

**THE STUDENT'S HANDBOOK,  
SYNOPTICAL AND  
EXPLANATORY, OF MR. J.S.  
MILL'S SYSTEM OF LOGIC**

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The Student's Handbook, Synoptical and Explanatory, of Mr. J.S. Mill's System of Logic by A. H. Killick

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STUDENT'S HANDBOOK  
SYNOPTICAL AND EXPLANATORY  
OF  
MR J. S. MILL'S SYSTEM OF LOGIC

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## PREFACE.

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THE design of this Handbook is to facilitate as much as possible the study of Inductive Logic,—particularly as represented in Mr J. S. Mill's volumes on the subject. It is therefore, in the main, an epitome of that work, the arguments being condensed and summarised, the necessary explanations being given wherever it seemed likely that a student would feel any difficulty, and the whole being so arranged that the connexion and relative importance of the different topics discussed may be recognised at a glance. The single aim of the author has been to render the work what its name imports—a Handbook to aid the careful study of the original, by furnishing the reader, chapter by chapter, with such a *coup d'œil* of the subject as may best prepare him for a thorough and intelligent comprehension of Mr Mill's system.

Revised 2-7-34 M.T.T.

Those whose logical reading has been confined to Whately or the common manuals of the science, may perhaps be not a little perplexed, on directing their attention for the first time to the study of Mill, by the total difference in the manner in which the entire subject appears to be treated. Many topics which are entirely omitted, or very slightly treated, in the most popular logics, or if mentioned, are mentioned only to be expressly excluded from the domain of the science, are elaborately discussed by Mr Mill; who, on the other hand, passes over, with scarcely any notice, many subjects which occupy a large space in the treatises of most other logical writers. Some of these differences are merely such as would occur between any two independent thinkers discussing the same subjects; some are connected with differences of opinion on certain metaphysical points, which, though themselves no part of logical science, necessarily modify the views which are taken of logical questions; but in general they depend upon a more fundamental cause, a due consideration of which will not only often explain the apparent or real discrepancies between different writers on logic, to which we have alluded, but will often also throw light on some of the most perplexing



and hopelessly entangled questions with which Logical Science is concerned. The explanation referred to will be found to a great extent to be involved in the distinction between what may be termed respectively "*Objective*" and "*Subjective Inference*,"—a distinction of great importance, and one which it is essential that the student should thoroughly comprehend.

In "*Objective Inference*" the fact stated in the conclusion is a *bonâ fide new truth*, a distinct fact, and not merely part of the same fact or facts stated in the premisses. Thus, if we find that half-a-dozen pieces of loadstone possess each the property of attracting iron, and hence infer that a seventh piece which we have not tried will also manifest the same property, it is perfectly clear that this last fact is something new, and by no means included in the previous facts (that the six loadstones attract iron) which form the premisses of our conclusion. In such a case, as in all cases of Objective Inference, the conclusion follows in virtue of a *law of External Nature* (hence the designation "*Objective*"), and not by a mere law of mind; for no contradiction or impossibility is involved in thinking that the first six objects possess the property in question, while a seventh does not;

and whether it does or does not will evidently be a mere question of physical law. A consequence of this is, that such inferences cannot be expected in symbols in such a way that the conclusiveness of the argument is evident from the *mere form*,—i.e., whatever meaning we choose to assign to the symbols. "Objective Inference" is the "Induction" of Mill; with other logical writers it is usually spoken of as "Material Induction," and is not only contrasted with what they call "true logical Induction" (which we shall find to be the same with Mr Mill's "Mere Verbal Transformation"), but is by them expressly excluded as a subject whose consideration ought to form no part of Logical Science.

"*Subjective Inference*," on the other hand, affords a contrast in all these respects. It is, in short, an *explicit statement* of a fact drawn from premisses in which it was in reality *implied*, so that the mind, being in possession of the premisses, can, by a mere comparison of their expression in words, evolve the conclusion,—the fact stated in that conclusion being really included in—being, in truth, part of—the fact or facts stated in the premisses.

Thus, if from the proposition "All men are mortal" we draw the conclusion that some particular individual, *A*, will also at some time or other die, it

is clear that this last is really involved in the previous statement, and we could not believe the former and disbelieve the other without violating a law of the mind itself—without, in fact, being guilty of a contradiction. Hence this form of Inference may be expressed in *symbols*, in such a way that the inference may be seen to follow from the *mere form* of the expression. Thus, putting *A* for “men,” *B* for “mortal” (beings), *C* for Cæsar, we have—

All *A* is *B*  
           *C* is *A*  
 therefore *C* is *B*.

Whatever *A*, *B*, *C* may stand for, if we assent to the premisses in such a case as this, we cannot refuse our belief to the conclusion without a contradiction. The terms “*formal*” and “*subjective*” inference are, in fact, convertible. The “*Syllogism*” and the so-called “*Immediate Inferences*” are the principal forms which subjective inference assumes.

If now the distinction which has been pointed out be understood, its application is easy. Logic is defined to be the “*Science of Inference* ;” the majority of logicians, and particularly Whately, Mansel, and Sir William Hamilton, limit its province exclusively to the consideration of *subjective*