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.

**Source:** Peirce, C. S. (1904 [c.]). *New Elements (Kaina stoiceia)*. MS [R] 517.

**References:** EP 2:304-5

**Date of Quote:** 1904 [c.]

**URL:** http://www.commens.org/dictionary/entry/quote-new-elements-kaina-stoiceia-26

---

**Term:** Theory

**Quote:** 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.

**Source:** Peirce, C. S. (1904 [c.]). *New Elements (Kaina stoiceia)*. MS [R] 517.

**References:** EP 2:304-5

**Date of Quote:** 1904 [c.]

**URL:** http://www.commens.org/dictionary/entry/quote-new-elements-kaina-stoiceia-26