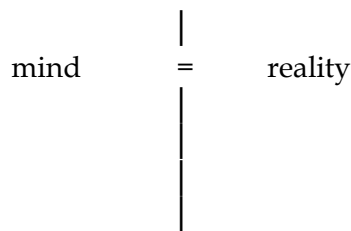


UNDERSTANDING ANALOGY

In our first year of studies, in Lesson 12, we looked in passing at the doctrine of analogy. Now that we are concentrating our attention on Logic it will pay to have a closer look at the doctrine.

Let's remember the dichotomy between mind and reality. What we know (when we know) is not just a singular concrete thing that we name randomly; it is not just a concept of which the name is the sign. It is *the reality* represented by the concept and whose sign is the name we give it. *What we know is what is.*



The critical point of the exercise of comparing reality with what the mind knows is that *what the thing is*, its essence, is not something material. In a world besotted with the philosophy of materialism getting his reader to understand this issue and the principle that underpins it is the philosopher's most difficult undertaking. To know is, in the classic definition of St Thomas, *habere aliquid in se formaliter et not materialiter*: to have something in self formally and not materially. If the essence of the thing was material, we could not take it in. It would be impossible to know it.

Let's review what we studied almost four years ago.

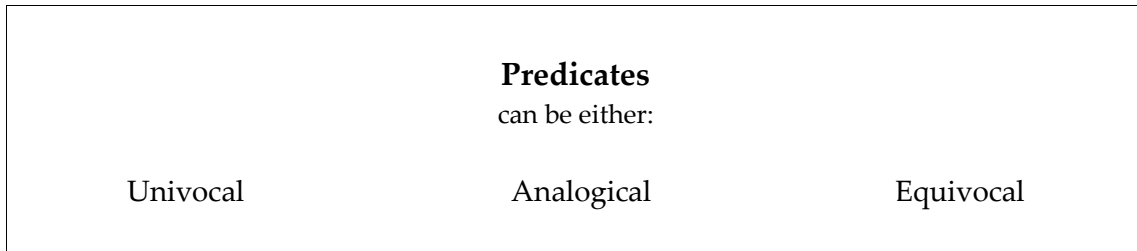
Univocal Predication

When we apply the predicate 'dog' to *Shep*, *Sky* and *Holly*, we intend to signify in each individual the same character, 'dog-ness'. In the same way, when we apply the predicate 'horse' to *Makybe Diva*, *Phar Lap* and *Bernborough*, we are signifying in each the one character. In the language of Logic we speak 'with one voice'. We speak univocally.

Equivocal Predication

When we use the term 'cricket' and apply it to the game which involves eleven players on each of two sides, and when we use the same term to refer to the jumping orthopterous insect and which calls interminably on a warm night, we are using the one term with completely different meanings. The only thing the two have in common is the name. The same goes when we use the term 'jumper' for the article of clothing and when we use it of a kangaroo; or when we use the term 'board' to mean a length of wood and a group of men meeting together. We are speaking with equal voices about the two things; we are speaking equivocally.

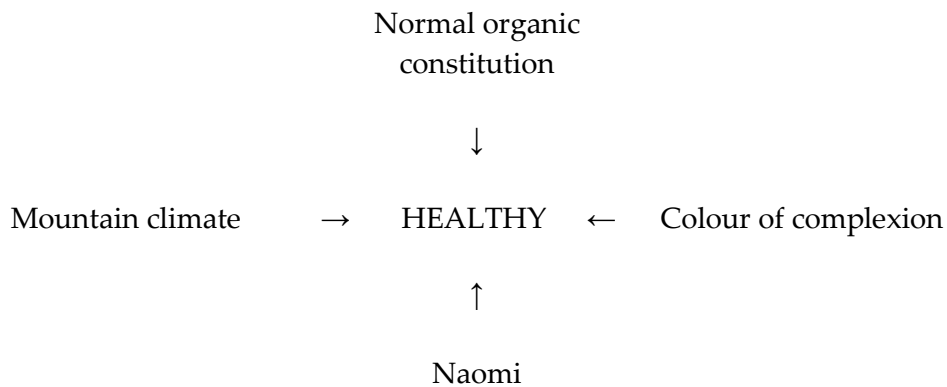
But in between these two there is another category of predicates, the analogical, which we will now proceed to explore.



Analogical Predication

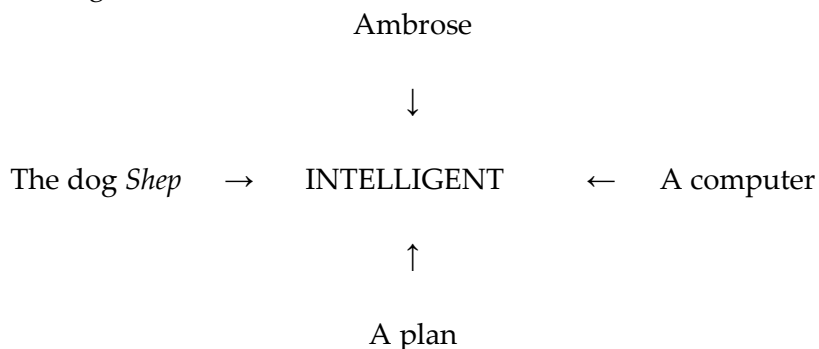
I. Analogy of Attribution

Let's consider the predicate 'healthy'. We may say that mountain climate is healthy; that colour in one's complexion is healthy; that Naomi is healthy; or that a normal organic constitution is healthy.



We mean that mountain climate is *a cause of* health; that colour in one's complexion is *a sign of* health; that Naomi is *a subject of* health, one in whom health is found; and that normal organic constitution is *the essence of* health. Note that we have used a predicate with differing significations in each case such that the term applied does not signify *exactly the same* character in each case, or a character involving a completely different meaning. There is some sameness between the four analogates, and some un-sameness. We have used the predicate analogically.

Let's look at another example, the predicate 'intelligent'. We may say that the dog *Shep* is intelligent; that a computer is intelligent; that a plan is intelligent; and that Ambrose is intelligent.



In using the common term 'intelligent' of each of these four we are signifying something different in each case. We mean that *Shep* manifests marks of an intelligent Creator; that the computer reveals signs of the intelligence of its designers and makers; that the plan shows that the one who prepared it was intelligent; and that the young man, *Ambrose*, has the power of intellect. There is some sameness among the four analogates. But, clearly, there is more un-sameness.

Now, note that in each of these two cases one only of the four analogates is health, is intelligence, so as to justify the adjective applied. What is said properly of one analogate is attributed obliquely to the other instances. This form of analogy is called **Analogy of Attribution**.

There is another variety which we will proceed to explore next lesson.
