

Albertus Magnus Institute
Introduction to the Study of Logic
Reflections from Aristotle, St. Thomas Aquinas,
John of St. Thomas (João Poinset),
Jacques Maritain and Lewis Carroll (Charles Dodgson)

Thursday, August 5 – Thursday, October 28, 2021
5:30–7:30PM, Pacific Time

In print, there are few sound introductions to logic in the perennial tradition inaugurated by Aristotle, and these tend to be framed for undergraduate instruction over a semester of 14–16 weeks; most are frank textbooks (which is to say: they tend to treat the primary sources in matter-of-fact fashion). "Introduction to the Study of Logic" is framed for 8 weeks of instruction, incorporates continuous reference to the primary sources, and offers a set of substantial, coordinate readings from recent and classic texts in the tradition.

Weekly readings come in two forms: an exposition by the instructor (which he hopes will prove to be something of an "anti-textbook"); a supplementary reading (or, more usually, readings) calculated to enlarge or refine (or both) the principal logical doctrine(s) in point. The total burden of weekly reading will come to (a modest?) c. 25pp, on average (*but* much of it will compare to carrying rocks . . . uphill).

The course proposes and treats logical doctrine in the order suggested by St. Thomas in his *Commentary* on Aristotle's *Posterior Analytics*, an order developed in unrivaled detail by John of St. Thomas in his comprehensive *Ars Logica*. Among modern students of the *Ars Logica*, Jacques Maritain is, arguably, the most astute; hence, with John of St. Thomas, Maritain's *Formal Logic*¹ will be found especially prominent among the supplementary readings.

In its last week, the course will touch on the difference between the Aristotelian (or intentional) approach to logic and the modern, symbolic (or extentional) approach to logic, by way of examining the transitional account of reasoning that informs Lewis Carroll's *Game of Logic* (a text with which, by Week 8, members of the class should be in a position to have jolly fun!).

It bears emphasis that the course title is strictly accurate. This course is *introductory*: it can, and will, neither unfold a plenary account of logic as art and science, nor constitute sufficient occasion for students to make the elements it does treat altogether their own. Students who are determined to acquire logical art and rational science as a developed *habitus*, and who wish for instructional assistance, should indict with the Institute for further, more advanced, courses.²

A Note on Authors

John of St. Thomas, OP (July 9, 1589–June 16, 1644), born John—João—Poinset at Lisbon, Portugal, may be unfamiliar to many. As a student at the University of Louvain, he conceived a deep admiration for, and devotion to, St. Thomas Aquinas, and so in 1612

¹ Sadly, long out of print, and very difficult to obtain.

² The instructor will, of course, gladly recommend (and critically review) texts that may be useful for advanced self-instruction.

he entered the Order of Preachers and took the name John of St. Thomas, spending the remainder of his life³ teaching (and writing on) philosophy and theology as a disciple of St. Thomas, an endeavor which (as he understood the matter) entails:

seeking the meaning of S. Thomas' teaching, informed by a succession of disciples, including (among others) Cajetan and Soto;
energetically defending and developing St. Thomas' doctrine;
ascribing any merit of his own teaching to the Master;
promoting a harmony of teaching among acknowledged disciples of St. Thomas.

During his lifetime, John of St. Thomas produced successive editions of his *Cursus Philosophicus Thomisticus* [*A Course in Thomistic Philosophy*] in three volumes, his *Ars Logica* [*Logical (or Rational) Art*] figuring as the first part. Three volumes of his *Cursus Theologicus* [*sc. Thomisticus*], essentially a commentary-*cum*-meditation on the *Summa theologiae*, were published during his lifetime, and a further three collected after his death. By way of placing him, it may be useful to recall that John was a strict contemporary of Descartes (1596–1650).

Jacques Maritain (November 8, 1882–April 28, 1973) was, quite simply, the signal figure in the revival of Thomistic thinking during the century following Leo XIII's encyclical, *Aeterni patris* (1879). Raised Protestant, Maritain, with his wife, Raissa, entered the Catholic Church in 1906, and proceeded to inspire, by example and achievement, a revival of philosophical thought in the perennial tradition. Among many other intellectual benefices, Maritain was responsible for reintroducing careful study of John of St. Thomas. His importance may, perhaps, best be assessed by consulting Ralph M. McInerny, *The Very Rich Hours of Jacques Maritain, A Spiritual Life* (Notre Dame, Indiana: University of Notre Dame Press, 2003), which has been called (and rightly) "the best book about Jacques Maritain in the English language."

Lewis Carroll (January 27, 1832–January 14, 1898) is known to any anglophone reader as the author of *Alice in Wonderland* and *Through the Looking Glass*. He is less well known for his "day job" (under his given name, Charles L. Dodgson) as Lecturer in Mathematical Thought, Christ Church College, Oxford, and as the author of 30-some books in theoretical mathematics and logic.

³ John of St. Thomas taught in the University of Alcala for 30 years, from 1613 to 1643; in the latter year, King Philip II of Spain nominated him as his personal confessor, and John left the University for Madrid. In June of the following year, 1644, during a royal expedition to Catalonia, John fell ill of a fever and died at Fraga, in his 55th year.

Principal Primary Sources Quoted or Cited in Detail

- Aristotle. *Categories* [ΚΑΤΗΓΟΡΙΑΙ] in *Aristotle: Organon*. Translation by Harold P. Cooke. Cambridge, Massachusetts: Harvard University Press and London, Wm. Heinemann, Ltd. 1949.
- _____ *On Interpretation* [ΠΕΡΙ ἙΡΜΗΝΕΙΑΣ] in *Aristotle: Organon*. Translation by Hugh Tredennick. Cambridge, Massachusetts: Harvard University Press and London, Wm. Heinemann, Ltd., 1949.
- _____ *Prior Analytics* [ἈΝΑΛΥΤΙΚΩΝ ΠΡΟΤΕΡΩΝ] in *Aristotle: Organon*. Translation by Hugh Tredennick. Cambridge, Massachusetts: Harvard University Press and London: Wm. Heinemann, Ltd., 1949.
- _____ *Nicomachean Ethics* [ἨΘΙΚΩΝ ΝΙΚΟΜΑΧΕΙΩΝ]. Translation by H. Rackham. Cambridge, Massachusetts: Harvard University Press and London, Wm. Heinemann, Ltd., 1947.
- _____ *Metaphysics* [ΤΩΝ ΜΕΤΑ ΤΑ ΦΥΣΙΚΑ], vol. I. Translation by Hugh Tredennick. Cambridge, Massachusetts: Harvard University Press and London: Wm. Heinemann, Ltd., 1947.
- St. Thomas Aquinas.⁴ *Commentary on Aristotle's Nicomachean Ethics*. Translated by C. I. Litzinger, OP. Chicago: Henry Regnery Co., 1964. Revised edition, South Bend, Indiana: Dumb Ox Books, 1993.
- _____ *Commentary on Aristotle's Posterior Analytics*. Translated by Richard Berquist. South Bend, Indiana: Dumb Ox Books, 2008.
- _____ and Cajetan, *Commentary on Aristotle's On Interpretation*. Translated by Jean T. Oesterle. Medieval Philosophical Texts in Translation, No. 11. Milwaukee, Wisconsin: Marquette University Press, 1962.
- John of St. Thomas. *Outlines of Formal Logic* [*Ars Logica, Prima Pars*]. Medieval Philosophical Texts in Translation, No. 8. Translated by Francis C. Wade, SJ. Milwaukee, Wisconsin: Marquette University Press, 1955.
- _____ *The Material Logic of John of St. Thomas: Basic Treatises* [from *Ars Logica, Secunda Pars*]. Translated by Yves R. Simon, John J. Glanville, G. Donald Hollenhorst. Chicago: University of Chicago Press, 1955.
- _____ *Tractatus de Signis: The Semiotic of John Poincaré*. Second corrected edition. Edited by John Deely. South Bend, Indiana: St. Augustine's Press, 2013.
- Lewis Carroll. *The Game of Logic*. London: MacMillan and Co., 1887. Reprinted with *Symbolic Logic as Mathematical Recreations of Lewis Carroll*. New York: Dover Publications and Berkeley Enterprises, 1958.
- Jacques Maritain. *Formal Logic*. Translated by Imelda Choquette. New York: Sheed and Ward 1946.

⁴ Texts of St. Thomas in translation are compared to and, given occasion, supplemented by the Leonine Latin texts available in electronic format under the editorship of Enrique Alarcón @ *Corpus Thomisticum, Thomae de Aquino Opera Omnia*. <<www.corpusthomisticum.org/iopera.html>>.

Weekly Schedule of Topics and Readings

Week 1:

Logic as a Liberal Art,
Some Aristotelian and Thomistic Starting Points,
Introduction to the Doctrine of Signs

Accompanying Readings for Week 1:

"The Liberal Arts as *Arts*," Br. S. Edmund Dolan, FSC, with
Book I, Lection 1 of St. Thomas' *Commentary on the Posterior Analytics*;
John of St. Thomas, *Material Logic [Ars Logica, Pars Secunda]*, Introduction,
Ques. 1, Art. 2: "Whether Logic is a True Science and an Art."

Week 2:

Simple Apprehension I:
Preliminaries to Definition

Accompanying Readings for Week 2:

Jacques Maritain, *Formal Logic*, Ch. 1. Sect. 1: Simple Apprehension;
Aristotle, *Categories*, Chs. I– III, 1^a1–1^b24 (Preliminaries to the Categories);

Week 3:

Simple Apprehension II:
Definition

Accompanying Readings for Week 3:

John of St. Thomas, *Outlines of Formal Logic [Ars Logica, Pars Prima]*,
Book II, Ch. 4: Division;
Jacques Maritain, *Formal Logic*, Ch. 1, Sec. 4: Definition.

Week 4:

Composition and Division I:
The Proposition and Its Properties

Accompanying Readings for Week 4:

Jacques Maritain, *Formal Logic*, Ch. 2: The Proposition (selections);
John of St. Thomas, *Outlines of Formal Logic [Ars Logica, Pars Prima]*,
Book II, Chs. 9–12: Supposition.

Week 5:

Composition and Division II:
Opposition, Conversion, Obversion

Accompanying Reading for Week 5:

Jacques Maritain, *Formal Logic*, Ch. 2: The Proposition (selections).

Week 6:
**Reasoning I:
Syllogism**

Accompanying Readings for Week 6:
Jacques Maritain, *Formal Logic*, Ch. 3. Sect.1: Reasoning in General;
John of St. Thomas, *Outlines of Formal Logic* [*Ars Logica, Pars Prima*],
Book III, Chs. 1, 9–11: Principles of Inference.

Week 7:
**Reasoning II:
Reduction, Enthymeme, Sorites**

Accompanying Readings for Week 7:
Jacques Maritain, *Formal Logic*, Ch. 3. Sect.2, C: Division of the Syllogism.

Week 8:
**Logic and Logistic:
Inference in Lewis Carroll's *Game of Logic***

Accompanying reading for Week 8:
Lewis Carroll, *The Game of Logic*, Ch.1, §§ 1–3 (selections).