

to lay down a system of rules to teach *all these at once*, and also the business of a shipwright, and a musician, and a watchmaker, and everything else that is done by means of the bodily organs, you would teach, in reality, nothing at all.

And so it is on all subjects. It is better to undertake even a little, that it is possible to accomplish, than to make splendid professions, which can only lead to disappointment.

After all, indeed, it cannot be expected, that, in Reasoning, any more than in other mental exercises, men of very unequal degrees of intelligence should be brought to the same level. Nor is it to be expected, that men will always be brought to an agreement in their conclusions. Different men will have received different information respecting facts; or will be variously biassed, more or less, by their early prejudices, their interests, or their feelings.

But still, there is something gained, if they are taught in respect of the Reasoning-process itself, how to proceed rightly and to express themselves clearly; and if when they do not agree, they can be brought at least to understand wherein they differ, and to state distinctly, what is "the point at issue" (as it is called) between them; that is, what is the real question to be decided.

And it is just so, in the case of Arithmetic also. Two persons may differ in their statements of an Account, from their setting out with some difference in the *numbers* each puts down;—in the *Items* (as it is called) of the Account. And no rules of Arithmetic can prevent such a difference as this. But it is something gained if they are guarded (as arithmetical rules do guard us) against differences arising out of errors in the *calculation* itself.

LESSON II.

§ 1. We have said that in all subjects, and on all occasions, the Reasoning-process is in itself the same. Whether you are occupied in *refuting* an opponent, or in conveying