Genuine Secondness

Just as the first is not absolutely first if thought along with a second, so likewise to think the second in its perfection we must banish every third. But we need not, and must not, banish the idea of the first from the second; on the contrary, the second is precisely that which cannot be without the first. It meets us in such facts as another, relation, compulsion, effect, dependence, independence, negation, occurrence, reality, result. A thing cannot be other, negative, or independent, without a first to or of which it shall be other, negative, or independent. Still, this is not a very deep kind of secondness; for the first might in these cases be destroyed yet leave the real character of the second absolutely unchanged. When the second suffers some change from the action of the first, and is dependent upon it, the secondness is more genuine. But the dependence must not go so far that the second is a mere accident or incident of the first; otherwise the secondness again degenerates. The genuine second suffers and yet resists, like dead matter, whose existence consists in its inertia.

References: W 6:171; CP 1.358; EP 1:248-249
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