in Europe. Brit. 8th ed. 49). The term 'knowledge of particulars' and 'knowledge about' are due to John Locke (Essay on Human Understanding, 1690). The distinction is elaborated by James Prichard (Principles of Philosophy, 1777).

(1) Knowledge is also used in contrast to the form of mere opinion sometimes called belief. In this application it signifies certitude based on adequate objective grounds. There may be belief or subjective certitude without adequate objective foundation. Strictly speaking, this distinction is not psychological.

(2) Knowledge is further used for what is known as 'knowledge.' Thus we may speak of knowledge in a 'body of knowledge.'

For literature, see the psychology; on the questions as to the origin, meaning, and validity of knowledge, see Epistemology.

Knowledge (in logic). This term is used in logic in two senses: (1) as a synonym for cognition (q.v.), and (2), and more usually, to signify a perfect cognition, that is, a cognition fulfilling three conditions: first, that it holds for true a proposition that really is true; second, that it is perfectly satisfied and free from the supposition of doubt; third, that some characteristic of satisfaction is such that it would be logically impossible that the character should correspond to satisfaction in a proportion not true.

Knowledge is divided, firstly, according to what characteristic of the science is adopted. Thus Kantian distinguishes formal and material knowledge. See Science. Seconly, knowledge is divided according to the different ways in which it is attained, that is, immediate and mediatum knowledge. See Immediate and Mediata.

Knowledge (logical). Immediate knowledge is a cognition, or subjective determination of consciousness, which is borne in upon a man with such relation to the object as to constitute a guarantee that it is true, or a representation of it will remain permanent in the development of human cognition. Such knowledge is, if its existence be granted, either borne in through an avenue of sense, external or internal, as a percept of an individual, or springs up within the mind as a first principle of reason or an immediate revelation. Mediate knowledge is that for which there is some guaranty behind it.

Knowledge (external). Knowledge rests ultimately either upon authority, i.e., testimony, or upon observation. In either case mediata knowledge is attained by experience, which is for further divisions. It is only necessary to mention here that the Aristotelians distinguished knowledge in, or of itself, and knowledge in, or of the reason of facts, the knowledge of the how and why. They did not distinguish between the how and the why, but they held that knowledge in, in is solely produced by self-motion (q.v.) in its .

Knowledge, Koran (Arab. Qur'an, Quran, book): See Koran. Ye Coram: Isl. Coram. The written book of Islam, claimed to have been composed by the Prophet, under the direction of the Khatip. Altbeker, the Koran is creed, code, and law combined. The sacred religious doctrines of the Koran.