I [...] take a position quite to that of the English logicians, beginning with Scotus himself, in regarding this introductory part of logic as nothing but an analysis of what kinds of signs are absolutely essential to the embodiment of thought. I call it, after Scotus, Speculative Grammar. I fully agree, however, with a portion of the English school, – a school I may observe which now has a large and most influential and scientific following in Germany, – I agree, I say, with a portion of this school without thereby coming into positive conflict with the others, in thinking that this Speculative Grammar ought not to confine its studies to those conventional signs of which language is composed, but that it will do well to widen its field of view so as to take into consideration also kinds of signs which, not being conventional, are not of the nature of language. In fact, as a point of theory, I am of opinion that we ought not to limit ourselves to signs but ought to take account of certain objects more or less analogous to signs. In practice, however, I have paid little attention to these quasi-signs.

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