both diversity in unity and identity in difference—this subject being at once the ultimate and also a special reality. For this fundamental and all-important doctrine see the Index of this work.

[29] The reader must not forget here that our definition of judgment was more or less arbitrary. See Note 10.

[30] The reader will notice that, in §§ 19 and 20, much too little is made of movement and action following direct on sensation. But for the purpose here in hand this point is perhaps not material.

[31] "Absolute practicality." But see Bk. III. Pt. I. Chap. VII. For the character of "the early mind" cf. *Essays*, pp. 356-7, 376. The further statement about "the dog" is of course exaggerated.

[32] "In the pursuit of prey," and of course also otherwise. With regard to the Imperative, though I still think that this remark was certainly worth making, I would emphasize the need of caution here as to correct interpretation of the facts.

[33] On "Association &c." See later, Bk. II. Pt. II. Chap. I. The remark on "most English psychologies" belongs, of course, to the date 1883.

[34] There is some exaggeration here as to the amount of particular detail, but what is said holds good, I think, in principle.

CHAPTER II

THE CATEGORICAL AND HYPOTHETICAL FORMS OF JUDGMENT

§ 1. In the foregoing chapter we have attempted roughly to settle the main characteristics of judgment. The present chapter will both support and deepen our conclusion. It will deal with problems, in part familiar to those who have encountered the well-known discussion aroused by Herbart. The length and the difficulty of this second chapter may perhaps be little warranted by success, but I must be allowed to state beforehand that both are well warranted by the importance of the subject in modern logic.

A judgment, we assume naturally, says something about some fact or reality. If we asserted or denied about anything else, our judgment would seem to be a frivolous pretence. We not only must say something, but it must also be about something actual that we say it. For consider; a judgment must be true or false, and its truth or falsehood can not lie in itself. They involve a reference to a something beyond. And this, about which or of which we judge, if it is not fact, what else can it be?

The consciousness of objectivity or necessary connection, in which the essence of judgment is sometimes taken to lie, will be found in the end to derive its meaning from a reference to the real. A truth is not necessary unless in some way it is compelled to be true (vid. Chap. VII.). And compulsion is not possible without something that compels. It will hence be the real, which exerts this force, of which the judgment is asserted. We may indeed not affirm that the suggestion S — P itself is categorically true of the fact, and *that* is not our judgment.[1] The actual judgment asserts that S — P is forced on our minds by a reality x. And this reality, whatever it may be, is the subject of the judgment. It is the same with objectivity.[2] If the connection S — P holds outside my judgment, it can hardly hold nowhere or in nothingness. It must