A SYSTEM OF LOGIC

ENDYMION PRESS

John Stuart Mill

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Synopsis

A System of Logic, Ratiocinative and Inductive: being a connected view of the principles of evidence and the methods of scientific investigation Millâ€™s Logic, first published in 1843, firmly established Mill as the leader of the empirical school of logic. A System of Logic is the first major installment of his comprehensive restatement of an empiricist and utilitarian position. It begins the attack on àœintuitionismà • which Mill carried on throughout his life, and makes plain his belief that social planning and political action should rely primarily on scientific knowledge, not on authority, custom, revelation, or prescription.

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Customer Reviews

For a philosopher intent to present a theory of reason it is odd that J.S.Mill should resort cajoling and lying. Yet while admitting that consciousness can never experience empirical things, things that exist outside of consciousness, he cajoles devoted readers into accepting their existence on pain of looking stupid otherwise; hang your head Hegel. And while any particular white on any white wall may differ from any other white on that wall yet belong firmly within the camp of a whiteness that
excludes orange, Mill with straight face tells us that there is no distinction between sensation and perception; apparently Eskimos do not perceive different snow types than I if we are looking at the same snow and thus sharing similar sensations? Were Mill simply a clown there would merely be left the question of how he ascended within British philosophy. But this is not simply oversight. Both positions lie at the heart of his theory of reason. Following Hume who attempted to wrestle the relation of causation from reason by making the empirical world author writing habit within our minds, Mill argues that all relations of reason have empirical genesis. Adjacency for example is not a relation of reason that we impose upon items in consciousness, but a relation that exists empirically as things stand next to each other and from this empirical source we learn it. The thesis demands that things exist empirically independent of consciousness, for it is upon them and their relations that human reason relies. It also demands that reason play no role in reconstructing the things within consciousness and therefore that there be no distinction between sensation and perception.

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