

**AN OUTLINE OF LOGIC:
FOR THE USE OF
TEACHERS AND STUDENTS**

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BY THE
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PREFACE.

THE following pages aim at supplying what strikes their Author as a want among our books of education. There may, I think, be cases in which the teacher would wish to communicate some knowledge of the general principles of Logic, and yet be at a loss to find the precise kind of book on the subject which will suit his purpose. The brilliant work of Archbishop Whately, full as it is of fascination and suggestion, has done more perhaps than any single book in our time to stimulate the study in England; but I suppose it will be very generally allowed that it is both inadequate and inaccurate to such an extent as greatly to mar its usefulness as a Class Book. Mr. Morell's Handbook, small as it is, will teach at once much more and much better Logic; but it is so mere a

skeleton that the teacher must be a student of the science himself in order to fill up the outline, and make it interesting to his pupils. The works of Archbishop Thomson, of Mr. Chretien, and of Mr. Mansel¹, while they are based on better principles than that of Mr. Mill, take rank with it in range and depth, and therefore are out of the question here; while the writings of Sir W. Hamilton and Mr. Bayne² are available to none but zealous students.

There seems room, therefore, for a book of accessible and available dimensions, which shall at once trace the outline of pure Logic, and pause long enough on its details to suggest their significance and importance. I have not myself met with such a book, and have here endeavoured to supply one, with what success I must leave others to judge: if my efforts have not been quite futile, I may hope that some, both teachers and learners, may have their conceptions cleared, and their range of mental vision extended, by the perusal of the following pages.

¹ I refer not merely to Mr. Mansel's *Prolegomena*, but in more direct connexion with Logic, to his *Notes to Aldrich*.

² I must except, however, Mr. Bayne's translation of the "*Port Royal Logic*," which will be found most servicesable to both teacher and learner.

As I aim at assisting the teacher who may not himself be an advanced Logician, I venture to throw out the following hints. Such a Manual as the present will not supersede the necessity of continual illustration on his part, nor make it otherwise than desirable to task to some extent the faculties of his pupils. In the First Part of Logic the subjects of Division and Definition will give abundant scope for exercises in both; in the Second, questions of Elocution, Emphasis, and Literary Criticism may be easily and advantageously introduced; while in the Third the learner may gain much from being made to exhibit Discourse, as it presents itself in all varieties of his reading, in its pure and naked form.

The aim of this little book of course exempts it from treating the more difficult questions connected with the science, and should on the whole preclude the writer from taking part in Logical controversy. I have not however been able to refrain from giving my own opinion on some points belonging to the latter, I trust with reasonable modesty. I have also ventured to depart somewhat from generally-received arrangement. It seems to me that the questions of Quantity and Quality belong in the first instance to

the First Part of Logic, and that till we have considered these in reference to Concepts and Terms, we are at sea regarding their bearing on Judgments and Propositions. On the same principle I have introduced the subject of Induction into the Second Part, because I think that the difference between Inductive and Deductive reasoning resides in a particular kind of Proposition, the appearance of which in the Syllogism constitutes the former.

I take this opportunity of warning the reader, that I seem to have spoken too strongly in representing Ramus to have peremptorily insisted on Dichotomy. He says that Distribution will always be more accurate in proportion to the agreement of the parts with the whole, and their disagreement with each other (*P. Rami, Logica*, Part I. c. xxv.), and on this remark his commentator, Aelhuysen, founds a recommendation of Dichotomy as most completely answering to the prescription; but I do not find this insisted on as universally to be done. Both Ramus, however, and his followers, practised Dichotomy to a great extent, and I am right in representing Baron as

sneering at him for doing so, though the grounds of general disparagement which I have stated at p. 22 are Hooker's, whose reference to his system is disparaging, but altogether general. What he thought of Dichotomy itself, does not appear. The "Port Royal Logic" alludes to it as tedious and needlessly difficult.

I am not sure, besides, whether I have not needlessly supposed myself at issue with Sir W. Hamilton on the subject of Hypotheticals. There are indications in his published Lectures that we are not always, at a given place, in contact with his ultimate opinion.

I suspect, moreover, that I am scarcely justified in calling the Hindu syllogism given by Mr. Max Müller an Epicheirema (see p. 114). It does not seem to be so in its essence.