

principles as do the sciences but also passes judgment on them and defends them against objections.²⁸⁰ Obviously, what passes judgment on indemonstrable first principles is critical in the fullest sense of that supposedly modern term.

What is the judgment to be passed on first principles? At the level at which we approached the critical act of understanding, we saw that it involved a resolutio in principia that set the alternatives of either making a given judgment or committing intellectual suicide. Now this establishes a subjective necessity of judging, but it falls short of the idea of truth, which holds objectively, absolutely, eternally, and it falls short of the idea of knowledge of reality, which is not that-ultra-provincial immanent and within the subject from every view-point but, through truth,²⁸¹ transcendent. It is up to wisdom to effect the transition from the subjective to the objective, ^{from the relative to the absolute} and absolute and eternal, from the immanent to the transcendent if, indeed, wisdom passes judgment on the first principles through which all other knowledge is knowledge.

"Nomen mentis a mensurando est sumptum";²⁸² hence "iudicium autem de unoquoque habetur secundum illud quod est mensura illius."²⁸³ By what measure can one judge first principles? To what higher standard can one appeal? Prior to and cause of our knowledge of first principles is the light of intellect itself;²⁸⁴ species determine acts of understanding, but the light of intellect "facit intelligentem simpliciter";²⁸⁵ it enables us to grasp immutable truth in mutable realities, and to discern appearance from reality;²⁸⁶ it is the manifestation