

# **THE LOGIC OF NAMES**

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The Logic of Names by I. P. Hughlings

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**I. P. HUGHLINGS**

**THE LOGIC  
OF NAMES**



# THE LOGIC OF NAMES.

AN INTRODUCTION

TO

BOOLE'S LAWS OF THOUGHT.

BY

I. P. HUGHLINGS.



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"The symbolic language of Algebra, framed wholly on notions of number and quantity, is adequate, by what is certainly not an accident, to the representation of all the laws of thought."—DE MORGAN.

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## ADVERTISEMENT.

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PRIMARILY these pages are an attempt to independently think out and popularly interpret some of the principles characteristic of Mr. John Stuart Mill's Logic, of the late Professor Boole's Laws of Thought, and of Mr. De Morgan's various publications on the same class of subjects.

The following special objects have been aimed at :—

1st. To, so far as possible, divest of their mathematical dress the foundations of Professor Boole's theory.

2nd. To independently and popularly expound and interpret these foundations.

3rd. To include in this exposition some account of certain phrases and doctrines which have been taken and adopted from the logic of the past by common language and general literature.

I. P. H.



## THE LOGIC OF NAMES.

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INTRODUCTION.—Man is a result of the operation of forces, some of which are known, and some unknown; the former subjects of knowledge, the latter subjects of belief. To the unknown we give the name of Soul; those that are known we refer either to Mind or to Body. By the distinction of Mind and Body is not necessarily implied that between material and immaterial. The immaterial we refer to the unknown, to what is subject of belief; but the material each man divides for himself into that which he cannot separate from his own individuality, and that which he can so separate. Such a distinction is manifestly both ambiguous and fluctuating. It is ambiguous, because it may be understood in two senses. We may draw the dividing line through different systems of points. It is fluctuating, because, wherever placed in the first instance, no subsequent tracing will repeat it. The line may be drawn so as to separate all the matter which composes the individual's body from other matter. Such a line is uncertain to the kitten, which runs after its own tail, and to the human