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58. Indicate whether the following statements are true or false by circling the appropriate letter:

1. T F The two main branches of logic are called formal and material logic.
2. T F Formal logic is divided into deduction and demonstration. (*Formal logic is divided between deduction and induction.*)
3. T F The three kinds of deduction are simple apprehension, judgment, and deductive inference. (*There are two kinds of deduction: categorical and hypothetical. Simple apprehension, judgment and deductive inference are three areas of study within categorical reasoning.*)
4. T F Hypothetical syllogisms are syllogisms in which the minor premise is a complex statement. (*Hypothetical syllogisms are syllogisms in which the major premise is a complex statement.*)
5. T F There are three kinds of induction: complete induction, incomplete induction, and reasoning by analogy.
6. T F Something can be said to be in any one of five respects. (*Something can be said to be in any one of ten respects.*)
7. T F The predicables are the ten ways you can say something about something else. (*The predicables are the five ways you can say something about something else.*)
8. T F The three *modes* of knowledge in material logic are definition, division, and argumentation.
9. T F The four causes are the formal, contingent, efficient, and final. (*The four causes are the formal, material, efficient, and final.*)
10. T F Dialectical reasoning is based on theories or opinions and yields only probable conclusions.

Answer Key: Chapter 2

Exercises for Day 1

1. What are the three things associated with simple apprehension?
 1. We perceive something with our senses.
 2. We form an image of it in our minds.
 3. We conceive its meaning.
2. Which one of the three answers in Question 1 is the simple apprehension itself? The third: we conceive its meaning.
3. Which two of the three answers in Question 1 are connected with simple apprehension, but are not simple apprehension itself?
 1. perceiving something with our senses
 2. forming an image of it in our minds
4. Which one of the three things associated with simple apprehension (in Question 1) is present when we are looking at something with our eyes, but ceases once we are no longer looking at it? The first: the perception of something with our senses.
5. Why is the sense perception of a chair different from the chair itself? Because the sense perception occurs in our minds, while the chair exists outside of our minds.
6. Give the definition of 'sense perception.' Sense perception is the act of seeing or hearing or smelling or tasting or touching.
7. What happens in your mind when you have a sense perception? We form a mental image.
8. When you remember something you have seen, say a chair, are you having a sense perception or a mental image? A mental image.
9. Give one reason why a mental image of a chair must be different from the sense perception of the chair. Because, while the sense perception lasts only as long as we are looking at the chair, the mental image can be present even when we are not perceiving the chair through our senses.

Answer Key: Chapters 2-3

10. Give the definition of 'mental image.' *A mental image is the image of an object formed in the mind as a result of a sense perception of that object.*
11. What are you having when you understand the meaning of the concept 'chair'? *You are experiencing a simple apprehension.*
12. Is the simple apprehension you experience when you understand the meaning of an object, such as a chair, the same as or different from the sense perception you experience when looking at a chair or the mental image in your mind that results from the sense perception? Why? *They are different because when a concept is understood it has been abstracted; at the level of mental image it has not.*
13. Give one reason why a mental image must be different from simple apprehension itself. *Because, while a mental image is representative of something tangible and material (for example, it has shape and color), the simple apprehension is the grasp of something intangible and immaterial.*
14. Give the definition of 'simple apprehension.' *Simple apprehension is an act by which the mind grasps the concept or general meaning of an object without affirming or denying anything about it.*
15. What is another term used for 'simple apprehension'? *Another term for 'simple apprehension' is 'concept'.*

Exercises for Day 2

16. What do we grasp when we have a simple apprehension of a thing? *We grasp the essence (or meaning) of the thing.*
17. If you have a mental image in your mind when you think of the concept 'man,' and someone else has a different mental image, does that mean you are each thinking of a different concept? Explain, using the concept 'man.' *When we think of the concept man, we may have some kind of image in our mind, such as an actual man, tall, with blond hair, blue eyes and light skin. But when someone else thinks of the concept man, he may have a completely different image in his mind. He may think of an actual man who is short, with dark hair, brown eyes and dark skin. Although the mental images we have when we think of the concept man are completely different, that doesn't mean that we do not both understand the same concept man. We may have exactly the same understanding of what man is, yet have completely different mental images that we associate with it (or something similar).*
18. Offer an explanation for your answer in Question 17 above, only this time use an example other than that of 'man.' *(This answer should be similar to the one in 17, only using another concept than 'man'.)*
19. Give a definition of the term 'abstraction.' *The process by which a simple apprehension is derived from a sense perception and mental image is called 'abstraction.'*
20. Explain at what point you go from simple apprehension to judgment. *If you affirm or deny anything about a concept, you are going beyond simple apprehension and engaging in judgment.*
21. Indicate whether the following statements are true or false by circling the appropriate letter.
- T F Mental image is the simple apprehension itself. *(Only the act of the mind grasping the essence or nature of a thing is the act itself.)*
 - T F A sense perception of something we see disappears when we are no longer looking at it.
 - T F A sense perception of a chair is different from the chair itself because the chair exists in the mind while the sense perception exists outside the mind. *(The chair exists outside the mind and the sense perception inside the mind.)*
 - T F Sense perception is the act of seeing or hearing or smelling or tasting or touching.
 - T F When we see something, an image forms in our minds which we call a 'mental image.'
 - T F A sense perception lasts only as long as we are perceiving the chair through our senses.
 - T F A mental image is the image of an object formed in our mind as a result of a sense perception of that object.
 - T F The idea of a chair in your mind must be accompanied by the sense perception of a chair or by the mental image of a chair. *(The idea of a chair in your mind need not be accompanied by the sense perception or the mental image.)*
 - T F Simple apprehension is an act by which the mind grasps the concept, or general meaning of an object, and affirms or denies something about it. *(While the simple apprehension is an act by which the mind grasps the concept or general meaning of an object, it does not affirm or deny anything about it. If it did, it would be a judgment, not a simple apprehension.)*
 - T F The terms concept and simple apprehension mean the same thing.
 - T F A simple apprehension has shape and color. *(Only sense perceptions and mental images can have shape and color.)*
 - T F When we have a simple apprehension of a thing, we grasp the thing's essence.
 - T F If you have a different mental image of a concept than another person has, then you both cannot be thinking of the same concept. *(Mental images of the same essence can differ.)*
 - T F The process by which a simple apprehension is derived from a sense perception and mental image is called 'abstraction'.
 - T F If we were to affirm or deny something about a concept, we would be going beyond simple apprehension to judgment.

Answer Key: Chapter 3

Exercises for Day 1

1. What are we discussing in this chapter? *The properties of simple apprehension.*
2. What are the two properties of simple apprehension?
- Comprehension*
 - Extension*
3. Is the concept 'man' simple or complex? *It is complex.*
4. Is the concept 'chair' simple or complex? *It is complex.*
5. What was the philosopher Plato's tongue-in-cheek definition of 'man'? *A featherless biped.*
6. Is Plato's definition correct, technically speaking? *Yes, it is correct.*
7. What is the problem with Plato's definition? *It doesn't tell us many things that make up the nature or essence of human beings.*
8. What is the definition of 'comprehension'? *Comprehension can be defined as the completely articulated sum of the intelligible aspects, or elements (or notes) represented by a concept.*