

**THE SUBSTITUTION OF SIMILARS:
THE TRUE PRINCIPLE OF
REASONING, DERIVED FROM A
MODIFICATION OF ARISTOTLE'S
DICTUM**

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The Substitution of Similars: The True Principle of Reasoning, Derived from a Modification of Aristotle's Dictum by W. Stanley Jevons

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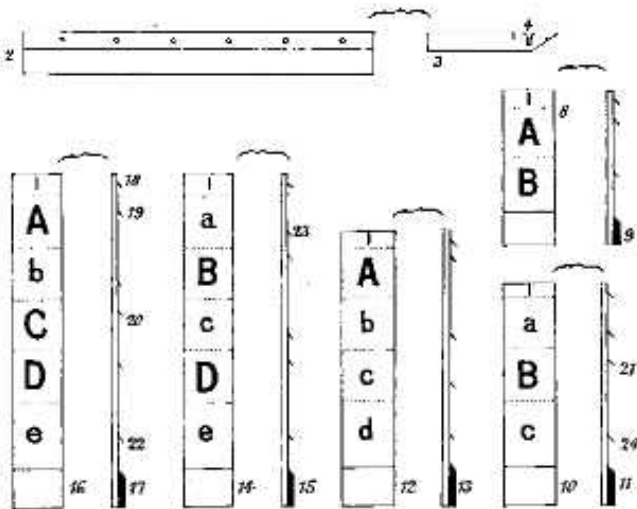
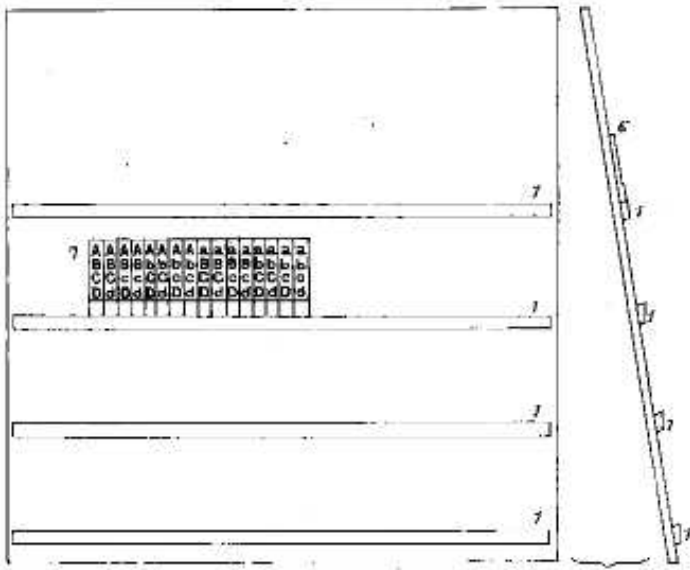
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W. STANLEY JEVONS

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THE LOGICAL ABACUS.



SEE DESCRIPTION, P. 55, AND APPENDIX

THE
SUBSTITUTION OF SIMILARS,

The True Principle of Reasoning,

*DERIVED FROM A MODIFICATION OF ARISTOTLE'S
DICTUM.*

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PREFACE.

IN this small treatise I wish to submit to the judgment of those interested in the progress of logical science a notion which has often forced itself upon my mind during the last few years. All acts of reasoning seem to me to be different cases of one uniform process, which may perhaps be best described as the *substitution of similars*. This phrase clearly expresses that familiar mode in which we continually argue by analogy *from like to like*, and take one thing as a representative of another. The chief difficulty consists in showing that all the forms of the old logic, as well as the fundamental rules of mathematical reasoning, may be explained upon the same principle; and it is to this difficult task I have devoted the most attention. The new and wonderful results of the late Dr.

Boole's mathematical system of Logic appear to develop themselves as most plain and evident consequences of the self-same process of substitution, when applied to the Primary Laws of Thought. Should my notion be true, a vast mass of technicalities may be swept from our logical text-books, and yet the small remaining part of logical doctrine will prove far more useful than all the learning of the Schoolmen.

CONTENTS.

	PAGE
THE PROGRESS OF LOGIC	1
RECENT LOGICAL REFORMERS	4
DR. BOOLE'S LOGICAL SYSTEM	5
THE QUANTIFICATION OF THE PREDICATE	7
ARISTOTLE'S DICTUM "DE OMNI ET NULLO"	9
THE MODIFIED DICTUM	11
MATHEMATICAL AXIOMS OF EQUALITY	15
GENERAL FORMULA OF MATHEMATICAL INFERENCE	19
INFERENCE BY INEQUALITIES	20
SUBSTITUTION OF EQUALS OR SIMILARS	23
GENERAL FORMULA OF LOGICAL INFERENCE	24
EXAMPLES OF LOGICAL SUBSTITUTION	25
MOODS OF THE SYLLOGISM	29
ON IMMEDIATE INFERENCES	34
THE COMPLEX SYLLOGISM	37
NEGATIVE TERMS AND MOODS OF THE SYLLOGISM	39
THE CONTRAPOSITIVE PROPOSITION	41
THE INDIRECT METHOD OF INFERENCE	44
THE PRIMARY LAWS OF THOUGHT	45
EXAMPLES OF THE INDIRECT METHOD	47
THE LOGICAL SLATE	54
THE LOGICAL ABACUS	55
THE LOGICAL MACHINE	59

	PAGE
THE LOGIC OF COMMON THOUGHT	60
REASONING BY ANALOGY	61
MR. MILL'S VIEWS OF LOGIC	62
PROFESSOR BOWEN ON INDUCTION	65
MR. MILL ON THE QUANTIFICATION OF THE PREDICATE	67
DR. THOMSON'S SYLLOGISM OF ANALOGY	69
THE UTILITY OF CLASSIFICATION	70
THE FORCE OF PRECEDENTS	71
ON POLITICAL REASONING	72
THE LOGICAL AND MATHEMATICAL CANONS	73
BACON'S REMARKS ON THEIR ANALOGY	74
MR. MANSEL ON THE FALLACIOUS CHARACTER OF THE LOGICAL CANONS	75
CONDILLAC'S VIEWS OF LOGIC	77
PRESENT POSITION OF LOGICAL SCIENCE	78
APPENDIX—DESCRIPTION OF THE LOGICAL ABACUS	81

THE SUBSTITUTION OF SIMILARS,
THE
TRUE PRINCIPLE OF REASONING.

60 ARISTOTLE is, perhaps, the greatest of human authors, but we may apply to him the words of Bacon, "Let great authors have their due, as Time, the author of authors, be not deprived of his due, which is farther and farther to discover truth." Aristotle has had his due in the obedience of more than twenty centuries, and Time must not be deprived of his due. Men, whose birthright is the increasing result of reason, are not to be bound forever by the *dictum* of a thinker who lived but a little after the dawn of scientific thought. We are not to be persuaded any longer to look upon the highest of the sciences as a dead science. Logic is the science of the laws of thought itself, and there is no sphere of observation and reflection which is more peculiarly open to any inquirer, than