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LEGAL METHOD

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Ninth edition





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Preface

This book continues to provide an introduction to the techniques of handling legal sources. Some comment on the nature of introductions may therefore be useful.

Introductions may appear to be simple but they must not be simplistic: 'With all its surface simplicity, an introduction must cut as deep as its author has wit and strength to see the way. It must cut for that deepest simplicity which is true meaning'. (Karl Llewellyn, *The Bramble Bush*, revised edn, 1950, p. 7.) One important consequence of this is that I have been unable to avoid the fact that legal method is open-ended, which means that on many occasions I have been unable to offer the comfort of neat conclusions and reliable rules.

Except when writing about the European Union, in which context it often seems most natural to think in terms of 'Britain' or the 'United Kingdom', I have generally written in terms of 'England' and 'English' law and practice. In doing so, I have intended to include 'Wales' and 'Welsh'. Some of what I have written may also apply in Scotland and Northern Ireland, but how much and to what extent is beyond my knowledge. It follows that readers in those jurisdictions should proceed with caution.

I continue to agree with Lord Goodman (the late senior partner of Messrs Goodman Derrick & Co, the London solicitors) that 'a lawyer who is only a lawyer isn't much of a lawyer', and therefore I continue to urge students to read widely. In the much-quoted words of Sir Walter Scott, 'a lawyer without history or literature is a mechanic, a mere working mason: if he possesses some knowledge of these, he may venture to call himself an architect' (*Guy Mannering*). Furthermore, possession of a well-furnished mind may minimize the truth of the old gibe that 'the study of law sharpens the mind by narrowing it'.

As always, it has been a struggle to update and improve the text without increasing the length of the book to any significant extent. All I can say is that I have done my best, bearing in mind the simple fact that neither students nor their teachers have any more time at their disposal now than they had when the first edition of this book appeared in 1993. (Indeed, the extent to which many students have to take on paid work probably means that they have less time now than their predecessors had then.)

I remain indebted to the many friends, colleagues and students who have, in varying ways, had their impact on this book. In general terms, it would be impossible to name them all and invidious to name only some. However, I feel bound to express particular thanks to Baroness Hale of Richmond for kindly providing me with a copy of the text of her lecture on *Leadership in the Law*:

What is a Supreme Court For? to which I refer in Chapter 1. The University of Durham has very kindly allowed me to use its library, for which I am truly grateful. I am also grateful to Ian Kingston for whom this is the nineteenth time in sixteen years that he has copy-edited and type-set one of my books. Finally, and above all, I am indebted to my wife, Jacqui, who is always willing to function as an editorial assistant and to read drafts and proofs as occasion requires. Her patient good humour continues to amaze me.

I have tried to be up to date to 4 October 2012.

Ian McLeod October 2012

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Part I

Ideas and institutions

Having read this Part you should understand the nature of legal reasoning and have a basic knowledge of the structure of the English and European Union legal systems, as well as appreciating the importance of human rights in English legal method. You should also know how to find, cite and use the principal sources of law.

Chapter 1

An introduction to law and legal reasoning

1.1 Introduction

This book is about the techniques that are available to lawyers when they are handling the law. In broad terms, the law itself may be found easily enough in *Acts of Parliament* (otherwise known as *statutes*), which are *primary legislation*; certain things done under the authority of Acts of Parliament, which are *secondary* (or *delegated* or *subordinate*) *legislation*; the decisions of the courts themselves, which collectively make up the common law; the system of European Union (previously known as European Community) law; and, increasingly, the law developed in the European Court of Human Rights. However, the underlying theme of this book is that, whatever sources of law are being used, legal method, when properly understood, is a creative process. More particularly, legal method provides a stimulating mixture of relatively abstract reasoning and the use of language in order to achieve practical results.

1.2 Legal method as a creative process

If legal method involved nothing more sophisticated than finding the right page of the right textbook in order to apply the rule to the facts, there would be no disputes beyond those as to what the facts were in each case. Plainly, however, arguments as to the law are commonplace. (Indeed, if they were not, no one would need to learn the skills of legal argument, and books such as this one would be neither written nor read.)

The scope for creativity in legal argument is neatly illustrated by the story of someone who wanted to know the result of adding 1.111 and 8.888. She began by asking a mathematician, who said: 'The answer is obvious. It is 9.999'. She then asked an engineer who said: 'Well, strictly speaking the answer is 9.999; but engineering is a practical subject and for all practical purposes the answer is 10'. Finally, she asked a lawyer, who replied with a question: 'What do you want it to be?'.

While it is, of course, obvious that many important aspects of legal argument centre on the detailed words of specific legal texts (legislation, cases, and so on), it is also true that legal argument may sometimes go beyond the texts themselves and include a variety of extrinsic materials. (See, in particular, page 276 in relation to English legislative interpretation.) Furthermore, it is also true, and no less important, that legal reasoning may, in practice, also depend upon other factors

which lie beyond the scope of what most people would consider to be law at all. A brief consideration of the views of two legal theorists will illustrate the point.

Oliver Wendell Holmes (1841-1935) was one of the founders of the school of thought known as American Realism, the central tenet of which is that what actually happens in the courts is what really matters. Placing the emphasis on 'law in action' rather than 'law in books', Holmes says, 'the prophecies of what the courts will do in fact, and nothing more pretentious, are what I mean by the law'. (The Path of the Law (1897) 10 Harv LR 457.)

Furthermore, having stated what is probably his most famous maxim ('the life of the law has not been logic, it has been experience', which is found on the first page of his textbook The Common Law, published in 1881), he puts the relationship between logic and experience thus:

'The training of lawyers is a training in logic... The language of judicial decision is mainly the language of logic. And the logical method and form flatter that longing for certainty and for repose which is in every human mind. But certainty generally is an illusion, and repose is not the destiny of man. Behind the logical form lies a judgment as to the relative worth and importance of competing legislative grounds, often an inarticulate and unconscious judgment it is true, and yet the very root and nerve of the whole proceeding. You can give any conclusion a logical form.' (Emphasis added. The Path of the Law (1897) 10 Harv LR 461.)

In other words, behind any explicit formulation of judicial reasoning there lies an implicit attitude on the part of the judge. For reasons which will become apparent when you have read pages 11 and 12, this implicit attitude may be called the inarticulate major premise. The difficulty in identifying inarticulate major premises is simply that they are inarticulate, and therefore their precise formulation involves guesswork. Nevertheless, there are cases in which the judges have obligingly articulated that which could easily have remained inarticulate. Two cases are instructive.

In Bourne (Inspector of Taxes) v Norwich Crematorium Ltd [1967] 1 All ER 576, the issue was whether expenditure on a furnace chamber and chimney tower built by the crematorium company qualified for a tax allowance. This depended upon whether it was 'an industrial building or structure' for the purposes of the Income Tax Act 1952, and this in turn depended upon whether it was used

'for a trade which consists in the manufacture of goods or materials or the subjection of goods or materials to any process.'

Stamp I said:

I would say at once that my mind recoils as much from the description of the bodies of the dead as "goods or materials" as it does from the idea that what is done in a crematorium can be described as "the subjection of" the human corpse to a "process". Nevertheless, the taxpayer so contends and I must examine that contention.'

Given this as the judge's starting point, it is not surprising that the taxpayer lost.

In R v West Dorset District Council ex parte Poupard (1987) 19 HLR 254, Mr and Mrs Poupard had capital assets, but they were meeting their weekly living expenses by drawing on an overdrawn bank account. They applied to the council for housing benefit. This benefit was subject to a means test, and therefore the question arose as to whether the drawings were 'income'. If they were, the amounts involved were sufficient to disqualify the applicants from receiving assistance under the relevant Regulations. The council's Housing Review Board concluded that the drawings were income.

The High Court held that in each case it was a question of fact whether specific sums of money were 'income', and that this question was to be decided on the basis of all that the council and their Review Board knew of the sources from which an applicant for benefit was maintaining himself and paying his bills. The conclusion was that on the present facts the local authority and their Review Board had made no error of law, and had acted reasonably in reaching their decision.

In reaching his decision, Macpherson J, adopting an argument advanced by counsel for the local authority, said:

'The scheme [of Housing Benefit] is intended to help those who do not have the weekly resources to meet their bills, or their rent, and it is not intended to help comparatively better-off people (in capital terms) to venture into unsuccessful business and not to bring into account moneys which are regularly available for day-to-day spending, albeit that the use of moneys depletes their capital.'

Although the Court of Appeal upheld this decision (see (1988) 20 HLR 295), it will nevertheless be apparent that a court with different sympathies could have upheld, with equal or greater logic, the argument that the weekly drawings were outgoings, rather than income, because each drawing increased the drawer's indebtedness to the bank.

As the two cases we have just noticed demonstrate, there can be no doubt that, in at least some cases, judges are influenced by their individual values and preferences. The fact that they rarely acknowledge this fact explicitly makes the following comments of Lady Hale (contained in a lecture given at City University on 30 April 2008, under the title of Leadership in the Law: What is a Supreme Court For?) all the more worthy of note. Having commented that the House of Lords usually functioned through panels of five members (although it is worth interpolating that panels of seven and – occasionally even nine – were not unknown, and petitions for leave to appeal were heard by panels of three), Lady Hale (who despite her sex was referred to as a Law Lord) said:

'Many, perhaps most, other Supreme Courts sit en banc. That is, all the judges sit on all the cases. This eliminates the risk that the selection of the particular panel to hear the case may affect the result. We can all think of cases in which the result would probably have been different if the panel had been different, although that raises interesting questions about how predictable the decision of any particular judge either is or should be. The listing is done in the judicial office and the allocation of judges to the panels is agreed with the two senior law lords in what is know as the 'horses for courses' meeting. The aim is to have those with the most relevant expertise together with some generalists. I cannot think that either the judicial office or the two seniors give any thought to the likely outcome of the case if X sits instead of Y. But even without sinister intent, the selection may affect the outcome.

'This is solved by having us all sit. But it would halve the number of cases we could take. It is hard enough narrowing them down now and would be much worse then. It would also shift the focus to the appointments process. In other parts of the world, it clearly increases the desire of the politicians who make the appointments to fill the court with people of their own political persuasion. That does not happen here. Colleagues in the US are amazed that I do not know my colleagues' politics. We have not had political appointments to the Law Lords for many decades and the risk is even less now that we are to have an independent Judicial Appointments Commission. But I doubt whether we shall change our practice of sitting in panels rather than en banc.' (Emphasis added.)

Staying for the moment with Lady Hale, the very small number of female judges at the highest levels of the judiciary means that it is perhaps unsurprising that there are few examples of judges adopting an explicitly feminist standpoint, either implicitly or explicitly. However, the case of Radmacher v Granatino [2010] UKSC 42, [2011] 1 All ER 373, is an instructive exception, albeit only in a dissenting judgment delivered by a minority of one. The case arose from an ante-nuptial agreement or, in other words, an agreement (sometimes known as a pre-nuptial agreement or a pre-nup), made before marriage, dealing with financial provision and the division of assets if the marriage breaks down. The all-male majority of the Supreme Court decided there was a presumption that the courts should give effect to such agreements provided they had been freely entered into and were, in all the circumstances, fair. The basis of this decision was said [at para. [78] to be 'respect for individual autonomy ... It would be paternalistic and patronising to override ... [the] ... agreement simply on the basis that that the court knows best'. So, a spouse wishing to challenge an antenuptial agreement must prove either that it was not freely entered into or that it is unfair.

Against the presumption favoured by the majority, Lady Hale dissented on the basis that a marriage contract creates status. She elaborated on this (at para. [132]) as follows.

'This means two things. First, the parties are not entirely free to determine all its legal consequences for themselves. They contract into the package which the law of the land lays down. Secondly, their marriage also has legal consequences for other people and for the state.'

Lady Hale, from her standpoint as the only female Supreme Court Justice and the court's only family law specialist, also made the point that in a typical case involving an ante-nuptial agreement, the wife would be more dependent on a favourable financial outcome than her husband would be (although this was not so in the present case). She put the feminist point bluntly (at para. [173]):

'In short, there is a gender dimension to the issue which some may think illsuited to decision by a court consisting of eight men and one woman.'

Lady Hale, therefore, rejected the idea of a presumption in favour of upholding ante-nuptial agreements, taking the view that each agreement (provided, of course that it had been freely entered into and was fair) should simply be put into the balance, together with all the other relevant factors in each case, thus enabling the court to make a fair decision on each case as a whole. Radmacher may, therefore, easily been seen as a case where that which could easily have remained as an inarticulate major premise emerged expressly as an articulated one, involving in this case not only the typical financial weakness of women when marriages break down but also the impact of the very predominantly male composition of the senior judiciary on the outcome of ensuing litigation.

Moving on from Lady Hale in order to conclude, in more general terms, many people find that one of the most enduring pleasures of studying law is playing the game of 'hunt the inarticulate major premise', and you may often find that your reading of even the dullest of cases can be enlivened by trying to get behind the words and the doctrine in order to penetrate the mind of the judge as an individual human being.

The second theorist whose views may usefully be considered by way of an introduction to legal method is Ronald Dworkin (b. 1931). Dworkin shares a common starting point with Holmes, to the extent that both agree that the concept of rules provides an inadequate model of law in practice. However, he proceeds down a different route, placing great emphasis on what he calls 'standards'. What Dworkin means by 'standards' is certain types of ideas which exist outside the texts containing the legal rules, but which go into the melting pot, together with those rules, when it is necessary to identify the law which is to be applied to a given situation. More particularly, Dworkin divides these standards into 'policies' and 'principles'.

'I call a "policy" that kind of standard that sets out a goal to be reached, generally an improvement in some economic, political or social feature of the community (though some goals are negative, in that they stipulate that some present feature is to be protected from adverse change). I call a "principle" a standard that is to be observed, not because it will advance or serve an economic, political or social situation deemed desirable, but because it is a requirement of justice or fairness or some other dimension of reality.' (Is Law a *System of Rules?* in *The Philosophy of Law*, 1977, p. 43.)

An example of something which Dworkin would call a principle is the presumption against gaining advantage from wrongdoing, which is discussed at page 300.

Expanding on the idea of principles, and the way in which they work, Dworkin says:

'All that is meant, when we say that a particular principle is a principle of our law, is that the principle is one which officials must take into account, if it is relevant, as a consideration inclining in one direction or another ...

'Principles have a dimension that rules do not - the dimension of weight or importance. When principles intersect ... one who must resolve the conflict has to take into account the relative weight of each. This cannot, of course, be an exact measurement, and the judgment that a particular principle or policy is more important than another will often be a controversial one. Nevertheless, it is an integral part of the concept of a principle that it has this dimension, that it makes sense to ask how important or how weighty it is.' (Emphasis added. Op. cit., p. 47.)

Dworkin's concession that 'the judgment that a particular principle or policy is more important than another will often be a controversial one' is very important in terms of the creativity of legal method. For example, in R v R (Rape: Marital Exemption) [1991] 4 All ER 481 the court abolished the rule (which had been applicable at the time of the facts giving rise to that case) under which a husband could not be convicted of rape or attempted rape on his wife. Even if you agree (as most people probably do) that the law of rape should be wide enough to protect wives against their husbands, you cannot escape the fact that using the process of deciding a case as a vehicle for changing the law involved penalizing the husband in respect of conduct which was not within the law of rape and attempted rape at the time of the events which gave rise to the prosecution in this case. But from the court's point of view the problem was this. In a conflict between the principle which prohibits retrospective penalization, and the principle (which reflects modern views of sexual equality and human rights) that a wife should be entitled to preserve her physical integrity by rejecting her husband's sexual advances, which principle should prevail over the other? As you will see (at page 130), the court prioritized the principle that protected the wife's interests, but in a less emotive context it might well have relied upon the other principle.

One of the most controversial aspects of Dworkin's theory is his right answer thesis, according to which his analysis leads to the conclusion that there are right answers in even hard cases (by which Dworkin means cases which cannot be resolved by reference to existing legal statutes or case-law). Admittedly, at one time even Dworkin himself seemed to be having second thoughts about his right answer thesis, describing the argument as 'a waste of important energy and resource' and saying that it is better 'to take up instead how the decisions that in any case will be made should be made, and which of the answers that will in any case be thought right or best or true or soundest really are'. (Pragmatism, Right Answers and True Banality, in Brint and Weaver (eds), Pragmatism in Law and Society, 1991, p. 365.) However, he later put his continuing commitment to the rights answer thesis beyond doubt: 'Some critics ... suggest that I have changed my mind about the character and importance of the one-right-answer claim. For better or for worse, I have not.' (Justice in Robes, 2006, p. 266, n. 3.)

In a major book, intriguingly entitled *Justice for Hedgehogs* (2011), Dworkin aims to provide a unifying theory of the legitimacy of state power, law, ethics, morality, justice and interpretation, which provides what may well be the final version of his theory. In this book, Dworkin seeks to avoid conflicts between principles (which he had previously seen as being inevitable) by means of interpretation. The title of the book draws on the work of the ancient Greek poet, Archilochus (c. 680 BCE-c. 645 BCE), according to whom the fox knows many, relatively small, things but the hedgehog knows one big thing. The fox is, of course, proverbially cunning and it would be impracticable to attempt to list everything that the fox knows. The hedgehog, on the other hand, has very little reputation for anything; but he does know that he can protect himself against predators by rolling himself up into a prickly ball when threatened. So, more or less come what may, the simple little hedgehog will gain the most desirable prize of all – survival – merely by knowing one really big thing.

According to Dworkin, most contemporary legal theorists are foxes: they know many things but none of them is overwhelmingly important. Dworkin himself, on the other hand, aspires to be a hedgehog and the one really big thing that he claims to know is the unity of value. (You may be tempted to think that Dworkin is guilty of the intellectual equivalent of sleight-of-hand here, because he is seeking to unify a number of other things. However, he is at least seeking to identify one big thing, which sets him apart from the foxes.)

Very briefly indeed, Dworkin argues that when we identify our values, we tend to think in terms of matters such as equality, individual freedom, observing the requirements of due process of law, maintaining the predictability of law while also enabling law to develop to meet changing circumstances, and so on. However, Dworkin argues that when values such as these are both properly understood and are taken together, they constitute a coherent unity of mutually supporting elements. In order to achieve this unity, however, each of the elements needs to be interpreted appropriately. So, for example, a crudely majoritarian conception of democracy can easily lead to the denial of minority rights. Therefore, it is better to take a partnership model of democracy, in which 'each citizen ... has an equal voice and an equal stake in the result'. (Op cit., p. 5.) If we proceed on this basis, 'democracy itself requires the protection of justice and liberty that democracy is sometimes said to threaten'. (Ibid.) The same technique must, of course, be applied to the interpretation of each individual value, in order to construct the mutually supporting unity of value which provides the one big thing that hedgehogs (such as Dworkin) know. (For a somewhat more extended discussion of Justice for Hedgehogs, see, for example, McLeod, *Legal Theory*, 6th edn, 2012, pp. 127–135.)

It will take quite a long time for the ideas contained in Justice for Hedgehogs to become widely known and understood. However, Dworkin's previous way of thinking about law and legal method have had a noticeable impact on the way some judges think. It may well be, therefore, that at least some contemporary law students will be seeking to become hedgehogs as part of their continuing professional development.

Since the insights offered by Holmes and Dworkin clearly diminish the significance of the plain words of the legal texts which are commonly thought to determine legal disputes, many people coming to the study of law for the first time are reluctant to acknowledge their truth. However, mature consideration makes it plain that (whether or not you find Holmes, Dworkin, or any other legal theorist convincing) something beyond the legal texts must come into play in legal reasoning, if only because a legal text (or, at least, a legal text which has generated sufficient disagreement to bring the parties to court) will seldom have a single plain, or literal, meaning.

'The literal meaning is a potential meaning rather than an actual usage; it is a conventional meaning within a system of such meanings (dictionary) rather than an actual use of the word in combination with other words. The dictionary definition of a word is independent of any linguistic or empirical context ... no word has a single simple literal meaning except in certain instances in the dictionary itself or more frequently in the mind of the judge.

'A literal meaning is, at the end of the day, always an interpretative meaning. A selection has to be made - consciously or unconsciously - to prefer one of several possible literal meanings in the context of the phrase or clause or statutory rule to be interpreted.' (Emphasis added. Goodrich, Reading the Law, 1986, p. 108.)

Of course, interpretation is not unique to legal texts: we all do it all the time. Two examples from non-legal situations will illustrate the point.

First, consider two shops, one displaying a sign saying 'Pork Butcher', and the other displaying a sign saying 'Family Butcher'. You know, of course, that the first butcher specializes in pig meat, while the second does not butcher families. Yet *why* does one adjective qualify the activities of the butcher in terms of the meat sold, while the other does so in terms of the market served? The answer, as Goodrich says, is that the context is all-important.

Secondly, suppose a university is worried about the possibility of being held liable for breaches of copyright by staff using photocopiers when they prepare teaching materials. Accordingly, every photocopier in the university bears a warning notice, which explains the relevant aspects of the law of copyright, and is headed 'For the Attention of Every Single Member of Staff'. Are married members of staff entitled to ignore the notice?

We will return to the problem of plain meaning in Chapter 18, but at this stage we must consider the form of legal reasoning.

The form of legal reasoning

It is often said that, basically, legal reasoning is *syllogistic*. Strictly speaking, this statement is inaccurate, since the words syllogism and syllogistic form part of the technical vocabulary used by professional philosophers and in that vocabulary *syllogism* is the name given to an argument in the following form.

All A are B All B are C Therefore all A are C.

For example:

All members of the human species are animals

All animals are mortal

Therefore all members of the human species are mortal.

However, lawyers, in common with many other people who are not professional philosophers, often use the words syllogism and syllogistic slightly more loosely as being applicable to reasoning in the following form:

If A = BAnd B = CThen A = C

Taking a legal example, therefore, this form of reasoning could produce the following:

It is an offence to exceed the speed limit Exceeding the speed limit is what the defendant has done

It is an offence to do what the defendant has done

or, expressing the conclusion more directly, the defendant is guilty of speeding. Essentially, therefore, syllogistic reasoning is perfectly straightforward. However, before we give further consideration to legal syllogisms we must pick up three more technical terms which describe the elements of any syllogism. The first line is known as the major premise, the second as the minor premise, and the third as the conclusion.

In the context of legal method, this becomes:

- a statement of law (the major premise),
- a statement of fact (the minor premise), and
- a conclusion (which results from applying the major premise to the minor premise.

Having picked up this terminology, it becomes apparent that the discussion so far has simply assumed that the major and minor premises exist, without explaining how they can be discovered and formulated. But, of course, in purely practical terms, lawyers must establish both the premises before they can reach a conclusion.

The major premise is formulated from those sources which the legal system accepts as being authoritative. In English terms, and for almost all practical purposes, this means Acts of Parliament and delegated legislation (see pages 64 and 71); case-law (see Part 2); European Union (previously European Community) law (see Chapters 5, 15 and 20), and, to some extent, under the Human Rights Act 1998, parts of the European Convention for the Protection of Human Rights and Fundamental Freedoms (see Chapter 6). Handling those sources, in such a way as to be able to produce a convincing formulation of the law, is a highly developed intellectual skill, which cannot be acquired quickly, easily or painlessly. However, one of the major purposes of this book is to ensure that those who are willing to persevere may equip themselves with a critical foundation on which to develop that skill.

The minor premise (consisting as it does of the facts of a case) will either be proved to the satisfaction of the court or agreed between the parties. In terms of professional practice, far more disputes involve questions of fact than involve questions of law. Therefore all competent practitioners need a good grasp of the law of evidence, so that they know how to go about trying to prove the facts on which they rely, and how to try to prevent their opponents from proving other facts. For the moment, however, we need say no more about the minor premise, although at the end of Chapter 2 we will return to some of the problems surrounding the distinction between *law* and *fact*.

In passing, you will notice that you are now in a position fully to understand the Holmesian concept of the 'inarticulate major premise' (see page 4). Holmes' point is simply that the formal syllogism is all very well as far as it goes, but that the most important factor in determining the result of a case comes before the formal statement of the major premise, and is the judge's personal startingpoint or inarticulate major premise.

At this stage it will be useful to examine some more generalized aspects of intellectual argument, so that legal method can be seen within the context of the broader field of intellectual endeavour, rather than as a thing apart.

1.4 Propositions and processes: truth and validity

It is useful to observe and to maintain the key distinction between the truth of a proposition or conclusion on the one hand, and the validity of the process of argument on the other. Some examples will illustrate the point. These examples will use incontrovertible scientific facts, simply because no one can feel strongly about such subject matter, and therefore no one will be distracted by considerations of what they think the position *ought* to be.

Speaking in round figures, it is true to say that the Sun is 93,000,000 miles from the Earth, and that light travels at 186,000 miles a second. It is also logically valid to say that if we know the distance between two points, and the speed at which something is travelling, we can work out the time taken for the journey by dividing the distance by the speed. Thus if A and B are 100 miles apart, something travelling at 100 miles an hour will take one hour to make the journey. Applying this to the figures given at the start of this paragraph, we can say that dividing 93,000,000 by 186,000 will give us the number of seconds which light takes to travel from the Sun to the Earth, namely 500. In this example we have applied a process of reasoning that is valid to facts that are true, and therefore we have inevitably come to a conclusion that is true.

However, it is also possible to produce a conclusion which happens to be true by applying valid reasoning to premises which are false. If I tell you that the Sun is 1,000,000 miles from the Earth, and that light travels at 2000 miles a second, dividing 1,000,000 by 2000 still produces the figure of 500 seconds. In this example the premises are false, but the process of reasoning (dividing one figure by the other) is valid. Quite by chance the conclusion happens to be true.

A third example shows that applying invalid reasoning to false premises may also produce a conclusion which happens, purely by chance, to be true. Suppose I tell you not only that the Sun is 5000 miles from the Earth, and that the speed of light is 0.1 mile a second, but also that the way to do the calculation is to multiply one figure by the other, rather than by dividing one by the other. This calculation still produces the figure of 500 seconds for the time taken by light to travel from the Sun to the Earth. As we know, this happens to be true. However, the premises are false and the argument is invalid.

In practical terms, the second and third examples illustrate a very common danger. If you see an argument which ends with a conclusion that you either know to be true or want to be true, it is easy to fall into the trap of assuming that the premises are true and that the argument is valid. Falling into this trap is particularly easy if the premises are drawn from a field in which you lack expertise, and if you are less than skilled in identifying invalid arguments. In the vast majority of cases, of course, there will be no problem. Premises which are true will be used as the basis of arguments which are valid, and the conclusions which are reached will, therefore, also be true. However, good lawyers are constantly on the lookout for cases which embody false premises or invalid arguments, or both.

We must now consider three common methods of reasoning, and the limitations of each.

Methods of reasoning: induction, deduction and analogy

Introduction 1.5.1

Induction, deduction and analogy are all methods of reasoning which are commonly employed in a variety of contexts. We will look at each method in turn, and then place them in a legal context.

1.5.2 Reasoning by induction

The process of *inductive reasoning* involves making a number of observations and then proceeding to formulate a principle which will be of general