

**AN ABSTRACT OF WHATELY'S
LOGIC, TO THE END OF CHAPTER
3, BOOK 2, WITH EXAMINATION
PAPERS, FOR THE USE OF
STUDENTS**

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An abstract of Whately's logic, to the end of chapter 3, book 2, with examination papers, for the use of students by Bion Reynolds

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PRELIMINARY EXPLANATION OF A FEW OF THE
COMMONEST EXPRESSIONS USED IN LOGIC.

THE following is an example of a syllogism:

All men are mortal;
John is a man;
Therefore John is mortal.

Each of these three statements is a "proposition." Every proposition has two "terms," viz. a "subject," or the thing spoken of, and a "predicate," or the thing that is affirmed of the subject. These two terms are connected by a "copula." Thus in the proposition, "All men are mortal," the terms are "all men" and "mortal," the former being the subject, the latter the predicate, and the copula is "are."

Thus a syllogism contains three propositions and three terms (each of these terms occurring twice). The first two propositions are called the "premisses," and the third the "conclusion." The term which occurs in each of the premisses is called the "middle-term," as being the medium of proof.

The conclusion is seen to be derived from the two premisses by eliminating from them the middle-term.

Note. The most important part of the subject is contained in Book 2, and especially in Chapter 3.

INTRODUCTION.

LOGIC is a science of the necessary laws of thought. Instituting an analysis of the process of the mind in reasoning, it is in this point of view strictly a Science; but, hence furnishing rules for guarding against erroneous deductions, it may also be considered an Art. For, a science is conversant about speculative knowledge only; an art is the application of knowledge to practice.*

The progress of Logic has been slow, owing to its not having been cultivated on right principles, its province having been repeatedly extended to subjects with which it has no proper connexion. Indeed, before the time of Aristotle no distinction was drawn between Logic and Metaphysics.

It is not necessary to be thoroughly conversant with the history of Logic in order to understand the science itself. Old theories should be valued only by their intrinsic importance, and there is no reason why each technical term should retain forever the meaning originally attached to it.

Zeno the Eleatic (born 488 B.C.) was the earliest systematic writer on Dialectics. He introduced the interrogatory method of disputation (*ἐπιρωτική*), which Socrates adopted, and which has since borne his name. Zeno also wrote a treatise on the sophistical wrangling method (*ἐπιστρατή*), which was much in vogue among the Greeks, but which should be looked upon rather as one of their intellectual recreations than as a serious study.

To Zeno succeeded Euclid of Megara, and Antisthenes—both pupils of Socrates.

To Archytas we are indebted for the doctrines of the Categories.

* Sir W. Hamilton severely criticizes this opening paragraph, in particular objecting to the definitions of a science and an art. He defines Logic as "the science of the laws of thought as thought."

Aristotle (born at Stagira, 384 B.C.) rightly claimed to have laid the foundations of the system, which remains fundamentally the same as he left it, though it has been often complicated and distorted by subsequent writers. The logical system is one of those few theories which have been begun and completed by the same individual. Yet the works of Aristotle were comparatively lost to the world till about the year 500 A.D., when they were translated into Latin by Boethius.

Galen added the fourth Figure.

The Schoolmen devoted much attention to Logic, and wasted much ingenuity upon it, utterly mistaking its real nature and object. Their errors may serve to account for the strong terms in which Bacon sometimes appears to censure logical pursuits.

Locke, too, severely censures the science, as being unserviceable for the *discovery* of truth. He undervalues and mistakes the scope of Aristotle's labours, saying in one place that "God has given men a mind that can reason without being instructed in methods of syllogizing."

Watts craved after the attainment of some all-powerful and comprehensive system, which he attempted to construct under the title of *The right use of Reason*. This was to be a method of invigorating and properly directing all the powers of the mind—an achievement not only beyond the province of Logic, but which could not be accomplished by any *one* science or system whatever.

Later writers have erroneously supposed the Syllogistic to be a *peculiar* method of reasoning, instead of being a method of analyzing the mental process which *invariably* takes place in all correct reasoning. Their mistake is as if one should regard Grammar as a peculiar Language, and should contend against its utility on the ground that many speak correctly who have never studied the principles of grammar.

Logic is a *test*, whereby, as in chemical analysis, we examine the elements of a compound structure, in order to detect any latent sophistication.

Some objectors maintain that men often reason