



# A SYSTEM OF LOGIC

# A System Of Logic

**John Stuart Mill**



## **A System Of Logic:**

**A System of Logic, Ratiocinative and Inductive** John Stuart Mill, 2021-10-31 A System of Logic Ratiocinative and Inductive John Stuart Mill It is so much the established practice of writers on logic to commence their treatises by a few general observations in most cases it is true rather meagre on Terms and their varieties that it will perhaps scarcely be required from me in merely following the common usage to be as particular in assigning my reasons as it is usually expected that those should be who deviate from it The practice indeed is recommended by considerations far too obvious to require a formal justification Logic is a portion of the Art of Thinking Language is evidently and by the admission of all philosophers one of the principal instruments or helps of thought and any imperfection in the instrument or in the mode of employing it is confessedly liable still more than in almost any other art to confuse and impede the process and destroy all ground of confidence in the result For a mind not previously versed in the meaning and right use of the various kinds of words to attempt the study of methods of philosophizing would be as if some one should attempt to become an astronomical observer having never learned to adjust the focal distance of his optical instruments so as to see distinctly Since Reasoning or Inference the principal subject of logic is an operation which usually takes place by means of words and in complicated cases can take place in no other way those who have not a thorough insight into the signification and purposes of words will be under chances amounting almost to certainty of reasoning or inferring incorrectly And logicians have generally felt that unless in the very first stage they removed this source of error unless they taught their pupil to put away the glasses which distort the object and to use those which are adapted to his purpose in such a manner as to assist not perplex his vision he would not be in a condition to practise the remaining part of their discipline with any prospect of advantage Therefore it is that an inquiry into language so far as is needful to guard against the errors to which it gives rise has at all times been deemed a necessary preliminary to the study of logic But there is another reason of a still more fundamental nature why the import of words should be the earliest subject of the logician's consideration because without it he cannot examine into the import of Propositions Now this is a subject which stands on the very threshold of the science of logic The object of logic as defined in the Introductory Chapter is to ascertain how we come by that portion of our knowledge much the greatest portion which is not intuitive and by what criterion we can in matters not self evident distinguish between things proved and things not proved between what is worthy and what is unworthy of belief Of the various questions which present themselves to our inquiring faculties some receive an answer from direct consciousness others if resolved at all can only be resolved by means of evidence Logic is concerned with these last But before inquiring into the mode of resolving questions it is necessary to inquire what are those which offer themselves what questions are conceivable what inquiries are there to which mankind have either obtained or been able to imagine it possible that they should obtain an answer This point is best ascertained by a survey and analysis of Propositions

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particular one meant though the only object of which they can both be used at the given moment consistently with their signification may be the one of which I wish to speak

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It is so much the established practice of writers on logic to commence their treatises by a few general observations in most cases it is true rather meagre on Terms and their varieties that it will perhaps scarcely be required from me in merely following the common usage to be as particular in assigning my reasons as it is usually expected that those should be who deviate from it The practice indeed is recommended by considerations far too obvious to require a formal justification Logic is a portion of the Art of Thinking Language is evidently and by the admission of all philosophers one of the principal instruments or helps of thought and any imperfection in the instrument or in the mode of employing it is confessedly liable still more than in almost any other art to confuse and impede the process and destroy all ground of confidence in the result For a mind not previously versed in the meaning and right use of the various kinds of words to attempt the study of methods of philosophizing would be as if some one should attempt to become an astronomical observer having never learned to adjust the focal distance of his optical instruments so as to see distinctly Since Reasoning or Inference the principal subject of logic is an operation which usually takes place by means of words and in complicated cases can take place in no other way those who have not a thorough insight into the signification and purposes of words will be under chances amounting almost to certainty of reasoning or inferring incorrectly And logicians have generally felt that unless in the very first stage they removed this source of error unless they taught thei pupil to put away the glasses which distort the object and to use those which are adapted to his purpose in such a manner as to assist not perplex his vision he would not be in a condition to practise the remaining part of their discipline with any prospect of advantage Therefore it is that an inquiry into language so far as is needful to guard

against the errors to which it gives rise has at all times been deemed a necessary preliminary to the study of logic But there is another reason of a still more fundamental nature why the import of words should be the earliest subject of the logician's consideration because without it he cannot examine into the import of Propositions Now this is a subject which stands on the very threshold of the science of logic The object of logic as defined in the Introductory Chapter is to ascertain how we come by that portion of our knowledge much the greatest portion which is not intuitive and by what criterion we can in matters not self evident distinguish between things proved and things not proved between what is worthy and what is unworthy of belief Of the various questions which present themselves to our inquiring faculties some receive an answer from direct consciousness others if resolved at all can only be resolved by means of evidence Logic is concerned with these last But before inquiring into the mode of resolving questions it is necessary to inquire what are those which offer themselves what questions are conceivable what inquiries are there to which mankind have either obtained or been able to imagine it possible that they should obtain an answer This point is best ascertained by a survey and analysis of Propositions

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