1. An argument, as philosophers use this term, is:
   a. a contentious debate, leading to physical violence.
   b. an irrational contest, leading to a victor.
   c. a polite dispute, leading to tea and crumpets.
   **d. a group of statements, leading to a conclusion.**
   e. all of the above.

2. Which of the following is not an example of a philosophical question?
   a. How many planets are there in the Milky Way Galaxy?
   b. Are minds distinct from bodies?
   c. What is the nature of morality?
   d. Do numbers exist independently of our thoughts about them?
   e. Did the universe begin with an uncaused causer?

3. Philosophy (at least according to Baldner) studies questions that …
   a. are just too complicated for scientists to understand.
   b. cannot have true or false answers.
   c. can be answered simply on the basis of observation and empirical evidence.
   d. cannot be answered by abstract reasoning alone.
   e. cannot be answered simply on the basis of observation and empirical evidence.

4. The premises of an argument are …
   a. always true.
   b. the reason or evidence offered for believing the conclusion.
   c. probably unimportant.
   d. usually false.
   e. the point the argument is trying to establish.

5. The study of philosophy includes the study of all of the following except:
   a. metaphysics.
   b. morality.
   c. recreational pharmacology.
   d. reason or logic.
   e. the nature of knowledge.
6. An inductive argument tries to show that …

a. either the premises are probably true or the conclusion is certainly false.
b. all of the premises are true, whether or not the conclusion is true.
c. if the premises are all true, the conclusion is probably true.
d. if the premises are all true, the conclusion could not possibly be false.
e. all of the premises are necessarily true, and so is the conclusion.

7. In a reductio ad absurdum argument:

a. you begin by assuming the very thing you want to prove, which is an absurd thing to do.
b. you begin by assuming the opposite of what you want to prove in order to show that this assumption leads to a contradiction.
c. you demonstrate that your own beliefs are absurd.
d. all of the premises are true, but not the conclusion.
e. none of the above describe a reductio ad absurdum argument.

8. The conclusion of an argument is:

a. always the last statement.
b. when everybody is too tired to continue.
c. the evidence or reasoning presented.
d. the claim the premises argue for.
e. none of the above.

9. Consider the following argument:
   All college teachers are full of themselves.
   Baldner is a college teacher.
   Therefore, Baldner is full of himself.

This argument is …

a. a valid deductive argument.
b. an argument you’d better not make in class if you want a good grade.
c. an invalid deductive argument.
d. an inductive argument.
e. a Cosmological argument.

10. The term "validity," as used in philosophy is/means:

a. Truth.
b. Plausibility.
c. Probability.
d. It is impossible for the conclusion to be true if the premises are all false.
e. It is impossible for the conclusion to be false if the premises are all true.
11. Which of the following kinds of arguments for the existence of God does not in some way depend upon observation and empirical evidence?

a. The Problem of Evil.
b. The Cosmological Argument.
c. **The Ontological Argument.**
d. All of the above.
e. None of the above.

12. An *a priori* argument for the existence of God …

a. is not based on anything known by sense experience (that is, on the basis of observation and empirical evidence).
b. is based upon something known by sense experience (that is, on the basis of observation and empirical evidence).
c. is based only on things we learned in a previous life.
d. is not based on anything we know by purely conceptual reasoning.
e. None of the above are true of *a priori* arguments for God.

13. Which of the following statements is *false*?

a. **If an argument is deductively valid, all of its premises must be true.**
b. Anselm’s argument for the existence of God is entirely conceptual.
c. Metaphysics studies the fundamental nature of reality.
d. Inductive arguments typically involve probability.
e. Aquinas believes the universe must have a “First Cause.”

14. An *a posteriori* argument for the existence of God …

a. is not based on anything known by sense experience (that is, on the basis of observation and empirical evidence).
b. is based upon something known by sense experience (that is, on the basis of observation and empirical evidence).
c. is based only on things we learned in a previous life.
d. is not based on anything we know by purely conceptual reasoning.
e. None of the above are true of *a posteriori* arguments for God.

15. In a *deductively valid* argument …

a. all of the premises are true, whether or not the conclusion is true.
b. the premises try to make the conclusion more probable than not.
c. either the premises are probably true or the conclusion is certainly false.
d. the premises and conclusion are all true.
e. **none of the above.**
16. Which of the following statements is true?

a. Aquinas believes that every existing thing was caused by something else that already existed.
b. Gaunilo believes there really is an island than-which-none-greater-can-be-conceived.
c. The Problem of Evil is an argument for the existence of God. **d. The Ontological Argument is an entirely conceptual argument for the existence of God.**
d. Since a *reductio ad absurdum* argument is absurd, it cannot be a valid argument.

17. For Anselm, which of the following is not a “greatness-making” property—in other words, which is not part of what Anselm means when he talks about one thing being “greater than” another?

a. existence in reality.
b. knowledge.
c. being physically large. **c. being physically large.**
d. power.
e. moral goodness.

18. Which of the following best characterizes *Anselm’s conception of God*?

a. Only “the fool” (i.e., the atheist) can conceive of anything greater than God.
b. *God is a being of which it is impossible to conceive of anything greater.*
c. Only “the fool” (i.e., the atheist) cannot conceive of God.
d. God is a being that cannot be conceived of in any manner.
e. A being greater than God exists in the understanding.

19. Anselm’s *"Ontological" Argument* concerning the existence of God concludes that …

a. even though God probably does exist, he might not have.
b. even though God probably doesn’t exist, he might have. **c. it is not possible for God not to exist.**
c. even though God doesn’t actually exist in reality, he does exist in the understanding.
d. God exists, but only on Gaunilo’s greatest conceivable island.

20. According to *Anselm* …

a. existence is a “perfection,” i.e., a “greatness making property.”
b. everything we can think of exists in the understanding, even it doesn’t exist in reality.
c. a being than which none greater can be conceived exists in the understanding. **d. all of the above are true.**
d. all of the above are true.
e. none of the above are true.
21. Gaunilo rejects Anselm's reasoning because, according to Gaunilo, …

a. Anselm mistakenly believes that God exists in the understanding.
b. Anselm mistakenly believes some existing island is in fact greater than any we can imagine.
c. Anselm mistakenly denies the actual existence of an island greater than any we can imagine.
d. if Anselm’s reasoning actually proved the existence of God, it would also prove the existence of the greatest conceivable island—but we know there is no such existing island.
e. if Anselm’s reasoning actually proved the existence of God, it would also prove the non-existence of the greatest conceivable island—which we know in fact actually exists.

22. Cosmology studies questions about:

a. why people like to read the magazine “Cosmopolitan.”
b. the beginnings or origins of the entire universe (of the “cosmos”).
c. make-up and cosmetics.
d. how to make martinis.
e. the history of space exploration.

23. Cosmological arguments such as the Second of Aquinas's Five Ways:

a. argue that order and structure in nature demonstrates the existence of Intelligent Design.
b. argue that God is all good.
c. argue that God is part of the cosmos (i.e., part of the natural universe).
d. argue that the cosmos has no cause.
e. argue that only something outside the natural universe could be the cause of that universe.

24. Aquinas “begs the question” when he simply pre-supposes that …

a. the universe has an infinitely long past history.
b. the universe could not have had an infinitely long past history and so must have a first cause.
c. everything that exists is part of an infinite series of dependent beings.
d. only the existence of God could explain how the universe could have had an infinitely long past history.
e. some things can cause themselves to exist.

25. Aquinas believes that …

a. nothing can be the cause of itself.
b. we observe that at least some things are caused to exist.
c. there must be a “uncaused causer.”
d. all of the above.
e. none of the above.
26. **Aquinas** believes in God, yet what his argument actually tries to *prove* is only the existence of...

a. an all-powerful being.
b. an all-loving being.
c. an all-knowing being.
d. a being which is the uncaused causer of the universe.
e. a being that must continue to exist for eternity.

27. **Aquinas claims** that the series of “prior causes” cannot go on to infinity, because ….

a. If it did, some event would have to be uncaused.
b. there is no such thing as infinity.
c. then there wouldn’t be a first cause.
d. there is something that causes itself to exist.
e. if it did, it would have to exist before it existed, which is absurd.

28. **Samuel Clarke** argues that …

a. The universe could not possibly have had an infinitely long past history.
b. **Even if the universe has an infinitely long past history, something outside that universe—namely God—must have caused it to exist.**
c. We can know for sure that the universe did in fact have an infinitely long past history.
d. If the universe does indeed have an infinitely long past history, then there is no need to assume the existence of God.
e. The series of causes and effects going on into the future must sooner or later come to an end.

29. According to Clarke, a **dependent being** is …

a. a college student who still lives with his or her parents.
b. a being-than-which-none-greater-can-be-conceived.
c. a being that caused itself to exist.
d. a being that misuses its free will by choosing to create evil
e. a being that was caused to exist by something other than itself.

30. An argument **begs the question** when it ....

a. actually assumes, without argument, the very point it is trying to prove.
b. absurdly assumes the very opposite of what it is trying to prove.
c. simply proves, on the basis of argument, the very point it is trying to assume.
d. tries to arouse pity.
e. asks you to give money.
31. In *Memory of the Camps* we witnessed scenes from ...

a. the civil rights movement in the United States.
b. a camping trip in Michigan’s Upper Peninsula.
c. trench warfare from World War I.
d. spring training camps for major league baseball.
**e. German concentration camps in World War II.**

32. Which of the following is how Swinburne would likely describe the conditions we saw in *Memory of the Camps*?

a. Conclusive proof that there is no God.
b. Examples of what he would call “Natural Evil.”
c. Conclusive proof that there is a God.
**d. Examples of what he would call “Moral Evil.”**
e. Conclusive proof that we live in the best of all possible worlds.

33. Which of the following are “positive bad states” that Swinburne’s Theodicy tries to explain?

a. The suffering caused by people killing and torturing each other.
b. That life isn’t as full of pleasure as God could have made it.
c. The existence of animal suffering.
d. That God didn’t create a world with the maximum amount of goodness he could have created.
**e. a. and c. above, but not b. and d.**

34. A *theodicy* is an …

a. argument for the existence of God.
b. **explanation of how evil is consistent with the existence of God.**
c. explanation of possibility of human free will.
d. argument against the existence of God.
e. explanation of why human beings believe in God.

35. According to the *problem of evil*:

a. the existence of evil is only apparent, but not real.
b. an evil God could not be all powerful.
c. it’s more rational to believe in God than to believe in evil.
d. the non-existence of evil provides evidence for the existence of God.
**e. the existence of evil provides evidence against existence of God.**
36. **According to Swinburne**, God allows natural evil because:

a. he couldn’t prevent it.
b. natural evil is the result of our free will.
c. **it provides opportunities for us to learn things like courage and compassion.**
d. it forces us to recognize God’s power over us.
e. it is a punishment for human sin.

37. **According to Swinburne …**

a. **moral evil is the inevitable result of human free-will.**
b. natural evil is the inevitable result of God’s incompetence.
c. natural evil proves that God cannot be all-good.
d. moral evil is caused by actions of animals.
e. the goodness of God proves that animals don’t suffer.

38. According to Swinburne, **natural evil …**

a. is caused by animals.
b. **is not the result of human free will.**
c. proves the non-existence of God.
d. is the inevitable result of God’s free will.
e. is the inevitable result of human beings’ free will.

39. According to Swinburne, **God allows animals to suffer because …**

a. **it helps them achieve things more worthwhile than simply experiencing pleasure.**
b. he likes to watch their suffering.
c. animals aren’t really capable of experiencing pain and suffering.
d. human beings like to watch animals suffering.
e. they deserve it for using their free will to choose evil.

40. Which of the following is the best **conclusion** to this test?

a. Everybody doesn’t like something, but nobody doesn’t like Sara Lee.
b. Winston tastes good, like a cigarette should.
c. Hmm-mmm Good. Hmm-mmm Good. That’s what Campbell’s soup is, Hmm-mmm Good.
d. Maxwell House coffee is good to the last drop.
e. **This is the last question on this test. (If you are still reading, choose this one, because Baldner always makes a stupid question 40 where “e” is the correct answer!)**