Of the two great tasks of humanity, Theory and Practice, the former sets out from a sign of a real object with which it is acquainted, passing from this, as its matter, to successive interpretants embodying more and more fully its form, wishing ultimately to reach a direct perception of the entelechy; while the latter, setting out from a sign signifying a character of which it has an idea, passes from this, as its form, to successive interpretants realizing more and more precisely its matter, hoping ultimately to be able to make a direct effort, producing the entelechy. But of these two movements, logic very properly prefers to take that of Theory as the primary one.