

## **\*\*Compendium of Harmonic Logic\*\***

### **\*\*Book One: On the Theme\*\***

#### **\*\*Chapter 1: Logical Prerequisites\*\***

Logic is rightly taught through prerequisites and methodical precepts. Prerequisites discuss the nature and study of Logic. The nature of Logic is explained by its definition and distribution.

We approve of this definition: Logic is the art that teaches the method of reasoning well.

The term logic (λογική) is derived from λόγος, which is twofold: indicative and imperative. Primarily, Logic directs reason; secondarily, it governs speech. In the definition, note the genus and difference. The genus is art, as this term signifies discipline in the broad sense, while OL-εἶν signifies ποίησις κατ' αναλογίαν, which is intelligible, opposed to the mechanical or sensory. The difference is taken from the subject and the adequate end. The adequate subject is the method of reasoning well, which is the topic of discussion that should be expressed in the definition of liberal arts. The primary subject of operation is reason, and secondary is speech. The subject of operation includes all being and non-being, as far as it has the reason of a debatable theme. The adequate end is to teach this

method of reasoning well, clearly, and perfectly. The word well is added to indicate a special and proprietary precision to this art.

We propose the following distribution: Logic consists of two parts, one general and the other special. We will hereafter refer to the general part synecdochically as General Logic and the special part as Special Logic. Since the method of reasoning must be considered not only generically but also specifically, two main parts of this art must be established.

The study of Logic is contained within these rules:

1. The student of Logic should possess a Logical or Aristotelian-Socratic mindset. A Logical or Aristotelian mind loves generalities from which the knowledge of others clearly and distinctly depends; it also loves the knowledge of causes, which alone makes a philosopher, and finally, it loves methodology as the mother of understanding and recollection. These three traits were noted by historians in Aristotle. A Socratic mind loves philosophical or Socratic freedom, which allows us not to swear by the words of our teachers but to love Plato and truth more.
2. The student of Logic should avoid logical systems that omit the special part and only present bare definitions and distributions, as well as those that provide only oratorical or poetic examples. The reason for the first is that it is not enough to know the nature of logical precepts; one must also learn their application. The former is found in the general part, the latter in the special

part. The reason for the second is that logical definitions and distributions without examples are of little use, as experience, the teacher of fools, attests. The reason for the third is that logical precepts are not only useful in the oratorical and poetic faculty but in all disciplines.

## **\*\*Chapter 2: Common Affections of the Theme\*\***

After discussing the prerequisites of Logic, we now move on to the methodical precepts.

General Logic is that which teaches the nature of logical instruments or, as others say, logical entities.

A Logical Instrument is either true or apparent.

A true instrument is a fruitful notion that can be used for reasoning well.

It is either noetic or dianoetic.

A noetic instrument is used for reasoning well without discourse.

It includes terms or axioms.

A term is a noetic instrument that governs the matter proposed for reasoning well.

It is either a theme or an argument.

These dichotomies are explained as follows: Logic provides us with instruments that must be applied to things themselves. This application is instituted either truly or apparently, either without syllogistic and methodical discourse or with discourse. If without discourse, then either the matter proposed for reasoning well or the form to be considered comes into play. If it's the matter, then it is either that which needs to be declared or demonstrated or that which serves for declaration or demonstration. We may call the former the matter of discussion, about which or from which this matter comes from. The latter is commonly called the theme, and the former the argument. However, in this context, these two terms are not used in a real sense but notionally, similar to terms like cause, effect, axiom, syllogism, and others. If the form of noetic discussion is to be considered, then an axiom, which connects a simple theme and a declarative argument, similar to how a syllogism connects a composite theme and a demonstrative argument, should be used.

The theme is a term that governs the matter about which to reason. It is called a proposition by orators. This definition expresses the essence or relation of the theme as it is notionally considered as an instrument to be applied to the real theme. If you wish to express the essence of the theme itself in relation to the argument, it should be

defined as that which is argued by the argument; hence, it is often called the argued topic.

Themes have affections and species. Affections are either united or disjunctive. United affections are those that should pertain to every theme. They include utility and reduction. It is necessary that everything proposed for discussion by a wise person be useful and thus arranged to be reduced to some discipline or even to a certain category, according to this rule: Propose a theme that has clear utility in human life and can be reduced to its proper place. Disjunctive affections of the theme are those that pertain to it through division. They are three in number: 1. The theme is either true or fictitious. True, as in eternal life. Fictitious, as in purgatory. This can either be idle, as in the limbo of the fathers among the Papists, or fruitful, as in the palace of the Sun in Ovid.

3. A theme is either proto-noëmatic or deuteronoëmatic.

The proto-noëmatic theme is a primary notion, directly based on the thing it represents, like a column. The deuteronoëmatic theme is a secondary notion, indirectly based on the thing through an intervening primary notion, hence called a concept of a concept by Scholastics, like the genus or syllogism. Such notions are found in the three logical arts, as they call them, and in Astronomy. They are also referred to as fecund terms of imposition, in contrast to primary terms of imposition.

4. A theme is either principal or less principal.

The principal theme is treated primarily and expressly; the less principal is treated incidentally. It's crucial to distinguish between the principal and the less principal theme according to this rule: The principal theme is found if it directly concerns the main purpose of the author.

## **\*\*Chapter 3: Verbal Theme\*\***

**\*\*Species of the theme follow.\*\***

A theme is either solitary or aggregated.

A solitary theme pertains to a single nature.

It is either verbal or real. If you prefer a more Latin term: The theme is either of voice or of thing.

A verbal theme is a word proposed for discussion.

A word is either simple or complex.

A simple word signifies something outside of controversial disposition when considered.

It is considered either alone or in comparison with others.

When alone, a word is divided by its causes and effects, subjects, and adjuncts.

From causes, the division of a word is fourfold:

1. From its purpose, a word is either ultimate or intermediate. The ultimate word is taken in a good or bad part, like 'piety'; the intermediate word is taken both in a good and bad part, like 'deed,' and is called an indifferent word.
2. From its efficient cause, a word is either divine or human. Divine, like 'Jehovah'. Human, like 'fate'.
3. From its material, a word is 1. Abstract or concrete. 2. Incomplex or complex. 3. Of separate or collective significance.

An abstract word denotes only form, like 'humanity' or 'whiteness'.

A concrete word denotes the subject itself or formed, like 'man' or 'white'.

An incomplex word signifies something separately taken, like 'heaven'.

A complex word consists of multiple words, like 'ignited iron'.

A word of separate significance signifies something as a single entity, like 'man'.

A word of collective significance signifies something as a single entity through accidental aggregation, like 'flock'. Commonly called a collective word.

4. From its form, a word has either one meaning, like 'just', or multiple meanings, like 'right'. The former is called univocal, the latter polysemous.

From its effects, a word is categorematic, syncategorematic, or mixed.

A categorematic word signifies something entirely on its own, like 'fire burns'. This class includes nouns and verbs.

A syncategorematic word is combined with other words to signify together, like 'well' from 'therefore'. This class includes invariable words, as grammarians call them. However, we position interjections differently in our more comprehensive Logic, page 41.



A mixed word is sometimes categorematic and sometimes syncategorematic, like 'nobody', 'nothing'. These words sometimes stand alone and signify by themselves, and sometimes are joined with others and signify together.

From its subjects, a word is 1. Cardinal, like in Hebrew, Greek, Latin, and German, or dependent on the Cardinal, as in other languages besides these four, unless one considers the Slavonic language along with some others as Cardinal. 2. Proper, like 'Maria', or common, and these can be either distinct or ambiguous.

A distinct word signifies several things under the same concept, like 'wine', 'animal'. It is also called a synonym or univocal word.

An ambiguous word signifies several things indistinctly, like 'right', 'rooster'. It is also called homonymous, equivocal, and is elegantly divided by the Greeks into homonymous *νεί ἀπὸ τύχης*, which is simply ambiguous without any clear reason for its ambiguity, like 'right', or directed *νεί ἀπὸ τύχης*, which is ambiguous with a clear reason for its ambiguity, like 'sacrament'.

From its adjuncts, a word is either finite, signifying something certain, like 'man', or infinite, signifying nothing certain, like 'non-man'.

When compared with others, a word is 1. Equivalent, like 'sword' and 'blade', or differing, like 'sword' and 'window'. 2. Truly conjugate or apparently. The former follows the law of derivation, like 'God' to 'Deity'; the latter does not, like 'to inform' to 'informative'. Here, if there is a relation of meaning, there is none; however, an opposition of meaning is detected.

A combined word is a sign of something considered in a controversial disposition, like "Is the word 'Jehovah' sometimes attributed to creatures in the Old Testament?"

Note here that not only the real theme but also the verbal theme should be divided so that one is called simple and the other complex or composite.

## **\*\*Chapter 4: Real Theme\*\***

A real theme is any matter that is proposed for discussion or argumentation.

### **\*\*affections and species of Real Themes\*\***

1. **\*\*Positive\*\***: Affirms something, for example, "God" or negative, for example, "not-stone."

2. **Absolute**: Considered without relation, like “stone,” or relative, like “boundary.”
3. **Universal**: Known as a thesis, such as “virtues should be endured,” or particular, called a hypothesis, like “does the Pope own Italy as a gift from Constantine the Great?”
4. **Theoretical**: Proposed for the sake of knowledge, e.g., “does the earth move?” or practical, for the purpose of action, e.g., “are good deeds necessary for salvation?”

#### **Rules for Discussing Real Themes**

1. Positive, absolute, universal, and singular themes are primary and should be examined before their opposites.
2. Practical themes are generally easier and more useful to handle than theoretical ones.

#### **Real Theme Varieties**

Real themes can be simple or complex:

- **Simple Real Theme**: Proposes a subject for declaration, like “justice,” or a simple question, such as “what is justice?” These are usually defined in a way that they cannot be answered with a simple yes or no.
- **Complex Real Theme**: Intended for demonstration, like “is justice a virtue?” These can be answered with yes or no and are further categorized into pure or mixed, with pure themes involving terms from a single discipline and mixed themes involving terms from various disciplines.

The treatment of complex real themes depends on the analysis of the simple themes they comprise. Understanding and addressing the nature of the theme (pure or mixed) is crucial because it significantly affects the discourse's clarity and precision.

## **\*\*Chapter 5: Aggregate Theme\*\***

After the solitary theme, follows the aggregate theme, which consists of several themes combined.

### **\*\*Types of Aggregate Themes\*\***

- **\*\*Homogeneous\*\***: Consists of various themes of the same nature. This occurs when the themes are of the same:

1. Discipline, such as discussing God and His works.
2. Category, like discussing perfection in terms of ternary, septenary, and denary.
3. Species, for instance, explaining two or more simple themes or two or more compound themes. For example, asking what Logic is and how it should be studied.

- **\*\*Heterogeneous\*\***: Comprises various themes of different natures. This also occurs in three ways, as illustrated by the previously mentioned modes.

## **\*\*BOOK TWO ON THE SIMPLE COMMON ARGUMENT\*\***

### **\*\*Chapter 1. Common Affections of Arguments.\*\***

After discussing the theme, we now turn to the argument, which serves as a noetic (intellectual) instrument guiding the subject matter under discussion. It's also referred to quite elegantly as a locus of invention. The term 'argument' here is broadly understood as opposed to the theme, specifically opposing the composite theme. Sometimes, an argument is synonymous with the theme, for example, a proposition in a letter. The given definition captures the essence of an argument as it relates to directing the subject matter.

**\*\*1.\*\*** To argue means to declare, demonstrate, or amplify. Every argument possesses this triple capability, which is crucial to recognize. Hence, arguments are categorized as declarative, demonstrative, or amplifying.

**\*\*2.\*\*** All arguments are relative because nothing can argue unless it is related to what is being argued about. Thus, a cause relates to its effect, opposites argue against each other, and so on.

We will consider the common affections and types of arguments. The primary characteristics of an argument include truth and falsity, since every argument aims to assert its theme either truly or seemingly. This gives rise to the material fallacy or sophism across all types of arguments. Therefore, we have the formula: A fallacy or sophism is a cause or non-cause as if it were a cause or a false cause.

Necessity and contingency are also inherent to arguments, determining whether an argument asserts its theme necessarily or contingently. Furthermore, arguments can be about signified or exercised predication. The former, also called notional, involves the logical notion itself, such as “God and the Devil are opposites.” The latter, called real, involves the primary notion of the term, e.g., “God is not the Devil.”

Direct and indirect predication involves arguments asserting their themes in a principal and excellent manner, including the five predicable forms: genus, species, difference, property, and accident. These forms are divided into what they are (in quid) and how they are (in quale).

## **\*\*Chapter 2. On Cause in General\*\***

The nature of argumentation can either be simple or complex.

A **\*\*simple argument\*\*** is one that presents its theme without any formal arrangement. In logic, arrangement is understood in two senses: topical and critical. Topical relates to the topics of definition and distribution, whereas critical pertains to axiomatic, syllogistic, and methodological aspects.

A simple argument can be either common or specific. A common argument presents its theme in a general way, such that it is not confined to any particular category.

It can be inherent or assumed. An inherent argument is also known as artificial and specific to invention, while an assumed argument is unartificial and external to invention. It is noted that an artificial argument is considered primary over an unartificial one, except for divine testimony.

An inherent argument is either primary or derived from the primary. A primary argument has the inherent ability to argue.

It can be simple or comparative. A simple one argues its theme without comparing it to a third entity. It can be agreeable or disagreeable.

An agreeable argument asserts its theme affirmatively. It can be primary or secondary. A primary agreeable argument fully agrees with its theme.

It can be a cause or caused. The connection between a cause and its effect is more substantial than between a subject and its attribute, comparable to the bond of kinship versus that of affinity.

**\*\*On Cause and Its Nature:\*\***

A cause argues for its effect through causality. Causality is the influence a cause imparts on its effect. In more classical terms, it's the rationale for producing and sustaining an effect.

The following principles apply to causality:

1. A cause is naturally prior by cognition and dignity. It is naturally prior due to its absolute dependency and essence. Causality and the caused exist together by nature.
2. Cognition-wise, a cause is clearer and more defined. The caused is initially known through a vague understanding, as we discern God through His works. Hence, "To know is to understand through causes."
3. A cause is dignified insofar as it gives and the caused receives. However, the caused can sometimes surpass its cause due to certain accidents.



4. Nothing can be its own cause, as nothing can exist prior to and subsequent to itself.
5. A cause cannot give to its effect what it does not have, either formally or eminently.
6. With a sufficient cause in action, the effect is also established, requiring both the cause's presence and action for the effect to follow.
7. A cause of a cause is also a cause of the caused. This principle holds in cases of essential causation but not in accidental causation. For instance, God is not the cause of sin, though He is the cause of humans.
8. There is no infinite regress in any category of causes. There exists a first cause and prime mover, exemplified by God. There is a prime matter from which all physical forms derive and a supreme form or essence.

**\*\*Chapter 3: The End\*\***

A cause is either external or internal. The external cause exists outside the essence of the effect.

It can be an end or efficient.

The end is the cause for which something is done.

It is either intrinsic or accidental.

An intrinsic end is for the sake of which something exists by its nature.

It can be “of something” or “for something.”

The end “of something” moves the efficient cause to act.

Understand this motion metaphorically, that is, the motion of love or desire.

Concerning this end, the following principles are established:

1. The end is the primary among all causes because it moves first. Hence the saying: The end is first in intention and last in execution.

2. Every end is good because it moves by the motion of desire.  
However, the good is either truly given or only appears to be so.
3. The end bestows amiability, order, and measure to the means.  
Thus, labor becomes sweet when properly undertaken and completed if one sets a certain goal for oneself.
4. The end often coincides with the form, especially if the respective beings are considered, whose essence consists in use. As theologians say: A sacrament outside its use does not have the nature of a sacrament.
5. What is destined for the end is also destined for the means.  
This refers to a properly ordered and serious appetite, not one that is confused or accidentally simulated. Thus, a student who seriously desires knowledge also wants the means.
6. For the reason that anything is such, it is more so. For example, if a man is intelligent, God is more intelligent. And if a father loves a teacher for the sake of his son, he loves his son even more.

The end “of something” is either principal or less principal.

A principal end is for the sake of which something exists primarily. It can be highest or subordinate.

The highest end is to which all others are ordered. It is also called the ultimate end.

It can be the highest either simply or in a certain respect.

The highest end simply is to which all things are ordered, such as God, according to the rule: The highest efficient cause and the highest end are one and the same. Only God possesses the conditions required for the simply highest end, which are to be the highest mover, one, and most perfect.

The highest end in a certain respect is the highest within a particular order of things. For example, moral happiness is the highest end of moral philosophy. And this end reciprocates with its object.

A less principal end refers to the highest. It is also known as intermediary, subordinate, or subaltern, such as wealth should be desired as a subordinate end and therefore under the aspect of means, not as the highest end. And this end is not removed by the principal end.

The end “for which” is that which receives the end “of which.”

It can be either of imperfection or perfection.

An end of imperfection is that which is perfected by means. For example, the Holy Eucharist is a sacred end for the faithful believer. It is also called the end of need.

An end of perfection is that which perfects the means. Thus, God is called the end. Scholastics aptly call it the end of assimilation.

An accidental end is for which something is done beyond its nature. Thus, the end of sin is said to be the glorification of God. It is also called an accidental, eventual, confused, indeterminate end.

## **\*\*Chapter 4: The Efficient Cause\*\***

The efficient cause operates in four ways, divided by the effect it produces.

Initially, it is generating, preserving, or corrupting.

- The generating cause is one that produces being and essence.

Regarding this, the following principles are set:

1. A generating cause acts either through emanation or through transformation, hence referred to as either emanative or transformative. For instance, God's decrees come through emanation, while the world comes from Him through transformation.

2. A generating cause is either univocal or equivocal. A univocal cause produces an effect similar to itself in name and species, such as a human generating another human. An equivocal cause produces an effect dissimilar in name and species, such as God the Creator.

- The preserving cause is one that maintains the effect.

Thus, God is the cause of the world, both generating and preserving.

- The corrupting cause adversely affects the effect, like heresy corrupting the Church of God.

Secondly, the efficient cause is either principal or less principal.

- The principal cause is primarily responsible for the effect. It can be solitary or associative.

A solitary cause produces an effect without the aid of another, also called a total cause, such as Samson carrying the gates of the Philistines.

An associative cause requires the help of another, also known as a partial cause, which can be either necessary or contingent. For instance, male and female necessarily contribute to human generation, whereas God and angels freely cooperate in certain actions.

- The less principal efficient cause is either compelling or instrumental.

A compelling cause moves the principal efficient cause by compelling it, which can be either external or internal to the principal efficient cause. For example, the efficient cause of justification is God; His grace is the compelling cause internally, and the merit of Christ externally.

- The instrumental cause is what the principal cause utilizes, like a blacksmith using a hammer.

Regarding this, the following principles are established:

1. An instrument acts dispositionally, serving the action of the principal agent and receiving its determination from it. For instance, an ambassador is directed by his prince.
2. The entire force of an instrument lies in its use.
3. An instrument can sometimes assume the role of a principal cause. Thus, in relation to God, a creature is an instrument, but regarding some works, it is the principal cause.
5. An instrument can be either necessary or arbitrary, indispensable to the principal efficient or used freely.
6. An active instrument is superior to a passive one, like a servant (an instrument of his master) is to a hoe.
7. A joined instrument is superior to a separate one. A joined instrument, in Greek, is called 'syndesmos', like a hand in relation to a human; a separate one is 'choristos', like a hammer.

Thirdly, the efficient cause is either in itself or accidental.



- An efficient in itself acts by its own faculty, which can be natural, voluntary, or mixed. A natural cause acts by its nature, like fire burning. Its conditions are to act to the extent of its power and to be determined towards one of the opposites.

A voluntary cause acts by deliberation, like a human deliberating. Its conditions are to act with certain moderation and to be indifferent to opposites.

A mixed cause acts partly by nature and partly by deliberation, such as a human being the efficient cause of walking.

- An efficient cause by accident acts with an external faculty. This includes causes acting through imprudence, coercion, and those called fortuitous.

Fourthly, the efficient cause is either primary or secondary.

- A primary cause is in no way secondary, such as God alone, who Aristotle calls the prime mover. Its conditions are to be most perfect and most free.
- A secondary cause depends on the primary and therefore can only be considered primary in a qualified sense. Its conditions are to be imperfect and bound to the primary.

It can be either remote or proximate. A remote cause has a less direct relation to the effect, like the motion of the heavens; a proximate cause, like the sensitive soul in animals, has a closer connection.

## **\*\*Chapter 5: Matter\*\***

The internal cause is that which enters and causes essence.

It consists of matter and form, for these are the essential parts of anything.

Matter is that from which something material is made.

It is either sensible or intelligible. The former is referred to as “hyle”.

Sensible matter is from which something sensible is constituted.

Its principles are as follows:

1. Matter does not exist alone, meaning it does not exist without some form.
2. Matter is receptive and perfectible, for it receives form and is perfected by it.

It can be primary or secondary:

- Primary matter is from which every corporeal thing is constituted, traditionally referred to in theological schools as chaos or Mosaic chaos. Its two conditions are to be nothing of what we see and yet indifferent to all those things.
- Secondary matter is from which a specific body consists. This varies according to the five realms of the corporeal world, which are the celestial, elemental, mineral, vegetal, and animal kingdoms, among which a wonderful unity and communion are observed.

Secondary matter is of two kinds: compositional and transformational.

- Compositional matter is from which a composite is constituted without change, i.e., from which a thing consists. Thus, the world consists of the sky, elements, and elementals.
- Transformational matter is from which, being changed, a thing comes into existence, such as an egg becoming a chicken.

This is divided in three ways:

1. It is either permanent or transient. For instance, the matter of composition is always permanent, like blood is the transient matter of flesh.
2. It is either total or partial. The total perfectly constitutes the material thing, like both male and female together are the matter of a human. The partial imperfectly constitutes the material thing, such as a man's sperm.
3. It is either remote or proximate. The remote differs more from the material thing, as the elements are the matter of humans. The proximate differs less; if it is immediate, it is called proximate, like sperm is the matter of the body.

Intelligible matter is from which an incorporeal material thing consists, like the matter of all abstract entities except God, for example, the souls of angels, secondary notions, and mathematical entities.

## **\*\*Chapter 6: Form\*\***

Form is the cause through which something is formed. Its principles are:

1. **\*\*Form is nobler than matter\*\*** in terms of entity, properties, and operations. In entity, because matter is an undetermined being by its nature. In properties, because they share a proportion with essence. In operations, because they are proportionate as they speak to properties.
2. **\*\*Form is prior to matter\*\*** according to the intention of nature. Indeed, nature aims at what is more perfect. However, matter is prior to form according to the nature of generation. In these two ways, something is said to be prior by nature.
3. **\*\*Giving form gives the consequences of the form\*\***—namely, properties and actions. There is an adamant connection between essence, power, and energy.

4. **\*\*With form posited, three things are established\*\***: essence, distinction, and operation. Hence, form is said to be constitutive, divisive, and active.

The divisions of form are threefold:

1. **\*\*Form is either substantial or accidental\*\***.

- Substantial form is through which substance is what it is, and it consists in the indivisible. It is either material or immaterial. The material is corporeal, hence the form of corporeity is said; the immaterial is spiritual, uniquely the rational soul, which does not abolish material forms but perfects them.

- Accidental form is through which an accident is what it is. For example, the wisdom of the wise is a form. This includes artificial forms.

2. **\*\*Form is either total or partial\*\***.

- Total form informs the entire composite, and it is the essence or quiddity itself. Thus, the form of a human is humanity.

- Partial form informs another part of the composite or its matter. In this way, the rational soul is said to be the form of a human.

3. **\*\*Form is generic, specific, or individuating\*\***.

- A generic form gives a common being to the whole tribe, such as the soul is the form of a human.
- A specific form grants a special being, as the rational soul is the form of a human.
- An individuating form grants the most special being, such as the soul of Plato. It is also called the numerical form and the principle of individuation. This is the connection of these three forms so that the latter does not abolish but perfects the former.

## **\*\*Chapter 7: The Caused\*\***

The caused is that which argues the cause through passive causation. Its conditions are to depend on the cause and to be distinctly known through the cause. It is either of the first or second order.

**\*\*First-order caused\*\*** is either finite or effected.

- **\*\*Finite\*\*** is that which exists for the sake of an end. It is also called designated and intermediate. For example, the Sabbath is designated for public worship.
- **\*\*Effected\*\*** is that which comes from the efficient cause.

Effected is firstly divided with respect to its efficient cause. Hence, it is 1. Generated, preserved, or corrupted; 2. Principal or less principal; 3. Perfect or accidental.

Then, it is specifically divided into action and work.

- **Action** is the motion of the efficient cause. It is either immanent or transient. Immanent remains within the material of the efficient cause itself, like thought. Transient occurs in external material to the agent, like heating. And from this, it either affects the material only, as in the pulsation of air, or produces a work from the material, like writing.
- **Work** is a thing made by motion, like writing.

**Second-order caused** is either materialized or formed.

- **Materialized** is that which is from matter, like a star from light.
- **Formed** is that which is through form, like a human through a soul.

**Chapter 8: Subject**



The consistent argument, primarily exposed, is followed by the secondary, which agrees with its theme in a certain way, i.e., less strictly. It belongs either to the first or second class.

The first class consists of the subject and the adjunct.

The subject is that which argues the adjunct through the power of subjection.

Its principles are:

1. \*\*Where there is no subject, there are no adjuncts.\*\* For example, since Cerberus does not exist, nor is it black. This principle is commonly conceived as: "For non-beings, there are no qualities."

2. \*\*In the nature of things, subjects are fewer than adjuncts.\*\* For one subject often supports innumerable adjuncts.

3. \*\*The subject regards the adjunct either perfectly or accidentally; commonly or singularly; totally or partially; primarily or secondarily; absolutely or with limitation.\*\* For instance, a human is the subject of laughability by perfection, fever is said to be good by accident. Common sense is the proper subject of an animal. Happiness is the total subject for a human, the soul is partial. God is primarily wise, humans are secondarily so through participation. Christ is the

absolute subject of the mediator's office but is the limited subject of passion, specifically according to human nature.

The subject is either receiving or occupying.

**\*\*Receiving\*\*** is that which receives its own adjunct. Its conditions are to be able to receive multiple adjuncts and to receive them according to its mode of receptivity. It is receiving either within itself or towards itself.

- **\*\*Receiving within itself\*\*** is that which intimately receives an adjunct, like a body receiving beauty. This is termed the material in which, and the subject of inhabitation.

- **\*\*Receiving towards itself\*\*** is that which receives an adjunct less tightly, like a human with weapons. This includes the subject receiving around itself, as we say a human receives air.

**\*\*Occupying\*\*** is that around which the adjunct revolves. This is also called the material around which the object is. Thus, a Theologian is occupied with Sacred Letters.

**\*\*Chapter 9: Adjunct\*\***

An adjunct is that which argues its subject through the power of adjunction. Its principles are:

1. \*\*An adjunct is more numerous and less weighty than its subject.\*\* The first reason is that one subject can support very many adjuncts. The latter reason is because the adjunct is supported by the subject.
2. \*\*An adjunct, properly speaking, differs from its subject in reality.\*\* I say properly speaking to exclude analogous adjuncts such as the attributes of God in theology and beings in metaphysics. For these attributes differ only in reason from their quasi-subjects.
3. \*\*An adjunct regards its own subject either affirmatively or negatively; necessarily or contingently; closely or remotely; inseparably or separably; amicably or inimically; substantially or accidentally.\*\* For instance, doctrine is an affirmed adjunct of a human; not being a human is a denied adjunct of a stone; place and time are necessary adjuncts of a human; wealth is a contingent adjunct of it; the ability to speak is a remote adjunct of a human; the ability to reason is a proximate one; blackness is an inseparable adjunct of a crow; a hat is a separable adjunct of a human; education is an adjunct perfecting a human; disease is an adjunct destroying it; a horse is a substantial adjunct of a stable, its size is accidental.

An adjunct is received or occupied.

**\*\*Received\*\*** is what is received by the subject. It is either inherent or adherent.

- **\*\*Inherent\*\*** is what is received into the thing itself, hence called received into the thing. Virtue, for example, is an adjunct of the soul.
- **\*\*Adherent\*\*** is what is received towards the thing, hence called received towards the thing. Clothes adhere to the body and satellites surround the king.

**\*\*Occupied adjunct\*\*** is what revolves around the subject. Thus, a pious and diligent student revolves around the letters of piety and humanity.

## **\*\*Chapter 10: Antecedent, Consequent, and Connection\*\***

The argument consistent with the secondary class consists of the antecedent, the connection, and the consequent.

- **\*\*The antecedent\*\*** is that which, by the power of antecedence, argues its consequent. For example, the first argues the second in the class; the day of the Sun argues the day of the Moon.
- **\*\*The connection\*\*** is that which, by the power of connection, argues its theme. Thus, matter and form argue each other, as do divine attributes.
- **\*\*The consequent\*\*** is that which, by the power of consecution, argues its antecedent. Thus, the second argues the first.

The principle of this topic is:

- The antecedent, connection, and consequent have their own relationship, which cannot be referred to other logical entities.

## **\*\*Chapter 11: The Diverse\*\***

The argument consistent thus far is followed by the dissenting one, which argues to deny its theme.

Noteworthy maxims include:

1. **\*\*Dissenting arguments are of equal knowledge and clarity.\*\***  
The extent to which one argues, the other can argue in return. For instance, if you say, "A stone is not a tree," here the stone is the theme, and the tree is the argument. As much as the tree argues against the stone, the stone can argue against the tree if you say, "A tree is not a stone." Such an argument we call reciprocal, which is not found in agreeing arguments.
2. **\*\*Dissenting arguments placed next to each other become clearer.\*\*** That is, dissenting arguments become clearer if an antithesis is established between them. For example, if you oppose peace and its affections to war and its affections.

The dissenting argument is diverse or opposite.

- **\*\*Diverse\*\*** is that which disagrees with its theme solely by reason, that is, they disagree by definition but not necessarily in reality or substance, and so only lightly.

Two canons to note here:

1. **\*\*Diverse arguments disagree in such a way that they can still belong to the same subject.\*\*** For example, poverty and piety,

philosopher and theologian. This is the most certain criterion by which diverse arguments can be attributed to the same subject.

2. **\*\*Diverse arguments can transition into agreeing opposites.\*\***

To the extent that they are distinguished by the thing itself, they are opposites. For example, the piety of Abraham and the knowledge of Aristotle are opposed, although by their nature they are diverse. Then, diverse arguments can transition into agreeing arguments insofar as they are considered connected or as adjuncts. For instance, if you say, "Abraham is a pious, wealthy man." They are then arranged affirmatively, not because they are diverse, but because they are agreeing.

## **\*\*Chapter 12: Contradictions\*\***

An opposite argument is one that disagrees with its theme in terms of content.

This concerns the subject matter.

Here are the key principles to note:

1. **\*\*Opposites cannot be attributed to the same entity in the same respect and at the same time.\*\***

For example, being educated and uneducated do not apply to the same person simultaneously; being mortal and immortal cannot both apply to a human under the same aspect; being a father and a son do not fit Abraham in the same respect but differ in perspective; being healthy and sick do not apply to Peter at the same time but at different times.

2. \*\*Opposites are opposed according to opposite forms.\*\*

Therefore, common qualities are not considered here. For instance, heat is a quality, and cold is a quality. Therefore, they cannot be opposed based on their commonality as qualities.

3. \*\*Opposites can transition into diversities or agreements,\*\*

Provided that one of the four conditions set forth in the first principle is violated. For instance, saying “Herod is a man and a fox” announces agreements, that is, connections. Saying “Socrates is healthy and sick” likewise announces agreements or even diversities based on different considerations of the same subject.

An opposite argument can be primary or secondary.

A primary one is that which most strongly opposes its theme by denying it universally and is called a contradictor.



In this case, we must deal with topical contradiction, which exists between a term and its opposite, such as saying “a man is not a man.”

The main principles of this topic are:

1. \*\*Contradiction is the foremost among all oppositions and thus serves as their measure.\*\*

This is evident because the first battle is between the primary terms “is” and “is not.” The latter is evident from the rule: “What is first in any genus is the measure of the subsequent.”

2. \*\*Contradiction lacks any middle ground.\*\*

Specifically, regarding negation and participation. The medium of negation is what lies between extremes such as being neither of them, like Spirit is the medium of negation or subject between hot and cold. The medium of participation is what lies between extremes such that it shares in their essence, like lukewarm is the medium of participation between heat and cold.

3. \*\*Topical negation is very broad.\*\*

Because it denies universally, that is, in no specific subject, such as saying “a man is not a man.” This negation is so broad that it encompasses everything that is not a man.

4. \*\*Topical contradiction is an excellent tool for argumentation.\*\*

Because its use is significant in all debates.

The primary principle, once properly understood, “It is impossible to be and not to be,” must be applied in all discourse. For instance, if you wish to prove that God exists and is one good, etc., you proceed thus: Either God exists or He does not. If God does not exist, this world is self-sustaining, etc.

## **\*\*Chapter 13: Relative\*\***

An opposing secondary argument is one that opposes its theme less strongly and can be directly or indirectly opposed.

Direct opposition is when the argument opposes only one aspect and can be either positive or negative. A positive opposition argues

affirmatively against its opposite and can be relative or contrary. A relative opposition argues its correlate through relative opposition.

**\*\*Principles of Relative Opposition:\*\***

1. Relative opposition is the least of all oppositions because in a relationship, one depends on the other, and there's a kind of mutual acknowledgment.
2. Relatively opposed concepts do not have a medium of participation, meaning there's no halfway between being a father and being a son, though there can be a medium of negation, such as a stone being neither a father nor a son.

**\*\*Chapter 14: Contrary\*\***

Contrary opposition argues against its theme through contrary opposition.

**\*\*Principles of Contrary Opposition:\*\***

1. Contraries are naturally potent and act against each other to excel. Virtue expels vice if it exists in an excellent degree; otherwise, contraries can coexist in a weaker degree.
2. Contraries can be simply contrary or contrary in a certain respect. Simple contraries are primary and secondary qualities like heat and

cold. Contraries in a certain respect are secondary qualities derived from participating in an accident, like fire is contrary to water.

4. What is contrary to something through its form is also contrary to it.

Contrary opposition can be mediate or immediate. Mediate opposition allows for a medium, like white opposed to black, whereas immediate opposition does not allow for a medium, like odd opposed to even.

## **\*\*Chapter 15: Privation\*\***

A privative opposition argues against its theme as if it were a habit.

### **\*\*Principles of Privation:\*\***

1. Privation presupposes a habit because logical privation is the negation of a habit or form that was or should have been in the subject.
2. Privation can be salvific, destructive, or intermediate. For example, mortification of the old self is salvific privation; removal of God's image is destructive; and sleep is an intermediate privation, sometimes beneficial, sometimes harmful.

3. From total privation to habit through nature, there is no return. Total privation removes both the habit and the potential for the habit, like total blindness removes not just the act of seeing but also the potential for it.

## **\*\*Chapter 16: Disparate\*\***

An indirectly opposing argument that can oppose many things simultaneously is called disparate.

### **\*\*Principle of Disparates:\*\***

When one disparate is affirmed, the others are negated, but not negating one does not affirm the others, though it suggests that at least one of the others must be true. If all others are negated, the remaining one is affirmed.

## **\*\*Chapter 17: Parity\*\***

Now moving from simple to comparative argument, which is compared to its theme in some third aspect.

### **\*\*Principles of Comparison:\*\***

1. Any comparison is made in a third aspect in which things either agree or differ.
2. All things in the universe can be compared to each other in some way.
3. In comparison, objects are equally known according to the nature of the comparison, but one can be more known than the other in absolute essence outside of comparison.

## **\*\*Chapter 18: Major\*\***

An unequal argument argues its theme through inequality of degree or quantity and can be greater or lesser. The greater argument exceeds in its quantity and can be real or rational. A real greater argument considers greater quantity in reality, like the Sun being larger than the Moon. A rational greater argument considers greater quantity in probability.

## **\*\*Chapter 19: Minor\*\***

An argument of lesser quantity exceeds.

It can be of reality or reason.

A lesser reality is observed when a minor degree is noted in reality itself: for example, a bird is lesser than a human.

A lesser reason occurs when a lesser probability of a matter is noted: for example, if someone compares these two statements, “The heavenly Father can give good gifts [to His children],” “Humans can give good gifts to their own children.”

## Chapter 20 : The Similar

An argument that is compared by a lighter comparison argues its theme. Here, the comparison is not established in degree but outside of degree in any given attribute.

It can be either similar or dissimilar.

A similar argument is one that argues its theme by the force of similarity.

Its rules are:

1. \*\*The similarity should not be extended beyond the scope intended by the person making the differentiation.\*\*

Since what is similar can also be dissimilar, to achieve the rationale of similarity, it is necessary to consider the scope that the author who proposed this similarity had in mind.

2. \*\*Similarity is a tool very well suited for exoteric and popular teaching.\*\*

Because similarity leads us from the known to the unknown, or from the more known to the less known.

3. \*\*An explained similarity is either disjunctive or continuous.\*\*

Disjunctive operates between four terms, e.g., "As the captain steers the ship, so the prince governs the republic." Continuous operates between three terms, e.g., "As the law supports the magistrate, so the magistrate supports the people."

## Chapter 21: The Dissimilar

A dissimilar argument is one that argues its theme by the force of dissimilarity. For instance, Christ and the hireling are dissimilar.

The rule for this topic is:

\*\*Dissimilars are very moving.\*\*



The reason is that in them, the antithesis dominates greatly. For example, if you compare a wife with a slave to show the dissimilarity, it greatly moves an austere and punishing husband.

## Chapter 22 : The Conjugated

Up to now, we have discussed the primary argument; now, we move on to the derived argument that takes its arguing power from the primary.

It can be of the first or second order.

A first-order derived argument is conjugated or notation.

A conjugated argument is one that argues its theme via conjugation.

Conjugation is the process by which related things descend from the same name.

It can be primary or secondary.

Primary conjugation is where the concrete is derived from the abstract.

The abstract is the form of the concrete, and thus it is the conjugating nomenclature; the latter is the conjugated denominative. For example, "white" is named from "whiteness."

Secondary conjugation is where a case or mode is derived from the concrete, such as "wise" from "wisdom" or "wisely." Here, "cases" refer to verbs and adverbs, which are secondary conjugates, just as the primary ones are abstract and concrete, which Aristotle calls paronyms.

The rules for this chapter are:

1. \*\*Logical conjugates differ greatly from grammatical conjugates.\*\*

In logic, the concrete is derived from its abstract, like "just" from "justice," whereas in grammar, the abstract is derived from its concrete, like "justice" from the genitive of "just."

2. \*\*A concrete synonym is predicated essentially, whereas a paronym is predicated accidentally.\*\*

For instance, "Socrates is said to be wise" in one way essentially, and "Socrates is said to be wise" in another way accidentally.

3. \*\*The order in conjugates is abstract, concrete, case.\*\*

The abstract is the source of the concrete, and the concrete is the cause of the case.

## Chapter 23: Notation & Name

Notation is an argument that argues its name by the force of origin.

A name is an argument that argues its notation.

The canons here are:

1. \*\*Logical notation provides the reason for grammatical notation.\*\*

- For example, a grammarian says “man” is derived from “humus” (soil). A logician adds: This notation comes from the material.

2. \*\*Notation is either equal to its name or broader.\*\*

- Equal notation is reciprocated with its name, like “spirited” and “full of spirit.” A broader notation does not reciprocate with its name or note, like “testament” and “testament of the mind.” The former is also called adequate and proper; the latter, common.

3. \*\*Given multiple notations, those are generally superior whose reason can be deduced from prior arguments.\*\*

- Thus, “man” is called by some from “humus” and by others from something else. The notation from “humus” is from the material; the other is from an adjunct. Therefore, the former is to be preferred over the latter.

## Chapter 24: Whole & Part

An argument of the second order is the whole and parts, genus and species.

A whole is that which argues its part.

It can be ordinary or extraordinary.

- The ordinary is in created things and can be essential or integral.
- Many add a universal whole, namely genus and species, but this is less precise.
- An essential whole consists of matter and form, like a human composed of body and soul, also called a physical whole.
- An integral whole consists of material parts, like the human body.

Parts are similar or dissimilar.

- A similar whole has parts of the same name as the whole, like water, earth, gold, sacred scripture, also called homogeneous.
- A dissimilar whole has parts of different names from the whole, like the human body, also called heterogeneous.

The extraordinary whole is in divine things. Thus, Christ as a person is considered a whole, analogically considered.

A part is that which argues its whole.

It can be ordinary or extraordinary.

- An ordinary part is essential or integral.

The canons of this place are:

1. \*\*The whole is considered as the effect and subject; the part as cause and adjunct.\*\*

- The whole is constituted from parts, thus it is the effect; but it contains parts, thus it is the subject receiving. The part constitutes the whole, thus it is the cause; but it is contained by the whole, thus it is the received adjunct.

2. \*\*Whole and part are now sensory and now intelligible.\*\*

- The human body is a sensory whole; the soul is an intelligible whole that is divided into its powers.

## Chapter 25 : Genus & Species

Genus is what argues its species and is said to be “in what” a thing is.

It is divided in three ways:

1. \*\*It is either supreme or subaltern.\*\* The supreme is also called the most general, and the subaltern, intermediate.

2. \*\*It is either remote, which is further from the species, or proximate, which is adjacent to the species.\*\*

3. \*\*It is either perfect or imperfect.\*\* The perfect is equally said of its species; the imperfect is said unequally of its species.

The canons of genus are:

1. \*\*The genus is prior to the species by nature and distinct knowledge.\*\*

2. \*\*The proximate genus includes all higher genera.\*\*

3. \*\*The perfect genus has all that are directly in categories or predicaments.\*\*

Species is what argues its genus and is subjected to it, hence also called a subjective part.

It is divided in two ways:

1. \*\*It is either subaltern or lowest.\*\*
2. \*\*It is either perfect, containing under a univocal genus, or imperfect.\*\*

The canons of species are:

1. \*\*Species alone are defined.\*\*
  - Because in the definition, the genus is placed, which argues the species.
2. \*\*The lowest species is not divided by essential and specific differences but only by accidental ones.\*\*
3. \*\*The lowest species can be preserved in one individual.\*\*

## Chapter 26: Testimony & Attested

Having discussed inherent arguments, we now move to assumed arguments, which derive their persuasive power from the inherent, specifically from the condition of the testifier. This can be either a testimony or the attested.

Testimony is that which argues its attested theme. It divides into two types: personal and concerning things. Personal, as when Livy says something; concerning things, as when something is witnessed with one's own eyes.

Testimony of things is natural or supernatural. Natural testimony includes the law of nature and conscience, external senses, and both universal and particular experiences. Supernatural testimony comes from supernatural experiences, through which we witness the remarkable evidence of God's benevolence.

Testimony can be favorable or not favorable. Favorable testimony is that which earns faith with favor, whether divine or human. Divine testimony, whether immediate (directly from God without intermediary) like Matthew 3's "This is my beloved Son," or mediated (through His servants). Human testimony can be spoken, such as laws from authorities or sayings of the wise, or by action, where deeds serve as evidence. It can be personal, mutual (as between Christ and John the Baptist), or non-mutual. Written testimonies can be private or public documents, originals (protocols or authentic documents) or copies.



Unfavorable testimony is considered diabolical, often true but nonetheless suspicious because the devil may disguise himself as an angel of light to deceive the unwary.

The attested is that which argues its testimony as the theme.

The canons of this topic are:

1. Divine testimony concerning the law of nature, conscience, and senses is certain and infallible at the highest degree of certainty.
2. Human testimony is reliable to the extent that the testifier is a lover of truth and knowledgeable about the subject matter.
3. All divine testimonies carry equal weight if cited in their genuine sense.
4. Divine testimony is the most universal, holding sway over all possible witnesses.
5. Public human testimony is generally considered more probable than private; free testimony than coerced; and ancient than new.
6. The testimony of the Devil, though often true, is nevertheless suspect because he can masquerade as an angel of light to ensnare the unwary.

**\*\*Book Three\*\***

## **\*\*On the Simple Argument Proper\*\***

### **\*\*Chapter 1. The Predicament of Substance\*\***

We have explained the common simple argument; now we will explain the proper one, which argues its theme more particularly than the common one does. And it is called a predicament.

Predicaments are among the places of logical invention, following Sturm in “Partit. Dial.” And Olevian in Logic. For I see that those places, hitherto taught, shoot their rays into the predicaments in such a way that they can be successfully applied to matters being treated without knowledge of predicaments.

A predicament is of substance or accident.

The predicament of substance is where the genera, species, and differences of those things that subsist by themselves are arranged.

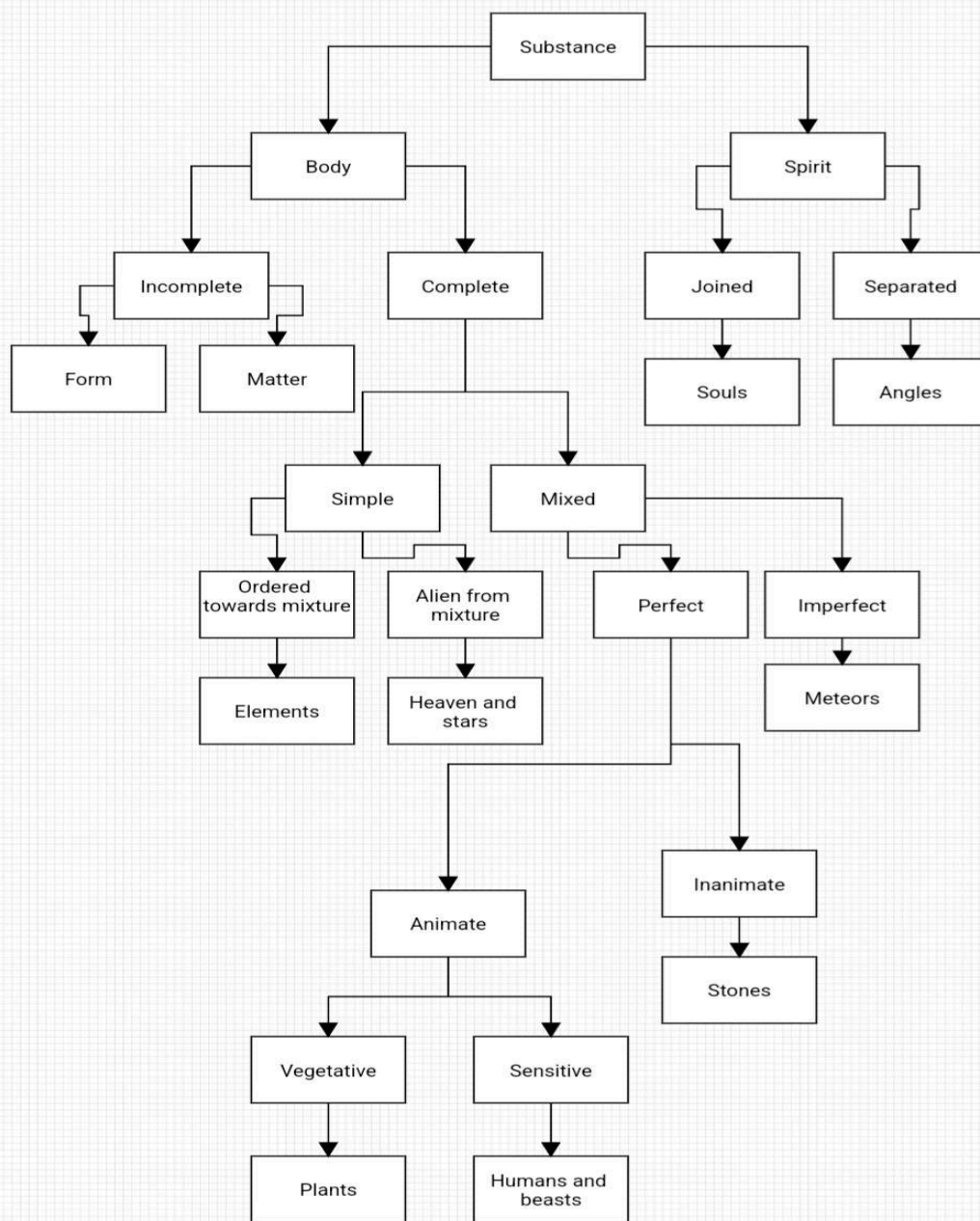
Its canons are:

1. God, as well as Christ, is analogically in this predicament.
2. Finite substance is the highest genus of this predicament: the subalternate genera are spirit, matter, form, heaven, star, element,

meteor, metal, stone, herb, shrub, tree, animal: the differences and species can be known from this table.

(Substance, Spirit, Soul, Finite, Separated, Angel, Incomplete, Form, Complete, Matter, Alien, Simple, Mix, Star, Element, Ordered, Mix, Meteor, Imperfect, Mix, Perfect, Inanimate, Metal, Animated, Celestial, Stone, Herb, Vegetating, Tree, Sensing, Human, & Beast.)

3. The properties of substance are not to be in a subject of inherence, not to receive more or less, not to be contrary but to be disparate



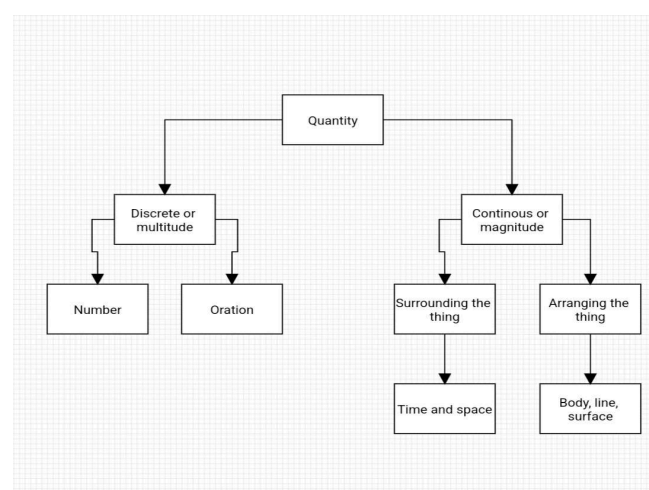
## **\*\*Chapter 2: The Predicament of Quantity\*\***

The predicament (category) of quantity is where genera, species, and differences of things that have quantity are arranged. This predicament pertains to the aspects of things that exist by inhering in a subject. It is divided into primary or secondary:

- **Primary** relates to absolute or relative accidents. The predicament of absolute accidents includes quantities and qualities, actions, and passions. Quantity, in this context, discusses the genera, species, and differences of things that are quantifiable.

### **Key Principles of Quantity:**

1. **Quantity as it pertains to created spirits** is by number, whereas for God, quantity is declared, thus, the virtue in this category is only analogically present. Angels are considered quantifiable; God is described as one in number; the quantity of virtue or perfection is attributed to God's actions.
2. The genera, species, and differences of quantity can be seen from the following table.



3. **\*\*Properties of Quantity:\*\*** These do not accept more or less, do not have formal efficacy, and are the basis for mathematical relations. Formal efficacy refers to the influence derived from the form itself. Mathematical relations discussed include concepts such as even and odd, equal and unequal, proportion and disproportion, underlining the intrinsic nature of quantity as foundational to mathematical and logical reasoning.

### **\*\*Chapter 3: The Predicament of Quality\*\***

The category of quality is where the genera, species, and differences of things that are said to be of a certain quality are arranged. Its principles are:

1. **\*\*The primary species of quality are four\*\***: habit, natural power, passible quality, and shape.

Diagram of habit

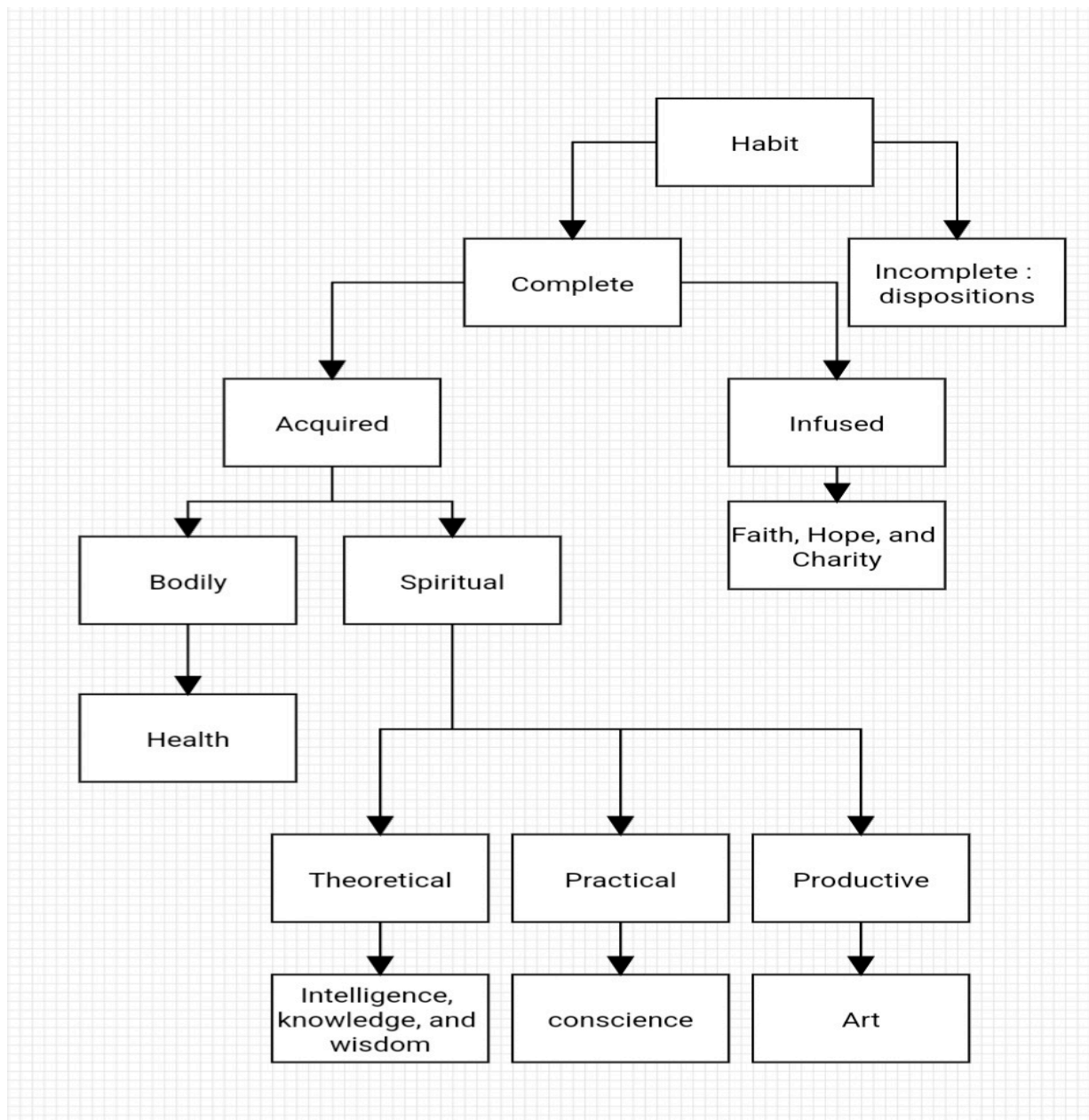


Diagram of natural powers

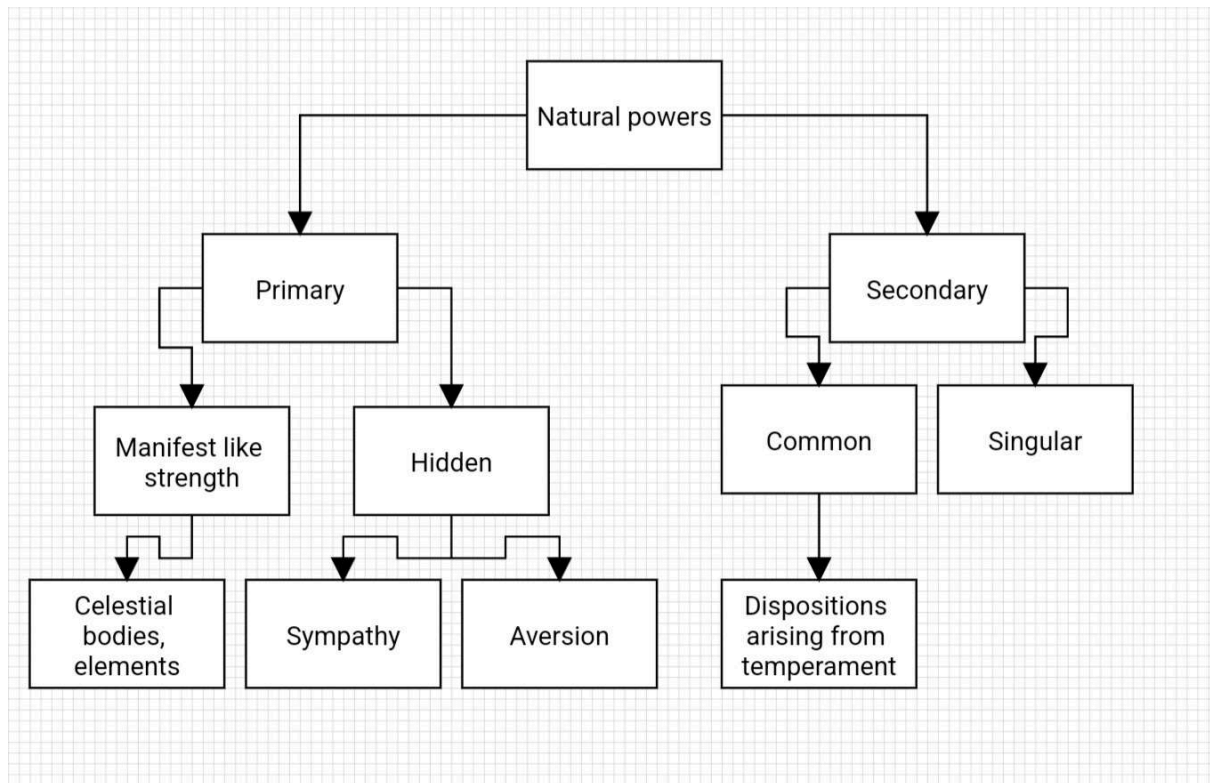


Diagram of passible/affective qualities

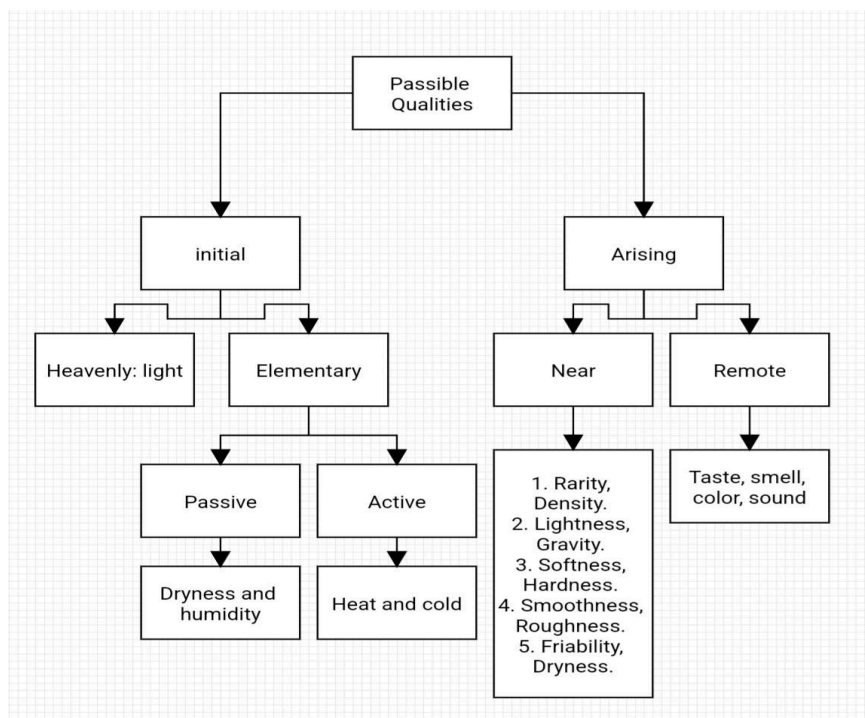
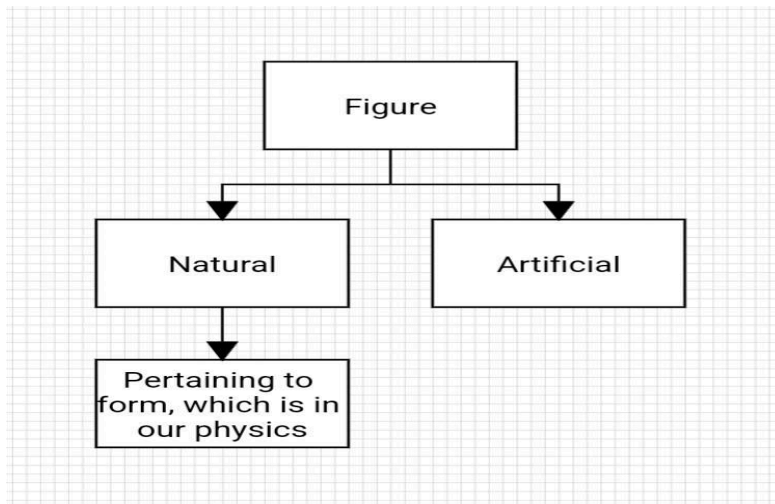


Diagram of figure

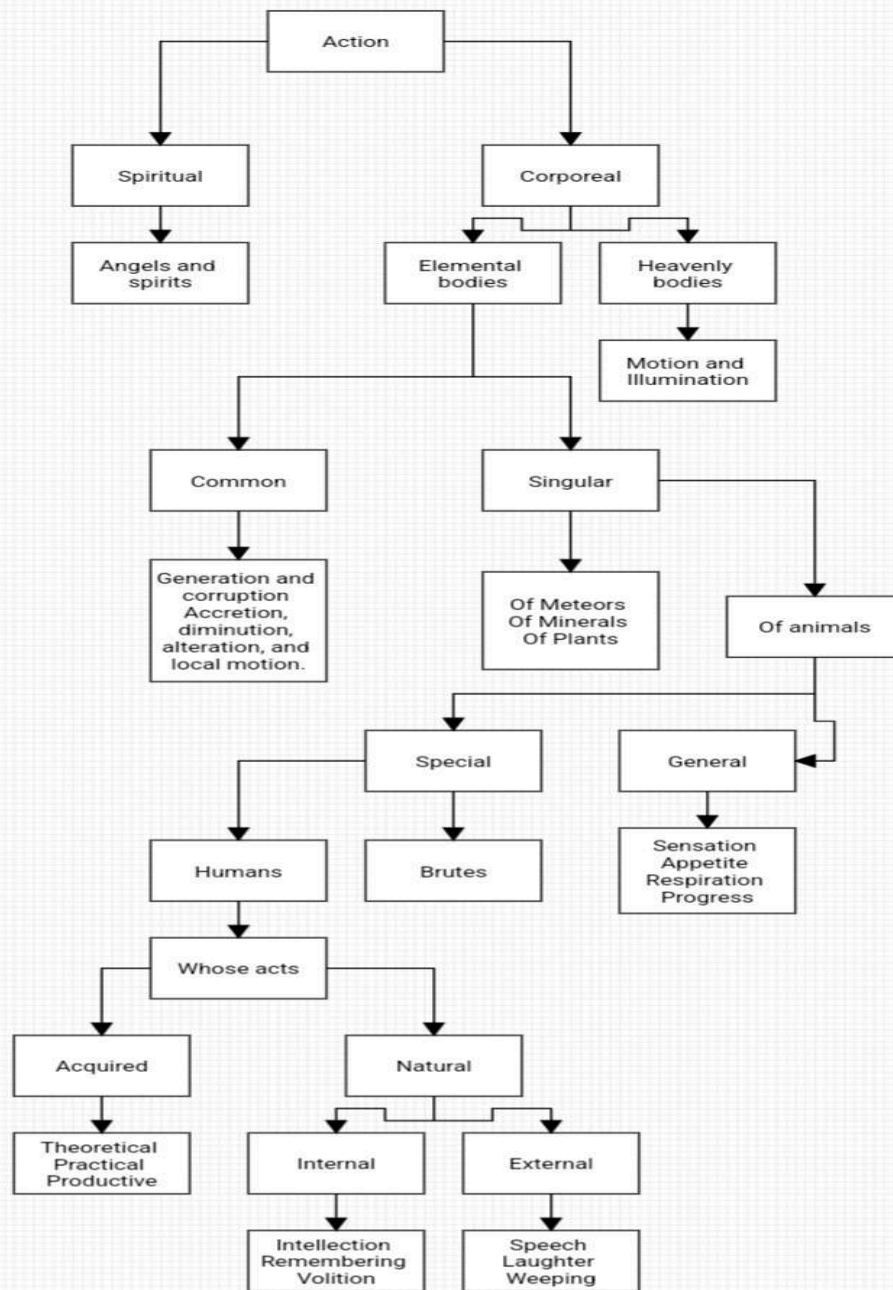




2. The properties of quality are to receive contraries equally, and to be the foundation of physical and ethical relations. Physical relations are similarity and dissimilarity in nature. Ethical relations vary according to the stages of human life, namely economic, scholastic, ecclesiastical, and political.

## Chapter 4 : The Predicament Action.

The Predicament of action is that in which the genera, species, and differences of those things that act are arranged. Its rules are: I. The highest genus of this category is the action of a creature. For the action of God is only analogically in this category. II. The table of genera, species, and differences of this category is as follows:

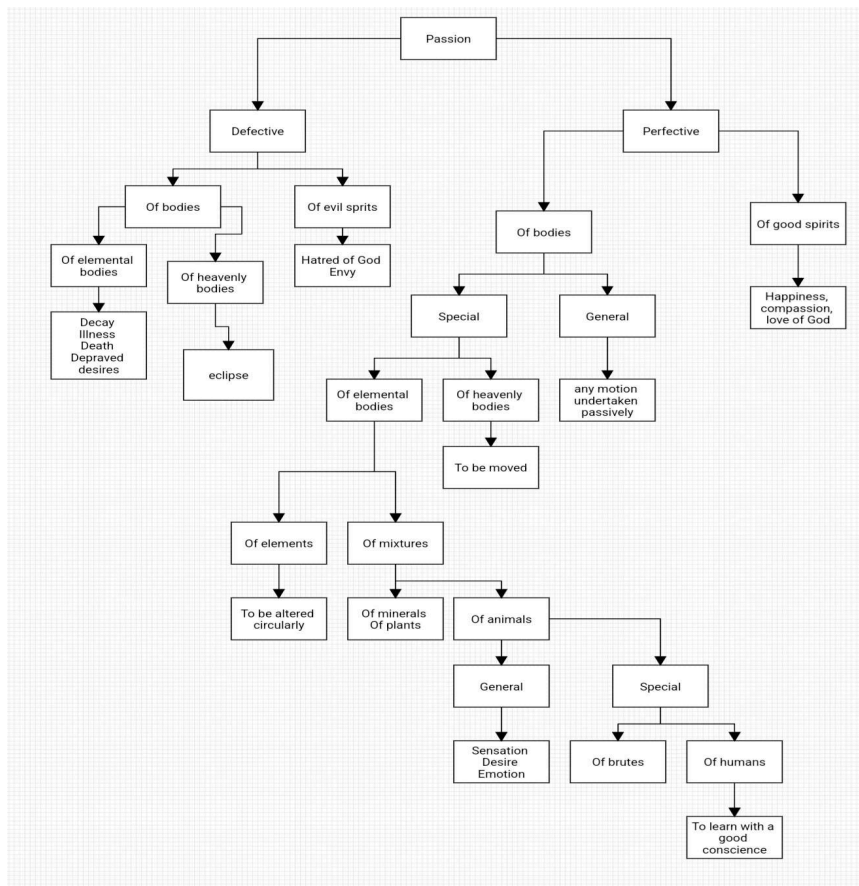


III. The properties of action are to receive opposites, as well as more and less.

## **\*\*Chapter 5. The predicament of Passion\*\***

The predicament of Passion is that by which the genera, species, and differences of those things that suffer are arranged. Its canons are:

- I. Nothing of the divine matters pertains to this category, except equivocally. That is, in name only: as when the second person of the Holy Trinity is said to be begotten. Therefore, let us establish three degrees of Passion in this way. Passion is transmutative, intentional, and equivocal.
- II. The genera, species, and differences of this category are contained in this table.



III. The properties of Passion are to receive contrariety, as well as degrees of more and less.

## **\*\*Chapter 6. The predicament of Relation\*\***

The predicament of Relation is where the genera, species, and differences of those things that are related to another in their entire essence are arranged.

It is important to carefully note these words: “in their entire essence.” For related things are of two kinds: according to saying and according to being. Things related according to saying are those which have an absolute essence to which relation accidentally occurs, as knowledge, which is in the category/predicament of quality and secondarily referred to this category. Things related according to being are those whose essence consists in relation, such as Father, Son. And these related things properly pertain to this category, the former only secondarily.

The canons of this predicament are:

1. Divine relations in this category are analogical.
2. Real relations, whether mutual or non-mutual, whether equipollent or inequipollent, are in this category.

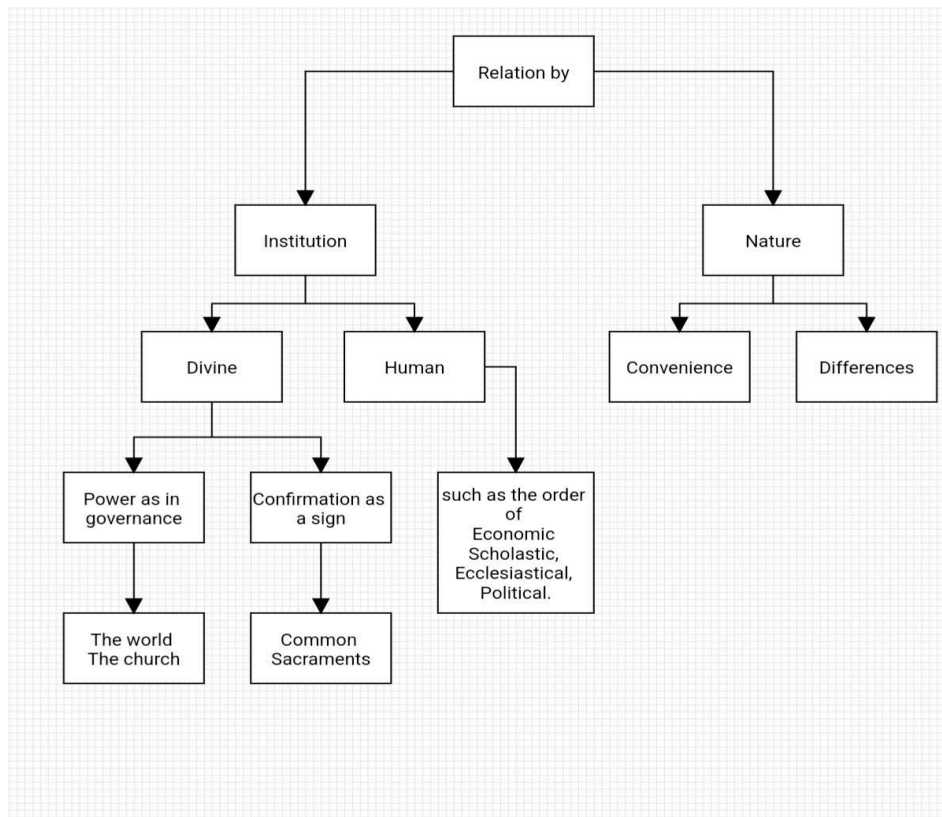
Real relations or relations of things are those referred without mental operation, such as Father and Son. Relations of reason are those referred through mental operation, such as right and left in a column. These are in this category per accidens. Moreover, mutual relations occur when one equally depends on the other in reality, such as master and servant. Non-mutual relations occur when one is referred to the other with a real relation and the other with a rational relation, such as knowledge and the knowable. For on the part of

knowledge, there is a real relation, and on the part of the knowable, there is a rational relation. Finally, relations of equipollence are between those among which there is the greatest equality, such as two closest friends. Relations of inequipollence occur when one surpasses the other, such as teacher and student.

3. In relations, five things must be considered: the foundation, the subject, the term of relation, the relation, and the two related entities; of which the first two are not in this category, the remaining three are.

The subject of the relation is substance. The foundation is an absolute accident that causes the relation. The term is the end of the relation. The relation is the form or union between the extremes. The related entities are the two extremes. For example, in marriage, the subject is human; the foundation is the power of generating and mutual consent; the term is the preservation of human life order; the relation is the union and communion between husband and wife; the related entity is the husband, and the correlate is the wife.

4. The tree of relation can thus be outlined; it includes



5. The properties of relation are not to compose but to distinguish, and for their preservation, they do not require physical contact.

## **\*\*Chapter 7. Secondary predicaments\*\***

The remaining category of accident, the secondary one, arranges those that are less principally inherent in substances. It is fourfold:

1. **\*\*The predicament of 'When'\*\***: Its supreme genus is temporal and exists in time: the subaltern genera and species are past,

present, and future; the lowest species exist in years, months, days, hours.

2. **\*\*The predicament of 'Where'\*\*: Its supreme genus is to be located; the subaltern genera and species are specific and common places: the lowest species exist in temples, museums, etc.**
3. **\*\*The predicament of 'Position'\*\*: Its highest or last genus is Position: the subaltern genera and species are natural and voluntary positions; the lowest species are to lie down, to stand up, etc.**
4. **\*\*The predicament of 'having'\*\* (Habitus): Its supreme genus is state; the subaltern genera and species are states of ornamentation and necessity, domestic, military, etc.; the lowest species are to be dressed, to be armed, etc.**

## **\*\*BOOK FOUR\*\***



## **\*\*On Definition\*\***

### **\*\*Chapter 1. Verbal Definition\*\***

This presents a straightforward argument: it is followed by a complex one that argues its theme in arrangement, that is, a dialectical or semi-complete way, i.e., it is not axiomatic.

And so, both definition and distribution are discussed.

A definition is that which argues the defined by explaining its nature.

It is either verbal or real.

A verbal definition is that which explains the term.

It can be primary or secondary.

The primary definition is that which explains the term from its own notation, as "Faith is that which is said to be."

Alternatively, it is called a definition according to etymology.

A secondary definition is that which explains the defined through a more familiar term: whether it is of the same or a different language, as "Gospel is good news." Being under the law of Paul the Apostle is being under the curse of the law. It is otherwise named a definition according to expression.

## **\*\*Chapter 2. The Method of Investigating Perfect Definitions\*\***

A real definition is one that explains what something is.

It can be either perfect or imperfect.

A perfect definition is one that accurately explains the defined term.

Its rules are:

1. The definition should be reciprocal with its defined term.  
Therefore, it should not be broader, as in "Man is a featherless biped," nor narrower than the defined, such as "Logic is the art of arguing well."
2. The definition consists of affirmed essential terms and, as much as possible, simpler prior terms.

A perfect definition is considered both in its category and specificity.

In terms of category, there are four methods to construct a definition:

1. The method of division involves reducing the defined term to its categorical seat and first investigating its nearest genus, then the difference that divides the genus. For example, “Man” falls under the category of substance, with “animal” being the closest genus. This genus is divided by “rational,” which then becomes the difference for “man.”
2. The method of resolution involves reducing the defined term to its categorical series and stating everything that can correctly be said about it. By removing more general terms, the definition of “animal” remains: a corporeal, living, sentient body.
3. The method of notation involves adding the genus to the definition of the defined term, such as “Physics is the science of nature.” Abstract concepts are defined through concrete ones and vice versa, like “Geometry is the art of measuring well.” Therefore, a Geometer is a skilled artisan in the method of measuring well.

4. The method of opposition is when the definition of one opposite is derived from the definition of another. For example, "Justice is the virtue that gives to each their due." Therefore, "Injustice is a vice that does not give to any their due."

## **\*\*Chapter 3. The Method of Specific Definition\*\***

The perfect definition in specificity is considered according to six principal categories, following as many rules:

1. **\*\*Substance\*\***: Created substance is defined by genus and difference, taken either from form, properties, or effects.
  - From form: For example, "Man is a rational animal."
  - From properties: For instance, "Man is a laughable animal capable of learning."
  - From effects: Such as, "Man is an animal that can learn the knowledge of truth and action of good."
3. **\*\*Quantity\*\***: It is defined by genus and specific difference.  
Example: "A line is a magnitude only long."
4. **\*\*Quality\*\***: Defined by genus, subject, efficient cause, and end. However, the efficient cause is often omitted in the definition. Example: "Physics is the science of contemplating the natural body." Here, you have the genus, end, and subject.

In this definition, you have these four simultaneously: “Color is a quality affecting the body, originating from the tempering of light and opaque to affect the animal.”

5. **\*\*Action\*\***: Defined in the same manner as quality. Example: “Contemplation is the operation of a man applying his mind to things so as to be perfected by knowledge.”
6. **\*\*Passion (Suffering)\*\***: Perfective and medium passion is defined by genus, causes, subject, and end. Example: “Sleep is cessation from labor arising from sufficient irrigation of the brain and obstruction of the channels to refresh the human body.”
7. **\*\*Relation\*\***: Defined by genus, two extremes, foundation, and term. Example: “Marriage is the union of husband and wife sanctified by mutual consent for the procreation of offspring and the pleasant sharing of life.” Here it is observed that a relative is defined by its correlate and vice versa: “A father is one who has a son; a son is one who has a father.” Such circular definitions are tolerated only in relations.

## **\*\*Chapter 4. The Method of Describing\*\***

An imperfect definition remains, which imperfectly explains the defined and is called a description. A description is arbitrary or necessary.

An arbitrary description depends on the will of the artist and is made in various ways:

The genus is omitted, or a metaphorical one is used, with any difference whatsoever, as in, "A magistrate is a speaking law."

The genus is used, but the difference is imperfect, as in, "Man is a political animal."

Abstracts are defined by concretes, and vice versa, as in, "Being is that which has essence," and "Essence is the act of being insofar as it is being," or "Essence is that by which something is denoted as being."

A necessary description is employed due to the perfection or imperfection of the defined. It is distinguished in nine cases:

God: Since God is not composed of genus and difference, He cannot be perfectly defined. However, He is described in two ways. Briefly: as "God is an independent being" or "God is Jehovah Elohim." At length: by taking differences from His properties and actions, as "God is a single, simple, immutable, immense, eternal, all-knowing, solely truthful and good, omnipotent, blissful being, the Father, the Son, and the Holy Spirit, creator, redeemer, and sanctifier."

Individuals, whose numerical form is unknown to us, are described by their principal effects and adjuncts; e.g., "Adam is the first man, created in the image of God, fallen into sin."

The most general kind, which lacks a genus, as in, "Being is that which has essence."

Parts, defined by the relation they have either to the whole composite or to another part, as in, "The rational soul is an intelligent spirit enjoying the association with its body."

Collective beings, defined by genus, their arrangement, efficient cause, and end, as in, "The world is the most beautifully co-ordinated composition of all creatures by God for His glory."

Concrete beings, defined so that the definition of the abstract is applied to them, as in, "This ten is a number collected from ten units." For number, abstractly defined, is a multitude collected from units.

Images, described by genus, relation, foundation, term, as in, "A rainbow is an image of the sun in a uniformly disposed cloud, arising from the varied reflection of solar rays, indicating a change in the weather."

Learned fictions, described by genus, subject, form, end, and properties, as in, "The Elysian Fields are most pleasant gardens near the Fortunate Isles, where eternal spring abides to receive the souls of the pious after death."

Destructive privations, defined by genus, habit, object, and efficient cause, as in, "Blindness is the privation of sight, inflicted on man by God for sin." Privation can also be briefly defined by its opposite, in this manner: "Blindness is the privation of sight."

## **\*\*COMPENDIUM OF LOGIC, FIFTH BOOK, ON DISTRIBUTION.**

### **Chapter 1 : On Verbal Distribution.\*\***

Distribution follows, which defends its distributed subject by resolving it into parts. It is either verbal or real.

Verbal distribution is the resolution of an ambiguous word into its meanings.

Its rules are:

1. Verbal distribution is the first step before dealing with the real—providing a good starting point for proper distribution. Therefore, it should be introduced prior to the thematic discussion in the Compendium of Logic, Book V.
2. Verbal distribution concerns both the word and the ambiguous statement.
  - For the word: such as ‘fides’ (faith).
  - For the statement: such as ‘descendere ad inferos’ (to descend into the underworld).



## **\*\*Chapter 2. The Method of Investigating Distribution\*\*.**

Real distribution is the resolution of a thing into its parts. This leads to both a method and a division. The method for division follows these rules:

1. Verbal distribution must be clearly distinguished from real distribution.
  - Just as theology is divided into true and false, this is a distinction of an equivocal term.
2. Distribution should have parts that are coherent within themselves and with the whole.
3. Distribution must be adequate to its distributed subject. That is, it should not be broader or narrower than necessary. Being broader means it applies not only to the distributed subject but also to others. Being narrower means it does not encompass the entire subject intended to be divided.
4. The distribution should consist of as few parts as possible.
  - Thus, great praise is given to dichotomies, provided they do not lead to excessive subdivisions, which are detrimental to memory.

5. Before distributing, one should conceptualize nine terms: Genus, Essential Whole, Integral Whole, God, Created Spirit, Cause, Caused, Subject, and Adjunct.

- The Genus, Essential Whole, and Integral Whole can be perfectly distributed. God cannot be, but doctrines about God can; Created Spirit is divided into Logical and Metaphysical parts analogically; the last four are imperfectly distributed.

### **\*\*Chapter 3. Division.\*\***

The division of distribution is subsequently divided into perfect and imperfect. A perfect distribution is one where a whole, properly so-called, is resolved into its parts.

This involves either division or partition. Indeed, the Latin language distinguishes these terms well, unlike the common usage that confuses them.

Division is the distribution of a genus into its species. It has two rules:

1. The division must not result in the lowest species.

- This is because the lowest species cannot be further divided by specific differences. Thus, 'man' is not divided into male and female in this type of division.

2. A division is considered proper when a genus can be predicated of its species in a direct case.

- Or, as some say, synonymously: for instance, when 'animal' is distributed into 'man' and 'beast', or rational and irrational, it is considered a division, because 'animal' in the direct case refers to both man and beast.

## **\*\*Chapter 4. Partition.\*\***

Partition is the distribution of a whole composite into its parts.

Its rule is:

Partition is considered when the whole cannot be divided by its parts in the direct case, but only in the oblique case.

Or, as others say, paronymously: for instance, 'Man' is distributed into body and soul. Here one cannot say, 'The body is man', but 'of the man', i.e., a part.

Partition is either principal or less principal. The principal partition is that by which the essential whole is resolved into matter and form: as man into body and soul.

The less principal partition is that by which the integral whole is resolved into integral parts: as the human body into limbs and belly, and these into upper and lower.

## **\*\*Chapter 5. Imperfect Distribution.\*\***

Imperfect distribution is that which resolves a whole, improperly so called, into parts. It is fourfold:

1. Causative, by which a cause is distributed into its effects: e.g., 'The end' into its ends, for example, 'Education is partly by nature, partly by nurture.' 'The efficient cause' into its effects, e.g., 'Some animals are live-bearing, others egg-laying.' 'Matter' into its materialized forms, e.g., 'Clay is suitable either for making pots or bricks.' Finally, 'Form' into its forms, e.g., 'The soul is different in plants and animals.'
2. Effective, by which the effect is distributed into its causes: e.g., 'The finite' into its ends, for example, 'Disciplines are theoretical, practical, or productive.' 'The effect' into its efficient causes: e.g., 'Writings are prophetic or apostolic.' 'Materials' into their matters: e.g., 'The shekel was either gold or silver.' 'The formed' into its forms, specifically, into genera: e.g., 'A line is straight or oblique.'

3. Subjective, when the subject is distributed into its adjuncts;  
e.g., 'The covenant of God is old or new.'
4. Adjunctive, when the adjunct is distributed into its subjects:  
e.g., 'Light is either of the sun or of fire:' 'Virtue is either of the pagans or of the Christians.'

The rules of this place are:

1. The names of imperfect distribution are derived from the term from which they originate. Thus, causative is said when the cause is distributed from its effects, not the distribution from the causes. If you want to be more Latin, call it distribution by cause, effect, subject, adjunct.
2. Distribution from place or time can divide into subjective and adjunctive.

For place refers to the subject insofar as it receives the located; to the adjunct, insofar as it is a circumstance of the created thing, inseparable from it. Similarly, time refers to the subject insofar as it receives temporal things; to the adjunct, insofar as it is a circumstance of the created thing. Distribution from place is this: 'Some people live in the extreme zone, others in the middle.' Distribution from time is this: 'Flowers are winter, spring, summer, autumnal.'

3. The subject can be divided from its accidents through nine categories of accident. E.g., From quantity, a man is a giant, pygmy, or of average height; from quality, educated or uneducated, etc.; from action, a merchant, lawyer, preacher; from passion, a martyr or one undergoing deserved punishment; from relation, master or servant, etc.; from when, one is a child, youth, etc.; from where, European, Asian, etc.; from situation, sitting, standing, walking; from having, armed or unarmed; wearing a toga or in rags, etc.

## **\*\*COMPENDIUM OF LOGIC, SIXTH BOOK, On the AXIOM. Chapter 1: The Parts of an Axiom.\*\***

Thus far on the term; now on the axiom, which is a noetic instrument, by the aid of which a simple theme is arranged with an explanatory argument. It is otherwise called a proposition. The parts, species, and affections of an axiom are to be considered.

Here, common affections are postponed to species; because the doctrine of species at this place is more general, indeed without which the doctrine of the affections of an axiom cannot be understood, as will be clear to the considerate.

The parts of an axiom are matter and form. They are also called the principles of the proposition. Matter consists of the subject and predicate; or, the antecedent and consequent parts.

The subject is the first part, which contains the simple theme.

The predicate is the other part, which contains the explanatory argument.

The rules of this place are:

1. The subject nearly always really differs from the predicate; 'nearly' because definitions and propositions are excepted, in which divine attributes are pronounced about God.
2. Such are the predicates, as are allowed by their subjects.
3. Noun and verb are the principal words that ought to be considered in any axiom.

The form of an axiom is either principal or less principal. The principal form is the arrangement of the theme with the argument. Arrangement, I say, by which the theme is joined with or separated from the argument. Hence those terms, compositional and divisional axiomatic.

The less principal form is the link, or copula. By link I mean of the verb or conjunction. And it is either explicitly placed, as in 'Virtus est laudanda' (Virtue is to be praised), or implicitly, as in 'Virtus laudatur' (Virtue is praised).

## **\*\*Chapter 2. Affirmed and Denied Axiom.\*\***

The species of an axiom are taken from its form or matter. From the form, an axiom is affirmed or denied, true or false, simple or compound.

An affirmed axiom is in which the predicate is joined with the subject; a denied one, on the contrary, is where the predicate is separated from the subject. Therefore, it is necessary for the link to be affirmed or denied. The following are the rules here:

1. An affirmed axiom is prior to a denied one. Reason: because affirmation is like a habit. Hence, it follows that true denial depends on true affirmation.
2. The foundation of affirmation is the agreement of things, of denial, disagreement. Therefore, things in agreement ought to be arranged by affirming, things in disagreement by denying.



3. A denied axiom is when the particle of denial is either prefixed to the whole axiom or immediately placed before the link.

Therefore, it is not a denied axiom when the denial pertains to the description of the subject of the predicate, e.g., 'The man who is not educated in letters, despises letters; The blind is he who does not have sight.

### **\*\*Chapter 3. True and False Axiom.\*\***

A true axiom is that which declares as things are; conversely, a false one.

Each can be necessary or contingent.

A necessary axiom is such that it is true in a way that it cannot be false; or it is false in a way that it cannot be true. This depends on the perpetual agreement or disagreement of things.

Its rules are:

1. A necessary axiom produces knowledge. Indeed, knowledge is of necessary things.

2. A true necessary axiom has three degrees of necessity, as far as it is affirmed: namely, always, in itself, and universally. These are

elegantly called axiomatic laws; because they govern the material of disciplines in this manner. The law of 'always' requires that the predicate of the axiom be true of every subject, in every place, and at all times: as in 'Man is an animal.' The law of 'in itself' requires that the predicate be true of the subject by nature, or essentially, which occurs when the genus is spoken of the species, form of the formed, the proper of the subject, as in a perfect definition of the defined, a perfect distribution of the distributed, as in 'Man is an animal: Man is a rational animal; also, capable of laughter: Animal is rational or irrational.' The law of 'universally' demands that the predicate be reciprocated with the subject. This occurs in the same ways as in an axiom in itself, if you exclude the first mode.

A contingent axiom is such that it is true in a way that it could be false; or it is false in a way that it could be true.

This depends on the mutable agreement or disagreement of things. And this produces opinion, which is of contingent things: as in, 'Paris abducted Helen.' Although this axiom is necessary in a certain respect, as it denotes a past event, it is not simply necessary because it does not have perpetual conjunction or immutable necessity. For it was contingent that Paris would abduct Helen. Hence, for logicians, there is another necessity of predication from hypothesis: as in 'Paris abducted Helen'; another of the thing itself and absolute: as in 'God is omnipotent.'

**\*\*Chapter 4. Simple and Compound Axiom.\*\***

A simple axiom is that which is contained within the bond of a verb; that is, in which one explanatory argument about its theme is stated: e.g., 'Man is an animal'; 'The just shall live by his faith.'

A compound axiom is that which is contained within the bond of conjunction; therefore, it consists of two or more simple axioms linked together by a conjunction. It can be copulative or connected, discrete or disjunctive.

A copulative axiom is one whose conjunction is copulative: e.g., 'Sugar is sweet and white.' The force of this type of axiom is also found in relative axioms, which are of time, place, and cause. Of time: e.g., 'After he came to Rome, he was suddenly struck dead.' Of place: e.g., 'Where there is no counsel, the people fall.' Of cause: e.g., 'Because you have done this, you shall be cursed.' Genesis 3:14.

A connected axiom is one whose conjunction is connective: e.g., 'If God exists, providence exists.'

A discrete axiom is one whose conjunction is discrete: e.g., 'Although God permits sin, He is not the author of sin.'

A disjunctive axiom is one whose conjunction is disjunctive: e.g., 'We are justified either by faith or by works.' Here belong the following rules:

1. A simple axiom is either binary or ternary. Binary, in which the word 'IS' is placed according to the second adjective: e.g., 'God exists.' Ternary, in which 'IS' is placed according to the third adjective: e.g., 'God is omnipotent.' Here, the word 'IS' is placed more according to its meaning, there according to its usage.
2. A copulative axiom is judged true when all its parts are true; false, even if one part is false. Thus, it is true that 'God is merciful and just.' It is false that 'God is omnipotent and finite.'
3. In a connected axiom, all arguments can be arranged, except the solely diverse ones. For it does not proceed: 'If he is learned, he is pious.' Nor this: 'If he is learned, he is not pious.' Nor this: 'If he is not learned, he is pious.' Nor finally, this: 'If he is not learned, he is not pious.'
4. Through a discrete axiom, contradiction to the discrete is elegantly and non-ridiculously made. E.g., 'If God permits sin, He is the author of sin.' Thus, you contradict: 'Even if God permits sin, He is nevertheless not the author of sin.'
5. A disjunctive true axiom is one of which one part is true. E.g., 'It is either day or night.'

## **\*\*Chapter 5. Universal and Singular Axiom.\*\***

The species of an axiom from its matter, from which an axiom is universal or singular, absolute or determined.

A universal axiom is one in which the predicate is said of a universal subject:

It is either general or particular. General is where the predicate is said of the universal subject: e.g., 'Every man is an animal.' Particular is where the universal subject is taken in a particular manner: e.g., 'Some poor people are blessed.'

A singular axiom is one whose subject is singular: e.g., 'Peter was an Apostle.' It is otherwise called proper.

The rules of this place are:

1. A universal axiom sometimes has an expressed sign, sometimes lacks a sign, which then is to be understood.

That which has a sign of universality is called defined: e.g., 'Every chosen one is saved.' That which does not is called undefined: e.g., 'The sons of heroes are liable.'

2. Individual marks are also marks of a singular axiom, e.g., I, you, here, this, that, my, your, a proper name, and a periphrasis of a singular thing.

## **\*\*Chapter 6. Absolute and Determined Axiom.\*\***

An absolute axiom is one that is without qualification.

A determined axiom is one that has a certain determination.

It is either exclusive, exceptional, or restrictive.

Exclusive is that which consists of a sign of exclusion: e.g., 'Only the wise is rich.'

Exceptional is that which consists of a sign of exception: e.g., 'God created everything except Himself;' 'Every animal except man is devoid of reason.'

Restrictive is that which consists of a limiting sign: e.g., 'Man, insofar as he is an animal, feels.'

Two pertinent rules here:

1. The exclusive particle does not exclude the Son and the Holy Spirit but false names.
2. Limitation is a very noble instrument of Logic's judgment.

The reason is, he who distinguishes well, teaches well. Limitation is either uniform, also called simple and reduplicative, when something is limited by itself: e.g., 'An animal, insofar as it is an animal, feels;' or biform, also called compound and specificative, when it is limited by something different from the subject: it is generic, when limited by its own genus: e.g., 'Man, as a body, is visible;' or partial, when

limited by some part: e.g., 'Man, in regard to the soul, is immortal;' or accidental, when limited by some accident: e.g., 'Wine, when moderately consumed, contributes to health;' or finally, transcendental or metaphysical, which employs terms of that most commendable primary philosophy: e.g., 'Fire always heats in the first act, not always in the second act.'

## **\*\*Chapter 7. Axiom's Affections.\*\***

"Remaining are three affections of an axiom: conversion, opposition, and cryptic axiomatic.

Conversion is where the subject becomes the predicate, and vice versa.

It is threefold:

1. Simple conversion, which converts parts of the axiom with the same quantity and quality remaining: e.g., 'No justice is in injustice,' and 'No injustice is in justice.'
2. Conversion per accidens, which converts parts of the axiom with the quality remaining but the quantity changed: e.g., 'Every man is an animal,' and 'Some animal is a man.'
3. Conversion by contraposition, which converts parts with the quantity remaining but the quality changed: e.g., 'Whoever believes in Christ has eternal life,' and 'Whoever does not have eternal life does not believe in Christ.'

Opposition is the conflict of axioms.

It is contradiction, contrariety, subcontrariety, and subalternation.

Contradiction is the fight between affirmation and negation, always dividing the true from the false: e.g., 'All the chosen are saved,' 'Not all the chosen are saved,' or 'Some of the chosen are not saved.'

Contrariety is the opposition between two general contingent axioms: e.g., 'Every man is educated,' 'No man is educated.' This is called by some the contradiction of the bond, and the former is called the contradiction of the sign. For here the note of negation is placed before the bond, in this sense: 'Every man is educated,' 'Every man is not educated,' for which we usually say, 'No man is educated;' here the note of negation is placed before the sign: e.g., 'All the chosen are saved,' 'Not all the chosen are saved.' And this distinction favors Ramus, who writes that contradiction does not always divide the true from the false: understand the contradiction of the bond, which for the Peripatetics is called contrary opposition or contrariety.

Subcontrary opposition is between two particular axioms fighting in quality: e.g., 'Some believers are saved,' 'Some believers are not saved.'

Subaltern opposition is between two axioms fighting in quantity: e.g., 'Every man is educated,' 'Some man is educated.'

Cryptic axiom is the recall of an axiom from the ordinary disposition.

It is threefold:



1. Defect, when some part is missing: e.g., 'Bad things, the best,' where the linking verb is missing.
2. Redundancy, when something beyond the essential parts is added: e.g., 'All creatures, without exception, are created by the Son of God.'
3. Inversion, when parts are transposed: e.g., 'Fortune is the virtue of the flute player.'

## **\*\*COMPENDIUM OF LOGIC, SEVENTH BOOK, On SYLLOGISM\*\***

### **\*\*Chapter 1. The Matter of Syllogism.\*\***

It has been explained that the instrument of knowledge is now to be exposed as the dianoetic, which governs discourse. Discourse here is referred to as the power of the mind by which we deduce one axiom from another.

It is either a syllogism or a method. A syllogism is an instrument, with the aid of which a compound theme is joined with a demonstrating argument. Its components, common affections, and species occur. The parts of a syllogism are matter and form. Matter is either remote

or proximate. Remote matter consists of three terms, namely, two extremes called the major and minor, and one middle term.

The major term is the predicate of the conclusion in the proposition, which for this reason is called major, positioned. The minor term is the subject of the conclusion in the assumption, which for this reason is called minor, positioned.

The middle term is by whose aid the extremes are arranged among themselves.

Rules concerning these terms are:

1. In a syllogism, there should be only three terms. The reason for this is because in a syllogism a conjunctive question is arranged, which has two extreme terms, with the demonstrating argument, which is the third term.
2. The middle term does not enter the conclusion. The reason is that it is the efficient cause of the conclusion. And the efficient cause is not part of the effect.
3. The middle term is found from the places of invention, as each extreme is deduced through those same places.

The proximate matter of the syllogism is the antecedent and consequent parts. The former is called inferring, the latter inferred. The antecedent part encompasses the proposition and the assumption. They are called premises; the former also named major, the latter minor. The consequent part is the conclusion. Pertinent rules here are:

1. Both premises should not be negative or particular. The reason for the former is that there is no connection there. The reason for the latter is because mere particulars signify four terms. Thus, the common sayings must be carefully held: 'From purely negative premises, nothing follows.' Also: 'From purely particular premises, nothing follows.' E.g., 'No stone is to be baptized. No infant is a stone. Therefore, no infant is to be baptized.' Also: 'Some courtiers are rich. Peter is a courtier. Therefore, Peter is rich.'
2. The conclusion should follow the weaker part. That is, if one of the premises is negative or particular, the conclusion should imitate it. For the negative is more unworthy than the affirmative, and the particular is more unworthy than the general.

**\*\*Chapter 2. The Form of Syllogism.\*\***

The form of a syllogism is the legitimate arrangement of the extremes. Its foundations are twofold: the understanding of order and the understanding of principles.

The understanding of principles provides two regulative principles, which are called the dictum or rule of All and None.

The Dictum of All is the foundation of affirmative syllogisms, and it states:

What is affirmed of all of something is also affirmed of those things contained under it.

E.g., Socrates is an animal because he is a man. Since it is affirmed of man, that he is an animal, the same must also be affirmed of Socrates, who is contained under man.

The Dictum of None is the foundation of negative syllogisms, and it states:

What is denied of a universal is also denied of the particulars contained under it.

E.g., A woman is not a beast. Because she is a human, of whom it cannot be said that she is a beast.

The understanding of order provides a principle or rule of proportion, which holds:

Those things that agree or do not agree with a third thing, agree or do not agree with each other.

Thus, because Socrates and dogs agree in this third thing, animal, I rightly conclude, Socrates can feel. And because Socrates and a stone do not agree in this third thing, animal, I rightly conclude, Socrates is not a stone.

### **\*\*Chapter 3. Common Affections of Syllogism.\*\***

Common affections of syllogism are consequence and cryptic syllogistic. Syllogistic consequence is the deduction of the consequent from the antecedent. It is either formal or material. Formal consequence is that which exists in a syllogism by virtue of its form alone. The form alone, i.e., the arrangement, can be good even in false or impossible material. Material consequence is that which exists in a syllogism by virtue of its material alone. The material alone, i.e., the legitimate arrangement of things among themselves.

Cryptic syllogistic is the deviation of a syllogism from the ordinary norm of arrangement. It is 1. Defect; when some part is omitted for brevity, clarity, ornamentation, or weakness. 2. Redundancy; when a part beyond the essentials is added for proof or amplification. 3. Inversion; when the order of parts is changed for decoration or deception.

### **\*\*Chapter 4. First Figure.\*\***

The species of syllogism follow, which are derived from its form or material. From the form, a syllogism is perfect or imperfect. Perfect is that which agrees with the natural arrangement. It is either simple or compound. The former is called categorical, the latter hypothetical. A simple syllogism is one that arranges the parts of the question separately in the proposition and assumption. Namely, the major term or predicate of the question is arranged with the middle term in the proposition, the minor term or subject with the same in the assumption. It is of the first, second, or third figure.

A syllogism of the first figure is where the middle term precedes in the proposition and follows affirmed in the assumption. Ramus calls it the second explained.

Its rules are:

1. The first figure is most naturally suited for concluding. The reason for the former is that nature teaches us this kind of arrangement, where the middle term is truly or by its very nature the middle. The reason for the latter is that questions of all kinds can be concluded in this figure, hence, because it is most according to nature, as just mentioned.

2. The modes of the first figure are four. For them, there is a mnemonic verse: Barbara, Celarent, Darii, Ferioque. In these mnemonic words, attention should be paid to the vowels according to these verses: A affirms, E denies, but both generally; I affirms, O denies, but both particularly. Some read it as: But both stand generally; Also: But both stand particularly. Let's see examples.

BARBARA:

Every thief is someone who detains what belongs to another. Every miser detains what belongs to another. Therefore, every miser is a thief.

CELARENT:

No servant of passions is free. Every ambitious person serves passions. Therefore, no ambitious person is free.

DARI:

Every breathing thing has lungs. Some fish breathe. Therefore, some fish have lungs.

FERIO:

No viviparous creature is a bird. Some birds are viviparous. Therefore, some birds are not birds.

3. In the first figure, the major premise should be universal. The reason is that it moves from more common to more specific. It can also be singular, which by force and potentiality, a singular syllogism corresponds to a universal. Others conceive this rule as: The major in the first figure should be universal or singular.
4. In the first figure, the minor premise should be affirmative. The reason is that the genus cannot be applied to the species or individual if the minor is negative. But caution is needed here.

For often an assumption by itself may be negative, but when compared with the proposition, it is found to have an affirmative force because the negative particle in the proposition pertains to the description of the subject. E.g., Whoever is truly believing will not be damned. Truly believing does not lead to damnation. Therefore, truly believing is elect. In this syllogism, the conclusion is affirmative. Therefore, both premises were affirmative. For if one were negative, so would the conclusion be. However, the assumption must be resolved as: Truly believing is those who are not damned, which everyone understands as an affirming sentence. It is an infinite proposition: e.g., The believer is not damnable. Indeed, an infinite proposition has an affirmative force.

## **\*\*Chapter 5. Second Figure\*\***

A syllogism of the second figure is where the middle term follows in both premises, being denied in at least one of them. Ramus refers to it as the first explained.

Its rules are:

1. The modes of the second figure are four, contained in the mnemonic words: Cesare, Camestres, Festino, Baroco, of the second figure.

**\*\*CESARE:\*\***

No reprobate is saved.



All truly believing are saved.

Therefore, no truly believing are reprobates.

**\*\*CAMESTRES:\*\***

All truly believing are saved.

No hypocrite is saved.

Therefore, no hypocrite truly believes.

**\*\*FESTINO:\*\***

No compound is eternal.

Something in man is eternal.

Therefore, something in man is not compound.

**\*\*BAROCO:\*\***

All of Christ's sheep remain in the fold.

Some in the Church do not remain.

Therefore, some in the Church are not Christ's sheep.

2. The major in the second figure should be universal. Thus, a syllogism errs in form, as warned about the major singular, which also applies here.

3. From purely affirmative premises in the second figure, nothing follows. However, there are some affirmative syllogisms in this figure when terms are reciprocal, then the deduction is valid not due to form but material, and not as the second but as the first figure. E.g., Every man is rational. Every laughable thing is rational. Therefore, every laughable thing is a man. Convert the major since it consists of reciprocal terms.

## **\*\*Chapter 6. Third Figure\*\***

A syllogism of the third figure is where the middle term precedes in both premises, affirmed in the assumption, resulting in a particular conclusion. Ramus calls it the contracted syllogism.

Its rules are:

1. The modes of the third figure are six, contained in the mnemonic words: Darapti, Felapton, Disamis, Datisi, Bocardo, Ferison, of the third figure.

**\*\*DARAPTI:\*\***

All justified are glorified.

All justified live righteously.

Therefore, some who live righteously are glorified.

**\*\*FELAPTON:\*\***

No hypocrite is glorified.

All hypocrites seem to live righteously.

Therefore, some who seem to live righteously are not glorified.

**\*\*DISAMIS:\*\***

Some who truly believe sin gravely.

All truly believers are glorified.

Therefore, some who are glorified sin gravely.

**\*\*DATISI:\*\***

All truly believers sin gravely.

Some truly believers sin gravely.

Therefore, some who sin gravely have peace with God.

**\*\*BOCARDO:\*\***

Some anger is not sinful.

All anger disturbs reason.

Therefore, something that disturbs reason is not sinful.

**\*\*FERISON:\*\***

No justice is to be condemned.

Some justice is severity.

Therefore, some severity is not to be condemned.

2. The minor premise should be affirmative in the third figure.

Therefore, it does not proceed: Every lion is an animal. No lion is a human. Therefore, no human is an animal.

3. The conclusion in the third figure should be particular.

Therefore, it is not valid: Erogation are good. And all erogations are affections. Therefore, all affections are good. However, a universal conclusion may arise when terms are reciprocal, but then the deduction is valid as the first figure. E.g., Every man is an animal. Every man is rational. Therefore, every rational being is an animal. Convert the minor since it consists of reciprocal terms.

## **\*\*Chapter 7. Compound Syllogism\*\***

A simple syllogism has been presented; now follows the compound, in which the entire question is arranged with the middle term in the proposition. It is either connected or disjointed.

A connected syllogism is one whose proposition is connected. It is otherwise called conjunctive, conditional, and hypothetic. It can be constructive or destructive. The former is referred to by Ramus as the first mode of the connected, the latter as the second mode.

**\*\*Constructive Connected Syllogism:\*\*** It posits the antecedent to posit the consequent. E.g., If God exists, providence exists. But God exists. Therefore, providence exists.

**\*\*Destructive Connected Syllogism:\*\*** It negates the consequent to negate the antecedent. E.g., If Socrates is a stone, he lacks a soul. But Socrates does not lack a soul. Therefore, Socrates is not a stone.

The rules of the connected syllogism are:

1. Affirmation and negation in a connected syllogism must be determined from the conjunction link. This rule could be deduced by any student of logic from chapter 2, book 6. However, it is noted here because some incorrectly assess affirmation and negation in a connected syllogism based on the consequent being affirmed or negated, which is false. For affirmation and negation depend on the link, which in this syllogism is a connective conjunction. For example, this proposition: If a donkey does not have wings, it does not fly, is affirmed. Its negation is: It is not the case that if a donkey does not have wings, it does not fly. Thus, this syllogism is of the first mode of connected: If a tree is not an animal, it is not a human. But a tree is not an animal. Therefore, a tree is not a human. Here, in this syllogism, the antecedent is affirmed in the assumption, and the consequent in the conclusion. The sense here is: Indeed, it is true that a tree is not an animal.
2. In a connected syllogism, logotropy has a place. Logotropy is a concise form of connected argumentation: If the first, then the

second. But the first. Therefore, the second. To this formula belong: If he lives, he breathes. But the first. Therefore, the second. But the first is true. Therefore, the second is true. But if the antecedent is true, so is the consequent. But if this is false, so is that.

## **\*\*Chapter 8. Disjunctive Syllogism\*\***

A disjunctive syllogism is one whose proposition is disjunctive. It can be of the first or second mode. The first mode has an affirming conclusion derived from a disjunctive proposition. Here, either the first is removed to posit the second, e.g., "It is either day or night. But it is not day. Therefore, it is night." Or the second is removed to posit the first, e.g., "It is either day or night. But it is not night. Therefore, it is day."

The second mode has a negating conclusion derived from a disjunctive proposition. Here, either the antecedent or the first is posited to remove the consequent or the second, e.g., "It is either day or night. But it is day. Therefore, it is not night." Or the consequent is posited to remove the antecedent, e.g., "It is either day or night. But it is not day."

The rules of disjunctive syllogism are:

1. The disjunctive proposition consists of immediately opposed members. Without this, the syllogism suffers from an insufficient enumeration of parts or species. The opposition is clearer if there are only two members. Often, however, there are more than two members, but they are arranged so they can be reduced to two. Thus, "It is either white or black. But not white. Therefore, black." Is valid, though a third, fourth, fifth, etc., option exists.

2. One part of the disjunctive proposition should be true, the other false. Hence, "It is either a human or an animal. But it is a human. Therefore, it is not an animal." Does not proceed, as both parts of the proposition are agreeable.

## **\*\*Chapter 9. Deficient Syllogism\*\***

Following the perfect syllogism comes the imperfect, which includes some form of cryptic syllogistic; hence, it is called cryptic. It can be deficient, redundant, or inverted.

A deficient syllogism is one that omits one of the propositions and is called defective in the same sense. It can be an enthymeme, induction, or example.

**\*\*Enthymeme:\*\*** Lacks one of the universal premises, e.g., "An animal feels. Therefore, a human feels."

**\*\*Induction:\*\*** A universal conclusion is drawn from a single premise of a perfect enumeration of singulars, e.g., “Cretan wine warms, as does Rhine wine, French wine, Spanish wine, etc. Therefore, all wine warms.”

**\*\*Example:\*\*** A universal or singular conclusion is drawn from a single premise of similar singulars, e.g., “Marius and Sulla tore the Republic apart in a civil war. Therefore, Caesar will worse tear it apart.”

The rules of this place are:

1. Enthymemes are used by skilled disputants to aim for brevity, orators to conceal their art, and sophists to deceive.
2. Induction is the foundation of disciplines because universal axioms are collected from it. E.g., “Every animal feels because a horse feels, as does a dog, and no animal can be found that does not feel.”
3. An example is very suited to persuasion because singular instances most strikingly affect the senses.

## **\*\*Chapter 10. Redundant Syllogism\*\***

A redundant syllogism is one that consists of more than three propositions. It can be a dilemma or a sorites.

**\*\*Dilemma:\*\*** It accumulates several propositions to constrain the adversary to concede either one or the other. E.g., "It is either a



crime to be a Christian or it is not. If it is a crime, why does God love Christians? If it is not a crime, why do you persecute Christians?" It is also known as a horned syllogism or crocodile dilemma, and as bifurcated reasoning or double questioning.

**\*\*Sorites:\*\*** It piles up several propositions so that the predicate of the prior becomes the subject of the following, until the subject of the first proposition is composed with the predicate of the last. E.g., "A human is an animal. An animal is a sentient body. A sentient body is alive. Alive is composite. A composite is a substance. Therefore, a human is a substance."

The rules here are:

1. In a dilemma, all parts must be true. Otherwise, the adversary might respond either by denying or conceding.
2. In a sorites, propositions that are true per accidens or are heterogeneously ambiguous are not tolerated. Thus, "He who drinks well sleeps well. He who sleeps well does not sin. He who does not sin is blessed. Therefore, he who drinks well is blessed." is not valid because the first proposition is true per accidens and ambiguous due to the phrase "drinks well." Nor is valid: "A human is an animal. An animal is a genus. A genus is a second intention. Therefore, a human is a second intention." Here, heterogeneous terms, namely first and second intentions, are confused.

**\*\*Chapter 11. Inverted Syllogism\*\***

An inverted syllogism is one that changes the order of propositions. There are five modes. Either the conclusion is placed first, followed by the proposition, then the assumption; or the conclusion first, then assumption, then proposition; or proposition first, then conclusion, then assumption; or assumption first, then conclusion, then proposition; or finally, assumption first, proposition second, and conclusion third, as can be tested in this example: "Every animal feels. No star feels. Therefore, no star is an animal."

## **\*\*Chapter 12. Affirmed and Negated Syllogism\*\***

We have described the species of syllogism from the form; next, we will describe those derived from the material. From the material, therefore, a syllogism is affirmed or negated, universal or singular, necessary or contingent.

An affirmed syllogism is one whose three propositions are affirmed. A negated one has two propositions negated. Thus, one must look at the conclusion to judge if a syllogism's affirmation or negation is to be determined.

## **\*\*Chapter 13. Universal and Singular Syllogism\*\***

A universal syllogism is one whose conclusion is universal, which can be general or particular. A general universal syllogism has a general conclusion, whereas a particular universal syllogism has a particular conclusion. A singular syllogism is one with a singular or specific conclusion. This chapter should be compared with chapter 5, book 6.

The rules here are:

1. The universality or singularity of a syllogism is determined by its conclusion. The reason is that the conclusion of the syllogism is the very question considered as the aim to which the middle term points. Therefore, a syllogism should be denominated universal or singular based on its conclusion.
2. A singular syllogism is possible in all figures and should be established and reduced to the modes of a general syllogism since a singular syllogism in form corresponds to a general one.

## **\*\*Chapter 14. Demonstration\*\***

A necessary syllogism is one in which the middle term necessarily connects with either of the extremes. It can be primary or secondary. A primary demonstration shows a proper accident or cause through an apodictic middle. Commonly called a demonstration or apodictic syllogism: the apodictic middle is sought from the proximate external cause or the proximate cause of the subject.

Demonstration is either a priori or a posteriori. The former is called reduction, the latter induction. An a priori demonstration shows a

proper accident of the subject through its proximate cause, e.g., “A human is capable of laughter because he is rational.” Here rationality is the cause of the capability to laugh. It can be from the efficient or the final cause.

A demonstration from the efficient cause uses the proximate efficient cause of the predicate as the middle term. A demonstration from the final cause uses the proximate final cause of the predicate as the middle term. A posteriori demonstration shows a cause from the subject through the proximate caused. Here the middle term is the caused, and the predicate of the conclusion is the cause. It can be taken from the effect or the purpose.

The rules here are:

1. A perfect definition easily allows for a demonstration, e.g., “A human is a rational animal.” The form expresses the cause of properties or affections, making it easy to demonstrate questions like whether a human is capable of laughter from this definition.
3. A demonstration a posteriori is prior to an a priori demonstration in the order of discovery and knowledge, not in dignity. The reason for the former is that effects lead us to the knowledge of causes. The latter is because the cause is more dignified than the effect.

## **\*\*Chapter 15. Secondary Necessary Syllogism\*\***

A secondary necessary syllogism proves the predicate of the subject using a non-apodictic middle, sometimes called dialectical, hence this

sylllogism is also termed dialectical. The non-apodictic middle is understood as all those that necessarily prove except for the proximate external cause and the proximate cause. This middle is sought from the places of invention established by us earlier, namely the ten common lights of arguments, the ten categories, definition, and division.

## **\*\*Chapter 16. Contingent Syllogism\*\***

A contingent syllogism is constructed with a probable middle term, also known as a dialectical, topical, or probable syllogism, thus it leads to opinion, as a necessary syllogism leads to knowledge. It should not be objected that every properly formed syllogism, according to the rules of syllogistic arrangement, necessarily concludes. Here, we are dealing with the necessity of the material, not the form or the process of deduction.

A contingent syllogism is constructed from the same places of invention as the secondary necessary syllogism. The reason is that all these places are compared to produce either necessary or contingent axioms. How a probable middle is drawn from these places will be made clear in the last book. We are convinced that whatever effort is required by a student of logic in the practice of this discipline must be undertaken.

## **\*\*Eighth Book of the Compendium of Logic, On Method\*\***

### **\*\*Chapter 1: Method of Invention\*\***

Having discussed syllogism sufficiently, we now turn to method, a dianoetic instrument by which multiple themes and arguments are organized. It is divided into the method of invention and the method of teaching.

The method of invention is through which disciplines are established. Its principles include:

1. **\*\*The method of invention is more challenging than the method of teaching.\*\*** The reason for this principle is that it's harder to discover what needs to be taught than to teach what has been discovered.
2. **\*\*The method of invention is ascensive.\*\*** This means it ascends from the simplest through intermediates to the highest concepts. Indeed, the disciplines discovered are done so through induction, whose nature is ascensive, as the philosophers discuss. This induction presupposes three things: sense, observation, and experience. A well-attuned and uninterrupted sense possesses the power of knowledge. Observation is the collection of sensory knowledge. It is

necessary to observe, that is, to retain in mind what we have perceived once and again. Experience is the collection of numerous observations. Finally, induction is the gathering of many experiences. From this, it is evident that there are four instrumental disciplines for the discovery, which Aristotle calls sensation (αἴσθησις), history (ἱστορία), experience (ἐμπειρία), and induction (ἐπαγωγή).

## **\*\*Chapter 2. Methodical Laws\*\***

**\*\*The Method of Teaching\*\***, which serves as the means through which disciplines are taught, is also known by another term, didactic. It may be either perfect or imperfect. A perfect method is one that guides the discourse according to the nature of things, elegantly termed the acroamatic method, characterized by refined wisdom.

We will examine its laws and forms.

**\*\*Methodical Laws\*\*** are those that guide the form of what is to be taught. Just as axiomatic laws oversee and direct the content of teaching, methodical laws regard and guide their form, that is, their arrangement.

There are three primary methodical laws:

1. **\*\*The Law of Homogeneity\*\*** dictates that the parts of a discourse should pertain to the same subject and pursue the same end. This law mandates, for instance, in the study of Grammar, that we should teach those aspects that contribute to achieving the art's goal, which is to speak correctly.
  
2. **\*\*The Law of Generality\*\*** commands that we descend from the most general concepts through subalternation to the most specific ones. It is also known as the law of coordination, placement, and the order of precedence and succession. A noteworthy principle teaches us what constitutes generalities: Generalities are those concepts without which the subsequent specifics cannot be understood and which can be understood without those specifics. Thus, the doctrine of letters is more general than the doctrine of syllables because the former can be understood without the latter, but not vice versa. This law names the teaching method as descending.
  
3. **\*\*The Law of Connection\*\*** requires that parts of the discourse far apart be gathered through a transitional link. This is also referred to as the law of connection. The transition can be perfect or imperfect. A perfect transition briefly recapitulates what has been said and outlines what will be discussed, such as, "Thus far about God; now about the works of God," merely introducing the topics to be discussed next: "We will now speak of the works of God."



## **\*\*Chapter 3. Synthetic Method\*\***

Following are the species of the perfect method, which is either universal or particular.

The **\*\*Universal Method\*\*** teaches how to arrange the entire system of a discipline. It can be synthetic or analytic. Regarding both, the principles are as follows:

1. **\*\*Both methods progress from general to specific.\*\***
2. **\*\*In both methods, the discipline's definition is placed first, followed by its distribution. Then, in subaltern order, definitions and distributions are set out, culminating in the most specific subjects.\*\***
3. **\*\*In both methods, there is a threefold classification:\*\***
  - The first class encompasses definitions and distributions along with examples.
  - The second contains rules, such as theorems and canons, also with examples.
  - The third includes commentaries that provide the rationale of the methods and rules, elucidate obscure points, and validate doubts.

The **Synthetic Method** instructs on organizing the theoretical discipline system, also known as the compositional or constructive order. Its principles are:

1. **The Synthetic Method** proceeds from the subject to principles, from these to properties, and from these to the species or parts of the subject.

- For instance, in physics, we first consider the natural body; then its principles, such as matter, form, and privation; then its properties, like locality, temporality, etc.; and finally, whether it is simple or composite.

3. **The Synthetic Method** is more challenging than the analytic method, because it is not easy to discern the necessary order of things that appear in contemplative disciplines.

## **Chapter 4. Analytical Method**

The **Analytical Method** teaches how to arrange the system of a practical discipline, also called the resolving or resolute order. Its principles are:

1. **The Analytical Method** proceeds from the end to the subject, and from there to the means through which the end is introduced into the subject.

- For example, in Ethics, we first discuss moral happiness as the end goal; then the subject of happiness; and finally, moral virtue and its varieties.

3. **The Analytical Method is easier than the theoretical method,** because practical aspects are simpler to understand and organize than theoretical ones.

## **Chapter 5. Particular Method**

Next, we address the particular method, which instructs on arranging a specific part of a discipline. This approach pertains to either synthesis or analysis.

For the synthesis aspect, it governs the treatment of a simple or composite theme according to these principles:

1. **In treating a simple theme, one should proceed from the explanation of the term to the explanation of the matter.** Within this explanation, one moves from definition and distribution to agreeable aspects, from there to comparative disagreements. To each, testimonies should be added. Often, however, only a few of these instruments are utilized, depending on the demands of the circumstances. For example, the theme “Sacred Scripture” can be deduced either through all

these places of invention or through some, such as causes and effects, subjects and adjuncts, or solely through causes.

2. \*\*In treating a composite theme, the state of the controversy is first established;\*\* then arguments are presented, where in the sequence, artificial arguments are proposed first. If the question is theological, legal, or philological, to which artificial arguments are added as one might be more general than the other. However, in questions of other disciplines, artificial arguments by their nature of clarity are presented before inartificial ones.

The particular method, focusing on analysis, moderates the resolution of a text composed by another, following this principle:

\*\*In analysis, first indicate the author's aim;\*\* then unravel the parts of the discourse, namely the theme and the arguments.

## **\*\*Chapter 6. Imperfect Method\*\***

The imperfect method deviates from the norm of logical art in organizing the parts of a discipline according to the circumstances. It

is also known by other names such as exoteric, popular, prudential, and cryptic. It is threefold:

1. **\*\*Deficient:\*\*** This method omits certain homogeneous and necessary elements in teaching, typically for the sake of brevity.
2. **\*\*Redundant:\*\*** This method deals with something beyond the heterogeneous, such as when amplifications and digressions are introduced.
3. **\*\*Inverted:\*\*** This method changes the order of the parts of the doctrine, for example, when the “egor” or “regor,” as they say, is used.

The principle of this place is:

Cryptic methods, whether individually, in pairs, or all together, are often employed. They are predominantly used by orators and poets, and sometimes by writers of disciplines, especially in compendiums and commentaries.

**\*\*Compendium of Logic, Ninth Book, On Fallacy.**

## Chapter 1: The Fallacy of the Theme.\*\*

Having discussed the true instrument, now we discuss the false, which deceives under the guise of truth: hence it is called a fallacy, also known as a refutation, trifles, and sophism. It is necessary here to teach the doctrine of fallacies, as far as they adopt the appearance of true instruments. Indeed, the method of uncovering that appearance must be demonstrated.

A fallacy is either noetic or dianoetic. A noetic fallacy is either of a term or of an axiom. The fallacy of a term is either of the theme or of the argument. The thematic fallacy, in this case, can be discerned by teaching.

The fallacy of the theme is committed either concerning its common attributes or its species. The fallacy concerning the common attributes of the theme is sophism, which proposes an unsuitable theme, namely, that which is impious or useless. Then we use these formulas: It is a debate about goat's wool: What is proposed is blasphemous: It is about smoke. This fallacy is thus solved by rebuke or objurgation, dismissal with contempt, and belittlement.

The fallacy concerning the species of the theme is either of expression or of the matter. The fallacy of expression is either of obscurity or ambiguity. The fallacy of obscurity arises from the antiquity, novelty, or impropriety of a word or phrase. Thus, the term

‘justification’ is understood differently by Catholics than by the Fathers.

The fallacy of ambiguity is either of homonymy or amphiboly. The fallacy of homonymy occurs when a single word is ambiguous.

Homonymy arises from: 1. The multitude of meanings: as when ‘good works’ are said to justify. 2. Orthography: as when ‘truth’ and ‘verity’ are confused. 3. Etymology: as ‘populus’ for both people and a tree. 4. Prosody: as when someone confuses ‘lepus’ (hare) with ‘lepor’ (charm).

The fallacy of amphiboly occurs when an entire phrase is ambiguous. This arises from: 1. The obscurity of the phrase: as “The goods of the church belong to no one.” 2. Faulty composition: and is called the fallacy of composition and division: as, “Heaven must receive him until the time comes for God to restore everything.” 3. Faulty distinction: as, “You will go, you will return, never in war will you perish.”

The fallacy of the matter is threefold: 1. Of falsity, when a false theme is presented: as if someone were to treat in a sermon that purgatory exists. 2. Of irrelevance, when an irrelevant theme is introduced: as if someone, to prove the church’s authority over Scripture, proves the church to be of great authority. This is called the fallacy of the irrelevant. 3. Of over-questioning, when multiple themes are confused: as if someone presents the theme that the Papist religion is catholic, and meanwhile discusses the theme that Peter’s religion is the most ancient.

## **\*\*Chapter 2 : On the Fallacy of Arguments\*\***

The fallacy of argument is committed in relation to either simple or complex arguments. Concerning simple arguments, whether common or specific. The fallacy concerning simple arguments is of the consistent, the inconsistent, the comparative, the derived, and the testimonial.

The fallacy of the consistent is of cause and effect, subject and attribute, antecedent and consequent. The fallacy of cause is of end and means, material and form. The fallacy of the end is committed in three ways: 1. When a non-end is presented as an end: as, "God is omniscient, therefore invocations are in vain." 2. When from the position of one end, argumentation is made to exclude others: as, "He aims in his studies at the glory of God, therefore not at riches." 3. When a voluntary end is linked to arbitrary means: as, "He went to Frankfurt for the fair, to buy books for himself."

The fallacy of the efficient cause is committed in ten ways: 1. When a non-efficient is presented as efficient: as when God's decree is stated as the cause of sin. 2. When insufficient causes are presented: as, "God can do this, therefore it is so." 3. When an inadequate efficient is presented as adequate: as, "This is not hot, therefore not fire." 4. When from negative aids, the effect is denied: as, "God had no instruments, therefore could not create the world." 5. When from a



voluntary cause, we argue necessarily: as, "God was omnipotent from eternity, therefore the world is eternal." 6. When what belongs to a cause by accident is transferred to the effect: as, "The orator is dishonest, therefore the speech is dishonest." 7. When an equivocal cause is confused with a univocal one: as, "God created man, therefore man is God." 8. When the relation of cause is confused with that of effect: as, "Philip is the father, therefore he begets the father." 9. When the cause per accidens is confused with the cause per se: as, "Wine intoxicates, therefore it is bad." 10. When the cause sine qua non is asserted as the true cause: as, "Money is the nerve of studies, therefore no study flourishes without money."

The fallacy of the material cause is committed in two ways: 1. When a non-material is considered as material: as when gold is considered the material of the philosopher's stone. 2. When from the material, the material thing is necessarily inferred: as, "There is gold, therefore there is a golden ring."

The fallacy of the formal cause is committed in three ways: 1. When a non-form is considered as form: as, "Charity is the form of faith, therefore not its effect." 2. When a generic form is confused with a specific one: as, "Man is a body, therefore he senses." 3. When from the position of one form, we argue to the exclusion of another: as, "The soul is the form of the body, therefore not humanity. Both are true. For the soul is the form of the part, humanity of the composite."

The fallacy of the effect is in three ways: 1. When a non-effect is presented as an effect: as, "Sin arises from God's decree, not from the Devil." 2. When an adjunct of a thing is confused with its being:

as, “The ability to laugh with laughing.” 3. When an accidental being is considered as proper: as, “Wine intoxicates, therefore it is bad.”

The fallacy of the subject is in two ways: 1. When a non-subject is considered as a subject: as, “Ethics explains how to please God, therefore it is the same as Theology.”

3. When a non-adequate subject is presented as adequate: as, “Syllogism is the object of Logic, not just a mode of reasoning.”

The fallacy of the attribute is in two ways: 1. When a non-attribute is considered as an attribute: as, “The sky reddens, therefore it appears. Here, reddening as an attribute is attributed to the sky, which should be attributed to the clouds.” 2. When common and probable attributes are considered as proper and necessary: as, “He is pale from studying, therefore he studies.”

The fallacy of the antecedent is in two ways: 1. When the antecedent is confused with the cause: as, “From a boy comes a man, therefore a boy is the material of a man. From nothing, the world was made, therefore nothing is the material of the world.” Here, the word ‘from’ does not indicate material, but the term from which, thus the sense is, After nothing, something began to be. 2. When a non-antecedent is considered as an antecedent: as, “Good deeds are before faith, therefore they do not follow faith.”

The fallacy of the connected is in two ways: 1. When the connected are considered as non-connected: as when the soul of a man is said to animate a wolf. 2. When non-connected are considered as connected: as, “He is a husband, therefore also a father.”

The fallacy of the consequent is in two ways: 1. When the consequent is confused with the effect: as when the world is said to be material and Nothing. 2. When a non-consequent is considered as a consequent: as when repentance is said to be after the remission of sins.

### **\*\*Chapter 3. The Fallacy of Disagreeing Arguments\*\***

The fallacy of disagreeing [arguments] is about diverse or opposite [arguments].

The fallacy of diverse [arguments] occurs in three ways: 1. When what are diverse are presented as if they are the same: as, “This one is a physicist, and yet not a natural philosopher.” 2. When what are opposite are presented as diverse: as if someone says health and disease are diverse. 3. When diverse [things] are held for opposites: as, “He is rich. He is not pious.”

The fallacy of opposites is either general or specific.

The fallacy of opposites in general occurs in three ways: 1. When non-opposites are posited as opposites: as when agreeable, subordinate, and diverse [things] are opposed: as, "A philosopher is. He is not a theologian. Cicero is a man. He is not an animal. Socrates is healthy. He is not sick." Indeed, at different times, one can be healthy and sick. Here, therefore, four laws of opposition must be carefully observed, so that there is the same subject, that the opposition occurs at the same [time], in the same respect, and under the same circumstances. Otherwise, they introduce the nature of diverse [things]. 2. When mediate opposites are confused with immediate [opposites]: as, "It is not a tree. It is a stone." 3. When opposition is made according to common [properties]: as, "Prodigality is a vice. Avarice is not a vice."

The fallacy of specific opposites involves contradictories, relatives, contraries, privatives, and disparates.

The fallacy of contradictories occurs when non-contradictories are held as contradictories: as if someone holds "one" and "non-good" as contradictories, when "one" and "not-one" are opposed contradictorily.

The fallacy of relatives occurs in three ways: 1. When non-relatives are posited as relatives: as when the Son of God and God are said to

be related. 2. When a related affection is confused with an absolute affection: as when Philip is considered to become a father only when he begets Alexander. 3. When the subjects of a relation are confused: as, "David was the father. He was the father of Constantine the Great."

The fallacy of contraries occurs in two ways: 1. When non-contraries are held as contraries, like a wolf and a sheep. 2. When mediate contraries are confused with immediate [contraries]: as, "It is not white. It is black."

The fallacy of privatives is committed in two ways: 1. When non-privatives are held as privatives: as, "He drinks at night. He does not drink during the day." 2. When subjects are assumed by nature unfit: as, "A stone is not learned. It is unlearned. A table is not blind. It sees."

The fallacy of disparates occurs in two ways: 1. When non-disparates are held as disparates: as, "Christ is a man. He is not God." 2. When from one denied, the other is affirmed: as, "It is not a stone. It is gold."

## **\*\*Chapter 4. The Fallacy of Comparative Arguments\*\***

The fallacy of comparative arguments is of equals, greater, lesser, similars, and dissimilars.

The fallacy of equals occurs when non-equals are posited as equals: as, “Christ is to be invoked. So is Mary.” This fallacy is dissolved when the disparity is shown.

The fallacy of greater [things] occurs when non-greater [things] are held as greater: as when charity is preferred to faith; and the Son to the Holy Spirit.

The fallacy of lesser [things] occurs when non-lesser [things] are held as lesser: as when the Emperor is said to relate to the Pope as the Moon to the Sun.

The fallacy of similars is committed in five ways: 1. When non-similars are posited as similars: as when scripture is compared to a lead rule. 2. When equals or unequals are held as similars: as if someone says the Son in divinity is similar to the Father. 3. When the similarity is more obscure than it can be illuminating: as when the seven liberal arts are compared to the seven planets and the seven sacraments of the Papists. 4. When the similarity is extended beyond the scope of the discussion: as when shepherding is taken for ruling by the Popes.

The fallacy of the part occurs in two ways: 1. When non-parts are posited as parts: as if Etymology is said to be a part of Logic. 2. When

from some parts, the whole is inferred: as, “Many [things] in the poems of poets are useless. Therefore, they are entirely useless.”

The fallacy of the genus occurs in three ways: 1. When non-genus is posited as genus: as when the genus of sin is established as substance. 2. When from the genus to the species is proceeded affirmatively: as, “It is an animal. It is a donkey.” 3. When from a particularly taken genus, any species is inferred: as, “Some animal is rational. Therefore, a beast is rational.”

The fallacy of the species occurs in three ways: 1. When non-species are posited as species: as when Papists enumerate seven sacraments. 2. When one species is denied, the whole genus is denied: as, “It is not a beast. Therefore, it is not an animal.” 3. When there is insufficient enumeration of species: as, “It is neither an animal nor a spirit. Therefore, it is not a substance.” Here, the fallacy of the individual must be referred to, when dissimilar individuals are judged as similar: as, “Paul, a persecutor of the church, is enrolled in the album of the sons of God. And Julian the Apostate.”

## **\*\*Chapter 6. The Fallacy of Testimony\*\***

The fallacy of testimony is committed in nine ways: 1. When the testimony is fabricated, as if a statement is alleged from an author who does not exist in reality. 2. When non-authentic testimony is presented as authentic, as when an article of faith is proven from the

Fathers. 3. When human testimony is considered equal to or preferred over divine, as when a pope's statement is placed above scripture. 4. When testimony is maliciously cited, which is considered the crime of falsehood, as if an author's statement is quoted out of context or twisted to a different meaning. 5. When human testimony is prioritized over reasons. 6. When an old law is asserted, which has been abrogated by a new one. 7. When antiquity is preferred over reasons. 8. When negative conclusions are drawn from human testimony, as when ancient geographers wrote nothing about the Americas, therefore they do not exist. 9. When the testimony of conscience and senses is overvalued.

## **\*\*Chapter 7. The Fallacy of Categories\*\***

Having discussed the fallacy concerning common arguments, we now turn to the fallacy concerning specific ones, which we have called categories. These are considered both generally and specifically. The fallacy of categories in general occurs in two ways: 1. When something is said to be in a category in which it is not, as if smoke were placed in the category of substance. 2. When something is said to be in a category directly, per se, and primarily, which is only there analogically, accidentally, and secondarily, as when God is said to be directly in the category of substance.

The fallacy of categories specifically is either of substance or of accident.



The fallacy of substance is committed in two ways: 1. When what is not a substance is considered a substance, as when location is counted among substances. 2. When attributes of an accident are attributed to a substance, as when fire is said to be contrary to water because of their qualities.

The fallacy of accident is considered according to its nine own species, in this manner:

The fallacy of quantity occurs in two ways: 1. When the quantity of virtue is confused with the quantity of mass, as if Aristotle's learning was great, therefore it was extensive. 2. When quantity is attributed to action, as when characters are said to heal diseases.

The fallacy of quality occurs in three ways: 1. When disposition is confused with habit, as when a boy is said to hold the basics of Dialectics, therefore he is a good Dialectician. 2. When a habit is concluded from a single action, as when a young man argued accurately about God, therefore he is a good Theologian. 3. When natural [qualities] are confused with artificial [ones], as when a blacksmith makes a hammer, therefore it is iron.

The fallacy of action occurs in two ways: 1. When a transcendental action is confused with a categorical one, as when creation is said to be an action, therefore it is an accident of God. 2. When a voluntary

action is confused with a natural one, as when [it is said], “He did not argue at this banquet, therefore he is not learned.”

The fallacy of passion occurs in two ways: 1. When a passion is said to occur, which does not, as when the begotten Son of God is from the Father, therefore he suffered. 2. When a perfective passion is confused with a defective one, as when suffering is said to be, as to be heard, and also bad to be heard.

The fallacy of relation occurs in two ways: 1. When a transcendental relation is confused with a categorical one, likewise when a more precise [relation] is confused with a less precise [one], as when between the persons of the Holy Trinity a relation is said to exist, therefore it is an accident. Thus, when action and passion are said to be precisely related. 2. When what is not related is said to be related, as when a man is said to be related to a son.

The fallacy of less principal categories occurs when “When” is confused with time, “Where” with place, “Situation” with “Where,” “Condition” with the fourth species of quality, as when time is said to be in the category of “When,” which is in the category of Quantity. This is to be compared with chapter 7, book 3.

## **\*\*Chapter 8. The Fallacy of Definition\*\***

Following the fallacy concerning complex arguments, namely definition and division. The former can be called horistic, and the

latter meristic. The fallacy of definition is committed in six ways: 1. When a nominal definition is treated as real, as when Theology is defined as "discourse about God." 2. When an unsuitable genus is used, as when Ethics is described as a species of practical philosophy. 3. When the true difference is not applied, as when War is defined as "what is not peace." 4. When the definition is not reciprocal, as when a Human is described as "a two-legged animal." 5. When the defined term enters into its own definition, as when a Letter is defined as "the smallest part of a sound composed of letters." 6. When a description is treated as a perfect definition, as when God is described as "an independent being."

## **\*\*Chapter 9. The Fallacy of Division\*\***

The fallacy of division occurs in five ways: 1. When the parts of the division do not agree among themselves, as when a Body is described as "mixed" or "sensing." 2. When the parts do not agree with the whole, as when Substance is said to be "good" or "bad." 3. When a species is put in place of a genus, as when an Animal is said to be "rational," "irrational," or "a cow." 4. When a genus is counted as part of its own, as when Pleasure is described as "joy" or "delight." 5. When the division is made into remote parts, as when the human body is divided into the four elements.

## **\*\* Chapter 10. The Fallacy of the Axiom \*\***

Following the fallacy of terms comes the fallacy of the axiom, which concerns its parts, properties, and species.

The fallacy about the parts of the axiom occurs in two ways: 1. When the subject is treated as the predicate, and vice versa, as in “In John 1, God was that word.” Here God should rather be the predicate. 2. When the predicate does not differ from the subject, as in, “A garden is a garden.”

The fallacy regarding the properties of the axiom happens in two ways: 1. When the non-opposite is considered as the opposite, as in, “Sin is a being, and Sin is not a being.” 2. When the non-explicit is treated as the explicit, and vice versa, as if reversing this axiom: “A man is an animal.”

The fallacy about the species of the axiom occurs in eight ways: 1. When the affirmed is considered as the negated, as in, “God did not plan to create the world: A non-quantifiable body is not a body.” 2. When the true is treated as false, and vice versa, as in, by denying the agreeable, affirming the disagreeable, for example, “A man is a stone, A man is not an animal.” 3. When an axiom that is true by accident is taken as true in itself, as in, “The Gospel is an odor of death leading to death.” 4. When a limited axiom is taken as unlimited, as in, “Christ is less than the Father, Herod is a fox.” 5. When opposites are joined, as in, “A man is rational and irrational.” 6. When the scopes are dissolved in a connected axiom, as in, “If he is pious, he is not rich.” 7. When the distinct is ridiculous, as in, “Even

if a man exists, he is not an animal.” 8. When both parts of a disjunction are true, as in, “Either it is a man, or it is a body.”

## **\*\*Chapter 11. Fallacy of the Syllogism\*\***

After discussing noetic fallacies, we now turn to dianoetic fallacies, which concern both the syllogism and method.

The fallacy of the syllogism is about the form of the syllogism, involving both perfect and imperfect syllogisms. The fallacy of the perfect syllogism is either of figure or mode. The fallacy of the figure occurs when the syllogism belongs to no figure, arising either from an excess or a deficit of terms. An excess of terms leads to a fallacy when there are more than three terms, as in, “A bishop is a priest. A donkey is a bishop. Therefore, a donkey is a priest.” A deficit of terms leads to 1. The fallacy of incomplete subsumption, as in, “Lawyers should be honored. Rabble are lawyers. Therefore, rabble should be honored.” 2. The fallacy of negation, known as begging the question, as in, “What is perpetual is immortal. The soul is perpetual. Therefore, it is immortal.”

The fallacy of mode occurs when the syllogism belongs to no mode, such as when something is concluded from purely negative or

particular premises; when the major is particular in the first or second figure; when the conclusion is universal in the third figure; when there are purely affirming premises in the second figure; when the minor in the first or third figure is denying; when in a connected [syllogism] there is a progression from the position of the consequence to that of the antecedent, or from the destruction of the antecedent to the destruction of the consequence, as in, “If it is a man, it is an animal. But it is an animal. Therefore, it is a man.” Also, “If it is a man, it is an animal. But it is not a man. Therefore, it is not an animal.” Finally, in a disjunctive syllogism, there is a progression from the position of the first to the second, or from the second to the first, as in, “Either it is day, or it is not day. But it is day. Therefore, it is not day.” And, “Either it is day, or it is not day. But it is not day. Therefore, it is day.”

The fallacy of the imperfect syllogism occurs in six ways

- I. **\*\*Fallacy of the Enthymeme\*\***, which is committed in two ways: 1. When the antecedent is false, as in, “Purgatory exists. Therefore, there are more places for souls after this life than two.” 2. When there is no consequence, as in, “Peter was the Bishop of Rome. Therefore, the Pope is his successor.” Here, also, the antecedent is false.
- II. **\*\*Fallacy of Induction\*\***, when an opposing example can be presented against the antecedent, as in, “Athanasius, Ambrose, Basil, and Augustine were

celibate. Therefore, all bishops were such.”

Counterexamples of Spiridon, the father of Nazianzen, and Polycrates testify to the contrary.

- III. **\*\*Fallacy of Example\*\***, which occurs in two ways: 1. When the ratio of examples is dissimilar, as in, “Abraham did right by wanting to sacrifice his son Isaac. Therefore, Agamemnon did right when he sacrificed his daughter Iphigenia.” 2. When a false or contingent example is brought forth, as in, “Jephthah sacrificed his daughter without God’s command. Therefore, Agamemnon did right when he sacrificed his own.”
  
- IV. **\*\*Fallacy of the Dilemma\*\***, which is committed in two ways: 1. When there is no immediate [outcome], as in, “If God the Father begets true God, he either begets himself or another God.” The response introduces a third option, namely, the person [of Christ]. 2. When the hypothesis on which the dilemma rests is false, as in John 8, where the scribes and Pharisees approach Christ with a dilemma: “Either he absolves the adulteress or condemns her. If he absolves her, we will accuse him of being against Moses. If he condemns her, we will accuse him of inconsistency, as he otherwise welcomes tax collectors and sinners.” However, the Lord does neither. Thus, the foundation of the dilemma, namely the disjunctive hypothesis, was false.

- V. **\*\*Fallacy of Sorites\*\***, which is committed in three ways: namely, when a proposition is ambiguous, true by accident, or heterogeneous. See above, book 7, chapter 10.
  
- VI. **\*\*Fallacy of the Inverted Syllogism\*\***, when the transposed propositions of a syllogism hinder syllogistic judgment; as in, “It should not be doubted that saints who have died should be invoked. For nobody denies that friends of God should be invoked. And nobody denies that saints who have died are friends of God.” When the parts of this syllogism are rearranged in order, the response to the major [premise] is by denying it.

## **\*\*Chapter 12. The Fallacy of Method\*\***

The fallacy of method is committed in five ways:

1. **\*\*Confusion\*\***, where the synthetic method is confused with the analytic, and vice versa. Wisdom’s method is applied where the method of prudence was required, where generalities are prematurely stated, and heterogeneous elements are mixed.



2. **\*\*Prolivity\*\***, when a tedious lengthiness is observed in the treatment [of a subject].
3. **\*\*Gap\*\***, when there is no connection [between parts].
4. **\*\*Contradiction\*\***, when contradictory positions are presented within the same system.
5. **\*\*Imprudence\*\***, when prudence is not the guiding principle; this is called the fallacy of fallacies.

## **\*\*COMPENDIUM OF LOGIC, TENTH BOOK,**

### **On the Use of LOGICAL INSTRUMENTS**

#### **Chapter 1. The Use of the Theme\*\***

The general part has been handed down; now, the special part of Logic must be delivered, which discusses the method of using logical instruments properly.

This part is necessary so that the student of this art is thoroughly instructed, for without it, [the study] would be incomplete. It provides rules for using logical instruments, with the focus on the instrument of choice.

There are two parts: the first and the second.

The first part teaches the use of logical instruments for perfecting the intellect. It is called the first because the logician primarily deals with cultivating the intellect and secondarily with cultivating memory, insofar as it depends on the intellect; indeed, we imprint on memory more easily those things we understand well.

This use is partial or total. Regarding both, here is a rule:

Synthesis or genesis, and analysis, in the partial or total application of logical instruments, should be considered.

Synthesis is the construction of new work; analysis is the resolution of a constructed work. From the former to the latter, one must proceed in logical exercise.

The partial use is where individual logical instruments are separately applied to perfect the intellect.

It is either noetic or dianoetic. Noetic involves the theme, argument, and axiom.

The use of the theme regards the theme's constitution and adjudication, according to these rules:

I. In the treatment of the theme, consider its common properties and species. E.g., if the theme is "the sky," it can be drawn from Physics or Astronomy, and considered as a verbal or real theme, etc.

II. In reading authors, the first thought should be captured about the principal theme, distinguished from the less principal ones.

The reason for the former is that the theme is, as it were, the center and foundation of the entire discussion. The reason for the latter is that nothing solid can be understood unless such a distinction is established. Moreover, the principal theme is found from the author's principal scope.

## **\*\* Chapter 2. The Use of Final Cause\*\***

The use of a logical argument is threefold: namely, for declaration, demonstration, and amplification.

The use for declaration regards the known arguments and simple terms.

The use for demonstration looks at the material necessary and contingent for syllogism. Here, the term demonstration is taken in its broadest sense: a necessary syllogism here is said to be such in the second degree of logical necessity.

The use for amplification includes antithesis, syncretism, aggregation, and authority. Antithesis is where arguments are opposed to each other. Syncretism is where they are compared with each other. Aggregation is where various arguments of the same class are joined together. Authority is where individual arguments are illustrated or proven by testimonies.

We will demonstrate this threefold use of logical arguments as briefly as possible, following the order we observed in previous books. First indeed, the use of the final cause is as follows:

1. **\*\*Use for Declaration\*\***: The marks of the final cause are intention, aim, end, goal, fruit, to what end, for the sake of, towards, because of, that, lest, therefore, for this reason, to whose benefit, this looks to, supine intention.

Simple terms :

Simple actions of a pious man & building. The ends are the Glory of God & a house.

2. **\*\*Use for Demonstration\*\***: 1. When an end is posited, it is necessary that the means are posited: as in, "The elect will see God. Therefore, they must have a clean heart." 2. From a voluntary end to arbitrary means, a probable inference is made: as in, "He thinks of going to Rome. Therefore, he hires a horse."

4. **\*\*Use for Amplification\*\***: 1. **\*\*Antithesis\*\***: God did not create us to care for our stomachs, but to seek heavenly things, not to accumulate wealth, but to worship Him. 2. **\*\*Syncretism\*\***: I do not deny: We can also aim for this in our studies: to eventually earn honorably. But we must aim for this so that we are more concerned about the salvation of our souls, and even more for the glory of God. 3. **\*\*Aggregation\*\***: And certainly (Cicero says for Ligarius), he armed himself against Caesar himself. For what purpose, Tubero, was your sword drawn in the Pharsalian battle line? Whose side was that sharp edge seeking? Whose shedding of weapons was it? Where was your mind? Your eyes? Your hands? The fervor of your spirit? What did you desire? What were you hoping for? 4. **\*\*Authority\*\***: We will omit this subtitle henceforth and leave it to private study.

## **\*\*Chapter 3. The Use of the Efficient Cause\*\***

**\*\*Use for Declaration\*\*:**

1. The marks of the efficient cause are cause, maker, author, mater, hence, thence, from, by, where it arises from, leading the line.

2. The simple terms are:

Efficient: Effect.

God: World.

Sin: Death.

**\*\*Use for Demonstration\*\*:**

1. With only the efficient cause posited as sufficient, it is necessary to posit the effect, and with its removal, remove [the effect]: as in, "The sun has risen. Therefore, it is day."

2. With the efficient cause removed or taken away, it is probable to posit or remove the effect: as in, "He has many books. Therefore, he will become learned."

3. With the cause efficient posited or removed, it is contingent to posit or remove the effect: as in, "The girl is beautiful. Therefore, she will find a husband."

4. From a contingent instrument, the inference is probable: as in, "He uses medicines. Therefore, he will recover."

**\*\*Use for Amplification\*\*:**

1. **\*\*Antithesis\*\*** (From Virgil's Aeneid 4):

"Not to you was a divine parent of your kind, nor Dardanus the author,

Treacherous one: but the harsh Caucasus bore you from hard rocks, and Hyrcanian tigers suckled you.”

2. **\*\*Syncretism & 3. Aggregation\*\*** are in this example for Marcel:

“For some are wont to diminish martial praises with words, to detract from the generals, to share [the glory] with many, so it’s not solely the commanders’: and certainly in arms, the valor of soldiers, the opportunity of location, the aid of allies, fleets, and provisions greatly assist; but fortune claims the largest part almost as its right: whatever is prosperously conducted, nearly all of it claims as its own. But indeed, Caesar, this glory which you have recently achieved, you share with no one: all of this, however much there is (which is certainly the greatest), all of it (I say) is yours. Nothing from this praise does the centurion, the prefect, the cohort, the squadron snatch from you; even that very mistress of human affairs, fortune, does not offer partnership in this glory: it concedes to you, confesses it to be entirely and peculiarly yours.”

## **\*\*Chapter 4. The Use of Matter \*\***

**\*\*Use for Declaration\*\***:

1. The marks of the material cause include from, of, where, hence, defining in terms of material, names of woods, metals, stones.

2. The simple terms are:

Matter- materialized thing

Twelve gems - heavenly jerusalem

Body - human

**\*\*Use for Demonstration\*\*:**

1. To whom material is attributed or taken away, to them also the materialized thing must be attributed or taken away: as in, "A comet consists of elements. Therefore, it is a mixed body."
2. With the removal of material, the compound necessarily ceases: as in, "If there are no woods, there is no ship."
3. With the positing of material, the compound is not immediately posited: as in, "There are woods. Therefore, [it does not follow that] there is a ship."

**\*\*Use for Amplification\*\*:**

1. **\*\*Antithesis\*\***: God did not produce the world from any precious material, nor from anything received from elsewhere, but from nothing; from nothing, I say, He created this most beautiful and vast theater.
2. **\*\*Syncretism\*\***: O man, why do you boast? Your entire body is dust. For your body is derived from blood. Blood from the elements, and mostly from earth.
3. **\*\*Aggregation\*\*** (Ovid, Metamorphoses 2): The palace of the Sun was high with lofty columns, shining with gold, and imitating flames with pyrope. Its polished ivory roof covered the high tops, the double doors of silver radiated with light.



## **\*\*Chapter 5. The Use of Form\*\***

### **\*\*Use for Declaration\*\*:**

1. The marks of the formal cause include the way, reason, in this manner, ablative of manner, in this way.

2. The simple terms are:

Form- formed thing

Signification - voice

Honesty of action - virtue

### **\*\*Use for Demonstration\*\*:**

1. To whom form is attributed or taken away, to them also the formed thing: as in, "Pygmies have a rational soul. Therefore, they are humans."

2. To whom form is attributed, to them also the material suitable for that form: as in, "Pygmies have a rational soul. Therefore, [they have] a human body."

### **\*\*Use for Amplification\*\*:**

1. **\*\*Antithesis\*\***: The sensitive soul perishes along with its dwelling; indeed, it is concrete from material. But the intellectual soul is immortal; indeed, it is a noble particle of the divine breath.

2. **\*\*Syncretism\*\***: Let us give thanks to God, who gave us essence; and above essence, a vegetative soul; and above this, a sensitive

[soul]; and above this, an intellectual [soul]; and above this, He bestowed saving faith, which is the soul of the soul of reason.

3. **Aggregation**: See the description of the Gallic walls from Caesar in Ramus lx.Dialog.c.7.

## **Chapter 6: Use of Causes**

### **Declaration**

1. **Causative notes are:** action, effect, generation, fruit, bases, active verbs, neuter verbs signifying actively, counsels, deliberations, sayings, writings.

2. **Simple terms are:**

Caused.      Cause.

Redemption.   Christ.

Voices.      Letters.

### **Use of Demonstration**

1. **It is necessary to affirm or deny about the cause what is affirmed or denied about the subject;** e.g., a plant is a living body, hence, it has a living soul. Some men are saved, hence, they are pious.

2. **From a contingent effect to its probable cause, reasoning is valid;** e.g., He became learned, hence, he had many books.

### **Use of Amplification**

1. **Antithesis:** In this manner, Galatians 3:19, 10, 21, 22 contrasts the works of the flesh and the spirit.

2. **Synecdoche:** In Virgil's Aeneid 6, "Others I believe will strike living fire from bronze more softly: I believe they will bring living figures out of marble, plead causes better, trace the movements of the heavens with a wand, and predict rising stars. Remember, Roman, these are your arts: to impose the ways of peace, to spare the conquered, and to subdue the proud."

### **Conglomeration**

- See Psalm 29, where the effects of God's voice, that is, thunder, are listed. Horace describes the effects of drunkenness in this manner: What does drunkenness not reveal? It uncovers secrets, makes hopes seem certain, turns the coward into a braggart. It lightens troubled minds, teaches arts. What prolific cups have not made eloquent? What poverty has it not alleviated?

## **Chapter 7: Use of the Subject**

### **Declaration**

1. **Subjective notes include:** receive, adhere, possess, in, around, about.
2. **Simple terms are:**

Subject.      Adjunct.

Sun.            Light.  
Sickness.    Medicine  
Sailor.        Wind.

**\*\* Use of Demonstration \*\***

1. **\*\*To whom a proper subject is attributed or removed, to them also proper attributes are necessarily attributed or removed;\*\*** e.g., The body of Christ is a true organic body, hence, it is tangible and visible.
2. **\*\*To whom an adequate object is attributed or removed, to them also an occupied attribute is attributed or removed;\*\*** e.g., Engages in the method of reasoning well, hence, is logical.
3. **\*\*Given a common subject, or removed, the contingent attribute is probably placed or removed;\*\*** e.g., Is a mother, hence, loves her children. You have many fields, hence, many doctors.

**\*\*Use of Amplification\*\***

1. **\*\*Antithesis:\*\*** Christ was born not in the splendid city of Jerusalem but in the humble town of Bethlehem; not in a royal palace, but in a narrow manger.
2. **\*\*Synecdoche:\*\*** The sailor speaks of winds, the bullfighter of bulls, lists the soldier's wounds, the shepherd his sheep.

**\*\*Conglomeration\*\***

- See Deuteronomy 28:3-5, where there is also an antithesis in verses 16-17. And this chapter will be on the minds of all the pious, Astrology or the perpetual astrological forecast.

## **\*\*Chapter 8: Use of the Adjunct\*\***

### **\*\*Declaration\*\***

1. **\*\*Adjunctive notes include:\*\*** adjectives, epithets, passive and neuter-passive verbs, various adverbs, names of virtues and vices, goods of the soul, body and fortune, names of places and times.
2. **\*\*Simple terms are:\*\***

Adjunct.	Subject.
Original sin.	Man.
Wealth.	Croesus ( King of Lydia ).
Piety.	Divine law.

### **\*\* Use of Demonstration\*\***

1. **\*\*From a proper adjunct, necessary arguments are drawn, from common to contingent:\*\*** e.g., The body of Christ is visible, hence, it is a true body. The footprint of a wolf appears here, hence, a wolf was here. The moon is pale, hence, it will rain. He is versed in arts, hence, he is a thief.

## **\*\* Use of Amplification\*\***

1. **\*\*A notable antithesis is 1 Corinthians 15:42-44,\*\*** between the corruptible body and the glorious body.
2. **\*\*Synecdoche:\*\*** God the Father is omnipotent, eternal, all-knowing, the creator of heaven and earth; we believe in him, are baptized in his name, and worship him. And the same applies to the Son and the Holy Spirit.
3. **\*\*Conglomeration:\*\*** Martial in his book 2, on Zoilus: “Red hair, black face, short foot, squinty eye, you perform a great task, Zoilus, if you are good.”

## **\*\*Chapter 9: Use of Antecedent, Connected, and Consequent\*\***

### **\*\* Declaration\*\***

1. **\*\*Noteworthy in these arguments are:\*\*** to go before, earlier, to connect, to bind together, to follow, later.
2. **\*\*Simple terms are:\*\***

Antecedent: Death – Consequent: Burial

Connected One: Justice of God – Connected Two: Mercy of God

Antecedent: Resurrection of the Dead – Consequent: Last Judgment

### **\*\* Use of Demonstration\*\***

1. \*\*From antecedent, connected, and consequent, necessary or contingent arguments are derived.\*\* Necessary: e.g., The morning twilight exists, hence, the day breaks. God is supremely good, hence, supremely blessed. A youth exists, hence, he was a child. Contingent: e.g., The calf exists, hence, it will be a cow. He is a liar, hence, also a thief. The sky is now clear, hence, around evening, it was red.

### \*\*Use of Amplification\*\*

1. \*\*Antithesis of antecedents:\*\* The pious die; the impious also die. But for the former, death is a door to eternal life; for the latter, to eternal death.
2. \*\*Synecdoche of connected:\*\* Those who imagine justification without good works are doing just as those who conceive of the sun without light, a body without shadow, fire without heat.
3. \*\*Conglomeration of consequents:\*\* In love, all these faults are present: injury, suspicions, enmity, truce, war, again peace. And this is the category of consistent arguments, from which arise modes of unity, identity, diversity. For a thing is called one, the same, also different, by reason of cause, effect, subject, adjunct, antecedent, connected, consequent, e.g., a good angel and a pious man are one by the final cause, efficient cause, effect; they are different by form, subject location, adjuncts, etc.

### \*\*Chapter 10: Use of Diversities\*\*

### **\*\*I. Purpose of Declaration\*\***

1. The signs of diversity are: not this but that; although, even if, albeit, as much as, however, yet indeed but not.

2. The simple terms are:

Diverse.                      by reason.    diverse.

To be temperate.    Of Cato.    to be heir of eternal life.

To praise in.              Envy.              To favor.

### **\*\*II. Use in Demonstration\*\***

1. We can argue from diversities in the third figure: "Solomon was not poor. Solomon was pious. Hence, some pious are not poor."

2. Diversities in a conjunctive sense enter the syllogism of the first and second figures: "Those who are oppressed but not crushed should be of good spirit. As the pious. Therefore, they should be."

### **\*\*III. Use in Amplification\*\***

1. Antithesis. See 2 Corinthians 4:8-9.

2. Synchrisis (comparison). Cicero to Brutus. "What is as different from severity as kindness? Yet, who has ever considered you either more holy or more sweet?"

3. Conglobation (accumulation). "Even though I walk through the valley of the shadow of death; even though God shows Himself to be against me; yet I will not fear evil, nor will I pursue Him with hatred."



## **\*\*Chapter 11: Use of Contradictories\*\***

### **\*\*I. Purpose of Declaration\*\***

1. The marks of contradictories are: none, nothing, no one.

2. The simple terms are:

Affirming.    Denying.

Holy.            Unholy.

To be.            Not to be.

### **\*\*II. Use in Demonstration\*\***

1. By positing one of the contradictories, the other is removed. For example, “Ubiquity is a property of God. Hence, it is not common to creatures.”

2. We lead the opponent to an impossibility from this topic: “Either God exists or He does not. If He does not, then the world exists by itself.”

### **\*\*III. Use in Amplification\*\***

1. Antithesis. The Apostle Paul says: “We conclude that a man is justified by faith without the deeds of the law.” What then do the Fathers of the Council of Trent say? They strike with anathema those who deny that we are justified by good works.

2. Synchrisis (comparison). It is a great cruelty if someone disputes against the truth in philosophy, as if saying a man is not a man. But

greater cruelty is if someone denies what is true in theology, as if saying God is not God.

3. Conglobation. The Pontifical claim their Church to be Catholic and the Pope to be the successor of Peter. But can that be considered catholic, confined by certain limits? Can he be called the successor of Peter who does not have the doctrine of Peter?

## **\*\*Chapter 12: Use of Relatives\*\***

### **\*\*I. Purpose of Declaration\*\***

1. The mark of relatives includes names of logical entities such as cause, effect, subject, adjunct, etc.

2. The simple terms are:

Related      Correlated

Father.          Son.

To give.      To receive.

### **\*\*II. Use in Demonstration\*\***

1. By positing or removing one relative, the other is posited or removed: "Christ will always be the head. Hence, he will always have members."

2. What is affirmed or denied about one of the relatives does not necessarily apply to the other: “The wife is chaste. And the husband?”

### **\*\*III. Use in Amplification\*\***

1. Antithesis, see Isaiah 1:2-3 & Malachi 1:6.
2. Synchrisis. Others serve their affections: you should rule over your affections. Others command men: you should serve God.
3. Conglobation. Ovid in *Metamorphoses* describes the Iron Age:

“No guest is safe from his host,

No father-in-law from his son-in-law; even the love of brothers is rare;

It’s imminent, the wife plots against the life of her husband,

Lurid, terrible aconites mix stepmothers:

The son inquires into the years of his father before his time.”

## **\*\*Chapter 13: Use of Opposites\*\***

### **\*\*I. Purpose of Declaration\*\***

1. The marks of opposites are: to oppose, to destroy, to expel from a diametric position, to differ significantly.
2. The simple terms are:

Opposite.     Opposite.

Wisdom.       Folly.

Public good.   Private good.

## **\*\*II. Use in Demonstration\*\***

1. By positing one of the opposites at an excellent degree, the other is removed: "He despaired. Hence, he had no consolation."
2. By removing a contrary medium, it is not necessary to posit the other: "This table is not black. Hence, it is white."

## **\*\*III. Use in Amplification\*\***

1. Antithesis, see 2 Corinthians 6:14-16.
2. Synchrisis. The voice is of a beast, not of a man: pleasure is the highest good. Therefore, brothers, do not so throw yourselves down, to think there's nothing between you and a beast.
3. Conglobation. Christ calls us to Himself. Matthew 11: Who calls? The Redeemer. Whom does He call? Captives. Who calls? The Physician. Whom? The sick. Who calls? Life. Whom? The dead. Let us, therefore, rush to this redeemer, us captives; to this physician, us the sick; to this life, us who are dead.

## **\*\*Chapter 14: Use of Privatives\*\***

## **\*\*I. Purpose of Declaration\*\***

1. The marks of privatives are: to lack, to be deprived, not to have had.

2. The simple terms are:

State. Privation.

Life. Death.

Light. Darkness.

## **\*\*II. Use in Demonstration\*\***

By positing one of the privatives, the other is removed, and by removing one, the other is posited: "Blind is. Hence, does not see. Clothed is. Hence, is not naked."

## **\*\*III. Use in Amplification\*\***

1. Antithesis. For Marcellus. I grieve when the soul, which ought to be immortal, consists in the life of a single mortal.

2. Synchrisis. Diseases of the body deprive us of our greatest treasure, good health. But diseases of the soul deprive us of the sanity of the mind, which is far superior as much as the soul is nobler than the body.

3. Conglobation. In the Church of God, you see the light of God's word and the sun of Christ's justice. In the gatherings of Satan, on the contrary, you see sheer darkness and perpetual clouds.

## **\*\*Chapter 15. Use of Disparates\*\***

In the declaration of use, note the disparates: neither naked nor clothed. The simple terms are as follows:

Disparate.    Disparate.

Man.            God.

Tree.           Stone.

**\*\*Use in Demonstration\*\***: From that which is removed as disparate, those things which are inherent to the disparate as such are removed: e.g., A human is not a donkey. Therefore, it does not bray.

**\*\*Use in Amplification\*\***:

1. **\*\*Antithesis\*\***: The Baptist in the fasts. After meals, Christ, about to suffer death, solemnly instituted the sacrament which then was necessary to transfer to the mourning attendees. It was not from birds, not from the ear of grain, nor from the herd or tender calf; just as the Gentiles and the Jewish people were accustomed to offer to the heavens, the sacrament was himself the sacred.
2. **\*\*Syncretism\*\***: See the example placed in verse. What follows?
3. **\*\*Conglobation\*\***: If you have a beautiful house, if a splendid table, what then? If the appearance of gold and also a mass of silver, what then? If you have an attractive bride, if she is noble, what then?

## **\*\*Chapter 16. Use of Equals\*\***

In the declaration of use, note the equals: as much as, just as, neither more nor less. The simple terms are:

Extreme 1. Quantity. Extreme 2.

Peter. Apostolate. Paul.

Father in divinity. Creation. Son & Holy Spirit.

### **\*\*Use in Demonstration\*\*:**

1. From one equal to another, the consequence holds: e.g., Abraham was justified by faith. Therefore, all the faithful are justified in the same way.

2. What is attributed or removed from one of the pairs is likely to be attributed to the other in the same manner: e.g., To err is human. Therefore, it should be endured in philosophers too.

### **\*\*Use in Amplification\*\*:**

1. **\*\*Antithesis\*\***: In Tusculan Disputations. While they admit there is great power in vices for a miserable life, should it not be admitted that the same power exists in virtue for a blessed life?

2. **\*\*Syncretism\*\***: Martial. You often ask what kind of man I will be, Prince, if I become suddenly rich and powerful. Do you think anyone can predict his future character? Tell me, if you were a lion, what would you be like?

## **\*\*Chapter 17. Use of Majors\*\***

In the declaration of use, note the majors: Not only, but also; while, before this rather than that. The simple terms are:

Greater. Quantity. Less

Adultery. Enormity. Theft

Man. Other. Bird.

### **\*\*Use in Demonstration\*\*:**

1. Whose cause, effects, subjects, adjuncts, parts, and definitions are more excellent or worse, that itself is more excellent or worse.
2. What is denied about the greater, it is much more probable to be denied about the lesser: e.g., Angels are not pure before God. Neither is man.

### **\*\*Use in Amplification\*\*:**

1. **\*\*Antithesis\*\***: Cicero. It is not customary to be unjust so that while your sources are open even to your enemies, you think our resources should also be closed even to our friends.
2. **\*\*Syncretism\*\***: If God gave us a body and soul, what do you think, will He not also give us sustenance and clothing? Will He who gives us heavenly food deny us earthly nourishment?



## **\*\*Chapter 18. Use of Minors\*\***

In declaration of use, observe the minors, which include not only but not even; not this but that; not only but also not. The simple terms are:

Lesser quantity lesser

Courage utility justice

Clothing excellence life

### **\*\*Use in Demonstration\*\*:**

1. From which the lesser is denied, much more is the greater denied: e.g., The devil cannot harm a man's body without God's permission. Nor can he harm the soul.
2. What is affirmed of the lesser is likely affirmed of the greater, in the same category: e.g., Man loves virtue. Therefore, so does God.

### **\*\*Use in Amplification\*\*:**

1. **\*\*Antithesis\*\***: People highly value benefits conferred by principal men. But we should value the benefits that God bestows on us daily even more.
2. **\*\*Syncretism\*\***: As one endures fire and flames to redeem his body, and does not quench his thirst with water when parched, why would he refuse to endure anything for the sake of his soul? The latter surely holds greater value than the body.

3. **Conglobation**: David, given the choice among three penalties, chose one. In the final reckoning, the wicked will not be given the choice of one punishment out of three but will suffer countless torments. In this life, many diseases afflict each body part, but in hell, there will be a greater plethora of punishments.

## **Chapter 19. Use of Similars**

In declaration of use, note the similars: resembling in appearance, as if not dissimilar, similar in quality, just as if. The simple terms are:

Extreme 1    quality    Extreme 2

Pious            fresh    palm

Ant            Providence    wise

**Use in Demonstration**:

1. **Rationale among similars**: Sin should be avoided, as it is like old leaven.

2. What is affirmed or denied about one similar, it is likely to be affirmed or denied about another: Christ is our spiritual food. Therefore, He is also our spiritual drink.

**Use in Amplification**:

1. **Antithesis**: For Pompey. Now, everyone in these places regards Gnaeus Pompey not as someone sent from this city but as if he had descended from heaven.

2. **Syncretism**: See the remarkable example in 2 Samuel 12, where Nathan deals with David.
3. **Conglobation**: See 1 Corinthians 12, where the Apostle compares the Church to a body.

## **Chapter 20. Use of Dissimilars**

In declaration of use, observe the dissimilars: dissimilar, different, not similar, not thus; not as this so that. The simple terms are:

Extreme 1    quality    Extreme 2

Wise.            Mutability.    Moon.

Good shepherd.    Care of sheep.    Mercenary.

### **Use in Demonstration**:

A good shepherd is not a mercenary. He does not abandon his sheep when the wolf comes.

### **Use in Amplification**:

1. **Antithesis**: See Luke 7:44-45-46.
2. **Syncretism**: In eclogues, "The city they call Rome, Meliboeus, I foolishly thought similar to ours."
3. **Conglobation**: Christ, the good shepherd, is dissimilar from Abel, Jacob, David, and other shepherds. They were men who fed

animals they had bought, exchanged, or inherited. But Christ is God and man, and He shepherds men pleasing to God, whom He has redeemed with His precious blood.

## **\*\*Chapter 21: Use of Conjugates\*\***

**\*\*Use in Declaration:\*\*** The notes of conjugates are substantive, adjectives, verbs, and adverbs of the same origin. The simple terms are:

- Abstract: Justice, Humanity.
- Concrete: Just, Human.

**\*\*Use in Demonstration:\*\*** Conjugates are consequential, as in "Whiteness is a color, hence something white is colored. Strength is probity, hence fortitude is probity." When one of the conjugates is affirmed or denied, it is also probable that the other is affirmed or denied: "If one lives a Christian life, he is a Christian. If one does not live a Christian life, he is not a Christian."

**\*\*Use in Amplification:\*\***

1. **\*\*Antithesis:\*\*** Those from the earth are earthly and speak, taste, and seek earthly things. But we, who are from heaven, should seek heavenly things.

2. **\*\*Syncretism:\*\*** If a subject brings his slave into freedom, we consider that slave a free man. Therefore, when our only savior Jesus frees us, how much more free are we to speak?
3. **\*\*Conglobation:\*\*** God is good, so His goodness should be used, not abused. God is just, so His judgments should be considered just.

## **\*\*Chapter 22: The Use of Notation\*\***

### **\*\* use in Declaration\*\***

1. The marks of notation are manifest: a person is said to be from the soil rather than from matter.
2. The simple terms are:

Name	Notation
Person	From the soil
Virtue	From a man or by force

### **\*\* Use in Demonstration\*\***

1. From an equal or adequate notation, it is permissible to argue both affirmatively and negatively: if one is wealthy, then they abound in places. If one is not wealthy, then they do not abound in places.
2. From a notation that is broader than its stated context, the consequence only holds negatively: if it is not a mental testament,

then it is not a testament. However, it does not hold that if it is a mental testament, then it is a testament.

**\*\*use in Amplification\*\***

1. Antithesis: There are those who derive war from beasts. Others hardly wish war to be called such. Some derive it from the Hebrew words Bel and Belial. Others want it to be known as a duel. Everyone may embrace the opinion they deem best.

2. Synecdoche: The Romans greatly delighted in their names like Fabius, Caesar, Cicero, Lentulus. However, the names given to them by God are far more distinguished, such as Abraham and Israel. The former were derived from beans, Caesar's salad, chickpeas, and lentils. The latter sound more sublime, as known to the diligent students of the sacred language.

3. Conglobation: There are many names of God that I often set before my eyes. For instance, He is called Jehovah, Ehejeh; because He alone is from whom everything that exists comes. He is called Jehovah Zebaoth because all creatures are the soldiers of this great leader.

**\*\*Chapter 23: The Use of the Whole and Parts\*\***

**\*\*Use in Declaration\*\***

1. The marks of this topic are: Partly; parts; limbs; this whole.

2. The simple terms are:

- Whole. Part.
- Man. Rational soul.
- Water. Drop.
- World. Heaven.

**\*\*use in Demonstration\*\***

1. When a whole is posited or removed, it is necessary to posit or remove the parts: e.g., A magistrate is the guardian of the whole law, including the first and second table.
2. Where all parts are affirmed or denied, it is necessary to affirm or deny the whole: e.g., It is not consistent with an organic body and a sentient soul, hence it is not an animal. Removing one essential part removes the whole: e.g., Lacking an animated body, it is not a man. The same judgment applies to one principal integral part, such as the head or heart. Positing the whole makes it probable to posit this or that contingent part: e.g., There is a house, hence it has a cellar.

**\*\* Use in Amplification\*\***

1. Antithesis: Notable is Isaiah 3:16 & seq.
2. Synecdoche: Philosophers may praise philosophy and show its great excellence because it encompasses theoretical and practical disciplines. I will praise Theology, which includes law and gospel.
3. Conglobation: Christ's head was pierced with thorns, his ears were saturated with insults, his hands were pierced with nails, his side was pierced with a lance, and his feet were affixed to the wood.

This translation provides a detailed view into the philosophical and theological discourse on the concept of wholes and parts, emphasizing the logical and moral implications of these concepts. The text moves through practical examples, scriptural references, and logical deductions to explore the relationship between parts and the whole, and how understanding one can inform understanding of the other.

## **\*\*Chapter 24: The Use of Genus and Species\*\***

### **\*\*Use in Declaration\*\***

1. The marks of this topic are: Either, or, another and another.

2. The simple terms are:

Genus. Species.

Being. Substance.

Animal. Man.

### **\*\*The Use in Demonstration\*\***

1. What applies or does not apply to the genus also applies or does not apply to the species: e.g., Metal is not a living body. Hence, neither is gold.

2. From genus to species, the consequence does not hold affirmatively: e.g., It is an animal. Hence, it is a man. However, if the conclusion is inferred disjunctively, it proceeds: e.g., It is an animal. Hence, it is either a man or a beast.



3. By positing the species, the genus is posited: e.g., It is a man.  
Hence, it is an animal.

4. What applies to the species also applies to the genus in part: e.g.,  
Envy is bad. Hence, some emotions are bad.

### **\*\* Use in Amplification\*\***

1. Antithesis: Justice is the basis of the republic. So, how can you  
argue that tyranny can sometimes be justified as justice? Can a vice  
also wear the guise of virtue?

2. Synecrisis: Induction is pertinent, whose examples are obvious.

3. Conglobation: Here, too, the induction of many singulars is  
remarkable. See the major system on page 663.

## **\*\* Chapter 25: The Use of Testimony\*\***

### **\*\* Use in Declaration\*\***

1. The marks of testimony include: Witness, testimony, suffrage,  
opinion, to testify, to opine, reputation, rumor, law of nature,  
custom, pledge, obligation, monument.

2. The simple terms are:

Testimony.                      Attested.

Isaiah, chapter 53.      Christ will die and rise again.

God promised.              Eternal life.

### **\*\* Use in Demonstration\*\***

1. From necessary testimony follows necessarily to the testified. Properly cited scripture, the universal consensus of the laws of nature, the senses, and finally faith, such as Scripture testifies, it is certain. Nature dictates, e.g., healthy, it is true.
2. From human testimony, it is not permissible to argue negatively: e.g., Ptolemy wrote nothing of New Spain, thus it does not exist.
3. Old testimony is more dignified than new.

### **\*\*Use in Amplification\*\***

1. Antithesis: This opinion was not brought forth from my own brain, nor dug up from the monuments of the wise, nor accepted from the common people, but given to us by God.
2. Synecrisis: You take great pleasure in the testimony of Aristotle. But I acquiesce in the testimony of the Holy Spirit.
3. Conglobation: If you doubt this, please consult the Prophets and Apostles. Also, inquire from Cicero what he taught about God.

## **\*\*Chapter 26: The Use of Categories\*\***

### **\*\* Use in Declaration\*\***

1. The marks of categories are only these: Names of the creator and creatures denote substance; names of numbers and size denote

quantity; names of virtues, vices, disciplines, natural men, and figure denote quality; active verbs denote action, passive verbs denote passion; names pertaining to persons and actions in four states of human life denote relation.

2. The simple terms are:

Substance. Substance.

God. Man.

Substance. Quantity.

Tree. Height.

Substance. Quality.

Magnet. The power of attraction.

Action. Passion.

To teach. To be taught.

Related. Correlated.

Teacher. Listener.

**\*\* Use in Demonstration\*\***

1. By positing a properly said substance, accidents are posited: e.g., Alexander is a man, hence he is visible. John is a substance, hence endowed with accidents.

2. Anything from absolute entities receives contrariety as well as more or less, be it quality or action or passion.

**\*\*Use in Amplification\*\***

See this in the full system, page 674

## **\*\*Chapter 27: The Use of Definition\*\***

**\*\* Use in Declaration\*\***

1. The key concepts are: Definition, to define, description. The simple terms are:

Definition. Defined.

Rational animal. Man.

**\*\* Use in Demonstration\*\***

1. What is compatible or incompatible with the definition is likewise compatible or incompatible with the defined, and vice versa: e.g., A pygmy is a rational animal, therefore he is a man. And, if he is a man, then he is a rational animal. Similarly, a horse is not a rational animal, therefore it is not a man. And if it is not a man, then it is not a rational animal.

2. What is compatible or incompatible with the definition also applies or does not apply to the defined: e.g., The art of blessing is necessary for a man, and so is logic.

3. From a contingent description, the inference to the described is contingent: e.g., It is not a shrub larger than a bramble, robust with branches, having red berries. Therefore, it is a rosehip.

### **\*\* Use in Amplification\*\***

1. Antithesis: See Psalms 1 for the definition of a blessed man.
2. Comparison: Great praise is due to those who hold philosophy in high esteem. For it encompasses the disciplines through which the life of man—contemplative, active, and productive—is directed. However, those who prioritize theology deserve rebuke. For they place the light behind the lantern and prefer the maid to the mistress. Theology teaches the way to salvation.
3. Conglomeration: The Father is the first person of the Holy Trinity, not born, nor proceeding from any other, but who from eternity begot the Son, His image, and from whom proceeds the Holy Spirit, and with the Son, has created and still preserves all other things.

## **\*\* Chapter 28: The Use of Distribution\*\***

### **\*\*Use in Declaration\*\***

1. The key concepts of distribution are: To distribute, to divide, partially or otherwise. The simple terms include:

Distribution : Discourse about God & Actions of God.

Distributed: Theology.

Distribution: Clear-opaque.

Distributed: Element.

**\*\*Use in Demonstration\*\***

1. What is affirmed or denied about the distributed is also affirmed or denied about the distribution, and vice versa: e.g., If it is an animate body, then it is either a plant or an animal. If it is not an animate body, then it is neither a plant nor an animal.
2. What is affirmed or denied about the distributed does not necessarily apply to the distribution: e.g., The statement “A human dies” does not validly lead to “Either the animal or the body dies.”

**\*\*Use in Amplification\*\***

1. Antithesis: The Pontifical count seven sacraments when Christ only instituted two.
2. Syncretism: There are those who make two parts of Theology: about God and the actions of God. Some say it teaches both what is to be believed and what is to be done. I prefer the former over the latter.
3. Conglomeration: See 1 Corinthians 15:10, Ephesians 4:11.

**\*\*Chapter 30: The Use of Axioms\*\***

After discussing the use of argument, we now move to the use of axioms, following these rules, the first of which deals with the

constitution, the second with multiplication, and the third with the adjudication of axioms.

1. A simple theme holds the first place in the argument of the declaration, obtaining the second place in the axiom. For example, “Man is an animal.” Here, ‘man’ is the simple theme, while ‘animal’ is the argument that declares.

In the multiplication of axioms about any theme, they can be multiplied according to all the places of invention. Thus, go through the simple terms we have noted for each place of invention and see in what way they can be arranged, whether affirmed or denied, necessary or contingent, in a simple or composite axiom.

In examining an axiom, pay attention to the parts, species, and common affections. So, if you want to judge that axiom, “Man is a small world,” look at its parts; then see whether it is affirmed or denied, etc., and finally examine the affections of the axiom.

## **\*\*Chapter 31: The Use of Syllogism\*\***

Moving from the use of the concept, now to the discursive part, which includes both the syllogism and the method. The use of the syllogism is considered according to these canons, which teach the constitution, multiplication, and adjudication of the syllogism.

In the constitution of the syllogism, the question should be correctly proposed; then the arguments demonstrating are sought from the nature of the subject and predicate; finally, the arguments are arranged with the question. For example, the question is whether Christ is God. The argument from the property of both extremes is this: Omnipotent. This argument agrees with both extremes, hence a syllogism is born in the first figure.

If various premises for the syllogism are to be found, the premises of the first syllogism are considered as questions, and then they are proved by arguments sought from logical places. For example, "No creation of God is eternal. The world is created by God." The assumption is proven and considered as a question. Hence an argument arises from the property of the world: Everything finite and dependent is created. Thus, the world is finite and depends.

In the adjudication of the syllogism, examine its parts, namely, the matter and form; then go through the species and finally the affections. For example, to examine this syllogism: "Whatever is assumed is in that local hypostasis; The human nature of Christ is assumed into that local hypostasis." The question is: Is human nature local? The argument is brought from its adjunct. It is a syllogism in the first figure. The major is false. For if it were true, then this would also be true: "Whatever is assumed into an eternal and uncreated hypostasis, that is eternal and uncreated."

**\*\*Chapter 32: The Use of Method\*\***



The use of method is considered in these canons:

1. First, see whether the theme to be treated should be addressed through a refined or popular method; then apply methodical laws, either strictly or less strictly.
2. Dichotomy should be used in treatment as much as possible.
3. The historical method should place prior actions first.
4. The method should be applied in three ways: connecting various places of invention, coupling various axioms among themselves, and connecting various syllogisms.

This is the partial use which specifically regards the principal logical instruments as they perfect the intellect to this point. The summary is this: Whenever a theme must be discussed, it should be treated in four ways: Topically, if it is deduced through places of invention in the order we proposed; Axiomatically, if various axioms are formed about the same theme; Syllogistically, if various syllogisms are formed about the same; Methodically, if this very theme is proposed in a suitable order, as if about a man, virtue, magistrate, and similar themes, this fourfold way must be insisted upon.

## **\*\*Chapter 33: Explanation of a Simple Theme\*\***

The total use follows, where several logical instruments are applied simultaneously. This involves either synthesis or analysis, i.e., total use. Synthesis is when several logical instruments are applied to compose something. This can be either an explanation or a dispute. An explanation is when a simple theme is explained using

instruments adapted for declaring, such as three types: the declaring argument, axiom, and method. The canon is: A simple theme can be explained either from all and each of the places of invention or from some only.

This canon requires explanation. Therefore, when we prepare to declare a simple theme from all and each of the places of invention, we must observe this order. Nominal arguments should be placed first, such as notation, distinction, verbal, and collection of synonyms. Real arguments should be subjoined to verbal ones, among which the definition leads the family, followed by distribution, then follow consistent arguments, dissenting, compared, and arisen: testimony is applied either to individual or principal places. See an example in the full system, page 749. However, when a theme is to be explained from some principal places or those most contributing to our institute, then the method will be either of consistent ones only, as if we explain some theme from the places of causes and effects, or even subjects and adjuncts, e.g., if we consider sacred scripture causes and effects; or of dissenting ones only; or of compared ones only; or only definitive; or only distributive; or finally combined, namely when we combine either the method of consistent and dissenting or definitive and distributive or similar, thus speaking of methods. Here also it should be noted that the method of treating a simple theme is sometimes established through questions, as if someone asks about gold: What it is, How it is generated, What kind is the best, etc.

**\*\*Chapter 34: Solitary Disputation\*\***

Disputation is the treatment of a composite theme, which is accomplished with the help of several logical instruments suitable for proving, such as the proving argument, syllogism, and method. Disputation can be solitary or social. Solitary disputation is when we treat a composite theme silently, with no opponent pressing us. It can be fuller or more concise. A fuller one is when a composite theme is treated so that thirteen parts of the treatment are constituted. These parts are as follows: 1. The theorem, or the certain establishment of a thesis. 2. The adogon, the occasion of the theorem. 3. The given, which pertains to the prerequisites from the nature of the subject and predicate that are confessed by both parties. 4. The sought, which pertains to the correction of the state of the controversy and thus the removal of those things that are not in question. 5. The explanation of the given. 6. The definition of the sought. 7. The preparation for the demonstration. 8. The demonstration, if indeed it can be had. 9. The demonstration from testimony; also the innate argument which is sought from other places than from the place of the efficient and final cause, proximate effect, and immediate testimonies. 10. The deduction to the impossible or absurd. 11. The conclusion. 12. The corollary. 13. The refutation or the resolution of doubts. See an example on page 752 of the full system. A more concise solitary disputation occurs when a composite theme is treated so that six parts of the treatment are constituted. These parts are: 1. The exposition of the problem, where the parts of the proposed theme, the subject and predicate, are recognized. 2. The certain constitution of the thesis, where an affirmative or negative sentence is proposed. 3. The confirmation of the true sentence. 4. The refutation of the false sentence. 5. The defense, where objections and instances of the adversary are

refuted. 6. The collection of corollaries. If you want or need to constitute only three parts of the solitary disputation, you can do so in such a way that the exposition of the problem comes first, then the discussion on both sides, and finally the decision. Examples are provided in the full system, page 758.

## **\*\*Chapter 35: Social Disputation\*\***

Social disputation is where a complex theme is addressed by someone who is challenged by an adversary. In this context, both the opposition of the contrary argument and its resolution are considered.

Opposition should be established according to these canons:

1. The state of the controversy must be correctly understood.
2. Arguments should be drawn from the nature of the subject or predicate, either on their own merits or with the help of good books.
3. Once a response is given, it should be examined according to the laws of resolution.

The solution to an argument is either true or sophistical:

- A true solution satisfies rational minds and consists of either concession or refutation.

- A concession is either pure or mixed. A pure concession is where we simply agree to what does not harm us. A mixed concession is where we agree to something with a certain sense and limitation, also known as conditional.

- A refutation is either direct or indirect. A direct refutation is the open disclosure of a falsehood, which can be either in form—when a syllogistic canon has been violated—or in material—when there is a fault in the matter itself.

- Material refutation can be either a rejection of the question, when it is either irrelevant or complex, or a solution to the premises.

The solution to the premises can be either verbal—when a fallacy of homonymy or amphiboly is shown—or real, which includes:

1. Denial of a false hypothesis, by which the disputation is directed.
2. Demonstration of begging the question, when the disputant proves the same thing over and over again.
3. Demonstration of ignorance of refutation, when the disputant derives a false refutation from the places of invention.

These should refer to:

1. The fallacy of consequence, e.g., "He pales. Therefore, he studies."
2. The fallacy from what is said in a particular sense to what is said simply, e.g., "God says He desires mercy and not sacrifice. Therefore, external worship is entirely displeasing to God."

Solutions include:

1. Instantiation, where a universal premise is broken by a contrary example; when we oppose a stronger argument to the adversary.
2. Trustworthy disapproval, where we assert our cause's goodness but do not admit things are as the adversary wishes, and conversely demand that what we wish be granted to us.

Indirect solutions respond obliquely and are either about the matter or the person:

- About the matter in two ways: refutation of the adversary's reasoning back upon him or demonstration of contradiction in the adversary's words.
- About the person in five ways, including criticism (both injurious, where we reprimand the adversary for arguing against piety, honesty, and common sense, and simple admonition, where we kindly warn him), raising an objection (both when we claim an argument is unworthy of refutation and when we use sharp Socratic irony to deflect insults or mock the opponent's ignorance), counter-accusation (moderate, where we respond with an equal or greater crime than what is alleged against us), prudent digression (to avoid envy in dealings with a superior or to save the antagonist's embarrassment), and the gravity of patience (enduring the adversary's insolence).

Sophistical solutions occur in five ways:

1. Generality of response, when something is said in general that does not contribute to the matter.

2. Allegation of a foreign fallacy, one that does not belong to the syllogism.
3. Provocation to anger, which astonishingly confuses the one being argued with.
4. Artifice of objection, that is, firm or solid.
5. Digression and abduction from the goal, namely sophistry. We have mentioned earlier that prudent digression is a method. You will find examples in the comprehensive system, chapter 39.

## **\*\*Chapter 36: Logical Analysis\*\***

Logical analysis focuses on the axiom, which presents itself as an axiomatic occurrence that can be resolved through operation.

When reading a chapter from the Bible or a speech by Cicero, we can extract significant axioms and explain them according to the principles taught about the axiom.

Dianoetic analysis is either syllogistic or methodical.

Syllogistic analysis involves extracting a controversial question from a text and orderly reciting the proving arguments, wisely separating them from those that amplify.

For instance, when reading a document containing various syllogisms, we can extract them.

Methodical analysis is about presenting the structure or arrangement of a document visually.

This uniquely proves the method by which entire speeches and lengthy writings are condensed so that the main chapters can be presented in a table format

## **\*\*Chapter 37: The Use of Logic in Relation to Memory\*\***

Up to now, we have covered the first part of specialized Logic: the final section follows, which deals with the use of logical instruments to improve memory.

This use concerns both primary and subsidiary or representative memory. Here, observe that primary memory is that natural faculty of recalling, and in this context, it refers to the intellectual memory since Logic aids only this type and not the sensory memory. The subsidiary memory is referred to as that which depends on the order of common places.

Regarding the primary use, these are the principles:



1. **\*\*Invention Locations Aid Memory:\*\*** As we use them in the analysis for learning something. For instance, when learning the first chapter of Genesis, I apply logical argument terms, and thus, I imprint the entire context more successfully than if I were to skim over it ten times without this logical aid. Therefore, a student, in learning any context, should note the logical craft; what the arguments are, the declarations from those proving, and discern both judiciously from those amplifying. This way, one feels a unique benefit.
2. **\*\*Categories Aid Memory:\*\*** As words and things are placed within them.
3. **\*\*Definition and Distribution Aid Memory:\*\*** Insofar as we include the nature of something within these two instruments.
4. **\*\*Axiom Aids Memory:\*\*** As we convert the matter to be learned into certain axioms, which we examine according to the previously mentioned precepts about axioms.
5. **\*\*Syllogism Aids Memory:\*\*** As we enclose the matter to be learned within certain syllogisms.

6. **\*\*Method Aids Memory:\*\*** As three methodological laws command the precedence of general items, homogeneity, and connection. If the first occurs, the latter will receive light from the following. If the second, brevity will be pleasant to memory. If the third, the connection of parts will be evident. In this manner, logical instruments aid primary memory.

Regarding the secondary use, these are the principles:

1. **\*\*Common Places Should Be Adorned:\*\*** Where the order used in disciplines is expressly shown. That is, common places should be distinctly adorned by disciplines, and titles arranged according to the series of precepts.
2. **\*\*The Method of Adorning Common Places Should Be Dual:\*\*** More concise and fuller, and both should be governed by prudent methodology. The more concise method is when we annotate the main points of an author's methodical system, either in the margin or on inserted blank sheets. The fuller method is when we establish specific titles and subtitles of a discipline and thoroughly cover them. Prudent methodology, which governs both these methods, decrees that we use the more concise mode in disciplines we wish to know but not in depth, and the fuller mode in those we wish to excel in.

3. **\*\*Filling Common Places Is Optimal:\*\*** Where in each title, precepts, rules, and questions are distinctly presented. These three, like small cells, can contain all that arises spontaneously in any discipline.

Conclusion of the Logical Compendium. These are the narrow or august ends of the vast domain of Logic; remember that it has been condensed into this compendium for the purpose that Geographers set for themselves when they depict

the world on a small map.  
THANK YOU, JESUS CHRIST.

The outline of the method of this compendium of logic.

