



The First Principles of Knowledge

John Rickaby S.J.

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A few words will be enough to put exactly before the reader the object at which the present volume aims. A well-known criticism on the Aristotelian Logic is the complaint, that it provides for the consistency of thought with thought, but not for the consistency of thought with things; that it secures right processes upon given or assumed materials, but does not guarantee the materials upon which the processes are conducted. An endeavour has been made throughout these pages, while stating the sound, traditional principles of certitude, to bring them into constant contact with the antagonist principles, more particularly with the principles of Hume and the pure empirics. It is not true that the only possible philosophy is a history of the opinions which, at various times, have prevailed; but it is true, that the modern spirit will not be satisfied without a statement of how controversies stand on questions which are notoriously disputed. The truth as made manifest in conflict, is what has to be exhibited: and this necessity, whether exactly desirable or not, must stand as explanation or apology to those, whose own special tastes might prompt them to desire a simple exposition of scholastic doctrine apart from the encumbrance of adverse systems. Scholasticism must now be militant, and that, not only with a view to outsiders, but with a view to retaining its own clients, who cannot fail to come across much in modern literature, for the understanding and the consequent rejection of which some direct preparation is needful.

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