Logica Docens

1901 | The Proper Treatment of Hypotheses: a Preliminary Chapter, toward an Examination of Hume's Argument against Miracles, in its Logic and in its History | HP 2:891-892

... the classification of arguments is the chief business of the science of logic; so that every man who reasons (in the above sense) has necessarily a rudimentary science of logic, good or bad. The slang of the medieval universities called this his *logica utens*, - his “logic in possession”, - in contradistinction to *logica docens*, or the legitimate doctrine that is to be learned by study.

1901-1902 [c.] | Definitions for Baldwin's Dictionary [R] | MS [R] 1147

The *logica docens* is nothing but the perfectionment of [the] *logica utens*.

1902 | Logic | DPP 2:21; CP 2.204-205

... it is only the deliberate adoption of a belief in consequence of the admitted truth of some other proposition which is, properly speaking, reasoning. In that case the belief is adopted because the reasoner conceives that the method by which it has been determined would either in no analogous case lead to a false conclusion from true premisses, or, if steadily adhered to, would at length lead to an indefinite approximation to the truth, or, at least, would assure the reasoner of ultimately attaining as close an approach to the truth as he can, in any way, be assured of attaining. In all reasoning, therefore, there is a more or less conscious reference to a general method, implying some commencement of such a classification of arguments as the logician attempts. Such a classification of arguments, antecedent to any systematic study of the subject, is called the reasoner’s *logica utens*, in contradistinction to the result of the scientific study, which is called *logica docens*. [—]

That part of logic, that is, of *logica docens*, which, setting out with such assumptions as that every assertion is either true or false, and not both, and that some propositions may be recognized to be true, studies the constituent parts of arguments and produces a classification of arguments such as is above described, is often considered to embrace the whole of logic; but a more correct designation is Critic (Greek {kritiké}.