AN OUTLINE
OF THE NECESSARY
LAWS OF THOUGHT:
A TREATISE ON
PURE AND APPLIED LOGIC.

BY THE MOST REVEREND
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LORD ARCHBISHOP OF YORK,
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NINTH THOUSAND.

London:
LONGMANS, GREEN, AND CO.
1867.
three kinds of syllogism, from cause to effect, from effect to cause, and from the Special to the General. Thus we infer that it will rain from the rising of clouds; that it has rained from the rising of rivers; we infer that a thing is substance because it is earth. But, with the exception of the last case, it would be impossible to frame an absolute proposition, or a Vyáapti, from which the deductions could be established.

So much in answer to objections which have repeatedly been made against Indian Logic. I should like to see the Brahmans themselves take up the gauntlet and defend their Logic against the attacks of European critics. Till very lately they entertained a very low opinion of European Logic, some account of which had been supplied to them from the popular work of Abercrombie. The European style is to them not sufficiently precise. The use of an abstract, instead of a concrete term, is enough to disgust a Brahman. Besides, he wants to see all results put forward in short and clear language, and to have all possible objections carefully weighed and refuted. By the exertions of Dr. Ballantyne, the Principal of the Sanskrit College at Benares, some of the best English works on Logic have been made accessible to the Pandits, and at the present day we might hear the merits of Bacon's Novum Organon discussed in the streets of Benares. Indian Philosophy therefore should not be attacked at random. Thales or Empedocles can be criticised in the schools with impunity, but Kálaśa and Gotama may still find champions in India, if not in Europe.
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[July 1867.]