

**ARTIS LOGICÆ
RUDIMENTA,
WITH ILLUSTRATIVE
OBSERVATIONS**

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Artis Logicæ Rudimenta, with Illustrative Observations by Anonymous

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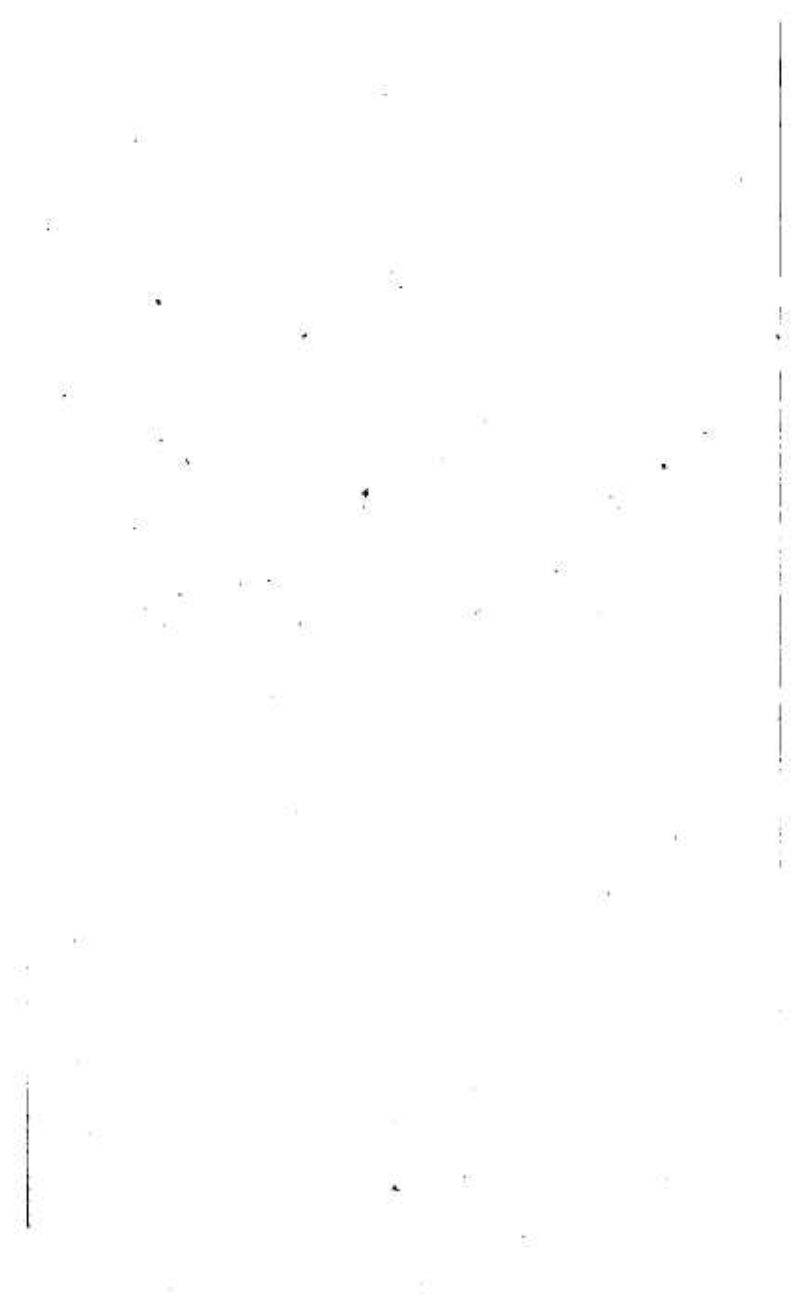
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ANONYMOUS

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WITH

ILLUSTRATIVE OBSERVATIONS

ON EACH SECTION.

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ARTIS LOGICÆ RUDIMENTA.

CAP. I.

DE TERMINIS SIMPLICIBUS.

§. 1. *De Mentis Operationibus.*

MENTIS operationes in universum tres sunt.
1. *Simplex Apprehensio.* 2. *Judicium.* 3. *Discursus.*

1. *Simplex Apprehensio*, est nudus rei conceptus intellectivus, similis quodammodo perceptioni sensitivæ; sicut enim *imago* rei est in oculo, ita *idea* in animo: estque *Incomplexa* vel *Complexa*.

Simple Apprehension is the mere intellectual conception of a thing. The *operation* of this primary faculty of the mind is also called *perception*, or *conception*. And the *result* of the operation of this faculty on any particular object is denominated properly, a *notion*, and metaphorically, an *impression*, a *conception* or *perception*, an *idea* or *form*, an *image* or *representation*. These figurative terms are borrowed from sensitive perception; an analogy being supposed to exist between mental apprehension, and the effects of natural objects on the bodily senses; especially on those of feeling and sight. This supposed similitude however seems to

be inconsistent with correct metaphysical principles. It is not easy to attach any definite sense to that mode of speaking which assumes that any kind of image or picture of material objects can be traced on an immaterial substance; or that any representation or image can be made of mere qualities or attributes, as, *virtue, heat, propensity*. The mind *apprehends* the abstract language of the mathematician, when he asserts that $x + y = a$; or of the lawyer, when he puts the case, that *A. B. is indebted to C. D.* But it seems impossible that there can exist in these acts of apprehension any thing really analogous to the effect of sensible objects on the sight or feeling. In what manner the mind is primarily acted on appears to be an incomprehensible mystery.

Apprehensio simplex Incomplexa, est unius objecti, ut calami; vel etiam plurium, confuse, ut calami, manus, &c. Complexa, plurium, sed cum ordine quodam et respectu; ut calami in manu.

The term, *Incomplex Simple Apprehension*, taken in its metaphysical and most proper sense, denotes a pure, uncompounded, and consequently indivisible notion or conception; as, *hardness, extension, colour, essence*. *Complex Simple Apprehension*, metaphysically understood, denotes every combined or divisible notion; as that of *Man*, which may be reduced to the simpler notions of *animality*, and *rationality*: *Table*, including the notions of the *material*, the *form*, the *use*, &c. *Gratitude*, which comprehends the notions of a *benefactor*, a *recipient*, *benefits conferred*, the *remembrance* of those benefits, the *love*, or *esteem* excited by them, &c.

But for the purposes of Logic, it is sufficiently accurate to call those apprehensions *incomplex* which

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are expressed by one word, whether simple or compounded. Such are the notions denoted by the following examples: *Time, invaluableness, treasure, revenge, kind, wildness, justice, royalty, England, throne, relation or property* (implied in the particle *of*), *superimposition or elevation* (implied in the particle *on*), *individuality* (implied by *the*).

Each of these words represents an *incomplex simple Apprehension*, in the more vague and logical sense of that term. When so combined as to create a grammatical relation or dependence, they become representatives of *Complex Apprehensions*: thus; *That invaluable treasure, time. That wild kind of justice called revenge. The King of England on the throne. The possession of power to suspend the prosecution of our desires.*

So also, the faculty by which we comprehend the meaning of whole sentences, or of series of sentences to any extent, is *Complex simple Apprehension*. Under the same term are likewise included the mental powers and operations of consciousness, imagination, memory, anticipation, association, generalization, arrangement, &c.

2. *Judicium*, est quo mens non solum percipit duo objecta, sed, quasi pro tribunali sedens, expresse apud se pronuntiat, illa inter se convenire aut dissidere.

Est enim *Judicium* aliud *Affirmativum*, quod vocatur etiam *Compositio*; aliud *Negativum*, quod et *Divisio*.

Porro, tam particula *Est*, quæ affirmando convenientiam exprimit, quam *Non-Est*, quæ negando dissidium, appellatur *Copula*; (sicut et *Grammatica Conjunctiones disjunctivas ha-*