

1: List of fallacies | Revolv

The fallacy of suppressed correlative is a type of argument that tries to redefine a correlative (one of two mutually exclusive options) so that one alternative encompasses the other, i.e. making one alternative impossible.

Logic Lately, I have been hearing many arguments of the form: A is better than B, therefore A should be more like B. This is despite B being considered the less desirable option often by the one posing the argument. The poor in our country have plenty of food and places to live. In other countries, the poor go hungry and have little to no shelter. It is then implied that the poor in our country should go hungry and have little to no shelter. What is the error or fallacy in this form of argument? How might one refute such an argument? Response from Allen Stairs on April 28, Years ago, I used to teach informal reasoning. One of the things I came to realize was that my students and I were in much the same position when it came to names of fallacies: Still, I think that in this case we can come up with a name that may even be helpful. How do we get from "The poor in some countries are worse off than the poor in our country" to "The poor in our country should be immiserated until they are as wretched as the poor in those other countries"? Notice that the premise is a bald statement of fact, while the conclusion tells us what we ought to do about the fact. Add the obvious fact that in the case of the drowning child you could do that, and we get the conclusion. If you could make some people worse off without making anyone better off, then you ought not to do so. In fact, if a moral theory told us that this premise is wrong by and large as opposed to wrong in some very special cases such as punishment, perhaps that would be strong evidence against the theory. However, I suspect that very few people really endorse that argument. What we call "poor" in this country would amount to something close to wealth in some places. Improving the lot of the poor in this country, the argument would continue, is not a high priority, even if we can all agree that actively making them worse off is wrong. Some of these people say that the poor in this country are mostly above that threshold. On the other hand, these issues call for a lot more discussion, and so this is probably a good place to stop.

2: Suppression Quotes (67 quotes)

The fallacy of suppressed correlative is a type of argument that tries to redefine a correlative (one of two mutually exclusive options) so that one alternative encompasses the other, i.e. making one alternative impossible. [1].

Brigham Young and the Aliens on the Sun The title for this post is something you would expect from a cheap pulp science fiction novel rather than a serious discussion about religion. But it was a topic that I was reminded of recently. While by no means is this a common criticism against Brigham Young, or the Church in general, but it is something that is occasionally brought up in mocking comments online. Usually these comments take the form, "Brigham Young believed people lived on the sun! And if he did what are we to think of that based on our current understanding of the universe? So did Brigham Young believe that people lived on the sun? On July 24th, Brigham Young was speaking at a Church conference and as part of his un-prepared remarks he made the following statement: Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain. He said he believes it. We know from modern science that people do not live on the sun. Brigham Young was mistaken. Well that was a short blog post. Except, as my favorite comedy troupe once said, context is everything. If we are to consider the context we must first look at the general scientific context in which Brigham Young made that statement, and second consider the context within the rest of his discourse. Both contexts are very illuminating. So what was the scientific context at the time? It had been discussed before then but it was only considered a theological question before then. But with the spread of Newtonian ideas, questions about the exact nature of other worlds suddenly became very important. Previously the realm of the sun, moon, and stars was considered to be entirely distinct from that of the earth. The laws of nature were different "up there". The stuff that made up the heavens was just different from the stuff that made up the sphere of the earth. But the Newtonian revolution introduced the idea that the same laws that governed the earth also governed the heavens. That radically altered the way people perceived the sun, moon, planets, and stars. New and improved telescopes helped us understand that the planets were spheres just like the earth. This precipitated the idea that not only were the sun, moon, and planets governed by the same laws, but in many ways they were just like the earth. This meant that they had oceans, seas, continents, plants, animals, intelligent beings, just like the earth. These ideas were speculative and did not appear in any major textbook on astronomy of the time, but they were discussed and mentioned among scholars and other well read men, much in the same way the idea of wormholes and parallel universes are viewed today. They are not strictly scientific, and they do not appear in major textbooks on astronomy. But while some scholars think they do not exist, others speculate that they are possible, and they do pop up in popular literature and news. While the concept of plurality of worlds i. Its similarity to the other globes of the solar system with regard to its solidity, its atmosphere, and its diversified surface; the rotation upon its axis, and the fall of heavy bodies, leads us on to suppose that it is most probably also inhabited, like the rest of the planets, by beings whose organs are adapted to the peculiar circumstances of that vast globe. Whatever fanciful poets might say, in making the sun the abode of blessed spirits, or angry moralists devise, in pointing it out as a fit place for the punishment of the wicked, it does not appear that they had any other foundation for their assertions than mere opinion and vague surmise; but now I think myself authorized, upon astronomical principles, to propose the sun as an inhabitable world, and am persuaded that the foregoing observations, with the conclusions I have drawn from them, are fully sufficient to answer every objection that may be made against it. Here we see an interesting argument from Herschel. He states that because the sun behaves just like the other planets, it must be inhabited just like the other planets. This argument, he believes, is so obvious that it is "fully sufficient to answer every objection that may be made against it. A central assumption of the new wave of science was that the same things we observe on earth can be observed in the heavens. Because the sun had many of the same characteristics as the earth it was natural to assume that the sun was inhabited just like the earth. Again this was based on the assumption that because the heavens were like the earth, all things we observe on earth were in the heavens. But how could these learned men think this? It is easy for us to look back with hundreds of years of scientific observations and incredible advancements in

telescope technology and say, "Obviously It had only been a few hundred years since astronomers realized that there were mountains on the moon. And the discovery of mountains on the moon confirmed the growing assumption that the heavens were just like the Earth. Hence the "seas" Mare on the moon. But what about the sun? Why would astronomers think that the sun could be inhabited? While astronomers certainly worked out that any life on the sun would be subject to intense bright light, this was right when the modern study of spectroscopy was just beginning. Absorption lines were first discovered in , but it was not until that these absorption lines were first associated with specific chemical elements. It was at the same time, and mostly by the same scientists, that we began to understand the concept of black body radiation. This allowed us to measure the temperature of the sun, and is to this day the exact same method we use to measure the temperature of all stars. The Newtonian idea that the heavens were just like the Earth had only been confirmed up until then. And while this added even more evidence to the list of reasons why the heavens were just like the Earth, it was the beginning of the end for that assumption. Unfortunately for Herschel, his argument was not the final word, and his reasoning could not "answer every objection that may be made against it. The first to go was the idea that the sun and moon were inhabited and then later the dream of men from Jupiter and Saturn. The Martians and Venusians were the last to go. But before they did they inspired a generation of science fiction writers. They were dealing with the possible , and not with the imaginary. In the books he travels to Mars and meets Martians, and travels to the oceans of Venus. It was only after our probes to Mars, Venus, and the other planets that the idea of current life on the other planets of the solar system died out as a matter of science. That these old conceptions of life on the moon, the planets and the sun were wrong is only obvious now, and as such are frequently put on the same shelf as fantasy. But they were once a matter of science. But with more knowledge a great portion of the speculation passed from science into fantasy. So how does this affect our view of the past? What about those who thought that the sun, moon, and planets were inhabited just like the Earth? Does this misconception invalidate everything else they said and did? Does Uranus somehow cease to exist and do telescopes cease to function because William Herschel thought the sun was inhabited? Is all past and future work of the Royal Astronomical Society invalidated because their first president once had an idea that he thought was sound, and later was shown to be implausible? Is Washington DC somehow not the capital of the US because John Adams heard the arguments of the astronomers of his day and was convinced by them? Just because someone thought something was common sense, and it later turned out not to be so, does that upend all things that we know? A similar set of questions can be asked about Brigham Young. Was he somehow ignorant to accept the statements of astronomers of his day? Does the fact that he did not know everything somehow invalidate his work to lead the Church? Does God cease to exist because a prophet was free to exercise his own mind in trying to understand the universe? Do we expect God to remove the agency of His servants just to spare the bruised egos of a few doubting critics years after the fact? In our approach to what we know and what we do not, and how we grow in our knowledge and understanding, we must remain humble. There were certain things, the Constitution, the science of astronomy, that were not invalidated because someone connected to them once thought something that later proved to be wrong, nor are the organizations they helped found called into question because they operated on incomplete knowledge. If you read it and consider the context you will find very little to criticism and perhaps more to think about.

3: HOT FREE BOOKS – Practical Essays – Alexander Bain

Suppressed correlative topic. The fallacy of suppressed correlative is a type of argument that tries to redefine a correlative (one of two mutually exclusive options) so that one alternative encompasses the other, i.e. making one alternative impossible.

Posted on April 15, by energyskeptic What makes us susceptible to nonsense? To form a BS Receptivity scale, they used satirical sites such as www. This is from Wikipedia. Yikes – we are all delusional! Availability heuristic – estimating what is more likely by what is more available in memory, which is biased toward vivid, unusual, or emotionally charged examples. Backfire effect – Evidence disconfirming our beliefs only strengthens them. Bandwagon effect – the tendency to do or believe things because many other people do or believe the same. Related to groupthink and herd behavior. Base rate neglect or Base rate fallacy – the tendency to base judgments on specifics, ignoring general statistical information. Bias blind spot – the tendency to see oneself as less biased than other people. Clustering illusion – the tendency to see patterns where actually none exist. Congruence bias – the tendency to test hypotheses exclusively through direct testing, in contrast to tests of possible alternative hypotheses. Conjunction fallacy – the tendency to assume that specific conditions are more probable than general ones. Based on the observed evidence, estimates are not extreme enough Contrast effect – the enhancement or diminishing of a weight or other measurement when compared with a recently observed contrasting object. Denomination effect – the tendency to spend more money when it is denominated in small amounts e. Empathy gap – the tendency to underestimate the influence or strength of feelings, in either oneself or others. Endowment effect – the fact that people often demand much more to give up an object than they would be willing to pay to acquire it. Exaggerated expectation – based on the estimates, real-world evidence turns out to be less extreme than our expectations conditionally inverse of the conservatism bias. Focusing effect – the tendency to place too much importance on one aspect of an event; causes error in accurately predicting the utility of a future outcome. Forward Bias – the tendency to create models based on past data which are validated only against that past data. Framing effect – drawing different conclusions from the same information, depending on how that information is presented. Results from an erroneous conceptualization of the Law of large numbers. Hyperbolic discounting – the tendency for people to have a stronger preference for more immediate payoffs relative to later payoffs, where the tendency increases the closer to the present both payoffs are. Illusory correlation – inaccurately perceiving a relationship between two unrelated events. Impact bias – the tendency to overestimate the length or the intensity of the impact of future feeling states. Information bias – tendency to seek information even when it cannot affect action. Irrational escalation – the phenomenon where people justify increased investment in a decision, based on the cumulative prior investment, despite new evidence suggesting that the decision was probably wrong. Just-world hypothesis – the tendency for people to want to believe that the world is fundamentally just, causing them to rationalize an otherwise inexplicable injustice as deserved by the victim s. Mere exposure effect – the tendency to express undue liking for things merely because of familiarity with them. Money illusion – the tendency to concentrate on the nominal face value of money rather than its value in terms of purchasing power. Moral credential effect – the tendency of a track record of non-prejudice to increase subsequent prejudice. Negativity bias – the tendency to pay more attention and give more weight to negative than positive experiences or other kinds of information. Neglect of probability – the tendency to completely disregard probability when making a decision under uncertainty. Normalcy bias – the refusal to plan for, or react to, a disaster which has never happened before. Observer-expectancy effect – when a researcher expects a given result and therefore unconsciously manipulates an experiment or misinterprets data in order to find it see also subject-expectancy effect. Omission bias – the tendency to judge harmful actions as worse, or less moral, than equally harmful omissions inactions. Optimism bias – the tendency to be over-optimistic, overestimating favorable and pleasing outcomes see also wishful thinking , optimism bias , valence effect , positive outcome bias. Ostrich effect – ignoring an obvious negative situation. Outcome bias – the tendency to judge a decision by its eventual outcome instead of based on the

quality of the decision at the time it was made. Pareidolia – a vague and random stimulus often an image or sound is perceived as significant, e. Pessimism bias – the tendency for some people, especially those suffering from depression, to overestimate the likelihood of negative things happening to them. Placement bias – tendency to believe ourselves to be better than others at tasks at which we rate ourselves above average also Illusory superiority or Better-than-average effect and tendency to believe ourselves to be worse than others at tasks at which we rate ourselves below average also Worse-than-average effect Planning fallacy – the tendency to underestimate task-completion times. Post-purchase rationalization – the tendency to persuade oneself through rational argument that a purchase was a good value. Primacy effect – the greater ease of recall of initial items in a sequence compared to items in the middle of the sequence. Pseudocertainty effect – the tendency to make risk-averse choices if the expected outcome is positive, but make risk-seeking choices to avoid negative outcomes. Reactance – the urge to do the opposite of what someone wants you to do out of a need to resist a perceived attempt to constrain your freedom of choice. Recency bias – a cognitive bias that results from disproportionate salience of recent stimuli or observations – the tendency to weigh recent events more than earlier events see also peak-end rule.

4: Hasty Generalization

Suppressed Correlative (also known as: fallacy of lost contrast, fallacy of the suppressed relative) Description: The attempt to redefine a correlative (one of two mutually exclusive options) so that one alternative encompasses the other, i.e. making one alternative impossible.

In regard to Mind as a whole, there are still to be found among us some remnants of a mistake, once universally prevalent and deeply rooted, namely, the opinion that mind is not only a different fact from bodyâ€”which is true, and a vital and fundamental truthâ€”but is to a greater or less extent independent of the body. In former times, the remark seldom occurred to any one, unless obtruded by some extreme instance, that to work the mind is also to work a number of bodily organs; that not a feeling can arise, not a thought can pass, without a set of concurring bodily processes. At the present day, however, this doctrine is very generally preached by men of science. The improved treatment of the insane has been one consequence of its reception. The husbanding of mental power, through a bodily regime, is a no less important application. If an extra share passes to the muscles, there is less for the nerves; if the cerebral functions are pushed to excess, other functions have to be correspondingly abated. In several of the prevailing opinions about to be criticised, failure to recognise this cardinal truth is the prime source of mistake. We shall first consider an advice or prescription repeatedly put forth, not merely by the unthinking mass, but by men of high repute: I quote a passage from the writings of one of the Apostolic Fathers, the Pastor of Hermas, as given in Dr. It is therefore to be completely driven away, and, instead of it, we are to put on cheerfulness, which is pleasing to God. The sad man, on the other hand, is always bad. Cheerfulness is an excellent working quality, imparting great elasticity to the character. Hume, in his "Life," says of himself, "he was ever disposed to see the favourable more than the unfavourable side of things; a turn of mind which it is more happy to possess than to be born to an estate of ten thousand a year". This sanguine, happy temper, is merely another form of the cheerfulness recommended to general adoption. I contend, nevertheless, that to bid a man be habitually cheerful, he not being so already, is like bidding him treble his fortune, or add a cubit to his stature. The quality of a cheerful, buoyant temperament partly belongs to the original cast of the constitutionâ€”like the bone, the muscle, the power of memory, the aptitude for science or for music; and is partly the outcome of the whole manner of life. In order to sustain the quality, the physical as the support of the mental forces of the system must run largely in one particular channel; and, of course, as the same forces are not available elsewhere, so notable a feature of strength will be accompanied with counterpart weaknesses or deficiencies. Let us briefly review the facts bearing upon the point. The first presumption in favour of the position is grounded in the concomitance of the cheerful temperament with youth, health, abundant nourishment. It appears conspicuously along with whatever promotes physical vigour. The state is partially attained during holidays, in salubrious climates, and health-bringing avocations; it is lost, in the midst of toils, in privation of comforts, and in physical prostration. The seeming exception of elated spirits in bodily decay, in fasting, and in ascetic practices, is no disproof of the general principle, but merely the introduction of another principle, namely, that we can feed one part of the system at the expense of degrading and prematurely wasting others. The high-pitched, hilarious temperament and disposition commonly appear in company with some well-marked characteristics of corporeal vigour. Such persons are usually of a robust mould; often large and full in person, vigorous in circulation and in digestion; able for fatigue, endurance, and exhausting pleasures. An eminent example of this constitution was seen in Charles James Fox, whose sociability, cheerfulness, gaiety, and power of dissipation were the marvel of his age. Another example might be quoted in the admirable physical frame of Lord Palmerston. A third fact, less on the surface, but no less certain, is, that the men of cheerful and buoyant temperament, as a rule, sit easy to the cares and obligations of life. In point of fact, this is the constitution of somewhat easy virtue: We should not be justified in calling such persons selfish; still less should we call them cold-hearted: Still, they can seldom be got to look far before them; they do not often assume the painfully circumspect attitude required in the more arduous enterprises. They are not conscientious in trifles. They cast off readily the burdensome parts of life. All which is in keeping with our principle. To take on burdens and cares is to draw upon the vital

forcesâ€”to leave so much the less to cheerfulness and buoyant spirits. The same corporeal framework cannot afford a lavish expenditure in several different ways at one time. Fox had no long-sightedness, no tendency to forecast evils, or to burden himself with possible misfortunes. It is very doubtful if Palmerston could have borne the part of Wellington in the Peninsula; his easy-going temperament would not have submitted itself to all the anxieties and precautions of that vast enterprise. But Palmerston was hale and buoyant, and the Prime Minister of England at eighty: Wellington began to be infirm at sixty. We cannot create force anywhere; we merely appropriate existing force. The heat of our fires has been derived from the solar fire. We cannot lift a weight in the hand without the combustion of a certain amount of food; we cannot think a thought without a similar demand; and the force that goes in one way is unavailable in any other way. While we are expending ourselves largely in any single functionâ€”in muscular exercise, in digestion, in thought and feeling, the remaining functions must continue for the time in comparative abeyance. Now, the maintenance of a high strain of elated feeling, unquestionably costs a great deal to the forces of the system. All the facts confirm this high estimate. An unusually copious supply of arterial blood to the brain is an indispensable requisite, even although other organs should be partially starved, and consequently be left in a weak condition, or else deteriorate before their time. To support the excessive demand of power for one object, less must be exacted from other functions. Hard bodily labour and severe mental application sap the very foundations of buoyancy; they may not entail much positive suffering, but they are scarcely compatible with exuberant spirits. There may be exceptional individuals whose total of power is a very large figure, who can bear more work, endure more privation, and yet display more buoyancy, without shortened life, than the average human being. Hardly any man can attain commanding greatness without being constituted larger than his fellows in the sum of human vitality. But until this is proved to be the fact in any given instance, we are safe in presuming that extraordinary endowment in one thing implies deficiency in other things. More especially must we conclude, provisionally at least, that a buoyant, hopeful, elated temperament lacks some other virtues, aptitudes, or powers, such as are seen flourishing in the men whose temperament is sombre, inclining to despondency. Most commonly the contradictory demand is reconciled by the proverbial "short life and merry". Adverting now to the object that Helps had so earnestly at heartâ€”namely, to rouse and rescue the English population from their comparative dulness to a more lively and cheerful flow of existenceâ€”let us reflect how, upon the foregoing principles, this is to be done. Not certainly by an eloquent appeal to the nation to get up and be amused. The process will turn out to be a more circuitous one. The mental conformation of the English people, which we may admit to be less lively and less easily amused than the temperament of Irishmen, Frenchmen, Spaniards, Italians, or even the German branch of our own Teutonic race, is what it is from natural causes, whether remote descent, or that coupled with the operation of climate and other local peculiarities. How long would it take, and what would be the way to establish in us a second nature on the point of cheerfulness? Again, with the national temperament such as it is, there may be great individual differences; and it may be possible by force of circumstances, to improve the hilarity and the buoyancy of any given person. Many of our countrymen are as joyous themselves, and as much the cause of joy in others, as the most light-hearted Irishman, or the gayest Frenchman or Italian. How shall we increase the number of such, so as to make them the rule rather than the exception? For example, if by any means you can raise the standard of health and longevity, you will at once effect a stride in the direction sought. But what an undertaking is this! It is not merely setting up what we call sanitary arrangements, to which, in our crowded populations, there must soon be a limit reached for how can you secure to the mass of men even the one condition of sufficient breathing-space? To which it is to be added, that mankind can hardly as yet be said to be in earnest in the matter of health. Much, I believe, turns upon this circumstance. Severe toil consumes the forces of the constitution, without leaving the remainder requisite for hilarity of tone. The Irishman fed upon three meals of potatoes a day, the lazy Highlander, the Lazaroni of Naples living upon sixpence a week, are very poorly supported; but then their vitality is so little drawn upon by work, that they may exceed in buoyancy of spirits the well-fed but hard-worked labourer. We, the English people, would not change places with them, notwithstanding: Possibly, we may one day hit a happier mean; but to the human mind extremes have generally been found easiest. We live in dread of tyranny. Our liberty is a serious object; it weighs upon our

minds. Now any weight upon the mind is so much taken from our happiness; hilarity may attend on poverty, but not so well on a serious, forecasting disposition. Our regard to the future makes us both personally industrious and politically anxious; a temper not to be amused with the relaxations of the Parisian in his cafe on the boulevards, or with the Sunday merry-go-round of the light-hearted Dane. Our very pleasures have still a sadness in them. Then, again, what are to be our amusements? By what recreative stimulants shall we irradiate the gloom of our idle hours and vacation periods? Doubtless there have been many amusements invented by the benefactors of our species—society, games, music, public entertainments, books; and in a well-chosen round of these, many contrive to pass their time in a tolerable flow of satisfaction. But they all cost something; they all cost money, either directly, to procure them, or indirectly, to be educated for them. There are few very cheap pleasures. Books are not so difficult to obtain, but the enjoying of them in any high degree implies an amount of cultivation that cannot be had cheaply. Moreover, look at the difficulties that beset the pursuit of amusements. How fatiguing are they very often! How hard to distribute the time and the strength between them and our work or our duties! Hence there will always be, in a cautious-minded people, a disposition to remain satisfied with few and safe delights; to assume a sobriety of aims that Helps might call dulness, but that many of us call the middle path. A second error against the limits of the human powers is the prescribing to persons indiscriminately, certain tastes, pursuits, and subjects of interest, on the ground that what is a spring of enjoyment to one or a few may be taken up, as a matter of course, by others with the same relish. It is, indeed, a part of happiness to have some taste, occupation, or pursuit, adequate to charm and engross us—a ruling passion, a favourite study. Accordingly, the victims of dulness and ennui are often advised to betake themselves to something of this potent character. Kingsley, in his little book on the "Wonders of the Shore," endeavoured to convert mankind at large into marine naturalists; and, some time ago, there appeared in the newspapers a letter from Carlyle, regretting that he himself had not been indoctrinated into the zoology of our waysides. I have heard a man out of health, hypochondriac, and idle, recommended to begin botany, geology, or chemistry, as a diversion of his misery. The idea is plausible and superficial. An overpowering taste for any subject—botany, zoology, antiquities, music—is properly affirmed to be born with a man. The forces of the brain must from the first incline largely to that one species of impressions, to which must be added years of engrossing pursuit. We may gaze with envy at the fervour of a botanist over his dried plants, and may wish to take up so fascinating a pursuit: A taste of a high order, founded on natural endowment, formed by education, and strengthened by active devotion, is also paid for by the atrophy of other tastes, pursuits, and powers. Carlyle might have contracted an interest in frogs, and spiders, and bees, and the other denizens of the wayside, but it would have been with the surrender of some other interest, the diversion of his genius out of its present channels. The strong emotions of the mind are not to be turned off and on, to this subject and to that. If you begin early with a human being, you may impress a particular direction upon the feelings, you may even cross a natural tendency, and work up a taste on a small basis of predisposition. Place any youth in the midst of artists, and you may induce a taste for art that shall at length be decided and strong.

5: Full text of "Practical Essays"

Suppressed correlative or lost contrast is a semantic logical fallacy in which the arguer attempts to redefine two contrasting terms in such a way that one encompasses the other. As such, it is a form of straw man argument.

Equivocation – the misleading use of a term with more than one meaning by glossing over which meaning is intended at a particular time. The arguer advances the controversial position, but when challenged, they insist that they are only advancing the more modest position. See also the if-by-whiskey fallacy, below. Ecological fallacy – inferences about the nature of specific individuals are based solely upon aggregate statistics collected for the group to which those individuals belong. Related to the appeal to authority not always fallacious. False dilemma false dichotomy, fallacy of bifurcation, black-or-white fallacy – two alternative statements are held to be the only possible options when in reality there are more. Historical fallacy – a set of considerations is thought to hold good only because a completed process is read into the content of the process which conditions this completed result. Explains without actually explaining the real nature of a function or a process. Instead, it explains the concept in terms of the concept itself, without first defining or explaining the original concept. Explaining thought as something produced by a little thinker, a sort of homunculus inside the head, merely explains it as another kind of thinking as different but the same. Incomplete comparison – insufficient information is provided to make a complete comparison. Inconsistent comparison – different methods of comparison are used, leaving a false impression of the whole comparison. Intentionality fallacy – the insistence that the ultimate meaning of an expression must be consistent with the intention of the person from whom the communication originated e. Mind projection fallacy – subjective judgments are "projected" to be inherent properties of an object, rather than being related to personal perceptions of that object. Moralistic fallacy – inferring factual conclusions from purely evaluative premises in violation of fact-value distinction. For instance, inferring is from ought is an instance of moralistic fallacy. Moralistic fallacy is the inverse of naturalistic fallacy defined below. Moving the goalposts raising the bar – argument in which evidence presented in response to a specific claim is dismissed and some other often greater evidence is demanded. Nirvana fallacy perfect-solution fallacy – solutions to problems are rejected because they are not perfect. Onus probandi – from the Latin onus probandi incumbit ei qui dicit, non ei qui negat the burden of proof is on the person who makes the claim, not on the person who denies or questions the claim. It is a particular case of the argumentum ad ignorantiam fallacy, here the burden is shifted on the person defending against the assertion. Also known as "shifting the burden of proof". Proving too much – using a form of argument that, if it were valid, could be used to reach an additional, invalid conclusion. Referential fallacy [36] – assuming all words refer to existing things and that the meaning of words reside within the things they refer to, as opposed to words possibly referring to no real object or that the meaning of words often comes from how they are used. Reification concretism, hypostatization, or the fallacy of misplaced concreteness – a fallacy of ambiguity, when an abstraction abstract belief or hypothetical construct is treated as if it were a concrete, real event or physical entity. In other words, it is the error of treating as a "real thing" something that is not a real thing, but merely an idea. Retrospective determinism – the argument that because an event has occurred under some circumstance, the circumstance must have made its occurrence inevitable. Special pleading – a proponent of a position attempts to cite something as an exemption to a generally accepted rule or principle without justifying the exemption. Begging the question petitio principii – providing what is essentially the conclusion of the argument as a premise. For example, an organic foods advertisement that says "Organic foods are safe and healthy foods grown without any pesticides, herbicides, or other unhealthy additives. Fallacy of many questions complex question, fallacy of presuppositions, loaded question, plurium interrogationum – someone asks a question that presupposes something that has not been proven or accepted by all the people involved. Faulty generalizations[edit] Faulty generalization – reach a conclusion from weak premises. Unlike fallacies of relevance, in fallacies of defective induction, the premises are related to the conclusions yet only weakly buttress the conclusions. A faulty generalization is thus produced. Accident – an exception to a

generalization is ignored. It happens when a conclusion is made of premises that lightly support it. Misleading vividness " involves describing an occurrence in vivid detail, even if it is an exceptional occurrence, to convince someone that it is a problem; this also relies on the appeal to emotion fallacy. Overwhelming exception " an accurate generalization that comes with qualifications that eliminate so many cases that what remains is much less impressive than the initial statement might have led one to assume. Questionable cause [edit] Questionable cause - Is a general type error with many variants. Its primary basis is the confusion of association with causation. Either by inappropriately deducing or rejecting causation or a broader failure to properly investigate the cause of an observed effect. The cause is said to be the effect and vice versa. Fallacy of the single cause causal oversimplification [51] " it is assumed that there is one, simple cause of an outcome when in reality it may have been caused by a number of only jointly sufficient causes. Furtive fallacy " outcomes are asserted to have been caused by the malfeasance of decision makers. If a fair coin lands on heads 10 times in a row, the belief that it is "due to the number of times it had previously landed on tails" is incorrect. In anthropology , it refers primarily to cultural beliefs that ritual, prayer, sacrifice, and taboos will produce specific supernatural consequences. In psychology , it refers to an irrational belief that thoughts by themselves can affect the world or that thinking something corresponds with doing it. Regression fallacy " ascribes cause where none exists. The flaw is failing to account for natural fluctuations. It is frequently a special kind of post hoc fallacy. Relevance fallacies [edit] Appeal to the stone argumentum ad lapidem " dismissing a claim as absurd without demonstrating proof for its absurdity. In the general case any logical inference based on fake arguments, intended to replace the lack of real arguments or to replace implicitly the subject of the discussion. See also irrelevant conclusion. Ad hominem " attacking the arguer instead of the argument. Circumstantial ad hominem - stating that the arguers personal situation or perceived benefit from advancing a conclusion means that their conclusion is wrong. Easily confused with the association fallacy "guilt by association" , below. Appeal to authority argument from authority, argumentum ad verecundiam " an assertion is deemed true because of the position or authority of the person asserting it. Appeal to accomplishment " an assertion is deemed true or false based on the accomplishments of the proposer. Appeal to consequences argumentum ad consequentiam " the conclusion is supported by a premise that asserts positive or negative consequences from some course of action in an attempt to distract from the initial discussion. Pooh-pooh " dismissing an argument perceived unworthy of serious consideration. Appeal to novelty argumentum novitatis, argumentum ad antiquitatis " a proposal is claimed to be superior or better solely because it is new or modern. Opposite of appeal to wealth. Argumentum ad baculum appeal to the stick, appeal to force, appeal to threat " an argument made through coercion or threats of force to support position. This fallacy relies on the implied expertise of the speaker or on an unstated truism. The assumption that if the origin of an idea comes from a biased mind, then the idea itself must also be a falsehood. First World problems are a subset of this fallacy. This is the inverse of the naturalistic fallacy. Naturalistic fallacy " inferring evaluative conclusions from purely factual premises [96] [97] in violation of fact" value distinction. Naturalistic fallacy in the stricter sense defined in the section " Conditional or questionable fallacies " below is a variety of this broader sense. Naturalistic fallacy sometimes confused with appeal to nature is the inverse of moralistic fallacy. Is"ought fallacy [98] " statements about what is, on the basis of claims about what ought to be. Naturalistic fallacy fallacy [99] anti-naturalistic fallacy [] " inferring an impossibility to infer any instance of ought from is from the general invalidity of is-ought fallacy, mentioned above. For instance, is P.

6: Suppressed correlative - RationalWiki

Suppressed correlative's wiki: The fallacy of suppressed correlative is a type of argument that tries t.

A blog by an astrophysicist mostly about things that have nothing to do with astrophysics. The Suppressed Correlative In a post that I wrote last year I noted how some paradoxes could be resolved if you just considered how there has been a subtle shift in the definition of a word. With the heap paradox the definition is narrowed, unknown to perhaps everyone involved, in the course of the discussion, thereby creating the paradox. It is precisely a paradox because the key word, term, phrase, or idea is modified without the knowledge of those involved. Redefining words is not necessarily a problem. It is only a problem if confusion and misunderstanding results from the redefinition, or if by redefining the word something in our understanding is lost. The redefinition of words should only help increase understanding, not destroy it. So if the heap paradox relies on narrowing the definition of a vague word, what about the opposite, extending or broadening the definition? The opposite falls under a group of fallacies related to what is called the correlative. For every defined word there is a correlative, or everything that is not covered by the definition of that word. For example, the word cat refers to a type of four-legged, furry animal that eats meat. This includes house cats, mountain lions, tigers, lions, lynxes, panthers, and all kinds of cats. For example, should a civet fall under the definition of a cat? What about a mongoose? At this point it is stretching the definition of the word cat. There definitely are things that are cats and there are things that are not cats, like dogs, horses, rocks, and rivers. The ambiguity at the edge of the definition is not a problem, that is just the nature of language, but it is very clear that there are cats and not-cats, even if the dividing line is not always clear. Thus there are things that are cats. This is referred to as suppressing the correlative. We can change the definition, or make it so broad that it begins to include things that should be part of the correlative. If taken too far we can shrink, or suppress the correlative to the point that the original definition becomes meaningless. So by suppressing the correlative we include things in the definition that are not supposed to be there, and in some cases the definition is extended to the point that we already have a word for the broader definition. Talking about cats and not-cats may seem a little ridiculous, and just a bit too theoretical. So are there real examples of someone suppressing the correlative? This is a real thing. People do it all the time. You would be surprised at how often it comes up. They do it all the time. Real example 1 of suppressing the correlative: Bad definitions of socialism. Recently I was having a discussion with one of my students and he casually stated that when it comes down to it any form of taxation and government spending is really just socialism. This idea has even been summarized in a meme that made the rounds last year. A good example of suppressing the correlative. Relies on a bad definition of socialism. According to this anything done by the government is a form of socialism. There are many people who would severely object to suppressing the correlative and calling a dog a cat, but would not realize that the above meme commits the exact same fallacy. There are types of governments that are socialist, and there are governments that are not-socialist. Socialism by definition is when the means of production, distribution, and exchange is controlled by the government in a democratic system. This definition puts boundaries on what socialism is and is not. Under this standard definition of socialism fire departments, public schools, and highways do not fall under the definition of socialism social security is in that grey area. If we extend the definition of socialism to include these things then it erases the distinction between a socialist vs. In the case of my student who took the definition of socialism so far that he defined it as all taxing and spending, then the definition became entirely useless because we already have a word for that, government. Because socialism is a form of government, that means there are governments that are not-socialist. Among strict libertarians there is a saying that "taxation is theft". Without going into too much detail this sentiment relies on the fallacy of suppressing the correlative. Whatever their objections are to taxes and government in general, I would recommend that libertarians stay away from this particular logical fallacy. It never helps your cause to use particularly bad logical fallacies, because the type of people you will recruit to your cause will be those who do not mind, or do not know that they are using logical fallacies. It does not make for a rational movement. Real fake news yes that is a thing is a real problem. And based on

things I have seen shared on Facebook people actually believe this fallacy. See my comment about rational movements above. A random discussion on Facebook about "Science". Recently I came across this random discussion on Facebook about what constitutes science. What I find utterly fascinating about this discussion is just how beautifully "Charles" suppresses the correlative and is blissfully unaware of just how far he has gone. There was a lot more going on in the discussion but I will pick out the important parts below: I would simply ask, "What are they? Personal acquaintance is a pretty good alternative. So is historical research. None of this is science. Then all true knowledge really IS science, just as -- if we define all sports as baseball -- all athletic activity is. To me science is simply methodological measurement. To suggest that Roman history is "science" is to broaden the meaning of the term "science" in a very unhelpful way. Most people, watching a "Jason Bourne" movie or reading a Charles Dickens novel, would be astonished -- and quite properly so -- to be told that, in doing so, they were doing "science. But I also fail to see how the lack of methodology in their information categorization can rightly be called knowledge Certainly there are other human activities that are not science. Science is and can only be the only reliable method for obtaining knowledge. Just as, in my view, you stretch the meaning of "science" so far as to compromise its usefulness, your overly board definition of "measurement" threatens to make the term useless. Anyway, in the same spirit, I might judge the essence of science to be close and disciplined observation -- rather like art appreciation. The essence of the fallacy, as pointed out by "Daniel" is that it takes a definition and stretches it to the point that it is no longer useful. The word was defined originally because there was a need to distinguish between A and not-A. When that necessary distinction gets washed out, and it results in a loss of understanding or confusion then it is a fallacy. As I mentioned in a previous post, the purpose of recognizing logical fallacies is not so that you can go out and point them out to those who employ them, but rather so that you do not fall into that trap. Some other common places this pops up: My observation that it is not a good idea to point out logical fallacies directly to other people i. I tested it, again, and yes I got the same result as before.

7: List of fallacies - Wikipedia

What is SUPPRESSED CORRELATIVE? What does SUPPRESSED CORRELATIVE mean? SUPPRESSED CORRELATIVE meaning - SUPPRESSED CORRELATIVE definition - SUPPRESSED CORRELATIVE explanation. Source: Wikipedia.

List of fallacies Save In reasoning to argue a claim, a fallacy is reasoning that is evaluated as logically incorrect and that undermines the logical validity of the argument and permits its recognition as unsound. Regardless of their soundness, all registers and manners of speech can demonstrate fallacies. Because of their variety of structure and application, fallacies are challenging to classify so as to satisfy all practitioners. Fallacies can be classified strictly by either their structure or content, such as classifying them as formal fallacies or informal fallacies, respectively. The classification of informal fallacies may be subdivided into categories such as linguistic, relevance through omission, relevance through intrusion, and relevance through presumption. In turn, material fallacies may be placed into the more general category of informal fallacies, while formal fallacies may be clearly placed into the more precise category of logical deductive fallacies. Yet, verbal fallacies may be placed into either informal or deductive classifications; compare equivocation which is a word or phrase based ambiguity, e. As the nature of inductive reasoning is based on probability, a fallacious inductive argument or one that is potentially misleading, is often classified as "weak". The conscious or habitual use of fallacies as rhetorical devices are prevalent in the desire to persuade when the focus is more on communication and eliciting common agreement rather than the correctness of the reasoning. Appeal to probability "a statement that takes something for granted because it would probably be the case or might be the case. For a compound proposition to be true, the truth values of its constituent parts must satisfy the relevant logical connectives that occur in it most commonly: The following fallacies involve inferences whose correctness is not guaranteed by the behavior of those logical connectives, and hence, which are not logically guaranteed to yield true conclusions. Types of propositional fallacies: Affirming a disjunct "concluding that one disjunct of a logical disjunction must be false because the other disjunct is true; A or B; A, therefore not B. Types of quantification fallacies: Existential fallacy "an argument that has a universal premise and a particular conclusion. Equivocation "the misleading use of a term with more than one meaning by glossing over which meaning is intended at a particular time. The arguer advances the controversial position, but when challenged, they insist that they are only advancing the more modest position. Ecological fallacy "inferences about the nature of specific individuals are based solely upon aggregate statistics collected for the group to which those individuals belong. Related to the appeal to authority not always fallacious. False dilemma false dichotomy, fallacy of bifurcation, black-or-white fallacy "two alternative statements are held to be the only possible options when in reality there are more. Historical fallacy "a set of considerations is thought to hold good only because a completed process is read into the content of the process which conditions this completed result. Explains without actually explaining the real nature of a function or a process. Instead, it explains the concept in terms of the concept itself, without first defining or explaining the original concept. Explaining thought as something produced by a little thinker, a sort of homunculus inside the head, merely explains it as another kind of thinking as different but the same. Incomplete comparison "insufficient information is provided to make a complete comparison. Inconsistent comparison "different methods of comparison are used, leaving a false impression of the whole comparison. Intentionality fallacy "the insistence that the ultimate meaning of an expression must be consistent with the intention of the person from whom the communication originated e. Ludic fallacy "the belief that the outcomes of non-regulated random occurrences can be encapsulated by a statistic; a failure to take into account unknown unknowns in determining the probability of events taking place. Mind projection fallacy "subjective judgments are "projected" to be inherent properties of an object, rather than being related to personal perceptions of that object. Moralistic fallacy "inferring factual conclusions from purely evaluative premises in violation of fact-value distinction. For instance, inferring is from ought is an instance of moralistic fallacy. Moralistic fallacy is the inverse of naturalistic fallacy defined below. Moving the goalposts raising the

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Appeal to consequences argumentum ad consequentiam " the conclusion is supported by a premise that asserts positive or negative consequences from some course of action in an attempt to distract from the initial discussion. Pooh-pooh " dismissing an argument perceived unworthy of serious consideration. Appeal to novelty argumentum novitatis, argumentum ad antiquitatis " a proposal is claimed to be superior or better solely because it is new or modern. Opposite of appeal to wealth. Argumentum ad baculum appeal to the stick, appeal to force, appeal to threat " an argument made through coercion or threats of force to support position. This fallacy relies on the implied expertise of the speaker or on an unstated truism. The assumption that if the origin of an idea comes from a biased mind, then the idea itself must also be a falsehood. First World problems are a subset of this fallacy. This is the inverse of the naturalistic fallacy. Naturalistic fallacy " inferring evaluative conclusions from purely factual premises[96][97] in violation of fact" value distinction. Naturalistic fallacy in the stricter sense defined in the section " Conditional or questionable fallacies " below is a variety of this broader sense. Naturalistic fallacy sometimes confused with appeal to nature is the inverse of moralistic fallacy. Is"ought fallacy [98] " statements about what is, on the basis of claims about what ought to be. Naturalistic fallacy fallacy[99] anti-naturalistic fallacy [] " inferring an impossibility to infer any instance of ought from is from the general invalidity of is-ought fallacy, mentioned above. For instance, is P.

8: Quantumleap My Favorite Logical Fallacy: The Suppressed Correlative

Suppressed correlative The fallacy of suppressed correlative is a type of argument that tries to redefine a correlative (one of two mutually exclusive options) so that one alternative encompasses the other, i.e. making one alternative impossible. [1].

In regard to Mind as a whole, there are still to be found among us some remnants of a mistake, once universally prevalent and deeply rooted, namely, the opinion that mind is not only a different fact from body--which is true, and a vital and fundamental truth--but is to a greater or less extent independent of the body. In former times, the remark seldom occurred to any one, unless obtruded by some extreme instance, that to work the mind is also to work a number of bodily organs; that not a feeling can arise, not a thought can pass, without a set of concurring bodily processes. At the present day, however, this doctrine is very generally preached by men of science. The improved treatment of the insane has been one consequence of its reception. If an extra share passes to the muscles, there is less for the nerves; if the cerebral functions are pushed to excess, other functions have to be correspondingly abated. In several of the prevailing opinions about to be criticised, failure to recognise this cardinal truth is the prime source of mistake. We shall first consider an advice or prescription repeatedly put forth, not merely by the unthinking mass, but by men of high repute: I quote a passage from the writings of one of the Apostolic Fathers, the Pastor of Hermas, as given in Dr. It is therefore to be completely driven away, and, instead of it, we are to put on cheerfulness, which is pleasing to God. The sad man, on the other hand, is always bad. Cheerfulness is an excellent working quality, imparting great elasticity to the character. Hume, in his "Life," says of himself, "he was ever disposed to see the favourable more than the unfavourable side of things; a turn of mind which it is more happy to possess than to be born to an estate of ten thousand a year". This sanguine, happy temper, is merely another form of the cheerfulness recommended to general adoption. I contend, nevertheless, that to bid a man be habitually cheerful, he not being so already, is like bidding him treble his fortune, or add a cubit to his stature. The quality of a cheerful, buoyant temperament partly belongs to the original cast of the constitution--like the bone, the muscle, the power of memory, the aptitude for science or for music; and is partly the outcome of the whole manner of life. In order to sustain the quality, the physical as the support of the mental forces of the system must run largely in one particular channel; and, of course, as the same forces are not available elsewhere, so notable a feature of strength will be accompanied with counterpart weaknesses or deficiencies. Let us briefly review the facts bearing upon the point. The first presumption in favour of the position is grounded in the concomitance of the cheerful temperament with youth, health, abundant nourishment. It appears conspicuously along with whatever promotes physical vigour. The state is partially attained during holidays, in salubrious climates, and health-bringing avocations; it is lost, in the midst of toils, in privation of comforts, and in physical prostration. The seeming exception of elated spirits in bodily decay, in fasting, and in ascetic practices, is no disproof of the general principle, but merely the introduction of another principle, namely, that we can feed one part of the system at the expense of degrading and prematurely wasting others. The high-pitched, hilarious temperament and disposition commonly appear in company with some well-marked characteristics of corporeal vigour. Such persons are usually of a robust mould; often large and full in person, vigorous in circulation and in digestion; able for fatigue, endurance, and exhausting pleasures. An eminent example of this constitution was seen in Charles James Fox, whose sociability, cheerfulness, gaiety, and power of dissipation were the marvel of his age. Another example might be quoted in the admirable physical frame of Lord Palmerston. A third fact, less on the surface, but no less certain, is, that the men of cheerful and buoyant temperament, as a rule, sit easy to the cares and obligations of life. In point of fact, this is the constitution of somewhat easy virtue: We should not be justified in calling such persons selfish; still less should we call them cold-hearted: Still, they can seldom be got to look far before them; they do not often assume the painfully circumspect attitude required in the more arduous enterprises. They are not conscientious in trifles. They cast off readily the burdensome parts of life. All which is in keeping with our principle. To take on burdens and cares is to draw upon the vital forces--to leave so much the less to

cheerfulness and buoyant spirits. The same corporeal framework cannot afford a lavish expenditure in several different ways at one time. Fox had no long-sightedness, no tendency to forecast evils, or to burden himself with possible misfortunes. It is very doubtful if Palmerston could have borne the part of Wellington in the Peninsula; his easy-going temperament would not have submitted itself to all the anxieties and precautions of that vast enterprise. But Palmerston was hale and buoyant, and the Prime Minister of England at eighty: Wellington began to be infirm at sixty. We cannot create force anywhere; we merely appropriate existing force. The heat of our fires has been derived from the solar fire. We cannot lift a weight in the hand without the combustion of a certain amount of food; we cannot think a thought without a similar demand; and the force that goes in one way is unavailable in any other way. While we are expending ourselves largely in any single function--in muscular exercise, in digestion, in thought and feeling, the remaining functions must continue for the time in comparative abeyance. Now, the maintenance of a high strain of elated feeling, unquestionably costs a great deal to the forces of the system. All the facts confirm this high estimate. An unusually copious supply of arterial blood to the brain is an indispensable requisite, even although other organs should be partially starved, and consequently be left in a weak condition, or else deteriorate before their time. To support the excessive demand of power for one object, less must be exacted from other functions. Hard bodily labour and severe mental application sap the very foundations of buoyancy; they may not entail much positive suffering, but they are scarcely compatible with exuberant spirits. Hardly any man can attain commanding greatness without being constituted larger than his fellows in the sum of human vitality. But until this is proved to be the fact in any given instance, we are safe in presuming that extraordinary endowment in one thing implies deficiency in other things. More especially must we conclude, provisionally at least, that a buoyant, hopeful, elated temperament lacks some other virtues, aptitudes, or powers, such as are seen flourishing in the men whose temperament is sombre, inclining to despondency. Most commonly the contradictory demand is reconciled by the proverbial "short life and merry". Adverting now to the object that Helps had so earnestly at heart--namely, to rouse and rescue the English population from their comparative dulness to a more lively and cheerful flow of existence--let us reflect how, upon the foregoing principles, this is to be done. Not certainly by an eloquent appeal to the nation to get up and be amused. The process will turn out to be a more circuitous one. The mental conformation of the English people, which we may admit to be less lively and less easily amused than the temperament of Irishmen, Frenchmen, Spaniards, Italians, or even the German branch of our own Teutonic race, is what it is from natural causes, whether remote descent, or that coupled with the operation of climate and other local peculiarities. How long would it take, and what would be the way to establish in us a second nature on the point of cheerfulness? Again, with the national temperament such as it is, there may be great individual differences; and it may be possible by force of circumstances, to improve the hilarity and the buoyancy of any given person. Many of our countrymen are as joyous themselves, and as much the cause of joy in others, as the most light-hearted Irishman, or the gayest Frenchman or Italian. How shall we increase the number of such, so as to make them the rule rather than the exception? For example, if by any means you can raise the standard of health and longevity, you will at once effect a stride in the direction sought. But what an undertaking is this! It is not merely setting up what we call sanitary arrangements, to which, in our crowded populations, there must soon be a limit reached for how can you secure to the mass of men even the one condition of sufficient breathing-space? To which it is to be added, that mankind can hardly as yet be said to be in earnest in the matter of health. Much, I believe, turns upon this circumstance. Severe toil consumes the forces of the constitution, without leaving the remainder requisite for hilarity of tone. The Irishman fed upon three meals of potatoes a day, the lazy Highlander, the Lazaroni of Naples living upon sixpence a week, are very poorly supported; but then their vitality is so little drawn upon by work, that they may exceed in buoyancy of spirits the well-fed but hard-worked labourer. We, the English people, would not change places with them, notwithstanding: Possibly, we may one day hit a happier mean; but to the human mind extremes have generally been found easiest. We live in dread of tyranny. Our liberty is a serious object; it weighs upon our minds. Now any weight upon the mind is so much taken from our happiness; hilarity may attend on poverty, but not so well on a serious, forecasting disposition. Our very pleasures have still a sadness in them. Then, again, what are to be our amusements? By what recreative

stimulants shall we irradiate the gloom of our idle hours and vacation periods? Doubtless there have been many amusements invented by the benefactors of our species--society, games, music, public entertainments, books; and in a well-chosen round of these, many contrive to pass their time in a tolerable flow of satisfaction. But they all cost something; they all cost money, either directly, to procure them, or indirectly, to be educated for them. There are few very cheap pleasures. Books are not so difficult to obtain, but the enjoying of them in any high degree implies an amount of cultivation that cannot be had cheaply. Moreover, look at the difficulties that beset the pursuit of amusements. How fatiguing are they very often! How hard to distribute the time and the strength between them and our work or our duties! Hence there will always be, in a cautious-minded people, a disposition to remain satisfied with few and safe delights; to assume a sobriety of aims that Helps might call dulness, but that many of us call the middle path. A second error against the limits of the human powers is the prescribing to persons indiscriminately, certain tastes, pursuits, and subjects of interest, on the ground that what is a spring of enjoyment to one or a few may be taken up, as a matter of course, by others with the same relish. It is, indeed, a part of happiness to have some taste, occupation, or pursuit, adequate to charm and engross us--a ruling passion, a favourite study. Kingsley, in his little book on the "Wonders of the Shore," endeavoured to convert mankind at large into marine naturalists; and, some time ago, there appeared in the newspapers a letter from Carlyle, regretting that he himself had not been indoctrinated into the zoology of our waysides. I have heard a man out of health, hypochondriac, and idle, recommended to begin botany, geology, or chemistry, as a diversion of his misery. The idea is plausible and superficial. An overpowering taste for any subject--botany, zoology, antiquities, music--is properly affirmed to be born with a man. The forces of the brain must from the first incline largely to that one species of impressions, to which must be added years of engrossing pursuit. We may gaze with envy at the fervour of a botanist over his dried plants, and may wish to take up so fascinating a pursuit: A taste of a high order, founded on natural endowment, formed by education, and strengthened by active devotion, is also paid for by the atrophy of other tastes, pursuits, and powers. Carlyle might have contracted an interest in frogs, and spiders, and bees, and the other denizens of the wayside, but it would have been with the surrender of some other interest, the diversion of his genius out of its present channels. The strong emotions of the mind are not to be turned off and on, to this subject and to that. If you begin early with a human being, you may impress a particular direction upon the feelings, you may even cross a natural tendency, and work up a taste on a small basis of predisposition. Place any youth in the midst of artists, and you may induce a taste for art that shall at length be decided and strong. But if you were to take the same person in middle life and immerse him in a laboratory, that he might become an enthusiastic chemist, the limits of human nature would probably forbid your success. A spare and thin emotional temperament will undoubtedly have preferences, likings and dislikings, but it can never supply the material for fervour or enthusiasm in anything. The early determining of natural tastes is a subject of high practical interest. We shall only remark at present that a varied and broad groundwork of early education is the best known device for this end.

9: Suppressed correlative - Infogalactic: the planetary knowledge core

If you extend the definition of socialism to essentially mean government, then you have included not-socialism in the definition of socialism, and have suppressed the correlative. Real example #2: Taxation is theft. Among strict libertarians there is a saying that "taxation is theft".

The modal fallacy occurs when there is a confusion of the distinction between the two. Appeal to consequences, also known as argumentum ad consequentiam Latin for "argument to the consequences", is an argument that concludes a hypothesis typically a belief to be either true or false based on whether the premise leads to desirable or undesirable consequences. Moreover, in categorizing consequences as either desirable or undesirable, such arguments inherently contain subjective points of view. Therefore, an argument based on appeal to consequences is valid in long-term decision making which discusses possibilities that do not exist yet in the present and abstract ethics, and in fact such arguments are the cornerstones of many moral theories, particularly related to consequentialism. Appeal to consequences also should not be confused with argumentum ad baculum, which is the bringing up of artificial consequences. It is also known as apple polishing, wheel greasing, brown nosing, appeal to pride, appeal to vanity or argumentum ad superbiam. The appeal to flattery is a specific kind of appeal to emotion. Flattery is often used to hide the true intent of an idea or proposal. Praise offers a momentary personal distraction that can often weaken judgment. Moreover, it is usually a cunning form of appeal to consequences, since the audience is subject to be flattered as long as they comply with the flatterer. It is a type of circular reasoning and an informal fallacy: The phrase begging the question originated in the 16th century as a mistranslation of the Latin *petitio principii*, which actually translates to "assuming the initial point". In modern vernacular usage, "begging the question" is frequently used to mean "raising the question" or "dodging the question". In contexts that demand strict adherence to a technical definition of the term, many consider these usages incorrect. Kettle logic *la logique du chaudron* in the original French is a rhetorical device wherein one uses multiple arguments to defend a point, but the arguments are inconsistent with each other. Edited by Mary Mapes Dodge Wishful thinking is the formation of beliefs and making decisions according to what might be pleasing to imagine instead of by appealing to evidence, rationality, or reality. It is a product of resolving conflicts between belief and desire. Studies have consistently shown that holding all else equal, subjects will predict positive outcomes to be more likely than negative outcomes see unrealistic optimism. However, research suggests that under certain circumstances, such as when threat increases, a reverse phenomenon occurs. Some psychologists believe that positive thinking is able to positively influence behavior and so bring about better results. This is called the "Pygmalion effect". A slippery slope argument SSA, in logic, critical thinking, political rhetoric, and caselaw, is a consequentialist logical device in which a party asserts that a relatively small first step leads to a chain of related events culminating in some significant usually negative effect. The core of the slippery slope argument is that a specific decision under debate is likely to result in unintended consequences. The strength of such an argument depends on the warrant, i. This type of argument is sometimes used as a form of fear mongering, in which the probable consequences of a given action are exaggerated in an attempt to scare the audience. The fallacious sense of "slippery slope" is often used synonymously with continuum fallacy, in that it ignores the possibility of middle ground and assumes a discrete transition from category A to category B. In a non-fallacious sense, including use as a legal principle, a middle-ground possibility is acknowledged, and reasoning is provided for the likelihood of the predicted outcome. Argument from fallacy is the formal fallacy of analyzing an argument and inferring that, since it contains a fallacy, its conclusion must be false. Fallacious arguments can arrive at true conclusions, so this is an informal fallacy of relevance. Although it is named after prosecutors, it is not specific to them, and some variants of the fallacy can be used by defense lawyers arguing for the innocence of their client. The following demonstrates the fallacy in the context of a prosecutor questioning an expert witness: The fallacy obscures that the odds of a defendant being innocent given said evidence in fact depends on the likely higher prior odds of the defendant being innocent, the explicitly lesser odds of the evidence in the case that he was innocent as mentioned, as well as the underlying cumulative odds

of the evidence being on the defendant. In philosophical ethics, the term, naturalistic fallacy, was introduced by British philosopher G. Moore in his book *Principia Ethica*. Moore argues it would be fallacious to explain that which is good reductively, in terms of natural properties such as pleasant or desirable. It falls into the broad class of relevance fallacies. Irrelevant conclusion should not be confused with formal fallacy, an argument whose conclusion does not follow from its premises. This kind of appeal to emotion is a type of red herring and encompasses several logical fallacies, including appeal to consequences, appeal to fear, appeal to flattery, appeal to pity, appeal to ridicule, appeal to spite, and wishful thinking. Instead of facts, persuasive language is used to develop the foundation of an appeal to emotion-based argument. Thus, the validity of the premises that establish such an argument does not prove to be verifiable. Argumentum ad lazarum or appeal to poverty is the informal fallacy of thinking a conclusion is correct solely because the speaker is poor, or it is incorrect because the speaker is rich. It is named after Lazarus, a beggar in a New Testament parable who receives his reward in the afterlife. This is popularly exploited as the statement, "Poor, but honest. The appeal to novelty also called argumentum ad novitatem is a fallacy in which one prematurely claims that an idea or proposal is correct or superior, exclusively because it is new and modern. In a controversy between status quo and new inventions, an appeal to novelty argument is not in itself a valid argument. The fallacy may take two forms: Investigation may prove these claims to be true, but it is a fallacy to prematurely conclude this only from the general claim that all novelty is good. An appeal to probability or appeal to possibility is the logical fallacy of taking something for granted because it would probably be the case or might possibly be the case. Inductive arguments lack deductive validity and must therefore be asserted or denied in the premises. Affirming the consequent, sometimes called converse error, fallacy of the converse, or confusion of necessity and sufficiency, is a formal fallacy of taking a true conditional statement e . This arises when a consequent "the room would be dark" has one or more other antecedents for example, "the lamp is not plugged in" or "the lamp is in working order, but is switched off". Converse errors are common in everyday thinking and communication and can result from, among other causes, communication issues, misconceptions about logic, and failure to consider other causes. Cherry picking, suppressing evidence, or the fallacy of incomplete evidence is the act of pointing to individual cases or data that seem to confirm a particular position while ignoring a significant portion of related cases or data that may contradict that position. It is a kind of fallacy of selective attention, the most common example of which is the confirmation bias. Cherry picking may be committed intentionally or unintentionally. This fallacy is a major problem in public debate. The term is based on the perceived process of harvesting fruit, such as cherries. The picker would be expected to only select the ripest and healthiest fruits. This can also give a false impression of the quality of the fruit since it is only a sample and is not a representative sample. Every advantage in the past is judged in the light of the final issue. Thus, from a consequentialist standpoint, a morally right act or omission from acting is one that will produce a good outcome, or consequence. Consequentialism is primarily non-prescriptive, meaning the moral worth of an action is determined by its potential consequence, not by whether it follows a set of written edicts or laws. Circumstantial ad hominem points out that someone is in circumstances such that they are disposed to take a particular position. It constitutes an attack on the bias of a source. This is fallacious because a disposition to make a certain argument does not make the argument invalid; this overlaps with the genetic fallacy an argument that a claim is incorrect due to its source. The circumstantial fallacy does not apply where the source is taking a position by using a logical argument based solely on premises that are generally accepted. Where the source seeks to convince an audience of the truth of a premise by a claim of authority or by personal observation, observation of their circumstances may reduce the evidentiary weight of the claims, sometimes to zero. Poisoning the well or attempting to poison the well is a type of informal logical fallacy where irrelevant adverse information about a target is preemptively presented to an audience, with the intention of discrediting or ridiculing something that the target person is about to say. Poisoning the well can be a special case of argumentum ad hominem, and the term was first used with this sense by John Henry Newman in his work *Apologia Pro Vita Sua*. The Texas sharpshooter fallacy is an informal fallacy which is committed when differences in data are ignored, but similarities are stressed. From this reasoning, a false conclusion is inferred. This fallacy is the philosophical or rhetorical application of the multiple comparisons problem in statistics and

apophenia in cognitive psychology. It is related to the clustering illusion , which is the tendency in human cognition to interpret patterns where none actually exist. The name comes from a joke about a Texan who fires some gunshots at the side of a barn, then paints a target centered on the tightest cluster of hits and claims to be a sharpshooter. An overwhelming exception is an informal fallacy of generalization. It is a generalization that is accurate, but comes with one or more qualifications which eliminate so many cases that what remains is much less impressive than the initial statement might have led one to believe. Consider asking it at the Wikipedia reference desk. Selected images A logical fallacy. Most of the green is touching the red. Most of the red is touching the blue. Since most of the green is touching red, and most of the red is touching blue, most of the green must be touching blue. This, however, is a false statement.

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