

**AN INTRODUCTION TO THE
CRITICAL
PHILOSOPHY. INTENDED
FOR THE USE OF STUDENTS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649055913

An Introduction to the Critical Philosophy. Intended for the Use of Students by W. H. S. Monck

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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BY
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BARRISTER-AT-LAW.

DUBLIN:
WILLIAM M^cGEE, 18, NASSAU-STREET.
1874.

265 . i . 353 .



Works by the same Author.

AN EXAMINATION OF M. COUSIN'S CRITICISM OF LOCKE.

AN ESSAY ON THE CHRISTIAN MIRACLES.

SPACE AND VISION : An Attempt to deduce all our knowledge of
Extension from the Sense of Sight.

Dublin : Printed at the University Press, by M. H. GILL.

P R E F A C E.

THE following work is one of a number projected by the author at a time when he was chiefly occupied with the study of the various branches of Metaphysics. Most of it has been written for some years, and would have seen the light at a much earlier period had the Board of Trinity College desired it. On finding myself compelled (somewhat unwillingly) to abandon Metaphysics for a very different pursuit, I had to choose between destruction and publication; and believing that the book might prove useful to students in Philosophy elsewhere, if not here, I resolved to adopt the latter course, though probably at a pecuniary loss. I must ask the public to judge it on its own merits without being influenced by the reception it is certain to meet with in Trinity College. For two reasons it will meet with no favour there: first, because the principles of "Natural

Natural Realism, and Common Common Sense," have been formally adopted by the Board as the Dublin Metaphysics of the future; secondly, and chiefly, because the author is not a Fellow nor a Member of the Official Staff, from whose writings all the *Irish* works in the Curriculum are selected. I must therefore be satisfied with occupying the same position with Archer Butler, Webb, Fitzgerald, Maguire, and Graham, without aspiring to the higher honours accorded to Murray, Walker, Abbott, and Mahaffy.¹ It is true, indeed, that more than forty years ago Sir William Hamilton cited Murray's *Logic* as a proof of the deplorably low condition of that science in the University of Dublin (*Discussions*, p. 123), while Walker's knowledge of Philosophy may be judged of from the following extract (penned during the present century): "The word representation implies that there is a resemblance between our ideas and the things which excite them—that they

¹ The last change in the Honour Course in Metaphysics has been to exclude Archer Butler's Lectures, and Webb's Intellectualism of Locke, replacing them by Messrs. Abbott and Mahaffy's works on Kant. The same revision excluded Archbishop Whately's *Logic* while retaining Murray and Walker.

are a kind of pictures in the mind or images of the things. This was a received principle in the Platonic and other schools, and was taken up without sufficient examination. Its falsehood was partly perceived by Mr. Locke, and more fully detected by our most ingenious countryman, Berkeley." But then Murray was a Provost, and Walker was a Fellow; and after all they were quite as well qualified to write on the subject as many of the Honour Examiners (selected for similar reasons) have been to examine. I, myself, recollect hearing an Examiner in Mansel's *Prolegomena Logica* inform the class that he had "never heard of negative thinking;" and the student who *had*, did not I think get credit for his answer. The veracious Calendar (also the work of a Fellow), informs us that a considerable portion of the Honour Lectures in Moral Philosophy are still delivered by "the Science sub-lecturer of the Senior Sophister Class" (p. 73). I should be sorry to imply that Messrs. Mahaffy and Abbott belong to the same class of writers with Messrs. Murray and Walker, or that many very excellent volumes have not been published by the Fellows of Trinity College. I only desire to call

the attention of the public to the fact that the acceptance of the work of a Fellow as a portion of the University Curriculum is a matter of course—and the price of the book is often fixed apparently with a view to its compulsory sale—while the non-acceptance of the work of an outsider is equally certain; and I do so because I believe that more than one work of merit, from the pen of a distinguished Graduate, has failed to receive the attention it deserves from the public, in consequence of the fact that no notice was taken of it or its author at home. I may add, that it would be a great mistake to reject a Trinity College applicant for any Professorial chair elsewhere on the ground that he had applied unsuccessfully for a chair of small value in this University which was bestowed on another candidate of little note; for the rule of preferring a Fellow or ex-Fellow (whatever his qualifications may be) to any other person appears to be absolutely inflexible. I therefore hope that my critics will study the present work on its own merits; and if their verdict on the merits is unfavourable I shall have nothing more to say.

As the following Treatise is designed to be

rather a popularisation than a Philosophical exposition of the *Critick*, I do not think it necessary to prefix any general view of its contents; I would only request the reader to pay particular attention to the Kantian distinction between Analytical and Synthetical Judgments, and between Sensibility and Understanding; and also to bear steadily in mind that Space and Time belong to the Senses and not to the Intellect. It is this last point which constitutes the peculiarity of Kant; for the *a priori* origin, and even the subjective character of Space and Time had been maintained by many Philosophers before him, and are not in any respect distinctive of the Critical Philosophy. In addition to this an acquaintance with the fundamental principles of the Aristotelian Logic is absolutely necessary to enable the reader to follow the *Critick*. Kant believes that this Logic affords us a complete analysis of the operations of the Understanding, and that it is these very operations, taken in conjunction with the confused manifold presented by the senses, which constitute all Knowledge and all Experience. "Common Logic," says our author, "presents me with a complete and systematic catalogue of all the simple operations