By Induction, I mean a reasoning which provisionally concludes something to be true of every member of a collection, or, more frequently, of whatever there may be of a definite general kind, for no other reason than that firstly, the same thing has been found to be true of a part of that collection, or a finite collection of things of that kind, and secondly, that the manner in which this partial collection has come to be known to have the character which is concluded to belong to the whole, compels, or at least authorises, us to regard it, provisionally, approximately, and probably, as an image of that whole.