

REVIEWS

Numerical cross references are to previous reviews in this JOURNAL or to *A Bibliography of symbolic logic* (this JOURNAL, vol. 1, pp. 121-218) or to *Additions and corrections* to the latter (this JOURNAL, vol. 3, pp. 178-212).

References beginning with a roman numeral are by volume and page to previous reviews (or to works previously reviewed). When necessary in connection with such references, a third number will be added in parentheses, indicating the position of the review on the page. Thus "III 157" will refer to a review beginning on page 157 vol. 3 of this JOURNAL (or to the publication reviewed); "III 157 (1)" and "III 157 (2)" will refer respectively to the first and second reviews beginning on page 157 of vol. 3 (or to the publication there reviewed).

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CLARENCE IRVING LEWIS. *An analysis of knowledge and valuation*. The Paul Carus lectures, seventh series, 1945. The Open Court Publishing Company, La Salle, Ill., 1946, xxi + 567 pp.

This volume is divided into three books, which are preceded by an introductory section (pp. 3-31). Book I (pp. 35-168) deals with the problems of meaning and analytic truth, Book II (pp. 171-362) with the foundations of empirical knowledge, Book III (pp. 365-554) with the theory of ethical and esthetic valuation. In consideration of the scope of this JOURNAL, the following discussion will be limited to the first two books, which, in an impressive system of closely reasoned analyses, make a substantial contribution to the clarification of basic issues in logic and epistemology.

Book I begins with an exposition of Lewis's theory of meaning, which is a slightly modified form of an earlier version outlined in an article in 1943 (IX 28). The reader's attention is called to the discussion, of the ideas advanced in that article and in the book, by Church (IX 28), Baylis (X 106(2) and XIII 60(7)), and Carnap (*Meaning and necessity*, Chicago 1947). The author attributes four different modes, or kinds, of meaning to every term, i.e., to every "linguistic expression which names or applies to a thing or things, of some kind, actual or thought of" (p. 38). The denotation or extension of a term is the class of all actual things to which the term applies; each of the latter is said to be denoted by the term. The comprehension of a term includes, in addition to the elements of its extension, all non-actual, but consistently thinkable things to which the term would apply; each of the elements of the comprehension is said to be named by the term. (This seems an infelicitous terminological choice, which is at variance with customary usage and is likely to create confusion.) The signification of a term is that character whose presence in a thing is necessary and sufficient for the correct applicability of the term to the thing. Finally, a term B is said to be connoted by, or to be contained in the intension of, a term A, if by virtue of the "criterion in mind" which determines the conditions of application for A, the term A applies to a thing only if B applies, too (pp. 43, 44). Thus, e.g., the term "man" signifies humanity and connotes, among others, the terms "mammal," "vertebrate," and "biped." The intension or connotation of a term is the (infinite) conjunction of all the terms connoted by it.

Certain perplexities arise from Lewis's admission, to the realm of his logical entities, of non-existing, or non-actual, things. Thus, e.g., it appears that he has to include not only physical objects, but also their properties and relations, as well as numbers, etc., and also ordered couples, triples, etc., of these entities, among the "things" which a term may denote. But how is one to distinguish between actual and non-actual things and to separate, accordingly, the extension of a term applying to such entities from its intension? Lewis does not enter into the question of how a language countenancing non-actual things

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Table of Contents An Analysis Of Knowledge And Valuation Paul Carus Lecture Series

1. Understanding the eBook An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 - The Rise of Digital Reading An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 - Advantages of eBooks Over Traditional Books
2. Identifying An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 - User-Friendly Interface
4. Exploring eBook Recommendations from An Analysis Of Knowledge And Valuation Paul Carus Lecture Series

- Personalized Recommendations
 - An Analysis Of Knowledge And Valuation Paul Carus Lecture Series User Reviews and Ratings
 - An Analysis Of Knowledge And Valuation Paul Carus Lecture Series and Bestseller Lists
5. Accessing An Analysis Of Knowledge And Valuation Paul Carus Lecture Series Free and Paid eBooks
 - An Analysis Of Knowledge And Valuation Paul Carus Lecture Series Public Domain eBooks
 - An Analysis Of Knowledge And Valuation Paul Carus Lecture Series eBook Subscription Services
 - An Analysis Of Knowledge And Valuation Paul Carus Lecture Series Budget-Friendly Options
 6. Navigating An Analysis Of Knowledge And Valuation Paul Carus Lecture Series eBook Formats
 - ePub, PDF, MOBI, and More
 - An Analysis Of Knowledge And Valuation Paul Carus Lecture Series Compatibility with Devices
 - An Analysis Of Knowledge And Valuation Paul Carus Lecture Series Enhanced eBook Features
 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 - Highlighting and Note-Taking An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 - Interactive Elements An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 8. Staying Engaged with An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 9. Balancing eBooks and Physical Books An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 - Setting Reading Goals An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of An Analysis Of Knowledge And Valuation Paul Carus Lecture Series

- Fact-Checking eBook Content of An Analysis Of Knowledge And Valuation Paul Carus Lecture Series
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
- Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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