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1758
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BOOK III.

CHAP. I.

Of Words, or Language in General.

§. 1. God having designed Man for a sociable Creature, made him not only with an Inclination, and under a necessity to have Fellowship with those of his own Kind; but furnished him also with Language, which was to be the great Instrument, and common Tyre of Society. Man therefore had by Nature his Organs so fashioned, as to be fit to frame Articulate Sounds, which we call Words. But this was not enough to produce Language; for Parrots, and several other Birds, will be taught to make articulate Sounds distinct enough, which yet, by no means, are capable of Language.

§. 2. Besides articulate Sounds therefore, it was farther necessary, that he should be able to use these Sounds, as Signs of internal Conceptions; and to make them stand as Marks for the Ideas within his own Mind, whereby they might be made known to others, and the Thoughts of Men's Minds be conveyed from one to another.

§. 3. But neither was this sufficient to make Words so useful as they ought to be. It is not enough for the Perfection of Language, that Sounds can be made Signs of Ideas, unless those Signs can be so made use of, as to comprehend several particular Things: For the Multiplication of Words would have perplexed their Use, had every particular thing need of a distinct Name to be signified.
signified by. To remedy this Inconvenience, Language had yet a farther Improvement in the Use of general Terms, whereby one Word was made to mark a Multitude of particular Existences: Which advantageous use of Sounds was obtained only by the Difference of the Ideas they were made Signs of. Those Names becoming general, which are made to stand for general Ideas, and those remaining particular, where the Ideas they are used for are particular.

§. 4. Besides these Names which stand for Ideas, there be other Words which Men make use of, not to signify any Idea, but the want or absence of some Ideas simple or complex, or all Ideas together; such as are Nihil in Latin, and in English, Ignorance and Barrenness. All which negative or privative Words, cannot be said properly to belong to, or signify no Ideas; For then they would be perfectly insignificant Sounds: But they relate to positive Ideas, and signify their Absence.

§. 5. It may also lead us a little towards the Original of all our Notions and Knowledge, if we remark, how great a Dependance our Words have on common sensible Ideas; and how those which are made use of to stand for Actions and Notions quite removed from Sense, have their rise from thence, and from obvious sensible Ideas are transferred to more abstruse Significations, and made to stand for Ideas that come not under the Cognizance of our Senses; v. g. to Imagine, Apprehend, Comprehend, Adhere, Conceive, Infill, Disguft, Disturbance, Tranquillity, &c. are all Words taken from the Operations of sensible Things, and applied to certain Modes of Thinking. Spirit, in its primary Signification is Breath; Angel, a Messenger: And I doubt not, but if we could trace them to their Sources, we should find, in all Languages, the Names which stand for Things that fall not under our Senses, to have had their first rise from sensible Ideas. By which we may give some kind of guesses, what kind of Notions they were, and whence derived, which filled their Minds, who were the first Beginners of Languages; and how Nature even in the naming of Things, unawares suggested to Men the Originals and Principles of all their Knowledge: Whilst to give Names, that might make known to others any Operations they felt in themselves, or any other Ideas, that came not under their Senses, they were fain to borrow Words from ordinary known Ideas of Sensation, by that means to make others the more easily to conceive those Operations they expe-
experimented in themselves, which made no outward sensible Appearances; and then when they had got known and agreed Names, to signify those internal Operations of their own Minds, they were sufficiently furnished to make known by Words, all their other Ideas; since they could consist of nothing, but either of outward sensible Perceptions, or of the inward Operations of their Minds about them; we having, as has been proved, no Ideas at all, but what originally came either from sensible Objects without, or what we feel within ourselves, from the inward Workings of our own Spirits, of which we are conscious to ourselves within.

§. 6. But to understand better the Use and Force of Language, as subservient to Instruction and Knowledge, it will be convenient to consider,

First, To what it is that Names, in the use of Language, are immediately applied.

Secondly, Since all (except proper) Names are general, and so stand not particularly for this or that single Thing; but for Sorts and Ranks of Things, it will be necessary to consider, in the next Place, what the Sorts and Kinds, or, if you rather like the Latin Names, what the Species and Genera of Things are; wherein they consist; and how they come to be made. These being (as they ought) well looked into, we shall the better come to find the right use of Words; the natural Advantages and Defects of Language; and the Remedies that ought to be used, to avoid the Inconveniences of Obscurity or Uncertainty in the Signification of Words, without which, it is impossible to discourse with any clearness, or order, concerning Knowledge: Which being conversant about Propositions, and those most commonly universal ones, has greater Connection with Words, than perhaps is suspected.

These Considerations therefore, shall be the matter of the following Chapters.
§ 1. **MAN**, though he have great Variety of Thoughts, and such, from which others, as well as himself, might receive Profit and Delight; yet they are all within his own Breast, invisible, and hidden from others, nor can of themselves be made appear.

The Comfort and Advantage of Society, not being to be had without Communication of Thoughts, it was necessary, that Man should find out some external sensible Signs, whereby those invisible Ideas, which his Thoughts are made up of, might be made known to others. For this purpose, nothing was so fit, either for Plenty, or Quickness, as those articulate Sounds, which with so much Ease and Variety, he found himself able to make. Thus we may conceive how **Words**, which were by Nature so well adapted to that purpose, come to be made Use of by Men, as the Signs of their Ideas; not by any natural Connection, that there is between particular articulate Sounds and certain Ideas, for then there would be but one Language amongst all Men; but by a voluntary Impofition, whereby such a Word is made arbitrarily the Mark of such an Idea. The use then of **Words**, is to be sensible Marks of Ideas; and the Ideas they stand for, are their proper and immediate Signification.

§ 2. The use Men have of these Marks, being either to record their own Thoughts for the Assistance of their own Memory; or, as it were, to bring out their Ideas, and lay them before the view of others: **Words in their primary or immediate Signification, stand for nothing, but the Ideas in the Mind of him that utters them**, how imperfectly soever, or carelessly those Ideas are collected from the Things, which they are supposed to represent. When a Man speaks to another, it is, that he may be understood; and the end of Speech is, that those Sounds, as Marks, may make known his Ideas to the Hearer. That then which Words are the Marks of, are the Ideas of the Speaker: Nor can any one apply them, as Marks, immediately to any thing else, but the Ideas, that he himself
The Signification of Words.

himself hath. For this would be to make them Signs of his own Conceptions, and yet apply them to other Ideas; which would be to make them Signs, and not Signs of his Ideas at the same time; and so in effect, to have no Signification at all. Words being voluntary Signs, they cannot be voluntary Signs imposed by him on Things he knows not. That would be to make them Signs of nothing, Sounds without Signification. A Man cannot make his Words the Signs either of Qualities in Things, or of Conceptions in the Mind of another, whereof he has none in his own. 'Till he has some Ideas of his own, he cannot suppose them to correspond with the Conceptions of another Man; nor can he use any Signs for them: For thus they would be the Signs of he knows not what, which is in Truth to be the Signs of nothing. But when he represents to himself other Men's Ideas, by some of his own, if he content to give them the same Names, that other Men do, 'tis still to his own Ideas; to Ideas that he has, and not to Ideas that he has not.

§ 3. This is so necessary in the Use of Language, that in this respect, the Knowing, and the Ignorant; the Learned, and Unlearned, use the Words they speak (with any meaning) all alike. They, in every Man's Mouth, stand for the Ideas he has, and which he would express by them. A Child having taken Notice of nothing in the Metal he hears called Gold, but the bright shining yellow Colour, he applies the Word Gold only to his own Idea of that Colour, and nothing else; and therefore calls the same Colour in a Peacock's Tail, Gold. Another that hath better observed, adds to shining yellow, great Weight; and then the Sound Gold, when he utters it, stands for a complex Idea of a shining Yellow and very weighty Substance. Another adds to those Qualities, Fusibility: And then the Word Gold to him signifies a Body, bright, yellow, fusible, and very heavy. Another adds Malleability. Each of these uses equally the Word Gold, when they have Occasion to express the Idea, which they have applied it to: But it is evident that each can apply it only to his own Idea; nor can he make it stand, as a Sign of such a complex Idea, as he has not.

§ 4. But though Words, as they are used by Men, can properly and immediately signify nothing but the Ideas, that are in the Mind of the Speaker; yet they in their Thoughts give them a secret Reference to two other Things.

Words are the sensible Signs of his Ideas who uses them.

Words often secretly refer'd. First, to the Ideas in other Men's Minds.
The Signification of Words.

First, They suppose their Words to be Marks of the Ideas in the Minds also of other Men, with whom they communicate: For else they should talk in vain, and could not be understood, if the Sounds they applied to one Idea, were such, as by the Hearer were applied to another, which is to speak two Languages. But in this, Men stand not usually to examine, whether the Idea they and those they discourse with have in their Minds, be the same: But think it enough, that they use the Word, as they imagine, in the common Acceptation of that Language; in which they suppose, that the Idea they make it a Sign of, is precisely the same, to which the Understanding Men of that Country apply that Name.

§. 5. Secondly, Because Men would not be thought to talk barely of their own Imaginations, but of Things as really they are; therefore they often suppose their Words to stand also for the Reality of Things. But this relating more particularly to Substances, and their Names, as perhaps the former does to simple Ideas and Modes, we shall speak of these two different ways of applying Words more at large, when we come to treat of the Names of mixed Modes, and Substances, in particular: Tho' give me leave here to say, that it is a perverting the use of Words, and brings unavoidable Obscurity and Confusion into their Signification, whenever we make them stand for any thing, but those Ideas we have in our own Minds.

§. 6. Concerning Words also, it is farther to be considered: First, That they being immediately the Signs of Men's Ideas; and, by that means, the Instruments whereby Men communicate their Conceptions, and express to one another those Thoughts and Imaginations, they have within their own Breasts, there comes by constant use, to be such a Connection between certain Sounds, and the Ideas they stand for, that the Names heard, almost as readily excite certain Ideas, as if the Objects themselves, which are apt to produce them, did actually affect the Senses. Which is manifestly so in all obvious sensible Qualities; and in all Substances, that frequently and familiarly occur to us.

Words often used without Signification.

§. 7. Secondly, That though the proper and immediate Signification of Words, are Ideas in the Mind of the Speaker; yet because by familiar use from our Cradles, we come to learn certain articulate Sounds very perfectly, and have them readily on our Tongues, and always at hand in our Memories; but yet are
The Signification of Words.

are not always careful to examine, or settle their Significations perfectly, it often happens that Men, even when they would apply themselves to an attentive Consideration, do set their Thoughts more on Words than Things. Nay, because Words are many of them learned before the Ideas are known for which they stand: Therefore some, not only Children, but Men, speak several Words, no otherwise than Parrots do, only because they have learned them, and have been accustomed to those Sounds. But so far as Words are of Use and Signification, so far is there a constant Connection between the Sound and the Idea; and a Designation, that the one stand for the other: without which Application of them, they are nothing but so much insignificant Noise.

§. 8. Words by long and familiar use, as has been said, come to excite in Men certain Ideas, so constantly and readily, that they are apt to suppose a natural Connection between them. But that they signify only Men's peculiar Ideas, and that by a perfectly arbitrary Imposition, is evident, in that they often fail to excite in others (even that use the same Language) the same Ideas, we take them to be the Signs of: And every Man has so inviolable a Liberty, to make Words stand for what Ideas he pleases, that no one hath the Power to make others have the same Ideas in their Minds that he has, when they use the same Words that he does. And therefore the great Augustus himself, in the Possession of that Power which ruled the World, acknowledged, he could not make a new Latin Word: which was as much as to say, That he could not arbitrarily appoint what Idea any Sound should be a Sign of, in the Mouths and common Language of his Subjects. 'Tis true, common use, by a tacit Consent, appropriates certain Sounds to certain Ideas in all Languages, which so far limits the Signification of that Sound, that unless a Man applies it to the same Idea, he does not speak properly: And let me add, that unless a Man's Words excite the same Ideas in the Hearer, which he makes them stand for in speaking, he does not speak intelligibly. But whatever be the consequence of any Man's using of Words differently, either from their general Meaning, or the particular Sense of the Person to whom he addresses them, this is certain, their Signification, in his use of them, is limited to his Ideas, and they can be Signs of nothing else.
CHAP. III.

Of General Terms.

§ 1. All Things that exist being Particulars, it may perhaps be thought reasonable that Words, which ought to be conformed to Things, should be so too, I mean in their Signification: but yet we find the quite contrary. The far greatest part of Words, that make all Languages, are general Terms: which has not been the Effect of Neglect, or Chance, but of Reason, and Necessity.

§ 1. First, It is impossible that every particular Thing should have a distinct peculiar Name. For the Signification and Use of Words, depending on that Connection, which the Mind makes between its Ideas and the Sounds it uses as Signs of them, it is necessary, in the Application of Names to Things, that the Mind should have distinct Ideas of the Things, and retain also the particular Name that belongs to every one, with its peculiar Approbation to that Idea. But it is beyond the Power of Human Capacity to frame and retain distinct Ideas of all the particular Things we meet with: Every Bird, and Beast Men saw; every Tree, and Plant that affected the Senses, could not find a place in the most capacious Understanding. If it be looked on as an Instance of a prodigious Memory, That some Generals have been able to call every Soldier in their Army, by his proper Name: We may easily find a Reason why Men have never attempted to give Names to each Sheep in their Flock, or Crow that flies over their Heads; much less to call every Leaf of Plants, or Grain of Sand that came in their way, by a peculiar Name.

§ 3. Secondly, If it were possible, it would yet be useless; because it would not serve to the chief End of Language. Men would in vain heap up Names of particular Things, that would not serve them to communicate their Thoughts. Men learn Names, and use them in Talk with others, only that they may be understood: which is then only done, when by Use or Consent, the Sound I make
make by the Organs of Speech, excites in another Man's Mind, who hears it, the Idea I apply it to in mine, when I speak it. This cannot be done by Names, applied to particular Things, whereof I alone having the Ideas in my Mind, the Names of them could not be significant, or intelligible to another, who was not acquainted with all those very particular Things, which had fallen under my Notice.

§. 4. Thirdly, But yet granting this also feasible; (which I think is not,) yet a distinct Name for every particular Thing would not be of any great Use for the Improvement of Knowledge: which though founded in particular Things, enlarges itself by general Views; to which, Things reduced into Sorts under general Names are properly subservient. These, with the Names belonging to them, come within some compass, and do not multiply every Moment, beyond what either the Mind can contain, or Use requires. And therefore in these, Men have, for the most part stopped; but yet not so, as to hinder themselves from distinguishing particular Things, by appropriated Names, where Convenience demands it. And therefore in their own Species, which they have most to do with, and wherein they have often occasion to mention particular Persons, they make use of proper Names; and their distinct individuals have distinct Denominations.

§. 5. Besides Persons, Countries also, Cities, Rivers, Mountains and other the like Distinctions of Place, have usually found peculiar Names, and that for the same Reason; they being such as Men have often an Occasion to mark particularly, and, as it were, let before others in their Discourses with them. And I doubt not but if we had Reason to mention particular Horses, as often as we have to mention particular Men, we should have proper Names for the one, as familiar as for the other; and Bucephalus would be a Word as much in Use, as Alexander. And therefore we see that amongst Jockeys, Horses have their proper Names to be known and distinguishing by, as commonly as their Servants: Because amongst them, there is often occasion to mention this or that particular Horse, when he is out of Sight.

§. 6. The next thing to be considered is, how general Words come to be made. For since all Things that exist are only particulars, how come we by general Terms, or where find we those general Natures they are supposed to stand for? Words become general, by being made the Signs of general Ideas:
**General Terms.**

*Ideas:* And *Ideas* become general, by separating from them the Circumstances of Time, and Place, and any other *Ideas*, that may determine them to this or that particular Existence. By this way of Abstraction they are made capable of representing more Individuals than one; each of which, having in it a Conformity to that Abstract *Idea*, is (as we call it) of that sort.

§. 7. But to deduce this a little more distinctly, it will not perhaps be amiss to trace our Notions, and Names, from their beginning, and observe by what degrees we proceed, and by what steps we enlarge our *Ideas* from our first Infancy. There is nothing more evident, than that the *Ideas* of the Persons Children converse with, (to instance in them alone) are like the Persons themselves, only particular. The *Ideas* of the Nurfe, and the Mother, are well framed in their Minds; and, like Pictures of them there, represent only those Individuals. The Names they first gave to them, are confined to these Individuals; and the Names of Nurfe and Mamma, the Children uses, determine themselves to those Persons. Afterwards, when Time and a larger Acquaintance has made them observe, that there are a great many other Things in the World, that in some common Agreements of Shape, and several other Qualities, resemble their Father and Mother, and those Persons they have been used to, they frame an *Idea*, which they find those many Particulars do partake in; and to that they give, with others, the Name *Man*, for Example. And *thus they come to have a general Name*, and a general *Idea*. Wherein they make nothing new, but only leave out of the complex *Idea* they had of *Peter* and *James*, *Mary* and *Jane*, that which is peculiar to each, and retain only what is common to them all.

§. 8. By the same way, that they come by the general Name and *Idea* of *Man*, they easily Advance to more general Names and Notions. For observing, that several Things that differ from their *Idea* of *Man*, and cannot therefore be comprehended under that Name, have yet certain Qualities, wherein they agree with *Man*, by retaining only those Qualities, and uniting them into one *Idea*, they have again another and a more general *Idea*; to which having given a Name, they make a Term of a more comprehensive Extension: Which new *Idea* is made, not by any new Addition, but only, as before, by leaving out the Shape, and some other Properties signified by the Name *Man*, and retaining only a Body, with Life, Sense, and spontaneous Motion, comprehended under the Name *Animal.*
General Terms.

§. 9. That this is the Way, whereby Men first formed general Ideas, and general Names to them, I think, is so evident, that there needs no other Proof of it, but the considering of a Man's self, or others, and the ordinary Proceedings of their Minds in Knowledge: And he that thinks general Natures or Notions, are any thing else but such abstract and partial Ideas of more complex ones, taking at first from particular Existences, will, I fear, be at a Loss where to find them. For let any one reflect and then tell me, wherein does his Idea of Man, differ from that of Peter and Paul; or his Idea of Horse from that of Bucephalus, but in the leaving out something that is peculiar to each Individual: and retaining so much of those particular complex Ideas of several particular Existences, as they are found to agree in? Of the complex Ideas, signified by the Names Man, and Horse, leaving out but those Particulars wherein they differ, and retaining only those wherein they agree, and of those making a new distinct complex Idea, and giving the Name Animal to it, one has a more general Term, that comprehends with Man, several other Creatures. Leave out of the Idea of Animal, Sense, and spontaneous Motion, and the remaining complex Idea, made up of the remaining simple ones of Body, Life and Nourishment, becomes a more general one, under the more comprehensive Term Vivoens. And not to dwell longer upon this Particular, so evident in itself, by the same way the Mind proceeds to Body, Substance, and at last to Being, Thing, and such universal Terms, which stand for any of our Ideas whatsoever. To conclude, this whole Mystery of Genera and Species, which make such a noise in the Schools, and are, with Justice, so little regarded out of them, is nothing else but abstract Ideas, more or less comprehensive, with Names annexed to them. In all which, this is constant and unvariable, That every more general Term, stands for such an Idea, as is but a part of any of those contained under it.

§. 10. This may shew us the Reason, why, in the defining of Words, which is nothing but declaring their Signification, we make use of the Genus, or next general Word that comprehends it: Which is not out of necessity, but only to save the labour of enumerating the several simple Ideas, which the next general Word or Genus stands for; or perhaps, sometimes the shame of not being able to do it. But though defining by Genus and Differentia, (I crave leave to use these Terms of Art though

Why the Genus is ordinarily made use of in definitions.
though originally Latin, since they most properly suit those Notions they are applied to;) I say, though, defining by the Genus be the shortest way: yet, I think, it may be doubted, whether it be the best. This I am sure, it is not the only, and so not absolutely necessary. For Definition being nothing but making another understand by Words, what Idea the Term defined stands for, a Definition is best made by enumerating those simple Ideas that are combined in the Signification of the Term defined: and if instead of such an enumeration, Men have accustomed themselves to use the next general Term, it has not been out of necessity, or for greater clearness; but for quickness and dispatch sake. For I think, that to one who desired to know what Idea the Word Man stood for; if it should be said that Man was a solid extended Substance, having Life, Sense, spontaneous Motion, and the Faculty of Reasoning, I doubt not but the meaning of the Term Man would be as well understood, and the Idea it stands for, be at least as clearly made known, as when it is defined to be a rational Animal; which by the several Definitions of Animal, Vivens, and Corpus, resolves itself into those enumerated Ideas. I have in explaining the Term Man, followed here the ordinary Definition of the Schools; which though, perhaps, not the most exact, yet serves well enough to my present purpose. And one may in this Instance, see what gave occasion to the Rule, that a Definition must consist of Genus and Differentia: and it suffices to shew us the little Necessity there is of such a Rule, or advantage in the strict observing of it. For Definitions, as has been said, being only the explaining of one Word, by several others, so that the meaning or Idea it stands for, may be certainly known; Languages are not always so made, according to the Rules of Logick, that every Term can have its Signification exactly and clearly expressed by two others. Experience sufficiently satisfies us to the contrary; or else those who have made this Rule, have done ill that they have given us so few Definitions conformable to it. But of Definitions, more in the next Chapter.

§. 11. To return to general Words, it is plain by what has been said, That General and Universal are Creatures of the Understanding, but are the Inventions and Creatures of the Understanding, made by it for its own use, and concern only Signs, whether Words or Ideas. Words are general, as has been said, when used for Signs of general Ideas; and so are applicable indifferently to
many particular Things; and Ideas are general, when they are set up as the Representatives of many particular Things; But Univercity belongs not to things themselves, which are all of them particular in their Existence, even those Words, and Ideas, which in their Signification, are general. When therefore we quit Particulars, the Generals that rest, are only Creatures of our own making, their general Nature being nothing but the Capacity they are put into by the Understanding, of signifying or representing many Particulars. For the Signification they have, is nothing but a Relation, that by the Mind of Man is added to them, \( (a) \)

\[ \text{§. 12.} \]

\( (a) \) Against this the Bishop of Worcester objects and our Author* answers as followeth: However, saith the Bishop, the abstracted Ideas are the Work of the Mind, as appears by an Instance produced of the Essence of the Sun being in one single Individual: In which Case it is granted, That the Idea may be so abstracted, that more Suns might agree in it, and it is as much a sort, as if there were as many Suns as there are Stars. So that here we have a real Essence subsisting in one Individual, but capable of being multiplied into more, and the same Essence remaining. But in this one Sun there is a real Essence, and not a mere nominal, or abstracted Essence: But suppose there were more Suns; would not each of 'em have the real Essence of the Sun? For what is it makes the Second Sun, but having the same real Essence with the First? If it were but a nominal Essence, then the Second would have nothing but the Name.

This, as I understand it, replies Mr. Locke, is to prove that the abstract general Essence of any sort of Things, or things of the same Denomination, \( v.g. \) of Man or Marigoles, hath a real Being out of the Understanding; which I confess, I am not able to conceive. Your Lordship's Proof here brought out of my Essay, concerning the Sun, I humbly conceive, will not reach it; because what is laid there, does not at all concern the real but nominal Essence, as is evident from hence, that the Idea I speak of there, is a complex Idea; but we have no complex Idea of the internal Constitution or real Essence of the Sun. Besides, I say expressly, That our Distinguishing Substances into Species, by Names, is not at all founded on their real Essences. So that the Sun being one of the Substances, I cannot in the Place quoted by your Lordship, be supposed to mean by Essence of the Sun, the real Essence of the Sun, unless I had so expressed. But all this Argument will be at an end, when your Lordship shall have explained what you mean by the Words, \( \text{true Sun.} \) In my Sense of them, any thing will be a true Sun to which the name \( \text{Sun} \) may be truly and properly apply'd, and to that Substance or Thing, the name \( \text{Sun} \) may be truly and properly applied, which has united in
§. 12. The next thing therefore to be considered, is, What kind of Signification it is, that General Words have. For as it is evident, that they do not signify barely one particular thing; for then they would not be general Terms, but proper Names; so on the other side, as evident, they do not signify a Plurality; for Man and Men would then signify the

it that Combination of sensible Qualities, by which any thing else, that is called Sun is distinguished from other Substances, i. e. by the nominal Essence: And thus our Sun is denominated and distinguished from a fixed Star, not by a real Essence that we do not know (for if we did, 'tis possible we should find the real Essence or Constitution of one of the fixed Stars to be the same with that of our Sun) but by a complex Idea of sensible Qualities co-existing, which wherever they are found, make a true Sun. And thus I crave leave to answer your Lordship's Question: For what is it makes the Second Sun to be a true Sun, but having the same real Essence with the First? If it were but a nominal Essence, then the Second would have nothing but the Name.

I humbly conceive, if it had the nominal Essence, it would have something besides the Name, viz. That nominal Essence which is sufficient to denominate it truly a Sun, or to make it be a true Sun, though we know nothing of that real Essence whereon that nominal one depends; your Lordship will then argue, That that real Essence is in the Second Sun, and makes the Second Sun. I grant it, when the Second Sun comes to exist, fo as to be perceived by us to have all the Ideas contained in our complex Idea, i. e. in our nominal Essence of a Sun. For should it be true (as is now believed by Astronomers) that the real Essence of the Sun were in any of the fixed Stars, yet such a Star could not for that be by us called a Sun, whilst it answers not our complex Idea, or nominal Essence of a Sun. But how far that will prove, That the Essences of things, as they are known by us, have a Reality in them distinct from that of abstract Ideas in the Mind, which are merely Creatures of the Mind, I do not see; and we shall further enquire, in considering your Lordship's following Words. Therefore, say you, there must be a real Essence in every Individual of the same Kind. Yes, and I beg leave of your Lordship to say, of a different Kind too. For that alone is it which makes it to be what it is.

That every Individual Substance has a real, internal, individual Constitution, i. e. a real Essence, that makes it to be what it is, I grant. Upon this your Lordship says, Peter, James, and John are all true and real Men. Anf. Without doubt, supposing them to be Men, they are true and real Men, i. e. supposing the Names of that Species belongs to them. And fo three Bobagues are all true and real Bobagues, supposing the Name of that Species of Animals belongs to them.
the same; and the Distinction of Numbers (as Grammarians call 'em) would be superfluous and useless. That then which general Words signify, is a sort of Things; and each of them does that, by being a Sign of an abstract Idea in the Mind, to which Idea, as things existing are found to agree, so they come to be ranked under that Name; or, which is all one, be of that sort. Whereby it is evident that the Essences of the Sorts, (or if the Latin Word pleases better) Species of Things, are nothing else but these abstract Ideas. For the having the Essence of any Species, being that which makes any thing

For I beseech your Lordship to consider, Whether in your way of arguing, by naming 'em Peter, James, and John, Names familiar to us, as appropriated to Individuals of the Species Man, your Lordship does not first suppose them Men, and then very safe ly ask, Whether they be not all true and real Men? But if I should ask your Lordship, Whether Wex cena, Cuckery and Confor da, were true and real Men or no? Your Lordship would not be able to tell me, till I have pointed out to your Lordship the Individuals called by those Names, your Lordship by examining whether they had in 'em those sensible Qualities, which your Lordship has combined into that complex Idea, to which you give the Specifick Name Man, determined them all, or some of them, to be of the Species which you call Man, and so to be true and real Man; which when your Lordship has determined, 'tis plain you did it by that which is only the nominal Essence, as not knowing the real one. But your Lordship further asks, What is it makes Peter, James and John real Men? Is it the attributing the general Name to 'em? No certainly; but that the true and real Essence of a Man is in every one of them.

If, when your Lordship asks, What makes them Men? your Lordship used the Word making in the proper Sense for the efficient Cause, and in that Sense it were true, that the Essence of a Man, i.e. the Specifick Essence of that Species made a Man; it would undoubtedly follow, that this Specifick Essence had a Reality beyond that of being only a generally abstract Idea in the Mind. But when it is said, That it is the true and real Essence of a Man in every one of them that makes Peter, James, and John true and real Men, the true and real meaning of those Words is no more but that the Essence of that Species, i.e. the Properties answering the complex abstract Idea, to which the Specifick Name is given, being found in them, that makes them be properly and truly called Men, or is the Reason why they are called Men. Your Lordship adds, And we must be as certain of this, as we are that we are Men.

How, I beseech your Lordship, are we certain, that they are Men, but only by our Senses, finding those Properties in them which answer the abstract complex Idea, which is in our Minds of the Specifick
thing to be of that Species, and the Conformity to the Idea to which the Name is annexed, being that which gives a right to that Name, the having the Essence, and the having that Conformity, must needs be the same thing: Since to be of any Species, and to have a right to the Name of that Species, is all one. As for example, to be a *Man*, or of the Species *Man*, and to have right to the Name *Man*, is the same thing. Again, to be a *Man*, or of the Species *Man*, and have the Essence of a *Man*, is the same thing.

*ick Idea, to which we have annexed the Specifick Name *Man*? This I take to be the true meaning of what your Lordship says in the next Words, *viz*. They take their Denomination of being *Men*, from that common Nature or Essence which is in them; and I am apt to think, these Words will not hold true in any other Sense.

Your Lordship's fourth Inference begins thus: *That the general Idea is not made from the simple Ideas by the mere Act of the Mind abstracting from Circumstances, but from Reason and Consideration of the Nature of Things.*

I thought, my Lord, That *Reason* and *Consideration* had been *Acts of the Mind*, mere *Acts of the Mind*, when any thing was done by 'em. Your Lordship gives a Reason for it, *viz*. For when we see several Individuals that have the same Powers and Properties, we thence infer, *That there must be something common to all, which makes them of one Kind.*

I grant the Inference to be true; but must beg leave to deny that this proves, That the general Idea the Name is annexed to, is not made by the Mind. I have said, and it agrees with what your Lordship here says, *That the Mind in making its complex Ideas of Substances, only follows Nature, and puts no Ideas together, which are not supposed to have an Union in Nature; no body joins the Voice of a Sheep with the Shape of an Horse; nor the Colour of Lead with the Weight and Fixedness of Gold, to be the complex Ideas of any real Substances; unless he has a mind to fill his Head with Chimeras, and his Difficulties with unintelligible Words. Men observing certain Qualities always joined and existing together, therein copied Nature, and of Ideas so united, made their complex ones of Substances, &c.* Which is very little different from what your Lordship here says, That 'tis from our Observation of Individuals, that we come to infer, *That there is something common to them all.* But I do not see how it will thence follow, that the General or Specifick Idea is not made by the mere Act of the Mind. No, says your Lordship, *There is something common to them all, which makes them of one Kind; and if the difference of Kinds be real, that which makes them all of one Kind must not be a Nominal, but Real Essence.*
This may be some Objection to the Name of nominal Essence; but is, as I humbly conceive, none to the Thing designed by it. There is an internal Constitution of Things, on which their Properties depend. This your Lordship, and I are agreed of, and this we call the real Essence. There are also certain complex Ideas, or Combinations of these Properties in Mens Minds, to which they commonly annex Specifick Names, or Names of Sorts or Kinds of Things. This I believe, your Lordship does not deny. These complex Ideas, for want of a better Name, I have called nominal Essence; how properly I will not dispute. But if any one will help me to a better Name for them, I am ready to receive it; till then, I must, to express myself use this. Now, my Lord, Body, Life, and the Power of Reasoning, being not the real Essence of a Man, as I believe your Lordship will agree, will your Lordship say, that they are not enough to make the Thing wherein they are found, of the Kind called Man, and not of the Kind called Baboon, Because the difference of the Kinds is real? If this be not real enough to make the Thing of one Kind and not of another, I do not see how Animal rationale can be enough really to distinguish a Man from an Horse; for that is but the Nominal, not real Essence of that Kind, designed by the Name Man, and yet I suppose, every one thing is real enough to make a real difference between that and other Kinds. And if nothing will serve the turn, to MAKE things of one Kind and not of another (which, as I have showed, signifies no more but ranking of them under different Specifick Names) but their real, unknown Constitutions, which are the real Essences we are speaking of, I fear it would be a long while before we should have really different Kinds of Substances, or distinct Names for them, unless we could distinguish them by these Differences, of which we have no distinct Conceptions. For I think it would not be readily answered me, if I should demand, wherein lies the real Difference in the internal Constitution of a Stag from that of a Buck, which are each of them very well known to be of one Kind, and not of the other; and no Body questions but that the Kind whereof each of them is, are really different.
§. 13. I would not here be thought to forget, much less to deny, that Nature in the Production of Things, makes several of them alike: there is nothing more obvious, especially in the Races of Animals, and all Things propagated by Seed. But yet, I think, we may say, the sorting of them under Names, is the Workmanship of the Understanding, taking occasion from the Similitude it observes amongst them to make abstract general Ideas, and set them up in the Mind, with Names annexed to 'em, as Patterns or Forms, (for in that sense the word Form has a very proper Signification,) to which as particular Things existing are found to agree, so they come to be of that Species, have that Denomination, or are put into that Classis. For when we say this is a Man, that a Horse; this Justice, that Cruelty; this a Watch, that a Jack; what do

Your Lordship farther says, And this difference doth not depend upon the complex Ideas of Substances, whereby Men arbitrarily join Modes together in their Minds. I confes, my Lord, I know not what to say to this, because I do not know what these complex Ideas of Substances are, whereby Men arbitrarily join Modes together in their Minds. But I am apt to think there is a Mistake in the Matter, by the Words that follow, which are these: For let them mistake in their Complication of Ideas, either in leaving out or putting in what doth not belong to them; and let their Ideas be what they will, the real Essence of a Man, and an Horse, and a Tree, are just what they were.

The Mistake I spoke of, I humbly suppose is this, That Things are here taken to be distinguished by their real Essence; when by the very way of speaking of them, it is clear, That they are already distinguished by their nominal Essences, and are so taken to be. For what, I beseech your Lordship, does your Lordship mean, when you say, The real Essence of a Man, and an Horse, and a Tree, but that there are such Kinds already set out by the Signification of these Names, Man, Horse, Tree? And what, I beseech your Lordship, is the Signification of each of these Specifick Names, but the complex Idea it stands for? And that complex Idea is the nominal Essence, and nothing else. So that taking Man, as your Lordship does here, to stand for a kind or sort of Individuals, all which agree in that common complex Idea, which that Specifick Name stands for, it is certain that the real Essence of all the Individuals comprehended under the Specifick Name Man, in your use of it, would be just the same; let others leave out or put into their complex Idea of Man what they please; because the real Essence on which that unaltered complex Idea, i. e. those Properties depend, must necessarily be concluded to be the same.
For I take it for granted, That in using the Name Man, in this place, your Lordship uses it for that complex Idea which is in your Lordship's Mind of that Species. So that your Lordship by putting it for, or substituting it in the Place of that complex Idea where you say the real Essence of it is just as it was, or the very same it was, does suppose the Idea it stands for, to be Idealy the same. For if I change the Signification of the Word Man, whereby it may not comprehend just the same Individuals which in your Lordship's Sense it does, but shut out some of those that to your Lordship are Men in your Signification of the Word Man, or take in others to which your Lordship does not allow the Name Man; I do not think you will say, that the real Essence of Man, in both these Senses is the same. And yet your Lordship seems to say so, when you say, Let Men mistake in the Complication of their Ideas, either in leaving out or putting in what doth not belong to them; and let their Ideas be what they please, the real Essence of the Individuals comprehended under the Names annexed to these Ideas, will be the same; For so, I humbly conceive, it must be put, to make out what your Lordship aims at. For as your Lordship puts it by the Name of Man, or any other Specific Name, your Lordship seems to me to suppose, that that Name stands for, and not for, the same Idea, at the same time.

For Example, my Lord, let your Lordship's Idea, to which you annex the Sign Man, be a rational Animal: Let another Man's Idea be a rational Animal of such a Shape; let a third Man's Idea be of an Animal of such a Size and Shape, leaving out Rationality; let a fourth be an Animal with a Body of such a Shape, and an immaterial Substante, with a Power of Reasoning; let a fifth leave out of his Idea, an immaterial Substante. 'Tis plain every one of these will call his a Man, as well as your Lordship, and yet 'tis as plain that Man, as standing for all these different, complex Ideas, cannot be supposed to have the same internal Constitution, i. e. the same real Essence. The Truth is, every distinct, abstræct Idea, with a
our Abstract Ideas cannot be the Essences of the Species we rank Things into. For two Species may be one, as rationally, as two different Essences be the Essence of one Species: And I demand, what are the Alterations may, or may not be in a Horse or Lead, without making either of 'em to be of another Species? In determining the Species of Things by our Abstract Ideas, this is easy to resolve: but if any one will regulate himself herein, by supposed real Essences, he will, I suppose, be at a loss: and he will never be able to know when any thing precisely ceases to be of the Species of a Horse, or Lead.

Name to it, makes a real, distinct kind, whatever the real Essence (which we know not of any of them) be.

And therefore I grant it true what your Lordship says in the next Words, And let the nominal Essence differ never so much, the real common Essence or Nature of the several Kinds, are not at all altered by them, i.e. That our Thoughts or Ideas cannot alter the real Constitutions that are in Things that exist, there is nothing more certain. But yet 'tis true, that the Changes of Ideas to which we annex 'em, can and does alter the Signification of their Names, and thereby alter the Kinds, which by these Names we rank and sort 'em into. Your Lordship farther adds, And these real Essences are unchangeable, i.e. the internal Constitutions are unchangeable. Of what, I beseech your Lordship, are the internal Constitutions unchangeable? Not of any thing that exists, but of God alone; for they may be changed all as easily by that Hand that made 'em, as the internal Frame of a Watch. What then is it that is unchangeable? The internal Constitution, or real Essence of a Species: which, in plain English, is no more but this, whilst the same Specific Name, e.g. of Man, Horse, or Tree, is annexed to, or made the Sign of the same abstract, complex Idea, under which I rank several Individuals; it is impossible but the real Constitution on which that unaltered, complex Idea, or nominal Essence depends, must be the same, i.e. in other Words, where we find all the same Properties, we have Reason to conclude there is the same real, internal Constitution from which those Properties flow.

But your Lordship proves the real Essences to be unchangeable, because God makes 'em, in those following Words: For however there may happen some Variety in Individuals by particular Accidents, yet the Essences of Men, and Horses, and Trees, remain always the same; because they do not depend on the Ideas of Men, but on the Will of the Creator, who hath made several Sorts of Beings.

'Tis true, the real Constitutions or Essences of particular Things existing, do not depend on the Ideas of Men, but on the Will of the Creator; but their being ranked into Sorts, under such and such Names, does depend, and wholly depend, on the Ideas of Men.
§. 14. Nor will any one wonder, that I say these 
Essences, or abstract Ideas, (which are the Mea-
tures of Name, and the Boundaries of Species) are 
the Workmanship of the Understanding, who con-
siders, that at least the complex ones are often, 
in several Men different Collections of simple Ideas: and there-
fore that is Covetousness to one Man, which is not so to another. 
Nay, even in Substances, where their abstract Ideas seem to be 
taken from the Things themselves, they are not constantly the 
fame; no not in that Species, which is most familiar to us, and 
with which we have the most intimate Acquaintance: It hav-
ing been more than once doubted, whether the Fetus born of 
a Woman were a Man, even so far, as that it hath been deba-
ted, whether it were, or were not to be nourished and baptiz-
ed: which could not be, if the abstract Idea or Essence, to 
which the Name Man belonged, were of Nature's making ; 
and were not the uncertain and various Collection of simple 
Idea, which the Understanding puts together, and then ab-
straeting it, affixed a Name to it. So that in truth, every di-
finit abstract Idea, is a distinct Essence: and the Names that 
stand for such distinct Ideas, are the Names of things essentally 
different. Thus a Circle is as essentally different from an Oval, 
as a Sheep from a Goat: and Rain is as essentally different from 
Snow, as Water from Earth, that abstract Idea which is the Es-
fence of one, being impossible to be communicated to the other. 
And thus any two abstract Ideas, that in any part vary one from 
another, with two distinct Names annexed to them, constitute 
two distinct Sorts, or, if you please, Species, as essentally dif-
ferent as any two the most remote or opposite in the World.

§. 15. But since the Essences of Things are Real and no-
thought by some, (and not without Reason) to minal Essence, 
be wholly unknown; it may not be amiss to consider the seve-
ral Significations of the Word Essence.

First, Essence may be taken for the Being of any thing, whereby 
it is what it is. And thus the real internal, but generally in Sub-
stances, unknown Constitution of Things, whereon their discover-
rable Qualities depend, may be called their Essence. This is the 
proper original Signification of the Word, as is evident from the 
Formation of it; Essentia, in its primary Notation, signifying pro-
perly Being. And in this Sense it is still used, when we speak of 
the Essence of particular Things, without giving them any Name.

Secondly, The Learning and Disputes of the Schools, having 
been much busied about Genus and Species, the Word Essence has 
almost lost its primary Signification; and instead of the real Con-
stitution
stitution of things, has been almost wholly applied to the artificial Constitution of Genus and Species. "Tis true, there is ordinarily supposed a real Constitution of the sorts of Things; and 'tis past doubt, there must be some real Constitution, on which any Collection of simple Ideas co-existing, must depend. But it being evident, that Things are ranked under Names into sorts of Species, only as they agree to certain abstract Ideas, to which we have annexed those Names, the Essence of each Genus, or Sort, comes to be nothing but that abstract Idea, which the General, or Sortal (if I may have leave so to call it from Sort, as I do General from Genus) Name stands for. And this we shall find to be that which the Word Essence imports, in its most familiar use. These two sorts of Essences, I suppose, may not unfitly be termed, the one the Real, the other the Nominal Essence.

§ 16. Between the nominal Essence, and the Name, there is so near a Connection, that the Name of any sort of Things cannot be attributed to any particular Being, but what has this Essence, whereby it answers that abstract Idea, whereof that Name is the Sign.

§ 17. Concerning the real Essences of corporeal Substances, (to mention those only) there are, if I mistake not, two Opinions. The one is of those, who using the Word Essence for they know not what, suppose a certain Number of those Essences, according to which all natural things are made, and wherein they do exactly every one of them partake, and so become of this or that Species. The other, and more rational Opinion, is of those, who look on all natural things to have a real, but unknown Constitution of their insensible Parts, from which flow those sensible Qualities, which serve us to distinguish them one from another, according as we have Occasion to rank them into sorts, under common Denominations. The former of these Opinions, which supposes these Essences, as a certain Number of Forms or Molds, wherein all natural Things that exist, are cast, and do equally partake, as I imagine, very much perplexed the Knowledge of natural Things. The frequent Productions of Monsters, in all the Species of Animals, and of Changelings, and other strange Issues of human Birth, carry with them Difficulties not possible to confit with this Hypothesis: since it is as impossible, that two things, partaking exactly of the same real Essence, should have different Properties, as that two Figures partaking in the same real Essence of a Circle, should have different Properties.
Properties. But were there no other Reason against it, yet the Supposition of Essences, that cannot be known; and the making them nevertheless to be that which distinguishes the Species of things, is so wholly useless, and unserviceable to any part of our Knowledge, that that alone were sufficient to make us lay it by, and content ourselves with such Essences of the Sorts of Species of Things, as come within the reach of our Knowledge; which, when seriously considered, will be found, as I have said, to be nothing else but those abstract complex Ideas, to which we have annexed distinct General Names.

§. 18. Essences being thus distinguished into Nominal and Real, we may farther observe, that in the Species of simple Ideas and Modes, they are always the same: But in Substances, always quite different. Thus a Figure including a Space between three Lines, is the real as well as nominal Essence of a Triangle; it being not only the abstract Idea to which the general Name is annexed, but the very Essentia, or Being, of the thing itself, that Foundation from which all its Properties flow, and to which they are all inseparably annexed. But it is far otherwise concerning that parcel of Matter, which makes the Ring on my Finger, wherein these two Essences are apparently different. For it is the real Constitution of its insensible Pars, on which depend all those Properties of Colour, Weight, Fusibility, Fixedness, &c. which makes it to be Gold, or gives it a right to that Name, which is therefore its nominal Essence. Since nothing can be called Gold, but what has a Conformity of Qualities to that abstract complex Idea, to which that Name is annexed. But this Distinction of Essences, belonging particularly to Substances, we shall, when we come to consider their Names, have an occasion to treat of more fully.

§. 19. That such abstract Ideas, with Names to Essences in them, as we have been speaking of, are Essences, generable and incorruptible. Real and nominal Essence, the same in simple Ideas and Modes, different in Substances.

Conformities, viz. that they are all ingenerable and incorruptible. Which cannot be true of the real Constitutions of Things, which begin and perish with 'em. All things, that exist, besides their Author, are all liable to Change; especially those Things we are acquainted with, and have ranked into Bands, under distinct Names or Ensigns. Thus that which was Gras to Day, is to Morrow the Flesh of a Sheep; and within few Days after, becomes part of a Man: In all which, and the like Changes, 'tis evident, their real Essence, i. e. that
General Terms.

Constitution, whereon the Properties of these several things depended, is destroyed, and perisheth with them. But Essences being taken for Ideas, established in the Mind, with Names annexed to them, they are supposed to remain steadily the same, whatever Mutations the particular Substances are liable to. For whatever becomes of Alexander and Bucephalus, the Ideas to which Man and Horse are annexed, are supposed nevertheless to remain in the same; and so the Essences of those Species are preserved whole and undestroyed, whatever Changes happen to any, or all of the Individuals of those Species. By this means the Essence of a Species rests safe and entire, without the Existence of so much as one Individual of that kind. For were there now no Circle existing anywhere in the World, (as perhaps that Figure exists not any where exactly marked out,) yet the Idea annexed to that Name would not cease to be what it is; nor cease to be as a Pattern, to determine which of the particular Figures we meet with, have, or have not a Right to the Name Circle, and so to shew which of them, by having that Essence, was of that Species. And tho' there neither were, nor had been in Nature such a Beast as an Unicorn, nor such a Fish as a Mermaid; yet supposing those Names to stand for complex abstract Ideas, that contained no inconsistency in them; the Essence of a Mermaid is as intelligible as that of a Man; and the Idea of an Unicorn, as certain, steady and permanent, as that of a Horse. From what has been said, it is evident, that the Doctrine of the Immutability of Essences, proves them to be only abstract Ideas; and is founded on the Relation established between them, and certain Sounds as Signs of them, and will always be true, as long as the same Name can have the same Signification.

§. 20. To conclude, This is that, which in Recapitulation. short I would say, (viz.) That all the great Business of Genera and Species, and their Essences, amounts to no more but this, That Men making abstract Ideas, and settling them in their Minds, with Names annexed to them, do thereby enable themselves to consider Things, and discourse of them, as it were in Bundles, for the easier and readier Improvement and Communication of their Knowledge, which would advance but slowly, were their Words and Thoughts confined only to Particulars.
Names of Simple Ideas.

CHAP. IV.

Of the Names of Simple Ideas.

§ 1. Though all Words, as I have shewn, signify nothing immediately but the Ideas in the Mind of the Speaker, yet upon a nearer Survey, we shall find that the Names of Simple Ideas, mixed Modes, (under which I comprise Relations too,) and natural Substances, have each of them something peculiar, and different from the other. For Example:

§ 2. First, The Names of Simple Ideas, and Substances, with the abstract Ideas in the Mind, which they immediately signify, intimate some real Existence, from which was derived their original Pattern. But the Names of mixed Modes, terminate in the Idea that is in the Mind, and lead not the Thoughts any farther, as we shall see more at large in the following Chapter.

§ 3. Secondly, The Names of Simple Ideas and Modes, signify always the real, as well as nominal Essence of their Species. But the Names of natural Substances, signify rarely, if ever, any thing but barely the nominal Essence of those Species, as we shall shew in the Chapter that treats of the Names of Substances in particular.

§ 4. Thirdly, The Names of Simple Ideas are not capable of any Definitions; the Names of all complex Ideas are. It has not, that I know, hitherto been taken Notice of by any Body, what Words are, and what are not capable of being defined: the want whereof is (as I am apt to think) not seldom the occasion of great wrangling and Obscurity in Men's Discourses, whilst some demand Definitions of Terms that cannot be defined; and others think, they ought to rest satisfied in an Explication made by a more general Word, and its Restriction, (or to speak in Terms of Art, by a Genus and Difference,) when even after such Definition made according to Rule, those who hear it, have often no more a clear Conception of the meaning of the Word, than they had before. This at least, I think, that the shewing what Words are, and what are not capable of Definitions, and wherein consists a good Definition, is not wholly besides our present Purpose; and perhaps,
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perhaps, will afford so much Light to the Nature of these Signs, and our Ideas, as to deserve a more particular Consideration.

§. 5. I will not here trouble myself, to prove that all Terms are not definable from that Progress, in infinitum, which it will visibly lead us into, if we should allow, that all Names could be defined. For if the Terms of one Definition, were still to be defined by another, Where at last should we stop? But I shall from the Nature of our Ideas, and the Signification of our Words, shew, why some Names can, and others cannot be defined, and which they are.

§. 6. I think, it is agreed, that a Definition is nothing else, but the shewing the meaning of one Word by several other not synonymous Terms. The meaning of Words being only the Ideas they are made to stand for by him that uses 'em; the meaning of any Term is then shewed, or the Word is defined, when by other Words the Idea it is made the sign of, and annexed to in the Mind of the Speaker, is as it were represented, or set before the view of another; and thus its Signification ascertained. This is the only use and end of Definitions; and therefore the only Measure of what is, or is not a good Definition.

§. 7. This being premised, I say, that the Names of Simple Ideas, and those only, are incapable of being defined. The Reason whereof is this, That the several Terms of a Definition, signifying several Ideas, they can altogether by no means represent an Idea, which has no Composition at all: And therefore a Definition which is properly nothing but the shewing the meaning of one Word by several others not signifying each the same thing, can in the Names of Simple Ideas have no place.

§. 8. The not observing this Difference in our Ideas, Motion, and their Names, has produced that eminent trifling in the Schools, which is so easy to be observed in the Definitions they give us of some few of these Simple Ideas. For as to the greatest part of 'em, even those Masters of Definitions were fain to leave them untouched, merely by the Impossibility they found in it. What more exquisite jargon could the Wit of Man invent, than this Definition, The Act of a Being in Power, as far forth as in Power? which would puzzle any rational Man, to whom it was not already known by its famous Aburdity, to guess what Word it could ever be supposed to be the Explication of. If Tully asking a Dutchman what Beweeginge was, should have received this Explication in his own Language, that it was Actus
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\(\text{\textit{Actus entis in potentia, quatenus in potentia; I ask whether any}}\)
\(\text{\textit{one can imagine he could thereby have understood what the}}\)
\(\text{\textit{Word Beweeginge signified, or have guessed what Idea a Dutch-}}\)
\(\text{\textit{man ordinarily had in his Mind, and would signify to another,}}\)
\(\text{\textit{when he used that Sound.}}\)

\(\text{§. 9. Nor have the Modern Philosophers, who have ende-}}\)
\(\text{\textit{voured to throw off the Jargon of the Schools, and speak in-}}\)
\(\text{\textit{telligible, much better succeeded in defining Simple Ideas, whether}}\)
\(\text{\textit{by explaining their Causes, or any otherwise. The Atomists,}}\)
\(\text{\textit{who define Motion to be a Passage from one place to another,}}\)
\(\text{\textit{What do they more than put one synonymous Word for another?}}\)
\(\text{\textit{For what is Passage other than Motion? And if they were asked}}\)
\(\text{\textit{what Passage was, How could they better define it than by}}\)
\(\text{\textit{Motion? For is it not at least as proper and significant, to say,}}\)
\(\text{\textit{Passage is a Motion from one Place to another, as to say, Motion}}\)
\(\text{\textit{is a Passage, &c. This is to translate, and not to define, when}}\)
\(\text{\textit{we change two Words of the same Signification one for ano-}}\)
\(\text{\textit{ther; which when one is better understood than the other, may}}\)
\(\text{\textit{serve to discover what Idea the unknown stands for; but is very}}\)
\(\text{\textit{far from a Definition, unless we will say, every English Word}}\)
\(\text{\textit{in the Dictionary, is the Definition of the Latin Word it an-}}\)
\(\text{\textit{swers, and that Motion is the Definition of Motus. Nor will}}\)
\(\text{\textit{the successive Application of the Parts of the Superficies of one Bo-}}\)
\(\text{\textit{dy, to those of another, which the Cartesians give us, prove a}}\)
\(\text{\textit{much better Definition of Motion, when well examined.}}\)

\(\text{§. 10. The Act of Perspicuous, as far forth as perspicu-}}\)
\(\text{\textit{ous, is another Peripatetick Definition of a Simple Idea; Light.}}\)
\(\text{\textit{which tho’ not more absurd than the former of Motion, yet be-}}\)
\(\text{\textit{trays its Uselessness and Insignificance more plainly, because Ex-}}\)
\(\text{\textit{perience will easily convince any one, that it cannot make the}}\)
\(\text{\textit{meaning of the Word Light (which it Pretends to define) at all}}\)
\(\text{\textit{understood by a blind Man: but the Definition of Motion ap-}}\)
\(\text{\textit{pears not at first sight so useless, because it escapes this way of}}\)
\(\text{\textit{Trial. For this Simple Idea, entiring by the Touch as well as}}\)
\(\text{\textit{Sight, ’tis impossible to shew an Example of any one, who has}}\)
\(\text{\textit{no other way to get the Idea of Motion, but barely by the De-}}\)
\(\text{\textit{finition of that Name. Those who tell us, that Light is a great}}\)
\(\text{\textit{Number of little Globules, striking briskly on the bottom of the}}\)
\(\text{\textit{Eye, speak more intelligibly than the Schools: but yet these}}\)
\(\text{\textit{Words never so well understood, would make the Idea, the Word}}\)
\(\text{\textit{Light stands for, no more known to a Man that understands it}}\)
\(\text{\textit{not before, than if one should tell him, that Light was nothing}}\)
\(\text{\textit{but a Company of little Tennis balls, which Fairies all Day long}}\)
\(\text{\textit{struck with Rackets against some Mens Foreheads, whilst they}}\)
\(\text{\textit{passed}}\)
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puffed by others. For granting this Explication of the thing to be true; yet the Idea of the Cause of Light, if we had it never so exact, would no more give us the Idea of Light itself, as it is such a particular Perception in us, than the Idea of the Figure and Motion of a sharp Piece of Steel, would give us the Idea of that Pain which it is able to cause in us. For the Cause of any Sensation, and the Sensation itself, in all the simple Ideas of one Sense, are two Ideas; and two Ideas so different, and distant one from another, that no two can be more so. And therefore should Des Cartes's Globules strike never so long on the Retina of a Man, who was blind by a Gutta Serena, he would thereby never have any Idea of Light, or any thing approaching to it, though he understood what little Globules were, and what striking on another Body was, never so well. And therefore the Cartesians very well distinguish between that Light which is the Cause of that Sensation in us, and the Idea which is produced in us by it, and is that which is properly Light.

Simple Ideas §. II. Simple Ideas, as has been shewn, are ownable to be got by those Impressions, Objects themselves make on our Minds, by the proper Inlets appointed to each fort. If they are not received this way, all the Words in the World, made use of to explain, or define any of their Names, will never be able to produce in us the Idea it stands for. For Words being Sounds, can produce in us no other Simple Ideas than of those very Sounds; nor excite any in us, but by that voluntary Connexion which is known to be between them, and those Simple Ideas, which common Use has made them Signs of. He that thinks otherwise, let him try if any Words can give him the Taste of a Pine-Apple, and make him have the true Idea of the Relish of that celebrated delicious Fruit. So far as he is told it has a resemblance with any Tastes whereof he has the Ideas already in his Memory, imprinted there by sensible Objects, not Strangers to his Palate, so far may he approach that resemblance in his Mind. But this is not giving us that Idea by a Definition, but exciting in us other Simple Ideas, by their known Names; which will be still very different from the true taste of that Fruit itself. In Light and Colours, and all other Simple Ideas, it is the same thing: For the Signification of Sounds, is not natural, but only imposed and arbitrary. And no Definition of Light, or Redness, is more fitted or able to produce either of those Ideas in us, than the Sound Light, or Red, by itself. For to hope to produce an Idea of Light, or Colour, by a Sound, however formed, is to expect that Sounds should be visible, or Colours audible; and to make the Ears
Ears do the Office of all the other Senses. Which is all one as to say, that we might Tafe, Smell, and See by the Ears: a fort of Philosophy worthy only of Sancho Panca, who had the Faculty to fee Dulcinea by Hearfay. And therefore he that has not before received into his Mind, by the proper Inlet, the simple Idea which any Word flands for, can never come to know the Signification of that Word, by any other Words or Sounds, whatsoever put together, according to any Rules of Definition. The only way is, by applying to his Senses the proper Object; and fo producing that Idea in him, for which he has learned the Name already. A studious blind Man, who had mightily beat his Head about visible Objects, and made ufe of the Explication of his Books and Friends, to understand thofe Names of Light and Colours, which often came in his way; bragged one Day, That he now understood what Scarlet signified. Upon which his Friend demanding, what Scarlet was? The blind Man answered, it was like the Sound of a Trumpet. Just fuch an Underftanding of the Name of any other simple Idea will he have, who hopes to get it only from a Definition, or other Words made ufe of to explain it.

§. 12. The Cafe is quite otherwife in complex Ideas; which conflifting of feveral simple ones, it is in the Power of Words, ftanding for the feveral Ideas, that make that Compoftion, to imprint complex Ideas in the Mind, which were neverthere before, and to make the Names be underftood. In fuch Collections of Ideas, paffing under one Name, Definition, or the teaching the Signification of one Word, by feveral others, has place, and may make us underftand the Names of Things, which never came within the reach of our Senses; and frame Ideas fuitable to thofe in other Mens Minds, when they ufe thofe Names: provided that none of the Terms of the Definition fland for any fuch simple Ideas, which he to whom the Explication is made, has never yet had in his Thought. Thus the Word Statue may be explained to a blind Man by other Words, when Picture cannot, his Senses having given him the Idea of Figure, but not of Colours, which therefore Words cannot excite in him. This gained the Prize to the Painter, againft the Statuary; each of which containing for the Excellency of his Art, and the Statuary bragging, that his was to be preferred, because it reached farther, and even thofe who had loft their Eyes, could yet perceive the excellency of it. The Painter agreed to refer himfelf to the Judgment of a blind Man; who being brought where there was a Statue made by the one, and a Picture drawn by the other; he was firft led to the Statue, in
in which he traced with his Hands all the Lineaments of the Face and Body; and with great Admiration, applauded the Skill of the Workman. But being led to the Picture, and having his Hands laid upon it, was told, That now he touched the Head, and then the Forehead, Eyes, Nose, &c. as his Hand moved over the Parts of the Picture on the Cloth, without finding any the least Distinction: Whereupon, he cried out, that certainly that must needs must be a very admirable and divine Piece of Workmanship, which could represent to them all those Parts, where he could neither feel nor perceive any thing.

§. 13. He that should use the Word Rainbow, to one who knew all those Colours, but yet had never seen that Phenomenon, would, by enumerating the Figure, Largeness, Position, and Order of the Colours, so well define that Word, that it might be perfectly understood. But yet that Definition, how exact and perfect soever, would never make a blind Man understand it; because several of the simple Ideas that make that complex one, being such as he never received by Sensation and Experience, no Words are able to excite them in his Mind.

§. 14. Simple Ideas, as has been shewed, can only be got by Experience, from those Objects, which are proper to produce in us those Perceptions. When by this means we have our Minds stored with 'em, and know the Names for them, then we are in a condition to define, and by Definition to understand the Names of complex Ideas, that are made up of them. But when any term stands for a simple Idea, that a Man has never yet had in his Mind, it is impossible by any Words, to make known its Meaning to him. When any term stands for an Idea a Man is acquainted with, but is ignorant, that that term is the Sign of it, there another Name, of the same Idea which he has been accustomed to, may make him understand its Meaning. But in no case whatsoever, is any Name, of any simple Idea, capable of a Definition.

Fourthly, §. 15. Fourthly, But though the Names of Names of simple Ideas have not the help of Definition to Ideas leave doubtful, not, but that they are generally less doubtful and uncertain, than those of mixed Modes and Substances. Because they standing only for one simple Perception, Men, for the most part easily and perfectly agree in their Signification: And there is little room for mistake and wrangling about their meaning. He that knows once that Whiteness is the Name of that Colour he has observed in Snow, or Milk, will not be apt to mis-apply
apply that Word, as long as he retains that \textit{Idea}; which when he has quite loft, he is not apt to mistake the meaning of it, but perceives he understands it not. There is neither a multiplicity of simple \textit{Ideas} to be put together, which makes the doubtfulness in the Names of mixed Modes: nor a supposed, but an unknown real \textit{Essence}, with Properties depending there-\textit{on}, the precise Number whereof are also unknown, which makes the Difficulty in the Names of \textit{Substances}. But on the contrary, in simple \textit{Ideas} the whole Signification of the Name is known at once, and consists not of Parts, whereof more or less being put in, the \textit{Idea} may be varied, and so the Signification of its Name, be obscure or uncertain.

§. 16. 	extit{Fifthly,} This farther may be observed, concerning simple \textit{Ideas} and their Names, that they have but few \textit{Ascents} in \textit{linea Predicamentali}, (as they call it) from the lowest \textit{Species} to the \textit{Sumnum Genus}. The Reason whereof is, that the lowest \textit{Species} being but one simple \textit{Idea}, nothing can be left out of it, that so the difference being taken away, it may agree with some other thing in one \textit{Idea} common to them both; which having one Name is the \textit{Genus} of the other two: \textit{v. g.} There is nothing can be left out of the \textit{Idea} of White and Red; to make them agree in one common Appearance, and so have one general Name; as \textit{Rationality} being left out of the complex \textit{Idea} of \textit{Man}, makes it agree with \textit{Brute}, in the more general \textit{Idea} and Name of \textit{Animal}. And therefore when to avoid unpleasant Enumerations, Men would comprehend both \textit{White} and \textit{Red}, and several other such simple \textit{Ideas}, under one general Name, they have been fain to do it by a Word which denotes only the way they get into the Mind. For when \textit{White}, \textit{Red}, and \textit{Yellow}, are all comprehended under the \textit{Genus} or Name \textit{Colour}, it signifies no more, but such \textit{Ideas} as are produced in the Mind only by the \textit{Sight}, and have entrance only through the \textit{Eyes}. And when they would frame yet a more general Term, to comprehend both \textit{Colours} and \textit{Sounds}, and the like simple \textit{Ideas}, they do it by a Word that signifies all such as come into the Mind only by one \textit{Sence}: And so the general term \textit{Quality}, in its ordinary Acceptation, comprehends Colours, Sounds, \textit{Tastes}, \textit{Smells}, and tangible \textit{Qualities}, with Distinction from \textit{Extension}, \textit{Number}, \textit{Motion}, \textit{Pleasure}, and \textit{Pain}, which make \textit{Impressions} on the Mind, and introduce their \textit{Ideas} by more \textit{Senses} than one.

§. 17. 	extit{Sixthly,} The Names of simple \textit{Ideas}. 
\textit{Substances} and mixed Modes, have also this difference: That those of mixed \textit{Modes} stand for \textit{Ideas} of simple \textit{Ideas} while for \textit{Ideas}
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not at all arbitrary: Those of Substances, are not perfectly so: but refer to a Pattern, though with some latitude: and these of simple Ideas are perfectly taken from the Existence of Things, and are not arbitrary at all. Which what difference it makes in the Significations of their Names, we shall see in the following Chapters.

The Names of simple Modes differ little from those of simple Ideas.

CHAP. V.
Of the Names of mixed Modes and Relations.

§. 1. The Names of mixed Modes being general, they stand as has been shewn, for sorts or Species of Things, each of which has its peculiar Essence.

The Essences of these Species also, as has been shewed, are nothing but the abstract Ideas in the Mind, to which the Name is annexed. Thus far the Names and Essences of mixed Modes, having nothing but what is common to them with other Ideas: But if we take a little nearer survey of them, we shall find that they have something peculiar, which perhaps may deserve our Attention.

First, The Ideas they stand for, are made by the Understanding.

§. 2. The first Particularity I shall observe in them is, that the abstract Ideas, or, if you please, the Essences of the several Species of mixed Modes, are made by the Understanding, wherein they differ from those of simple Ideas: in which sort, the Mind has no Power to make any one, but only receives such as are presented to it, by the real Existence of Things operating upon it.

Secondly, made arbitrarily, and without Patterns.

§. 3. In the next Place, these Essences of the Species of mixed Modes, are not only made by the Mind, but made very arbitrarily, made without Patterns, or reference to any real Existence. Wherein they differ from those of Substances, which carry with them the Supposition of some real Being, from which they are taken, and to which they are conformable. But in its complex Ideas of mixed Modes, the Mind takes a Liberty not to follow the Existence of Things exactly. It unites and retains certain Collections, as so many distinct Specifick Ideas, whilst others, that as often occur in Nature, and
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and are as plainly suggested by outward Things, pass neglected without particular Names or Specifications. Nor does the Mind, in these of mixed Modes, as in the complex Ideas of Substances, examine them by the real Existence of Things; or verify them by Patterns, containing such peculiar Compositions in Nature. To know whether his Idea of Adultery, or Justice, be right, will a Man seek it any where among Things existing? Or is it true, because any one has been Witness to such an Action? No: But it suffices here, that Men have put together such a Collection into one complex Idea, that makes the Architype, and Specifick Idea, whether ever any such Action were committed in rerum natura, or no.

§. 4. To understand this rightly, we must consider wherein this making of these complex Ideas consists; and that is not in the making any new Idea, but quitting together those which the Mind had before. Wherein the Mind does these three Things: First, it chuses a certain Number. Secondly, It gives them Connexion, and makes them into one Idea. Thirdly it ties them together by a Name. If we examine how the Mind proceeds in these, and what Liberty it takes in them, we shall easily observe, how these Essences of the Species of mixed Modes, are the Workmanship of the Mind; and consequently, that the Species themselves are of Mens making.

§. 5. No body can doubt, but that these Ideas of mixed Modes, are made by a voluntary Collection of Ideas put together in the Mind, independent from any original Patterns in Nature, who will but reflect, that this sort of complex Ideas may be made, abstracted, and have Names given them; and so a Species be constituted, before any one individual of that Species ever existed. Who can doubt but the Ideas of Sacrilege or Adultery, might be framed in the Mind of Men, and have Names given them; and so these Species of mixed Modes be constituted, before either of them was ever committed; and might be as well discoursed of, and reasoned about, and as certain Truths discovered of them, whilst yet they had no being but in the Understanding, as well as now, that they have but too frequently a real Existence? Whereby it is plain, how much the sorts of mixed Modes are the Creatures of the Understanding, where they have a being as subservient to all the ends of real Truth and Knowledge, as when they really exist: And we cannot doubt, but Law-makers have often made Laws about Species of Actions, which

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were only the Creatures of their own understandings: Beings that had no other existence, but in their own Minds. And, I think, no Body can deny, but that the Resurrection was a Species of mixed Modes in the Mind, before it really existed.

§. 6. To see how arbitrarily these Essences of mixed Modes are made by the Mind, we need but take a view of almost any of them. A little looking into them, will satisfy us, that it is the Mind, that combines several scattered independent Ideas, into one complex one; and by the common Name it gives them, makes them the Essence of a certain Species, without regulating itself by any Connection they have in Nature. For what greater Connection in Nature, has the Idea of a Man, than the Idea of a Sheep, with Killing; that this is made a particular Species of Action, signified by the word Murder; and the other not? Or what Union is there in Nature, between the Idea, of the Relation of a Father, with Killing, than that of a Son, or Neighbour; that those are combined into one complex Idea, and thereby made the Essence of the distinct Species Parricide, whilst the other make no distinct Species at all? But though they have made Killing a Man's Father or Mother, a distinct Species from Killing his Son, or Daughter; yet in some other Cases, Son and Daughter are taken in too, as well as Father and Mother; and they are all equally comprehended in the same Species, as in that of Incest. Thus the Mind in mixed Modes arbitrarily unites into complex Ideas, such as it finds convenient; whilst others that have altogether as much union in Nature; are left loose and never combined into one Idea, because they have no need of one Name. 'Tis evident then, that the Mind, by its free Choice, gives a Connection to a certain Number of Ideas, which in Nature have no more Union with one another, than others that it leaves out: Why else is the part of the Weapon, the beginning of the Wound is made with taking Notice of, to make the distinct Species called Stabbing, and the Figure and Matter of the Weapon left out? I do not say this is done without Reason, as we shall see more by and by; but this I say, that it is done by the free Choice of the Mind, pursuing its own ends; and that therefore these Species of mixed Modes are the Workmanship of the Understanding: and there is nothing more evident than that, for the most part, in the framing these Ideas, the Mind searches not its Patterns in Nature, nor refers the Ideas it makes, to the real Existence of things; but puts such together, as may best serve its own Purposes, with tying it-
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§. 7. But though these complex Ideas, or Essences of mixed Modes, depend on the Mind, and are made by it with great Liberty; yet they are not made at random, and jumbled together without any reason at all. Though these complex Ideas be not always copied from Nature, yet they are always suited to the End for which abstract Ideas are made: And though they be combinations made of Ideas, that are loose enough, and have as little Union in themselves, as several other, to which the Mind never gives a Connection that combines them into one Idea; yet they are always made for the convenience of Communication, which is the chief End of Language. The use of Language is, by short Sounds to signify with ease and dispatch general Conceptions; wherein not only abundance of Particulars may be contained, but also a great Variety of independent Ideas collected into one complex one. In the making therefore of the Species of mixed Modes, Men have had regard only to such Combinations as they had occasion to mention one to another. Those they have combined into distinct complex Ideas, and given names to; whilst others that in Nature have as near an Union, are left loose and unregarded. For to go no farther than human Actions themselves, if they would make distinct abstract Ideas of all the Varieties might be observed in them, the Number must be infinite, and the Memory confounded with the Plenty, as well as overcharged to little Purpose. It suffices, that Men make and name so many complex Ideas of these mixed Modes, as they find they have occasion to have Names for, in the ordinary occurrence of their Affairs. If they join to the Idea of Killing, the Idea of Father or Mother, and so make a distinct Species from killing a Man's Son, or Neighbour, it is because of the different Heinousness of the Crime, and the distinct Punishment is due to the murdering a Man's Father or Mother, different from what ought to be inflicted on the Murder of a Son or Neighbour; and therefore they find it necessary to mention it by a distinct Name, which is the end of making that distinct Combination. But though the Ideas of Mother and Daughter, are so differently treated, in reference to the Idea of Killing, that the one is joined with it to make a distinct abstract Idea with a Name, and so a distinct Species, and the other not; yet in respect of carnal Knowledge, they are both taken in under the like, and that still for the same convenience of expecting under one Name, and reckoning of once Species, such uncleanc Mixtures
Names of mixed Modes.

as have a peculiar turpitude beyond others; and this to avoid Circumlocutions, and tedious Descriptions.

§. 8. A moderate Skill in different Languages, will easily satisfy one of the Truth of this, whereof the intranslable Words of divers Languages are a Proof. It being so obvious to observe great store of Words in one Language, which have not any that answer them in another. Which plainly shews that those of one Country, by their Customs and Manner of Life, have found occasion to make several complex Ideas, and give Names to them, which others never collected into specific Ideas. This could not have happened, if these Species were the ready Workmanship of Nature; and not Collections made and abstracted by the Mind, in order to naming, and for the convenience of Communication. The Terms of our Law, which are not empty Sounds, will hardly find Words that answer them in the Spanish or Italian, no scanty Languages; much less, I think, could any one translate them into the Carribbee, or Westbee Tongues: And the Tefura of the Romans, or Corban of the Jews, have no Words in other Languages to answer them: The Reason whereof is plain, from what has been said. Nay, if we will look a little more nearly into this Matter, and exactly compare different Languages, we shall find that though they have Words, which in Translations and Dictionaries, are supposed to answer one another; yet there is scarce one of ten, amongst the Names of complex Ideas, especially of mixed Modes, that stands for the same precise Idea, which the Word does that in Dictionaries it is rendered by. There are no Ideas more common, and less compounded, than the Measures of Time, Extention, and Weight, and the Latin Names Hora, Pes, Libra, are without Difficulty rendered by the English Names, Hour, Foot, and Pound: But yet there is nothing more evident, than that the Ideas a Roman annexed to these Latin Names, were very far different from those which an Englishman express'd by those English ones. And if either of these should make use of the Measures that those of the other Language designed by their Names, he would be quite out in his account. There are too sensible Proofs to be doubted; and we shall find this much more so, in the Names of more abstract and compounded Ideas; such as are the greatest part of those which make up Moral Discourses: Whole Names, when Men come curiously to compare with those they are translated into, in other Languages, they will find very few of them exactly to correspond in the whole extent of their Significations.

§. 9.
§. 9. The Reason why I take so particular Notice of this, is, that we may not be mistaken about Genera, and Species, and their Essences, as if they were Things regularly and constantly made by Nature, and had a real Existence in Things; when they appear, upon a more wary Survey, to be nothing else but an Artifice of the Understanding, for the easier signifying such Collections of Ideas, as it should often have occasion to communicate by one general Term; under which divers Particulars, as far forth as they agreed to that abstract Idea, might be comprehended. And if the doubtful Signification of the Word Species, may make it found hard to some, that I say, that the Species of mixed Modes are made by the Understanding: yet I think, it can by no body be denied, that it is the Mind makes those abstract Complex Ideas, to which specific Names are given. And if it be true, as it is, that the Mind makes the Patterns, for sorting and naming of Things, I leave it to be considered, who makes the Boundaries of the Sort or Species; since with me, Species and Sort have no other difference than that of a Latin and English Idiom.

§. 10. The near Relation that there is between Species, Essences, and their general Name, at least in mixed Modes, will farther appear, when we consider, that it is the Name that seems to preserve those Essences, and give them their lasting Duration. For the Connection between the loose Parts of those complex Ideas, being made by the Mind, this Union, which has no particular Foundation in Nature, would cease again, were there not something that did, as it were hold together, and keep the Parts from scattering. Though therefore it be the Mind that makes the Collection, it is the Name which is, as it were, the Knot that ties them fast together. What a vast Variety of different Ideas, does the Word Triumphus hold together, and deliver to us as one Species? Had this Name been never made, or quite lost, we might, no doubt, have had Descriptions of what past in that Solemnity: But yet, I think, that which holds those different Parts together, in the Unity of one complex Idea, is that very Word annexed to it; without which, the several Parts of that would no more be thought to make one thing, than any other show, which having never been made but once, had never been united into one complex Idea, under one Denomination. How much therefore, in mixed Modes, the Unity necessary to any Essence depends on the Mind;
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Mind; and how much the continuation and fixing of that Unity depends on the Name in common Use annexed to it, I leave to be considered by those who look upon Essences and Species as real established Things in Nature.

§. 11. Suitable to this we find, that Men, speaking of mixed Modes, seldom imagine or take any other for Species of them, but such as are set out by Name: Because they being of Man's making only in order to naming, no such Species are taken Notice of, or supposed to be, unless a Name be joined to it, as the Sign of Man's having combined into one Idea several loose ones; and by that Name, giving a lasting Union to the Parts, which would otherwise cease to have any, as soon as the Mind laid by that abstract Idea, and ceased actually to think on it. But when a Name is once annexed to it, wherein the Parts of that comple Idea have a settled and permanent Union; then is the Essence, as it were, established, and the Species looked on as compleat. For to what Purpose should the Memory charge itself with such Compositions, unless it were by Abstraction to make them general? And to what purpose make them general, unless it were, that they might have general Names, for the convenience of discourse, and Communication? Thus we see, that killing a Man with a Sword, or a Hatchet, are looked on as no distinct Species of Action: But if the Point of the Sword first enter the Body, it passeth for a distinct Species, where it has a distinct Name, as in England, in whose Language it is called Stabbing: But in another Country, where it has not happened to be specified under a peculiar Name, it passeth not for a distinct Species. But in the Species of corporeal Substances, though it be the Mind that makes the nominal Essence: yet since those Ideas, which are combined in it, are supposed to have an Union in Nature, whether the Mind joins them or no, therefore those are looked on as distinct Species, without any Operation of the Mind, either abstracting, or giving a Name to that complex Idea.

§. 12. Conformable also to what has been said concerning the Essences of the Species of mixed Modes, that they are Creatures of the Understanding, rather than the Works of Nature: Conformable, I say, to this, we find, that their Names lead our Thoughts to the Mind, and no farther. When we speak of Justice, or Gratitude, we frame to ourselves no Imagination of any thing existing, which we would conceive; but our Thoughts terminate in the abstract Ideas of
of those Virtues, and look not farther; as they do, when we speak of a Horse, or Iron, whose Specifick Ideas we consider not, as barely in the Mind, but as in things themselves, which afford the original Patterns of those Ideas. But in mixed Modes, at least the most considerable Parts of them, which are moral beings, we consider the original Patterns, as being in the Mind; and to those we refer for the distinguishing of particular Beings under Names. And hence I think it is, That these Essences of the Species of mixed Modes, are by a more particular Name called Nations: as by a peculiar Right appertaining to the Understanding.

§. 13. Hence likewise we may learn, Why the complex Ideas of mixed Modes are commonly more compounded and decompounded, than those of natural Substances. Because they being the Workmanship of the Understanding, pursuing only its own ends, and the convenience of expressing in short those Ideas it would make known to another, does with great Liberty unite often into one abstræct Idea Things that in their Nature have no coherence; and so under one Term, bundle together a great Variety of compounded and decompounded Ideas. Thus the Name of Proceffion, what a great mixture of independent Ideas of Persons, Habits. Tapers, Orders, Motions, Sounds, does it contain in that complex one, which the Mind of Man has arbitrarily put together, to express by that one Name? Whereas the complex Ideas of the Sorts of Substances are usually made up of only a small Number of simple ones; and in the Species of Animals, these two, viz. Shape and Voice, commonly make the whole nominal Essence.

§. 14. Another thing we may observe from what has been said, is, that the Names of mixed Modes always signify (when they have any determined Signification) the real Essences of their Species. For these abstræct Ideas, being the Workmanship of the Mind, and not referred to the real Existence of Things, there is no Supposition of any thing more signified by that Name, but barely that complex Idea, the Mind itself has formed, which is all it would have expressed by it; and is that on which all the Properties of the Species depend, and from which alone they all flow: and so in these the real and nominal Essence is the same; which of what Concernment it is to the certain Knowledge of general Truth, we shall see hereafter.
§. 15. This also may shew us the Reason, Why their Names are usually got before their Ideas. Why for the most part the Names of mixed Modes are got, before the Ideas they stand for are perfectly known. Because there being no Species of these ordinarily taken Notice of, but what have Names; and those Species, or rather their Essences, being abstract complex Ideas made arbitrarily by the Mind, it is convenient, if not Necessary, to know the Names, before one endeavour to frame those complex Ideas: unless a Man will fill his Head with a Company of abstract complex Ideas, which others having no Names for, he has nothing to do with, but to lay by and forget again. I confess, that in the Beginning of Languages, it was necessary to have the Idea, before one gave it the Name: And so it is still, where making a new complex Idea, one also, by giving it a new Name, makes a new Word. But this concerns not Languages made, which have generally pretty well provided for Ideas, which Men have frequent Occasion to have, and communicate: And in such, I ask whether it be not the ordinary Method, that Children learn the Names of mixed Modes, before they have their Ideas? What one of a thousand ever frames the abstract Idea of Glory and Ambition before he has heard the Names of them? In simple Ideas and Substances I grant it is otherwise; which being such Ideas as have a real Existence and Union in Nature, the Ideas, or Names, are got one before the other, as it happens.

§. 16. What has been said here of mixed Modes, is, with very little difference applicable also to Relations; which since every Man himself may observe, I may spare myself the Pains to enlarge on: especially, since what I have here said concerning Words in this third Book, will possibly be thought by some to be much more than what so flight a Subject required. I allow it might be brought into a narrower Compass: But I was willing to lay my Reader on an Argument, that appears to me new, and a little out of the way, (I am sure 'tis one I thought not of, when I began to write,) That by searching it to the bottom, and turning it on every side, some part or other might meet with every one’s Thoughts, and give occasion to the most averse, or negligent, to reflect on a general Misdraige; which, though of great consequence, is little taken Notice of. When it is considered, what a padder is made about Essences, and how much all sorts of Knowledge, Discourse, and Conversation, are pestiferous and disordered by the careless and confused Use.
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Use and Application of Words, it will, perhaps, be thought worth while throughly to lay it open. And I shall be pardon- ed if I have dwelt long on an Argument which I think therefore needs to be inculcated; because the Faults, Men are usu- ally guilty of in this kind, are not only the greatest Hindrances of true Knowledge; but are so well thought of, as to pass for it. Men would often see what a small Pertinence of Reason and Truth, or possibly none at all, is mixed with those huffing Opinions they are swelled with; if they would but look beyond fashionable Sounds, and observe what Ideas are, or are not comprehended under those Words, with which they are so armed at all Points, and with which they so confidently lay about them. I shall imagine I have done some Service to Truth, Peace, and Learning, if, by any enlargement on this Subject, I can make Men reflect on their own Use of Language; and give them Reason to suspect, that since it is frequent for others, it may also be possible for them to have sometimes very good and approved Words in their Mouths, and Writings, with very uncertain, little, or no Signification. And therefore it is not unreasonable for them to be wary herein themselves, and not to be unwilling to have them examined by others. With this Design therefore, I shall go on with what I have farther to say, concerning this matter.

CHAP. VI.

Of the Names of Substances.

§. 1. The common Names of Substances, as well as other General Terms, stand for Sorts; which is nothing else but the being made Signs of such complex Ideas, wherein several particular Substances do, or might agree, by virtue of which they are capable of being comprehended in one common Conception, and be signified by one Name. I say, do or might agree: for though there be but one Sun existing in the World, yet the Idea of it being abstrated, so that more Substances (if there were several) might each agree in it; it is as much a Sort, as if there were as many Suns as there are Stars. They want not their Reasons, who think there are, and that each fixed Star, would answer the Idea the Name Sun stands for, to one who were
were placed in a due distance; which, by the way, may shew us how much the sorts, or, if you please, Genera and Species of Things (for those Latin Terms signify to me no more than the English word Sort) depend on such Collections of Ideas, as Men have made; and not on the real Nature of Things: since 'tis not impossible, but that in Propriety of Speech, that might be a Sun to one, which is a Star to another.

§. 2. The measure and boundary of each Sort, or Species, whereby it is constituted that particular Sort, and distinguished from others, is that we call its Essence, which is nothing but that abstract Idea to which the Name is annexed: So that every thing contained in that Idea, is essential to that Sort. This, though it be all the Essence of natural Substances that we know, or by which we distinguish them into Sorts; yet I call it by a peculiar Name, the nominal Essence, to distinguish it from that real Constitution of Substances, upon which depends this nominal Essence, and all the Properties of that sort; which therefore, as has been said, may be called the real Essence, v. g. the nominal Essence of Gold, is that complex Idea the Word Gold stands for, let it be, for instance, a Body yellow, of a certain Weight, malleable, fusible, and fixed. But the real Essence is the Constitution of the inessential Parts of that Body, on which those Qualities, and all the other Properties of Gold depend. How far these two are different, though they are both called Essence, is obvious, at first sight, to discover.

§. 3. For though, perhaps, voluntary Motion, with Sense and Reason, joined to a Body of a certain Shape, be the complex Idea, to which I, and others, annex the Name Man; and so be the nominal Essence of the Species so called; yet no Body will say, that that complex Idea is the real Essence and Source of all those Operations, which are to be found in any Individual of that sort. The Foundation of all those Qualities, which are the Ingredients of our complex Idea, is something quite different: And had we such a Knowledge of that Constitution of Man, from which his faculties of Moving, Sensation, and Reasoning, and other Powers flow, and on which his so regular Shape depends, as 'tis possible Angels have, and 'tis certain his Maker has, we should have a quite other Idea of his Essence, than what now is contained in our Definition of that Species, be it what it will: And our Idea of any individual Man would be as far different from
from what it now is, as is his who knows all the Springs and Wheels, and other Contrivances within, of the famous Clock at Strasburg, from that which a gazing Countryman has of it, who barely sees the Motion of the Hand, and hears the Clock strike, and observes only some of the outward Appearances.

§. 4. That Essence, in the ordinary Use of the Word, relates to Sorts, and that it is considered in particular Beings, no farther than as they are ranked into Sorts, appears from hence: That take but away the abstract Ideas, by which we sort Individuals, and rank them under common Names, and then the thought of any thing essential to any of them, instantly vanishes: we have no Notion of the one, without the other: which plainly shews their Relation. 'Tis necessary for me to be as I am; GOD and Nature has made me so: But there is nothing I have is essential to me. An Accident, or Disease, may very much alter my Colour, or Shape; a Fever, or Fall, may take away my Reason or Memory, or both; and an Apoplexy leave neither Sense, nor Understanding, no, nor Life. Other Creatures of my shape may be made with more, and better, or fewer, and worse Faculties, than I have: and others may have Reason and Sense in a shape and body very different from mine. None of these are essential to the one, or the other, or to any Individual whatsoever, till the Mind refers it to some Sort or Species of Things; and then presentely, according to the abstract Idea of that sort, something is found essential. Let any one examine his own Thoughts, and he will find, that as soon as he supposes or speaks of Essential, the Consideration of some Species, or the complex Idea, signified by some general Name, comes into his Mind: And 'tis in reference to that, that this or that Quality is said to be essential. So that if it be asked, whether it be essential to me, or any other particular corporeal Being, to have Reason? I say no; no more than it is essential to this white thing I write on, to have Words in it. But if that particular Being be to be counted of the Sort Man, and to have the Name Man given it, then Reason is essential to it, supposing Reason to be a part of the complex Idea, the Name Man stands for: as it is essential to this thing I write on to contain Words, if I will give it the Name Treatise, and rank it under that Species. So that essential, and not essential, relate only to our abstract Ideas, and the Names annexed to them; which amounts to no more but this, That whatever particular Thing has not in it those
those Qualities, which are contained in the abstract Idea, which any general Term stands for, cannot be ranked under that Species, nor be called by that Name, since that abstract Idea is the very Essence of that Species.

§. 5. Thus if the Idea of Body, with some People, be bare Extension or Space, then Solidity is not essential to Body: If others make the Idea, to which they give the Name Body, to be Solidity and Extension, then Solidity is essential to Body. That therefore, and that alone is considered as essential, which makes a part of the complex Idea the Name of a Sort stands for, without which no particular thing can be reckoned of that Sort, nor be entitled to that Name. Should there be found a parcel of Matter, that had all the other Qualities that are in Iron, but wanted Obedience to the Load-stone; and would neither be drawn by it, nor receive Direction from it, would any one question, whether it wanted any thing essential? It would be absurd to ask, Whether a thing really existing wanted any thing essential to it? Or could it be demanded, Whether this made an essential or specific difference or no; since we have no other measure of essential or specific, but our abstract Ideas? And to talk of specific Differences in Nature, without reference to general Ideas and Names, is to talk unintelligibly. For I would ask any one, What is sufficient to make an essential difference in Nature, between any two particular Beings, without any regard had to some abstract Idea, which is looked upon as the Essence and Standard of a Species? All such Patterns and Standards, being quite laid aside, particular Beings, considered barely in themselves, will be found to have all their Qualities equally essential; and every thing, in each Individual, will be essential to it, or which is more, nothing at all. For though it may be reasonable to ask, Whether obeying the Magnet, be essential to Iron? yet, I think, it is very improper and insignificant to ask, Whether it be essential to the particular parcel of Matter I cut my Pen with, without considering it under the Name Iron, or as being of a certain Species? And if, as has been said, our abstract Ideas, which have Names annexed to them, are the Boundaries of Species, nothing can be essential but what is contained in those Ideas.

§. 6. 'Tis true, I have often mentioned a real Essence, distinct in Substances, from those abstract Ideas of them, which I call their nominal Essence. By this real Essence, I mean, that real constitution of any thing, which is the Foundation of all those Properties, that are combined in, and are constantly found to co-exist with the nominal Essence; that particular Constitution
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Constitution which every Thing has within itself, without any Relation to any thing without it. But Essence, even in this Sense, relates to a sort, and supposes a Species: For being that real Constitution, on which the Properties depend, it necessarily supposes a sort of Things, Properties belonging only to Species, and not to Individuals; v. g. Supposing the nominal Essence of Gold, to be a Body of such a peculiar Colour and Weight, with Malleability and Fusibility, the real Essence is that Constitution of the Parts of Matter, on which these Qualities, and their Union, depend; and is also the Foundation of its Solubility in Ac. Regia, and other Properties accompanying that complex Idea. Here are Essences and Properties, but all upon Supposition of a sort, or general abstract Idea, which is considered as immutable; but there is no Individual parcel of Matter, to which any of these Qualities are so annexed, as to be essential to it, or inseparable from it. That which is essential, belongs to it as a Condition, whereby it is of this or that sort: But take away the Consideration of its being ranked under the Name of some abstract Idea, and then there is nothing necessary to it, nothing inseparable from it. Indeed, as to the real Essences of Substances, we only suppose their being, without precisely knowing what they are: But that which annexes them still to the Species, is the nominal Essence, of which they are the supposed Foundation and Cause.

§. 7. The next thing to be considered is, by which of those Essences it is, that Substances are determined into sorts, or Species; and that, 'tis evident, is by the nominal Essence. For 'tis that alone, that the Name, which is the mark of the sort, signifies. 'Tis impossible therefore, that any thing should determine the sorts of Things, which we rank under general Names, but that Idea, which that Name is designed as a Mark for; which is that, as has been shewn, which we call the Nominal Essence. Why do we say, This is a Horse, and that a Mule; this is an Animal, that an Herb? How comes any particular thing to be of this or that Sort, but because it has that nominal Essence, or, which is all one, agrees to that abstract Idea, that Name is annexed to? And I desire any one but to reflect on his own Thoughts, when he hears or speaks any of those, or other Names of Substances, to know what sort of Essences they stand for.

§. 8. And that the Species of Things to us, are nothing but the ranking them under distinct Names, according to the complex Ideas in us; and not according to precise, distinct, real Essences in them, is plain from hence, That we find many of the
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the Individuals that are ranked into one sort, called by one common Name, and so received as being of one Species, have yet Qualities depending on their real Constitutions, as far different one from another, as from others, from which they are accounted to differ specifically. This, as it is easy to be observed by all, who have to do with natural Bodies; so Chymists especially are often, by sad Experience convinced of it, when they, sometimes in vain, seek for the same Qualities in one parcel of Sulphur, Antimony, or Vitriol, which they have found in others. For though they are Bodies of the same Species, having the same nominal Essence, under the same Name; yet do they often, upon severe ways of Examination, betray Qualities so different one from another, as to frustrate the Expectation and Labour of very wary Chymists. But if Things were distinguished into Species, according to their real Essences, it would be as impossible to find different Properties in any two individual Substances of the same Species, as it is to find different Properties in two Circles, or two equilateral Triangles. That is properly the Essence to us, which determines every particular to this or that Classis; or, which is the same Thing, to this or that general Name: and what can that be else, but that abstract Idea to which that Name is annexed? and so has, in truth, a Reference, not so much to the Being of particular Things, as to their general Denominations.

§. 9. Nor indeed can we rank, and sort Not the real Things, and consequently (which is the end of fortifying) denominate them by their real Essences, because we know them not. Our Faculties carry us no farther towards the Knowledge and Diftinction of Substances, than a Collection of those sensible Ideas, which we observe in them; which however made with the greatest diligence and exactness, we are capable of, yet is more remote from the true internal Constitution, from which those Qualities flow, than, as I said, a Countryman's Idea is from the inward Contrivance of that famous Clock at Strasburg, whereof he only sees the outward Figure and Motions. There is not so contemptible a Plant or Animal, that does not confound the most enlarged Understanding. Though the familiar use of things about us, take off our Wonder; yet it cures not our Ignorance. When we come to examine the Stones, we tread on; or the Iron, we daily handle, we presently find, we know not their Make; and can give no Reason of the different Qualities we find in them. 'Tis evident the internal Constitution, wherein their Properties depend, is unknown to us. For
to go no farther than the grossest and most obvious we can imagine amongst them, What is that Texture of Parts, that real Essence, that makes Lead and Antimony fusible; Wood and Stones not? What makes Lead and Iron malleable; Antimony and Stones not? And yet how infinitely these come short of the fine Contrivances, and unconceivable real Essences of Plants or Animals, every one knows. The Workmanship of the All-wise and Powerful God, in the great Fabrick of the Universe, and every part thereof, farther exceeds the Capacity and Comprehension of the most inquisitive and intelligent Man, than the best Contrivance of the most ingenious Man, both the Conceptions of the most ignorant of rational Creatures. Therefore we in vain pretend to range Things into Sorts, and distinguish them into certain Classes, under Names, by their real Essences, that are so far from our Discovery or Comprehension. A blind Man may as soon fort things by their Colours; and he that has lost his Smell, as well distinguish a Lilly and a Rose by their Odours, as by those internal Constitutions which he knows not. He that thinks he can distinguish Sheep and Goats by their real Essences, that are unknown to him, may be pleased to try his Skill in those Species, called Caffewhury, and Querechinbia; and by their internal real Essences, determine the Boundaries of those Species, without knowing the complex Idea of sensible Qualities, that each of those Names stand for in the Countries where those Animals are to be found.

§. 10. Those therefore who have been taught, that the several Species of Substances had their distinct internal substantial Forms; and that it was those Forms which made the Distinction of Substances into their true Species and Genera, were led yet farther out of the Way, by having their Minds set upon fruitless Enquiries after substantial Forms, wholly unintelligible, and whereof we have fear so much as any obscure, or confused Conception in general.

§. 11. That our ranking and distinguishing natural Substances into Species, consists in the nominal Essences the Mind makes, and not in the real Essences to be found in the Things themselves, is farther evident from our Ideas of Spirits. For the Mind getting, only by reflecting on its own Operations, those simple Ideas which it attributes to Spirits, it hath, or can have, no other Notion of Spirit, but by attributing all those Operations, it finds in itself, to a sort of Beings, without
out Consideration of Matter. And even the most advanced Notion we have of God, is but attributing the same simple Ideas which we have got from Reflection on what we find in ourselves, and which we conceive to have more Perfection in them, than would be in their absence, attributing, I say, those simple Ideas to him in an unlimited Degree. Thus having got from reflecting on ourselves, the Idea of Existence, Knowledge, Power, and Pleasure, each of which we find it better to have than to want; and the more we have of each, the better; joining all these together, with Infinity to each of them, we have the complex Idea of an Eternal, Omniscient, Omnipotent, infinitely Wise, and Happy Being. And though we are told, that there are different Species of Angels; yet we know not how to frame distinct specific Ideas of them; not out of any Conceit, that the Existence of more Species than one of Spirits, is impossible: But because having no more simple Ideas (nor being able to frame more) applicable to such Beings, but only those few taken from ourselves, and from the Actions of our own Minds in thinking, and being delighted, and moving several Parts of our Bodies, we can no otherwise distinguish in our Conceptions the several Species of Spirits, one from another, but by attributing those Operations and Powers, we find in ourselves, to them in a higher or lower Degree; and so have no very distinct specific Ideas of Spirits, except only of G O D, to whom we attribute both Duration, and all those other Ideas with Infinity; to the other Spirits, with Limitation: Nor, as I humbly conceive, do we, between G O D and them in our Ideas, put any difference by any Number of simple Ideas, which we have of one, and not of the other, but only that of Infinity. All the particular Ideas of Existence, Knowledge, Will, Power, and Motion, &c. being Ideas derived from the Operations of our Minds, we attribute all of them to all sorts of Spirits, with the difference only of Degrees, to the utmost we can imagine, even Infinity, when we would frame, as well as we can, an Idea of the first Being; who yet, ’tis certain, is infinitely more remote in the real Excellency of his Nature, from the highest and perfectest of all created Beings, than the greatest Man, nay, purest Seraphim, is from the most contemptible part of Matter; and consequently must infinitely exceed what our narrow Understandings can conceive of him.

Whereof there are probably numberless Species.

§ 12. It is not impossible to conceive, nor repugnant to Reason, that there may be many Species of Spirits, as much separated and diversified
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verified one from another, by distinct Properties, whereof we have no Ideas, as the Species of sensible Things are distinguished one from another, by Qualities, which we know, and observe in them. That there should be more Species of intelligent Creatures above us, than there are of sensible and material below us, is probable to me from hence; That in all the visible corporeal World, we see no Chasms, or Gaps. All quite down from us, the deficient is by easy Steps, and a continued series of Things, that in each remove differ very little one from the other. There are Fishes that have Wings, and are not Strangers to the airy Region: and there are some Birds, that are Inhabitants of the Water; whose Blood is cold as Fishes, and their Flesh so like in taste, that the scrupulous are allowed them on Fifth-days. There are Animals so near of kin both to Birds and Beasts, that they are in the middle between both: Amphibious Animals link the Terrestrial and Aquatick together; Seals live at Land and at Sea, and Porpoises have the warm Blood and Entrails of a Hog; not to mention what is confidently reported of Mermaids, or Sea-men. There are some Brutes, that seem to have as much Knowledge and Reason, as some that are called Men: and the Animal and Vegetable Kingdoms are so nearly joined, that if you will take the lowest of one, and the highest of the other, there will scarce be perceived any great difference between them; and so on till we come to the lowest and the most inorganic Parts of Matter, we shall find every where, that the several Species are linked together, and differ but in almost insensible Degrees. And when we consider the infinite Power and Wisdom of the Maker, we have Reason to think, that it is suitable to the magnificent Harmony of the Universe, and the great Design and infinite Goodness of the Architect, that the Species of Creatures should also, by gentle Degrees, ascend upward from us toward his infinite Perfection, as we see they gradually descend from us downwards: Which if it be probable, we have Reason then to be persuaded, that there are far more Species of Creatures above us, than there are beneath; we being in Degrees of Perfection, much more remote from the Infinite Being of God, than we are from the lowest State of Beings, and that which approaches nearest to nothing. And yet of all those distinct Species, for the Reasons above-aid, we have no clear distinct Ideas.

§. 13. But to return to the Species of corporeal Substances. If I should ask any one whether Ice and Water were two distinct Species, or not, I would be answer'd fixedly, that the Difference of Water and Ice was only a change in appearance, the same Element being in both, and that the Species of Water was not destroyed by becoming Ice.
Species of Things, I doubt not but I should be answered in the affirmative: And it cannot be denied, but he that says, they are two distinct Species, is in the right. But if an Englishman, bred in Jamaica, who, perhaps, had never seen nor heard of Ice, coming into England in the Winter, find the Water he put in his Bason at Night, in a great part frozen in the Morning, and not knowing any peculiar Name it had, should call it hardened Water; I ask, Whether this would be a new Species to him, different from Water? And, I think it would be answered here. It would not be to him a new Species, any more than concealed Jelly, when it is cold, is a distinct Species, from the same Jelly fluid and warm; or than liquid Gold, in the Furnace, is a distinct Species from hard Gold in the Hands of a Workman. And if this be so, 'tis plain, that our distinct Species are nothing but distinct complex Ideas, with distinct Names annexed to them. 'Tis true, every Substance that exists, has its peculiar Constitution, whereon depend those sensible Qualities, and Powers, we observe in it: But the ranking of Things into Species, which is nothing but-sorting them under several Titles, is done by us, according to the Ideas that we have of them: Which tho' sufficient to distinguish them by Names; so that we may be able to discourse of them, when we have them not present before us; yet if we suppose it to be done by their real internal Constitutions, and that Things existing are distinguished by Nature into Species, by real Essences, according as we distinguish them into Species by Names, we shall be liable to great Mistakes.

$. 14. To distinguish substantial Beings into Species, according to the usual Supposition, that there are certain precise Essences or Forms of things, whereby all the Individuals existing, are by Nature distinguished into Species, these Things are necessary:

$. 15. First, To be assured, that Nature, in the Production of Things, always designs them to partake of certain regulated established Essences, which are to be the Models of all Things to be produced. This, in that crude Sense it is usually proposed, would need some better Explication, before it can fully be assented to.

$. 16. Secondly, It would be necessary to know, whether Nature always attains that Essence, it designs in the Production of Things. The irregular and monstrous Births, that in divers sorts of Animals have been observed, will always give us reason to doubt of one, or both of these.
§. 17. Thirdly. It ought to be determined, whether those we call Monsters be really a distinct Species, according to the scholastick Notion of the Word Species; since it is certain, that every thing that exists, has its particular Constitution: And yet we find, that some of these monstrous Productions, have few or none of those Qualities, which are supposed to result from and accompany the Essence of that Species, from whence they derive their Originals, and to which, by their Defect, they seem to belong.

§. 18. Fourthly, The real Essences of those Things, which we distinguish into Species, and as so distinguished we name, ought to be known; i. e. we ought to have Ideas of them. But since we are ignorant in these four Points, the supposed real Essences of Things stand us not in need for the distinguishing Substances into Species.

§. 19. Fifthly. The only imaginable help in this Case would be, that having framed perfect complex Ideas of the Properties of things flowing from their different real Essences, we should thereby distinguish them into Species. But neither can this be done: for being ignorant of the real Essence itself, it is impossible to know all those Properties that flow from it, and are so annexed to it, that any one of them being away, we may certainly conclude, that that Essence is not there, and so the thing is not of that Species. We can never know what are the precise Number of Properties depending on the real Essence of Gold, any one of which failing, the real Essence of Gold, and consequently Gold, would not be there, unless we knew the real Essence of Gold itself, and by that determined that Species. By the Word Gold here, I must be understood to design a particular piece of Matter; e. g. the last Guinea that was coined. For if it should stand here in its ordinary Signification for that complex Idea, which I or any one else calls Gold; i. e. for the nominal Essence of Gold, it would be far too hard is it to shew the various Meaning and Imperfection of Words, when we have nothing else but Words to do it by.

§. 20. By all which it is clear, That our distinguishing Substances into Species by Names, is not at all founded on their real Essences; nor can we pretend to range and determine them exactly into Species, according to internal Essential Difference.

§. 21. But since, as has been remarked, we have need of general Words, tho' we know not the real Essences of Things; all we can do, is to collect such a Number of simple Ideas, as by
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Examination, we find to be united together in Things existing, and thereof to make one complex Idea. Which tho' it be not the real Essence of any Substance that exists, is yet the specifick Essence, to which our Name belongs, and is convertible with it; by which we may at least try the Truth of these nominal Essences. For Example, There be that say, that the Essence of Body is Extension: If it be so, we can never mistake in putting the Essence of any thing for the Thing itself. Let us then in Discourse put Extension for Body: and when we would say, that Body moves, let us say that Extension moves, and see how it will look. He that should say, that one Extension by impulse moves another Extension, would, by the bare Expression, sufficiently shew the Absurdity of such a Notion. The Essence of any thing, in respect of us, is the whole complex Idea, comprehended and marked by that Name; and in Substances, besides the several distinct simple Ideas that make them up, the confused one of Substance, or of an unknown support and cause of their union, is always a part: and therefore the Essence of Body is not bare Extension, but an extended solid thing, and so to say an extended solid thing moves, or impulses another, is all one, and as intelligible as to say Body moves or impulses. Likewise to say, that a rational Animal is capable of Conversation, is all one, as to say, a Man. But no one will say, That Rationality is capable of Conversation, because it makes not the whole Essence, to which we give the Name Man.

§. 22. There are Creatures in the World that have Shapes like ours, but are Hairy, and want Language, and Reason. There are Naturals amongst us, that have perfectly our Shape, but want Reason, and some of them Language too. There are Creatures, as 'tis said, (sit fides penes Authorem, but there appears no Contradiction that there should be such) that with Language and Reason, and a shape in other Things agreeing with ours, have hairy Tails; others where the Males have no Beards, and others where the Females have. If it be asked, Whether these be all Men, or no, all of human Species, 'tis plain, the Question refers only to the nominal Essence: For those of them to whom the Definition of the Word Man, or the complex Idea signified by that Name, agrees, are Men, and the other not. But if the Enquiry be made concerning the supposed real Essence; and whether the internal Constitution and Frame of these several Creatures be specifically different, it is wholly impossible for us to answer, no part of that going into our specifick Idea: only we have
have Reason to think, that where the Faculties, or outward Frame so much differs, the internal Constitution is not exactly the same: But what Difference in the internal real Constitution makes a specific Difference, it is in vain to enquire; whilst our Measures of Species, be, as they are, only our abstract Ideas, which we know; and not that internal Constitution, which makes no part of them. Shall the Difference of Hair only on the Skin, be a mark of a different internal specific Constitution between a Changeling and a Drill, when they agree in Shape, and want of Reason and Speech? And shall not the want of Reason and Speech be a Sign to us of different real Constitutions and Species between a Changeling and a reasonable Man? And so of the rest, if we pretend that the Distinction of Species or Sorts is fixedly established by the real Frame, and secret Constitutions of Things.

§. 25. Nor let any one say, that the Power of Propagation in Animals by the mixture of Male and Female, and in Plants by Seeds, keeps the supposed real Species distinct and entire. For granting this to be true, it would help us in the Distinction of the Species of things no farther than the Tribes of Animals and Vegetables. What must we do for the rest? But in those too it is not sufficient: for if History lye not, Women have conceived by Drills; and what real Species, by that measure, such a Production will be in Nature, will be a new Question: and we have Reason to think this not improbable, since Mules and Jumarts, the one from the mixture of an Ass and a Mare, the other from the mixture of a Bull and a Mare, are so frequent in the World. I once saw a Creature that was the Issue of a Cat and a Rat, and had the plain Marks of both about it; where-in Nature appeared to have followed the Pattern of neither forlorn alone, but to have jumbled them both together. To which, he that shall add the monstrous Productions, that are so frequently to be met with in Nature, will find it hard, even in the race of Animals, to determine by the Pedegree of what Species every Animal's Issue is; and be at a loss about the real Essence, which he thinks certainly conveyed by Generation, and has alone a right to the specific Name. But farther, if the Species of Animals and Plants are to be distinguished only by Propagation, must I go to the Indies to see the Sire and Dam of the one, and the Plant from which the Seed was gathered, that produced the other, to know whether this be a Tyger or that Tea?

§. 24. Upon the whole Matter, 'tis evident, that 'tis their own Collections of sensible Quantial Forms.
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Names and finces that Men make the Essences of their several forts of Substances; and that their real internal Structures are not considered by the greatest part of Men, in the fortifying them. Much less were any substantial Forms ever thought on by any, but those who have in this one part of the World learned the Language of the Schools; and yet those ignorant Men, who pretend not any infight into real Essences, nor trouble themselves about substantial Forms, but are content with knowing Things one from another, by their sensible Qualities, are often better acquainted with their Differences, can more nicely distinguish them from their Uses, and better know what they may expect from each, than those learned quick sighted Men, who look so deep into them, and talk so confidently of something more hidden and essential.

§. 25. But supposing that the real Essences of Substances were discoverable by those that would severally apply themselves to that Enquiry; yet we could not reasonably think, that the ranking of things under general Names, was regulated by those internal real Constitutions, or any thing else but their obvious Appearances: since Languages, in all Countries, have been established long before Sciences. So that they have not been Philosophers, or Logicians, or such who have troubled themselves about Forms and Essences; that have made the general Names that are in use amongst the several Nations of Men: But those, more or less comprehensive Terms, have for the most part, in all Languages, received their Birth and Signification from ignorant and illiterate People, who sorted and denominated Things, by these sensible Qualities they found in them, thereby to dignify them when abfent, to others; whether they had an occasion to mention a Sort or a particular Thing.

§. 26. Since then it is evident, that we sort and name Substances by their nominal, and not their real Essences; the next thing to be considered is, how, and by whom these Essences come to be made. As to the latter, 'tis evident they are made by the Mind, and not by Nature: For were they Nature's Workmanship they could not be so various and different in several Men, as experience tells us they are. For if we will examine it, we shall not find the nominal Essence of any one Species of Substances, in all Men the same; no not of that, which of all others we are the most intimately acquainted with. It could not possibly be, that the abstract Idea, to which the Name
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Man is given, should be different in several Men, if it were of Nature's making; and that to one it should be Animal Rational, and to another, Animal implume bipes latis uigilibus. He that annexes the Name Man to a complex Idea, made up of Senfe and spontaneous Motion, joined to a Body of such a Shape, has thereby one Essence of the Species Man: And he that, upon farther Examination, adds Rationality, has another Essence of the Species he calls Man: By which means the same individual will be a true Man to the one, which is not so to the other. I think, there is scarce any one will allow this upright Figure, so well known, to be the essenttial difference of the Species Man; and yet how far Men determine of the sorts of Animals, rather by their Shape, than Descent, is very visible; since it has been more than once debated, whether several human Faetus's should be preserved, or received to Baptism, or no, only because of the difference of their outward Configuration, from the ordinary make of Children, without knowing whether they were not as capable of Reason as Infants cast in another Mould: some whereof, tho' of an approved Show, are never capable of as much appearance of Reason, all their Lives, as is to be found in an Ape, or an Elephant; and never give any Signs of being acted by a rational Soul. Whereby it is evident, that the outward Figure, which only was found wanting, and not the Faculty of Reason, which no Body could know would be wanting in its due Season, was made essential to the human Species. The Learned Divine and Lawyer, must, on such Occasions, renounce his sacred Definition of Animal Rational, and substitute some other Essence of the human Species. Monsieur Menage furnishes us with an Example worth the taking Notice of on this Occasion. When the Abbot of St. Martin, says he, was born, he had so little of the Figure of a Man, that he befspoke him rather a Monster. It was for some time under Deliberation, whether he should be baptized or no. However, he was baptized, and declared a Man provisionally, [till time should shew what he would prove.] Nature had moulded him so untowardly, that he was called all his Life the Abbot Malotue, i. e. Ill-shaped. He was of Caen. Menagiana 44. This Child we see was very near being excluded out of the Species of Man, barely by his Shape. He escaped very narrowly as he was, and 'tis certain a Figure a little more oddly turned had cast him, and he had been executed as a thing not to be allowed to pass for a Man. And yet there can be no Reason given, why, if the Lineaments of his Face had been a little altered, a rational Soul could not have been lodged in him, why a Vifage
somewhat longer, or a Nose flatter, or a wider Mouth, could not have confifted, as well as the reft of his ill Figure, with such a Soul, such Parts as made him, disfigured as he was, capable to be a Dignitary in the Church.

§. 27. Wherein then, would I gladly know, confifts the precise and unmoveable Boundaries of that Species? 'Tis plain, if we examine, there is no such Thing made by Nature, and established by her amongst Men. The real Efence of that, or any other fort of Substances, 'tis evident we know not: and therefore are to undetermined in our nominal Efences, which we make ourselves, that if several Men were to be asked, concerning some eddy shaped Factus, as soon as born, whether it were a Man, or no, 'tis past doubt, one should meet with different Answers. Which could not happen, if the nominal Efences, whereby we limit and diftinguith the Species of Substances, were not made by Man, with some Liberty; but were exactly copied from precise Boundaries let by Nature, whereby it distinguished all Substances into certain Species. Who would undertake to resolve what Species that Monifter was of, which is mentioned by Licetus, lib. 1. c. 3. with a Man's Head and Hog's Body? Or those other, which to the Bodies of Men had the Heads of Beasts, as Dogs, Horses, &c. If any of these Creatures had lived, and could have spoke, it would have increased the Difficulty. Had the upper part, to the middle, been of Human Shape, and all below Swine; had it been Murder to destroy it? or must the Bishop have been consolated, whether it were Man enough to be admitted to the Font, or no? As I have been told, it happened in France some Years since, in something a like Case. So uncertain are the Boundaries of Species of Animals to us, who have no other Measures than the complex Ideas of our own collecting: And so far are we from certainly knowing what a Man is; tho' perhaps it will be judged great Ignorance to make any doubt about it. And yet, I think, I may say, that the certain Boundaries of that Species, are so far from being determined, and the precise Number of simple Ideas, which make the nominal Efence, so far from being settled, and perfectly known, that very Material Doubts may still arise about it: And I imagine, none of the Definitions of the Word Man, which we yet have, nor Descriptions of that fort of Animal, are so perfect and exact, as to satisfy a considerate inquisitive Person; much less to obtain a general Consent, and to be that which Men would every where flock by, in the Decision of Cases, and determining of Life and Death, Baptism or no Baptism, in Productions that might happen.

§. 28.
Names of Substances.

§. 28. But though these nominal Essences of Substances are made by the Mind, they are not yet made so arbitrarily as those of mixed Modes. To the making of any nominal Essence, it is necessary, First, That the Ideas whereof it consists, have such an Union as to make but one Idea, now compounded forever. Secondly, That the particular Ideas so united, be exactly the same, neither more nor less. For if two abstract complex Ideas, differ either in Number or Sorts, or of their component Parts, they make two different, and not one and the same Essence. In the first of these, the Mind in making its complex Ideas of Substances, only follows Nature; and puts none together, which are not supposed to have an Union in Nature. No body joins the Voice of a Sheep, with the Shape of a Horse; nor the Colour of Lead, with the Weight and Fixedness of Gold, to be the complex Ideas, of any real Substances; unless he has a mind to fill his Head with Chimeras, and his Discourse with unintelligible Words. Men observing certain Qualities always joined and existing together, therein copied Nature; and of Ideas so united, made their complex ones of Substances. For tho' Men may make what complex Ideas they please, and give what Names to them they will; yet if they will be understood, when they speak of things really existing, they must in some degree, conform their Ideas to the Things they would speak of: Or else Men's Language will be like that of Babel; and every Man's Words being intelligible only to himself, would no longer serve to Conversation, and the ordinary Affairs of Life, if the Ideas they stand for be not some way answering the common appearances and agreement of Substances, as they really exist.

§. 29. Secondly, Though the Mind of Man, in making its complex Ideas of Substances, never perfect.

But not so arbitrary as mixed Modes.
puts any together that do not really, or are not supposed to co-exist; and so it truly borrows that Union from Nature: Yet the Number it combines, depends upon the various Care, Industry or Fancy of him that makes it. Men generally content themselves with some few sensible obvious Qualities; and often, if not always, leave out others as material, and as firmly united, as those that they take. Of sensible Substances there are two sorts; one of organized Bodies, which are propagated by Seed; and in these, the Shape is that, which to us is the leading Quality, and most characteristical Part, that determines the Species: And therefore in Vegetables and Animals, an extended solid Substance of such a certain Figure usually serves the turn. For however some Men seem to
to prize their Definition of Animal Rationale, yet should there
a Creature be found, that had Language and Reason, but par-
took not of the usual Shape of a Man, I believe it would hardly
pafs for a Man, how much soever it were Animal Rationale.
And if Ealalam's Afs had, all his Life, discoursed as rationally
as he did once with his Mafter, I doubt yet, whether any one
would have thought him worthy the Name Man, or allowed
him to be of the same Species with himself. As in Vegetables
and Animals 'tis the Shape, so in moft other Bodies, not propa-
gated by Seed, 'tis the Colour we moft fix on, and are
moft led by. Thus where we find the Colour of Gold, we are
apt to imagine all the other Qualities, comprehended in our
complex Idea, to be there also: and we commonly take these
two obvious Qualities, viz. Shape and Colour, for so pre-
sumptive Ideas of several Species, that in a good Picture, we
readily say, this is a Lion, and that a Rose; this is a Gold,
and that a Silver Goblet, only by the different Figures and
Colours, represented to the Eye by the Pencil.

Which yet
serves for com-
mon Converse.

§. 35. But though this serves well enough for
grofs and confused Conceptions, and inaccurate
ways of Talking and Thinking; yet Men are far
enough from having agreed on the precise number
of simple Ideas or Qualities, belonging to any sort of Things,
signified by its Name. Nor is it a wonder, since it requires much
Time, Pains and Skill, strict Enquiry, and long Examination,
to find out what, and how many those Simple Ideas are, which
are constantly and inseparably united in Nature, and are always
to be found together in the same Subject. Most Men wanting
either Time, Inclination, or Industry, enough for this, even
to some tolerable degree, content themselves with some few
obvious, and outward Appearances of Things, thereby readily
to distinguish and sort them for the common Affairs of Life.
And so, without farther Examination, give them Names, or
take up the Names already in use. Which, though in com-
mon Conversation they pafs well enough for the Signs of some
few obvious Qualities co-existing, are yet far enough from
comprehending, in a settled Signification, a precise Number
of Simple Ideas; much less all those which are united in Na-
ture. He that shall consider, after so much flir about Genus
and Species, and such a deal of Talk of specifick Differences,
how few Words we have yet settled Definitions of, may, with
Reason, imagine, that those Forms, which there hath been
so much Noise made about, are only Chimeras, which give us
no Light into the specifick Natures of Things. And he that
shall
shall consider, how far the Names of Substances are from having Significations, wherein all who use them do agree, will have Reason to conclude, that though the nominal Essences of Substances are all supposed to be copied from Nature, yet they are all, or most of them, very imperfect. Since the Composition of those complex Ideas are, in several Men, very different: and therefore, that these Boundaries of Species, are as Men, and not as Nature makes them, if at least there are in Nature any such prefixed Bounds. 'Tis true, that many particular Substances are so made by Nature, that they have agreement and likeness one with another, and so afford a Foundation of being ranked into Sorts. But the sorting of Things by us, or the making of determinate Species; being in order to naming and comprehending them under general Terms, I cannot see how it can be properly said, that Nature sets the Boundaries of the Species of Things: Or if it be so, our Boundaries of Species are not exactly conformable to those in Nature. For we having need of general Names for present use, stay not for a perfect Discovery of all those Qualities, which would best shew us their most material Differences and Agreements; but we ourselves divide them, by certain obvious Appearances, into Species, that we may the easier, under general Names, communicate our Thoughts about them. For having no other Knowledge of any Substance, but of the simple Ideas that are united in it; and observing several particular Things to agree with others, in several of those simple Ideas, we make that Collection our specifick Idea, and give it a general Name; that in recording our own Thoughts, and in our Discourse with others, we may in one short Word design all the Individuals that agree in that complex Idea, without enumerating the simple Ideas that make it up; and so not waste our Time and Breath in tedious Descriptions; which we see they are fain to do, who would discourse of any new Sort of Things, they have not yet a Name for.

§. 31. But however, these Species of Substances pass well enough in ordinary Conversation, it is plain, that this complex Idea, wherein they observe several Individuals to agree, is by different Men, made very differently; by some more, and others less accurately. In some, this complex Idea contains a greater, and in others a smaller Number of Qualities; and so is apparently such as the Mind makes it. The yellow shining Colour makes Gold to Children; others add Weight, Malleableness, and Fusibility; and others yet other Qualities, which
which they find joined with that yellow Colour, as constantly as its Weight and Fusibility: For in all these, and the like Qualities, one has as good a Right to be put into the complex Idea of that Substance, wherein they are all joined, as another. And therefore different Men leaving out or putting in several simple Ideas, which others do not, according to their various Examination, Skill, or Observation of that Subject, have different Essences of Gold; which must therefore be of their own, and not of Nature's making.

§. 32. If the Number of simple Ideas that make the nominal Essence of the lower Species, or first sorting of Individuals, depends on the Mind of Man, variously collecting them, it is much more evident that they do so, in the more comprehensive Classes, which, by the Masters of Logic, are called Genera. These are complex Ideas designedly imperfect: And this visible at first sight, that several of those Qualities that are to be found in the Things themselves, are purposely left out of generical Ideas. For as the Mind, to make general Ideas, comprehending several particulars, leaves out those of Time, and Place, and such other that make them incomunicable to more than one Individual; so to make other yet more general Ideas, that may comprehend different sorts, it leaves out those Qualities that distinguish them, and puts into its new Collection, only such Ideas, as are common to several sorts. The same Convenience that made Men express several Parcels of yellow Matter coming from Guinea and Peru, under one Name, sets them also upon making of one Name, that may comprehend both Gold and Silver, and some other Bodies of different sorts. This is done by leaving out those Qualities, which are peculiar to each sort; and retaining a complex Idea made up of those that are common to them all. To which the Name Metal being annexed, there is a Genus constituted; the Essence whereof being that abstract Idea, containing only Malleableness and Fusibility, with certain Degrees of Weight and Fixedness, wherein some Bodies of several Kinds agree, leaves out the Colour, and other Qualities peculiar to Gold and Silver, and the other sorts comprehended under the Name Metal. Whereby it is plain, that Men follow not exactly the Patterns set them by Nature, when they make their General Ideas of Substances; since there is no Body to be found, which has barely Malleableness and Fusibility in it, without other Qualities as inseparable as those. But Men, in making their general Ideas, seeking more the convenience of Language and quick
quick dispatch, by short and comprehensive Signs, than the true and precise Nature of Things, as they exist, have, in the framing their abstract Ideas, chiefly pursued that end, which was to be furnished with store of general and variously comprehensive Names. So that in this whole Busines of Genera and Species, the Genus, or more comprehensive, is but a partial Conception of what is in the Species, and the Species, but a partial Idea of what is to be found in each Individual. If therefore any one will think, that a Man, and a Horse, and an Animal, and a Plant, &c. are distinguished by real Essences made by Nature, he must think Nature to be very liberal of these real Essences, making one for Body, another for an Animal, and another for a Horse; and all these Essences liberally bestowed upon Bucephalus. But if we would rightly consider what is done, in all these Genera and Species, or Sorts, we should find, that there is no new Thing made, but only more or less comprehensive Signs, whereby we may be enabled to express, in a few Syllables, great Numbers of particular Things, as they agree in more or less general Conceptions, which we have framed to that purpose. In all which we may observe, that the more general Term is always the Name of a less complex Idea; and that each Genus is but a partial Conception of the Species comprehended under it. So that if these abstract general Ideas be thought to be complete, it can only be in respect of a certain established Relation between them and certain Names, which are made use of to signify them; and not in respect of any thing existing, as made by Nature.

§. 33. This is adjusted to the true end of Speech, which is to be the easiest and shortest way of communicating our Notions. For thus he that would make and discourse of things, as they agreed in the complex Idea of Extension and Solidity, needed but use the Word Body to denote all such. He that to these would join others, signified by the Word Life, Sense and spontaneous Motion, needed but use the word Animal, to signify all which partook of those Ideas: and he that had made a complex Idea of a Body, with Life, Sense, and Motion, with the Faculty of Reasoning, and a certain Shape joined to it, needed but use the short Monosyllable Man, to express all Particulars that correspond to that complex Idea. This is the proper busines of Genus and Species: And this Men do, without any Consideration of real Essences or substantial Forms, which come not within the reach of our Knowledge, when we think of those things; nor within the

Signifi-
Signification of our Words, when we discourse with others.

§. 34. Were I to talk with any one of a sort of Birds, I lately saw in St. James's Park, about three or four Foot High, with a Covering of something between Feathers and Hair, of a dark brown Colour, without Wings, but in the Place thereof, two or three little Branches, coming down like Sprigs of Spanish Broom; long great Legs, with Feet only of three Claws, and without a Tail; I must make this Description of it, and so may make others understand me: But when I am told, that the Name of it is Caffuaris, I may then use that Word to stand in discourse for all my complex Idea mentioned in that Description; though by that word which is now become a specific Name, I know no more of the real Essence, or Constitution of that sort of Animals, than I did before; and knew probably as much of the Nature of that Species of Birds, before I learned the Name, as many Englishmen do of Swans, or Herons, which are specific Names, very well known of sorts of Birds common in England.

§. 35. From what has been said, 'tis evident, that Men make sorts of Things. For it being different Essences alone that make different Species, 'tis plain, that they who make those abstract Ideas, which are the nominal Essences, do thereby make the Species, or Sort. Should there be a Body found, having all the other Qualities of Gold, except Malleableness, it would, no doubt, be made a Question whether it were Gold or no; i. e. whether it were of that Species. This could be determined only by that abstract Idea, to which every one annexed the Name Gold; so that it would be true Gold to him, and belong to that Species who included not Malleableness in his nominal Essence, signified by the Sound Gold; and on the other side, it would not be true Gold, or of that Species to him, who included Malleableness in his specific Idea. And, who, I pray, is it, that makes these diverse Species, even under one and the same Name, but Men that make two different abstract Ideas, constituting not exactly of the same Collection of Qualities? Nor is it a mere Supposition to imagine, that a Body may exist, wherein the other obvious Qualities of Gold may be without Malleableness; since it is certain, that Gold itself will be sometimes so eager, (as Artificts call it) that it will as little endure the Hammer, as Glass itself. What we have said of the putting in, or leaving Malleableness out of the complex Idea, the Name Gold is by any one annexed to, may be said of its peculiar Weight, Fixedness,
Fixedness, and several other the like Qualities: For whatsoever is left out, or put in, 'tis still the complex Idea to which that Name is annexed, that makes the Species: and as any particular parcel of Matter answers that Idea, so the Name of the fort belongs truly to it; and it is of that Species. And thus any thing is true Gold, perfect Metal. All which Determination of the Species, 'tis plain, depends on the Understanding of Man, making this or that complex Idea.

§. 36. This then, in short, is the Case: Nature makes many particular Things which do agree one with another, in many sensible Qualities, and probably too, in their internal Frame and Constitution: but 'tis not this real Essence that distinguishes them into Species; 'tis Men, who, taking occasion from the Qualities they find united in them, and wherein they observe often several Individuals to agree, range them into sorts, in order to their Naming, for the convenience of comprehensive Signs; under which Individuals, according to their Conformity to this or that abstract Idea, come to be ranked as under Signs; so that this is of the Blue, that the Red Regiment; this is a Man, that a Drill: And in this, I think, consists the whole business of Genus and Species.

§. 37. I do not deny, but Nature, in the constant Production of particular Beings, makes them not always new and various, but very much alike, and of kin one to another: But I think it nevertheless true, that the Boundaries of the Species, whereby Men sort them, are made by Men; since the Essences of the Species, distinguished by different Names, are, as has been proved, of Man's making, and seldom adequate to the internal Nature of the Things they are taken from. So that we may truly say, such a manner of sorting of Things, is the Workmanship of Men.

§. 38. One thing, I doubt not, but will seem very strange in this Doctrine; which is, that from what has been said, it will follow, that each abstract Idea, with a Name to it, makes a distinct Species. But who can help it, if Truth will have it so? For so it must remain till some body can shew us the Species of Things, limited and distinguished by something else; and let us see, that general Terms signify not our abstract Ideas, but something different from them. I would fain know, why a Shock and a Hound, are not as distinct Species, as a Spaniel and an Elephant. We have no other Idea of the different Essence of an Elephant and a Spaniel, than we have of the different Essence of
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of a Shock and a Hound; all the essential difference, whereby we know and distinguish them one from another, consisting only in the different Collection of simple Ideas, to which we have given those different Names.

§. 39. How much the making of Species and

Genera and Species are in order to general Names, and how much general Names are necessary, if not to the Being, yet at least to the completing of a Species, and making it pass for such, will appear, besides what has been said above concerning Ice and Water, in a very familiar Example. A silent and a striking Watch, are but one Species, to those who have but one Name for 'em: but he that has the Name Watch for one, and Clock for the other, and distinct complex Ideas, to which those Names belong, to him they are different Species. It will be said perhaps, that the inward Contrivance and Constitution is different between these two, which the Watchmaker has a clear Idea of. And yet 'tis plain, they are but one Species to him, when he has but one Name for them. For what is sufficient in the inward Contrivance, to make a new Species? There are some Watches that are made with four Wheels, others with five: Is this a specific difference to the Workman? Some have Strings and Physies, and others none; some have the Balance loose, and others regulated by a spiral Spring, and others by Hogs Bristles: Are any, or all of these enough to make a specific Difference to the Workman, that knows each of these, and several other different Contrivances, in the internal Constitutions of Watches? 'Tis certain, each of these hath a real Difference from the rest: But whether it be an essential, a specific Difference or no, relates only to the complex Idea, to which the Name Watch is given: as long as they all agree in the Idea which that Name stands for, and that Name does not as a generical Name comprehend different Species under it, they are not essentially nor specifically different. But if any one will make minuter Divisions from Differences that he knows in the internal Frame of Watches, and to such precise complex Ideas, give Names that shall prevail, they will then be new Species to them, who have those Ideas with Names to them; and can, by those Differences, distinguish Watches into these several sorts, and then Watch will be a generical Name. But yet they would be no distinct Species to Men, ignorant of Clock-work, and the inward Contrivances of Watches, who had no other Idea but the outward Shape and Bulk, with the marking of the Hours by the Hand. For to them all those other Names would be but
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but synonymous Terms for the same Idea, and signify no more, nor any other Thing but a Watch. Just thus, I think, it is in natural Things. No Body will doubt, that the Wheel, or Springs (if I may so say) within, are different in a natural Man, and a Changeling, no more than that there is a difference in the Frame between a Drill and a Changeling. But whether one or both these differences be essential, or accidental, is only to be known to us, by that Agreement or Disagreement with the complex Idea that the Name Idea stands for: For by that alone can it be determined, whether one, or both, or neither of those be a Man, or no.

§. 0. From what has been before said, we may see the Reason why, in the Species of artificial Things there is generally less Confusion and Uncertainty, than in Natural. Because an artificial Thing being a Production of Man, which the Artificer designed, and therefore well knows the Idea of, the Name of it is supposed to stand for no other Idea, nor to import any other Essence, than what is certainly to be known, and easy enough to be apprehended. For the Idea, or Essence, of the several sorts of artificial Things, consisting, for the most part, in nothing but the determinate Figure of sensible Parts; and sometimes Motion depending thereon, which the Artificer fashions in Matter, such as he finds for his Turn, it is not beyond the reach of our Faculties to attain a certain Idea thereof; and so settle the Signification of the Names whereby the Species of artificial Things are distinguished, with less Doubt, Obscurity and Equivocation, than we can in Things natural, whose Differences and Operations depend upon Contrivances, beyond the reach of our Discoveries.

§. 41. I must be excused here, if I think, artificial Things are of distinct Species, as well as natural: Since I find they are as plainly and orderly ranked into sorts, by different abstract Ideas with general Names annexed to them, as distinct one from another as those of natural Substances. For why should we not think a Watch, and Pistol, as distinct Species one from another, as a Horse, and a Dog, they being expressed in our Minds by distinct Ideas, and to others, by distinct Appellations?

§. 42. This is farther to be observed concerning Substances, that they alone of all our several sorts of Ideas, have particular or proper Names, whereby one only particular thing is signified. Because in simple Ideas, Modes, and Relations, it seldom happens
happens that Men have occasion to mention often this, or that particular, when it is absent. Besides, the greatest part of mixed Modes, being Actions which perish in their Birth, are not capable of a lasting Duration, as Substances, which are the Actors; and wherein the simple Ideas that make up the complex Ideas designed by the Name, have a lasting Union,

§. 43. I must beg Pardon of my Reader, for having dwelt so long upon this Subject, and perhaps, with some Obscurity. But I desire it may be considered, how difficult it is, to lead another by Words into the Thoughts of Things, stripped of those specific Differences we give 'em: Which things, if I name not, I lay nothing: and if I do name them, I thereby rank 'em into some sort, or other, and fuggest to the Mind the usual abstract Idea of that Species; and so cross my purpose. For to talk of a Man, and to lay by, at the same time, the ordinary Signification of the Name Man, which is our complex Idea, usually annexed to it; and bid the Reader consider Man, as he is in himself, and as he is really distinguished from others, in his internal Constitution, or real Essence, that is, by something, he knows not what, looks like trifling: and yet thus one must do, who would speak of the supposed real Essences and Species of Things, as thought to be made by Nature, if it be but only to make it understand, that there is no such thing signified by the general Names which Substances are called by. But because it is difficult by known familiar Names to do this, give me leave to endeavour by an Example, to make the different Consideration the Mind has of specific Names and Ideas, a little more clear; and to shew how the complex Ideas of Modes are referred sometimes to Archetypes in the Minds of other intelligent Beings; or, which is the same, to the Signification annexed by others to their received Names; and sometimes to no Archetypes at all. Give me leave also to shew how the Mind always refers its Ideas of Substances, either to the Substances themselves, or to the Signification of their Names, as to the Archetypes; and also to make plain the Nature of Species, or sorting of Things, as apprehended, and made use of by us; and of the Essences belonging to those Species, which is, perhaps, of more Moment, to discover the Extent and Certainty of our Knowledge, than we at first imagine.

§. 44. Let us suppose Adam in the State of a grown Man, with a good Understanding, but in a strange Country, with all Things new, and unknown about him; and no other
other Faculties, to attain the Knowledge of them, but what one of this Age has now. He observes Lamech more melancholy than usual, and imagines it to be from a Suspicion he has of his Wife Adah, (whom he most ardently loved) that she had too much Kindness for another Man. Adam discourses thefe his Thoughts to Eve, and desires her to take care that Adah commit not Folly: And in thefe Discourses with Eve, he makes ufe of these two new Words, Kinnehah and Nisuph. In time, Adam's Mistake appears, for he finds Lamech's Trouble proceeded from having killed a Man: But yet the two Names, Kinnehah and Nisuph; the one standing for Suspicion, in a Husband, of his Wife's Disloyalty to him, and the other, for the Act of committing Disloyalty, lost not their distinct Significations. It is plain then, that here were two distinct complex Ideas of mixed Modes, with Names to them, two distinct Species of Actions essentially different; I ask, wherein confided the Essences of these two distinct Species of Actions? And 'tis plain, it consisted in a precise Combination of simple Ideas, different in one from the other. I ask, whether the complex Idea in Adam's Mind, which he called Kinnehah, were adequate or no? And it is plain, it was; for it being a Combination of simple Ideas, which he without any regard to any Archetype, without respect to any thing as a Pattern, voluntarily put together, abstracted and gave the Name Kinnehah to, to express in short to others, by that one found, all the simple Ideas contained and united in that complex one; it must necessarily follow, that it was an adequate Idea. His own Choice having made that Combination, it had all in it he intended it should, and so could not but be perfect; could not but be adequate, it being referred to no other Archetype, which it was supposed to represent.

§. 45. These Words, Kinnehah and Nisuph, by degrees grew into common Ufe; and then the Cafe was somewhat altered. Adam's Children had the fame Faculties, and thereby the same Power that he had, to make what complex Ideas of mixed Modes they pleased in their own Minds; to abstract them, and make what Sounds they pleased, the Signs of them: But the ufe of Names being to make our Ideas within us known to others, that cannot be done, but when the same Sign stands for the same Idea in two who would communicate their Thoughts, and discourse together. Tho' therefore of Adam's Children that found these two Words, Kinnehah and Nisuph, in familiar ufe, could not take them for insignificant Sounds; but must needs conclude, they stood for something, for certain Ibes.
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Abstract Ideas, they being general Names, which abstract Ideas were the Instances of the Species distinguished by those Names. If therefore they would use these Words as Names of Species already established and agreed on, they were obliged to conform the Ideas, in their Minds, signified by these Names, to the Ideas, that they found for in other Men’s Minds, as to their Patterns and Archetypes; and then indeed their Ideas of these complex Modes were liable to be inadequate, as being very apt (especially those that consisted of Combinations of many simple Ideas) not to be exactly conformable to the Ideas in other Men’s Minds, using the same Names: tho’ for this, there be usually a Remedy at Hand, which is, to ask the meaning of any Word we understand not, of him that uses it: it being as impossible to know certainly what the Words Jealousy and Adultery (which I think arriver in and Adultery) stand for in another Man’s Mind, with whom I would discourse about them; as it was impossible, in the beginning of Language, to know what Kimah and Nimah stood for in another Man’s Mind, without Explication, they being voluntary Signs in every one.

§. 40. Let us now also consider after the same Manner, the Names of Substances, in their first Application. One of Adam’s Children roving in the Mountains, lights on a glittering Substance, which pleases his Eye, home he carries it to Adam, who, upon Consideration of it, finds it to be hard, to have a bright yellow Colour, and an exceeding great Weight. These, perhaps at first, are all the Qualities he takes Notice of in it, and abstracting this complex Idea, consisting of a Substance having that peculiar bright Yellowness, and a Weight very great in Propor tion to its Bulk, he gives it the Name Zahab, to denominate and mark all Substances that have these sensible Qualities in them. ’Tis evident now, that in this case, Adam acts quite differently from what he did before, in forming those Ideas of mixed Modes, to which he gave the Name Kimah and Nimah. For there he put Ideas together, only by his own Imagination, not taken from the Existence of any thing; and to them he gave Names to denominate all Things, that should happen to agree to those his abstract Ideas, without considering whether any such thing did exist, or no; the Standard there was of his own making. But in the forming his Idea of this new Substance he takes the quite contrary Course; here he has a Standard made by Nature; and therefore being to represent that to himself, by the Idea he has of it, even when it is absent, he puts in no simple Idea into his complex one,
Names of Substances.

one, but what he has the Perception of from the thing itself. He takes care that his Idea be conformable to this Archetype, and intends the Name should stand for an Idea so conformable.

§. 47. This piece of Matter, thus denominated Zahab by Adam, being quite different from any he had seen before, no Body, I think, will deny to be a distinct Species, and to have its peculiar Essence; and that the Name Zahab is the mark of the Species, and a Name belonging to all Things partaking in that Essence. But here it is plain, the Essence Adam made the Name Zahab stand for, was nothing but a Body hard, shining, yellow, and very heavy. But the inquisitive Mind of Man, not content with the Knowledge of these, as I may say, superficial Qualities, puts Adam upon farther Examination of this Matter. He therefore knocks, and beats it with Flints, to see what was discoverable in the Inside: He finds it yield to Blows, but not easily separate into Pieces: he finds it will bend without breaking. Is not now Flexibility to be added to his former Idea, and made part of the Essence of that Species that the Name Zahab stands for? Farther Trials discover Flexibility, and Fixedness. Are they not also, by the same Reason, that any of the others were, to be put into the complex Idea, signified by the Name Zahab? If not, what Reason will there be shewn more for the one than the other? If these must, then all the other Properties, which any farther Trials shall discover in this Matter, ought by the same Reason to make a part of the Ingredients of the complex Idea, which the Name Zahab stands for, and so by the Essence of the Species, marked by that Name. Which Properties, since they are not, it is plain, that the Idea made after this Fashion by this Archetype, will be always inadequate.

§. 48. But this is not all. It would also follow, that the Names of Substances would not only have, (as in Truth they have) but would indeed be supposed to have different Significations, as useful by different Men, which would very much impair the Use of Language. For if every different Quality, that were discovered in any Matter by any one, were supposed to make a necessary part of the complex Idea, familiar by the common Name given it, it must follow, that Men must suppose the same Word to signify different Things in different Men: since they cannot doubt, but different Men may have discovered several Qualities in Substances of the same Denomination, which others know nothing of.
§. 49. To avoid this therefore, they have sup-posed a real Essence belonging to every Species, from which these Properties all flow, and would have their Name of the Species stand for that. But they not having any Idea of that real Ess-ence in Substances, and their Words signifying nothing but the Ideas they have, that which is done by this Attempt, is only to put the Name or Sound, in the Place and stead of the thing having that real Essence, without knowing what the real Essence is; and this is that which Men do, when they speak of Species of Things, as supposing them made by Nature, and distinguished by real Essences.

§. 50. For let us consider, when we affirm, that all Gold is fixed, either it means that Fix- edness is a part of the Definition, part of the nominal Essence the Word Gold stands for; and so this Affirmation, All Gold is fixed, contains nothing but the Signification of the Term Gold. Or else it means, that Fixedness not being a part of the Definition of the Word Gold, is a Property of that Substance itself: in which Case, it is plain, that the Word Gold stands in the Place of a Substance, having the real Essence of a Species of Things, made by Nature. In which way of Substitution, it has so con-fused and uncertain a Signification, that though this Pro-position, Gold is fixed, be in that Sense an Affirmation of something real; yet 'tis a Truth will always fail us in its particular Ap-plication, and so is of no real Use nor Certainty. For let it be never so true, that all Gold, i. e. all that has the real Essence of Gold, is fixed, What serves this for, whilst we know not in this Sense, what is, or is not Gold? For if we know not the real Essence of Gold, 'tis impossible we should know what parcel of Matter has that Essence, and so whether it be true Gold or no.

§. 51. To conclude; What Liberty Adam had at first to make any complex Ideas of mixed Modes, by no other Pattern, but by his own Thoughts, the same have all Men ever since had. And the same Necessity of conforming his Ideas of Substances to Things without him, as to Archetypes made by Nature, that Adam was under, if he would not wilfully impose upon himself, the same are all Men ever since under too. The same Liberty also, that Adam had of affixing any new Name to any Idea, the same has any one still, (especially the beginners of Languages, if we can imagine any such) but only with this Difference, that in Places, where Men
Men in Society have already established a Language amongst them, the Signification of Words are very warily and sparingly to be altered. Because Men being furnished already with Names for their Ideas, and common Use having appropriated known Names to certain Ideas, an affected Misapplication of them cannot but be very ridiculous. He that hath new Notions, will, perhaps, venture sometimes on the coining new Terms to express them: But Men think it a Boldness, and 'tis uncertain, whether common Use will ever make them pass for current. But in Communication with others, it is necessary, that we conform the Ideas we make the Vulgar Words of any Language stand for, to their known proper Significations, (which I have explained at large already) or else to make known that new Signification we apply them to.

C H A P. VII.

Of Particles.

§. 1. Besides Words, which are Names of Ideas in the Mind, there are a great many others that are made use of, to signify the Connexion that the Mind gives to Ideas, or Propositions, one with another. The Mind in communicating its Thoughts to others, does not only need Signs of the Ideas it has then before it, but others also, to shew or intimate some particular Action of its own, at that time, relating to those Ideas. This it does several ways; as, Is, and Is not, are the general Marks of the Mind affirming or denying. But besides Affirmation, or Negation, without which there is in Words no Truth or Falshood, the Mind does, in declaring its Sentiments to others, connect not only the Parts of Propositions, but whole Sentences one to another, with their several Relations and Dependencies, to make a coherent Discourse.

§. 2. The Words, whereby it signifies what Connection it gives to the several Affirmations and Negations, that it unites in one continued Reasoning or Narration, are generally called Particles; and 'tis in the right Use of these, that more particularly consists the clearness and beauty of a good Stile.
To think well, it is not enough, that a Man has Ideas clear and distinct in his Thoughts, nor that he observes the Agreement, or Disagreement of some of them; but he must think in train, and observe the dependence of his Thoughts and Reflections, one upon another: And to express well such methodical and rational Thoughts, he must have Words to shew what Connection, Restriction, Distinction, Opposition, Emphasis, &c., he gives to each respective part of his Discourse. To mistake in any of these, is to puzzle, instead of informing his Hearer: and therefore it is, that those Words, which are not truly, by themselves, the Names of any Ideas, are of such constant and indispensable use in Language, and do much contribute to Mens well expressing themselves.

§. 3. This part of Grammar has been, perhaps, as much neglected, as some others over-diligently cultivated. 'Tis easy for Men to write, one after another, of Cases and Genders, Moods and Tenses, Gerunds and Supines: In these and the like, there has been great Diligence used; and Particles themselves, in some Languages, have been with great shew of exactness, ranked into their several Orders. But though Prepositions and Conjunctions, &c. are Names well known in Grammar, and the Particles contained under them carefully ranked into their distinct Sub-divisions; yet he who would shew the right Use of Particles, and what Significance and Force they have, must take a little more pains, enter into his own Thoughts, and observe nicely the several Postures of his Mind in discoursing.

§. 4. Neither is it enough, for the explaining of these Words, to render them, as is usually in Dictionaries, by Words of another Tongue which came nearest to their Signification: For what is meant by them, is commonly as hard to be understood in one, as another Language. They are all marks of some Action or Intimation of the Mind; and therefore to understand them rightly, the several Views, Postures, Stands, Turns, Limitations, and Exceptions, and several other Thoughts of the Mind, for which we have either none, or very deficient Names, are diligently to be studied. Of these, there are a great Variety, much exceeding the Number of Particles, that most Languages have to express them by; and therefore it is not to be wondered, that most of these Particles have divers, and sometimes almost opposite Significations. In the Hebrew Tongue, there is a Particle consisting but of one single
Particles.

§ 5. **But** is a Particle, none more familiar in our Language; and he that says it is a different Conjunction, and that it answers *Sed* in Latin, or *Mais* in French, thinks he has sufficiently explained it. But it seems to me to intimate several Relations, the Mind gives to the several Propositions or Parts of them, which it joins by this Monosyllable.

First, *But* to say no more: Here it intimates a Stop of the Mind, in the Course it was going, before it came to the end of it.

Secondly, *I saw But two Plants*: Here it shews, that the Mind limits the Sense to what is expressed, with a Negation of all other.

Thirdly, *You Pray; But it is not that* GOD would bring you to the true Religion.

Fourthly, *But that he would confirm you in your own*: The first of these *Buts* intimates a Supposition in the Mind of something otherwise than it should be; the latter shews, that the Mind makes a direct Opposition between that, and what goes before it.

Fifthly, *All Animals have Sense; But a Dog is an Animal*: Here it signifies little more, but that the latter Proposition is joined to the former, as the *Minor* of a Syllogism.

§ 6. To these, I doubt not, might be added a great many other Significations of this Particle, if it were my Business to examine it in its full Latitude, and consider it in all the Places it is to be found; which if one should do, I doubt, whether in all those Manners it is made use of, it would deserve the Title of *Discretive*, which Grammarians give to it. But I intend not here a full Explication of this sort of Signs. The Instances I have given in this one, may give occasion to reflect upon their Use and Force in Language, and lead us into the Contemplation of several Actions of our Minds in discoursing, which it has found a way to intimate to others by these Particles, some whereof constantly, and others in certain Constructions, have the Sense of a whole Sentence contained in them.
CHAP. VIII.

Of Abstract and Concrete Terms.

§ 1. The ordinary Words of Language, and our common use of 'em, would have given us light into the Nature of our Ideas, if they had been but considered with Attention. The Mind, as has been shewn, has a Power to abstract its Ideas, and so they become Essences, general Essences, whereby the sorts of Things are distinguished. Now each abstract Idea being distinct, so that of any two the one can never be the other, the Mind will, by its intuitive Knowledge, perceive their difference; and therefore in Propositions, no two whole Ideas can ever be affirmed one of another. This we see in the common use of Language, which permits not any two abstract Words, or Names of abstract Ideas, to be affirmed one of another. For how near of kin soever they may seem to be, and how certain soever it is, that Man is an Animal, or Rational, or White, yet every one, at first hearing, perceives the Falsity of these Propositions; Humanity is Animality, or Rationality, or Whiteness: And this is as evident as any of the most allowed Maxims. All our Affirmations then are only inconcrete, which is the affirming, not one abstract Idea to be another, but one abstract Idea to be joined to another; which abstract Ideas, in Substances, may be of any sort; in all the rest, are little else but of Relations; and in Substances, the most frequent are of Powers; e.g. a Man is White, signifies, that the thing that has the Essence of a Man, has also in it the Essence of Whiteness, which is nothing but a Power to produce the Idea of Whiteness in one, whose Eyes can discover ordinary Objects; or a Man is rational, signifies, that the same thing that hath the Essence of a Man, hath also in it the Essence of Rationality, i.e. a Power of Reasoning.

§ 2. This distinction of Names, shews us also the difference of our Ideas: For if we observe them, we shall find, that our Simple Ideas have all Abstract as well as Concrete Names: The one whereof is (to speak the Lan-
Abstrait and Concrete Terms. 75

Language of Grammarians) a Substantive, the other an Adjective; as Whiteneis, White; Sweetneis, Sweet. The like also holds in our Ideas of Modes and Relations; as Justice, Just; Equality, Equal; only with this difference, that some of the Concrete Names of Relations, amongst Men chiefly, are Substantives; as Paternitas, Pater; whereas of it were easy to render a Reason. But as to our Ideas of Substances, we have very few or no abstract Names at all. For though the Schools have introduced Animalitas, Humanitas, Corporietas, and some others; yet they hold no Proportion with that infinite Number of Names of Substances, to which they never were ridiculous enough to attempt the coining of abstract ones: and those few that the Schools forged, and put into the Mouths of their Scholars, could never yet get admittance into common Use, or obtain the License of publick Approbation. Which seems to me at least to intimate the Confession of all Mankind, that they have no Ideas of the real Essences of Substances, since they have not Names for such Ideas: Which no doubt they would have had, had not their Consciousness to themselves of their Ignorance of them, kept them from so idle an attempt. And therefore though they had Ideas enough to distinguish Gold from a Stone, and Metal from Wood; yet they but timorously ventured on such Terms, as Aurietas and Saxietas, Metallicetas and Lignietas, or the like Names, which should pretend to signify the real Essences of those Substances, whereof they knew they had no Ideas. And indeed, it was only the Doctrine of substantial Forms, and the Confidence of mistaken Pretenders to a Knowledge that they had not, which first coined, and then introduced Animalitas and Humanitas, and the like; which yet went very little farther than their own Schools, and could never get to be current amongst Understanding Men. Indeed, Humanitas was a Word familiar amongst the Romans; but in a far different Sense, and stood not for the abstract Essence of any Substance; but was the abstract Name of a Mode, and its concrete Humanus, not Homo.
CHAP. IX.

Of the Imperfection of Words.

Words are used for recording and communicating our Thoughts.

§. 1. FROM what has been said in the foregoing Chapters, it is easy to perceive what Imperfection there is in Language, and how the very Nature of Words makes it almost unavoidable, for many of them to be doubtful and uncertain in their Significations. To examine the Perfection or Imperfection of Words, it is necessary first to consider their Use and End: For as they are more or less fitted to attain that, so are they more or less perfect. We have, in the former part of this Discourse, often upon occasion, mentioned a double Use of Words.

First, One for the recording of our own Thoughts.

Secondly, The other for the communicating of our Thoughts to others.

§. 2. As to the first of these, for the recording of our own Thoughts for the help of our own Memories, whereby as it were, we talk to ourselves, any Words will serve the turn. For since Sounds are voluntary and indifferent Signs of any Ideas, a Man may use what Words he pleases, to signify his own Ideas to himself; and there will be no Imperfection in them, if he constantly use the same Sign for the same Idea, for then he cannot fail of having his Meaning understood, wherein consists the right Use and Perfection of Language.

§. 3. Secondly, as to Communication of Words, that too has a double Use.

Communication by Words Civil or Philosophical.

First, By their Civil Use, I mean such a Communication of Thoughts and Ideas by Words, as may serve for the upholding common Conversation and Commerce about the ordinary Affairs and Conveniences of Civil Life, in the Societies of Men one amongst another.

Secondly, By the Philosophical Use of Words, I mean such an use of them as may serve to convey the precise Notion of Things,
Imperfect

of Words.

Things, and to express, in general Propositions, certain and undoubted Truths, which the Mind may rest upon, and be satisfied with, in its search after true Knowledge. These two Uses are very distinct; and a great deal less exactness will serve in the one, than in the other, as we shall see in what follows.

§. 4. The chief End of Language in Communication being to be understood, Words serve not well for that end, neither in Civil, nor Philosophical Discourse, when any Word does not excite in the Hearer the same Idea which it stands for in the Mind of the Speaker. Now since Sounds have no natural Connection with our Ideas, but have all their Signification from the arbitrary Imposition of Men, the doubtfulness and uncertainty of their Signification, which is the Imperfection we here are speaking of, has its Cause more in the Ideas they stand for, than in any Incapacity there is in one Sound, more than in another, to signify any Idea: For in that regard they are all equally perfect.

That then which makes Doubtfulness and Uncertainty in the Signification of some more than other Words, is the difference of Ideas they stand for.

§. 5. Words having naturally no Signification, the Idea which each stands for, must be learned and retained by those who would exchange Thoughts, and hold intelligible Discourse with others, in any Language, but this is hardest to be done, where,

First, The Ideas they stand for are very complex, and made up of a great Number of Ideas put together.

Secondly, Where the Ideas they stand for have no certain Connection in Nature; and so no settled Standard any where in Nature existing, to rectify and adjust them by.

Thirdly, Where the Signification of the Word is referred to a Standard, which Standard is not easy to be known.

Fourthly, Where the Signification of the Word, and the real Essence of the Things, are not exactly the same.

These are Difficulties that attend the Signification of several Words that are intelligible. Those which are not intelligible at all, such as Names standing for any simple Ideas, which another has not Organs or Faculties to attain; as the Names of Colours to a blind Man, or Sounds to a deaf Man, need not here be mentioned.

In all these Cases we shall find an Imperfection in Words, which I shall here at large explain, in their particular Application
Imperfection of Words.

plication to our several sorts of Ideas: For if we examine them, we shall find that the Names of mixed Modes are most liable to Doubtfulness and Imperfection, for the two first of these Reasons; and the Names of Substances chiefly for the two latter.

The Names of mixed Modes are doubtful. First, Because the Ideas they stand for, are so complex.

§. 6. First, the Names of mixed Modes, are many of them liable to great Uncertainty and Obscurity in their Signification. I. Because of that great Composition these complex Ideas are often made up of. To make Words serviceable to the End of Communication, it is necessary (as has been said) that they excite, in the Hearer, exactly the same Idea they stand for in the Mind of the Speaker. Without this, Men fill one another's Heads with Noise and Sounds; but convey not thereby their Thoughts, and lay not before one another their Ideas, which is the End of Discourse and Language. But when a Word stands for a very complex Idea, that is compounded and decompounded, it is not easy for Men to form and retain that Idea to exactly, as to make the Name in Common Use stand for the same precise Idea, without any the least Variation. Hence it comes to pass, that Mens Names of very compound Ideas, such as for the most part are moral Words, have seldom, in two different Men, the same precise Signification, since one Man's complex Idea seldom agrees with another's, and often differs from his own, from that which he had Yesterday, or will have to Morrow.

§. 7. II. Because the Names of mixed Modes, for the most part want Standards in Nature, whereby Men may rectify and adjust their Significations; therefore they are very various and doubtful. They are Assemblages of Ideas put together at the Pleasure of the Mind, pursuing its own Ends of Discourse, and suited to its own Notions, whereby it designs not to copy any thing really existing, but to denominate and rank Things as they come to agree, with those Archetypes or Forms it has made. He that first brought the Word Sham, Wheedle, or Banter, in use, put together, as he thought fit those Ideas he made it stand for: And as it is with any new Names of Modes, that are now brought into any Language; so was it with the old ones, when they were first made use of. Names therefore that stand for Collections of Ideas, which the Mind makes at pleasure, must needs be of doubtful Signification, when such Collec-
Imperfection of Words.

Aions are no where to be found constantly united in Nature, nor any Patterns to be shewn whereby Men may adjust them. What the word Murther, or Sacrilege, &c. signifies, can never be known from things themselves: There be many of the parts of those complex Ideas, which are not visible in the Action itself, the Intention of the Mind, or the Relation of holy Things, which make a part of Murther, or Sacrilege, have no necessary Connection with the outward and visible Action of him that commits either: and the pulling the Trigger of the Gun, with which the Murther is committed, and is all the Action, that, perhaps, is visible, has no natural Connection with those other Ideas, that make up the complex one, named Murther. They have their Union and Combination only from the Understanding, which unites them under one Name: But uniting them without any Rule, or Pattern, it cannot be but that the Signification of the Name, that stands for such voluntary Collections, should be often various in the Minds of different Men, who have scarce any standing Rule to regulate themselves, and their Notions by, in such arbitrary Ideas.

§. 8. 'Tis true, common Use, that is the Rule of Propriety, may be supposed here to afford some aid, to settle the Signification of Language; and it cannot be denied, but that in some Measure it does. Common Use regulates the meaning of Words pretty well for common Conversation; but no body having an Authority to establish the precise Signification of Words, nor determine to what Ideas any one shall annex them, common Use is not sufficient to adjust them to Philosophical Discourses; there being scarce any Name, of any very complex Idea (to say nothing of others) which, in common Use, has not a great Latitude, and which keeping within the Bounds of Propriety, may not be made the Sign of far different Ideas. Besides, the Rule and Measure of Propriety itself being no where established, it is often Matter of Dispute, whether this or that way of using a Word, be Propriety of Speech, or no. From all which, it is evident, that the Names of such kind of very complex Ideas, are naturally liable to this Imperfection, to be of doubtful and uncertain Signification: and even in Men, that have a Mind to understand one another, do not always stand for the same Idea in Speaker and Hearer. Though the Names Glory and Gratitude be the same in every Man's Mouth thro' a whole Country, yet the complex collective Idea, which every one thinks on, or intends by that name, is apparently very different in Men using the same Language.

§. 9. The
The way of learning these Names contributes also to the Doubtfulness.

§. 9. The way also wherein the Names of mixed Modes are ordinarily learned, does not a little contribute to the Doubtfulness of their Signification. For if we will observe how Children learn Languages, we shall find, that to make them understand what the Names of simple Ideas, or Substances, stand for, People ordinarily shew them the thing whereof they would have them have the Idea, and then repeat to them, the Name that stands for it, as White, Sweet, Milk, Sugar, Cat, Dog. But as for mixed Modes, especially the most material of them, moral Words, the Sounds are usually learned first, and then to know what complex Ideas they stand for, they are either beholden to the Explication of others, or (which happens for the most part) are left to their own Observation and Industry; which being little laid out in the search of the true and precise Meaning of Names, these moral Words are, in most Men's Mouths, little more than bare Sounds; or when they have any, 'tis for the most part but a very loose and undetermined, and consequently obscure and confused Signification. And even those themselves, who have with more Attention settled their Notions, do yet hardly avoid the Inconvenience, to have them stand for complex Ideas, different from those which other, even intelligent and studious Men, make them the Signs of. Where shall one find any, either controversial Debate, or familiar Discourse, concerning Honour, Faith, Grace, Religion, Church, &c. wherein it is not easy to observe the different Notions Men have of them; which is nothing but this, that they are not agreed in the Signification of Those Words; nor have in their Minds the same complex Ideas which they make them stand for: and so all the Contests that follow thereupon, are only about the meaning of a Sound. And hence we see, that in the Interpretation of Laws, whether Divine, or Human, there is no end; Comments beget Comments, and Explications make new Matter for Explications: And of limiting, distinguishing, varying the Signification of these moral Words, there is no end. These Ideas of Mens making, are, by Men still having the same Power, multiplied in infinitum. Many a Man, who was pretty well satisfied of the Meaning of a Text of Scripture, or Clause in the Code, at first reading, has by consulting Commentators, quite loft the sense of it, and by those Elucidations, given rise or increas to his Doubts, and drawn Obscurity upon the Place. I say not this, that I think Commentaries needless; but to shew how uncertain the Names of mixed Modes natu-
rally are, even in the Mouths of those who had both the Inten-
sion and the Faculty of speaking as clearly as Language was ca-
pable to express their Thoughts.

§. 10. What Obscurity this has unavoidably
brought upon the Writings of Men, who have
lived in remote Ages, and different Countries, it
will be needless to take Notice: since the nume-
rous Volumes of learned Men, employing their
Thoughts that way, are Proofs more than enough to show
what Attention, Study, Sagacity, and Reasoning are required,
to find out the true meaning of Ancient Authors. But there
being no Writings we have any great concernment to be very
follicious about the meaning of, but those that contain either
Truths we are required to believe, or Laws we are to obey,
and draw Inconveniences on us when we mistake or transgress,
we may be less anxious about the Sense of other Authors,
who writing but their own Opinions, we are under no greater
necessity to know them, than they to know ours. Our good or
evil depending not on their Decrees, we may safely be igno-
rant of their Notions: And therefore in the reading of them,
if they do not use their Words with a due clearness and per-
spicuous, we may lay them aside, and without any Injury done
them, resolve thus with ourselves,

_Si non vis intelligi, debes uegli._

§. 11. If the Signification of the Names of mixed Modes are
uncertain, because there be no real Standards existing in Na-
ture, to which those Ideas are referred, and by which they may
be adjusted, the Names of Substances are of a doubtful Signifi-
cation, for a contrary Reason, viz. because the Ideas they stand
for are supposed conformable to the Reality of Things, and are
referred to Standards made by Nature. In our Ideas of Sub-
stances we have not the Liberty as in mixed Modes, to frame
what Combinations we think fit, to be the characteristical
Notes, to rank and denominate Things by. In these we must
follow Nature, suit our complex Idea to real Existences, and
regulate the Signification of their Names by the Things them-
selves, if we will have our Names to be the Signs of them, and
stand for them. Here, 'tis true, we have Patterns to follow;
but Patterns that will make the Signification of their Names
very uncertain: For Names must be of a very unsteady and
various meaning, if the Ideas they stand for be referred to
Standards without us, that either cannot be known at all, or can
be known but imperfectly and uncertainly.

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§. 12. The
§. 12. The Names of Substances have, as has been shewed, a double Reference in their ordinary Use:

First, Sometimes they are made to stand for, and so their Signification is supposed to agree to, The real Constitution of Things, from which all their Properties flow, and in which they all centre. But this real Constitution, or (as it is apt to be called) Essence, being utterly unknown to us, any Sound that is put to stand for it, must be very uncertain in its Application; and it will be impossible to know, what Things are, or ought to be called an Horse, or Antimony, when those Words are put for real Essences, that we have no Ideas of at all. And therefore in this Supposition, the Names of Substances being referred to Standards that cannot be known, their Significations can never be adjusted and established by those Standards.

§. 13. Secondly, The simple Ideas that are found to co-exist in Substances, being that which their Names immediately signify, these, as united in the several Sorts of Things, are the proper Standards to which their Names are referred, and by which their Significations may be rectified. But neither will these Archetypes so well serve to this purpose, as to leave these Names, without very various and uncertain Significations. Because these simple Ideas that co-exist, and are united in the same Subject, being very numerous, and having all an equal Right to go into the complex Specifick Idea, which the Specifick Name is to stand for, Men, though they propose to themselves the very same Subject to consider, yet frame very different Ideas about it; and so the Name they use for it, unavoidably comes to have, in several Men, very different Significations. The simple Qualities which make up the complex Ideas, being most of them Powers, in Relation to Changes, which they are apt to make in, or receive from other Bodies, are almost infinite. He that shall but observe, what a great Variety of Alterations any one of the bafer Metals is apt to receive, from the different Application only of Fire; and how much a greater Number of Changes any of them will receive in the Hands of a Chymist, by the Application of other Bodies, will not think it strange, that I count the Properties of any sort of Bodies not easy to be collected, and completely known by the ways of enquiry, which our Faculties are capable of. They
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They being therefore at least so many, that no Man can know the precise and definite Number, they are differently discovered by different Men, according to their various Skill, Attention, and Ways of handling; who therefore cannot judge but have different Ideas of the same Substances, and therefore make the Signification of its common Name very various and uncertain. For the complex Ideas of Substances, being made up of such simple ones as are supposed to co-exist in Nature, every one has a right to put into his complex Idea, those Qualities he has found to be united together. For tho' in the Substance Gold, one satisfies himself with Colour and Weight, yet another thinks Solubility in Aq. Regia, as necessary to be joined with that Colour in his Idea of Gold, as any one does its Fusibility: Solubility in Aq. Regia, being a Quality as constantly joined with its Colour and Weight, as Fusibility or any other; others put in its Ductility or Fixedness, &c. as they have been taught by Tradition, or Experience. Who of all these has established the right Signification of the Word Gold? Or who shall be the Judge to determine? Each has his Standard in Nature, which he appeals to, and with Reason thinks he has the same right to put into his complex Idea, signified by the Word Gold, those Qualities which upon Trial he has found united; as another, who has not so well examined, has to leave them out; or a third, who has made other Trials, has to put in others. For the Union in Nature of these Qualities, being the true Ground of their Union in one complex Idea, who can say, one of them has more Reason to be put in, or left out, than another? From whence it will always unavoidably follow, that the complex Ideas of Substances in Men using the same Name for them, will be very various; and so the Significations of those Names very uncertain.

§ 14. Besides, there is scarce any particular thing existing, which in some of its simple Ideas, does not communicate with a greater, and in others with a less Number of particular Being: Who shall determine in this Case, which are those that are to make up the precise Collection, that is to be signified by the specifick Name; or can with any just Authority prescribe, which obvious or common Qualities are to be left out; or which more secret, or more particular, are to be put into the Signification of the Name of any Substance? All which together, seldom or never fail to produce that various and doubtful Signification in the Names of Substances, which causes such Uncertainty, Disputes, or Mistakes, when we come to a Philosophical Use of them.
§ 15. 'Tis true, as to civil and common Conversation, the general Names of Substances, regulated, in their ordinary Signification by some obvious Qualities, (as by the Shape and Figure in Things of known Seminal Propagation, and in other Substances, for the most part by Colour, joined with some other sensible Qualities) do well enough to design the Things Men would be understood to speak of: And so they usually conceive well enough the Substances meant by the Word Gold, or Apple, to distinguish the one from the other. But in Philosophical Enquiries and Debates, where general Truths are to be established, and Consequences drawn from Positions laid down, there the precise Signification of the Names of Substances will be found, not only not to be well established, but also very hard to be so. For Example, he that shall make Malleableness, or a certain Degree of Fixedness, a part of his complex Idea of Gold, may make Propositions concerning Gold, and draw Consequences from them, that will truly and clearly follow from Gold, taken in such a Signification: But yet such as another Man can never be forced to admit, nor be convinced of their Truth, who makes not Malleableness, or the same Degree of Fixedness, part of that complex Idea that the Name Gold, in his use of it, stands for.

§ 16. This is a natural, and almost unavoidable Imperfection in almost all the Names of Substances, in all Languages whatsoever, which Men will easily find, when once passing from confused or loose Notions, they come to more strict and close Enquiries. For then they will be convinced how doubtful and obscure those Words are in their Signification, which in ordinary use appeared very clear and determined. I was once in a Meeting of very learned and ingenious Physicians, where by chance there arose a Question, whether any Liquor passed through the Filaments of the Nerves. The Debate having been managed a good while, by Variety of Arguments on both sides, I (who had been used to suspect that the greatest part of Disputes were more about the Signification of Words, than a real Difference in the Conception of Things) desired, That before they went any further on in this Dispute, they would first examine, and establish among them, what the Word Liquor signified. They at first were a little surprized at the Proposal; and had they been Persons less ingenious, they might perhaps have taken it for a very frivolous or extravagant one: Since there was no one there that
that thought not himself to understand very perfectly, what the word Liquor flood for; which, I think too, none of the most perplexed Names of Substances. However, they were pleased to comply with my Motion, and upon Examination found, that the Signification of that Word was not so settled and certain, as they had all imagined; but that each of them made it a Sign of a different complex Idea. This made them perceive, that the main of their Dispute was about the Signification of that Term; and that they differed very little in their Opinions, concerning some fluid and subtle Matter, passing through the Conduits of the Nerves; though it was not so easy to agree whether it was to be called Liquor, or no, a thing which when considered, they thought it not worth the contending about.

§. 17. How much this is the Case in the greatest part of Disputes, that Men are engaged to hotly in, I shall, perhaps, have an Occasion in another place to take Notice. Let us only here consider a little more exactly the fore-mentioned Instance of the Word Gold, and we shall see how hard it is precisely to determine its Signification. I think all agree, to make it stand for a Body of a certain yellow shining Colour; which being the Idea to which Children have annexed that Name, the shining yellow part of a Peacock's Tail is properly to them Gold. Others finding Futility joined with that yellow Colour in certain parcels of Matter, make of that Combination a complex Idea to which they give the Name Gold, to denote a sort of Substances; and so exclude from being Gold all such yellow shining Bodies, as by Fire will be reduced to Ashes, and admit to be of that Species, or to be comprehended under that Name Gold, only such Substances as having that shining yellow Colour will by Fire be reduced to Fusion, and not to Ashes. Another by the same Reason adds the Weight, which being a Quality, as straitly joined with that Colour, as its Futility, he thinks has the same Reason to be joined in its Idea, and to be signified by its Name: And therefore the other made up of Body, of such a Colour and Futility, to be imperfect; and so on of all the rest: Wherein no one can shew a Reason, why some of the inseparable Qualities, that are always united in Nature, should be put into the nominal Essence, and others left out: Or why the Word Gold, signifying that sort of Body the Ring on his Finger is made of, should determine that sort, rather by its Colour, Weight, and Futility; than by its Colour, Weight, and Solubility in Ag. Regia: Since the dissolving it by that Liquor, is as inseparable from it, as the Fusion by Fire; and
they are both of them nothing, but the Relation which that Substance has to two other Bodies, which have a Power to operate differently upon it. For by what right is it, that Fusi-

bility comes to be a part of the Essence signified by the Word Gold, and Solubility but a Property of it? Or why is its Colour part of the Essence, and its Malleableness but a Property? That which I mean, is this, That these being all but Proper-
ties, depending on its real Constitution; and nothing but Pow-
ers, either active or passive, in Reference to other Bodies, no one has Authority to determine the Signification of the Word Gold, (as referred to such a Body existing in Nature) more to one Collection of Ideas to be found in that Body, than to another: Whereby the Signification of that Name must unavoidably be very uncertain. Since, as has been said, several People observe several Properties in the same Sub-

stance; and I think, I may say no body all. And therefore have but very imperfect Descriptions of Things, and Words have very uncertain Significations.

§. 18. From what has been said, it is easy to observe, what has been before remarked, viz: That the Names of Simple Ideas are, of all others, the least liable to Mistakes, and that for these Reasons. First, because the Ideas they stand for, being each but one single Perception, are much easier got and more clearly retained, than the more complex ones, and therefore are not liable to the uncertainty which usually attends those compounded ones of Substances and mixed Modes, in which the precise Number of simple Ideas that make them up, are not easily agreed, and so readily kept in the Mind. And, Secondly, Because they are never referred to any other Essence, but barely that Perception they immediately signi-

fy: Which Reference is that which renders the Signifi-
cation of the Names of Substances naturally so perplexed, and gives occasion to so many Disputes. Men that do not perverfly use their Words, or on purpose set themselves to cavil, seldom mistake in any Language which they are aquainted with the Use and Signification of the Names of simple Ideas: White and Sweet, Tolerant and Bitter, carry a very obvious meaning with them, which every one precisely comprehends, or easily perceives he is Ignorant of, and seeks to be in-

formed. But what precise Collection of simple Ideas, Mod-
dify, or Frugality, stand for in another’s Use, is not so certainly known. And however we are apt to think, we well enough know, what is meant by Gold or Iron; yet the precise complex
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complex *Idea*, others make them the Signs of, is not so certain: And I believe it is very seldom that in Speaker and Hearer, they stand for exactly the same Collection. Which must needs produce Mistakes and Disputes, when they are made use of in Difcourses, wherein Men have to do with universal Propositions, and would settle in their Minds universal Truths, and consider the Consequences that follow from them.

§. 19. By the same Rule, the Names of simple Modes are next to those of simple Ideas, least liable to Doubt and Uncertainty, especially those of Figure and Number, of which Men have so clear and distinct *Ideas*. Whoever, that had a Mind to understand them, mistook the ordinary meaning of Seven, or a Triangle: And in general the least compounded *Ideas* in every kind have the least dubious Names.

§. 20. Mixed Modes therefore, that are made up but of a few and obvious simple *Ideas*, have usually Names of no very uncertain Signification. But the Names of mixed Modes, which comprehend a great Number of simple *Ideas*, are commonly of a very doubtful and undetermined meaning, as has been shewn. The Names of Substances, being annexed to *Ideas*, that are neither the real Essences, nor exact Representations of the Patterns they are referred to, are liable yet to greater Imperfection and Uncertainty, especially when we come to a Philosophical use of them.

§. 21. The great Disorder that happens in our Names of Substances, proceeding for the most part from our want of Knowledge, and Inability to penetrate into their real Constitutions, it may probably be wondered, *Why I charge this as an Imperfection, rather upon our Words than Understandings.* This Exception has so much appearance of Justice, that I think myself obliged to give a Reason, why I have followed this Method. I must confess then, that when I first began this Discourse of the Understanding, and a good while after, I had not the least Thought that any Consideration of Words was at all necessary to it. But when having passed over the Original and Composition of our *Ideas*, I began to examine the Extent and Certainty of our Knowledge, I found it had so near a Connexion with Words, that unless their Force and Manner of Signification were first well observed, there could be very little laid clearly and pertinently concerning Knowledge.
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Knowledge, which being conversant about Truth, had constantly to do with Propositions. And tho' it terminated in Things, yet it was for the most part so much by the Intervention of Words, that they seemed scarce separable from our general Knowledge. At least they interpose themselves so much between our Understandings, and the Truth, which it would contemplate and apprehend, that like the Medium through which visible Objects pass, their Obscurity and Disorder does not seldom catch a view before our Eyes, and impose upon our Understandings. If we consider, in the Fallacies Men put upon themselves, as well as others, and the Mistakes in Men's Disputes and Notions, how great a part is owing to Words, and their uncertain or mistaken Significations, we shall have Reason to think this no small obstacle in the Way of Knowledge, which, I conclude, we are the more carefully to be warned of, because it has been so far from being taken Notice of as an Inconvenience, that the Arts of improving it have been made the Business of Men's Study; and obtained the Reputation of Learning and Subtlety, as we shall see in the following Chapter. But I am apt to imagine, that were the Imperfections of Language, as the Instrument of Knowledge, more thoroughly weighed, a great many of the Controversies that make such a Noise in the World, would of themselves cease; and the way to Knowledge, and, perhaps, Peace too, lie a great deal opener than it does.

§. 22. Sure I am, that the Signification of Words, in all Languages, depending very much on the Thoughts, Notions, and Ideas of him that utters them, must unavoidably be of great uncertainty to Men of the same Language and Country. This is so evident in the Greek Authors, that he that shall peruse their Writings, will find in almost every one of them a distinct Language, tho' the same Words. But when to this natural Difficulty in every Country, there shall be added different Countries and remote Ages, wherein the Speakers and Writers had very different Notions, Tempers, Customs, Ornaments, and Figures of Speech, &c., every one of which influenced the Signification of their Words then, though to us now they are lost and unknown, it would become us to be charitable one to another in our Interpretations or Misunderstanding of those antient Writings, which, though of great Concernment to be understood, are liable to the unavoidable Difficulties of Speech, which, (if we except the Names of simple Ideas, and some very obvious Things) is not capable.
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capable without a constant defining the Terms, of conveying the Sense and Intention of the Speaker, without any manner of doubt and uncertainty to the Hearer. And in Discourses of Religion, Law, and Morality, as they are Matters of the highest Concernment, so there will be the greatest Difficulty.

§. 23. The Volumes of Interpreters, and Commentators on the Old and New Testament, are but too manifest Proofs of this. Tho' every thing said in the Text be infallibly true, yet the Reader may be, nay, cannot chuse but be very fallible in the understanding of it. Nor is it to be wondered, that the Will of GOD, when clothed in Words, should be liable to that doubt and uncertainty, which unavoidably attends that sort of Conveyance; when even his Son, whilst clothed in Flesh, was subject to all the Frailties and Inconveniences of human Nature, Sin excepted. And we ought to magnify his Goodness, that he hath spread before all the World, such legible Characters of his Works and Providence, and given all Mankind so sufficient a light of Reason, that they, to whom this written Word never came, could not (whenever they set themselves to search) either doubt of the Being of a GOD, or of the Obedience due to him. Since then the Precepts of Natural Religion are plain, and very intelligible to all Mankind, and seldom come to be controverted; and other revealed Truths, which are conveyed to us by Books and Languages, are liable to the common and natural Obscurities and Difficulties incident to Words, methinks it would become us to be more careful and diligent in observing the former, and less magisterial, positive, and imperious, in imposing our own Sense and Interpretations of the latter.

CHAP. X.
Of the Abuse of Words.

§. 1. Besides the Imperfection that is naturally in Language, and the Obscurity and Confusion that is so hard to be avoided in the Use of Words, there are several wilful Faults and Neglects which Men are guilty of, in this way of Communication, whereby they render those Signs less clear and distinct in their Signification, than naturally they need to be.

§. 2.
Abuse of Words.

§ 2. First, In this kind, the first and most palpable abuse is, the using of Words, without clear and distinct Ideas; or, which is worse, Signs without any thing signified. Of these there are two Sorts:

I. One may observe, in all Languages, certain Words, that, if they be examined, will be found, in their first Original, and their appropriated Use, not to stand for any clear and distinct Ideas. These, for the most part, the several Sects of Philosophy and Religion have introduced. For their Authors, or Promoters, either affecting something singular, and out of the way of common Apprehensions, or to support some strange Opinions, or cover some Weakness of their Hypothesis, seldom fail to Coin new Words, and such as, when they come to be examined, may justly be called insignificant Terms. For having either had no determinate Collection of Ideas annexed to them, when they were first invented; or at least such as, if well examined, will be found inconsistent, 'tis no wonder if afterwards, in the vulgar use of the same Party, they remain empty Sounds, with little or no Signification, amongst thofe who think it enough to have them often in their Mouths, as the distinguishing Characters of their Church, or School, without much troubling their Heads to examine what are the precise Ideas they stand for. I shall not need here to heap up Instances, every one's Reading and Conversation will sufficiently furnish him: Or if he wants to be better stored, the great Mint-Masters of these kind of Terms, I mean the School-Men and Metaphysicrians, (under which, I think; the disputing Natural and Moral Philosophers of these latter Ages may be comprehended,) have where-withal abundantly to content him.

§ 3. II. Others there be, who extend this abuse yet farther, who take so little care to lay by Words, which in their primary Notion have scarce any clear and distinct Ideas which they are annexed to, that by an unpardonable Negligence, they familiarly use Words, which the Propriety of Language has affixed to very important Ideas, without any distinct Meaning at all. Wisdom, Glory, Grace, &c. are Words frequent enough in every Man's Mouth; but if a great many of those who use them, should be asked what they mean by them, they would be at a stand, and not know what to answer: A plain Proof, that though they have learned those Sounds, and have them ready at their Tongue's end, yet there are no determined Ideas laid up in their Minds, which are to be expressed to others by them.

§ 4.
Abuse of Words.

§ 4. Men having been accustomed from their Cradles to learn Words, which are easily got and retained, before they knew, or had framed the complex Ideas, to which they were annexed, or which were to be found in the Things they were thought to stand for, they usually continue to do so all their Lives, and without taking the Pains necessary to settle in their Minds determined Ideas, they use their Words for such unsteady and confused Notions as they have, contenting themselves with the same Words other People use; as if their very Sound necessarily carried with it constantly the same Meaning. This, though Men make a shift with in the ordinary Occurrences of Life, where they find it necessary to be understood, and therefore they make Signs till they are fo: Yet this Insignificance in their Words, when they come to reason concerning either their Tenets or Interest, manifestly fills their Discourse with abundance of empty unintelligible Noise and Jargon, especially in Moral Matters, where the Words, for the most part, standing for arbitrary and numerous Collections of Ideas, not regularly and permanently united in Nature, their bare Sounds are often only thought on, or at least very obscure and uncertain Notions annexed to them. Men take the Words they find in use amongst their Neighbours; and that they may not seem ignorant what they stand for, use them confidently, without much troubling their Heads about a certain fixed Meaning; whereby, besides the ease of it, they obtain this Advantage, That as in such Discourses they seldom are in the Right, so they are as seldom to be convinced that they are in the Wrong; it being all one to go about to draw those Men out of their Mistakes, who have no settled Notions, as to dispossess a Vagrant of his Habitation, who has no settled abode. This I guess to be so; and every one may observe in himself and others, whether it be or no.

§ 5. Secondly, Another great Abuse of Words is, Inconstancy in the use of them. It is hard to find a Discourse written of any Subject, especially of Controversy, wherein one shall not observe, if he read with Attention, the same Words (and those commonly the most material in the Discourse, and upon which the Argument turns) used sometimes for one Collection of simple Ideas, and sometimes for another, which is a perfect Abuse of Language. Words being intended for Signs of my Ideas, to make them known to others, not by any natural Signification, but by a voluntary Impostition, 'tis plain cheat
cheat and abuse, when I make them stand sometimes for one thing, and sometimes for another; the wilful doing whereof can be imputed to nothing but great Folly, or greater Dishonesty. And a Man, in his Accounts with another, may, with as much fairness, make the Characters of Numbers stand sometimes for one, and sometimes for another Collection of Units, (e. g. this Character $\mathfrak{7}$ stand sometimes for three, sometimes for four, and sometimes for eight,) as in his Discourse, or Reasoning, make the same Words stand for different Collections of simple Ideas. If Men should do so in their Reckonings, I wonder who would have to do with them? One who would speak thus in the Affairs and Business of the World, and call 8 sometimes seven, and sometimes nine, as best served his Advantage, would presently have clapped upon him one of the two Names Men constantly are distressed with. And yet in Arguings, and learned Contests, the same sort of proceeding passes commonly for Wit and Learning; but to me it appears a greater Dishonesty than the misplacing of Counters, in the casting up a Debt; and the Cheat the greater, by how much Truth is of greater Concernment and Value than Money.

§. 6. Thirdly. Another abuse of Language is, an affected Obscurity, by either applying old Words to new and unusual Significations, or introducing new and ambiguous Terms, without defining either; or else putting them together, as may confound their ordinary meaning. Tho' the Peripatetic Philosophy has been most eminent in this way, yet other Sects have not been wholly clear of it. There is scarce any of them that are not cumbered with some Difficulties, (such is the Imperfection of Human Knowledge,) which they have been fain to cover with Obscurity of Terms, and to confound the Signification of Words, which, like a Mift before People's Eyes, might hinder their weak parts from being discovered. That Body and Extension in common use stand for two distinct Ideas, is plain to any one that will but reflect a little. For were their Signification precisely the same, it would be proper and as intelligible to say, the Body of an Extension, as the Extension of a Body; and yet there are those who find it necessary to confound their Signification. To this Abuse, and the Mischiefs of confounding the Signification of Words, Logick and the liberal Sciences, as they have been handled in the Schools, have given Reputation; and the admired Art of Disputing hath added much to the natural Imperfection of Languages, whilst it has been made use of and fitted to perplex the Signification.
Abuse of Words.

fication of Words, more than to discover the Knowledge and Truth of Things: And he that will look into that fort of learned Writings, will find the Words there much more ob- scure, uncertain, and undetermined in their Meaning, than they are in ordinary Conversation.

§. 7. This is unavoidably to be so, where Men's Parts and Learning are estimiated by their Skill in Disputing. And if Reputation and Reward shall attend these Conquests, which depend mostly on the Fineness and Niceties of Words, 'tis no Wonder if the Wit of Men so employed, should perplex, involve and subtilize the Signification of Sounds, so as never to want something to say, in opposing or defending any Question; the Victory being adjudged not to him who had Truth on his side, but the last Word in the Dispute.

§. 8. This, tho' a very useless Skill, and that which I think the direct opposite to the ways of Knowledge, hath yet passed hitherto under the laudable and esteemed Names of Subtlety and Acutenefs; and has had the applause of the Schools, and the Encouragement of one part of the learned Men of the World. And no wonder, since the Philosophers of old, (the disputing and wrangling Philosophers, I mean, such as Lucian wittily and with Reason taxes) and the Schoolmen since, aiming at Glory and Esteem, for their great and universal Knowledge, easier a great deal to be pretended to, than really acquired, found this a good Expedient to cover their Ignorance, with a curious and unexplicable Web of perplexed Words, and procure to themselves the Admiration of others, by unintelligible Terms, the apter to produce Wonder, because they could not be understood; whilst it appears in all History, that these profound Doctors were no wiser, nor more useful than their Neighbours; and brought but small Advantage to human Life, or the Societies wherein they lived: Unless the coining of new Words, where they produced no new Things to apply them to, or the perplexing or obscuring the Signification of old ones, and so bringing all things into question and dispute, were a thing profitable to the Life of Man, or worthy Commendation and Reward.

§. 9. For notwithstanding these learned Disputants, these all-knowing Doctors, it was to the unscholarish Stateman, that the Governments of the World owed their Peace, Defence, and Liberties; and from the illiterate and contemned Mechanick, (a Name of Disgrace) that they received the Improvements of
of useful Arts. Nevertheless, this artificial Ignorance, and learned Gibberish, prevailed mightily in these last Ages, by the Interest and Artifice of those, who found no easier way to that pitch of Authority and Dominion they have attained, than by amuling the Men of Business, and Ignorant, with hard Words, or employing the Ingenious and Idle in intricate Disputes, about unintelligible Terms, and holding them perpetually entangled in that endless Labyrinth. Besides, there is no such way to gain Admittance, or give Defence to strange and absurd Doctrines, as to guard them round about with Legions of obscure, doubtful and undefined Words: which yet make those Retreats more like the Dens of Robbers, or Holes of Foxes, than the Fortresses of fair Warriors; which if it be hard to get them out of, it is not for the Strength that is in them, but the Briars and Thorns, and the Obscurity of the Thickets they are beted with. For Untruth being unacceptable to the Mind of Man, there is no other Defence left for Absurdity, but Obscurity.

§. 10. Thus learned Ignorance, and this Art of keeping, even inquisitive Men, from true Knowledge, hath been propagated in the World, and hath much perplexed, whilst it pretended to inform the Understanding. For we see, that other well-meaning and wise Men, whose Education and Parts had not acquired that acuteness, could intelligibly express themselves to one another; and in its plain use, make a benefit of Language. But tho' unlearned Men well enough understand the Words White and Black, &c. and had constant Notions of the Ideas signified by those Words; yet there were Philosophers found, who had learning and subtlety enough to prove, that Snow was black, i. e. to prove, that White was black; whereby they had the Advantage to destroy the Instruments and Means of Discourse, Conversation, Instruction, and Society; whilst with great Art and Subtlety they did no more but perplex and confound the Signification of Words, and thereby render Language less useful, than the real Defects of it had made it; a Gift which the Illiterate had not attained to.

§. II. These learned Men did equally instruct Men's Understandings, and profit their Lives, as he who should alter the Signification of known Characters, and, by a subtle Device of Learning, far surpassing the Capacity of the Illiterate, Dull, and Vulgar, should, in his Writing, shew, that
that he could put $A$ for $B$, and $D$ for $E$, &c. to the no small
Admiration and Benefit of his Reader. It being as senseless to
put Black, which is a Word agreed on to stand for one sensible
Idea, to put it, I say, for another, or the contrary Idea, i. e.
to call Snow Black, as to put this mark $A$, which is a Character
agreed on to stand for one Modification of Sound, made by
a certain Motion of the Organs of Speech, for $B$, which is
agreed on to stand for another Modification of Sound, made
by another certain Motion of the Organs of Speech.

§. 12. Nor hath this Mischief flopped in logical
Niceties, or curious empty Speculations; it
hath invaded the great Concernments of human
Life and Society; obscured and perplexed the
material Truths of Law and Divinity; brought
Confusion, Disorder and Uncertainty into the Affairs of Man-
kind; and if not destroyed, yet in great Measure rendered use-
less, those two great Rules, Religion and Justice. What have
the greatest part of the Comments and Disputes upon the
Laws of GOD, and Man served for, but to make the meaning
more doubtful, and perplex the Sense? What have been the
Effect of those multiplied curious Distinctions, and acute Nice-
ties, but Obscurity and Uncertainty, leaving the Words more
unintelligible, and the Reader more at a loss? How else comes
it to pass, that Princes, speaking or writing to their Servants,
in their ordinary Commands, are easily understood; speaking
to their People, in their Laws, are not so? And as I remark-
ed before, doth it not often happen, that a Man of an ordinary
Capacity, very well understands a Text, or a Law, that he
reads till he consults an Expositor, or goes to Council; who
by that time he hath done explaining them; makes the Words
signify either nothing at all, or what he pleases.

§. 13. Whether any By-Interests of these Pro-
feeions have occasion'd this, I will not here exa-
mine; but I leave it to be considered, whether
it would not be well for Mankind, whose concernment it is to
know Things as they are, and to do what they ought, and not to
spend their Lives in talking about them, or toiling Words to
and fro; whether it would not be well, I say, that the Use of
Words were made plain and direct; and that Language, which
was given us for the Improvement of Knowledge, and Bond
of Society, should not be employed to darken Truth, and unfettle
Peoples Rights; to raise Misils, and render unintelligible both
Morality and Religion? Or that at least, if this will happen,
it should not be thought Learning or Knowledge to do so?

§. 14.
§. 14. Fourthly, Another great Abuse of Words is, the taking them for Things. This though it in some degree concerns all Names in general, yet more particularly affects those of Substances. To this Abuse those Men are most subject, who confine their Thoughts to any one System, and give themselves up into a firm belief of the Perfection of any received Hypothesis; whereby they come to be persuaded, that the Terms of that Sect, are so suited to the Nature of Things, that they perfectly correspond with their real Existence. Who is there, that has been bred up in the Peripatetick Philosophy, who does not think the ten Names, under which are ranked the ten Predicaments, to be exactly conformable to the Nature of Things? Who is there of that School, that is not persuaded, that Substantial Forms, vegetative Souls, abhorrence of a Vacuum, intentional Species, &c. are something real? These Words Men have learned from their very entrance upon Knowledge, and have found their Maffers and Systems lay great Stress upon them; and therefore they cannot quit the Opinion that they are conformable to Nature, and are the Representations of something that really exists. The Platonists have their Soul of the World, and the Epicureans their endeavour towards Motion in their Atoms, when at rest. There is scarce any Sect in Philosophy has not a distinct Set of Terms that others understand not. But yet this Gibberish, which in the Weakness of Humane Understanding, serves so well to palliate Mens Ignorance, and cover their Errors, comes by familiar use amongst those of the same Tribe, to seem the most important part of Language, and of all other the Terms the most significant: And should Aerial and Etherial Vehicles come once, by the prevalence of that Doctrine, to be generally received any where, no doubt those Terms would make Impressions on Mens Minds, so as to establish them in the Persuasion of the Reality of such Things, as much as Peripatetick Forms and intentional Species have heretofore done.

§. 15. How much Names taken for Things are apt to mislead the Understanding, the attentive reading of Philosophical Writers would abundantly discover; and that, perhaps, in Words little suspected of any such Misuse. I shall instance in one only, and that a very familiar one. How many intricate Disputes have there been about Matter, as if there were some such thing really in Nature, distinct from Body; as it is evident, the Word Matter stands for an Idea distinct from the Idea of Body? For if the Ideas these
two Terms float for were precisely the same, they might indifferently in all Places be put one for another. But we see, that tho' it be proper to say, There is one Matter of all Bodies, one cannot say, There is one Body of all Matters: We familiarly say, one Body is bigger than another; but it sounds harsh (and I think is never used) to say one Matter is bigger than another. Whence comes this then? viz. from hence, that tho' Matter and Body be not really distinct, but wherever there is the one, there is the other; yet Matter and Body stand for two different Conceptions, whereof the one is incomplete, and but a part of the other. For Body stands for a solid extended figured Substance, whereof Matter is but a partial and more confused Conception, it seeming to me to be used for the Substance and Solidity of Body, without taking in its Extension and Figure: And therefore it is that speaking of Matter, we speak of it always as one, because in truth, it expressly contains nothing but the Idea of a solid Substance, which is everywhere the same, everywhere uniform. This being our Idea of Matter, we no more conceive, or speak of different Matters in the World, than we do of different Solidities; tho' we both conceive, and speak of different Bodies, because Extension and Figure are capable of Variation. But since Solidity cannot exist without Extension and Figure, the taking Matter to be the Name of something really existing under that Precision, has no doubt produced those obscure and unintelligible Discourses and Disputes, which have filled the Heads and Books of Philosophers concerning Materia prima; which Imperfection or Abuse, how far it may concern a great many other general Terms, I leave to be considered. This, I think, I may at least say, that we should have a great many fewer Disputes in the World, if Words were taken for what they are, the Signs of our Ideas only, and not for Things themselves. For when we argue about Matter, or any the like Term, we truly argue only about the Idea we express by that Sound, whether that precise Idea agree to any thing really existing in Nature, or no. And if Men would tell, what Ideas they make their Words stand for, there could not be half that Obscurity or Wrangling, in the search or support of Truth, that there is.

§16. But whatever Inconvenience follows from this mistake of Words, this I am sure, that by constant and familiar use, they charm Men into Notions far remote from the Truth of Things. It would be a hard Matter to persuade any one that the Words which his Father or School-master, the Parson of the Parish, or such a Reverend
Reverend Doctor used, signified nothing that really existed in
Nature: Which, perhaps, is none of the least Causes, that Men
are so hardly drawn to quit their Mistakes, even in Opinions
purely Philosophical, and where they have no other Interest but
Truth. For the Words, they have a long time been used to,
remaining firm in their Minds, 'tis no wonder, that the wrong
Notions annexed to them should not be removed.

§. 15. Fifthly, Another Abuse of Words, is
the setting them in the place of Things, which
they do or can by no means signify. We may ob-
serve that in the general Names of Substances,
whereof the nominal Effences are only known
to us, when we put them into Propositions, and affirm or deny
any thing about them, we do most commonly tacitly suppose,
or intend they should stand for the real Effence of a certain
sort of Substances. For when a Man says Gold is Malleable,
he means and would intimate something more than this, that
what I call Gold is Malleable, (though truly it amounts to no
more) but would have this understood, viz. that Gold, i. e.
what has the real Effence of Gold, is Malleable; which amounts
to thus much, that Malleableness depends on, and is inseparable
from the real Effence of Gold. But a Man not knowing where-
that real Effence consists, the Connection in his Mind of
Malleableness is not truly with an Effence he knows not, but only
with the Sound Gold he puts for it. Thus when we say, that
Animal Rationale is, and Animal implume bipes latis unguibus is
not, a good Definition of a Man; 'tis plain, we suppose the
Name Man in this case to stand for the real Effence of a Spe-
cies, and would signify, that a rational Animal better described
that real Effence than a two legged Animal with broad Nails;
and without Feathers. For else, why might not Plato as pro-
perly make the Word ἀνθρωπός or Man, stand for his complex
Idea, made up of the Ideas of a Body, distinguished from
others by a certain Shape, and other outward Appearances, as
Aristotle make the complex Idea, to which he gave the Name
ἀνθρώπος or Man, of Body, and the Faculty of Reaoning join-
ed together; unless the Name ἀνθρώπος or Man, were supposed
to stand for something else, than what it signifies; and to be
put in the place of some other thing than the Idea a Man pro-
tefles he would express by it?

V. g. Putting
them for the
real Effences of
Substances.

§. 18. 'Tis true, the Names of Substances
would be much more useful, and Propositions
made in them much more certain, were the real
Effences of Substances the Ideas in our Minds,
which
which those Words signified. And 'tis for want of those real Essences, that our Words convey so little Knowledge or Certainty in our Discourses about them: And therefore the Mind, to remove that Imperfection as much as it can, makes them, by a secret Supposition, to stand for a Thing having that real Essence, as if thereby it made some nearer approaches to it. For tho' the Word Man or Gold, signify nothing truly but a complex Idea of Properties, united together in one sort of Substances: Yet there is scarce any Body in the use of these Words, but often supposes each of those Names to stand for a thing having the real Essence, on which those Properties depend. Which is so far from diminishing the Imperfection of our Words, that by a plain Abuse it adds to it, when we would make them stand for something, which not being in our complex Idea, the Name we use can no ways be the sign of.

§. 19. This shews us the Reason why in mixed Modes any of the Ideas that make the Composition of the complex one, being left out or changed, it is allowed to be another thing, i. e. to be of another Species, as is plain in Chance-medley, Man-slaughter, Murder, Parricide, &c. The Reason whereof is, because the complex Idea signified by that Name, is the real, as well as nominal Essence; and there is no secret Reference of that Name to any other Essence but that. But in Substances it is not so. For tho' in that called Gold, one puts into his complex Idea what another leaves out, and vice versa; yet Men do not usually think that therefore the Species is changed: Because they secretly in their Minds refer that Name, and suppose it annexed to a real immutable Essence of a thing existing, on which those Properties depend. He that adds to his complex Idea of Gold, that of Fixedness or Solubility in Ag. Regia, which he put not in it before, is not thought to have changed the Species; but only to have a more perfect Idea, by adding another simple Idea, which is always in fact joined with those other, of which his former complex Idea consisted. But this reference of the Name to a thing, whereof we have not the Idea, is so far from helping at all, that it only serves the more to involve us in Difficulties. For by this tacit reference to the real Essence of that Species of Bodies, the Word Gold (which by standing for a more or less perfect Collection of simple Ideas, serves to design that sort of Body well enough in civil Discourse) comes to have no Signification at all, being put for somewhat, whereof we have no Idea at all, and so can signify nothing at

Hence we think every change of our Idea in Substances, not to change the Species.
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all, when the Body itself is away. For however it may be thought all one; yet, if well considered, it will be found a quite different thing, to argue about Gold in Name, and about a parcel of the Body itself, v. g. a piece of Leaf-Gold laid before us; though in Discourse we are fain to substitute the Name for the Thing.

§. 20. That which I think very much disposes Men to substitute their Names for the real Effences of Species, is the Supposition before mentioned, that Nature works regularly in the Production of Things, and sets the Boundaries to each of those Species, by giving exactly the same real internal Constitution to each individual, which we rank under one general Name. Whereas any one who observes their different Qualities can hardly doubt, that many of the Individuals, called by the same Name, are, in their internal Constitution, as different one from another, as several of those which are ranked under different specifick Names. This Supposition however that the same precise internal Constitution goes always with the same specifick Name, makes Men forward to take those Names for the Representatives of those real Effences, though indeed they signify nothing but the complex Ideas they have in their Minds when they use them. So that, if I may so say, signifying one thing, and being supposed for, or put in the place of another, they cannot but, in such a kind of use, cause a great deal of Uncertainty in Men’s Discourses; especially in those who have thoroughly imbibed the Doctrine of substantial Forms, whereby they firmly imagine the several Species of Things to be determined and distinguished.

§. 21. But however preposterous and absurd it be, to make our Names stand for Ideas we have not, or (which is all one) Effences that we know not, it being in effect to make our Words the Signs of nothing; yet ’tis evident to any one, who ever so little reflects on the use Men make of their Words, that there is nothing more familiar. When a Man asks whether this or that thing he sees, let it be a Drill, or a monstrous Fetus, be a Man, or no; ’tis evident, the Question is not, Whether that particular thing agree to his complex Idea, expressed by the Name Man: But whether it has in it the real Essence of a Species of Things, which he supposes his Name Man to stand for. In which way of using the Names of Substances, there are these false Suppositions contained:

First,
Abuse of Words.

First, That there are certain precise Essences, according to which Nature makes all particular Things, and by which they are distinguished into Species. That every thing has a real Constitution, whereby it is what it is, and on which its sensible Qualities depend, is past Doubt: But I think it has been proved, that this makes not the Distinction of Species, as we rank them; nor the Boundaries of their Names.

Secondly, This tacitly also insinuates, as if we had Ideas of these proposed Essences. For to what purpose else is it, to enquire whether this or that Thing have the real Essence of the Species Man, if we did not suppose that there were such a specific Essence known? Which yet is utterly false: And therefore such Application of Names, as would make them stand for Ideas which we have not, must needs cause great Disorder in Discourses and Reasonings about them, and be a great Inconvenience in our Communication by Words.

§. 22. Sixthly, There remains yet another more general, tho' perhaps less observed, Abuse of Words; and that is, that Men having by a long and familiar use annexed to them certain Ideas, they are apt to imagine so near and necessary a Connection between the Names and the Signification they use them in, that they forwardly suppose one cannot but understand what their Meaning is; and therefore one ought to acquiesce in the Words delivered, as if it were past doubt, that in the use of those common received Sounds, the Speaker and Hearer had necessarily the same precise Ideas. Whence presuming, that when they have in Discourse used any Term, they have thereby, as it were, set before others the very thing they talk of. And so likewise taking the Words of others, as naturally standing for just what they themselves have been accustomed to apply them to, they never trouble themselves to explain their own, or understand clearly others Meaning. From whence commonly proceeds Noise and Wrangling, without Improvement or Information; whilst Men take Words to be the constant regular Marks of agreed Notions, which in truth are no more but the voluntary and unsteady Signs of their own Ideas. And yet Men think it strange, if in Discourse, or (where it is often absolutely necessary) in Dispute, one sometimes asks the meaning of their Terms: Though the Arguings one may every Day observe in Conversation, make it evident, that there are few Names of complex Ideas, which any two Men use for the same just precise Collection. 'Tis hard to name a Word

Sixthly, A Supposition of Words have a certain and evident Signification.
which will not be a clear Instance of this. Life is a Term
none more familiar. Any one almost would take it for an
Affront, to be asked what he meant by it. And yet if it comes
in Question, whether a Plant, that lies ready formed in the
Seed, have Life; whether the Embrio in an Egg before Incu-
bation, or a Man in a Swoon without Sense or Motion, be
alive, or no? It is easy to perceive, that a clear distinct settled
Idea does not always accompany the Use of so known a Word,
as that of Life is. Some gross and confused Conceptions Men
indeed ordinarily have, to which they apply the common
Words of their Language, and such a loose use of their Words
serves them well enough in their ordinary Discourses or Affairs.
But this is not sufficient for Philosophical Enquiries. Knowl-
edge and Reasoning require precise determinate Ideas. And
though Men will not be so importunately dull, as not to un-
derstand what others say, without demanding an Explication
of their Terms; nor so troublesomeluy critical, as to correct
others in the use of the Words they receive from them; yet
where Truth and Knowledge are concerned in the Cafe, I
know not what Fault it can be to desire the Explication of
Words, whose Sense seems dubious; or why a Man should be
ashamed to own his Ignorance, in what Sense another Man
uses his Words, since he has no other way of certainly know-
ning it, but by being informed. This Abuse of taking Words
upon Truth, has no where spread so far, nor with so ill Effects,
as amongst Men of Letters. The Multiplication and Obsti-
nacy of Disputes, which has so laid waste the intellectual
World, is owing to nothing more than to this ill use of Words.
For though it be generally believed, that there is great Diver-
sity of Opinions in the Volumes and variety of Controversies
the World is distracted with; yet the most I can find, that
the contending learned Men of different Parties do, in their
Arguings one with another, is, that they speak different Lan-
guages. For I am apt to imagine, that when any of them
quitting Terms, think upon Things, and know what they
think, they think all the fame: Though perhaps what they
would have, be different.

§. 25. To conclude this Consideration of the
Imperfection and Abuse of Language; the ends
of Language in our Discourse with others being
chiefly these Three: First, To make known one
Man’s Thoughts or Ideas to another. Secondly,
To do it with as much ease and quickness as is
possible; and

Thirdly, Thereby to convey the Knowledge of
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of Things: Language is either abused, or deficient, when it fails of any of these Three.

First, Words fail in the first of these Ends, and lay not open one Man's Ideas to another's view. First, When Men have Names in their Mouths without any determined Ideas in their Minds, whereof they are the Signs: Or, Secondly, When they apply the common received Names of any Language to Ideas, to which the common Use of that Language does not apply them: Or Thirdly, When they apply them very unsteadily, making them stand now for one, and by and by for another Idea.

§. 24. Secondly, Men fail of conveying their Thoughts, with all the quickness and ease that may be, when they have complex Ideas, without having distinct Names for them. This is sometimes the Fault of the Language itself, which has not in it a Sound yet applied to such a Signification; and sometimes the Fault of the Man, who has not yet learned the Name for that Idea he would shew another.

§. 25. Thirdly, There is no Knowledge of Things, conveyed by Men's Words, when their Ideas agree not to the Reality of Things. This is a Defect, that has its Original in our Ideas, which are not so conformable to the Nature of Things, as Attention, Study, and Application might make them; yet it fails not to extend itself to our Words too, when we use them as Signs of real Beings, which yet never had any Reality or Existence.

§. 26. First, He that hath Words of any Language, without distinct Ideas in his Mind, to which he applies them, does, so far as he uses them in Discourse, only make a Noise without any Sense or Signification; and how learned soever he may seem by the use of hard Words, or learned Terms, is not much more advanced thereby in Knowledge, than he would be in Learning, who had nothing in his Study but the bare Titles of Books, without possessing the Contents of them. For all such Words, however put into Discourse, according to the right Construction of Grammatical Rules, or the Harmony of well turned Periods, do yet amount to nothing but bare Sounds, and nothing else.

§. 27. Secondly, He that has complex Ideas, without particular Names for them, would be in no better a Case than a Bookseller, who had in his Warehouse Volumes that lay there

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there unbound, and without Titles; which he could therefore make known to others, only by flying the loose Sheets, and communicate them only by Tale. This Man is hindred in his Discourse for want of Words to communicate his complex Ideas, which he is therefore forced to make known by an Enumeration of the simple ones that compose them; and so is fain often to ufe twenty Words to express what another Man signifies in one.

§. 28. Thirdly, He that puts not constantly the same Sign for the fame Idea, but ufed the fame Words sometimes in one, and sometimes in another Signification, ought to pass in the Schools and Conversation for as fair a Man, as he does in the Market and Exchange, who fells several Things under the fame Name.

§. 29. Fourthly, He that applies the Words of any Language to Ideas different from thofe to which the common Ufe of that Country applies them, however his own understanding may be filled with Truth and Light, will not by fuch Words be able to convey much of it to others, without defining his Terms. For however the Sounds are fuch as are familiarly known, and easily enter the Ears of thofe who are accustomed to 'em; yet standing for other Ideas than thofe they usually are annexed to, and are wont to excite in the mind of the Hearers, they cannot make known the Thoughts of him who thus ufed 'em.

§. 30. Fifthly, He that hath imagined to himfelf Subftances fuch as never have been, and filled his Head with Ideas which have not any correspondence with the real Nature of Things, to which yet he gives settled and defined Names, may fill his Discourse, and perhaps another Man's Head, with the fantaffical Imaginations of his own Brain, but will be very far from advancing thereby one jot in real and true Knowledge.

§. 31. He that hath Names without Ideas, wants meaning in his Words, and speaks only empty Sounds. He that hath complex Ideas without Names for them, wants Liberty and Dispatch in his Expreffions, and is neceffitated to ufe Periphrasies. He that ufed his Words loofely and unfeadily, will either be not minded, or not understood. He that applies his Names to Ideas different from their common Ufe, wants Propriety in his Language, and speaks Gibberiffh. And he that hath Ideas of Subftances, disagreeing with the real Exiftence of Things, fo far wants the Materials of true Knowledge in his Understanding, and hath instead thereof Chimeras.

How in Sub-

§. 32. In our Notions concerning Subftances, we are liable to all the former Inconveniences:

v. g.
v. g. He that uses the word *Tarantula*, without having any Imagination or *Idea* of what it stands for, pronounces a good Word; but so long means nothing at all by it. 2. He that in a new-discovered Country shall see several sorts of Animals and Vegetables, unknown to him before, may have as true *Ideas* of them, as of a *Horse*, or a *Stag*; but can speak of them only by a Description, till he shall either take the Names the Natives call them by, or give them Names himself. 3. He that uses the Word *Body* sometimes for pure Extension, and sometimes for Extension and Solidity together, will talk very fallaciously. 4. He that gives the Name *Horse* to that *Idea* which common Usage calls *Mule*, talks improperly, and will not be understood. 5. He that thinks the Name *Centauro* stands for some real Being, imposes on himself, and mistakes Words for Things.

§. 33. In Modes and Relations generally we are liable only to the Four first of these Inconveniences, (viz.) 1. I may have in my Memory the Names of Modes, as *Gratitude*, or *Charity*, and yet not have any precise *Ideas* annexed in my Thoughts to those Names. 2. I may have *Ideas*, and not know the Names that belong to them; v. g. I may have the *Idea* of a Man's drinking, till his Colour and Humour be altered, till his Tongue trips, and his Eyes look red, and his Feet fail him, and yet not know, that it is to be called *Drunkenness*. 3. I may have the *Ideas* of Virtues or Vices, and Names also, but apply them amiss: v. g. when I apply the Name *Frugality* to that *Idea* which others call and signify by this Sound, *Covetousness*. 4. I may use any of those Names with inconstancy. 5. But in Modes and Relations, I cannot have *Ideas* disagreeing to the Existence of Things: for Modes being complex *Ideas*, made by the Mind at pleasure; and Relation being but my way of considering or comparing two Things together, and so also an *Idea* of my own making, these *Ideas* can scarce be found to disagree with any thing existing; since they are not in the Mind, as the Copies of Things regularly made by Nature, nor as Properties inseparably flowing from the internal Constitution or Essence of any Substanee; but, as it were, Patterns lodged in my Memory, with Names annexed to them, to denominate Actions and Relations by, as they come to exist. But the mistake is commonly in my giving a wrong Name to my Conceptions; and so using Words in a different Sense from other People, I am not understood, but am thought to have wrong *Ideas* of them, when I give wrong Names to them. Only if I put
put in my Ideas of mixed Modes or Relations, any inconsistent Ideas together, I fill my Head also with Chimeras; since such Ideas, if well examined, cannot so much as exist in the Mind, much less any real Being be ever denominated from them.

§. 34. Since Wit and Fancy finds easier entertainment in the World, than dry Truth and real Knowledge, figurative Speeches, and allusion in Language, will hardly be admitted, as an Impropriety or Abuse of it. I confess, in Discourses, where we seek rather Pleasure and Delight than Information and Improvement, such Ornaments as are borrowed from them, can scarce pass for Faults. But yet, if we would speak of Things as they are, we must allow, that all the Art of Rhetorick, besides Order and Clearness, all the artificial and figurative Application of Words Eloquence hath invented, are for nothing else but to insinuate wrong Ideas, move the Passions, and thereby mislead the Judgment, and so indeed are perfect Cheats: And therefore however laudable or allowable Oratory may render them in Harangues and popular Addresses, they are certainly, in all Discourses that pretend to inform or instruct, wholly to be avoided; and where Truth and Knowledge are concerned, cannot but be thought a great Fault, either of the Language or Person that makes use of them. What, and how various they are, will be superfluous here to take Notice; the Books of Rhetorick which abound in the World, will instruct those who want to be informed. Only I cannot but observe, how little the Preservation and Improvement of Truth and Knowledge, is the Care and Concern of Mankind; since the Arts of Fallacy are endowed and preferred. 'Tis evident how much Men love to deceive, and be deceived, since Rhetorick, that powerful Instrument of Error and Deceit, has its established Professors, is publickly taught, and has always been had in great Reputation: And, I doubt not, but it will be thought great Boldness, if not Brutality, in me to have said thus much against it. Eloquence, like the fair Sex, has too prevailing Beauties in it, to suffer itself ever to be spoken against. And 'tis in vain to find fault with those Arts of Deceiving, wherein Men find pleasure to be Deceived.
C H A P. XI.

Of the Remedies of the foregoing Imperfections and Abuses.

§. 1. The natural and improved Imperfections of Languages, we have seen above at large; and Speech being the great Bond that holds Society together, and the common Conduit, whereby the Improvements of Knowledge are conveyed from one Man, and one Generation to another, it would well deserve our most serious Thoughts, to consider what Remedies are to be found for these Inconveniences above mentioned.

§. 2. I am not so vain to think, that any one can pretend to attempt the perfect Reforming the Languages of the World, no not so much as of his own Country, without rendring himself ridiculous. To require that Men should use their Words constantly in the same Sense, and for none but determined and uniform Ideas, would be to think, that all Men should have the same Notions, and should talk of nothing but what they have clear and distinct Ideas of. Which is not to be expected by any one, who hath not Vanity enough to imagine he can prevail with Men to be very knowing or very silent. And he must be very little skilled in the World, who thinks that a voluble Tongue shall accompany only a good Understanding; or that Mens talking much or little, shall hold Proportion only to their Knowledge.

§. 3. But though the Market and Exchange must be left to their own ways of Talking, and GoSSIPpings not to be robbed of their antient Privilege; though the Schools, and Men of Argument, would perhaps take it amiss to have any thing offered, to abate the length, or lessen the number of their Disputes; yet, methinks those who pretend seriously to search after or maintain Truth, should think themselves obliged to study how they might deliver themselves without Obscurity, Doubtfulness, or Equivocation, to which Mens Words are naturally liable, if care be not taken.

§. 4.
§ 4. For he that shall well consider the Errors and Obscurity, the Mistakes and Confusion, that are spread in the World by an ill use of Words, will find some Reason to doubt, whether Language, as it has been employed, has contributed more to the Improvement or Hindrance of Knowledge amongst Mankind. How many are there, that when they would think on things, fix their Thoughts only on Words, especially when they would apply their Minds to moral Matters? And who then can wonder, if the result of such Contemplations and Reasonings, about little more than Sounds, whilst the Ideas they annexed to them, are very confused, or very unsteady, or perhaps none at all; who can wonder, I say, that such Thoughts and Reasonings end in nothing but Obscurity and Mistake, without any clear Judgment or Knowledge?

§ 5. This Inconvenience, in an ill use of Words, Men suffer in their own private Meditations; but much more manifest are the Disorders which follow from it, in Conversation, Discourse, and Arguings with others. For Language being the great Conduit, whereby Men convey their Discoveries, Reasonings, and Knowledge from one to another, he that makes an ill use of it, though he does not corrupt the Fountains of Knowledge, which are in Things themselves; yet he does, as much as in him lies, break or stop the Pipes, whereby it is distributed to the publick use and Advantage of Mankind. He that uses Words without any clear and steady meaning, what does he but lead himself and others into Errors? And he that designedly does it, ought to be looked on as an Enemy to Truth and Knowledge. And yet who can wonder, that all the Sciences and Parts of Knowledge, have been so over-charged with obscure and equivocal Terms, and insignificant and doubtful Expressions, capable to make the most attentive or quick-fighted, very little or not at all the more Knowing or Orthodox; since Subtlety in those who make Profession to teach or defend Truth, hath passed so much for a Vertue. A Vertue, indeed, which confining for the most part, in nothing but the fallacious and illusory use of obscure or deceitful Terms, is only fit to make Men more conceited in their Ignorance, and obstinate in their Errors.

§ 6. Let us look into the Books of Controversy of any kind, there we shall see, that the effect of obscure, unsteady or equivocal Terms, is nothing but noise and wrangling about Sounds, without convincing.
convincing or bettering a Man's Understanding. For if the
Idea be not agreed on, betwixt the Speaker and Hearer, for
which the Words stand, the Argument is not about Things,
but Names. As often as such a Word, whose Signification is
not ascertained betwixt them, comes in Use, their Understand-
ings have no other Object wherein they agree, but barely the
Sound, the Things that they think on at that time, as ex-
pressed by that Word, being quite different.
§. 7. Whether a Bat be a Bird, or no, is not
a Question; whether a Bat be another thing
than indeed it is, or have other Qualities than
indeed it has, for that would be extremely absurd to doubt
of: But the Question is, 1. Either between those that ac-
knowledged themselves to have but imperfect Ideas of one
or both of those sorts of Things, for which these Names are
supposed to stand; and then it is a real Enquiry concerning
the Nature of a Bird or a Bat, to make their yet imperfect
Ideas of it more complete, by examining, whether all the
simple Ideas, to which, combined together, they both give
the Name Bird, be all to be found in a Bat: But this is a
Question only of Enquirers, (not Disputers) who neither affirm,
nor deny, but examine: Or, 2. It is a Question between Dis-
putants, whereof the one affirms, and the other denies, that
a Bat is a Bird. And then the Question is barely about the
Signification of one, or both those Words; in that they not
having both the same complex Ideas, to which they give
these two Names; one holds, and the other denies, that these
two Names may be affirmed one of another. Were they agreed
in the Signification of these two Names, it were impossible
they should dispute about them. For they would presently
and clearly see, (were that adjusted between them) whether
all the simple Ideas, of the more general Name Bird, were
found in the complex Idea of a Bat, or no; and so there
could be no doubt whether a Bat were a Bird or no. And
here I desire it may be considered, and carefully examined,
whether the greatest part of the Disputes in the World are not
merely Verbal, and about the Signification of Words; and whe-
ther if the Terms they are made in, were defined, and reduced in
their Signification (as they must be, where they signify any thing)
to determined Collections of the simple Ideas they do or should
stand for, those Disputes would not end of themselves, and
immediately vanish. I leave it then to be considered, what the
learning of Disputation is, and how well they are employed for
the Advantage of themselves, or others, whose Business is only
the
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the vain Ostentation of Sounds, *i.e.* those who spend their Lives in Disputes and Controversies. When I shall see any of those Combatants strip all his Terms of Ambiguity and Obscurity (which every one may do in the Words he uses himself) I shall think him a Champion for Knowledge, Truth, and Peace, and not the Slave of Vain Glory, Ambition, or a Party.

§. 8. To Remedy the Defects of Speech before-mentioned, to some Degree, and to prevent the Inconveniences that follow from them, I imagine the Observation of these following Rules may be of use, till some Body better able shall judge it worth his while, to think more maturely on this Matter, and oblige the World with his Thoughts on it.

First, A Man should take care to use no Word without a Signification, no Name without an Idea for which he makes it stand. This Rule will not seem altogether needless, to any one who shall take the Pains to recollect how often he has met with such Words; as Inclination, Sympathy, and Antipathy, &c. in the Discourse of others, so made use of, as he might easily conclude, that those that used them had no Ideas in their Minds to which they applied them; but spoke them only as Sounds, which usually served instead of Reasons, on the like Occasions. Not but that these Words, and the like, have very proper Significations in which they may be used; but there being no natural Connection between any Words, and any Ideas, these, and any other, may be learned by rote, and pronounced or writ by Men who have no Ideas in their Minds, to which they have annexed them, and for which they make them stand; which is necessary they should, if Men would speak intelligibly even to themselves alone.

§. 9. Secondly, 'Tis not enough a Man uses his Words as signs of some Ideas, those Ideas he annexes them to, if they be simple, must be clear and distinct; if complex, must be determinate, *i.e.* the precise collection of simple Ideas settled in the Mind, with that Sound annexed to it, as the Sign of that precise determined Collection, and no other. This is very necessary in Names of Modes, and especially moral Words; which having no settled Objects in Nature, from whence their Ideas are taken, as from their Original, are apt to be very confused. *Justice* is a Word in every Man's Mouth, but most commonly with a very undetermined loose Signification: Which will always be so, unless a Man has in his Mind a distinct Compre-

[...]

[...]

[...]
hension of the component parts, that complex Idea consists of; and if it be compounded, must be able to resolve it still on, till he at last comes to the simple Ideas that make it up: And unless this be done, a Man makes an ill use of the Word, let it be Justice, for example, or any other. I do not say, a Man need stand to recollect, and make this Analysis at large every time the word Justice comes in his way: But this, at least, is necessary, that he have so examined the Signification of that Name, and settled the Idea of all its Parts in his Mind, that he can do it when he pleases. If one who makes his complex Idea of Justice, to be such a treatment of the Person or Goods of another, as is according to Law, hath not a clear and distinct Idea what Law is, which makes a part of his complex Idea of Justice, 'tis plain, his Idea of Justice itself, will be confused and imperfect. This exactness will, perhaps, be judged very troublesome; and therefore most Men will think they may be excused from settling the complex Ideas of mixed Modes so precisely in their Minds. But yet I must say, till this be done, it must not be wondered, that they have a great deal of Obscurity and Confusion in their own Minds, and a great deal of Wrangling in their Discourses with others.

§. 10. In the Names of Substances, for a right use of them, something more is required than barely determined Ideas: In these the Names must also be conformable to Things, as they exist: But of this I shall have Occasion to speak more at large by and by. This Exactness is absolutely necessary in Enquiries after Philosophical Knowledge, and in Controversies about Truth. And though it would be well too, if it extended itself to common Conversation, and the ordinary Affairs of Life; yet I think that is scarce to be expected. Vulgar Notions suit Vulgar Discourses; and both, though confused enough, yet serve pretty well the Market, and the Wake. Merchants and Lovers, Cooks, and Taylors, have Words wherewithal to dispatch their ordinary Affairs; and so, I think, might Philosophers and Disputants too, if they had a Mind to understand, and to be clearly understood.

§. 11. Thirdly, 'Tis not enough that Men have Ideas, determined Ideas, for which they make these Signs stand; but they must also take care to apply their Words, as near as may be, to such Ideas as common use has annexed them to. For Words, especially of Languages already framed, being no Man’s private Possession, but the common Measure of Commerce and Communication
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munication, 'tis not for any one, at Pleasure, to change the Stamp they are current in; nor alter the Ideas they are affixed to; or at least when there is a Necessity to do so, he is bound to give Notice of it. Men's Intentions in speaking are, or at least should be, to be understood; which cannot be without frequent Explanations, Demands, and other the like in-commodious Interruptions, where Men do not follow common Use. Propriety of Speech, is that which gives our Thoughts entrance into other Men's Minds with the greatest Ease and Advantage; and therefore deserves some part of our Care and Study, especially in the Names of moral Words. The proper Signification and Use of Terms, is best to be learned from those, who in their Writings and Discourses, appear to have had the clearest Notions, and applied to them their Terms with the exactest choice and fitness. This Way of using a Man's Words, according to the Propriety of the Language, though it have not always the good Fortune to be understood; yet most commonly leaves the blame of it on him, who is so unskilful in the Language he speaks as not to understand it, when made use of as it ought to be.

§. 12. Fourthly, But because common use has not so visibly annexed any Signification to Words, as to make Men know always certainly what they precisely stand for: And because Men in the Improvement of their Knowledge, come to have Ideas different from the vulgar and ordinary received ones, for which they must either make new Words, (which Men seldom venture to do, for fear of being thought guilty of Affectation or Novelty,) or else must use old ones, in a new Signification. Therefore after the Observation of the foregoing Rules, it is sometimes necessary for the ascertaining the Signification of Words, to declare their Meaning; where either common Use has left it uncertain and loose, (as it has in most Names of very complex Ideas) or where the Term, being very material in the Discourse, and that upon which it chiefly turns, is liable to any Doubtfulness or Mistake.

§. 13. As the Ideas, Mens Words stand for, are of different sorts; so the way of making known the Ideas, they stand for, when there is Occasion, is also different. For though defining be thought the proper way to make known the proper Signification of Words; yet there are some Words that will not be defined, as there are others, whose precise Meaning cannot be made known, but by Definition; and, perhaps, a third, which partake somewhat of both
both the other, as we shall see in the Names of simple Ideas, Modes and Substances.

§. 14. First, When a Man makes use of the Name of any simple Idea, which he perceives is not understood, or is in Danger to be mistaken, he is obliged by the Laws of Ingenuity, and the end of Speech, to declare his meaning, and make known what Idea he makes it stand for. This, as has been shewn, cannot be done by Definition; and therefore, when a synonimous Word fails to do it, there is but one of these ways left. First, Sometimes the naming the Subject, wherein that simple Idea is to be found, will make its Name be understood by those who are acquainted with that Subject, and know it by that Name. So to make a Countryman understand what Fucillemorte Colour signifies, it may suffice to tell him, 'tis the Colour of withered Leaves falling in Autumn. Secondly, But, the only sure way of making known the Signification of the Name of any simple Idea, is by presenting to his Senses that Subject, which may produce it in his Mind, and make him actually have the Idea that Word stands for.

§. 15. Secondly, Mixed Modes, especially those belonging to Morality, being most of them such Combinations of Ideas as the Mind puts together of its own choice; and whereof there are not always standing Patterns to be found existing, the Signification of their Names cannot be made known, as those of simple Ideas, by any shewing; but in recompense thereof, may be perfectly and exactly defined. For they being Combinations of several Ideas that the Mind of Man has arbitrary put together, without reference to any Archetypes, Men may if they please, exactly know the Ideas that go to each Composition, and so both use these Words in a certain and undoubted Signification, and perfectly declare, when there is Occasion, what they stand for. This, if well considered, would lay great blame on those who make not their Discourses about moral Things very clear and distinct. For since the precise Signification of the Names of mixed Modes, or which is all one, the real Essence of each Species, is to be known, they being not of Nature's, but Man's making, it is a great Negligence and Perverseness, to discourse of moral Things with Uncertainty and Obscurity, which is more pardonable in treating of natural Substances, where doubtful Terms are hardly to be avoided, for a quite contrary Reason, as we shall see by and by.

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§ 16.
§. 16. Upon this Ground it is, that I am bold to think, that Morality is capable of Demonstration, as well as Mathematicks: Since the precise real Essence of the Things moral Words stand for, may be perfectly known; and so the Congruity or Incongruity of the Things themselves be certainly discovered, in which consists perfect Knowledge. Nor let any one object, That the Names of Substances are often to be made use of in Morality, as well as those of Modes, from which will arise Obscurity. For as to Substances, when concerned in moral Discourses, their divers Natures are not so much enquired into, as supposed; v. g. when we say that Man is subject to Law: We mean nothing by Man, but a corporeal rational Creature: What the real Essence or other Qualities of that Creature are in this Case, is no way considered. And therefore, whether a Child or Changeling be a Man in a physical Sense, may amongst the Naturalists be as disputable as it will, it concerns not at all the Moral Man, as I may call him, which is this immovable unchangeable Idea, a corporeal rational Being. For were there a Monkey, or any other Creature to be found, that had the use of Reason, to such a degree, as to be able to understand general Signs, and to deduce Consequences about general Ideas, he would no doubt be subject to Law, and in that Sense, be a Man, how much foever he differed in Shape from others of that Name. The Names of Substances, if they be used in them, as they should, can no more disturb Moral, than they do Mathematical Discourses: Where, if the Mathematician speaks of a Cube or Globe of Gold, or any other Body, he has his clear settled Idea which varies not, though it may by Mistake be applied to a particular Body to which it belongs not.

§. 17. This I have here mentioned by the bye, to shew of what Consequence it is for Men, in their Names of mixed Modes, and consequently in all their moral Discourses, to define their Words when there is Occasion: Since thereby moral Knowledge may be brought to so great Clearness and Certainty. And it must be great Want of Ingenuity, (to say no worse of it) to refuse to do it: Since a Definition is the only way, whereby the precise Meaning of moral Words can be known; and yet a way, whereby their Meaning may be known certainly, and without leaving any room for any Contet about it. And therefore the Negligence or Perverseness of Mankind cannot be excused, if their Discourses in Morality.
Morality be not much more clear, than those in Natural Philosophy; since they are about Ideas in the Mind, which are none of them false or disproportionate; they having no external Beings for the Archetypes which they are referred to, and must correspond with. It is far easier for Men to frame in their Minds an Idea, which shall be the Standard to which they will give the Name Justice, with which Pattern to make, all Actions that agree shall pass under that Denomination, than, having seen Aristides, to frame an Idea that shall in all Things be exactly like him, who is as he is, let Men make what Idea they please of him. For the one, they need but know the Combination of Ideas that are put together within their own Minds; for the other, they must enquire into the whole Nature, and abscond hidden Constitution, and various Qualities of a Thing existing without them.

§. 18. Another Reason that makes the defining of mixed Mades so necessary, especially of onlyway.

And is the moral Words, is what I mentioned a little before, viz. That it is the only way whereby the Signification of the most of them can be known with Certainty. For the Ideas they stand for, being for the most part such, whose component Parts no where exist together, but scattered and mingled with others, it is the Mind alone that collects them, and gives them the Union of one Idea: and it is only by Words, enumerating the several simple Ideas which the Mind has united, that we can make known to others what their Names stand for; the Assistance of the Senses in this Case not helping us, by the Proposal of sensible Objects, to shew the Ideas, which our Names of this kind stand for, as it does often in the Names of sensible simple Ideas, and also to some Degree in those of Substances.

§. 19. Thirdly, For the explaining the Signification of the Names of Substances, as they stand for the Ideas we have of their distinct Species, both the forementioned ways, viz. of shewing and defining, are requisite, in many Cases, to be made use of. For there being ordinarily in each sort some leading Qualities, to which we suppose the other Ideas, which make up our complex Idea of that Species, annexed; we forwardly give the specifick Name to that thing, wherein that characteristical Mark is found, which we take to be the most distinguishing Idea of that Species. These leading or characteristical (as I may so call them) Ideas, in the sorts of Animals and Vegetables, is (as has been before remarked, Chap.VI. §. 20. and Cb. IX. §. 15.) mostly Figure, and in inanimate Bodies Colour, and in some both together. Now, I 2. §. 20.
§. 20. These leading sensible Qualities are those which make the chief Ingredients of our specifick Ideas, and consequently the most observable and unvariable part in the Definitions of our specifick Names, as attributed to Sorts of Substances coming under our Knowledge. For though the Sound Man, in its own Nature, be as apt to signify a complex Idea made up of Animality and Rationality, united in the same Subject, as to signify any other Combination; yet used as a Mark to stand for a sort of Creatures we count of our own kind, perhaps the outward Shape is as necessary to be taken into our complex Idea, signified by the word Man, as any other we find in it; and therefore why Plato's Animal implume bipes latis unguibus, should not be as good a Definition of the Name Man, signifying for that sort of Creatures, will not be easy to shew: For 'tis the Shape, as the leading Quality, that seems more to determine that Species, than a Faculty of Reasoning, which appears not at first, and in some never. And if this be not allowed to be so, I do not know how they can be excused from Murder, who kill monstrous Births, (as we call them) because of an unordinary Shape, without knowing whether they have a rational Soul, or no; which can be no more discerned in a well-formed, than ill-shaped Infant, as soon as born. And who is it has informed us, that a rational Soul can inhabit no Tenement, unless it has just such a sort of Frontispiece, or can join itself to, and inform no sort of Body but one that is just of such an outward Structure?

§. 21. Now these leading Qualities are best made known by shewing, and can hardly be made known otherwise. For the Shape of an Horse, or Caffuary, will be but rudely and imperfectly imprinted on the Mind by Words, the fight of the Animals doth it a thousand times better: And the Idea of the particular Colour of Gold is not to be got by any Description of it, but only by the frequent Exercice of the Eyes about it, as is evident in those who are used to this Metal, who will frequently distinguish true from counterfeit, pure from adulterate, by the sight; where others (who have as good Eyes, but yet, by use, have not got the precise nice Idea of that peculiar Yellow) shall not perceive any Difference. The like may be said of those other simple Ideas peculiar in their kind to any Substance; for which precise Ideas, there are no peculiar Names. The particular Ringing Sound there is in Gold, distinct from the Sound of other
other Bodies, has no particular Name annexed to it, no more than the particular Yellow that belongs to that Metal.

§. 22. But because many of the simple Ideas that make up our specifick Ideas of Substances, are Powers which lie not obvious to our Senses in the Things as they ordinarily appear; therefore, in the Signification of our Names of Substances, some part of the Signification will be better made known by enumerating those simple Ideas, than in shewing the Substance itself. For he that, to the yellow shining Colour of Gold got by light, shall, from my enumerating them, have the Ideas of great Ductility, Fusibility, Fixedness, and Solubility in Aq. Regia, will have a perfecter Idea of Gold, than he can have by seeing a piece of Gold, and thereby imprinting in his Mind only its obvious Qualities. But if the formal Constitution, of this shining, heavy, ductile thing, (from whence all these its Properties flow) lay open to our Senses, as the formal Constitution, or Essence of a Triangle does, the Signification of the Word Gold might as easily be ascertained as that of Triangle.

§. 23. Hence we may take Notice, how much the Foundation of all our Knowledge of corporeal Things lies in our Senses. For how Spirits, separate from Bodies, (whose Knowledge and Ideas of these Things, are certainly much more perfect than ours) know them, we have no Notion, no Idea at all. The whole extent of our Knowledge, or Imagination, reaches not beyond our own Ideas, limited to our ways of Perception. Though yet it be not to be doubted, that Spirits of a higher Rank than those immersed in Flesh, may have as clear Ideas of the radical Constitution of Substances, as we have of a Triangle, and so perceive how all their Properties and Operations flow from thence: but the manner how they come by that Knowledge, exceeds our Conceptions.

§. 24. But though Definitions will serve to explain the Names of Substances, as they stand for our Ideas; yet they leave them not without great Imperfection, as they stand for Things. For our Names of Substances being not put barely for our Ideas, but being made use of ultimately to represent Things, and so are put in their Place, their Signification must agree with the Truth of Things, as well as with Men's Ideas. And therefore in Substances, we are not always to rest in the ordinary complex Idea, commonly received as the

| Ideas also of Substances must be conformable to Things. | Ideas also of Substances must be conformable to Things. | Ideas also of Substances must be conformable to Things. | Ideas also of Substances must be conformable to Things. | Ideas also of Substances must be conformable to Things.
Signification of that Word, but must go a little farther, and enquire into the Nature and Properties of the Things themselves, and thereby perfect, as much as we can, our Ideas of their distinct Species; or else learn them from such as are used to that sort of Things, and are experienced in them. For since 'tis intended their Names should stand for such Collections of simple Ideas as do really exist in Things themselves, as well as for the complex Idea in other Men's Minds, which in their ordinary Accustom they stand for: therefore to define their Names right, natural History is to be enquired into; and their Properties are, with Care and Examination, to be found out. For it is not enough, for the avoiding Inconveniences in Discourses and Arguings about natural Bodies and substantial Things, to have learned from the Propriety of the Language, the common, but confus'd, or very imperfect Idea, to which each Word is applied, and to keep them to that Idea in our use of them: but we must, by acquainting ourselves with the History of that sort of things reality and settle our complex Idea, belonging to each specific Name; and in Discourse with others, (if we find them mistake us) we ought to tell what the complex Idea is, that we make such a Name stand for. This is the more necessary to be done by all those who search after Knowledge, and Philosophical Verity, in that Children being taught Words whilst they have but imperfect Notions of Things, apply them at Random, and without much thinking, and seldom frame determined Ideas to be signified by them. Which Custom, (it being easy, and serving well enough for the ordinary Affairs of Life and Conversation) they are apt to continue, when they are Men: And so begin at the wrong end, learning Words first, and perceiving, but make the Notions to which they apply those Words afterwards, very overtly. By this means it comes to pass, that Men speaking the proper Language of their Country, i.e. according to Grammar Rules of that Language, do yet speak very improperly of Things themselves; and by their arguing one with another, make but small Progress in the Discoveries of useful Truths, and the Knowledge of Things, as they are to be found in themselves, and not in our Imagination; and it matters not much, for the Improvement of our Knowledge, how they are called.

§. 25. It were therefore to be wished, That Men, versed in Physical Enquiries, and acquainted with the several sorts of natural Bodies, would set down those simple Ideas, wherein they observe the Individuals of each sort constantly to agree. This would remedy a great
great deal of that Confusion which comes from several Persons, applying the same Name to a Collection of a smaller or greater number of sensible Qualities, proportionably as they have been more or less acquainted with, or accurate in examining the Qualities of any sort of Things, which come under one Denomination. But a Dictionary of this sort, containing, as it were, a Natural History, requires too many Hands, as well as too much Time, Cost, Pains and Sagacity, ever to be hoped for; and till that be done, we must content ourselves with such Definitions of the Names of Substances, as explain the Sense Men use them in. And 'twould be well, where there is Occasion, if they would afford us so much. This yet is not usually done; but Men talk to one another, and dispute in Words, whose meaning is not agreed between them, out of a mistake, that the Signification of common Words are certainly established, and the precise Ideas, they stand for, perfectly known; and that it is a Shame to be ignorant of them. Both which Suppositions are false: no Names of complex Ideas having so settled determined Significations, that they are constantly used for the same precise Ideas. Nor is it a Shame for a Man not to have a certain Knowledge of any thing, but by the necessary ways of attaining it; and so it is no discredit not to know what precise Idea any Sound stands for in another Man's Mind, without he declare it to me by some other way than barely using that Sound, there being no other way, without such a Declaration, certainly to know it. Indeed, the necessity of Communication by Language, brings Men to an Agreement in the Signification of common Words, within some tolerable latitude, that may serve for ordinary Conversation; and so a Man cannot be supposed wholly ignorant of the Ideas which are annexed to Words by common Use, in a Language familiar to him. But common Use, being but a very uncertain Rule, which reduces itself at last to the Ideas of particular Men, proves often but a very variable Standard. But tho' such a Dictionary, as I have above-mentioned, will require too much Time, Cost, and Pains, to be hoped for in this Age; yet, methinks, it is not unreasonable to propose, that Words standing for Things, which are known and distinguished by their outward Shapes, should be expressed by little Draughts and Prints made of 'em. A Vocabulary made after this Fashion, would, perhaps with more ease, and in less time, teach the true Signification of many Terms, especially in Languages of remote Countries or Ages, and settle true Ideas in Men's Minds of several Things, whereof we read the Names in antient Authors, than all the large and laborious Comments
of learned Criticks. Naturalists, that treat of Plants and Animals, have found the Benefit of this way: And he that has had occasion to consult them, will have reason to confess, that he has a clearer Idea of Apium or Ixib, from a little Print of that Herb, or Beast, than he could have from a long Definition of the Names of either of them. And so no doubt, he would have of Strigil and Sistrum, if instead of a Curry-comb and Cymbal, which are the English Names Dictionaries render them by, he could see stamped in the Margin, small Pictures of these Instruments, as they were in use amongst the Ancients. Toga, Tunic, Pallium, are Words easily translated by Gown, Coat, and Cloak; but we have thereby no more true Ideas of the Fashion of those Habits amongst the Romans, than we have of the Faces of the Taylors who made 'em. Such things as these, which the Eye distinguishes by their Shapes, would be best let into the Mind by Draughts made of 'em, and more determine the Signification of such Words, than any other Words set for 'em, or made use of to define 'em. But this only by the bye.

§ 26. Fifthly, If Men will not be at the Pains to declare the meaning of their Words, and Definitions of their Terms are not to be had; yet this is the least can be expected, that in all Discourses wherein one Man pretends to instruct or convince another, he should use the same Word constantly in the same Sense: If this were done, (which no Body can refuse without great Disingenuity) many of the Books extant might be spared; many of the Controversies in Dispute would be at an end; several of those great Volumes, swollen with ambiguous Words, now used in one Sense, and by and by in another, would shrink into a very narrow compass; and many of the Philosophers (to mention no other) as well as Poets Works, might be contained in a Nut-shell.

§ 27. But after all, the Provision of Words is so scanty in respect of that infinite variety of Thoughts, that Men, wanting Terms to suit their precise Notions, will, notwithstanding their utmost caution, be forced often to use the same Word, in somewhat different Senses. And though in the Continuation of a Discourse, or the Pursuit of an Argument, there be hardly room to digress into a particular Definition, as often as a Man varies the Signification of any Term; yet the import of the Discourse will, for the most part, if there be no designed Fallacy, sufficiently lead candid and intelligent Readers, into the true meaning of it: but where that is not sufficient to guide the Reader, there it concerns the Writer to explain his meaning, and shew in what Sense he there uses that Term.

BOOK
BOOK IV.

CHAP. I.

Of Knowledge in General.

§. 1. SINEE the Mind, in all its Thoughts and Reasonings, hath no other immediate Object but its own Ideas, which it alone does or can contemplate; it is evident, that our Knowledge is only conversant about them.

§. 2. Knowledge then seems to me to be nothing but the Perception of the Connection and Agreement, or Disagreement and Repugnancy of any of our Ideas. In this alone it consists. Where this Perception is, there is Knowledge; and where it is not, there, though we may fancy, guess, or believe, yet we always come short of Knowledge. For when we know that White is not Black, what do we else but perceive, that these two Ideas do not agree? When we possefs ourselves with the utmost Security of the Demonstration, that the three Angles of a Triangle are equal to two right ones, What do we more but perceive, that Equality to two right ones, does necessarily agree to, and is inseparable from, the three Angles of a Triangle? *

§. 3.

* The placing of Certainty, as Mr. Locke does, in the Perception of the Agreement or Disagreement of our Ideas, the Bishop of Worcester suspects may be of dangerous Consequence to that Article of Faith which he has endeavoured to defend; to which Mr. Locke answers, † Since your Lordship hath not, as I remember, shewn, or gone about to shew, how this Proposition, viz. that Certainty consists in the Perception of the Agreement or Disagreement of two Ideas, is opposite or inconfident with that Article of Faith, which your Lordship has endeavoured to defend: 'Tis plain, 'tis but your Lordship's Fear, that it may be of dangerous Consequence to it, which, as I humbly conceive, is no Proof that it is any way inconfident with that Article.

† In his 2d Letter to the Bishop of Worcester, p. 83, &c.
§. 3. But to understand a little more distinctly, wherein this Agreement or Disagreement consists, I think we may reduce it all to these four sorts:

1. Identity, or Diversity.
2. Relation.
3. Coexistence, or necessary Connexion.
4. Real Existence.

§. 4. First, As to the first sort of Agreement or Disagreement, viz. Identity, or Diversity. 'Tis the first Act of the Mind, when it has any Sentiments or Ideas at all, to perceive its Ideas, and so far as it perceives them, to know each what it is, and thereby also to perceive their difference, and that one is not another. This is so absolutely necessary, that without it there could be no Knowledge, no Reasoning,

No Body, I think, can blame your Lordship, or any one else, for being concerned for any Article of the Christian Faith; but if that Concern (as it may, and as we know it has done) make any one apprehend Danger, where no Danger is; are we, therefore, to give up and condemn any Proposition, because any one, though of the first Rank and Magnitude, fears it may be of dangerous Consequence to any Truth of Religion, without shewing that it is so? If such Fears be the Measures whereby to judge of Truth and Falshood, the affirming that there are Antipodes would be fill a Heresy; and the Doctrine of the Motion of the Earth, must be rejected, as overthrowing the Truth of the Scripture; for of that dangerous Consequence it has been apprehended to be, by many learned and good Divines, out of their great Concern for Religion. And in shewing those great Apprehensions of what dangerous Consequence it might be, it is now universally received by Learned Men, as an undoubted Truth; and writ for by some, whose Belief of the Scriptures is not at all questioned; and particularly, very lately, by a Divine of the Church of England, with great Strength of Reason, in his wonderfully ingenious New Theory of the Earth.

The Reason your Lordship gives of your Fears, that it may be of such dangerous Consequence to that Article of Faith, which your Lordship endeavoured to defend, though it occur in more Places than one, is only this, viz. That it is made use of by ill Men to do mischief, i.e. to oppose that Article of Faith which your Lordship hath endeavoured to defend. But, my Lord, if it be a Reason so lay by anything, as bad, because it is, or may be used to an ill Purpose, I know not what will be innocent enough to be kept. Arms, which were made for our Defence, are sometimes made use of to do Mischief; and yet they are not thought of dangerous Consequence for all that. No Body lay by his Sword and Pistols, or thinks 'em of such dangerous Consequence as to be neglected, or thrown away, because
Reasoning, no Imagination, no distinct Thoughts at all. By this the Mind clearly and infallibly perceives each Idea to agree with itself, and to be what it is; and all distinct Ideas to disagree, i. e. the one not to be the other: And this it does without Pains, Labour, or Deduction; but at first view, by its natural Power of Perception and Distinction. And though Men of Art have reduced this into those general Rules, What is, is; and It is impossible for the same thing to be, and not to be; for ready Application in all Cases, wherein there may be occasion to reflect on it; yet it is certain, that the first Exercise of this Faculty, is about particular Ideas. A Man infallibly knows, as soon as ever he has them in his Mind, that the Ideas he calls White and Round, are the very Ideas they are; and that they are not other Ideas which he calls Red or Square. Nor can any Maxim or Proposition in the World, make him know it clearer or surer than he did before, and without any such general Rule. This then is the first Agreement or Disagreement,

because Robbers, and the worst of Men, sometimes make use of them, to take away honest Men's Lives or Goods. And the Reason is, because they were designed, and will serve to preserve 'em. And who knows but this may be the present Case? If your Lordship thinks, that placing of Certainty in the Perception of the Agreement or Disagreement of Ideas, be to be rejected as false, because you apprehend it may be of dangerous Consequence to that Article of Faith; on the other side, perhaps others, with me, may think it a Defence against Error, and so (as being of good use) to be received and adhered to.

I would not, my Lord, be hereby thought to set up my own, or any one's Judgment against your Lordship's. But I have said this only to shew, while the Argument lies for or against the Truth of any Proposition, barely in an Imagination, that it may be of Consequence to the supporting or overthrowing of any remote Truth; it will be impossible, that way. to determine, of the Truth or Falsity of that Proposition. For Imagination will be set up against Imagination, and the stronger probably will be against your Lordship; the stronger Imaginations being usually in the weakest Heads. The only way, in this Case, to put it past doubt, is to shew the Inconsistency of the two Propositions; and then it will be seen, that one overthrows the other; the true, the false one.

Your Lordship says indeed. This is a new Method of Certainty. I will not say so myself; for fear of delivering a second Reproof from your Lordship, for being too forward to affume to myself the Honour of being an Original. But this, I think, gives me occasion, and will excuse me from being thought impertinent, if I ask your Lordship, whether there be any other, or older Method of Certainty? And what it is? For if there be no other, nor older than this, either this was always the Method of Certainty,
agreement, which the Mind perceives in its Ideas; which it always perceives at first Sight: And if there ever happen any doubt about it, 'twill always be found to be about the Names, and not the Ideas themselves, whose Identity and Diversity will always be perceived, as soon and as clearly as the Ideas themselves are; nor can it possibly be otherwise.

§. 5. Secondly, The next sort of Agreement, or Disagreement, the Mind perceives in any of its Ideas, may, I think, be called Relative, and is nothing, but the Perception of the Relation between any two Ideas, of what kind soever, whether Substances, Modes, or any other. For since all distinct Ideas must eternally be known not to be the same, and so be universally and constantly denied one of another, there could be no room for any positive Knowledge at all, if we could not perceive any Relation between our Ideas, and find out the Agreement

tainty, and so mine is no new one; or else the World is obliged to me for this new one, after having been so long in the want of so necessary a thing, as a Method of Certainty. If there be an older, I am sure your Lordship cannot but know it; your condemning mine as new, as well as your thorough infight into Antiquity, cannot but satisfy every Body that you do. And therefore to set the World right, in a thing of that great Concernment, and to overthrow mine, and thereby prevent the dangerous Consequence there is in my having unseasonably started it, will not, I humbly conceive, misbecome your Lordship’s Care of that Article you have endeavoured to defend, nor the good Will you bear to Truth in general. For I will be answerable for myself, that I shall; and I think I may be for all others, that they all will give off the placing of Certainty in the Perception of the Agreement or Disagreement of Ideas, if your Lordship will be pleased to shew, that it lies in any thing else.

But truly, not to ascribe to myself an Invention of what has been as old as Knowledge is in the World, I must own, I am not guilty of what your Lordship is pleased to call starting new Methods of Certainty. Knowledge, ever since there has been any in the World, has confitted in one particular Action of the Mind; and so, I conceive, will continue to do to the end of it. And to start new Methods of Knowledge, or Certainty, (for they are to me the same thing) i.e. to find out and propose new Methods of attaining new Knowledge, either with more Ease and Quickness, or in things yet unknown, is what I think no Body could blame: But this is not that which your Lordship here means, by new Methods of Certainty. Your Lordship, I think, means by it, the placing of Certainty in something, wherein either it does not confit, or else wherein it was not placed before now; if this be to be called a new Method of Certainty. As to the latter of these, I shall know whether I am guilty or no, when your Lordship
ment or Disagreement they have one with another, in several ways the Mind takes of comparing 'em.

§. 6. Thirdly, The third sort of Agreement or Disagreement to be found in our Ideas, which the Perception of the Mind is employed about, is Co-existence, or Non-co-existence, in the same Subject; and this belongs particularly to Substances. Thus when we pronounce concerning Gold, that it is fixed, our Knowledge of this Truth amounts to no more but this, that Fixedness, or a Power to remain in the Fire unconsumed, is an Idea that always accompanies, and is joined with that particular sort of Yellowness, Weight, Fusibility, Malleableness, and Solubility in Aq. Regia, which make our complex Idea signified by the Word Gold.

§. 7.

Lordship will do me the Favour to tell me, wherein it was placed before: which your Lordship knows I professed myself ignorant of, when I writ my Book, and so I am still. But if starting of new Methods of Certainty, be the placing of Certainty in something wherein it does not conflict; whether I have done that or no, I must appeal to the Experience of Mankind.

There are several Actions of Men's Minds, that they are conscious to themselves of performing, as willing, believing, knowing, &c. which they have so particular sense of, that they can distinguish 'em one from another; or else they could not say, when they would, when they believed, and when they knew any thing. But those these Actions were different enough from one another, not to be confounded by those who spoke of 'em, yet no Body, that I had met with, had, in their Writings, particularly set down wherein the Act of Knowing precisely consisted.

To this Reflection, upon the Actions of my own Mind, the Subject of my Essay concerning Human Understanding naturally led me; wherein, if I have done any thing new, it has been to describe to others, more particularly than had been done before, what it is their Minds do, when they perform that Action which they call Knowing; and if, upon Examination, they observe I have given a true Account of that Action of their Minds in all the Parts of it; I suppose it will be in vain to dispute against what they find and feel in themselves. And if I have not told them right and exactly what they find and feel in themselves, when their Minds perform the Act of knowing, what I have said will be all in vain; Men will not be persuaded against their Senses. Knowledge is an internal Perception of their Minds; and if, when they reflect on it, they find it is not what I have said it is, my Groundless Conceit will not be hearkened to, but be exploded by every Body, and die of itself: And no Body need to be at any Pains to drive it out of the World. So impossible is it to find out, or
§ 7. Fourthly, The fourth and last sort is, that of actual real Existence agreeing to any Idea. Within these four sorts of Agreement or Disagreement, is, I suppose, contained all the Knowledge we have, or are capable of: For all the Enquiries that we can make concerning any of our Ideas, all that we know or can affirm concerning any of them, is, That it is, or is not the same with some other; that it does, or does not always co-exist with some other Idea in the same Subject; that it has this or that Relation to some other Idea; or that it has a real Existence without the Mind. Thus Blue is not Yellow, is of Identity, Two Triangles upon equal Basis, between two Parallels are equal,

Start new Methods of Certainty, or to have 'em received, if any one places it in any thing, but in that wherein it really consists: Much less can any one be in danger to be misled into Error, by any such new, and to every one visibly sensible Projects. Can it be supposed, that any one could start a new Method of Seeing, and persuade Men thereby, that they do not see what they do see? Is it to be feared, That any one can call such a Mist over their Eyes, that they should not know when they see, and so be led out of their way by it?

Knowledge, I find in myself, and I conceive, in others, consists in the Perception of the Agreement or Disagreement of the immediate Objects of the Mind in Thinking, which I call Ideas: But whether it does so in others or no, must be determined by their own Experience, reflecting upon the Action of their Mind in knowing; for that I cannot alter, nor I think, they themselves. But whether they will call those immediate Objects of their Minds in thinking, Ideas or no, is perfectly in their own Choice. If they dislike that Name, they may call 'em Notions or Conceptions, or how they please, it matters not, if they use them so as to avoid Obscurity and Confusion. If they are constantly used in the same and a known Sense, every one has the Liberty to please himself in his Terms, there lies neither Truth, nor Error, nor Science, in that; tho' those that take 'em for Things, and not for what they are, bare arbitrary Signs of our Ideas, make a great deal of Do often about them; as if some great Matter lay in the use of this or that Sound. All that I know, or can imagine, of Difference about 'em, is, that those Words are always best, whole Significations are best known in the Sense they are used; and so are least apt to breed Confusion.

My Lord, your Lordship has been pleased to find fault with my use of the new Term, Ideas, without telling me a better Name for the immediate Objects of the Mind in thinking. Your Lordship also has been pleased to find fault with my Definition of Knowledge, without doing me the Favour to give me a better. For it is only about my Definition of Knowledge,
equal, is of Relation; iron is susceptible of magnetical Impressions, is of Co-existence: GOD is, is of real Existence. Though Identity and Co-existence are truly nothing but Relations, yet they are so peculiar ways of Agreement or Disagreement of our Ideas, that they deserve well to be considered as distinct Heads, and not under Relation in general; since they are so different Grounds of Affirmation and Negation, as will easily appear to any one who will but reflect on what is said in several Places of this Essay. I should now proceed to examine the several Degrees of our Knowledge, but that it is necessary first to consider the different Acceptations of the Word Knowledge.

§. 8. There are several ways wherein the Mind is possessed of Truth; each of which is called Knowledge.

Knowledge, that all this Stir concerning Certainty is made. For with me, to know and be certain, is the same thing; what I know, that I am certain of; and what I am certain of, that I know. What reaches to Knowledge, I think may be called Certainty; and what comes short of Certainty, I think cannot be called Knowledge; as your Lordship could not but observe in the 18th Section of Chap 4 of my 4th Book, which you have quoted.

My Definition of Knowledge stands thus: Knowledge seems to me to be nothing but the Perception of the Connexion and Agreement, or Disagreement and Repugnancy of any of our Ideas. This Definition your Lordship dislikes, and apprehends it may be of dangerous Consequence as to that Article of Christian Faith, which your Lordship has endeavoured to defend. For this there is a very easy Remedy: it is but for your Lordship to let aside this Definition of Knowledge, by giving us a better, and this Danger is over. But your Lordship seems rather to have a Controversy with my Book, for having it in it, and to put me upon the Defence of it; for which I must acknowledge myself obliged to your Lordship for affording me so much of your Time, and for allowing me the Honour of conversing so much with one so far above me in all Respects.

Your Lordship says, It may be of dangerous Consequence to that Article of Christian Faith, which you have endeavoured to defend. Tho' the Laws of Disputing allow the Denial as a sufficient Answer to Sayings, without any offer of a Proof; yet, my Lord, to shew how willing I am to give your Lordship all Satisfaction, in what you apprehend may be of dangerous Consequence in my Book, as to that Article, I shall not stand still, but to you, and put your Lordship upon the Difficulty of shewing wherein that Danger lies; but shall, on the other side, endeavour to shew your Lordship that that Definition of mine, whether true or false, right or wrong, can
1. There is actual Knowledge, which is the present View the Mind has of the Agreement or Disagreement of any of its Ideas, or of the Relation they have one to another.

2. A Man is said to know any Proposition, which having been once laid before his Thoughts, he evidently perceived the Agreement or Disagreement of the Ideas whereof it consists; and so lodged it in his Memory, that whenever that Proposition comes again to be reflected on, he, without doubt or hesitation, embraces the right side, assents to, and is certain of the Truth of it. This, I think, one may call habitual Knowledge: And thus a Man may be said to know all those Truths which are lodged in his Memory, by a foregoing clear and full Perception, whereof the Mind is assured past doubt, as often as it has Occasion to reflect on them. For our finite Understandings being able to think clearly and distinctly, but on one thing at once, if Men had no Knowledge of any more than what they actually thought on, they would all be very ignorant: And he that knew most, would know but one Truth, that being all he was able to think on at one time.

§ 9.

be of no dangerous Consequence to that Article of Faith. The Reason which I shall offer for it, is this: Because it can be of no Consequence to it at all.

That which your Lordship is afraid it may be dangerous to, is an Article of Faith: That which your Lordship labours and is concerned for, is the Certainty of Faith. Now, my Lord, I humbly conceive the Certainty of Faith, if your Lordship thinks fit to call it so, has nothing to do with the Certainty of Knowledge. And to talk of the Certainty of Faith, seems all one to me, as to talk of the Knowledge of Believing, a way of speaking not easy to me to understand.

Place Knowledge in what you will, start what new Methods of Certainty you please, that are apt to leave Men Minds more doubtful than before: Place Certainty on such Grounds as will leave little or no Knowledge in the World. For these are the Arguments your Lordship uses against my Definition of Knowledge; this shakes not at all, nor in the least concerns the Assurance of Faith; this is quite distinct from it, neither stands nor falls with Knowledge.

Faith stands by itself, and upon Grounds of its own; nor can be removed from them, and placed on those of Knowledge. Their Grounds are so far from being the same, or having any thing common, that when it is brought to Certainty, Faith is destroyed; 'tis Knowledge then, and Faith no longer.

With what Assurance for ever of Believing, I assent to any Article of Faith, so that I freely venture my All upon it, it is still but Believing. Bring it to Certainty, and it ceases to be Faith. I believe that Jesus Christ was crucified, dead, and buried, rose again the third Day from the Dead, and ascended into Heaven: Let now such Methods of Knowledge or Certainty
§. 9. Of habitual Knowledge, there are all-
to, vulgarly speaking, two Degrees:

First, The one is of such Truths laid up in
the Memory, as whenever they occur to the mind
it actually perceives the Relation is between those Ideas. And
this is in all those Truths, whereof we have an intuitive Know-
ledge, where the Ideas themselves, by an immediate View, dis-
cover their Agreement or Disagreement one with another.

Secondly, The other is of such Truths, whereof the Mind
having been convinced, it retains the Memory of the Convic-
tion, without the Proof. Thus a Man that remembers certain-
ly, that he once perceived the Demonstration that the three An-
gles of a Triangle are equal to two right ones, is certain that
he knows it, because he cannot doubt of the Truth of it. In his
adherence to a Truth, where the Demonstration, by which it
was at first known, is forgot, tho' a Man may be thought rather
to believe his Memory, than really to know, and this way of
entertaining a Truth seemed formerly to me like something
between Opinion and Knowledge, a fort of Assurance which ex-
ceeds bare Belief, for that relies on the Testimony of another;
Yet upon a due Examination, I find comes not short of perfect
Certainty, and is in effect true Knowledge. That which is apt to
mislead our first Thoughts into a Mistake in this Matter is, that
the Agreement or Disagreement of the Ideas in this Case is

tainty be started, as leave Mens Minds more doubtful than before: Let the
Grounds of Mens Knowledge be resolved into what any one pleases, it
touches not my Faith; the Foundation of that stands as before, and
cannot be at all shaken by it; and one may as well say, That any thing
that weakens the Sight or call a Mist before the Eyes, endangers the Hear-
ing; as that any thing which alters the Nature of Knowledge (if that
could be done) should be of dangerous Consequence to an Article of Faith.

Whether then I am or am not mistaken, in the placing Certain in
the Perception of the Agreement or Disagreement of Ideas; whether this
Account of Knowledge be true or false, enlarges or straitens the Bounds of
it more than it should; Faith still stands upon its own Basis, which is not
at all altered by it; and every Article of that has just the fame unmoved
Foundation, and the very fame Credibility, that it had before. So that,
my Lord, whatever I have said about Certainty, and how much sooner I
may be out in it, if I am mistaken, your Lordship has no Reason to appre-
prehend any Danger to any Article of Faith, from thence: every one of
them stands upon the same Bottom it did before, out of the Reach of what
belongs to Knowledge and Certainty. And thus much of my view of Cer-
tainty by Ideas; which I hope, will satisfy your Lordship how far it is
from being dangerous to any Article of the Christian Faith whatsoever.

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not perceived, as it was at first, by an actual view of all the intermediate Ideas, whereby the Agreement or Disagreement of those in the Proposition was at first perceived; but by other intermediate Ideas, that shew the Agreement or Disagreement of the Ideas contained in the Proposition whose Certainty we remember. For Example, in this Proposition, that the three Angles of a Triangle are equal to two right ones, one who has seen and clearly perceived the Demonstration of this Truth, knows it to be true, when that Demonstration is gone out of his Mind; so that at present it is not actually in view, and possibly cannot be recollected: But he knows it in a different way from what he did before. The Agreement of the two Ideas joined in that Proposition is perceived, but it is by the Intervention of other Ideas than those which at first produced that Perception. He remembers, i.e. he knows (for Remembrance is but the reviving of some past Knowledge) that he was once certain of the Truth of this Proposition, that the three Angles of a Triangle are equal to two right ones. The Immutability of the same Relations between the same immutable Things, is now the Idea that shews him, that if the three Angles of a Triangle were once equal to two right ones, they will always be equal to two right ones. And hence he comes to be certain that what was once true in the case, is always true; what Ideas once agreed, will always agree: and consequently what he once knew to be true he will always know to be true, as long as he can remember that he once knew it. Upon this Ground it is, that particular Demonstrations in Mathematicks afford general Knowledge. If then the Perception that the same Ideas will eternally have the same Habitudes and Relations be not a sufficient ground of Knowledge, there could be no Knowledge of general Propositions in Mathematicks; for no Mathematical Demonstration would be any other than particular: And when a Man had demonstrated any Proposition concerning one Triangle or Circle, his Knowledge would not reach beyond that particular Diagram. If he would extend it farther, he must renew his Demonstration in another Instance, before he could know it to be true in another like Triangle, and so on: By which means one could never come to the Knowledge of any general Propositions. Nobody, I think, can deny that Mr. Newton certainly knows any Proposition, that he now at any time reads in his Book, to be true, though he has not in actual View that admirable Chain of intermediate Ideas, whereby he at first discovered it to be true. Such a Memory as that, able to retain such a Train of Particulars, may be well thought beyond the reach of Humane
mane Faculties; when the very Discovery, Perception, and laying together that wonderful Connection of Ideas is found to surprize most Readers Comprehension. But yet 'tis evident, the Author himself knows the Proposition to be true, remembering he once saw the Connection of those Ideas as certainly as he knows such a Man wounded another, remembering that he saw him run him through. But because the Memory is not always so clear as actual Perception, and does in all Men more or less decay in length of time, this amongst other Differences is one, which shews, that demonstrative Knowledge is much more imperfect than intuitive, as we shall see in the following Chapter.

CHAP. II.

Of the Degrees of our Knowledge.

§ 1. All our Knowledge consisting, as I have said, in the View the Mind has of its own Ideas, which is the utmost Light and greatest Certainty, we with our Faculties, and in our way of Knowledge, are capable of, it may not be amiss, to consider a little the Degrees of its Evidence. The different clearness of our Knowledge seems to me to lie in the different Way of Perception the Mind has of the Agreement or Disagreement of any of its Ideas. For if we will reflect on our own Ways of Thinking, we shall find, that sometimes the Mind perceives the Agreement or Disagreement of two Ideas immediately by themselves, without the intervention of any other: And this, I think, we may call intuitive Knowledge. For in this, the Mind is at no Pains of proving or examining, but perceives the Truth, as the Eye doth Light, only by being directed toward it. Thus the Mind perceives, that White is not Black, that a Circle is not a Triangle, that Three are more than Two, and equal to One and Two. Such kind of Truths the Mind perceives at the first sight of the Ideas together, by bare Intuition, without the Intervention of any other Idea; and this kind of Knowledge is the clearest, and most certain, that humane Frailty is capable of. This part of Knowledge is irresistible, and like bright Sun- shine forces itself immediately to be perceived, as soon as ever the Mind turns its View that Way; and leaves no room for Hesitation, Doubt, or Examination, but the Mind is presently filled with the clear Light of it. 'Tis on this Intuition, that depends all the Certainty and Evidence of all our Knowledge, which Certainty every one finds to be so great, that he cannot imagine, and therefore not require a greater: For a Man cannot conceive
conceive himself capable of a greater Certainty, than to know that any *idea* in his Mind is such as he perceives it to be; and that *two ideas*, wherein he perceives a difference, are different, and not precisely the same. He that demands a greater Certainty than this, demands he knows not what, and shews only that he has a mind to be a Sceptick, without being able to be so. Certainty depends so wholly on this Intuition, that in the next Degree of Knowledge, which I call *Demonstrative*, this Intuition is necessary in all the Connections of the intermediate *ideas*, without which we cannot attain Knowledge and Certainty.

§. 2. The next Degree of Knowledge is, where *demonstrative*, the Mind perceives the Agreement or Disagreement of any *ideas*, but not immediately. Tho' wherever the Mind perceives the Agreement or Disagreement of any of its *ideas*, there be certain Knowledge; yet it does not always happen that the Mind sees that Agreement or Disagreement, which there is between them, even where it is discoverable; and in that case remains in Ignorance, and at most, gets no farther than a probable Conjecture. The Reason why the Mind cannot always perceive, presently the Agreement of Disagreement of *two ideas* is, because those *ideas*, concerning whose Agreement or Disagreement the Enquiry is made, cannot by the Mind be so put together, as to shew it. In this case then, when the Mind cannot so bring its *ideas* together, as by their immediate Comparison, and as it were Juxta-position, or Application one to another, to perceive their Agreement or Disagreement, it is fain, by the Intervention of other *ideas* (one or more, as it happens) to discover the Agreement or Disagreement, which it searches; and this is that which we call *Reasoning*. Thus the Mind being willing to know the Agreement or Disagreement in bigness, between the three Angles of a Triangle, and two right ones, cannot by an immediate View and comparing them, do it: Because the three Angles of a Triangle cannot be brought at once, and be compared with any one or two Angles; and so of this the Mind has no immediate, no intuitive Knowledge. In this Case the Mind is fain to find out some other Angles, to which the three Angles of a Triangle have an Equality; and finding those equal to two right ones, comes to know their Equality to two right ones.

§. 3. Those intervening *ideas*, which serve to shew the Agreement of any two others, are called *Proofs*; and where the Agreement or Disagreement is by this means plainly and clearly perceived, it is called *demonstration*, it being shown to the Understanding, and the Mind made
Degrees of Knowledge.

made see that it is so. A Quickness in the Mind to find out these intermediate Ideas, (that shall discover the Agreement or Disagreement of any other) and to apply them right, is, I suppose, that which is called Sagacity.

§ 4. This Knowledge by intervening Proofs, though it be certain, yet the Evidence of it is not altogether so clear and bright, nor the Assent so ready, as in intuitive Knowledge. For though in Demonstration, the Mind does at last perceive the Agreement or Disagreement of the Ideas it considers; yet it is not without Pains and Attention: There must be more than one transient View to find it. A steady Application and Pursuit is required to this Discovery: and there must be a Progression by Steps and Degrees, before the Mind can in this Way arrive at Certainty, and come to perceive the Agreement or Repugnancy between two Ideas that need Proofs and the Use of Reason to shew it.

§ 5. Another difference between intuitive and demonstrative Knowledge, is, that though in the latter all Doubt be removed, when by the Intervention of the intermediate Ideas the Agreement or Disagreement is perceived; yet before the Demonstration there was a Doubt, which in intuitive Knowledge cannot happen to the Mind, that has its Faculty of Perception left to a Degree capable of distinct Ideas, no more than it can be a doubt to the Eye, (that can distinctly see White and Black) whether this Ink and this Paper be all of a Colour. If there be Sight in the Eyes, it will at first glimpse, without Hesitation, perceive the Words printed on this Paper, different from the Colour of the Paper: And so if the Mind have the Faculty of distinct Perception, it will perceive the Agreement or Disagreement of those Ideas that produce intuitive Knowledge. If the Eyes have lost the Faculty of seeing, or the Mind of perceiving, we in vain enquire after the quickness of Sight in one, or clearness of Perception in the other.

§ 6. 'Tis true, the Perception produced by Demonstration is also very clear; yet it is often with a great Abatement of that evident Lustre and full Assurance, that always accompany that which I call intuitive, like a Face reflected by several Mirrors one to another, where as long as it retains the Similitude and Agreement with the Object, it produces a Knowledge; but it is still in every successive Reflection with a lessening of that perfect Clearness and Distinctness which is in the first, till at last, after many Removes, it has a great mixture of Dimness, and is not at first Sight so know-
able, especially to weak Eyes. Thus it is with Knowledge, made out by a long Train of Proofs.

§. 7. Now, in every step Reason makes in demonstrative Knowledge, there is an intuitive Knowledge of that Agreement or Disagreement, it seeks with the next intermediate Idea, which it uses as a Proof: For if it were not so, that yet would need a Proof. Since without the Perception of such Agreement or Disagreement there is no Knowledge produced: If it be perceived by itself, it is intuitive Knowledge: If it cannot be perceived by itself, there is need of some intervening Idea, as a common Measure to shew their Agreement or Disagreement. By which it is plain, that every Step in Reasoning, that produces Knowledge, has intuitive Certainty; which when the Mind perceives, there is no more required, but to remember it, to make the Agreement or Disagreement of the Ideas, concerning which we enquire, visible and certain. So that to make any thing a Demonstration, it is necessary to perceive the immediate Agreement of the intervening Ideas, whereby the Agreement or Disagreement of the two Ideas under Examination (whereof the one is always the first, and the other the last, in the Account) is found. This intuitive Perception of the Agreement or Disagreement of the intermediate Ideas, in each Step and Progession of the Demonstration, must also be carried exactly in the Mind, and a Man must be sure that no part is left out; which, because in long Deductions, and the use of many Proofs, the Memory does not always so readily and exactly retain: therefore it comes to pass, that this is more imperfect than intuitive Knowledge, and Men embrace often Falsehood for Demonstrations.

§. 8. The Necessity of this intuitive Knowledge, in each flep of scientifical or demonstrative Reasoning, gave occasion, I imagine, to that mistaken Axiom, that all Reasoning was ex precognitio & praconceffis: which how far it is mistaken, I shall have Occasion to shew more at large, when I come to consider Propositions, and particularly those Propositions which are called Maxims, and to shew that it is by a Mistake, that they are supposed to be the Foundations of all our Knowledge and Reasonings.

§. 9. It has been generally taken for granted, that Mathematicks alone are capable of demonstrative Certainty: But to have such an Agreement or Disagreement, as may intuitively be perceived,
perceived, being, as I imagine, not the Privilege of the Ideas of Number, Extension, and Figure alone, it may possibly be the want of due Method and Application in us, and not of sufficient Evidence in Things, that Demonstration has been thought to have so little to do in other parts of Knowledge, and been scarce so much as aimed at by any but Mathematicians. For whatever Ideas we have, wherein the Mind can perceive the immediate Agreement or Disagreement that is between 'em, there the Mind is capable of intuitive Knowledge; and where it can perceive the Agreement or Disagreement of any two Ideas, by an intuitive Perception of the Agreement or Disagreement they have with any intermediate Ideas, there the Mind is capable of Demonstration, which is not limited to Ideas of Extension, Figure, Number, and their Modes.

§. 10. The Reason why it has been generally fought for, and supposed to be only in those, I imagine has been, not only the general usefulness of those Sciences; but because, in comparing their Equality or Excess, the Modes of Numbers have every the least difference very clear and perceivable: and tho' in Extension, every the least Excess is not so perceptible; yet the Mind has found out Ways, to examine and discover demonstratively the just Equality of two Angles, or Extensions, or Figures, and both these, i.e. Numbers and Figures, can be set down by visible and lasting Marks, wherein the Ideas under Consideration are perfectly determined, which for the most part they are not, where they are marked only by Names and Words.

§. 11. But in other simple Ideas, whose Modes and Differences are made, and counted by Degrees, and not Quantity, we have not so nice and accurate a Distinction of their differences, as to perceive or find Ways to measure their just Equality of the least Differences. For those other simple Ideas, being Appearances or Sensations, produced in us, by the Size, Figure, Number and Motion of minute Corpuscles singly insensible, their different degrees also depend upon the Variation of some or all of those Causes; which since it cannot be observed by us in Particles of Matter, whereof each is too subtile to be perceived, it is impossible for us to have any exact Measures of the different degrees of these simple Ideas. For supposing the Sensation or Idea we name Whiteness, be produced in us by a certain Number of Globules, which having a Verticity about their own Centers, strike upon the Retina of the Eye, with a certain degree of Rotation, as well as progressive Swiftness; it will hence easily follow, that the more the superficial Parts of any

K 4

Body
Degrees of Knowledge.

Body are so ordered, as to reflect the greater Number of Globules of Light, and to give them that proper Rotation, which is fit to produce this Sensation of White in us, the more White will that Body appear, that from an equal space sends to the Retina the greater number of such Corpuscles, with that peculiar sort of Motion. I do not say, that the Nature of Light consists in very small round Globules, nor of Whiteneis, in such a texture of Parts as gives a certain Rotation to these Globules, when it reflects them; for I am not now treating Physically of Light or Colours: But this, I think, I may say, That I cannot (and I would be glad any one would make intelligible that he did) conceive how Bodies without us can any ways affect our Senses, but by the immediate contact of the sensible Bodies themselves, as in Tasting and Feeling, or the impulse of some sensible Particles coming from them, as in Seeing, Hearing, and Smelling; by the different impulse of which Parts, caus'd by their different Size, Figure, and Motion, the variety of Sensations is produced in us.

§. 12. Whether then they be Globules, or no; or whether they have a Verticity about their own Centers, that produce the Idea of Whiteneis in us, this is certain, that the more Particles of Light are reflected from a Body, fitted to give 'em that peculiar Motion, which produces the Sensation of Whiteneis in us; and possibly too, the quicker that peculiar Motion is, the whiter the Body appears, from which the greater number are reflected, as is evident in the same piece of Paper put in the Sun-beams, in the Shade, and in a dark Hole; in each of which, it will produce in us the Idea of Whiteneis in far different degrees.

§. 13. Not knowing therefore what Number of Particles, nor what Motion of them is fit to produce any precise degree of Whiteneis, we cannot demonstrate the certain Equality of any two degrees of Whiteneis, because we have no certain Standard to measure them by, nor means to distinguish every the least real difference, the only Help we have being from our Senses, which in this point fail us. But where the Difference is so great, as to produce in the Mind clearly distinct Ideas, whose Differences can be perfectly retained, there these Ideas of Colours, as we see in different kinds, as Blue and Red, are as capable of Demonstration, as Ideas of Number and Extension. What I have here said of Whiteneis and Colours, I think, holds true in all secondary Qualities, and their Modes.

§. 14. These two, (viz.) Intuition and Demonstration, are the degrees of our Knowledge; whatever comes short of one of these, with what assurance

Sensitive
Knowledge of
particular
Existence.
Degrees of Knowledge.

The idea we receive from an external Object is in our Minds; this is intuitive Knowledge. But whether there be any thing more than barely that Idea in our Minds, whether we can thence certainly infer the Existence of any thing without us, which corresponds to that Idea, is that, whereof some Men think there may be a Question made; because Men may have such Ideas in their Minds, when no such thing exists, no such Object affects their Senses. But yet here, I think, we are provided with an Evidence, that puts us past doubting: For I ask any one, whether he be not invincibly conscious to himself of a different Perception, when he looks on the Sun by Day, and thinks on it by Night; when he actually tastes Wormwood, or smells a Rose, or only thinks on that Savour, or Odour? We as plainly find the Difference there is between any Idea revived in our Minds by our own Memory, and actually coming into our Minds by our Senses, as we do between any two distinct Ideas. If any one say a Dream may do the same thing, and all these Ideas may be produced in us without any external Objects, he may please to dream that I make him this Answer: 1. That 'tis no great matter, whether I remove his Scruple, or no: Where all is but Dream, Reason and Arguments are of no use; Truth and Knowledge nothing. 2. That I believe he will allow a very manifest Difference between dreaming of being in the Fire, and being actually in it. But yet if he be resolved to appear so sceptical, as to maintain, that what I call being actually in the Fire is nothing but a Dream; and that we cannot thereby certainly know, that any such thing as Fire actually exists without us: I answer, That we certainly finding that Pleasure or Pain follows upon the Application of certain Objects to us, whose Existence we perceive, or dream that we perceive, by our Senses: This Certainty is as great as our Happiness or Misery, beyond which, we have no concernment to know, or to be. So that, I think, we may add to the two former sorts of Knowledge, this also, of the Existence of particular external Objects, by that Perception and Conscientiousness we have of the actual entrance of Ideas from 'em, and allow these three Degrees of Knowledge, viz. Intuitive, Demonstrative, and Sensitive:


**Extent of Humane Knowledge.**

§. 15. But since our Knowledge is founded on, and employed about our Ideas only, will it not follow from thence, that it is conformable to our Ideas; and that where our Ideas are clear and distinct, or obscure and confused, our Knowledge will be so too? To which I answer, No: For our Knowledge consisting in the Perception of the Agreement or Disagreement of any two Ideas, its Clearness or Obscurity, consists in the Clearness or Obscurity of that Perception, and not in the Clearness or Obscurity of the Ideas themselves: V. g. a Man that has as clear Ideas of the Angles of a Triangle, and of Equality to two right ones, as any Mathematician in the World, may yet have but a very obscure Perception of their Agreement, and so have but a very obscure Knowledge of it. But Ideas, which by Reason of their Obscurity or otherewise, are confused, cannot produce any clear or distinct Knowledge; because as far as any Ideas are confused, so far the Mind cannot perceive clearly, whether they agree or disagree. Or to express the same Thing in a Way less apt to be misunderstood. He that hath not determined the Ideas to the Words he uses, cannot make Propositions of them, of whose Truth he can be certain.

**CHAP. III.**

Of the Extent of Humane Knowledge.

§. 1. Knowledge, as has been said, lying in the Perception of the Agreement or Disagreement of any of our Ideas, it follows from hence, That,  

Firstly, We can have Knowledge no farther than we have Ideas.

Secondly, No farther than we can perceive their Agreement or Disagreement.

§. 2. Secondly, That we can have no Knowledge farther than we can have Perception of that Agreement, or Disagreement: Which Perception being, 1. Either by Intuition, or the immediate comparing any two Ideas; or 2. By Reason, examining the Agreement or Disagreement of two Ideas, by the Intervention of some others: Or, 3. By Sensation, perceiving the Existence of particular Things. Hence it also follows,
§. 5. Thirdly, That we cannot have an intuitive Knowledge, that shall extend itself to all our Ideas, and all that we would know about them; because we cannot examine and perceive all the Relations they have one to another by Juxta-position, or an immediate Comparison one with another. Thus having the Ideas of an obtuse, and an acute angled Triangle, both drawn from equal Bases, and between Parallels, I can, by intuitive Knowledge perceive the one not to be the other; but cannot that way know, whether they be equal or no; because their Agreement or Disagreement in Equality, can never be perceived by an immediate comparing them: The difference of Figure makes their Parts incapable of an exact immediate Application; and therefore there is need of some intervening Quantities to measure them by, which is Demonstration, or rational Knowledge.

§. 4. Fourthly, It follows also, from what is above observed, that our rational Knowledge cannot reach to the whole extent of our Ideas: Because between two different Ideas we would examine, we cannot always find such Mediums, as we can connect one to another with an intuitive Knowledge, in all the Parts of the Deduction; and wherever that fails, we come short of Knowledge and Demonstration.

§. 5. Fifthly, Sensitive Knowledge, reaching no farther than the Existence of Things actually present to our Senfes, is yet much narrower than either of the former.

§. 6. From all which it is evident, that the Extent of our Knowledge comes not only short of the Reality of Things, but even of the Extent of our own Ideas. Tho' our Knowledge be limited to our Ideas, and cannot exceed them either in Extent or Perfection; and tho' these be very narrow Bounds, in respect of the extent of All-Being, and far short of what we may justly imagine to be in some even created Understandings, not tied down to the dull and narrow Information, is to be received from some few, and not very acute ways of Perception, such as are our Senfes; yet it would be well with us, if our Knowledge were but as large as our Ideas, and there were not many Doubts and Enquiries concerning the Ideas we have, whereof we are not, nor I believe ever shall be in this World, resolved. Nevertheless, I do
do not question, but that Humane Knowledge, under the present Circumstances of our Beings and Constitutions may be carried much farther, than it hitherto has been, if Men would sincerely, and with Freedom of Mind, employ all that Industry and Labour of Thought, in improving the means of discovering Truth, which they do for the Colouring or Support of Falshood, to maintain a Sytem, Interest or Party, they are once engaged in. But yet after all, I think I may, without Injury to Humane Perfection, be confident, that our Knowledge would never reach to all we might desire to know concerning those Ideas we have; nor be able to surmount all the Difficulties, and resolve all the Questions might arise concerning any of them. We have the Ideas of a Square, a Circle, and Equality; and yet, perhaps, shall never be able to find a Circle equal to a Square, and certainly know that it is so. We have the Ideas of Matter and Thinking, *but possibly shall never be able to know, whether any mere material Being thinks or

* Against that Affertion of Mr. Locke, That possibly we shall never be able to know whether any material Beings think or not, &c. The Bishop of Worcester argues thus: If this be true, then for all that we can know by our Ideas of Matter and Thinking, Matter may have a Power of Thinking: And if this hold, then it is impossible to prove a Spiritual Substance in us, from the Idea of Thinking: For how can we be assured by our Ideas, that God hath not given such a Power of Thinking, to Matter so disposed as our Bodies are? Especially since it is said, 

† Essay of Humane Under. B. 4. C. 3. §. 6. "That in respect of our Notions, it is not much more remote from our Comprehension to conceive that God can, if he pleases, superadd to our Idea of Matter a Faculty of Thinking, than that he should superadd to it another Substanc, with a Faculty of Thinking. Whoever afferts this, can never prove a Spiritual Substance in us from a Faculty of Thinking; because he cannot know from the Idea of Matter and Thinking, that Matter so disposed cannot think. And he cannot be certain, that God hath not framed the Matter of our Bodies so as to be capable of it.

To which Mr. Locke answers thus: Here your Lordship argues, that upon my Principles it cannot be proved that there is a Spiritual Substance in us. To which give me leave, with Submission, to say, That I think it may be proved from my Principles, and I think I have done it; and the Proof in my Book stands thus.

† In his first Letter to the Bishop of Worcester, p. 64, 65, &c.
Support or Subject of Inference: The Idea of that Support is what we call Substance; and so from Thinking experimented in us, we have a Proof of a thinking Substance in us, which in my Sense is a Spirit. Against this your Lordship will argue, That by what I have said of the Possibility that God may, if he pleases, superadd to Matter a Faculty of Thinking, it can never be proved that there is a spiritual Substance in us, because upon that Supposition, it is possible it may be a material Substance that thinks in us. I grant it; but add, that the general Idea of Substance being the same every where, the Modification of Thinking, or the Power of Thinking, joined to it, makes it a Spirit, without considering what other Modifications it has, as, whether it has the Modification of Solidity, or no. As on the other side Substance, that has the Modification of Solidity, is Matter, whether it has the Modification of thinking, or no. And therefore, if your Lordship means by a Spiritual, an immaterial Substance. I grant I have not proved, nor upon my Principles can it be proved, your Lordship meaning (as I think you do) demonstratively proved, That there is an immaterial Substance in us that thinks. Tho' I presume, from what I have said about the Supposition of a System of Matter, B. 4. C. 10. Thinking (which there demonstrates that God is immaterial) will prove it in the highest Degree probable, that the thinking Substance in us is immaterial. But your Lordship thinks not Probability enough, and by charging the want of Demonstration upon my Principles, that the thinking Thing in us is immaterial, your Lordship seems to conclude it demonstrable from Principles of Philosophy. That Demonstration I should with joy receive from your Lordship, or any one. For tho' all the great Ends of Morality and Religion are well enough secured without it, as I have shewn, yet it would be a great Advance of our Knowledge in Nature and Philosophy.

To what I have said in my Book, to shew that all the great Ends of Religion and Morality are secured barely by the Immortality of the Soul, without a necessary Supposition that the Soul is immaterial, I crave leave to add, That Immortality may and shall be annexed to that, which in its own Nature is neither immaterial nor immortal, as the Apostle expressly declares in these Words, * 1 Cor. xv. 53. For this Corruptible must put on Incorruption, and this Mortal must put on Immortality.

Perhaps my using the Word Spirit for a thinking Substance, without excluding Materiality out of it, will be thought too great a Liberty; and such as deserves Censure, because I leave Immateriality out of the Idea I make it a Sign of. I readily own, that Words should be sparingly ventured on in a Sense wholly new; and nothing but absolute Necessity can excuse the Boldness of using any Term, in a Sense whereof we can produce no Example. But in the present Case, I think I have great Authorities to justify me. The Soul is agreed, on all Hands, to be that in us which thinks. And he that will look into the First Book of Cicero's Tusculan Questions, and into the Sixth Book of Virgil's *Aeneids, will find that these two great Men, who of all the Romans best understood Philosophy, thought, or at least did not deny the Soul...
to be a subtile Matter, which might come under the Name of Aura, or Ignis, or Aether, and this Soul they both of them called Spiritus; in the Notion of which, 'tis plain they included only Thought and active Motion, without the total Exclusion of Matter. Whether they thought right in this I do not say, that is not the Question; but whether they spoke properly, when they called an active, thinking, subtile Sub stance, out of which they excluded only gross and palpable Matter, Spiritus, Spirit. I think that no Body will deny, That if any among the Romans can be allowed to speak properly, Ju1ly and Virgil are the two who may most securely be depended on for it: And one of them speaking of the Soul, says, Dom spiritus hos regit artus; and the other, Vita continuetur corporis & spiritus. Where 'tis plain by Corpus, he means (as generally every where) only gross Matter that may be felt and handled, as appears by these Words, Si car, aut fanguis, aut cerebrum est animus, certè, quoniam est Corpus, inliviit cum reliquo Corpore, si anima est, forte dissipabitur, si ignis extinguetur, Tufc. Quæst. I. i. c. 11. Here Cicero opposes Corpus to Ignis and Animæ, i. e. Aura or Breath. And the Foundation of that his Distinction of the Soul, from that which he calls Corpus or Body, he gives a little lower in these Words, Tanta tjsus tennitas ut fugiat aciem, lib. c. 22. Nor was it the Heathen World alone that had this Notion of Spirit; the most enlightened of all the antient People of God, Solomon himself, speaks after Eccl. iii. 19. the same manner, That which befalleth the Sons of Men, befalleth Beasts, even one thing befalleth 'em; as the one dieth, so dieth the other, yea, they have all one Spirit. So I translate the Hebrew Word מנה here, for so I find it translated the very next Verse but one; Who knoweth the Spirit of a Man that goeth upward, and the Spirit of a Beast that goeth down to the Earth. In which Places it is plain that Solomon applies the Word מנה and our Translators of him the Word Spirit to a Sub stance, out of which Immateriality was not wholly excluded, unless the Spirit of a Beast that goeth downwards to the Earth be immaterial. Nor did the way of speaking in our Saviour's Ch. xxiv. 37. Time vary from this: St. Luke tells us, That when our Saviour, after his Resurrection, flood in the midst of them, they were affrighted, and supposed that they had seen νεανια, the Greek Word which always answers Spirit in English; and so the Translators of the Bible render it here, They supposed that they had seen a Spirit. But our Saviour says to them, Behold my Hands and my Feet, that it is I myself, handle me and see; for a Spirit hath not Flesh and Bones, as you see me bæbe. Which Words of our Saviour put the same Distinction between Body and Spirit, that Cicero did in the Place above-cited, viz. That the one was a gross Compagnes that could be felt and handled; and the other such as Virgil describes the Ghost or Soul of Anchises.

Ter conatus ibi collo dare brachia circum:

Lib. VI. Ter frugia comprænsa mansus effugit image,
Par levibus ventis volutrique semilima fomov.

I would
I would not be thought thereby to say, That Spirit never does signify a purely immaterial Substantse. In that Sense the Scripture, I take it, speaks, when it says, God is a Spirit; and in that Sense I have used it; and in that Sense I have proved from my Principles that there is a spiritual Substance; and am certain that there is a spiritual immaterial Substance: which is, I humbly conceive, a direct Answer to your Lordship's Question in the Beginning of this Argument, viz. How we come to be certain that there are spiritual Substances, supposing this Principle to be true, that the simple Ideas by Sensation and Reflection, are the sole Matter and Foundation of all our Reasoning? But this hindered not, but that if God, that infinite, omnipotent, and perfectly immaterial Spirit, should please to give to a System of very subtile Matter, Sense and Motion, it might, with Propriety of Speech, be called Spirit, tho' Materiality were not excluded out of its complex Idea. Your Lordship proceeds, It is said indeed elsewhere, That it is repugnant to the Idea of fenfeless Matter, that it should put into itself Sense, Perception, and Knowledge. B. 4. C. 13. But this doth not reach the present Case; which is not what § 5. Matter can do of itself, but what Matter prepared by an omnipotent Hand can do. And what Certainty can we have that be hath not done it? We can have none from the Ideas, for those are given up in this Case, and consequently, we can have no Certainty upon those Principles, whether we have any spiritual Substance within us or not.

Your Lordship in this Paragraph proves, that from what I say, We can have no Certainty whether we have any spiritual Substance in us or not. If by spiritual Substance your Lordship means an immaterial Substance in us, as you speak, p. 246, I grant what your Lordship says is true, That it cannot upon those Principles be demonstrated. But I must crave leave to say at the same time, That upon those Principles, it can be proved, to the highest degree of Probability. If by spiritual Substance, your Lordship means a thinking Substance, I must dissent from your Lordship, and say, That we can have a Certainty, upon my Principles, that there is a spiritual Substance in us. In short, my Lord, upon my Principles, i.e. from the Idea of thinking, we can have a Certainty that there is a thinking Substance in us; from hence we have a Certainty that there is an eternal thinking Substance. This thinking Substance, which has been from Eternity, I have proved to be immaterial. This eternal, immaterial, thinking Substance, has put into us a thinking Substance, which whether it be a material or immaterial Substance, cannot be in all immutably demonstrated from our Ideas; tho' from 'em it may be proved that it is to the highest degree probable that it is immaterial.

Again, the Bishop of Worcester undertakes to prove from Mr. Locke's Principles, that we may be certain, "That the first eternal thinking " Being or omnipotent Spirit cannot, if he would, give to certain Syst- "ems of created sensible Matter, put together as he fets them, some degrees of Sense, Perception and Thought."

To which Mr. Locke has made the following Answer in his Third Letter, p. 396, 307, &c.
Your first Argument I take to be this, That according to me, the Knowledge we have being by our Ideas, and our Idea of Matter in general being a solid Substance, and our Idea of Body a solid extended figured Substance; if I admit Matter to be capable of Thinking, I confound the Idea of Matter with the Idea of a Spirit: 'To which I answer, No, no more than I confound the Idea of Matter with the Idea of an Horse, when I say that Matter in general is a solid extended Substance; and that an Horse is a material Animal; or an extended solid Substance with Sense and spontaneous Motion.

The Idea of Matter is an extended solid Substance; wherever there is such a Substance, there is Matter; and the Essence of Matter whatever other Qualities, not contained in that Essence, it shall please God to superadd to it. For Example, God creates an extended solid Substance, without the superadding any thing else to it, and so we may consider it at reft; To some parts of it he superadds Motion, but it has all the Essence of Matter: Other parts of it he frames into Plants, with all the Excellencies of Vegetation, Life, and Beauty, which is to be found in a Rose or a Peach-Tree &c. above the Essence of Matter in general, but it is still but Matter: To other Parts he adds Sense and spontaneous Motion, and those other Properties that are to be found in an Elephant. Hitherto 'tis not doubted but the Power of God may go, and that the Properties of a Rose, a Peach, or an Elephant, superadd to Matter, change not the Properties of Matter; but Matter is in these Things Matter still. But if one venture to go one step farther and say, God may give to Matter, Thought, Reason, and Volition, as well as Sense and spontaneous Motion, there are Men ready presently to limit the Power of the omnipotent Creator, and tell us he cannot do it; because it destroys the Essence, or changes the essential Properties of Matter. To make good which Affertion they have no more to lay, but that Thought and Reason are not included in the Essence of Matter. I grant it; but whatever Excellency, not contained in its Essence, be superadded to Matter, it does not destroy the Essence of Matter; if it leaves it an extended solid Substance; wherever that is, there is the Essence of Matter: And if every thing of greater Perfection, superadded to such a Substance, destroys the Essence of Matter, what will become of the Essence of Matter in a Plant or an Animal, whose Properties far exceed those of a mere extended solid Substance?

But 'tis farther urged, that we cannot conceive how Matter can think. I grant it; but to argue from thence, that God therefore cannot give to Matter a Faculty of Thinking, is to say God's Omnipotency is limited to a narrow Compass, because Man's Understanding is so; and brings down God's infinite Power to the Size of our Capacities. If God can give no Power to any Parts of Matter, but what Men can account for from the Essence of Matter in general: If all such Qualities and Properties must destroy the Essence, or change the essential Properties of Matter, which are to our Conceptions above it, and we cannot conceive to be the natural
natural Consequence of that Essence; it is plain, that the Essence of Matter is destroyed, and its essential Properties changed in most of the sensible parts of this our System: For 'tis visible, that all the Planets have Revolutions about certain remote Centers, which I would have any one explain, or make conceivable by the bare Essence or natural Powers depending on the Essence of Matter in general, without something added to that Essence, which we cannot conceive; for the moving of Matter in a crooked Line, or the Attraction of Matter by Matter is all that can be said in the Case; either of which, it is above our Reach to derive, from the Essence of Matter or Body, in general; tho' one of these two must unavoidably be allowed to be superadded in this Instance to the Essence of Matter in general. The Omnipotent Creator advised not with us in the making of the World, and his Ways are not the less excellent, because they are past our finding out.

In the next place, the vegetable part of the Creation is not doubted to be wholly Material; and yet he that will look into it, will observe Excellencies and Operations in this part of Matter, which he will not find contained in the Essence of Matter in general, nor be able to conceive how they can be produced in it. And will he therefore say, That the Essence of Matter is destroyed in them, because they have Properties and Operations not contained in the Essential Properties of Matter as Matter, nor explicable by the Essence of Matter in general?

Let us advance one Step farther, and we shall in the Animal World meet with yet greater Perfection and Properties, no ways explicable by the Essence of Matter in general. If the Omnipotent Creator had not superadded to the Earth, which produced the irrational Animals, Qualities far surpassing those of the dull dead Earth, out of which they were made Life, Sense, and spontaneous Motion, nobler Qualities than were before in it, it had still remained rude senseless Matter; and if to the Individuals of each Species, he had not superadded a Power of Propagation, the Species had perished with those Individuals: But by these Essences or Properties of each Species, superadded to the Matter which they were made of, the Essence or Properties of Matter in general were not destroyed or changed, any more than any thing that was in the Individuals before, was destroyed or changed by the Power of Generation, superadded to 'em by the first Blessing of the Almighty.

In all such Cases, the superinducement of greater Perfections and nobler Qualities, destroys nothing of the Essence or Perfections that were there before; unless there can be shewed a manifest Repugnancy between them: But all the Proof offered for that, is only, That we cannot conceive how Matter, without such superadded Perfections, can produce such Effects; which is, in Truth, no more than to say, Matter in general, or every part of Matter, as Matter, has 'em not; but is no Reason to prove, that God, if he pleases, cannot superadd 'em to some parts of Matter, unless it can be proved to be a Contradiction.
that God should give to some parts of Matter, Qualities, and Perfections, which Matter in general has not; tho' we cannot conceive how Matter is invested with 'em, or how it operates by Virtue of those new Endowments. Nor is it to be wondered that we cannot, whilst we limit all its Operations to those Qualities it had before, and would explain 'em by the known Properties of Matter in general, without any such superinduced Perfections. For if this be a right Rule of Reasoning, to deny a thing to be, because we cannot conceive the manner how it comes to be: I shall desire them who use it, to click to this Rule, and see what Work it will make both in Divinity, as well as Philosophy; and whether they can advance any thing more in favour of Scepticism?

For to keep within the present Subject of the Power of Thinking and Self-motion, bestowed by Omnipotent Power on some Parts of Matter: The Objection to this is, I cannot conceive how Matter should Think: What is the Consequence? Ergo, God cannot give it a Power to Think. Let this stand for a good Reason, and then proceed in other Cases by the same. You cannot conceive how Matter can attract Matter at any Distance, much less at the Distance of 1000000 Miles; Ergo, God cannot give it such a Power; You cannot conceive how Matter should feel, or move itself, or affect an Immaterial Being, or be moved by it; Ergo, God cannot give it such Powers, which is in effect to deny Gravity, and the Revolution of the Planets about the Sun; to make Brutes mere Machines, without Sense or spontaneous Motion, and to allow Man neither Sense nor voluntary Motion.

Let us apply this Rule one Degree farther. You cannot conceive how an extended solid Sub stance should think, therefore God cannot make it think; Can you conceive how your own Soul, or any Substance, thinks? You find indeed that you do think, and so do I; but I want to be told how the Action of Thinking is performed: This, I confess, is beyond my Conception; and I would be glad any one, who conceives it, would explain it to me. God, I find, has given me this Faculty; and since I cannot be convinced of his Power in this Instance, which tho' I every Moment experiment in myself, yet I cannot conceive the manner of: What would it be less than an insolent Absurdity, to deny his Power in other like Cases, only for this Reason, because I cannot conceive the manner how?

To explain this matter a little farther. God has created a Substance; let it be, for example, a solid extended Substance. Is God bound to give it, besides Being, a Power of Action? That, I think, no Body will say: He therefore may leave it in a State of Inactivity, and it will be nevertheless a Substance; for Action is not necessary to the Being of any Substance that God does create: God has likewise created and made to exist, de novo, an immaterial Substance, which will not lose its Being of a Substance, tho' God should be slow on it nothing more but this bare Being, without giving it any Activity at all. Here are now two different Substances, the one Material, the other Immaterial, both
both in a State of perfect Inactivity. Now I ask, What Power God
can give to one of these Substances (supposing 'em to retain the same
distinct Natures, that they had as Substances in their State of Inactive-
ty) which he cannot give to the other? In that State, 'tis plain, nei-
ther of 'em thinks; for Thinking being an Action, it cannot be deny-
ed, that God can put an end to any Action of any created Substance,
without annihilating of the Substance whereof it is an Action; and if
it be so, he can also create or give Existence to such a Substance, with-
out giving that Substance any Action at all. By the same Reason it is
plain, that neither of them can move itself: Now, I would ask, why
Omnipotency cannot give to either of these Substances, which are
equally in a State of perfect Inactivity, the same Power that it can give
to the other? Let it be, for Example, that of spontaneous or Self-mo-
tion, which is a Power that 'tis supposed God can give to an unsolid
Substance, but denied that he can give to a solid Substance.

If it be asked, why they limit the Omnipotency of God, in refe-
rence to the one rather than the other of these Substances? All that can
be said to it is, That they cannot conceive, how the solid Substance
should ever be able to move itself. And as little, say I, are they able
to conceive how a created unsolid Substance should move itself: But
there may be something in an immaterial Substance, that you do not
know. I grant it; and in a material one too: For Example, Gravita-
tion of Matter towards Matter, and in the several Proportions obser-
vable, inevitably shews, that there is something in Matter that we do
not understand, unless we can conceive Self Motion in Matter; or an
inexplicable and inconceivable Attraction in Matter, at immense and
almost incomprehensible Distances: It must therefore be confessed, that
there is something in solid, as well as unsolid Substances, that we do
not understand. But this we know, that they may each of 'em have
their distinct Beings, without any Activity superadded to 'em, unless
you will deny, That God can take from any Being its Power of Ac-
ting, which 'tis probable will be thought too presumptuous for any one
to do; and I say, it is as hard to conceive Self-motion in a created
immaterial, as in a material Being, consider it how you will: And
therefore this is no Reason to deny Omnipotency to be able to give a
Power of Self-motion to a material Substance, if he pleases, as well as
to an immaterial; since neither of 'em can have it from themselves,
nor can we conceive how it can be in either of 'em.

The same is visible in the other Operation of Thinking; both these
Substances may be made, and exist without Thought; neither of 'em
has, or can have the Power of Thinking from itself: God may give
it to either of 'em, according to the good Pleasure of his Omnipoten-
cy; and in which-ever of 'em it is, it is equally beyond our Capacity
to conceive, how either of those Substances thinks. But for that Rea-
son, to deny that God, who had Power enough to give 'em both a
Being out of nothing, can, by the same Omnipotency, give them what
other
other Powers and Perfections he pleases, has no better a Foundation than
to deny his Power of Creation, because we cannot conceive how it is
performed; and there, at last, this way of Reasoning must terminate.
That Omnipotency cannot make a Substance to be solid and not fo-
lid at the same time, I think, with due Reverence, we may say; but
that a solid Substance may not have Qualities, Perfections, and Pow-
ers, which have no natural or visibly necessary Connection with Soli-
dity and Extension, is too much for us (who are but of Yesterday, and
know nothing) to be positive in. If God cannot join Things together
by Connections inconceivable to us, we must deny even the Confi-
Dency and Being of Matter itself; since every Particle of it having some
Bulk, has its Parts connected by ways inconceivable to us. So that all
the Difficulties that are raised against the Thinking of Matter, from
our Ignorance, or narrow Conceptions, stand not at all in the way of
the Power of God, if he pleases to ordain it so; nor prove any thing
against his having actually ended some Parcels of Matter, so disposed
as he thinks fit, with a Faculty of Thinking, till it can be shewn,
that it contains a Contradiction to suppose it.
Tho' to me Sentience be comprehended under Thinking in general,
yet in the foregoing Discourse, I have spoke of Sense in Brutes, as di-
Finct from Thinking: Because your Lordship, as I remember, speaks
of Sense in Brutes. But here I take Liberty to observe, That if your
Lordship allows Brutes to have Sentience, it will follow, either that
God can and doth give to some Parcels of Matter a Power of Percep-
tion and Thinking; or that all Animals have immaterial, and conse-
quently, according to your Lordship, immortal Souls, as well as Men;
and to say that Pleas and Mites, &c. have immortal Souls as well as
Men, will possibly be looked on as going a great way to serve an Hy-
pothesis.
I have been pretty large in making this Matter plain, that they who
are so forward to below' hard Censures or Names on the Opinions of
those who differ from them, may consider whether sometimes they are
not more due to their own: And that they may be perfuaded a little
to temper that Heat, which supposing the Truth in their current O-
pinions, gives 'em (as they think) a Right to lay what Imputations they
plea'e on those who would fairly examine the Grounds they stand up
on. For talking with a Supposition and Infinuations, that Truth and
Knowledge, nay, and Religion too, stands and falls with their Sytems;
is at best but an impertious way of begging the Question, and assuming
to themselves, under the Pretence of Zeal for the Cause of God, a Ti-
tle to Infallibility. It is very becoming that Men's Zeal for Truth
should go as far as their Proofs, but not go for Proofs themselves. He
that attacks received Opinions with anything but fair Arguments,
may, I own, be justly suspected not to mean well, nor to be led by
the Love of Truth; but the same may be said of him too, who so de-
defends 'em. An Error is not the better for being common, nor Truth
the worse for having lain neglected: And if it were put to the Vote any
where in the World, I doubt, as Things are managed, whether Truth would have the Majority, at least, whilst the Authority of Men, and not the Examination of Things, must be its Measure. The Imputation of Scepticism, and those broad Infinuations to render what I have writ unpected, so frequent, as if that were the great Business of all this Pains you have been at about me, has made me say thus much, my Lord, rather as my Sense of the way to establish Truth in its full Force and Beauty, than that I think the World will need to have any thing said to it, to make it distinguish between your Lordship's and my Design in Writing, which therefore I securely leave to the Judgment of the Reader, and return to the Argument in Hand.

What I have above said, I take to be a full Answer to all that your Lordship would infer from my Idea of Matter, of Liberty, of Identity, and from the Power of Abstraction. * 1 Anf. You ask, * How can my Idea of Liberty agree with the Idea that Bodies can operate only by Motion and Impulse? Anf. By the Omnipotency of God, who can make all Things agree, that involve not a Contradiction. 'Tis true, I say, "† That " Bodies operate by Impulse, and nothing else." And * I Effay, B. 2.

so I thought when I writ it, and can yet conceive no other way of their Operations. But I am since convinced by the judicious Mr. Newton's incomparable Book, that 'tis too bold a Presumption to limit God's Power in this Point, by my narrow Conceptions. The Gravitation of Matter towards Matter, by ways unconceivable to me, is not only a Demonstration that God can, if he pleases, put into Bodies, Powers, and Ways of Operation, above what can be derived from our Idea of Body, or can be explained by what we know of Matter, but also an unquestionable, and every where visible, Inference, that he has done so. And therefore in the next Edition of my Book, I shall take care to have that Puffage rectified.

As to Self-consciousness, your Lordship asks, † What is there like Self-consciousness in Matter? Nothing at all in Matter as Matter. But that God cannot bestow on some Parcel of Matter a Power of Thinking, and with it Self-consciousness, will never be proved by asking, || How is it possible to apprehend that mere Body should perceive that it doth perceive? The Weakness of our Apprehension I grant in the Case: I confess as much as you please, that we cannot conceive how a solid, no, nor how an unformed created Substance thinks; but this Weakness of our Apprehensions, reaches not the Power of God, whose Weakness is stronger than any thing in Men.

Your Argument from Abstraction, we have in this Question, * If it may be in the Power of Matter to think, how comes it to be so impossible for such organized Bodies as the Brutes have, to enlarge their Ideas by Abstraction? Anf. This seems to suppose, that I place Thinking within the natural Power of Matter. If that be your Meaning, my Lord,
Extent of Humane Knowledge.

Lord, I neither say, nor suppose, that all Matter has naturally in it a Faculty of Thinking, but the direct contrary. But if you mean that certain Parcels of Matter, ordered by the Divine Power, as seems fit to him, may be made capable of receiving from his Omnipotency the Faculty of Thinking; that, indeed, I say, and that being granted, the Answer to your Question is easy, since if Omnipotency can give Thought to any solid Subsistence, it is not hard to conceive, that God may give that Faculty in an higher or lower Degree, as it pleases him, who knows what Disposition of the Subject is fittest to such a particular way or degree of Thinking.

Another Argument to prove, That God cannot endue any Parcel of Matter with the Faculty of Thinking, is taken from those Words of mine, * where I shew, by what Con- nection of Ideas we may come to know, That God is an immaterial Subsistence. They are these, “The Idea of an eternal actual knowing Being, with the Idea of Immateriality, by the Intervention of the Idea of Matter, and of its actual Division, Divisibility, and want of Perception.”

† 2 Answ. &c. From whence your Lordship thus argues, † Here the want of Perception is owned to be so essential to Matter, that God is therefore concluded to be immaterial.

Answ. Perception and Knowledge in that one eternal Being, where it has its Source, ’tis visible must be essentially inseparable from it; therefore the actual want of Perception in so great part of the particular Parcels of Matter, is a Demonstration, that the first Being, from whom Perception and Knowledge is inseparable, is not Matter: How far this makes the want of Perception an essential Property of Matter, I will not dispute; it suffices that it shews, That Perception is not an essential Property of Matter; and therefore Matter cannot be that eternal original Being, to which Perception and Knowledge is essential Matter, I say, naturally is without Perception: Ergo, says your Lordship, want of Perception is an essential Property of Matter, and God does not change the essential Properties of things, their Nature remaining. From whence you infer. That God cannot bestow on any parcel of Matter (the Nature of Matter remaining) a Faculty of Thinking. If the Rules of Logic, since my Days, be not changed, I may safely deny this Consequence. For an Argument that runs thus, God does not; Ergo, he cannot. I was taught when I first came to the University, would not hold. For I never said God did.

§ B. 4. C. 3. But, § “ That I see no Contradiction in it, that he

§ 6. “ should, if he pleased, give to some Systems of senso-

les Matter a Faculty of Thinking;” and I know no Body, before Des Cartes, that ever pretended to shew that there was any Contradiction in it. So that at worst, my not being able to see in Matter any such Incapacity, as makes it impossible for Omnipotency to bestow on it a Faculty of Thinking, makes me opposite only to the Cartesians. For, as far as I have seen or heard, the Fathers of the Christian Church never pretended to demonstrate that Matter was incapable
incapable to receive a Power of Sensation, Perception, and Thinking, from the Hand of the Omnipotent Creator. Let us therefore, if you please, suppose the Form of your Argumentation right, and that your Lordship means God cannot: And then, if your Argument be good, it proves, That God could not give to Balaam's Ass a Power to speak to his Maker as he did; for the want of rational Discourse, being natural to that Species, 'tis but for your Lordship to call it an essential Property, and then God cannot change the essential Properties of Things, their Nature remaining: Whereby it is proved, That God cannot, with all his Omnipotency, give to an Ass a Power to speak as Balaam's did.

You say, * my Lord, you do not set Bounds to God's Omnipotency: For he may, if he please, change a Body into an immaterial Substance, i.e. take away from a Substance the Solidity which it had before, and which made it Matter, and then give it a Faculty of Thinking, which it had not before, and which makes it a Spirit, the same Substance remaining. For if the same Substance remains not, Body is not changed into an immaterial Substance, but the solid Substance, and all belonging to it, is annihilated, and an immaterial Substance created, which is not a change of one thing into another, but the destroying of one, and making another de novo. In this change therefore of a Body or material Substance into an immaterial, let us observe these distinct Considerations.

First, you say, God may, if he pleases, take away from a solid Substance Solidity, which is that which makes it a material Substance or Body; and may make it an immaterial Substance, i.e. a Substance without Solidity. But this Privation of one Quality, gives it not another; the bare taking away a lower or less noble Quality, does not give it an higher or nobler; that must be the Gift of God. For the bare Privation of one, and a meaner Quality, cannot be the Position of an higher and better; unless any one will say, that Cogitation, or the Power of Thinking, results from the Nature of Substance itself; which if it do, then wherever there is Substance, there must be Cogitation, or a Power of Thinking. Here then, upon your Lordship's own Principles, is an immaterial Substance without the Faculty of Thinking.

In the next place, you will not deny, but God may give to this Substance, thus deprived of Solidity, a Faculty of Thinking; for you suppose it made capable of that, by being made immaterial; whereby you allow, that the same numerical Substance may be sometimes wholly incogitative, or without a Power of thinking, and at other times perfectly cogitative, or induced with a Power of Thinking.

Further, you will not deny, but God can give it Solidity and make it material again. For, I conclude, it will not be denied, that God can make it again what it was before. Now I crave leave to ask your Lordship, why God having given to this Substance the Faculty of Thinking after Solidity was taken from it, cannot restore to it Solidity again, without taking away the Faculty of Thinking. When you have resolved this, my Lord, you will have proved it impossible for God's...
Omnipotence to give a solid Substance a Faculty of Thinking; but till
then, not having proved it impossible, and yet denying that God can
do it, is to deny that he can do what is in itself possible; which, as I humbly conceive, is visibly to set

_**1 Anf.***

* p. 78._

_Bounds to God's Omnipotence, though you say here,* you
do not set Bounds to God's Omnipotence

If I should imitate your Lordship's way of Writing, I should not
omit to bring in Epicurus here, and take Notice that this was his way,
_Deum verbis poniere, re tollere._ And then add, that I am certain you
do not think he promoted the great Ends of Religion and Morality. For
its with such candid and kind Inhumations as these,

_† _Ibid. p. 55._

that you bring in both † Hobbes, and ‡ Spinoza, into

‡ Ibid. p. 79 your Discourse here about God’s being able, if he
pleafe, to give to some Parcel of Matter, ordered as

he thinks fit, a Faculty of Thinking. Neither of those Authors hav-
ing, as appears by any Passages you bring out of them, said any thing
to this Question, nor having, as it seems, any other Business here, but
by their Names skilfully to give that Character to my Book, with
which you would recommend it to the World.

I pretend not to enquire what measure of Zeal, nor for what, guides
your Lordship’s Pen in such a way of Writing, as yours has all along
been with me: Only I cannot but consider, what Reputation it would
give to the Writings of the Fathers of the Church, if they should think
Truth required, or Religion allowed them to imitate such Patterns.
But, God be thanked, there be those amongst them who do not admire
such ways of managing the Cause of Truth or Religion; they being
fensible, that if every one, who believes or can pretend he has Truth
on his side, is thereby authorized, without Proof, to insinuate whatever
may serve to prejudice Men’s Minds against the other side, there
will be great Ravage made on Charity and Practice, without any Gain
to Truth or Knowledge. And that the Liberties frequently taken by
Dissenters to do so, may have been the Cause that the World in all
Ages has received so much Harm, and so little Advantage from Con-
troverfies in Religion.

These are the Arguments which your Lordship has brought to confu-
cate one Saying in my Book, by other Passages in it, which therefore
being all but _Argumenta ad Hominem_, if they did prove what they do
not. a e of no other Use, than to gain a Victory over me: A thing, me-
thinks, so much beneath your Lordship, that it does not deserve one of
your Pages. The Question is, whether God can, if he pleases, below
on any Parcel of Matter ordered as he thinks fit, a

_||_ _1 Anf. p. 79._

_Faculty of Perception and Thinking._ You say, _**You look upon a Mistake herein to be of dangerous Consequence,**

as to the great Ends of Religion and Morality. If this be so, my Lord,
I think one may well wonder, why your Lordship has brought no Ar-
guments to establish the Truth itself, which _You look on to be of such
Dangerous Consequence to be mistaken in_; but have spent so many Pages

only
only in a Personal Matter, in endeavouring to prove. That I had Inconsistencies in my Book, which if any such thing had been shewed, the Question would be still as far from being decided, and the danger of mistaking about it as little prevented, as if nothing of all this had been said. If therefore your Lordship's Care of the great Ends of Religion and Morality have made you think it necessary to clear this Question, the World has Reason to conclude there is little to be said against that Proposition, which is to be found in my Book concerning the Possibility, that some Parcels of Matter might be so ordered by Omnipo
tence, as to be ended with a Faculty of Thinking, if God so pleased; since your Lordship's Concern for the promoting the great Ends of Religion and Morality, has not enabled you to produce one Argument against a Proposition, that you think of so dangerous a Consequence to them.

And here I crave leave to observe, That tho' in your Title Page you promise to prove, that my Notion of Ideas is inconsistent with itself, (which if it were, it could hardly be proved to be inconsistent with any thing else) and with the Articles of the Christian Faith; yet your Attempts all along have been to prove me, in some Passages of my Book inconsistent with myself, without having shewn any Proposition in my Book inconsistent with any Article of the Christian Faith.

I think, your Lordship has indeed made use of one Argument of your own: But it is such an one, that I confess I do not see how it is apt much to promote Religion, especially the Christian Religion founded on Revelation. I shall set down your Lordship's Words, that they may be considered: You say, 

* 1 Anf. 

you are of Opinion, that the great Ends of Religion and Morality are best secured by the Proofs of the Immortality of the Soul from its Nature and Properties; and which you think proves it immortal. Your Lordship does not Question whether God can give Immortality to a material Substance; but you say, it takes off very much from the Evidence of Immortality, if it depend wholly upon God's giving that, which of its own Nature it is not capable of, &c. So likewise you say, † If a Man cannot be certain, but that Matter may think, (as I affirm) then what becomes of the Soul's Immateriality? (and consequently Immortality) from its Operations? But for all this, say I, his Assurance of Faith remains on its own Basis. Now you appeal to any Man of Sense, whether the finding the Uncertainty of his own Principles which he went upon in Point of Reason, doth not weaken the Credibility of these fundamental Articles, when they are considered purely as Matters of Faith? For before, there was a natural Credibility in them on the account of Reason; but by going on wrong Grounds of Certainty, all that is left, and instead of being certain, he is more doubtful than ever. And if the Evidence of Faith fall so much short of that of Reason, it must needs have less Effect upon Men's Minds, when the Subserviency of Reason is taken away: as it must be when the Grounds of Certainty by Reason are vanished. Is it at all probable, That he who finds his Reason deceive him
in such Fundamental Points, should have his Faith stand firm and unmoveable on the Account of Revelation? For in Matters of Revelation, there must be some antecedent Principles suppos'd, before we can believe any thing on the Account of it.

More to the same Purpose we have some Passages farther, where from some of my Words, your Lordship says, *You cannot but observe, That we have no Certainty upon my Grounds, that Self-conscionfiness depends upon an individual immaterial Substance, and consequently that a material Substance may, according to my Principles, have Self-conscionfiness in it; at least, that I am not certain of the contrary. Whereupon your Lordship bids me consider, whether this doth not a little affect the whole Article of the Resurrection? What does all this tend to? But to make the World believe, that I have lessen'd the Credibility of the Immortality of the Soul, and the Resurrection, by saying, That tho' it be most highly probable, that the Soul is immaterial, yet upon my Principles it cannot be demonstrat'd; because it is not impossible to God's Omnipotency, if he pleases, to bellow upon some Parcels of Matter, disposed as he pleases, a Faculty of Thinking.

This your Accusation of my lessen'd the Credibility of these Articles of Faith, is founded on this: That the Article of the Immortality of the Soul abates of its Credibility, if it be allowed, That its Immateriality (which is the supposed Proof from Reason and Philosophy of its Immortality) cannot be demontrated from natural Reason: Which Argument of your Lordship's bottoms, as I humbly conceive, on this, That Divine Revelation abates of its Credibility in all those Articles it proposes, proportionably as Humane Reason fails to support the Testimony of God. And all that your Lordship in those Passages has said, when examined, will, I suppose, be found to import thus much, viz. Does God propose any thing to Mankind to be believed? It is very fit and credible to be believed, if Reason can demonstrate it to be true. But if Humane Reason come short in the Case, and cannot make it out, its Credibility is thereby lessen'd; which is in effect to say, That the Veracity of God is not a firm and sure Foundation of Faith to rely upon, without the concurrent Testimony of Reason; i.e. with Reverence be it spoken, God is not to be believed on his own Word, unless what he reveals be in itself credible, and might be believed without him.

If this be a way to promote Religion, the Christian Religion in all its Articles, I am not sorry that it is not a way to be found in any of my Writings: for I imagine any thing like this would, (and I should think deferred) to have other Titles than bare Scepticism belloved upon it, and would have raised no small outcry against any one, who is not to be suppos'd to be in the right in all that he says, and so may securely say what he pleases. Such as I, the Prebendar Vulgus, who take too much upon us, if we would examine, have nothing to do but to hearken and believe, tho' what he saith should subvert the very Foundations of the Christian Faith.

What
What I have above observed, is so visibly contained in your Lordship's Argument, That when I met with it in your Answer to my first Letter, it seemed so strange from a Man of your Lordship's Character, and in a Dispute in Defence of the Doctrine of the Trinity, that I could hardly persuade myself, but it was a Slip of your Pen: But when I found it in your second Letter made use of again, and seriously enlarged as an Argument of Weight to be inquired upon, I was convinced, that it was a Principle, that you heartily embraced, how little favourable ever it was to the Articles of the Christian Religion, and particularly those which you undertook to defend.

I desire my Reader to peruse the Passages as they stand in your Letters themselves, and see whether what you say in them does not amount to this, That a Revelation from God is more or less credible, according as it has a stronger or weaker Confirmation from Humane Reason. For,

1. Your Lordship says, † You do not Question whether God can give Immortality to a material Substance; but you say it takes off very much from the Evidence of Immortality, if it depends wholly upon God's giving that which of its own Nature it is not capable of.

To which I reply, any one's not being able to demonstrate the Soul to be immaterial, takes off not very much, nor at all from the Evidence of its Immortality, if God has revealed that it shall be immortal; because the Veracity of God is a Demonstration of the Truth of what he has revealed, and the want of another Demonstration of a Proposition, that is demonstratively true, takes not off from the Evidence of it. For where there is a clear Demonstration, there is as much Evidence as any Truth can have, that is not self evident. God has revealed that the Souls of Men shall live for ever. But, says your Lordship, from this Evidence it takes off very much if it depends wholly upon God's giving that which of its own Nature it is not capable of. † I Anf. P. 55.

The Revelation and Testimony of God loses much of its Evidence, if this depends wholly upon the good Pleasure of God, and cannot be demonstratively made out by natural Reason, that the Soul is immaterial, and consequently in its own Nature immortal. For that is all that here is or can be meant by these Words, which of its own Nature it is not capable of. To make them to the Purpose. For the whole of your Lordship's Discourse here, is to prove, that the Soul cannot be material, because then the Evidence of its being immortal would be very much lessened. Which is to say, that it is not as credible upon Divine Revelation, that a material Substance should be immortal, as it is an immaterial; or which is all one, That God is not equally to be believed, when he declares, that a material Substance shall be immortal, as when he declares, that an immaterial shall be so; because the Immortality of a material Substance cannot be demonstrated from natural Reason.

Let
Let us try this Rule of your Lordship's a little farther. God hath revealed, that the Bodies of Men shall have after the Resurrection, as well as their Souls, shall live to Eternity. Does your Lordship believe the eternal Life of the one of these more than the other, because you think you can prove it of one of them by natural Reason, and of the other not? Or can any one, who admits of Divine Revelation in the Case, doubt of one of them more than the other? Or think this Proposition less credible, the Bodies of Men, after the Resurrection, shall live for ever; than this, That the Souls of Men shall, after the Resurrection, live for ever? For that he must do, if he thinks either of them is less credible than the other. If this be so, Reason is to be consulted how far God is to be believed, and the Credit of Divine Testimony, must receive its Force from the Evidence of Reason; which is evidently to take away the Credibility of Divine Revelation in all future natural Truths, wherein the Evidence of Reason fails. And how much such a Principle as this tends to the Support of the Doctrine of the Trinity, or the promoting the Christian Religion, I shall leave it to your Lordship to consider.

I am not so well read in Hobbes or Spinoza, as to be able to say, what were their Opinions in this Matter. But possibly there be those, who will think your Lordship's Authority of more Use to them in the Case, than those justly discrediting Names; And be glad to find your Lordship a Patron of the Oracles of Reason, so little to the Advantage of the Oracles of Divine Revelation. This at least, I think, may be subjoined:

* 1 Anf. to the Words at the Bottom of the next Page, * That

p 65. those who have gone about to lessen the Credibility of the Articles of Faith, which evidently they do, who say they are less credible, because they cannot be made out demonstratively by natural Reason, have not been thought to secure several of the Articles of the Christian Faith, especially those of the Trinity, Incarnation, and Resurrection of the Body, which are those upon the Account of which I am brought by your Lordship into this Dispute.

I shall not trouble the Reader with your Lordship's Endeavours in the following Words, to prove, That if the Soul be not an immaterial Substance, it can be nothing but Life; your very first Words visibly confusing all that you allude to that Purpofe. They are, † If

† 1 Anf. the Soul be a material Substance, it is really nothing but Life; which is to say, That if the Soul be really a Substance, it is not really a Substance, but really nothing else but an Affection of a Substance; for the Life, whether of a material or immaterial Substance, is not the Substance itself, but an Affection of it.

2. You say, † Altho' we think the separate State of the

† 1 Anf. Soul after Death, is sufficiently revealed in the Scripture; yet it creates a great Difficult; in understanding it, if the Soul be nothing but Life, or a material Substance, which must be dissolved when Life is ended. For if the Soul be a material Sub-
Extent of Humane Knowledge.

It must be made up as others are, of the Cobweb of solid and separate Parts, how minute and invisible soever they be. And what is it, which should keep 'em together, when Life is gone? So that it is no easy matter to give an Account, how the Soul should be capable of Immortality, unless it be an immaterial Substance; and then we know the Solution and Texture of Bodies cannot reach the Soul, being of a different Nature.

Let it be as hard a matter as it will, to give an Account what it is that should keep the Parts of a material Soul together, after it is separated from the Body; yet it will be always as easy to give an Account of it, as to account what it is which shall keep together a material and immaterial Substance. And yet the Difficulty that there is to give an Account of that, I hope does not, with your Lordship weaken the Credibility of the inseparable Union of Soul and Body to Eternity: and I persuade myself, that the Men of Senfe, to whom your Lordship appeals in the Cave, do not find their Belief of this Fundamental Point, much weakened by that Difficulty. I thought heretofore (and by your Lordship's Permission would think so still) that the Union of the Parts of Matter, one with another, is as much in the Hands of God, as the Union of a material and immaterial Substance; and that it does not take off very much, or at all, from the Evidence of Immortality, which depends on that Union, that it is no easy matter to give an Account what it is that should keep 'em together: The its depending wholly upon the Gift and good Pleasure of God, where the manner creates great Difficulty in the Understanding, and our Reason cannot discover in the Nature of Things, how it is, be that which your Lordship positively says, lessens the Credibility of the Fundamental Articles of the Resurrection and Immortality.

But, my Lord, to remove this Objection a little, and to shew of how small Force it is even with yourself; give me leave to premise, That your Lordship as firmly believes the Immortality of the Body after the Resurrection, as any other Article of Faith: If so, then it being no easy matter to give an Account, what it is that shall keep together the Parts of a material Soul to one that believes it is material, can no more weaken the Credibility of its Immortality, than the like Difficulty weakens the Credibility of the Immortality of the Body. For when your Lordship shall find it an easy matter to give an Account what it is besides the good Pleasure of God, which shall keep together the Parts of our material Bodies to Eternity, or even Soul and Body; I doubt not but any one who shall think the Soul material, will also find it as easy to give an Account, what it is that shall keep those Parts of Matter also together to Eternity.

Were it not that the Warmth of Controversy is apt to make Men so far forget, as to take up those Principles themselves (when they will serve their turn) which they have highly condemned in others, I should wonder to find your Lordship to argue, that because it is a Difficulty to understand what should keep together the minute Parts of a material Soul, when Life is gone; and because it is not an easy Matter to give an Account how the
Extent of Humane Knowledge.

the Soul should be capable of Immortality, unless it be an immaterial Substance: Therefore it is not so credible, as if it were easy to give an Account by natural Reason, how it could be. For to this it is, that all this your Discourse tends, is as evident by what is set down out of Page 55; and will be more fully made out by what your Lordship says in other Places, tho' there needs no such Proofs, since it would all be nothing against me in any other Sense.

I thought your Lordship had in other Places asserted, and insisted on this Truth, That no part of Divine Revelation was the less to be believed because the thing itself created great Difficulty in the Understanding, and the manner of it was hard to be explained; and it was no easy matter to give an Account how it was. This, as I take it, your Lordship condemned in others as a very unreasonable Principle, and such as would subvert all the Articles of the Christian Religion, that were mere Matters of Faith, as I think it will: And is it possible, that you should make use of it here yourself, against the Article of Life and Immortality, that Christ hath brought to light through the Gospel, and neither was, nor could be made out by natural Reason without Revelation? But you will say, you speak only of the Soul; and your Words are, That it is no easy matter to give an Account how the Soul should be capable of Immortality, unless it be an immaterial Substance. I grant it; but crave leave to say, That there is not any one of those Difficulties, that are or can be raised about the Manner how a material Soul can be immortal, which do not as well reach the Immortality of the Body.

But if it were not so, I am sure this Principle of your Lordship's would reach other Articles of Faith, wherein our natural Reason finds it not so easy to give an Account how those Mysteries are: And which therefore, according to your Principles, must be less credible, than other Articles, that create less Difficulty in the Understanding. For your

* 2 Anf. Lordship says, * That you appeal to any Man of Sense, whether to a Man who thought by his Principles, he could from natural Grounds demonstrate the Immortality of the Soul, the finding the Uncertainty of those Principles be swept upon in point of Reason, i.e. the finding he could not certainly prove it by natural Reason, doth not weaken the Credibility of that Fundamental Article, when it is considered purely as a Matter of Faith? Which in effect, I humbly conceive, amounts to this, That a Proposition divinely revealed, that cannot be proved by natural Reason, is less credible than one that can: Which seems to me to come very little short of this, with due Reverence be it spoken, That God is less to be believed when he affirms a Proposition that cannot be proved by natural Reason, than when he proposes what can be proved by it. The direct contrary to which is my

† 2 Anf. Opinion, tho' you endeavour to make it good by these following Words, † If the Evidence of Faith falls so much short of that of Reason, it must needs have less effect upon Mens Minds, when the Subsidiency of Reason is taken away: as it must
Extent of Humane Knowledge.

Is it that at all probable, that he who finds his Reason deceive him in such Fundamental Points, should have his Faith stand firm and unmoveable on the Account of Revelation? Than which I think there are hardly plainer Words to be found out to declare, that the Credibility of God's Testimony depends on the natural Evidence or Probability of the Things we receive from Revelation; and rises and falls with it: And that the Truths of God, or the Articles of mere Faith, lose so much of their Credibility, as they want Proof from Reason: Which it true, Revelation may come to have no Credibility at all. For if in this present Case, the Credibility of this Proposition, The Souls of Men shall live for ever, revealed in Scripture, be lessened by confessing it cannot be demonstratively proved from Reason; tho' it be ascribed to be most highly probable: Must not, by the same Rule, its Credibility dwindle away to nothing, if natural Reason should not be able to make it out to be so much as probable: or should place the Probability from natural Principles on the other side? For if mere want of Demonstration lessens the Credibility of any Proposition divinely revealed, must not want of Probability, or contrary Probability from natural Reason, quite take away its Credibility? Here at last it must end, if in any one Case the Veracity of God, and the Credibility of the Truths we receive from him by Revelation, be subjected to the Verdicts of Humane Reason, and be allowed to receive any Accession or Diminution from other Proofs, or want of other Proofs of its Certainty or Probability.

If this be your Lordship's way to promote Religion, or defend its Articles, I know not what Argument the greatest Enemies of it could use more effectual for the Subversion of those you have undertaken to defend, this being to resolve all Revelation perfectly and purely into natural Reason, to bound its Credibility by that, and leave no room for Faith in other Things, than what can be accounted for by natural Reason without Revelation.

Your Lordship * inflicts much upon it, as if I had contradicted what I had said in my Essay, by saying, * 1 Anl. p. 48. --- 54. + That upon my Principles it cannot be demonstratively proved, that it is an immaterial Substance in us that Thinks, however probable it be. He that will be at the Pains to read that Chapter of mine and consider it, will find, that my Business there was to shew, that it was no harder to conceive an immaterial than a material Substance; and that from the Ideas of Thought, and a Power of moving of Matter, which we experienced in ourselves, (Ideas originally not belonging to Matter as Matter) there was no more Difficulty to conclude there was an immaterial Substance in us, than that we had material Parts. These Ideas of Thinking, and Power of moving of Matter, I in another place shewed, did demonstratively lead us to the certain Knowledge of the Existence of an immaterial Thinking Being, in whom we have the Idea of Spirit.
in the flriefft Sense in which Senfe I also applied it to the Soul, in
that 23d Ch. of my Effay, the easily conceivable Possibility, may great
Probability that the thinking Substance in us is immaterial, giving me su-
fficient Ground for it: In which Sense I shall think I may safely attri-
bute it to the Thinking Substance in us, till your Lordfhip flall have
better proved from my Words, That it is impoffible it fhould be im-
material. For I only say, That it is poffible, i. e. involves no Con-
tradiction, that God the Omnipotent immaterial Spirit fhould, if he
pleafes, give to some parcels of Matter, disposed as he thinks fit, a Pow-
er of Thinking and Moving: Which Parcels of Matter fo endowed with
a Power of Thinking and Motion, might properly be called Spirits, in
Contradiction to unthinking Matter. In all which, I presume, there
is no manner of Contradiction.

I justified my ufe of the Word Spirit, in that Sense, from the Authorities
of Cicero and Virgil, applying the Latin Word Spiritus, from whence Spi-
rit is derived, to a Soul as a thinking Thing, without

* 1 Anf. exfcluding Materiality out of it. To which your Lordfhip
p. 58.—60. replies, * That Cicero in his Tusculan Questions, fupposes
the Soul not to be a finer fort of Body, but of a different Na-
ture from the Body.——That he calls the Body the Prifon of the Soul.—
And fays, That a wife Man’s Bufinefs is to draw off his Soul from his Body.
And then your Lordfhip concludes, as usual, with a Qeuation. Is it po-
ffible now to think fo great a Man looked on the Soul but as a Modification
of the Body, which muft be at an end with Life? Anfw. No; it is impof-
fible that a Man of fo good Senfe as Tully, when he ufs the Word Corpus
or Body for the grofs and viable parts of a Man, which he acknowledges
to be Mortal, fhould look on the Soul to be a Modification of that Body; in
a Difcourfe wherein he was endeavouring to perufe another, that it was
immortal. It is to be acknowledged that truly great Men, fuch as he was,
are not wont fo manifeftly to contradict themselves. He had therefore no
Thought concerning the Modification of the Body of a Man in the Cafe: He
was not fuch a Triller as to examine, whether the Modification of the Body
of a Man was immortal, when that Body itfelf was mortal: And there-
fore that which he reports as Dicaearchus’s Opinion, he dismisses in the
beginning without any more ado, c. 11. But Cicero’s was a direct, plain,
and fenfible Enquiry, viz. What the Soul was, to fee whether from
thence he could discover its Immortality? But in all that Difcourfe in his
first Book of Tusculan Questions, where he lays out fo much of his Read-
ing and Refion, there is not one Syllable fhewing the leaft Thought
that the Soul was an immaterial Subflance; but many Things directly
to the contrary.

Indeed (1) heeft out the Body, taken in the

† Ch. 19, 22, Senfe he ufs † Corpus all along, for the fenfible or-
ganical parts of a Man; and is poifive that is not
the Soul: And Body in this Senfe, taken for the
Humane Body, he calls the Prifon of the Soul; and fays a wife Man in-
flancing
standing in Socrates and Cato, is glad of a fair Opportunity to get out of it. But he no where says any such thing of Matter: He calls not Matter in general the Prifon of the Soul, nor talks a Word of being separe from it.

2. He concludes, that the Soul is not like other Things here below, made up of a Composiſtion of the Elements, Ch. 27.

3. He excludes the two gros Elements, Earth and Water, from being the Soul, Ch. 26.

So far he is clear and positive: But beyond this he is uncertain; beyond this he could not get. For in some Places he speaks doubtfully, whether the Soul be not Air, or Fire. Anima fìt animus ignifve nefio, c. 25. And therefore he agrees with Panatius, that, if it be at all Elementary, it is, as he calls it, Infiammata Anima, inflamed Air; and for this he gives several Reasons, c. 18, 19. And though he thinks it to be of a peculiar Nature of its own, yet he is so far from thinking it immaterial, that he says, c. 19. That the admitting it to be of an aerial or igneous Nature, would not be inconsistent with any thing he had said.

That which he seems most to incline to is, That the Soul was not at all Elementary, but was of the same Sublínce with the Heavens; which Aristotle, to distinguish from the four Elements, and the changeable Bodies here below, which he supposed made up of them, called Quinta Effentia. That this was Tully's Opinion is plain from these Words, Ergo, Animus qui, ut ego dico. divinus èst, ut Euripides audet dicere Deus; & quidem si Deus, aut anima aut ignis èst, idem èst animus hominis. Nam ut illa natura cælestis & terra vacat & humore; sic utriuque barum verum humanus animus èst expres. Sin autem èst qui-ni-ta quædam natura ab Aristotele inducita; primum hæc & deorum èst & animorum. Hanc nos fententiam fecuti, his ipsi verbis in Confolatione hæc expressímus, ch. 26. And then he goes on, c. 27. to repeat those his own Words, which your Lordship has quoted out of him, wherein he had affirmed, in his Treatise de Confolatione, the Soul not to have its Original from the Earth, or to be mixed or made of any Thing earthly; but had said, Singularis èst igitur quædam natura & vis ani-mi fecundata ab his ususatis notitius naturis: Whereby, he tells us, he meant nothing but Aristotle's Quinta Effentia; which being unmixed, being that of which the Gods and Souls confisted, he calls it divinum cæleste, and concludes it eternal, it being, as he speaks, Secundata ab om-ni mortali concepitione. From which it is clear, That in all his Enquiry about the Sublince of the Soul, his Thoughts went not beyond the four Elements, or Aristotle's Quinta Effentia, to look for it. In all which there is nothing of Immateriality, but quite the contrary.

He was willing to believe (as good and wise Men have always been) that the Soul was immortal; but for that, 'tis plain he never thought of its Immateriality, but as the Eastern People do, who believe the Soul to be immortal, but have nevertheless no Thought, no Conception of its Immateriality. It is remarkable what a very considerable
and judicious Author says* in the Cafe. No Opinion, 

* Loubere du Roy est, has been so universally received as that of the Immortality of the Soul; but its Immateriality is a Truth the Knowledge thereof has not spread so far. And indeed it is extremely difficult to let into the Mind of a Siamite, the Idea of a pure Spirit. This the Missionaries, who have been longest among them, are positive in. All the Pagans of the East, do truly believe, That there remains something of a Man after his Death, which subsists independently and separately from his Body. But they give Extension and Figure to that which remains, and attribute to it all the same Members, all the same Substances, both solid and liquid, which our Bodies are composed of. They only suppose that the Souls are of a Matter subtile enough to escape being seen or handled. — Such were the Shades and the Muses of the Greeks and the Romans. And 'tis by these Figures of the Souls, answerable to those of the Bodies, that Virgil supposed Æneas knew Palinurus, Dido, and Anchises, in the other World.

This Gentleman was not a Man that travelled into those Parts for his Pleasure, and to have the Opportunity to tell strange Stories, collected by Chance, when he returned: But one chosen on purpose (and he seems well chosen for the purpose) to enquire into the Singularities of Siam. And he has so well acquainted himself of the Commission, which his Epistle Dedicatory tells us he had, to inform himself exactly of what was most remarkable there, that had we but such an Account of other Countries of the East, as he has given us of this Kingdom, which he was an Envoy to, we should be much better acquainted than we are, with the Manners, Notions, and Religions of that part of the World, inhabited by civilized Nations, who want neither good Sense nor Acuteness of Reason, tho' not cast into the Mould of the Logick and Philosophy of our Schools.

But to return to Cicero, 'tis plain, That in his Enquiries about the Soul, his Thoughts went not at all beyond Matter. This the Expressions that drop from him in several Places of this Book, evidently shew. For Example, That the Souls of excellent Men and Women ascended into Heaven; of others, that they remained here on Earth, c. 12. That the Soul is hot and warms the Body: That at its leaving the Body it penetrates and divides, and breaks thro' our thick, cloudy, moist Air: That it flaps in the Region of Fire, and ascends no farther, the Equality of Warmth and Weight making that its proper Place, where it is nourished and sustained with the same Things, wherewith the Stars are nourished and sustained, and that by the Convenience of its Neighbourhood it shall there have a clearer View and fuller Knowledge of the Heavenly Bodies, c. 19. That the Soul also from its Height shall have a pleasant and fairer Prospect of the Globe of the Earth, the Disposition of whose Parts will then lie before it in one View, c. 20. That it is hard to determine what Conformation, Size, and Place, the Soul has in the Body: That it is too subtile to be seen: That it is in the Hu-
mane Body as in a House or a Vesfie, or a Receptacle, c. 22. All which are Expressions that sufficiently evidence, that he who used 'em had not in his Mind separated Materiality from the Idea of the Soul.

It may perhaps be replied, That a great part of this which we find in chap. 19. is paid upon the Principles of those who would have the Soul to be Animâ inflammâta, inflamed Air. I grant it. But it is also to be observed, That in this 19th, and the two following Chapters, he does not only not deny, but even admits, That so material a Thing as inflamed Air may think.

The Truth of the Case in short is this; Cicero was willing to believe the Soul immortal, but when he sought in the Nature of the Soul itself something to establish this his Belief into a Certainty of it, he found himself at a Loof. He confessed he knew not what the Soul was; but the not knowing what it was, he argues, c. 2. was no Reason to conclude it was not. And thereupon he proceeds to the Repetition of what he had said in his 6th Book de Repub. concerning the Soul. The Argument, which, borrowed from Plato, he there makes use of, if it have any Force in it, not only proves the Soul to be immortal, but more than, I think, your Lordship will allow to be true: For it proves it to be eternal, and without beginning, as well as without end, Neque nata certe est, & aeterna est, lays he.

Indeed from the Faculties of the Soul he concludes right, That it is of divine Original: But as to the Substance of the Soul, he at the End of this Discourse concerning its Faculties, c. 25. as well as at the beginning of it, c. 22. is not ashamed to own his Ignorance of what it is; Animâ sit animus, ignis, nefio; nec me pudet ut iâs, sateri nefio quod nefiam. Illud, siulla alia de re obscura affirmare possum, fave anima, fave ignis sit animus, cum jurarem esse divinum, c. 25. So that all the Certainty he could attain to about the Soul, was, That he was confident there was something Divine in it, i. e. there were Faculties in the Soul that could not result from the Nature of Matter, but must have their Original from a Divine Power; but yet those Qualities, as Divine as they were, he acknowledged might be placed in Breath or Fire, which, I think, your Lordship will not deny to be material Substances. So that all those Divine Qualities, which he so much and so justly extols in the Soul, led him not, as appears, so much as to any the least Thought of Immateriality. This is Demonstration, That he built them not upon an Exclusion of Materiality out of the Soul; for he avowedly professed he does not know, but Breath or Fire might be this Thinking Thing in us: And in all his Considerations about the Substance of the Soul itself, he flung in Air, or Fire, or Aristotle's Quinta Essentia; for beyond those 'tis evident he went not.

But with all his Proofs out of Plato, to whose Authority he defers so much, with all the Arguments his vaft Reading and great Parts could furnish him with for the Immortality of the Soul, he was so little satisfied, so far from being certain, so far from any Thought that he had, or could prove it, that he over and over again professes his Ignorance and Doubt
Extent of Humane Knowledge.

of it. In the beginning he enumerates the several Opinions of the Philosophers, which he had well studied, about it: And then full of Uncertainty, says, Harum Sententiarum qua vera sit, Deus aliusquis viderit, quæ eum sumiliuma magna quæstio, c. 11. And towards the latter end, having gone them all over again, and one after another examined them, he professes himself still at a loss, not knowing on which to pitch, nor what to determine. Mentis acies, says he, seifam intuitam nonnunquam bebeifit, ob eamque causam contemplandi diligentiam omittimus. Itaque dubitans, circumjectans, hesitan, malta adversa reverterens tangan in rate in mari immenfo, nostra ebitur oratio, c. 30. And to conclude this Argument, when the Person he introduces as discourse with him, tells him he is resolved to keep firm to the Belief of Immortality; Tully answers, c. 82. Laudo id quidem, et nil animis aportet confideve: movemur enim seppe aliquo acute concluse, labamus, mutamusque sententiam clarioribus eistam in rebus; in his est enim aliqua obscuritas.

So unmoveable is that Truth delivered by the Spirit of Truth, That tho' the Light of Nature gave some obscure Glimmering, some uncertain Hopes of a future State; yet Humane Reason could attain to no Clearness, no Certainty about it, but that it was JESUS CHRIST alone, who had brought Life and Immortality to

2 Tim. 1. 10. Light thro' the Gospel. Tho' we are now told, That to own the Inability of natural Reason to bring Immortality to light, or which passes for the same, to own Principles upon which the Immateriality of the Soul and (as 'tis urged consequently its Immortality) cannot be demonstratively proved, does lessen the Belief of this Article of Revelation, which JESUS CHRIST alone has brought to light, and which consequently the Scripture assures us is established and made certain only by Revelation. This would not perhaps have seemed strange, from those who are justly complained of for flattering the Revelation of the Gospel, and therefore would not be much regarded, if they should contradict so plain a Text of Scripture, in favour of their all-sufficient Reason: But what Use the Promoters of Scepticism and Infidelity, in an Age so much suspected by your Lordship, may make of what comes from one of your great Authority and Learning, may deserve your Consideration.

And thus, my Lord, I hope, I have satisfied you concerning Cicero's Opinion about the Soul, in his first Book of Tusculan Questions; which, tho' I easily believe, as your Lordship says, you no Stranger to, yet I humbly conceive you have not shewn (and upon a careful Perusal of that Treatise again, I think I may boldly say you cannot shew) one Word in it, that expresses any thing like a Notion in Tully of the Soul's Immortality, or its being an immaterial Substance.

From what you bring out of Virgil your Lordship concludes, † That he no more than Cicero does me any Kindness in this Matter, being both Afferter of the Soul's Immortality. My Lord, were not the Qüestion of the Soul's Immateriality, according to Cufolum, changed here into that of its Immortality, which I am no Afferter of than either of them, Cicero and Virgil, do me all the Kindness I desir'd of them in this Matter; and that
that was to shew, that they attributed the Word Spiritus to the Soul of Man, without any Thought of its Inmateriality; and this the Verles you yourself bring out of Virgil, *

*Et cum frigida mors animâ feduxerit artus, Omnibus, umbra locis adero, dabis improbre pænas.*

confirm, as well as those I quoted out of his 6th Book; and for this Monsieur de la Loubere shall be my Witness in the Words above set down out of him; where he shews, that there be those amongst the Heathens of our Days, as well as Virgil and others amongst the antient Greeks, and Romans, who thought the Souls or Ghosts of Men departed, did not die with the Body, without Thinking them to be perfectly immaterial; the Latter being much more incomprehensible to them than the Former. And what Virgil's Notion of the Soul is, and that Corpus when put in Contra-distinction to the Soul, signifies nothing but the gross Nomenclature of Flesh and Bones, is evident from this Verse of his Æneid. 6. where he calls the Souls which yet were visible,

—Tenues fine corpore vita.

Your Lordship's Answer concerning what is said Ecclif. 13. turns wholly upon Solomon's taking the Soul to be immortal, which was not what I questioned: p. 64, 65. All that I quoted that Place for, was to shew, that Spirit in English might properly be applied to the Soul, without any Notion of its Immateriality, as is was by Solomon, which whether he thought the Souls of Men to be immaterial, does little appear in that Passage, where he speaks of the Souls of Men and Beasts together as he does. But farther, what I contended for, is evident from that Place, in that the Word Spirit is there applied, by our Translators, to the Souls of Beasts, which your Lordship, I think, does not rank amongst the immaterial, and consequently immortal Spirits, tho' they have Sense and spontaneous Motion.

But you say, † If the Soul be not of itself a free thinking Substance, you do not see what Foundation there is in Nature for a Day of Judgment. Ans. Tho' the Heathen World did not of old, nor do to this Day, see a Foundation in Nature for a Day of Judgment; yet in Revelation, if that will satisfy your Lordship, every one may see a Foundation for a Day of Judgment, because God has positively declared it; tho' God has not by that Revelation taught us, what the Substance of the Soul is; nor has any where said, That the Soul of itself is a free Agent. Whatev•b. any created Substance is, it is not of itself; but is by the good Pleasure of its Creator: Whatever Degrees of Perfection it has, it has from the bountiful Hand of its Maker. For it is true in a natural, as well as a spiritual Sense, what St. Paul says, || Not that we are sufficient of our ourselves to think any thing as of ourselves, but our Sufficiency is of God.

But your Lordship, as I guess, by your following Words, would argue, That a material Substance cannot be a free Agent; whereby I suppose
you only mean, that you cannot see or conceive how a solid Substance should begin, flop, or change its own Motion. To which give me leave to answer, That when you can make it conceivable, how any created, finite, dependent Substance can move itself, or alter or flop its own Motion, which it must, to be a free Agent; I suppose you will find it no harder for God to bestow this Power on a solid than an unsolid

* Tuftusian created Substance. Tully, in the Place above-quoted, Quæst. * could not conceive this Power to be in any thing, but

L. i. C. 23. what was from Eternity; Can poteat igitur aeternum id esse quod sepsum movet quis est qui bane naturam animis effet tributam neget? But tho' you cannot see how any created Substance, solid or not solid, can be a free Agent, (Pardon me, my Lord, if I put in both, till your Lordship please to explain it of either, and shew the manner how either of them can of itself, move itself or any thing else) yet I do not think, you will so far deny Men to be free Agents, from the Difficulty there is to see how they are free Agents, as to doubt whether there be Foundation enough for a Day of Judgment.

It is not for me to judge how far your Lordship's Speculations reach: But finding in myself nothing to be truer than what the wife Solomon tells me, † As thou knowest not what is the way of the Spirit, nor how the Bones do grow in the Womb of her that is with Child; even so thou knowest not the Works of God who maketh all Things. I gratefully receive and rejoice in the Light of Revelation, which sets me at rest in many things; the manner whereof my poor Reason can by no means make out to me: Omnipotence, I know, can do any thing that contains in it no Contradiction; so that I readily believe whatever God has declared, tho' my Reason find Difficulties in it, which it cannot matter. As in the present Case, God having revealed that there shall be a Day of Judgment, I think that Foundation enough to conclude Men are free enough to be made answerable for their Actions, and to receive according to what they have done: tho' how Man is a free Agent, surpass my Explication or Comprehension.

In answer to the Place I brought out of St. Luke, † your

† Eccl. 11. 5. Lordship asks, || Whether, from these Words of our Saviour, v 39. it follows, that a Spirit is only an Appearance. I answer, || 1 Anf. No, nor do I know who drew such an Inference from p. 66. them: But it follows, that in Apparitions there is something that appears, and that that which appears is not wholly immaterial; and yet this was properly called πνεύμα, and was often looked upon, by those who called it πνεῦμα in Greek, and now call it Spirit in English, to be the Ghost or Soul of one departed, which I humbly conceive justifies my use of the Word Spirit, for a Thinking Voluntary Agent, whether material or immaterial.

Your Lordship says, * That I grant, that it cannot up-

* 1 Anf. on these Principles be demonstrated, that the Spiritual p. 67. Substance in us is immaterial: From whence you conclude, That then my Grounds of Certainty from Ideas, are plainly given up. This being a way of arguing that you often make use of,
or no; it being impossible for us, by the Contemplation of our own Ideas, without Revelation, to discover, whether Omnipotence has not given to some Systems of Matter, fitly disposed, a Power to perceive and think, or else joined and fixed to Matter so disposed, a thinking immaterial Substance: It being, in respect of our Notions, not much more remote from our Comprehension to conceive, that GOD can, if he pleases, superadd to Matter a Faculty of Thinking, than that he should superadd to it another Substance, with a Faculty of Thinking; since we know not wherein Thinking conflits, nor to what sort of Substances the Almighty has been pleased to give that Power, which cannot be in any created Being, but merely by the good Pleasure and Bounty of the Creator. For I see no Contradiction in it, that the first eternal thinking Being, should, if he pleased, give to certain Systems of created senexial Matter, put together as he thinks fit, some Degrees of Sense, Perception, and Thought: Tho', as I think, I have proved, Lib. 4. Ch. 10. it is no less than a Contradiction to suppose Matter (which is evidently in its own Nature void of Sense and Thought) should be that Eternal first thinking Being. What Certainty of Knowledge can any one have that some Perceptions, such as, v. g. Pleasure and Pain, should not be in some Bodies themselves, after a certain manner modified and moved, as well as that they should be an immaterial Substance, upon the Motion of the parts of Body? Body, as far as we can conceive, being able only to strike and affect Body; and Motion, according to the utmost reach of our Ideas, being able to produce nothing but Motion; so that when we allow it to produce Pleasure or Pain, or the Idea of a Colour, or Sound, we are fain to quit our Reason, go beyond our Ideas, and attribute it wholly to the good Pleasure of our Maker. For since we must allow he has annexed Effects to Motion, which we can no way conceive Motion able to produce, what Reason have we to conclude, that he could not ordir them as well to be produced in a Subject we cannot conceive capable of 'em, as well as in a Subject we cannot conceive the Motion of Matter can any way operate upon? I say not this, that I would any way leffen the Belief of the Soul's Immateriality: I am not here speaking of Probability, but Knowledge; and I think not only, that it

of, I have often had Occasion to consider it, and cannot after all see the Force of this Argument. I acknowledge that this or that Proposition cannot upon my Principles be demonstrated; Ergo, I grant this Proposition to be false. That Certainty conflits in the Perception of the Agreement or Disagreement of Ideas. For that is my Ground of Certainty, and till that be given up, my Grounds of Certainty are not given up.
becomes the Modesty of Philosophy, not to pronounce magisterially, where we want that Evidence that can produce Knowledge; but also that it is of Use to us, to discern how far our Knowledge does reach; for the State we are at present in, not being that of Vision, we must in many Things, content ourselves with Faith and Probability; and in the present Question, about the Immateriality of the Soul, if our Faculties cannot arrive at demonstrative Certainty, we need not think it strange. All the great Ends of Morality and Religion, are well enough secured, without Philosophical Proofs of the Soul's Immateriality; for since it is evident, that he who made us at first begin to subsist here, sensible intelligent Beings, and for several Years continued us in such a State, can and will restore us to the like State of Sensibility in another World, and make us capable there to receive the Retribution he has designed to Men, according to their Doings in this Life. And therefore 'tis not of such mighty Necessity to determine one way or t'other, as some over zealous for, or against the Immateriality of the Soul, have been forward to make the World believe. Who, either on the one side, indulging too much their Thoughts immersed altogether in Matter, can allow no Existency to what is not material: Or, who on the other side, finding not Cogitation within the natural Powers of Matter, examined over and over again, by the utmost Intention of Mind, have the Confidence to conclude, that Omnipotence itself, cannot give Perception and Thought to a Substance which has the Modification of Solidity. He that considers how hardly Sensation is, in our Thoughts, reconcilable to extended Matter; or Existance to any Thing that hath no Extension at all, will confess that he is very far from certainly knowing what his Soul is. 'Tis a Point, which seems to me, to be put out of the reach of our Knowledge: And he who will give himself leave to consider freely, and look into the dark and intricate part of each Hypothesis, will scarce find his Reason able to determine him fixedly for, or against the Soul's Materiality. Since on which side soever he views it, either as an unextended Substance, or as a thinking extended Matter; the Difficulty to conceive either, will, whilst either alone is in his Thoughts, still drive him to the contrary side. An unfair way which some Men take with themselves; who because of the Unconceivableness of something they find in one, throw themselves violently into the contrary Hypothesis, though altogether as unintelligible to an unbiassed Understanding. This serves not only to shew the Weakness and Scantiness of our Knowledge, but the insignificant Triumph of such sort of Arguments, which drawn from our own Views, may satisfy us that we can find no Certainty on one side of the Question; but do not at all thereby help us to Truth, by running into the opposite Opinion,
Opinion, which, on Examination, will be found clogged with equal Difficulties. For what Safety, what Advantage to any one is it, for the avoiding the seeming Absurdities, and, to him, unfurmountable Rubs he meets with in one Opinion, to take refuge in the contrary, which is built on something altogether as inexplicable, and as far remote from his Comprehension? 'Tis past Controversy, that we have in us something that thinks; our very Doubts about what it is, confirm the Certainty of its Being, tho' we must content ourselves in the Ignorance of what kind of Being it is: And 'tis as vain to go about to be sceptical in this, as it is unreasonable in most other Cases to be positive against the Being of any Thing, because we cannot comprehend its Nature. For I would fain know what Substance exists that has not something in it, which manifestly baffles our Understandings. Other Spirits, who see and know the Nature and inward Constitution of Things, how much must they exceed us in Knowledge? To which if we add larger Comprehension, which enables them at one Glance to see the Connection and Agreement of very many Ideas, and readily supplies to them the intermediate Proofs, which we by single and slow Steps, and long poring in the Dark, hardly at last find out, and are often ready to forget one before we have hunted out another; we may guess at some Part of the Happiness of superior Ranks of Spirits, who have a quicker and more penetrating Sight, as well as a larger Field of Knowledge. But to return to the Argument in hand, our Knowledge, I say, is not only limited to the Paucity and Imperfections of the Ideas we have, and which we employ it about, but even comes short of that too: But how far it reaches let us now enquire.

§. 7. The Affirmations or Negations we make concerning the Ideas we have, may, as I have before intimated in general, be reduced to these four sorts, viz. Identity, Co-existence, Relation, and real Existence. I shall examine Knowledge extends in each of these.

§. 8. First, As to Identity and Diversity, in this way of the Agreement or Disagreement of our Ideas, our intuitive Knowledge is as far extended as our Ideas themselves; and there can be no Idea in the Mind, which it does not presently, by an intuitive Knowledge, perceive to be what it is, and to be different from any other.

§. 9. Secondly, As to the second sort, which is the Agreement, or Disagreement of our Ideas in Co-existence; in this, our Knowledge is very short, tho' in this confists the greatest and most material part of our Knowledge concerning Substances. For our
our Ideas of the Species of Substances, being, as I have shewed, nothing but certain Collections of simple Ideas united in one Subject, and so co-existing together: e. g. Our Idea of Flame is a Body hot, luminous, and moving upward; of Gold, a Body heavy to a certain Degree, yellow, malleable, and fusible. These, or some such complex Ideas as these in Minds, do these two Names of the different Substances, Flame and Gold stand for. When we would know any thing farther concerning these, or any other fort of Substances, what do we enquire, but what other Qualities, or Powers, these Substances have, or have not? Which is nothing else but to know, what other simple Ideas do, or do not co-exist with those that make up that complex Idea?

§ 10. This, how weighty and considerable a part forever of Human Science, is yet very narrow, and scarce any at all. The Reason whereof is, that the simple Ideas whereof our complex Ideas of Substances are made up, are, for the most part, such as carry with ’em, in their own Nature, no visible necessary Connection, or Inconsistency with any other simple Ideas, whose Co-existence with ’em we would inform ourselves about.

Especially of Secondary Qualities.

§ 11. The Ideas, that our complex ones of Substances are made up of, and about which our Knowledge, concerning Substances is most employed, are those of their secondary Qualities; which depending all (as has been shewn) upon the primary Qualities of their minute and insensible Parts; or if not upon them, upon something yet more remote from our Comprehension, ’tis impossible we should know, which have a necessary Union or Inconsistency one with another: For not knowing the Root they spring from, not knowing what Size, Figure, and Texture of Parts they are, on which depend and from which result those Qualities which make our complex Idea of Gold, ’tis impossible we should know what other Qualities result from, or are incompatible with the same Constitution of the insensible Parts of Gold; and so consequently must always co-exist with that complex Idea we have of it, or else are inconsistent with it.

§ 12. Besides this Ignorance of the primary Qualities of the insensible Parts of Bodies, on which depend all their secondary Qualities, there is yet another and more incurable part of Ignorance, which sets us more remote from a certain Knowledge of the Co-existence or Inco-existence (if I may so say) of different Ideas in the same Subject; and that is, that there is no discoverable Connection between any secondary Quality, and those primary Qualities that it depends on.

§ 13.
§. 13. That the Size, Figure and Motion of one Body should cause a Change in the Size, Figure and Motion of another Body, is not beyond our Conception: the Separation of the Parts of one Body, upon the Intrusion of another; and the Change from Rest to Motion, upon impulse; these, and the like, seem to us to have some Connection one with another. And if we knew these primary Qualities of Bodies, we might have reason to hope we might be able to know a great deal more of these Operations of them one upon another: But our Minds not being able to discover any Connection betwixt these primary Qualities of Bodies, and the Sensations that are produced in us by them, we can never be able to establish certain and undoubted Rules, of the Consequence or Co-existence of any secondary Qualities, tho’ we could discover the Size, Figure or Motion of those invisible Parts, which immediately produce ’em. We are so far from knowing what Figure, Size or Motion of Parts produce a yellow Colour, a sweet Taste, or a sharp Sound, that we can by no means conceive how any Size, Figure or Motion of any Particles, can possibly produce in us the Idea of any Colour, Taste, or Sound whatsoever; there is no conceivable Connection betwixt the one and the other.

§. 14. In vain therefore shall we endeavour to discover by our Ideas, (the only true way of certain and universal Knowledge,) what other Ideas are to be found constantly joined with that of our complex Idea of any Substance; since we neither know the real Constitution of the minute Parts on which their Qualities do depend; nor, did we know them, could we discover any necessary Connection between them, and any of the secondary Qualities: which is necessary to be done, before we can certainly know their necessary Co-existence. So that let our complex Idea of any Species of Substances, be what it will, we can hardly, from the simple Ideas contained in it, certainly determine the necessary Co-existence of any other Quality whatsoever. Our Knowledge in all these Enquiries, reaches very little farther than our Experience. Indeed some few of the primary Qualities have a necessary Dependence, and visible Connection one with another, as Figure necessarily supposes Extension; receiving or communicating Motion by Impulse, supposes Solidity. But though these, and perhaps some others of our Ideas have, yet there are so few of them, that have a visible Connection one with another, that we can by Intuition or Demonstration, discover the Co-existence of very few of the Qualities are to be found united in Substances; and we are left only to the Assistance of our Senses, to make known to us, what Qualities they contain. For of all the Qualities that are co-existent in any Subject, without this Dependence and evident Connection of their Ideas one with another, we cannot know certainly any two to co-exist, any farther, than
than Experience, by our Senses, informs us. Thus tho' we see
the yellow Colour, and upon trial find the Weight, Malleable-
ness, Fusibility, and Fixedness, that are united in a Piece of Gold;
yet because no one of these Ideas has any evident Dependence, or
necessary Connection with the other, we cannot certainly know
that where any four of these are, the fifth will be there also,
how highly probable soever it may be: Because the highest Pro-
bability amounts not to Certainty; without which there can be
no true Knowledge. For this Co-existence can be no farther
known, than it is perceived; and it cannot be perceived but
either in particular Subjects, by the Observation of our Senses,
or in general, by the necessary Connection of the Ideas themselves.

§. 15. As to Incompatibility or Repugnancy to Co-
existence, we may know, that any Subject can
have of each sort of primary Qualities, but one
particular at once, v. g. each particular Extension,
Figure, Number of Parts, Motion, excludes all other of each kind.
The like also is certain of all sensible Ideas peculiar to each
Sense; for whatever of each kind is present in any Subject, ex-
cludes all other of that sort; v. g. no one Subject can have two
Smells, or two Colours at the same time. To this, perhaps, will
be said, has not an Opal, or the Infusion of Lignum Nephriti-
cum, two Colours at the same time? To which I answer, that
these Bodies, to Eyes differently placed, may at the same time
afford different Colours: But I take Liberty also to say, that to
Eyes differently placed, 'tis different Parts of the Object that reflect
the Particles of Light: And therefore 'tis not the same part of the
Object, and so not the very same Subject, which at the same
time appears both yellow and azure. For 'tis as impossible that
the very same Particle of any Body, should at the same time
differently modify or reflect the Rays of Light, as that it should
have two different Figures and Textures at the same time.

§. 16. But as to the Powers of Substances to
change the sensible Qualities of other Bodies,
which make a great part of our Enquiries about
'em, and is no inconsiderable Branch of our Know-
ledge; I doubt, as to these, whether our Know-
ledge reaches much farther than our Experience; or whether
we can come to the Discovery of most of these Powers, and be
certain that they are in any Subject by the Connection with
any of those Ideas, which to us make its Essence. Because the
active and passive Powers of Bodies, and their ways of oper-
ting, consisting in a Texture and Motion of Parts, which we can-
ot by any means come to discover: 'tis but in very few Cases, we
can be able to perceive their Dependence on, or Repugnance
to any of those Ideas, which make our complex one of that sort
of Things. I have here instanced in the Corpuscularian Hypo-
thefis,
thefs, as that which is thought to go farthest in an intelligible
Explication of the Qualities of Bodies; and I fear the Weak-
nefs of Humane Understanding is scarce able to substitute another,
which will afford us a fuller and clearer Discovery of the necessary
Connection, and Co-existence of the Powers, which are to be ob-
erved united in several forts of them. This at leaff is certain,
that which ever Hypothesis be cleareft and trueft, (for of that
it is not my Business to determine) our Knowledge concerning
corporeal Substances, will be very little advanced by any of
them, till we are made to fee, what Qualities and Powers of Bodies
have a necessary Connection or Repugnancy one with another;
which in the present State of Philofophy, I think, we know but to
a very small degree: And, I doubt, whether with thofe Facul-
ties we have, we fhall ever be able to carry our general Know-
ledge (I fay not particular Experience) in this Part much farther.
Experience is that, which in this part we muft depend on.
And it were to be wifhed, that it were more improved. We
find the Advantages some Mens generous Pains have this way
brought to the Stock of natural Knowledge. And if others,
especially the Philosophers by Fire, who pretend to it, had been
fo wary in their Obfervations, and fince in their Reports, as
thofe who call themfelves Philosophers ought to have been; our
Acquaintance with the Bodies here about us, and our infight
into their Powers and Operations, had yet been much greater.

§ 17. If we are at a loss in Refpect of the
Powers and Operations of Bodies, I think it is
easy to conclude, we are much more in the Dark
in Reference to Spirits; whereof we naturally have no Ideas,
but what we draw from that of our own, by reftecting on the
Operations of our own Souls within us, as far as they can
come within our Obfervation. But how inconsiderable a Rank
the Spirits that inhabit our Bodies, hold amongft thofe various,
and possibly innumerable, Kinds of nobler Beings; and how
far short they come of the Endowments and Perfections of
Cherubims and Seraphims, and infinite forts of Spirits above us,
is what, by a tranfient Hint, in another Place, I have offered
to my Reader's Confideration.

§ 18. As to the third fort of our Knowledge,
viz. the Agreement or Difagreement of any of our
Ideas in any other Relation: This, as it is the
largest Field of our Knowledge, fo it is hard to
determine how far it may extend: Because the
Advances that are made in this Part of Knowledge, depending
on our Sagacity, in finding intermediate Ideas, that may fhew
the Relations and Habitudes of Ideas, whose Co-exiftence is not
considered, 'tis a hard Matter to tell, when we are at an end of
such Discoveries; and when Reason has all the Helps it is ca-

Thirdly, Of other Relations
it is not easy to
say how far.
pable of, for the finding of Proofs or examining the Agreement or Disagreement of remote Ideas. They that are ignorant of Algebra, cannot imagine the Wonders in this Kind are to be done by it; and what farther Improvements and Helps, advantageous to other Parts of Knowledge, the sagacious Mind of Man may yet find out, 'tis not easy to determine. This at least I believe, that the Ideas of Quantity are not those alone that are capable of Demonstration and Knowledge; and that other, and perhaps more useful parts of Contemplation, would afford us Certainty, if Vices, Passions, and domineering Interest did not oppose, or menace such Endeavours.

The Idea of a supreme Being, infinite in Power, Goodness and Wisdom, whose Workmanship we are, and on whom we depend; and the Idea of ourselves, as understanding rational Beings, being such as are clear in us, would I suppose, if duly considered and pursued, afford such Foundations of our Duty and Rules of Action, as might Place Morality amongst the Sciences capable of Demonstration: wherein I doubt not, but from self-evident Propositions, by necessary Consequences, as incontestible as those in Mathematicks, the Measures of Right and Wrong might be made out, to any one that will apply himself with the same Indifference and Attention to the one, as he does to the other of these Sciences. The Relation of other Modes may certainly be perceived, as well as those of Number and Extension: And I cannot see why they should not also be capable of Demonstration, if due Methods were thought on to examine, or pursue their Agreement or Disagreement. Where there is no Property, there is no Injustice, is a Proposition as certain as any Demonstration in Euclid: For the Idea of Property, being a Right to any thing; and the Idea to which the Name Injustice is given, being the Invasion or Violation of that Right; it is evident, that these Ideas being thus established, and these Names annexed to them, I can as certainly know this Proposition to be true, as that a Triangle has three Angles equal to two Right ones. Again, No Government allows absolute Liberty: The Idea of Government being the Establishment of Society upon certain Rules or Laws, which require Conformity to them; and the Idea of absolute Liberty being for any one to do whatever he pleases; I am as capable of being certain of the Truth of this Proposition, as of any in the Mathematicks.

Two Things have made moral Ideas thought uncapable of Demonstration. Their complexity, and want of sensible Representations.
and represented by sensible Marks, which have a greater and nearer Correspondence with them than any Words or Sounds what- 
soever. Diagrams drawn on Paper are Copies of the Ideas in the 
Mind, and not liable to the Uncertainty that Words carry in their 
Signification. An Angle, Circle, or Square, drawn in Lines, lies 
open to the View, and cannot be mistaken: It remains unchange-
able, and may at Leisurbe considered and examined, and the 
Demonstration be revis'd, and all the Parts of it may be gone 
over more than once, without any Danger of the least Change in 
the Ideas. This cannot be thus done in moral Ideas, we have 
nosensible Marks that resemble them, whereby we can set them 
down; we have nothing but Words to express them by; which 
Tho' when written, they remain the same, yet the Ideas they 
stand for, may change in the same Man; and 'tis very seldom 
that they are not different in different Persons.

Secondly, Another thing that makes the greater Difficulty in 
Ethicks, is, That moral Ideas are commonly more complex 
than those of the Figures ordinarily considered in Mathematicks. 
From whence these two Inconveniences follow. First, That their 
Names are of more uncertain Signification, the precise Collection 
of simple Ideas they stand for not being so easily agreed on, and 
so the Sign that is used for them in Communication always, and in 
Thinking often, does not steadily carry with it the same Idea. 
Upon which the same Disorder, Confusion and Error follows, as 
would if a Man, going to demonstrate something of an Heptagon, 
should in the Diagram he took to do it, leave out one of the 
Angles, or by over-sight make the Figure with one Angle more 
than the Name ordinarily imported, or he intended it should, 
when at first he thought of his Demonstration. This often happens, 
and is hardly avoidable in very complex moral Ideas, where the 
same Name being retained, one Angle, i. e. one simple Idea, 
is left out or put in, in the complex one, (still call'd by the same 
Name) more at one Time than another. Secondly, From the 
Complexedness of these moral Ideas there follows another Incon-
venience, (viz.) that the Mind cannot easily retain those precise 
Combinations, so exactly and perfectly, as is necessary in the 
Examination of the Habitudes and Correspondencies, Agree-
ments or Disagreements of several of them one with another; 
especially where it is to be judged of by long Deductions, and 
the Intervention of several other complex Ideas, to show the 
Agreement or Disagreement of two remote ones.

The great Help against this, which Mathematicians find in Di-
agrams and Figures, which remain unalterable in their Draughts, 
is very apparent, and the Memory would often have great Diffi-
culty otherwise to retain them so exactly, whilst the Mind went 
over the Parts of them, Step by Step, to examine their several 
Correspondencies: and tho' in casting up a long Sum, either
in *Addition, Multiplication, or Division*, every part be only a Progression of the Mind, taking a view of its own Ideas, and considering their Agreement or Disagreement; and the Resolution of the Question be nothing but the Result of the whole, made up of such Particulars, whereof the Mind has a clear Perception; yet without setting down the several Parts by Marks, whose precise Significations are known, and by Marks, that left and remain in view when the Memory had let them go, it would be almost impossible to carry to many different Ideas in Mind, without confounding, or letting slip some Parts of the Reckoning, and thereby making all our Reasonings about it useless. In which Case, the Cyphers or Marks help not the Mind at all to perceive the Agreement of any two, or more Numbers, their Equalities or Proportions: That the Mind has only by Intuition of its own Ideas of the Numbers themselves. But the numerical Characters are helps to the Memory, to record and retain the several Ideas about which the Demonstration is made, whereby a Man may know how far his intuitive Knowledge, in surveying several of the Particulars, has proceeded; that so he may, without Confusion, go on to what is yet unknown, and at last, have in one View before him the Result of all his Perceptions and Reasonings.

§ 20. One part of these Disadvantages in moral Ideas, which has made them be thought not capable of Demonstration, may in a good measure be remedied by Definitions, setting down that Collection of simple Ideas, which every Term shall stand for, and then using the Terms steadily and constantly for that precise Collection. And what Methods *Algebra*, or something of that kind may hereafter suggest, to remove the other Difficulties, is not easy to foretell. Confident I am, that if Men would in the same Method, and with the same Indifference, search after moral, as they do Mathematical Truths, they would find 'em to have a stronger Connection one with another, and a more necessary Consequence from our clear and distinct Ideas, and to come nearer perfect Demonstration, than is commonly imagined. But much of this is not to be expected, whilst the desire of Esteem, Riches, or Power, makes Men espouse the well-endowed Opinions in Fashion and then seek Arguments, either to make good their Beauty, or varnish over and cover their Deformity. Nothing being so beautiful to the Eye, as Truth is to the Mind; Nothing so deformed and irreconcilable to the Understanding, as a Lye. For tho' many a Man can with Satisfaction enough own a no very handsome Wife in his Bosom; yet who is bold enough openly to avow, that he has espoused a Falsity, and received into his Breast so ugly a thing as a Lye? Whilst the Parties of Men, cram their Tenets down all Mens
Men's Throats, whom they can get into their Power, without permitting them to examine their Truth or Falsity, and will not let Truth have fair play in the World, nor Men the Liberty to search after it; What Improvements can be expected of this kind? What greater Light can be hoped for in the moral Sciences? The subject part of Mankind, in most Places, might, instead thereof, with Egyptian Bondage, except Egyptian Darkness, were not the Candle of the Lord set up by himself in Men's Minds, which it is impossible for the Breath or Power of Man wholly to extinguish.

§ 21. As to the fourth sort of our Knowledge, viz. of the real actual Existence of Things, we have an intuitive Knowledge of our own Existence; a demonstrative Knowledge of the Existence of a God; of the Existence of any thing else, we have no other but a sensitive Knowledge, which extends not beyond the Objects present to our Senses.

§ 22. Our Knowledge being so narrow, as I have shewed, it will, perhaps, give us some Light into the present State of our Minds, if we look a little into the dark side, and take a view of our Ignorance; which being infinitely larger than our Knowledge, may serve much to the quieting of Disputes, and Improvement of useful Knowledge; if discovering how far we have clear and distinct Ideas, we confine our Thoughts within the Contemplation of those Things, that are within the reach of our Understandings, and launch not out into that Abyss of Darkness (where we have not Eyes to see, nor Faculties to perceive anything,) out of a Presumption, that nothing is beyond our Comprehension. But to be satisfied of the Folly of such a Conceit, we need not go far. He that knows any thing, knows this in the first place, that he need not seek long for Instances of his Ignorance. The meanest and most obvious Things that come in our way, have dark sides, that the quickest Sight cannot penetrate into. The clearest and most enlarged Understandings of thinking Men, find themselves puzzled, and at a loss, in every particle of Matter. We shall the less wonder to find it so, when we consider the Causes of our Ignorance, which from what has been said, I suppose, will be found to be chiefly these three:

First, Want of Ideas.

Secondly, Want of a discoverable Connection between the Ideas we have.

Thirdly, Want of tracing and examining our Ideas.
First, There are some Things, and tho' not a few, that we are ignorant of for want of Ideas.

First, All the simple Ideas we have, are confined (as I have shewn) to those we receive from corporeal Objects by Sensation, and from the Operations of our own Minds as the Objects of Reflection. But how much these few and narrow Inlets are disproportionate to the vast whole Extent of all Beings, will not be hard to persuade those who are not so foolish as to think their Span the Measure of all Things. What other simple Ideas 'tis possible the Creatures in other Parts of the Universe may have, by the Assistance of Senses and Faculties more or perfecter, than we have, or different from ours, 'tis not for us to determine: But to say or think there are no such, because we conceive nothing of 'em, is no better an Argument, than if a blind Man should be positive in it, that there was no such thing as Sight and Colours, because he had no manner of Idea of any such thing, nor could by any means frame to himself any Notion about Seeing. The Ignorance and Darkness that is in us, no more hinders nor confines the Knowledge that is in others, than the Blindness of a Mole is an Argument against the Quick-sightedness of an Eagle. He that will consider the infinite Power, Wisdom, and Goodness of the Creator of all Things, will find Reason to think it was not all laid out upon so inconsiderable, mean and impotent a Creature, as he will find Man to be; who, in all probability, is one of the lowest of all intellectual Beings. What Faculties therefore other Species of Creatures have to penetrate into the Nature and inmost Constitutions of Things; what Ideas they may receive of them, far different from ours, we know not. This we know, and certainly find, that we want several other Views of them, besides those we have, to make Discoveries of them more perfect. And we may be convinced that the Ideas, we can attain to by our Faculties, are very disproportionate to Things themselves, when a positive clear distinct one of Substance itself, which is the Foundation of all the rest, is concealed from us. But want of Ideas of this kind being a Part as well as Cause of our Ignorance, cannot be described. Only this, I think, I may confidently say of it, that the intellectual and sensible World, are in this perfectly alike; That that part, which we see of either of them, holds no Proportion with what we see not; and whatsoever we can reach with our Eyes, or our Thoughts of either of them, is but a Point, almost nothing in Comparison of the rest.

Because of their Remoteness; or,

§. 24. Secondly, Another great Cause of Ignorance, is the want of Ideas we are capable of. As the want of Ideas, which our Faculties are
are not able to give us, shuts us wholly from those views of Things which 'tis reasonable to think other Beings, perceiver than we, have, of which we know nothing; so the want of Ideas, I now speak of, keeps us in Ignorance of Things we conceive capable of being known to us. Bulk, Figure, and Motion, we have Ideas of. But tho' we are not without Ideas of these primary Qualities of Bodies in general, yet not knowing what is the particular Bulk, Figure and Motion, of the greatst part of the Bodies of the Universe, we are ignorant of the several Powers, Efficacies and Ways of Operation, whereby the Effects, which we daily see, are produced. These are hid from us in some Things, by being too remote; and in others, by being too minute. When we consider the vast Distance of the known and visible parts of the World, and the Reasons we have to think, that what lies within our ken, is but a small part of the immense Universe, we shall then discover an huge Abyss of Ignorance. What are the particular Fabricks of the great Masses of Matter, which make up the whole stupendous Frame of Corporeal Beings; how far they are extended, what is their Motion, and how continued, or communicated; and what Influence they have one upon another, are Contemplations, that at first Glimpse our Thoughts lose themselves in. If we narrow our Contemplation, and confine our Thoughts to this little Canton, I mean this System of our Sun, and the greater Masses of Matter, that visibly move about it, what several sorts of Vegetables, Animals, and intellectual corporeal Beings, infinitely different from those of our little spot of Earth, may there probably be in the other Planets, to the Knowledge of which, even of their outward Figures and Parts, we can no way attain, whilst we are confined to this Earth, there being no natural Means, either by Sensation or Reflection, to convey their certain Ideas into our Minds? They are out of the reach of those Inlets of all our Knowledge; and what sorts of Furniture and Inhabitants those Mansions contain in them, we cannot so much as guess, much less have clear and distinct Ideas of them.

§ 25. If a great, nay far the greatest part of the several Ranks of Bodies in the Universe, escape our Notice by their Remoteness, there are others that are no less concealed from us by their Minuteness. These insensible Corpuscles, being the active Parts of Matter, and the great Instruments of Nature, on which depend not only all their secondary Qualities, but also most of their natural Operations, our want of precise distinct Ideas of their primary Qualities, keeps us in an incurable Ignorance of what we desire to know about them. I doubt not but if we could discover the Figure, Size, Texture, and Motion of the minute Constituent Parts of any two Bodies, we should know

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without Trial several of their Operations one upon another, as we do now the Properties of a Square, or a Triangle. Did we know the mechanical Affections of the Particles of Rhubarb, Hemlock, Opium, and a Man, as a Watchmaker does thofe of a Watch, whereby it performs its Operations, and of a File which by rubbing on them will alter the Figure of any of the Wheels, we should be able to tell beforehand, that Rhubarb will purge, Hemlock kill, and Opium make a Man fleep, as well as a Watchmaker can, that a little piece of Paper laid on the Balance will keep the Watch from going, till it be removed; or that some fmall part of it, being rubbed by a File, the Machine would quite lofe its Motion, and the Watch go no more. The dissolving of Silver in Aqua Fortis, and Gold in Aqua Regia, and not vice versa, would be then perhaps no more difficult to know, than it is to a Smith to understand why the turning of one Key will open a Lock, and not the turning of another. But whilst we are deftitute of Senfes acute enough to difcover the minute Particles of Bodies, and to give us Ideas of their mechanical Affections, we must be content to be ignorant of their Properties and ways of Operation; nor can we be afured about them any farther than fome few Trials we make are able to reach. But whether they will fucceed again another time, we cannot be certain. This hinders our certain Knowledge of univerfal Truths concerning natural Bodies; and our Reason carries us herein very little beyond particular Matter of Fact.

§. 26. And therefore I am apt to doubt, that how far foever Humane Industry may advance useful and experimental Philosophy in physical things, fcientific will still be out of our reach; because we want perfect and adequate Ideas of thofe very Bodies, which are nearest to us, and moft under our command. Thofe which we have ranked into Clafles under Names, and we think ourselves best acquainted with, we have but very imperfect and incompleat Ideas of. Diftinght Ideas of the feveral Sorts of Bodies, that fall under the Examination of our Senfes, perhaps, we may have; but adequate Ideas, I fufpeft, we have not of any one amongft them. And tho' the former of these will serve us for common Ufe and Discourse, yet whilst we want the latter, we are not capable of fcientific Knowledge; nor shall ever be able to discover general, inftruftive, unquestionable Truths concerning them. Certainty and Demonftration, are Things we muft not, in thefe Matters, pretend to. By the Colour, Figure, Taffe and Smell, and other fensible Qualities, we have as clear and dfiftinct Ideas of Sage and Hemlock, as we have of a Circle and a Triangle: But having no Ideas of the particular primary Qualities of the minute Parts of either of thefe Plants, nor of other Bodies which we would
would apply them to, we cannot tell what Effects they will produce; nor when we see those Effects, can we so much as guess, much less know, their manner of Production. Thus having no Ideas of the particular mechanical Affections of the minute Parts of Bodies, that are within our view and reach, we are ignorant of their Constitutions, Powers, and Operations: and of Bodies more remote, we are yet more ignorant, not knowing so much as their very outward Shapes, or the sensible and grosser Parts of their Constitution.

§. 27. This, at first Sight, will shew us how disproportionate our Knowledge is to the whole extent even of material Beings; to which, if we add the Consideration of that infinite Number of Spirits that may be, and probably are, which are yet more remote from our Knowledge, whereof we have no Cognizance, nor can frame to ourselves any distinct Ideas of their several ranks and sorts, we shall find this Cause of Ignorance conceal from us, in an impenetrable Obscurity, almost the whole intellectual World; a greater certainly, and more beautiful World than the material. For bating some very few, and those, if I may so call them, superficial Ideas, of Spirit, which by Reflection we get of our own, and from thence, the best we can collect, of the Father of all Spirits, the eternal independent Author of 'em and us, and all Things; we have no certain Information, so much as of the Existence of other Spirits, but by Revelation. Angels of all sorts are naturally beyond our Discovery: And all those Intelligences, whereof 'tis likely there are more Orders than of corporeal Substances, are Things whereof our natural Faculties give us no certain Account at all. That there are Minds, and thinking Beings in other Men as well as himself, every Man has a Reason, from their Words and Actions, to be satisfied: And the Knowledge of his own Mind cannot suffer a Man, that considers, to be ignorant, that there is a GOD. But that there are Degrees of Spiritual Beings between us and the great GOD, who is there, that by his own Search and Ability can come to know? Much less have we distinct Ideas of their different Natures, Conditions, States, Powers, and several Constitutions, wherein they agree or differ from one another, and from us. And therefore in what concerns their different Species and Properties, we are under an absolute Ignorance.

§. 28. Secondly, What a small part of the Substantial Beings that are in the Universe, the want of Ideas leave open to our Knowledge, we have seen. In the next place, another Cause of Ignorance, of no less Moment, is a want of a discoverable Connexion between those Ideas we have. For wherever we want that, we are utterly incapable of universal
universal and certain Knowledge: and are, as in the former Case, left only to Observation and Experiment; which, how narrow and confined it is, how far from general Knowledge, we need not be told. I shall give some few Instances of this cause of our Ignorance, and so leave it. 'Tis evident that the Bulk, Figure and Motion of several Bodies about us, produce in us several Sensations, as of Colours, Sounds, Tastes, Smells, Pleasure and Pain, &c. Thafe mechanical Afections of Bodies, having no Affinity at all with those Ideas they produce in us, (there being no conceivable Connection between any impulse of any sort of Body, and any Perception of a Colour or Smell, which we find in our Minds) we can have no distinct Knowledge of such Operations beyond our Experience; and can reason no otherwise about them, than as Effects produced by the appointment of an infinitely Wise Agent, which perfectly surpaft our Comprehensions. As to the Ideas of sensible secondary Qualities, which we have in our Minds, can by us be no way deduced from bodily Causes, nor any Correspondence or Connection be found between them and those primary Qualities which (Experience shews us) produce them in us; so on the other fide, the Operation of our Minds upon our Bodies is as unconceivable. How any Thought should produce a Motion in Body, is as remote from the Nature of our Ideas, as how any Body should produce any Thought in the Mind. That it is fo, if Experience did not convince us, the Consideration of the Things themselves would never be able, in the laft, to discover to us. Thafe, and the like, though they have a constant and regular Connection, in the ordinary course of Things; yet that Connection being not discoverable in the Ideas themselves, which appearing to have no neceffary dependance one on another, we can attribute their Connection to nothing else, but the arbitrary Determination of that All-wife Agent, who has made 'em to be, and to operate as they do, in a way wholly above our weak Understandings to conceive.

§. 29. In some of our Ideas there are certain Relations, Habitudes and Connexions, so visibly included in the Nature of the Ideas themselves, that we cannot conceive 'em separable from 'em, by any Power whatsoever. And in these only, we are capable of certain and universal Knowledge. Thus the Idea of a right-lined Triangle necessarily carries with it an Equality of its Angles to two right ones. Nor can we conceive this Relation, this Connection of these two Ideas, to be possibly mutable, or to depend on any arbitrary Power, which of choice made it thus, or could make it otherwise. But the Coherence and Continuity of the Parts of Matter; the Production of Sensation in us of Colours and Sounds, &c. by Impulfe and Motion; nay, the original Rules
and Communication of Motion being such, wherein we can discover no natural Connection with any Ideas we have, we cannot but ascribe 'em to the arbitrary Will and good Pleasure of the wise Architect. I need not, I think, here mention the Resurrection of the Dead, the future State of this Globe of Earth, and such other Things, which are by every one acknowledged to depend wholly on the Determination of a free Agent. The Things that, as far as our Observation reaches, we constantly find to proceed regularly, we may conclude, do act by a Law set 'em; but yet by a Law that we know not: Whereby, tho' Causes work steadily, and Effects constantly flow from them, yet their Connections and Dependencies being not discoverable in our Ideas, we can have but an experimental Knowledge of 'em. From all which it is easy to perceive, what a Darkness we are involved in, how little 'tis of Being, and the things that are, that we are capable to know. And therefore we shall do no Injury to our Knowledge when we modestly think with ourselves, that we are so far from being able to comprehend the whole Nature of the Universe, and all the things, contained in it, that we are not capable of a Philosophical Knowledge of the Bodies that are about us, and make a part of us: Concerning their secondary Qualities, Powers and Operations, we can have no universal Certainty. Several Effects come every Day within the Notice of our Senses, of which we have so far sensitive Knowledge: But the Causes, Manner and Certainty of their Production, for the two foregoing Reasons, we must be content to be ignorant of. In these we can go no farther than particular Experience informs us of matter of Fact, and by Analogy to guess what Effects the like Bodies are, upon other Trials, like to produce. But as to a perfect Science of natural Bodies, (not to mention spiritual Beings) we are, I think, so far from being capable of any such thing, that I conclude it lost labour to seek after it.

§. 30. Thirdly, Where we have adequate Ideas, and where there is a certain and discoverable Connection between them, yet we are often ignorant, for want of tracing those Ideas which we have, or may have; and for want of finding out those intermediate Ideas, which may shew us, what Habit of Agreement or Disagreement they have one with another. And thus many are ignorant of mathematical Truths, not out of any Impeccation of their Faculties, or Uncertainty in the Things themselves, but for want of Application in acquiring, examining, and by due ways comparing those Ideas. That which has most contributed to hinder the due tracing of our Ideas, and finding out their Relations, and Agreements or Disagreements one with another, has been, I suppose, the ill use of Words. It is impossible that Men should ever truly seek, or certainly discover

Thirdly, want of tracing our Ideas.
the Agreement or Disagreement of Ideas themselves, whilst their Thoughts flutter about, or stick only in Sounds of doubtful and uncertain Significations. Mathematicians abstracting their Thoughts from Names, and accustoming themselves to set before their Minds the Ideas themselves that they would consider, and not Sounds instead of them, have avoided thereby a great part of that Perplexity, Puddering and Confusion, which has so much hindered Men's Progress in other Parts of Knowledge. For whilst they stick in Words of undetermined and uncertain Signification, they are unable to distinguish True from False, Certain from Probable, Consistent from Inconsistent, in their own Opinions. This having been the Fate or Misfortune of a great part of the Men of Letters, the Increase brought into the Stock of real Knowledge, has been very little, in Proportion to the Schools, Disputes, and Writings, the World has been filled with; whilst Students, being lost in the great Wood of Words, knew not whereabouts they were, how far their Discoveries were advanced, or what was wanting in their own, or the general Stock of Knowledge. Had Men, in the Discoveries of the material, done as they have in those of the intellectual World, involved all in the Obscurity of uncertain and doubtful ways or talking, Volumes writ of Navigation and Voyages, Theories and Stories of Zones and Tides, multiplied and disputed; nay, Ships built, and Fleets set out, would never have taught us the way beyond the Line; and the Antipodes would be still as much unknown, as when it was declared Hereof to hold there were any. But having spoken sufficiently of Words, and the ill or carelesse use that is commonly made of them, I shall not lay any thing more of it here.

§ 31. Hence we have examined the Extent of our Knowledge, in respect of the several sorts of Being that are. There is another Extent of it, in respect of Universality, which will also deserve to be considered; and in this regard, our Knowledge follows the Nature of our Ideas. If the Ideas are abstract, whose Agreement or Disagreement we perceive, our Knowledge is universal. For what is known of such general Ideas, will be true of every particular thing, in whom that Essence, i.e. that abstract Idea is to be found; and what is once known of such Ideas, will be perpetually and for ever true. So that as to all general Knowledge, we must search and find it only in our own Minds, and 'tis only the examining of our own Ideas that furnisheth us with that. Truths belonging to Essences of Things, (that is, to abstract Ideas) are eternal, and are to be found out by the Contemplation only of those Essences; as the Existence of Things is to be known only from Experience. But having more to say of this in the Chapters where I shall speak of general and real Knowledge, this may here suffice as to the Universality of our Knowledge in general.
Reality of Knowledge.

C H A P. IV.
Of the Reality of Knowledge.

§ 1. Doubt not but my Reader by this time may be apt to think, that I have been all this while only building a Castle in the Air; and be ready to say to me, to what Purpose all this Stir? Knowledge, say you, is only the Perception of the Agreement or Disagreement of our own Ideas: but who knows what these Ideas may be? Is there any thing so extravagant, as the Imaginations of Mens Brains? Where is the Head that has no Chimera's in it? Or if there be a sober and a wise Man, what difference will there be, by your Rules, between his Knowledge, and that of the most extravagant Fancy in the World? They both have their Ideas, and perceive their Agreement and Disagreement one with another. If there be any difference between them, the Advantage will be on the warm-headed Man’s side, as having the more Ideas, and the more lively: And so by your Rules, he will be the more knowing. If it be true that all Knowledge lies only in the Perception of the Agreement or Disagreement of our own Ideas, the Visions of an Enthusiast, and the Reasonings of a sober Man will be equally certain. ‘Tis no matter how Things are; so a Man observe but the Agreement of his own Imaginations, and talk conformably, It is all Truth, all Certainty. Such Castles in the Air, will be as strong Holes of Truth, as the Demonstrations of Euclid. That an Harpy is not a Centaur, is by this Way as certain Knowledge, and as much a Truth as that a Square is not a Circle.

But of what use is all this fine Knowledge of Mens own Imaginations, to a Man that enquires after the Reality of Things? It matters not what Mens Fancies are, ‘tis the Knowledge of Things that is only to be prized: ‘tis this alone gives a Value to our Reasonings, and Preference to one Man’s Knowledge over another’s, that it is of Things as they really are, and not of Dreams and Fancies.

§ 2. To which I answer, that if our Knowledge of our Ideas terminate in them, and reach no farther, where there is something farther intended, our most serious Thoughts will be of little more use, than the Reveries of a crazy Brain; and the Truths built thereon of no more weight, than the Discourses of a Man, who sees things clearly in a Dream, and with great Assurance utters them. But, I hope, before I have done, to make it evident, that this way of Certainty, by the Knowledge of our own Ideas, goes a little farther than bare Imagination;
Reality of Knowledge.

Imagination; and, I believe it will appear, that all the Certainty of general Truths a Man has, lies in nothing else.

§. 3. 'Tis evident, the Mind knows not Things immediately, but only by the Intervention of the Ideas it has of 'em. Our Knowledge therefore is real, only so far as there is a Conformity between our Ideas and the Reality of Things. But what shall be here the Criterion? How shall the Mind, when it perceives nothing but its own Ideas, know that they agree with Things themselves? This 'twr it seems not to want Difficulty, yet I think there be two sorts of Ideas, that we may be assured, agree with Things.

§. 4. First, The first are simple Ideas, which since the Mind, as has been shown, can by no means make to itself, must necessarily be the Product of Things operating on the Mind in a natural way, and producing therein those Perceptions which by the Wisdom and Will of our Maker they are ordained and adapted to. From whence it follows, that simple Ideas are not Fictions of our Fancies, but the natural and regular Productions of Things without us, really operating upon us; and so carry with them all the Conformity which is intended, or which our State requires: For they represent to us Things under those Appearances which they are fitted to produce in us; whereby we are enabled to distinguish the sorts of particular Substances, to discern the States they are in, and so to take 'em for our Necessities, and apply them to our Uses. Thus the Idea of Whiteness, or Bitterness, as it is in the Mind, exactly answering that Power which is in any Body to produce it there, has all the real Conformity it can, or ought to have, with Things without us. And this Conformity between our simple Ideas, and the Existence of Things, is sufficient for real Knowledge.

§. 5. Secondly, All our complex Ideas, except those of Substances, being Archetypes of the Mind's own making, not intended to be the Copies of any thing, nor referred to the Existence of any thing, as to their Originals, cannot want any Conformity necessary to real Knowledge. For that which is not design'd to represent any thing but itself, can never be capable of a wrong Representation, nor mislead us from the true Apprehension of any thing, by its Dislikeness to it: and fuch, excepting those of Substances, are all our complex Ideas. Which, as I have shewed in another Place, are Combinations of Ideas, which the Mind by its free Choice, puts together, without considering any Connection they have in Nature. And hence it is, that in all these sorts the Ideas themselves are considered as the Archetypes, and Things no otherwise regarded but
but as they are conformable to them. So that we cannot but be infallibly certain, that all the Knowledge we attain concerning these Ideas is real, and reaches Things themselves. Because in all our Thoughts, Reasonings, and Discourses of this kind, we intend Things no farther, than as they are conformable to our Ideas. So that in these we cannot miss of a certain and undoubted Reality.

§. 6. I doubt not but it will be easily grant-ed, that the Knowledge we have of Mathematical Truths, is not only certain, but real Knowledge; and not the bare empty Vision of vain insignificant Chimera's of the Brain: and yet, if we will consider, we shall find that it is only of our own Ideas. The Mathematician considers the Truth and Properties belonging to a Rectangle or Circle, only as they are in Idea in his own Mind. For 'tis possible he never found either of 'em existing mathematically, i. e. precisely true in his Life. But yet the Knowledge he has of any Truths or Properties belonging to a Circle, or any other mathematical Figure, are nevertheless true and certain, even of real Things existing: because real Things are no farther concerned, nor intended to be meant by any such Propositions, than as Things really agree to those Archetypes in his Mind. It is true of the Idea of a Triangle, that its three Angles are equal to two right ones? It is true also of a Triangle, wherever it really exists. Whatever other Figure exists, that it is not exactly answerable to that Idea of a Triangle in his Mind, is not at all concerned in that Proposition. And therefore he is certain all his Knowledge concerning such Ideas, is real Knowledge; because intending Things no farther than they agree with those his Ideas, he is sure what he knows concerning those Figures, when they have barely an ideal Existence in his Mind, will hold true of them also, when they have a real Existence in Matter; his Consideration being barely of those Figures, which are the same, wherever, or however they exist.

§. 7. And hence it follows, that moral Knowledge is as capable of real Certainty, as Mathematics. For Certainty being but the Perception of the Agreement or Disagreement of our Ideas; and Demonstration nothing but the Perception of such Agreement, by the Intervention of other Ideas, or Mediums; our moral Ideas, as well as mathematical, being Archetypes themselves, and so adequate, and complete Ideas; all the Agreement or Disagreement, which we shall find in them, will produce real Knowledge, as well as in Mathematical Figures.

§. 8. For the attaining of Knowledge and Certainty, it is requisite that we have determined Ideas: and to make our Knowledge real, it is

Hence the Reality of Mathematical Knowledge.

And of Moral.

Existence not required to make it real.

requisite,
requisite that the Ideas answer their Archetypes. Nor let it be wondered, that I place the Certainty of our Knowledge in the Consideration of our Ideas, with so little Care and Regard (as it may seem) to the real Existence of Things: Since most of those Discourses, which take up the Thoughts, and engage the Disputes of those who pretend to make it their Business to enquire after Truth and Certainty, will, I presume, upon Examination, be found to be general Propositions, and Notions in which Existence is not at all concerned. All the Discourses of the Mathematicians, about the squaring of a Circle, conick Sections, or any other part of Mathematicks, concern not the Existence of any of those Figures, but their Demonstrations, which depend on their Ideas, are the same, whether there be any Square or Circle existing in the World, or no. In the same manner, the Truth and Certainty of moral Discourses abstracts from the Lives of Men, and the Existence of those Virtues in the World, whereof they treat; nor are Tully's Offices less true, because there is no Body in the World that exactly practises his Rules, and lives up to that Pattern of a virtuous Man, which he has given us, and which existed no where, when he writ, but in Idea. If it be true in Speculation, i.e. in Idea, that Murder deserves Death, it will also be true in Reality of any Action that exists conformable to that Idea of Murder. As for other Actions, the Truth of that Proposition concerns them not. And thus it is of all other Species of Things, which have no other Essence, but those Ideas which are in the Minds of Men.

Nor will it be less true or certain, because moral Ideas are of our own making and naming.

§. 9. But it will here be said, that if moral Knowledge be placed in the Contemplation of our own moral Ideas, and thofe as other Modes, be of our own making, What strange Notions will there be of Justice and Temperance? What Confusion of Virtues and Vices, if every one may make what Ideas of them he pleases? No Confusion nor Disorder in the Things themselves, nor the Reasonings about them; no more than (in Mathematicks) there would be a Disturbance in the Demonstration, or a change in the Properties of Figures, and their Relations one to another, if a Man should make a Triangle with four Corners, or a Trapezium with four right Angles; that is, in plain English, change the Names of the Figures, and call that by one Name, which Mathematicians called ordinarily by another. For let a Man make to himself, the Idea of a Figure with three Angles, whereof one is a right one, and call it, if he pleases Equilateral or Trapezium, or any thing else, the Properties of, and Demonstrations about that Idea, will be the same, as if he called it a Rectangular Triangle. I confess, the Change of the Name, by the Impropriety of Speech, will at first disturb him,
who knows not what \textit{Idea} it stands for: But as soon as the Figure is drawn, the Consequences and Demonstration are plain and clear. Just the same is it in \textit{moral} Knowledge, let a Man have the Idea of taking from others, without their Consent, what their honest Industry has possessed them of, and call this \textit{Ijustice}, if he please. He that takes the Name here without the \textit{Idea} put to it, will be mistaken, by joining another \textit{Idea} of his own to that Name: But \\textit{rip} the \textit{Idea} of that Name, or take it such as it is in the Speaker's Mind, and the same Things will agree to it, as if you called it \textit{Injustice}. Indeed, wrong Names in moral Discourses, breed usually more disorder, because they are not so easily rectified as in Mathematicks, where the Figure once drawn and seen, makes the Name useless and of no Force. For what need of a Sign, when the thing signified is present and in view? But in moral Names, that cannot be so easily and shortly done, because of the many Decompositions that go to the making up the complex \textit{Ideas} of those Modes. But yet for all this, \textit{miscalloing} of any of those \textit{Ideas}, contrary to the usual Signification of the Words of that Language, hinders not, but that we may have certain and demonstrative Knowledge of their several Agreements and Disagreements, if we will carefully, as in Mathematicks, keep to the same precise \textit{Ideas}, and trace them in their several Relations one to another, without being led away by their Names. If we but separate the \textit{Idea} under Consideration from the Sign that stands for it, our Knowledge goes equally on in the Discovery of real Truth and Certainty, whatever Sounds we make use of.

\textit{§ 10.} One thing more we are to take Notice of, That where \textit{GOD} or any other Law-maker, hath defined any Moral Names, there they have made the Essence of that Species to which that Name belongs; and there it is not safe to apply or use them otherwise; But in other Cases 'tis bare Impropriety of Speech to apply them contrary to the common usage of the Country. But yet even this too disturbs not the Certainty of that Knowledge, which is still to be had by a due Contemplation and comparing of those even nick-named \textit{Ideas}.

\textit{§ 11.} Thirdly, There is another sort of complex \textit{Ideas}, which being referred to \textit{Archetypes} without us, may differ from them, and so our Knowledge about them, may come short of being real. Such are our \textit{Ideas} of Substances, which consisting of a Collection of simple \textit{Ideas}, supposed taken from the Works of Nature, may yet vary from them, by having more or different \textit{Ideas} united in them, than are to be found united in the Things themselves: From whence it
it comes to pass, that they may and often do fail of being exactly conformable to Things themselves.

So far as they agree with those, so far our Knowledge concerning them is real. § 12. I lay then, that to have Ideas of Substances, which by being conformable to Things, may afford us real Knowledge, it is not enough, as in Modes, to put together such Ideas as have no Inconsistency, tho' they did never before to exist. V. g. The Ideas of Sacrilege or Perjury, &c. were as real and true Ideas before, as after the Existence of any such Fact. But our Ideas of Substances being supposed Copies, and referred to Archetypes without us, must still be taken from something that does or has existed; they must not consist of Ideas put together at the pleasure of our Thoughts, without any real Pattern they were taken from, tho' we can perceive no Inconsistency in such a Combination. The Reason whereof is, because we knowing not what real Constitution it is of Substances, whereon our simple Ideas depend, and which really is the cause of the strict Union of some of them one with another, and the Exclusion of others; there are very few of them that we can be sure are, or are not inconsistent in Nature, any farther, than Experience and sensible Observation reach. Herein therefore is founded the Reality of our Knowledge concerning Substances, that all our complex Ideas of them must be such and such only, as are made up of such simple ones, as have been discovered to co-exist in Nature. And our Ideas being thus true, tho' not, perhaps, very exact Copies, are yet the Subjects of real (as far as we have any) Knowledge of them. Which (as has been already shewn) will not be found to reach very far: But so far as it does, it will still be real Knowledge. Whatever Ideas we have, the Agreement we find they have with others, will still be Knowledge. If those Ideas be abstract, it will be general Knowledge. But to make it real concerning Substances, the Ideas must be taken from the real Existence of Things. Whatever simple Ideas have been found to co-exist in any Substance, thence we may with Confidence join together again, and so make abstract Ideas of Substances. For whatever have once had an Union in Nature, may be united again.

In our Enquiries about Substances, we must consider Ideas, and not confine our Thoughts to Names or Species supposed set out by Names.

§ 13. This, if we rightly consider, and confine not our Thoughts and abstract Ideas to Names, as if there were, or could be no other sorts of Things, than what known Names had already determined, and as it were set out, we should think of Things with greater Freedom.
Freedom and less Confusion, than perhaps we do. It would possibly be thought a bold Paradox, if not a very dangerous Falshood, if I should say, that some Changelings, who have lived forty Years together, without any Appearance of Reason, are something between a Man and a Beast: Which Prejudice is founded upon nothing else but a falfe Supposition, that these two Names, Man and Beast, stand for distinct Species so set out by real Essences, that there can come no other Species between them: Whereas if we will abstract from those Names, and the Supposition of such specifick Essences made by Nature, wherein all Things of the same Denominations did exactly and equally partake; if we would not fancy that there were a certain number of these Essences, wherein all Things, as in Molds, were cast and formed, we should find that the Idea of the Shape, Motion, and Life of a Man, without Reason, is as much a distinct Idea, and makes as much a distinct sort of Things from Man and Beast, as the Idea of the Shape of an Afs with Reason, would be different from either that of Man or Beast, and be a Species of an Animal between, or distinct from both.

§. 14. Here every Body will be ready to ask, If Changelings may be supposed something between Man and Beast, pray what are they? I answer, Changelings, which is as good a Word to signify something different from the Signification of MAN or BEAST, as the Names Man and Beast are to have Significations different one from the other. This, well considered, would resolve this Matter, and shew my Meaning without any more ado. But I am not so unacquainted with the Zeal of some Men, which enables them to spin Consequences, and to fee Religion threatened, whenever any one ventures to quit their Forms of Speaking, as not to foresee what Names such a Proposition as this is like to be charged with: And without doubt it will be asked, If Changelings are something between Man and Beast, what will become of them in the other World? To which I answer, 1. It concerns me not to know or enquire, To their own Matter they stand or fall. It will make their State neither better nor worfe, whether we determine any thing of it or no. They are in the Hands of a faithful Creator, and a bountiful Father, who disposes not of his Creatures according to our narrow Thoughts or Opinions, nor distinguishes them according to Names and Species of our Contrivance. And we that know so little of this present World we are in, may I think, content ourselves without being peremptory in defining the

Objectio
the different States, which Creatures shall come into when they
go off this Stage. It may suffice us, that be hath made
known to all those, who are capable of Instruction, Diff-
course, and Reasoning, that they shall come to an Account,
and receive according to what they have done in this Body.

§ 15. But, Secondly, I answer, The force of these Mens
Question, (viz. will you deprive Changelings of a future
State?) is founded on one of these two Suppositions, which
are both false. The first is, that all Things that have the out-
ward Shape and Appearance of a Man, must necessarily be
designed to an Immortal future Being after this Life. Or,
secondly, that whatever is of humane Birth, must be so.
Take away these Imaginations, and such Questions will be
groundless and ridiculous. I desire then those, who think
there is no more but an accidental Difference between them-
selves and Changelings, the Essence in both being exactly the
same, to consider, whether they can imagine Immortality an-
nexed to any outward Shape of the Body; the very proposing
it, is, I suppose, enough to make them disown it. No one
yet, that ever I heard of, how much soever immered in Mat-
ter, allowed that Excellency to any Figure of the gross sen-
sible outward Parts, as to affirm eternal Life due to it, or a ne-
cessary consequence of it; or that any Mafs of Matter should,
after its Dissolution here, be again restored hereafter to an
everlasting State of Sense, Perception and Knowledge, only
because it was molded into this or that Figure, and had such a
particular frame of its visible Parts. Such an Opinion as this,
placing Immortality in a certain superficial Figure, turns out
of Doors all Consideration of Soul or Spirit, upon whose Ac-
count alone some corporeal Beings have hitherto been concluded
immortal, and others not. This is to attribute more to the out-
fide, than inside of Things; to place the Excellency of a Man,
more in the external shape of his Body, than internal Per-
fecions of his Soul; which is but little better than to annex the
great and indeformable Advantage of Immortality and Life
Everlasting, which he has above other material Beings, to an-
nex it, I say, to the Cut of his Beard, or the Fashion of his
Coat. For this or that outward Make of our Bodies no more
carries with it the Hopes of an eternal Duration, than the
Fashion of a Man’s Suit gives him reasonable grounds to ima-
gine it will never wear out, or that it will make him immor-
tal. ’Twill perhaps be said, that no Body thinks that the
Shape makes any thing immortal, but it is the Shape is
the Sign of a rational Soul within, which is immortal. I
wonder
wonder who made it the Sign of any such Thing: for barely saying it, will not make it so. It would require some Proofs to persuade one of it. No Figure that I know speaks any such Language. For it may as rationally be concluded, that the dead Body of a Man, wherein there is to be found no more Appearance or Action of Life than there is in a Statue, has yet nevertheless a living Soul in it, because of its Shape; as that there is a rational Soul in a Changeling, because he has the Outside of a rational Creature, when his Actions carry far less Marks of Reason with them, in the whole Course of his Life, than what are to be found in many a Beast.

§ 16. But 'tis the Issue of rational Parents, and must therefore be concluded to have a rational Soul. I know not by what Logick you must so conclude. I am sure this is a Conclusion that Men no where allow of. For if they did, they would not make bold, as every where they do, to destroy ill-formed and mis-shap'd Productions. Ay, but these are Monsters. Let them be so; What will your driveling, unintelligent, intractable Changeling be? Shall a Defect in the Body make a Monster; a Defect in the Mind, (the far more Noble, and in the common Phrase, the far more Essential Part) not? Shall the want of a Nose, or a Neck, make a Monster, and put such Issue out of the Rank of Men; the want of Reason and Understanding, not? This is to bring all back again to what was exploded just now: This is to place all in the Shape, and to take the Measure of a Man only by his Outside. To shew that according to the ordinary way of Reasoning in this Matter, People do lay the whole Strefs on the Figure, and resolve the whole Essence of the Species of Man (as they make it) into the outward Shape, how unreasonable forever it be, and how much forever they disown it, we need but trace their Thoughts and Practice a little farther, and then it will plainly appear. The well shaped Changeling is a Man, has a rational Soul, though it appear not; this is past doubt, say you. Make the Ears a little longer, and more pointed, and the Nose a little flatter than ordinary, and then you begin to boggle: Make the Face yet narrower, flatter, and longer, and then you are at a stand: Add still more and more of the Likenes of a Brute to it, and let the Head be perfectly that of some other Animal, then presently 'tis a Monster; and 'tis Demonstration with you that it hath no rational Soul, and must be destroy'd. Where now (I ask) shall be the just Measure of the utmost Bounds of that Shape, that carries with it a rational Soul? For since there

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have been Immane Feetus's produced, half Beast, and half Man; and others three parts one, and one part t'other; and so it is possible they may be in all the Variety of Approaches to the one or the other Shape, and may have several Degrees of Mixture of the Likeness of a Man, or a Brute, I would gladly know what are those precise Lineaments, which according to this Hypothesis, are, or are not capable of a rational Soul to be joined to them. What sort of Outside is the certain Sign that there is, or is not such an Inhabitant within? For till that be done, we talk at random of Man: and shall always, I fear, do so, as long as we give ourselves up to certain Sounds, and the Imaginations of settled and fixed Species in Nature, we know not what. But after all, I desire it may be considered, that those who think they have answered the Difficulty, by telling us, that a mis-shaped Feetus is a Monfler, run into the same Fault they are arguing against, by constituting a Species between Man and Beast. For what else, I pray, is their Monfler in the Cafe, (if the Word Monfler signifies any thing at all) but something neither Man nor Beast, but partaking somewhat of either? And just so is the Changeling before-mentioned. So necessary is it to quit the common Notion of Species and Essences, if we will truly look into the Nature of Things, and examine them, by what our Faculties can discover in them as they exist, and not by groundless Fancies that have been taken up about them.

§. 17. I have mentioned this here, because 

Words and I think we cannot be too cautious that Words Species, in the ordinary Notions which we have been used to of them, impose not upon us. For I am apt to think, therein lies one great Obstacle to our clear and distinct Knowledge, especially in reference to Substances; and from thence has arose a great part of the Difficulties about Truth and Certainty. Would we accustom ourselves to separate our Contemplations and Reasonings from Words, we might, in a great Measure, remedy this Inconvenience within our own Thoughts. But yet it would still disturb us in our Discourse with others, as long as we retained the Opinion, that Species and their Essences were any thing else but our abstract Ideas (such as they are) with Names annexed to them, to be the Signs of them.

§. 13.
§. 18. Wherever we perceive the Agreement or Disagreement of any of our Ideas, there is certain Knowledge: And wherever we are sure those Ideas agree with the Reality of Things, there is certain real Knowledge. Of which Agreement of our Ideas with the Reality of Things, having here given the Marks, I think I have shewn wherein it is, that Certainty, real Certainty, consists. Which whatever it was to others, was, I confess, to me heretofore, one of those De siderata which I found great want of.

C H A P. V.

Of Truth in General.

§. 1. What is Truth, was an Enquiry many Ages since; and it being that which all Mankind either do, or pretend to search after, it cannot but be worth our while carefully to examine wherein it consists; and so acquaint ourselves with the Nature of it, as to observe how the Mind distinguishes it from Falshood.

§. 2. Truth then seems to me, in the proper import of the Word, to signify nothing but the joining and separating of Signs, as the Things signified by them, do agree or disagree one with another. The joining or separating of Signs here meant, is what by another Name we call Proposition. So that Truth properly belongs only to Propositions: whereof there are two sorts, viz. Mental and Verbal; as there are two sorts of Signs commonly made use of, viz. Ideas and Words.

§. 3. To form a clear Notion of Truth, it is very necessary to consider Truth of Thought, and Truth of Words, distinctly one from another: but yet it is very difficult to treat of them asunder: Because it is unavoidable, in treating of Mental Propositions, to make use of Words: and then the Instances given of Mental Propositions, cease immediately to be barely Mental, and become Verbal. For a mental Proposition

Recapitulation.

Which makes mental or verbal Propositions.
The page's content is a continuation of the previous discussion about the nature of ideas and the role of words in their expression. It mentions the difficulty in forming mental propositions and the tendency to use words instead of ideas, even when the subject of meditation contains complex ideas. The text observes that the use of names to represent things can lead to confusion, and suggests that clearer, more distinct, and more easily recognized ideas are preferred.

The section discusses the imperfection and uncertainty of ideas, particularly in the context of thinking and reasoning. It notes that when ideas are made more complex, they are more confused and more difficult to understand, leading to the use of words as a substitute. The text argues for the use of ideas in thought and reasoning, as they are clearer and more distinct than words, and are easier to think about and reflect upon.

The text also refers to the imperfection of ideas, as they are often confused and undetermined, leading to the need for words to clarify them. It notes that in substances, ideas are occasioned by the imperfection of ideas, and that in modes, it is occasioned by the number of simple ideas, which are easier to meditate and reason upon. The text concludes by emphasizing the importance of ideas in thinking and reasoning, and the need for clear and distinct ideas to guide our thoughts and actions.
Truth in General.

Faith, of Power and Right, of Obstructions and Humours, Melancholy and Choler, would, perhaps, have little left in their Thoughts and Meditations, if one should desire them to think only of the Things themselves, and lay by those Words, with which they so often confound others, and not seldom themselves also.

§ 5. But to return to the Consideration of Truth. We must, I say, observe two sorts of Propositions, that we are capable of making,

First, Mental, wherein the Ideas in our Understandings are without the use of Words put together or separated by the Mind, perceiving or judging of their Agreement or Disagreement.

Secondly, Verbal Propositions, which are Words, the Signs of our Ideas put together or separated in Affirmative or Negative Sentences. By which way of affirming or denying, these Signs made by Sounds, are as it were put together or separated one from another. So that Proposition consists in joining, or separating Signs, and Truth consists in the putting together, or separating those Signs, according as the Things, which they stand for, agree or disagree.

§ 6. Every one's Experience will satisfy him, that the Mind, either by perceiving or supposing the Agreement or Disagreement of any of its Ideas, does tacitly within itself put them into a kind of Proposition affirmative or negative, which I have endeavoured to express by the Terms Putting together and Separating. But this Action of the Mind, which is so familiar to every Thinking and Reasoning Man, is easier to be conceived by reflecting on what passes in us, when we affirm or deny, than to be explained by Words. When a Man has in his Mind the Idea of two Lines, viz. the Side and Diagonal of a Square, whereof the Diagonal is an Inch long, he may have the Idea also of the Division of that Line, into a certain Number of equal Parts; viz. into Five, Ten, an Hundred, a Thousand, or any other Number, and may have the Idea of that Inch Line, being divisible or not divisible, into such equal Parts, as a certain Number of 'em will be equal to the Side-line. Now whenever he perceives, believes, or supposes such a kind of Divisibility to agree or disagree to his Idea of that Line, he, as it were, joins or separates those two Ideas viz. the Idea of that Line, and the Idea of that kind of Divisibility, and so makes a mental Proposition, which is true or false, according as such a kind of Divisibility, a Divisibility into
into such aliquot Parts, does really agree to that Line or no. When Ideas are so put together, or separated in the Mind, as they, or the Things they stand for, do agree or not, that is, as I may call it, mental Truth. But Truth of Words is something more, and that is the affirming or denying of Words one of another, as the Ideas they stand for agree or disagree: And this again is two-fold; Either purely Verbal and trifling, which I shall speak of, Chap. 10. or Real and instructive; which is the Object of that real Knowledge, which we have spoken of already.

Objection against verbal Truth, that thus it may all be chimerical. §. 7. But here again will be apt to occur the fame Doubt about Truth, that did about Knowledge: And it will be objected, That if Truth be nothing but the joining or separating of Words in Propositions, as the Ideas they stand for agree or disagree in Men’s Minds, the Knowledge of Truth is not so valuable a Thing, at it is taken to be; nor worth the Pains and Time Men employ to the search of it; since by this Account it amounts to no more than the Conformity of Words to the Chimeras of Men’s Brains. Who knows not what odd Notions many Men’s Heads are filled with, and what strange Ideas all Men’s Brains are capable of? But if we rest here, we know the Truth of nothing by this Rule, but of the visionary World in our own Imagements; nor have other Truth, but what as much concerns Harpies and Centaurs, as Men and Horses. For those, and the like, may be Ideas in our Heads, and have their Agreement and Disagreement there, as well as the Ideas of real Beings, and so have as true Propositions made about them. And it will be altogether as true a Proposition, to say all Centaurs are Animals, as that all Men are Animals; and the Certainty of one, as great as the other. For in both the Propositions, the Words are put together according to the Agreement of the Ideas in our Minds: And the Agreement of the Idea of Animal with that of Centaur, is as clear and visible to the Mind as the Agreement of the Idea of Animal with that of Man; and so these two Propositions are equally true, equally certain. But of what use is all such Truth to us?

Answered, real Truth is about Ideas agreeing to Things. §. 8. Though what has been said in the foregoing Chapter, to distinguish real from imaginary Knowledge, might suffice here, in answer to this Doubt, to distinguish real Truth from chimerical, or (if you please) barely nominal, they depending both on the same Foundation: yet it may not be amiss here again to consider, that though our Words signify nothing
nothing but our Ideas, yet being designed by them to signify Things, the Truth they contain, when put into Propositions, will be only Verbal, when they stand for Ideas in the Mind, that have not an Agreement with the Reality of Things. And therefore Truth, as well as Knowledge, may well come under the Distinction of Verbal and Real; that being only verbal Truth, wherein Terms are joined according to the Agreement or Disagreement of the Ideas they stand for, without regarding whether our Ideas are such, as really have, or are capable of having an existence in Nature. But then it is they contain real Truth, when these Signs are joined, as our Ideas agree; and when our Ideas are such as we know are capable of having an Existence in Nature; which in Substances we cannot know, but by knowing that such have existed.

§. 9. Truth is the marking down in Words, the Agreement or Disagreement of Ideas, as it is. Falsity is the marking down in Words, the Agreement or Disagreement of Ideas otherwise than it is. And so far as these Ideas thus marked by Sounds, agree to their Archetypes, so far only is the Truth real. The Knowledge of this Truth consists in knowing what Ideas the Words stand for, and the Perception of the Agreement or Disagreement of those Ideas, according as it is marked by those Words.

§. 10. But because Words are looked on as the great Conduits of Truth and Knowledge, and that in conveying and receiving of Truth, and commonly in Reasoning about it, we make use of Words and Propositions, I shall more at large enquire, wherein the Certainty of real Truths, contained in Propositions, consists, and where it is to be had; and endeavour to shew in what sort of universal Propositions we are capable of being certain of their real Truth or Falsity.

I shall begin with general Propositions, as those which most employ our Thoughts, and exercise our Contemplation. General Truths are most looked after by the Mind, as those that most enlarge our Knowledge; and by their Comprehensive-ness, satisfying us at once of many Particulars, enlarge our View, and shorten our way to Knowledge.

§. 11. Besides Truth taken in the strict Sense before-mentioned, there are other sorts of Truths; as, 1. Moral Truth, which is speaking of Things according to the Persuasion of our own Minds, though the Proposition we speak agree not to the
Reality of Things. 2. Metaphysical Truth, which is nothing but the real Existence of Things, conformable to the Ideas to which we have annexed their Names. This, though it seems to conflict in the very Beings of Things, yet when considered a little nearly, will appear to include a tacit Proposition, whereby the Mind joins that particular Thing to the Idea it had before settled with a Name to it. But these Considerations of Truth, either having been before taken Notice of, or not being much to our present purpose, it may suffice here only to have mentioned them.

CHAP. VI.

Of Universal Propositions, their Truth and Certainty.

§. 1. Though the examining and judging of Ideas by themselves, their Names being quite laid aside, be the best and surest way to clear and distinct Knowledge; yet thro' the prevailing Custom of using Sounds for Ideas, I think it is very seldom practised. Every one may observe how common it is for Names to be made use of, instead of the Ideas themselves, even when Men think and reason within their own Breasts; especially if the Ideas be very complex, and made up of a great Collection of simple ones. This makes the Consideration of Words and Propositions so necessary a part of the Treatise of Knowledge, that 'tis very hard to speak intelligibly of the one, without explaining the other.

§. 2. All the Knowledge we have, being only of particular or general Truths, 'tis evident, that whatever may be done in the former of these, the latter, which is that which with Reason is most sought after, can never be well made known, and is very seldom apprehended, but as conceived and expressed in Words. It is not therefore out of our way, in the Examination of our Knowledge, to enquire into the Truth and Certainty of universal Propositions.

§. 3.
§ 3. But that we may not be misled in this Case, by that which is the Danger every where, I mean by the doubtfulness of Terms, 'tis fit to observe that Certainty is two-fold: Certainty of Truth, and Certainty of Knowledge. Certainty of Truth is, when Words are so put together in Propositions, as exactly to express the Agreement or Disagreement of the Ideas they stand for, as really it is. Certainty of Knowledge is, to perceive the Agreement or Disagreement of Ideas, as expressed in any Proposition. This we usually call knowing, or being certain of the Truth of any Proposition.

§ 4. Now because we cannot be certain of the Truth of any general Proposition, unless we know the precise Bounds and Extent of the Species its Terms stand for, it is necessary we should know the Essence of each Species, which is that which constitutes and bounds it. This, in all simple Ideas and Modes, is not hard to do. For in these, the real and nominal Essence being the same; or which is all one, the Abstract Idea which the general Term stands for, being the sole Essence and Boundary that is or can be supposed, of the Species, there can be no doubt, how far the Species extends or what Things are comprehended under each Term; which 'tis evident, are all that have an exact Conformity with the Idea it stands for, and no other. But in Substances, wherein a real Essence distinct from the nominal, is supposed to constitute, determine, and bound the Species, the Extent of the general Word is very uncertain: because not knowing this real Essence, we cannot know what is, or is not of that Species, and consequently what may, or may not with Certainty be affirmed of it. And thus speaking of a Man, or Gold, or any other Species of natural Substances, as supposed constituted by a precise real Essence, which Nature regularly imparts to every individual of that Kind, whereby it is made to be of that Species, we cannot be certain of the Truth of any Affirmation or Negation made of it. For Man, or Gold, taken in this Sense, and used for Species of Things, constituted by real Essences, different from the complex Idea in the Mind of the Speaker, stand for we know not what, and the Extent of these Species, with such Boundaries, are so unknown and undetermined, that it is impossible with any Certainty, to affirm, that all Men are rational, or that all Gold is yellow. But where the nominal Essence is kept to, as the Boundary of each Species, and Men extend
universal propositions,

extend the application of any general term no farther than to the particular things, in which the complex idea it stands for is to be found, there they are in no danger to mistake the bounds of each species, nor can be in doubt, on this account, whether any propositions be true, or no. i have chose to explain this uncertainty of propositions in this scholastic way, and have made use of the terms of essences and species, on purpose to shew the absurdity and inconvenience there is to think of them, as of any other sort of realities, than barely abstract ideas with names to them. to suppose, that the species of things are any thing, but the sorting of them under general names, according as they agree to several abstract ideas, of which we make those names the signs, is to confound truth, and introduce uncertainty into all general propositions, that can be made about them. though therefore these things might, to people not posseffed with scholastic learning, be perhaps treated of in a better and clearer way; yet thofe wrong notions of essences or species, having got root in most people's minds, who have received any tincture from the learning which has prevailed in this part of the world, are to be discovered and removed, to make way for that use of words which should convey certainty with it.

§. 5. the names of substances then, whenever made to stand for species, which are supposed to be constituted by real essences, which we know not, are not capable to convey certainty to the understanding; of the truth of general propositions made up of such terms, we cannot be sure. the reason whereof is plain. for how can we be sure that this or that quality is in gold, when we know not what is or is not gold. since in this way of speaking nothing is gold, but what partakes of an essence, which we not knowing, cannot know where it is, or is not, and so cannot be sure, that any parcel of matter in the world is or is not in this sense gold; being incurably ignorant, whether it has or has not that which makes any thing to be called gold; i. e. that real essence of gold whereof we have no idea at all. this being as impossible for us to know, as it is for a blind man to tell in what flower the colour of a pansie is, or is not to be found, whilst he has no idea of the colour of a pansie at all. or if we could (which is impossible) certainly know where a real essence, which we know not, is; i. e. in what parcels of matter the real essence of gold is; yet could we not be sure, that this or that quality could with truth be affirmed of gold; since it
their Truth and Certainty.

is impossible for us to know, that this or that Quality or Idea has a necessary Connection with a real Essence, of which we have no Idea at all, whatever Species that supposed real Essence may be imagined to constitute.

§. 6. On the other side, the Names of Substances, when made use of as they should be, for the Ideas Men have in their Minds, tho' they carry a clear and determinate Signification with them, will not yet serve us to make many universal Propositions, of whose Truth we can be certain. Not because in this use of them we are uncertain what Things are signified by them, but because the complex Ideas they stand for, are such Combinations of simple ones, as carry not with them any discoverable Connection or Repugnancy, but with a very few other Ideas.

§. 7. The complex Ideas, that our Names of the Species of Substances properly stand for, are Collections of such Qualities as have been observed to co-exist in an unknown Substratum, which we call Substance; but what other Qualities necessarily co-exist with such Combinations, we cannot certainly know, unless we can discover their natural Dependance; which in their primary Qualities, we can go but a very little Way in; and in all their secondary Qualities, we can discover no Connection at all, for the Reasons mentioned, Chap. 3. viz. 1. Because we know not the real Constitutions of Substances, on which each secondary Quality particularly depends. 2. Did we know that, it would serve us only for experimental (not universal) Knowledge; and reach with Certainty no farther than that bare Instance: Because our Understandings can discover no conceivable Connection between any secondary Quality, and any Modification whatsoever of any of the primary ones. And therefore there are very few general Propositions to be made concerning Substances, which can carry with them undoubted Certainty.

§. 8. All Gold is fixed, is a Proposition whose Truth we cannot be certain of, how universally it be believed. For if, according to the useless Imagination of the Schools, any one supposes the Term Gold to stand for a Species of Things set out by Nature, by a real Essence belonging to it, 'tis evident he knows not what particular Substances are of that Species; and so cannot, with Certainty, affirm any thing universally of Gold.
Gold. But if he makes Gold stand for a Species, determined by its nominal Essence, let the nominal Essence, for Example, be the complex Idea of a Body, of a certain yellow Colour, malleable, fusible, and heavier than any other known; in this proper use of the Word Gold, there is no Difficulty to know what is, or is not Gold. But yet no other Quality can with Certainty be universally affirmed or denied of Gold, but what hath a discoverable Connection or Inconsistency with that nominal Essence. Fixedness, for Example, having no necessary Connection, that we can discover, with the Colour, Weight, or any other simple Idea of our complex one, or with the whole Combination together: It is impossible that we should certainly know the Truth of this Proposition, That all Gold is fixed.

§. 9. As there is no discoverable Connection between Fixedness, and the Colour, Weight, and other simple Ideas of that nominal Essence of Gold; so if we make our complex Idea of Gold, a Body yellow, fusible, ductile, weighty, and fixed, we shall be at the same Uncertainty concerning Solubility in Ag. Regia; and for the same Reason: Since we can never, from Consideration of the Ideas themselves, with Certainty affirm or deny, of a Body, whose complex Idea is made up of Yellow, very weighty, ductile, fusible and fixed, that it is soluble in Ag. Regia; And so of the rest of its Quality. I would gladly meet with one general Affirmation, concerning any Quality of Gold, that any one can certainly know is true. It will, no doubt, be presently objected, Is not this an universal certain Proposition, All Gold is malleable? To which I answer, It is a very certain Proposition, if Malleableness be a part of the complex Idea the word Gold stands for. But then here is nothing affirmed of Gold, but that that Sound stands for an Idea in which Malleableness is contained: And such a sort of Truth and Certainty as this, is to say a Centaur is four footed. But if Malleableness makes not a part of the Specific Essence the Name Gold stands for, 'tis plain, all Gold is Malleable, is not a certain Proposition. Because, let the complex Idea of Gold, be made up of whatsoever of its other Qualities you please, Malleableness will not appear to depend on that complex Idea, nor follow from any simple one contained in it. The Connection that Malleableness has (if it has any) with those other Qualities being only by' the Intervention of the real Constitution of its intussusceptible Parts, which since we know not, 'tis impossible we should perceive that Connection, unless we could discover that which ties them together.

§. 10.
§ 10. The more, indeed of these co-exist-
ing Qualities we unite into one complex Idea, under one Name, the more precise and deter-
minate we make the Signification of that Word: but yet never make it thereby more capable of universal Certainty, in respect of other Quali-
ties not contained in our complex Idea; since we perceive not their Connection or Depen-
dance one on another; being ignorant both of that real Constitution in which they are all founded; and also how they flow from it. For the chief part of our Knowledge concerning Substances, is not, as in other Things, barely of the Relation of two Ideas that may exist separately; but is of the necessary Connection and Co-existence of several distinct Ideas in the same Subject, or of their Repugnancy to to Co-exist. Could we begin at the other end, and discover what it was, wherein that Colour con-
sisted, what made a Body lighter or heavier, what Texture of Parts made it malleable, fusible, and fixed, and fit to be dissolved in this sort of Liquor, and not in another; if (I say) we had such an Idea of this as Bodies, and could perceive wherein all sensible Qualities originally consist, and how they are produced; we might frame such abstract Ideas of them, as would furnish us with Matter of more general Knowledge, and enable us to make universal Propositions, that should car-
ry general Truth and Certainty with them. But whilst our complex Ideas of the Sorts of Substances are so remote from that internal real Constitution, on which their sensible Quali-
ties depend, and are made up of nothing but an imperfect Collection of those apparent Qualities our Senses can discover, there can be very few general Propositions concerning Sub-
stances, of whose real Truth we can be Certainly assured; since there are but few simple Ideas, of whose Connection and nec-
essary Co-existence, we can have certain and undoubted Knowledge. I imagine, amongst all the secondary Qualities of Substances, and the Powers relating to them, there cannot any two be named, whose necessary Co-existence, or Repug-
nance to co-exist, can certainly be known, unless in those of the same Sense, which necessarily exclude one another, as I have elsewhere shewed. No one, I think, by the Colour that is in any Body, can certainly know what Smell, Taste, Sound or tangible Qualities it has, nor what Alterations it is capable to make or receive, on, or from other Bodies. The fame

As far as any such Co-exi-
sistence can be known, so far uni-
versal Propositions may be certain. But this will go but a lit-
tle way, be-
cause,
Univerfal Propositions,

same may be laid of the Sound or Taste, &c. Our Specifick Names of Substances standing for any Collections of such Ideas, 'tis not to be wondered, that we can, with them, make very few general Propositions of undisputed real Certainty. But yet so far as any complex Idea, of any sort of Substances, contains in it any simple Idea, whose necessary Co-existence with any other may be discovered, so far Universal Propositions may with Certainty be made concerning it: e. g. Could any one discover a necessary Connection between Malleableness, and the Colour or Weight of Gold, or any other part of the complex Idea, signified by that Name, he might make a certain universal Proposition concerning Gold in this respect; and the real Truth of this Proposition, That all Gold is Malleable, would be as certain as of this, The three Angles of all right-lined Triangles, are equal to two right ones.

§. 11. Had we such Ideas of Substances, as to know what real Constitutions produce those sensible Qualities we find in them, and how those Qualities flowed from thence, we could, by the Specifick Ideas of their real Essences in our own Minds, more certainly find out their Properties, and discover what Qualities they had, or had not, than we can now by our Senses: And to know the Properties of Gold, it would be no more necessary that Gold should exist, and that we should make Experiments upon it, than it is necessary for the knowing the Properties of a Triangle, that a Triangle should exist in any Matter; the Idea in our Minds would serve for the one, as well as the other. But we are so far from being admitted into the Secrets of Nature, that we scarce so much as ever approach the first Entrance towards them. For we are wont to consider the Substances we meet with, each of them as an entire Thing by itself, having all its Qualities in itself, and independent of other Things: over-looking, for the most part, the Operations of those invisible Fluids they are encompasied with; and upon whose Motions and Operations depend the greatest part of those Qualities which are taken Notice of in them, and are made by us the inherent Marks of Distinction, whereby we know and denominate them. Put a Piece of Gold any where by itself, separate from the Reach and Influence of all other Bodies, it will immediately lose all its Colour and Weight, and perhaps Malleableness too: Which, for ought I know, would be changed into a perfect Friability.

Water,
Water, in which to us Fluidity is an essential Quality, left to itself, would cease to be fluid. But if inanimate Bodies owe so much of their present State to other Bodies without them, that they would not be what they appear to us, were those Bodies that inviron them removed, it is yet more so in Vegetables, which are nourished, grow, and produce Leaves, Flowers, and Seeds, in a constant Succession. And if we look a little nearer into the State of Animals, we shall find, that their Dependancy, as to Life, Motion, and the most considerable Qualities to be observed in them, is so wholly on extrinsical Causes and Qualities of other Bodies, that make no part of them, that they cannot subsist a Moment without them: Though yet those Bodies on which they depend, are little taken Notice of, and make no part of the complex Ideas we frame of those Animals. Take the Air but a Minute from the greatest part of Living Creatures, and they presently lose Sense, Life, and Motion. This the Necessity of Breathing has forced into our Knowledge. But how many other extrinsical, and possibly very remote Bodies, do the Springs of those admirable Machines depend on, which are not vulgarly observed, or so much as thought on; and how many are there, which the severest Enquiry can never discover? The Inhabitants of this Spot of the Universe, tho' removed so many Millions of Miles from the Sun, yet depend so much on the duly tempered Motion of Particles coming from, or agitated by it, that were this Earth removed but a small part of that Distance out of its present Situation, and placed a little farther or nearer the Source of Heat, 'tis more than probable, that the greatest part of the Animals in it would immediately perish: Since we find them so often destroyed by an Excess or Defect of the Sun's Warmth, which an accidental Position, in some Parts of this our little Globe, exposes them to. The Qualities observed in a Loadstone must needs have their Source far beyond the Confines of that Body; and the Ravage made often on several Sorts of Animals, by invisible Causes, the certain Death (as we are told) of some of them, by barely passing the Line, or, as 'tis certain of others, by being removed into a neighbouring Country, evidently shew, that the Concurrence and Operation of several Bodies, with which they are seldom thought to have any thing to do, is absolutely necessary to make them be what they appear to us, and to preserve those Qualities, by which we know and distinguish them. We are then quite out of the Way, when we think that Things
Things contain within themselves the Qualities that appear to us in them: And we in vain search for that Constitution within the Body of a Fly, or an Elephant, upon which depend those Qualities and Powers we observe in them. For which, perhaps, to understand them aright, we ought to look, not only beyond this our Earth, and Atmosphere, but even beyond the Sun, or remotest Star our Eyes have yet discovered. For how much the Being and Operation of particular Substances in this our Globe, depend on Causes utterly beyond our view, is impossible for us to determine. We fee and perceive some of the Motions, and groffer Operations of Things here about us; but whence the Streams come that keep all these curious Machines in Motion and Repair, how conveyed and modified, is beyond our Notice and Apprehension; and the great Parts and Wheels, as I may so say, of this stupendous Structure of the Universe, may, for ought we know, have such a Connection and Dependance in their Influences and Operations one upon another, that, perhaps, Things in this our Mansion, would put on quite another Face, and cease to be what they are, if some one of the Stars or great Bodies incomprehensibly remote from us, should cease to be or move as it does. This is certain, Things however absolute and entire they seem in themselves, are but Retainers to other Parts of Nature, for that which they are most taken Notice of by us. Their observable Qualities, Actions and Powers, are owing to something without them; and there is not so complete and perfect a Part, that we know of Nature, which does not owe the Being it has, and the Excellencies of it, to its Neighbours; and we must not confine our Thoughts within the Surface of any Body, but look a great deal farther, to comprehend perfectly those Qualities that are in it.

§. 12. If this be so, it's not to be wondered, that we have very imperfect Ideas of Substances; and that the real Essences on which depend their Properties and Operations, are unknown to us. We cannot discover so much as that Size, Figure, and Texture of their minute and active Parts, which is really in them; much less the different Motions and Impulses made in and upon them by Bodies from without, upon which depends, and by which is formed the greatest and most remarkable Part of those Qualities we observe in them, and of which our complex Ideas of them are made up. This Consideration alone is enough to put an end to all our Hopes of ever having the Ideas of their real Essences; which, whilst
their Truth and Certainty.

whilst we want, the nominal Effences, we make use of instead of them, will be able to furnish us but very sparingly with any general Knowledge, or universal Propositions capable of real Certainty.

§. 13. We are not therefore to wonder, if Certainty be to be found in very few general Propositions made concerning Substances: Our Knowledge of their Qualities and Properties go very seldom farther than our Senses reach and inform us. Possibly inquisitive and observing Men may, by Strength of Judgment, penetrate farther, and on Probabilities taken from wary Observation, and Hints well laid together, often guess right at what Experience has not yet discovered to them. But this is but guessing at all; it amounts only to Opinion, and has not that Certainty which is requisite to Knowledge. For all general Knowledge lies only in our own Thoughts, and consists barely in the Contemplation of our own abstract Ideas. Wherever we perceive any Agreement or Disagreement amongst them, there we have general Knowledge; and by putting the Names of those Ideas together accordingly in Propositions, can with Certainty pronounce general Truths. But because the abstract Ideas of Substances, for which their specific Names stand, whenever they have any distinct and determinate Signification, have a discoverable Connection or Inconsistency with but a very few other Ideas, the Certainty of universal Propositions concerning Substances, is very narrow and scanty in that part, which is our principal Enquiry concerning them; and there is scarce any of the Names of Substances, let the Idea it is applied to be what it will, of which we can generally, and with Certainty pronounce, that it has or has not this or that other Quality belonging to it, and constantly Co-existing or Inconsistent with that Idea, wherever it is to be found.

§. 14. Before we can have any tolerable Knowledge of this kind, we must first know what Changes the primary Qualities of one Body do regularly produce in the primary Qualities of another, and how. Secondly, We must know what primary Qualities of any Body, produce certain Sensations or Ideas in us. This is in Truth, no less than to know all the Effects of Matter, under its divers Modifications of Bulk, Figure, Cohesion of Parts, Motion and Rest. Which, I think, every Body will allow, is

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utterly
utterly impossible to be known by us, without Revelation. Nor if it were revealed to us, what sort of Figure, Bulk and Motion of Corpuscles, would produce in us the Sensation of a yellow Colour, and what sort of Figure, Bulk and Texture of Parts in the Superficies of any Body, were fit to give such Corpuscles their due Motion to produce that Colour; would that be enough to make universal Propositions with Certainty, concerning the several sorts of them, unless we had Faculties acute enough to perceive the precise Bulk, Figure, Texture and Motion of Bodies in those minute Parts, by which they operate on our Senfes, that so we might by those frame our abstract Ideas of them. I have mentioned here only corporeal Substances, whose Operations seem to lie more level to our Understandings: For as to the Operations of Spirits, both their thinking and moving of Bodies, we at first Sight find ourselves at a loss; though perhaps, when we have applied our Thoughts a little nearer to the Consideration of Bodies, and their Operations, and examined how far our Notions, even in these, reach, with any Clearness, beyond sensible Matter of Fact, we shall be bound to confess, that even in these too, our Discoveries amount to very little beyond perfect Ignorance and Incapacity.

§. 15. This is evident, the abstract complex Ideas of Substances, for which their general Names stand, not comprehending their real Constitutions, can afford us but very little universal Certainty. Because our Ideas of 'em are not made up of that, on which those Qualities we observe in 'em, and would inform ourselves about, do depend, or with which they have any certain Connection. V. g. Let the Idea to which we give the Name Man, be, as it commonly is, a Body of the ordinary Shape, with Sense, voluntary Motion and Reason joined to it. This being the abstract Idea, and consequently the Essence of our Species Man, we can make but very few general certain Propositions concerning Man, standing for such an Idea. Because not knowing the real Constitution on which Sensation, Power of Motion and Reasoning, with that peculiar Shape, depend, and whereby they are united together in the same Subject, there are very few other Qualities, with which we can perceive them to have a necessary Connection; and therefore we cannot with Certainty affirm, That all Men sleep by Intervals: that no Man
Man can be nourished by Wood or Stones: that all Men will be poisoned by Hemlock: Because these Ideas have no Connection nor Repugnancy with this our nominal Essence of Man, with this abstract Idea that Name stands for. We must in these and the like appeal to Trial in particular Subjects, which can reach but a little way. We must content ourselves with Probability in the rest; but can have no general Certainty, whilst our Specifick Idea of Man contains not that real Constitution, which is the Root wherein all his inseparable Qualities are united, and from whence they flow. Whilst our Idea the word Man stands for, is only an imperfect Collection of some sensible Qualities and Powers in him, there is no discernible Connection or Repugnance between our Specifick Idea, and the Operation of either the Parts of Hemlock or Stones, upon his Constitution. There are Animals that safely eat Hemlock, and others that are nourished by Wood and Stones: But as long as we want Ideas of those real Constitutions of different sorts of Animals, whereon these, and the like Qualities and Powers depend, we must not hope to reach Certainty in universal Propositions concerning them. Those few Ideas only, which have a discernible Connection with our nominal Essence, or any part of it, can afford us such Propositions. But these are so few, and of so little Moment, that we may justly look on our certain general Knowledge of Substances, as almost none at all.

§. 16. To conclude, General Propositions, of what kind soever, are then only capable of Certainty, when the Terms used in them stand for such Ideas, whose Agreement or Disagreement, as there expressed, is capable to be discovered by us. And we are then certain of their Truth or Fallhood, when we perceive the Ideas the Terms stand for, to agree, or not agree, according as they are affirmed or denied one of another. Whence we may take Notice, that general Certainty is never to be found but in our Ideas. Whenever we go to seek it elsewhere in Experiment or Observations without us, our Knowledge goes not beyond Particulars. It is the Contemplation of our own abstract Ideas, that alone is able to afford us general Knowledge.
CHAP. VII.

Of Maxims.

They are 

§. 1. Here are a sort of Propositions, which under the Name of Maxims and Axioms, have passed for Principles of Science; and because they are self-evident, have been supposed innate, altho' no Body (that I know) ever went about to shew the Reason and Foundation of their Clearness and Cogency. It may however be worth while to enquire into the Reason of their Evidence, and see whether it be peculiar to 'em alone, and also examine how far they influence and govern our other Knowledge.

§. 2. Knowledge, as has been shewn, consists in the Perception of the Agreement or Disagreement of Ideas: Now, where that Agreement or Disagreement is perceived immediately by itself, without the Intervention or Help of any other, there our Knowledge is self-evident. This will appear to be so to any one, who will but consider any of those Propositions, which, without any Proof, he affents to at first Sight; for in all of them he will find, that the Reason of his Affent, is from that Agreement or Disagreement, which the Mind, by an immediate comparing them, finds in those Ideas answering the Affirmation or Negation in the Proposition.

§. 3. This being so, in the next Place let us consider, whether this Self-evidence be peculiar only to those Propositions which commonly pass under the Name of Maxims, and have the Dignity of Axioms allowed them. And here 'tis plain, that several other Truths, not allowed to be Axioms, partake equally with them in this Self-evidence. This we shall see, if we go over these several Sorts of Agreement or Disagreement of Ideas, which I have above-mentioned, viz. Identity, Relation, Co-existence, and real Existence; which will discover to us, that not only those few Propositions, which have had the Credit of Maxims, are
are self-evident, but a great many, even almost an infinite Number of other Propositions are such.

§ 4. For, First, The immediate Perception of the Agreement or Disagreement of Identity, being founded in the Mind’s having distinct Ideas, this affords us as many Self-evident Propositions, as we have distinct Ideas. Every one that has any Knowledge at all, has, as the Foundation of it, various and distinct Ideas: And it is the first Act of the Mind, (without which, it can never be capable of any Knowledge) to know every one of its Ideas by itself, and distinguish it from others. Every one finds in himself, that he knows the Ideas he has; that he knows also, when any one is in his Understanding, and what it is; and that when more than one are there, he knows them distinctly and unconfusely one from another. Which always being so, (it being impossible but that he should perceive what he perceives) he can never be in doubt when any Idea is in his Mind, that it is there, and is that Idea it is; and that two distinct Ideas, when they are in his Mind, are there, and are not one and the same Idea. So that all such Affirmations and Negations, are made, without any Possibility of Doubt, Uncertainty or Hesitation, and must necessarily be assented to, as soon as understood; that is, as soon as we have in our Minds, determined Ideas, which the Terms in the Proposition stand for. And therefore wherever the Mind with Attention considers any Proposition, so as to perceive the two Ideas, signified by the Terms, and affirmed or denied one of the other, to be the same or different, it is presently and infallibly certain of the Truth of such a Proposition, and this equally, whether these Propositions be in Terms standing for more general Ideas, or such as are less so, e. g. whether the general Idea of Being be affirmed of itself, as in this Proposition, Whatever is, is; or a more particular Idea be affirmed of itself, as a Man is a Man, or whatever is White, is White. Or whether the Idea of Being in general be denied of not Being, which is the only (if I may so call it) Idea different from it, as in this other Proposition, it is impossible for the same Thing to be, and not to be; or any Idea of any particular Being be denied of another different from it, as a Man is not a Horse; Red is not Blue. The Difference of the Ideas, as soon as the Terms are understood, makes the Truth of the Proposition presently visible, and that with an equal Certainty and Easiness in the less, as well as the more.
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more general Propositions, and all for the same Reason, viz. because the Mind perceives in any Ideas, that it has the same Idea to the same with itself; and two different Ideas to be different, and not the same. And this it is equally certain of, whether these Ideas be more or less general, abstract, and comprehensive. It is not therefore alone to these two general Propositions, Whatever is, is; and it is impossible for the same thing to be, and not to be; that this Self-evidence belongs by any peculiar Right. The Perception of being, or not being, belongs no more to these vague Ideas, signified by the Terms Whatever and Thing, than it does to any other Ideas. These two general Maxims amounting to no more, in short, but this, that the same is the same, and same is not different, are Truths known in more particular Instances, as well as in these general Maxims, and known also in particular Instances, before these general Maxims are ever thought on, and draw all their Force from the Discrimination of the Mind employed about particular Ideas. There is nothing more visible, than that the Mind, without the help of any Proof or Reflection on either of these general Propositions, perceives so clearly, and knows so certainly, that the Idea of White is the Idea of White, and not the Idea of Blue; and that the Idea of White, when it is in the Mind, is there, and is not absent, that the Consideration of these Axioms can add nothing to the Evidence or Certainty of its Knowledge. Just so it is (as every one may experiment in himself) in all the Ideas a Man has in his Mind: He knows each to be itself, and not to be another; and to be in his Mind, and not away, when it is there, with a Certainty that cannot be greater; and therefore the Truth of no general Proposition can be known with a greater Certainty, nor add any thing to this. So that in respect of Identity, our intuitive Knowledge reaches as far as our Ideas. And we are capable of making as many self-evident Propositions as we have Names for distinct Ideas. And I appeal to every one's own Mind, whether this Proposition, A Circle is a Circle, be not as self-evident a Proposition, as that consisting of more general Terms, Whatever is, is: And again, Whether this Proposition, Blue is not Red, be not a Proposition that the Mind can no more doubt of, as soon as it understands the Words, than it does of that Axiom, it is impossible for the same thing to be, and not to be; and so of all the like.

§ 5.
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§. 5. Secondly, As to Co-existence, or such necessary Connection between two Ideas, that in the Subject where one of them is supposed, there the other must necessarily be also; of such Agreement or Disagreement as this, the Mind has an immediate Perception but in very few of them; and therefore in this Sort we have but very little intuitive Knowledge. Nor are there to be found very many Propositions that are self-evident, though some there are; v. g. the Idea of filling a Place equal to the Contents of its Superficies, being annexed to our Idea of Body, I think it is a self-evident Proposition, That two Bodies cannot be in the same Place.

§. 6. Thirdly, As to the Relations of Modes, Mathematicians have framed many Axioms concerning that one Relation of Equality. As Equals taken from Equals, the Remainder will be Equals; which with the rest of that Kind, however they are received for Maxims by the Mathematicians, and are unquestionable Truths; yet, I think that any one who considers them will not find that they have a clearer self-evidence than these. That One and One are equal to Two; that if you take from the five Fingers of one Hand two, and from the five Fingers of the other Hand two, the remaining Numbers will be equal. These, and a Thousand other such Propositions, may be found in Numbers, which, at the very first Hearing force the Ascent, and carry with 'em an equal, if not greater Clearness, than those mathematical Axioms.

§. 7. Fourthly, As to real Existance, since, that has no Connection with any other of our Ideas, but that of our selves, and of a first Being, we have in that, concerning the real Existance of all other Beings, not so much as demonstrative, much less a self-evident Knowledge, and therefore concerning those there are no Maxims.

§. 8. In the next Place let us consider, what Influence these received Maxims have upon the other Parts of our Knowledge. The Rules established in the Schools, that all Reasons are ex praecognitis & praecessis, seem to lay the Foundation of all other Knowledge in these Maxims, and to suppose them to be praecognita; whereby, I think, are meant these two Things: First, that these Axioms are those Truths that are first known to the Mind, And, secondly,
ly, that upon them the other Parts of our Knowledge depend.

§. 9. *First*, That they are not the Truths

Because they are not the Truths we first know to the Mind, it is evident to Experience, as we have shewn in another Place, B. I. Ch. II. Who perceives not, that a Child certainly knows that a Stranger is not its Mother: that its Sucking Bottle is not the Red, long before he knows that 'tis impossible for the same thing to be, and not to be? And how many Truths are there about Numbers, which it is obvious to observe, that the Mind is perfectly acquainted with, and fully convinced of, before it ever thought on these general Maxims, to which Mathematicians in their Arguings, do sometimes refer them? Whereof the Reason is very plain: For that which makes the Mind assent to such Propositions, being nothing else but the Perception it has of the Agreement or Disagreement of its Ideas, according as it finds them affirmed or denied one of another, in Words it understands, and every Idea being known to be what it is, and every two distinct Ideas being known not to be the same, it must necessarily follow, that such self-evident Truths must be first known, which consist of Ideas that are first in the Mind; and the Ideas first in the Mind, 'tis evident, are those of particular Things, from whence, by slow Degrees the Understanding proceeds to some few general ones; which being taken from the ordinary and familiar Objects of Sense, are settled in the Mind, with general Names to them. Thus particular Ideas are first received and distinguished, and so Knowledge got about them; and next to them the less general or specific, which are next to particular: For abstract Ideas are not so obvious or easy to Children, or the yet unexercised Mind, as particular ones. If they seem so to grown Men, 'tis only because by constant and familiar Use they are made so: For when we nicely reflect upon them, we shall find, that general Ideas are Fictions and Contrivances of the Mind, that carry Difficulty with them, and do not so easily offer themselves, as we are apt to imagine. For Example, Does it not require some Pains and Skill to form the general Idea of a Triangle, (which is yet none of the most abstract, comprehensive, and difficult) for it must be neither Oblique, nor Rectangle, neither Equilateral, Equicrural, nor Scalene; but all and none of these at once. In effect, it is something imperfect, that cannot exist; an Idea wherein some Parts of several different and inconsistent Ideas are put together. 'Tis true, the Mind, in this imperfect State, has need of such Ideas, and makes all
the haste to them it can for the Conveniency of Communication and Enlargement of Knowledge; to both which it is naturally very much inclined. But yet one has Reason to suspect such Ideas are Marks of our Imperfection; at least this is enough to shew that the most abstract and general Ideas are not those that the Mind is first and most easily acquainted with, nor such as its earliest Knowledge is conversant about.

§. 10. Secondly, From what has been said, it plainly follows, that these magnified Maxims, are not the Principles and Foundations of all our other Knowledge. For if there be a great many other Truths, which have as much Self-evidence as they, and a great many that we know before them, it is impossible they should be the Principles from which we deduce all other Truths. Is it impossible to know that one and two are equal to three, but by Virtue of this, or some such Axiom, viz. The Whole is equal to all its Parts taken together? Many a one knows that one and two are equal to three, without having heard, or thought on that, or any other Axiom, by which it might be proved; and knows it as certainly as any other Man knows, that the Whole is equal to all its Parts, or any other Maxim, and all from the same Reason of Self-evidence; the Equality of those Ideas being as visible and certain to him without that, or any other Axiom, as with it, it needed no Proof to make it perceived. Nor after the Knowledge, That the Whole is equal to all its Parts, does he know that one and two are equal to three, better or more certainly than he did before. For if there be any Odds in those Ideas, the Whole and Parts are more obscure, or at least more difficult to be settled in the Mind, than those of one, two and three. And indeed, I think, I may ask these Men, who will needs have all Knowledge besides those general Principles themselves, to depend on general, innate, and Self-evident Principles, What Principle is requisite to prove, that one and one are two, that two and two are four, that three times two are six? Which being known without any Proof, do evince, that either all Knowledge does not depend on certain præcognitæ, or general Maxims, called Principles, or else that these are Principles; and if these are to be counted Principles, a great part of Numeration will be so. To which, if we add all the Self-evident Propositions which may be made about all our distinct Ideas, Principles will be almost infinite, at least innumerable, which
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Men arrive to the Knowledge of at different Ages; and a great many of these innate Principles, they never come to know all their Lives. But whether they come in View of the Mind earlier or later, this is true of them, that they are all known by their native Evidence, are wholly independent, receive no Light, nor are capable of any Proof one from another; much less the more particular, from the more general; or the more simple, from the more compounded; the more simple, and less abstract, being the most familiar, and the easier and earlier apprehended. But which ever be the clearest Idea, the Evidence and Certainty of all such Propositions is in this, That a Man sees the same Idea to be the same Idea, and infallibly perceives two different Ideas to be different Ideas. For when a Man has in his Understanding the Ideas of one and of two, the Idea of Yellow, and the Idea of Blue, he cannot but certainly know, that the Idea of one is the Idea of one, and not the Idea of two; and that the Idea of Yellow is the Idea of Yellow, and not the Idea of Blue. For a Man cannot confound the Ideas in his Mind, which he has distinct: That would be to have them confused and distinct at the same Time, which is a Contradiction: and to have none distinct, is to have no use of our Faculties, to have no Knowledge at all. And therefore what Idea soever is affirmed of itself, or whatsoever two entire distinct Ideas are denied one of another, the Mind cannot but assent to such a Proposition, as infallibly true, as soon as it understands the Terms, without Hesitation or need of Proof, or regarding those made in more general Terms, and called Maxims.

§. 11. What shall we then say? Are these general Maxims of no Use? By no Means; tho’ perhaps their Use is not that which it is commonly taken to be. But since doubting in the least of what hath been by some Men ascribed to these Maxims, may be apt to be cried out against, as overturning the Foundations of all the Sciences, it may be worth while to consider them, with respect to other Parts of our Knowledge, and examine more particularly to what Purposes they serve, and to what not.
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1. It is evident from what has been already said, that they are of no Use to prove or confirm less general self-evident Propositions.

2. 'Tis as plain that they are not, nor have been the Foundations whereon any Science hath been built. There is, I know, a great deal of Talk, propagated from Scholastick Men, of Sciences and the Maxims on which they are built; But it has been my ill Luck, never to meet with any such Sciences; much less any one built upon these two Maxims, What is, is; and It is impossible for the same thing to be, and not to be. And I would be glad to be shewn where any such Science erected upon these, or any other general Axioms is to be found; and should be obliged to any one who would lay before me the Frame and System of any Science so built on these, or any such like Maxims, that they could not be shewn to stand as firm without any Consideration of them. I ask, Whether these general Maxims have not the same Use in the Study of Divinity, and in Theological Questions, that they have in the other Sciences? They serve here too, to silence Wranglers, and put an end to Dispute. But I think that no Body will therefore say, that the Christian Religion is built upon these Maxims, or that the Knowledge we have of it, is derived from these Principles. 'Tis from Revelation we have received it, and without Revelation, these Maxims had never been able to help us to it. When we find out an Idea, by whose Intervention we discover the Connection of two others, this is a Revelation from God to us, by the Voice of Reason. For we then come to know a Truth that we did not know before. When God declares any Truth to us, this is a Revelation to us by the Voice of his Spirit, and we are advanced in our Knowledge. But in neither of these do we receive our Light or Knowledge from Maxims. But in the one the Things themselves afford it, and we see the Truth in them by perceiving their Agreement or Disagreement. In the other, God himself affords it immediately to us, and we see the Truth of what he says in his unerring Veracity.

3. They are not of use to help Men forward in the Advancement of Sciences, or new Discoveries of yet unknown Truths. Mr. Newton, in his never enough to be admired Book, has demonstrated several Propositions, which are so many new Truths, before unknown to the World, and are farther Advances in Mathematical Knowledge: But for the Discovery of these, it was not the general Maxim, What is, is;
is; or the Whole is bigger than a Part, or the like, that helped him. These were not the Clues that led him into the Discovery of the Truth and Certainty of those Propositions. Nor was it by them that he got the Knowledge of those Demonstrations; but by finding out intermediate Ideas, that shewed the Agreement or Disagreement of the Ideas, as expressed in the Propositions he demonstrated. This is the great Exercise and Improvement of Human Understanding in the enlarging of Knowledge, and advancing the Sciences; where in they are far enough from receiving any Help from the Contemplation of these, or the like magnified Maxims. Would those who have this traditional Admiration of these Propositions, that they think no Step can be made in Knowledge without the Support of an Axiom, no Stone laid in the building of the Sciences without a general Maxim, but distinguish between the Method of acquiring Knowledge, and of communicating, between the Method of raising any Science, and that of teaching it to others as far as it is advanced, they would see that those general Maxims were not the Foundations on which the first Discoverers raised their admirable Structures, nor the Keys that unlocked and opened those Secrets of Knowledge. Though afterwards, when Schools were erected, and Sciences had their Professors to teach what others had found out, they often made use of Maxims, i.e. laid down certain Propositions which were Self-evident, or to be received for true, which being settled in the Minds of their Scholars, as unquestionable Verities, they on occasion made use of, to convince them of Truths in particular Instances, that were not so familiar in their Minds as those general Axioms which had before been inculcated to them, and carefully settled in their Minds. Though these particular Instances, when well reflected on, are no less Self-evident to the Understanding, than the general Maxims brought to confirm them: And it was in these particular Instances, that the first Discoverer found the Truth, without the help of the general Maxims: And so may any one else do, who with Attention considers them.

To come therefore to the Use that is made of Maxims.

1. They are of Use, as has been observed, in the ordinary Methods of teaching Sciences as far as they are advanced: but of little or none in advancing them farther.

2. They are of Use in Disputes, for the silencing of obstinate Wranglers, and bringing those Contests to some Conclusion.
Maxims. 221

clusion. Whether a need of them to that End, came not in, in the Manner following, I crave leave to enquire. The Schools having made Disputation the Touch-tone of Mens Abilities, and the Criterion of Knowledge, adjusted Victory to him that kept the Field; and he that had the last Word, was concluded to have the better of the Argument, if not of the Cause. But because by this Means there was like to be no Decision between skilful Combatants, whilst one never failed of a medius terminus to prove any Proposition, and the other could as constantly, without, or with a Distinction, deny the Major or Minor. To prevent, as much as could be, the running out of Disputes into an endless Train of Syllogifms, certain general Propositions, most of them indeed self-evident, were introduced into the Schools; which being such as all Men allowed and agreed in, were looked on as general Meafures of Truth, and served instead of Principles, (where the Disputants had not laid down any other between them) beyond which there was no going, and which must not be receded from by either Side. And thus thefe Maxims getting the Name of Principles, beyond which Men in Dispute could not retreat, were by Miftake taken to be the Originals and Sources from whence all Knowledge began, and the Foundations whereon the Sciences were built; because when in their Disputes they came to any of these, they flopped there, and went no further, the Matter was determined: But how much this is a Miftake, hath been already shewn.

This Method of the Schools, which have been thought the Fountains of Knowledge, introduced, as I suppofe, the like Ufe of thefe Maxims, into a great Part of Conversation out of the Schools, to flop the Mouths of Cavillers, whom any one is excused from arguing any longer with, when they deny these general self-evident Principles received by all reasonable Men, who have once thought of them; but yet their Ufe herein is but to put an End to Wrangling. They in Truth, when urged in such Cases, teach nothing: that is already done by the intermediate Ideas made ufe of in the Debate, whose Connection may be seen without the Help of those Maxims, and fo the Truth known before the Maxim is produced, and the Argument brought to a firft Principle. Men would give off a wrong Argument before it came to that, if in their Disputes they proposed to themselves the finding and embracing of Truths, and not a Conteft for Victory. And thus Maxims have their Ufe to put a Stop to their Per-
Perverseness, whose Ingenuity should have yielded sooner. But the Method of the Schools having allowed and encouraged Men to oppose and resist evident Truth, till they are baffled, i.e. till they are reduced to contradict themselves, or some established Principle; 'tis no Wonder that they should not, in civil Conversation, be ashamed of that which in the Schools is counted a Virtue and a Glory, viz. obstinately to maintain that Side of the Question they have chosen, whether true or false, to the last Extremity, even after Conviction. A strange way to attain Truth and Knowledge; and that which I think the rational Part of Mankind, not corrupted by Education, could scarce believe should ever be admitted amongst the Lovers of Truth, and Students of Religion or Nature, or introduced into the Seminaries of those who are to propagate the Truths of Religion or Philosophy amongst the Ignorant and Unconvinced. How much such a Way of Learning is likely to turn young Mens Minds from the sincere Search and Love of Truth; nay, and to make them doubt whether there is any such Thing, or at least worth the adhering to, I shall not now enquire. This I think, that battling those Places which brought the Peripatetic Philosophy into their Schools, where it continued many Ages, without teaching the World any thing but the Art of Wrangling; these Maxims were no where thought the Foundation on which the Sciences were built, nor the great Helps to the Advancement of Knowledge.

As to these general Maxims therefore, they are, as I have said, of great Use in Disputes, to stop the Mouths of the Wranglers; but not of much Use to the Discovery of unknown Truths, or to help the Mind forward in its Search after Knowledge: For whoever began to build his Knowledge on this general Proposition, What is, is; or it is impossible for the same thing to be, and not to be; and from either of these, as from a Principle of Science, deduced a System of useful Knowledge; wrong Opinions often involving Contradictions, one of these Maxims, as a Touch-stone, may serve well to thew whither they lead. But yet, however fit to lay open the Absurdity or Mistake of a Man's Reasoning or Opinion, they are of very little Use for enlightening the Understanding; and it will not be found, that the Mind receives much Help from them in its progres in Knowledge; which would be neither less, nor less certain, were these two general Propositions never thought on. 'Tis true, as I have
have said they sometimes serve in Argumentation to stop a Wrangler's Mouth, by shewing the Absurdity of what he faith, and by exposing him to the Shame of contradicting what all the World knows, and he himself cannot but own to be true. But it is one Thing to shew a Man that he is in an Error, and another to put him in Possession of Truth; and I would fain know what Truths these two Propositions are able to teach, and by their Influence make us know, which we did not know before, or could not know without them. Let us reason from them, as well as we can, they are only about identical Predications, and Influence, if any at all, none but such. Each particular Proposition concerning Identity or Diversity, is as clearly and certainly known in itself, if attended to, as either of these general ones; only these general ones, as serving in all Cases, are therefore more inculcated and insinced on. As to other less general Maxims, many of them are no more than bare verbal Propositions, and teach us nothing but the Respect and Import of Names one to another. The whole is equal to all its Parts: What real Truth, I beseech you, does it teach us? What more is contained in that Maxim, than what the Signification of the Word Toto, or the Whole, does of itself import? And he that knows that the Word Whole stands for what is made up of all its Parts knows very little less, than that the Whole is equal to all its Parts. And upon the same Ground, I think that this Proposition, A Hill is higher than a Valley, and several the like, may also pass for Maxims. But yet Masters of Mathematicks, when they would, as Teachers of what they know, initiate others in that Science, do not without Reason place this, and some other such Maxims, at the Entrance of their Systems, that their Scholars, having in the Beginning perfectly acquainted their Thoughts with these Propositions made in such general Terms, may be used to make such Reflections, and have these more general Propositions, as formed Rules and Sayings, ready to apply to all particular Cases. Not that if they be equally weighed, they are more clear and evident than the particular Instances they are brought to confirm: But that being more familiar to the Mind, the very naming them is enough to satisfy the Understanding. But this, I say, is more from our Custom of using them and the Establishment they have got in our Minds, by our often thinking of them, than from the different Evidence of the Things. But before Custom has settled Methods of Thinking and Reasoning in our Minds, I am apt
apt to imagine it is quite otherwise; and that the Child, when a part of his Apple is taken away, knows it better in that particular Instance, than by this general Proposition, *The whole is equal to all its Parts*; and that if one of these have need to be confirmed to him by the other, the general has more need to be let into his Mind by the particular, than the particular by the general. For in particulars, our Knowledge begins, and so spreads itself by Degrees, to Generals; though afterwards the Mind takes the quite contrary Course, and having drawn its Knowledge into as general Propositions as it can, makes those familiar to its Thoughts, and accustomed itself, to have recourse to them, as to the Standards of Truth and Falshood. By which familiar Use of them, as Rules to measure the Truth of other Propositions, it comes in time to be thought, that more particular Propositions have their Truth and Evidence from their Conformity to these more general ones, which, in Discourse and Argumentation, are so frequently urged, and constantly admitted. And this I think to be the Reason why among so many self-evident Propositions, the most general only have had the Title of *Maxims*.

§. 15. One thing farther, I think, it may not be amiss to observe concerning these general Maxims, that they are so far from improving or establishing our Minds in true Knowledge, that if our Notions be wrong, loose, or unfefted, and we resign up our Thoughts to the Sound of Words, rather than fix them on settled determined Ideas of Things; I say these general *Maxims* will serve to confirm us in Mistakes; and in such a way of Use of Words which is most common, will serve to prove Contradiétions: e. g. He that with Des Cartes shall frame in his Mind an Idea of what he calls Body, to be nothing but Extension, may easily demonstrate, that there is no Vacuum, i. e. no Space void of Body, by this Maxim, *What is, is*; For the Idea to which he annexes the Name Body, being bare Extension, his Knowledge that Space cannot be without Body is certain: For he knows his own Idea of Extension clearly and distinctly, and knows that it is *what it is*, and not another Idea, though it be called by these Three Names, Extension, Body, Space. Which Three Words standing for one and the same Idea, may no doubt, with the same Evidence and Certainty, be affirmed one of another, as each of itself: And it is as certain, that whilst
Maxims.

§ 13. But if another shall come and make to himself another Idea, different from Des Cartes's of the Thing, which yet, with Des Cartes, Vacuum.

he calls by the same Name Body, and make his Idea, which he expresses by the Word Body, to be of a Thing that hath both Extension and Solidity together, he will as easily demonstrate, that there may be a Vacuum, or Space without a Body, as Des Cartes demonstrated the contrary. Because the Idea to which he gives the Name Space, being barely the simple one of Extension; and the Idea, to which he gives the Name Body, being the complex Idea of Extension and Resistibility, or Solidity together in the same Subject; these two Ideas are not exactly one and the same, but in the Understanding as distinct as the Ideas of One and Two, White and Black, or as of Corporeity and Humanity, if I may use those barbarous Terms: And therefore the Predication of them in our Minds, or in Words standing for them, is not identical, but the Negation of them one of another; viz. this Proposition, Extension, or Space is not Body, is as true and evidently certain, as this Maxim, It is impossible for the same Thing to be, and not to be, can make any Proposition.

§ 14. But yet, though both these Propositions (as you see) may be equally demonstrated, viz. that there may be a Vacuum, and that there cannot be a Vacuum, by these two certain Principles, (viz.) What is, is, and the same Thing cannot be, and be; yet neither of these Principles will serve to prove to us, that any, or what Bodies do exist: For that we are left to our Senses, to discover to us as far as they can. Those universal and self-evident Principles, being only our constant, clear, and distinct Knowledge of our own Ideas, more general or comprehensive, can allure us of nothing that passes without the Mind, their Certainty is founded only upon the Knowledge we have of each Idea by itself, and of its Distinction from others; about which we cannot be mistaken whilst they are in our Minds, though we may, and often are mistaken, when we retain the Names without the Ideas, or use them confusedly, sometimes for one, and sometimes for another Idea. In which Cases, the Force of these Axioms, reaching only to the Sound, and not the Signification.

Q
tion of the Words, serves only to lead us into Confusion, Mis-
flake, and Error. 'Tis to shew Men, that these Maxims,
have been cryed up for the great Guards to Truth, will not fe-
cure them from Error in a careless loose Use of their Words,
that I have made this Remark. In all that is here suggested
concerning their little Use for the Improvement of Knowledge,
or dangerous Use in undetermined Ideas, I have been far
enough from saying or intending they should be laid aside,
as some have been too forward to charge me. I affirm them
to be Truths, self-evident Truths; and so cannot be laid aside.
As far as their Influence will reach, 'tis in vain to endeavour,
not would I attempt to abridge it. But yet without any In-
jury to Truth, or Knowledge, I may have Reason to think
their Use is not answerable to the great Stress which seems
to be laid on them, and I may warn Men not to make an ill
Use of them for the confirming themselves in Error.

§. 15. But let them be of what Use they
will in verbal Propositions, they cannot disco-
very or prove to us the least Knowledge of the
Nature of Substances, as they are found and
exist without us, any farther than grounded on
Experience. And though the Consequence of
these two Propositions, called Principles, be very clear, and
their Use not dangerous or hurtful, in the Probation of such
Things, wherein there is no need at all of them for Proof, but
such as are clear by themselves without them, viz. where
our Ideas are determined, and known by the Names that
stand for them: Yet when these Principles, viz. What is, is;
and, It is impossible for the same Thing to be, and not to be,
are made use of in the Probation of Propositions, wherein are
Words standing for complex Ideas, e.g. Man, Horse, Gold,
Vertue; there they are of infinite Danger, and most com-
monly make Men receive and retain Fallhood for manifest
Truth, and Uncertainty for Demonstration: upon which fol-
low Error, Obstinality, and all the Mischiefs that can happen
from wrong Reasoning. The Reason whereof is not, that these
Principles are less true, or of less Force in proving Propositions
made of Terms standing for complex Ideas, than where the
Propositions are about simple Ideas. But because Men mi-
flake generally, thinking that where the same Terms are
preferred, the Propositions are about the same Things, tho'
the Ideas they stand for, are in Truth different. Therefore
these Maxims are made use of to support thofe, which in
Sound and Appearance are contradictory Propositions; as is
clear
clear in the Demonstrations above-mentioned about a Vacuum. So that whilst Men take Words for Things, as usually they do, these Maxims may and do commonly serve to prove contradictory Propositions: As shall yet be farther made manifest.

§. 16. For Instance: Let Man be that concerning which you would by these first Principles demonstrate any thing, and we shall see, that so far as Demonstration is by these Principles, it is only verbal, and gives us no certain universal true Proposition or Knowledge of any Being existing without us. First, a Child having framed the Idea of a Man, it is probable, that his Idea is just like that Picture which the Painter makes of the visible Appearances joined together; and such a Complication of Ideas together in his Understanding, makes up the single complex Idea which he calls Man, whereof White or Flesh-Colour in England being one, the Child can demonstrate to you, that a Negro is not a Man, because White Colour was one of the constant simple Ideas of the complex Idea he calls Man: And therefore he can demonstrate by the Principle, It is impossible for the same Thing to be, and not to be, that a Negro is not a Man; the Foundation of his Certainty being not that universal Proposition, which, perhaps, he never heard nor thought of, but the clear distinct Perception he hath of his own simple Ideas of Black and White, which he cannot be persuaded to take, nor can ever mistake one for another, whether he knows that Maxim or no: And to this Child, or any one who hath such an Idea, which he calls Man, can you never demonstrate that a Man hath a Soul, because his Idea of Man includes no such Notion or Idea in it. And therefore to him, the Principle of What is, is, proves not this Matter; but it depends upon Collection and Observation, by which he is to make his complex Idea called Man.

§. 17. Secondly, Another that hath gone farther in framing and collecting the Idea he calls Man, and to the outward Shape adds Laughter and rational Discourse, may demonstrate, that Infants and Changelings are no Men, by this Maxim, It is impossible for the same Thing to be, and not to be: And I have discoursed with very rational Men, who have actually denied that they are Men.
§. 18. Thirdly, Perhaps another makes up the complex Idea which he calls Man, only out of the Ideas of Body in general, and the Powers of Language and Reason, and leaves out the Shape wholly: This Man is able to demonstrate, that a Man may have no Hands, but be Quadrupes, neither of those being included in his Idea of Man; and in whatever Body or Shape he found Speech and Reason joined, that was a Man: Because having a clear Knowledge of such a complex Idea, it is certain that What is, is.

Little use of these Maxims in Proofs where we have clear and distinct Ideas.

§. 19. So that, if rightly considered, I think we may say, that where our Ideas are determined in our Minds, and have annexed to them by us known and steady Names under those settled Determinations, there is little Need, or no Use at all of these Maxims, to prove the Agreement or Disagreement of any of them. He that cannot discern the Truth or Falshood of such Propositions, without the Help of these, and the like Maxims, will not be helped by these Maxims to do it: Since he cannot be supposed to know the Truth of these Maxims themselves without Proof, if he cannot know the Truth of others without Proof, which are as self-evident as these. Upon this Ground it is, that intuitive Knowledge neither requires nor admits any Proof, one part of it more than another. He that will suppose it does, takes away the Foundation of all Knowledge and Certainty: And he that needs any Proof to make him certain, and give his Assent to this Proposition, that Two are equal to Two, will also have need of a Proof to make him admit, that What is, is. He that needs a Probation to convince him, that Two are not Three, that White is not Black, that a Triangle is not a Circle, &c. or any two determined distinct Ideas are not one and the same, will need also a Demonstration to convince him, that it is impossible for the same Thing to be, and not to be.

Their use dangerous whereour Ideas are confused.

§. 20. And as these Maxims are of little Use where we have determined Ideas, so they are, as I have shewed, of dangerous Use where our Ideas are not determined; and where we use Words that are not annexed to determined Ideas, but such as are of a loose and wandering Signification, sometimes standing for one, and sometimes for another Idea: from which follows Mistake and Error, which these Maxims (brought as Proofs to establish
Propositions, wherein the Terms stand for undetermined Ideas) do by their Authority confirm and rivet.

C H A P. VIII.

Of Trifling Propositions.

§. 1. Whether the Maxims treated of in the foregoing Chapter, be of that Use to real Knowledge as is generally supposed, I leave to be considered. This, I think, may confidently be affirmed, that there are universal Propositions, which tho’ they be certainly true, yet they add no Light to our Understandings, bring no Increase to our Knowledge. Such are,

§. 2. First, All purely identical Propositions. These obviously, and at first blush, appear to contain no Instruction in them: For when we affirm the said Term of itself, whether it be barely verbal, or whether it contains any clear and real Idea, it shews us nothing but what we must certainly know before, whether such a Proposition be either made by, or proposed to us. Indeed, that most general one, What is, is, may serve sometimes to shew a Man the Absurdity he is guilty of, when by Circumlocution, or equivocal Terms, he would in particular Instances, deny the same Thing of itself; because no Body will so openly bid Defiance to common Sense, as to affirm visible and direct Contradictions in plain Words: Or if he does, a Man is excused if he breaks off any farther Discourse with him. But yet, I think, I may say, that neither that received Maxim, nor any other identical Proposition, teaches us any thing: And tho’ in such kind of Propositions, this great and magnified Maxim, boasted to be the Foundation of Demonstration, may be, and often is made use of to confirm them, yet all it proves amounts to no more than this, That the same Word may with great Certainty be affirmed of itself, without any doubt of the Truth of any such Proposition: and let me add also, without any real Knowledge.

§. 3. For at this Rate, any very ignorant Person, who can but make a Proposition, and knows what he means when he says, Ay or No, may make a Million of Propositions, of whose Truths
Trifling Propositions.

Truths he may be infallibly certain, and yet not know one
Thing in the World thereby; viz. what is a Soul, is a Soul;
or a Soul is a Soul, a Spirit is a Spirit; a Fetiche is a Fetiche, &c.
These all being equivalent to this Proposition, viz. What is, is; i.e. what hath Exijience, hath Exijience; or
who hath a Soul, hath a Soul. What is this more than trifling
with Words? It is but like a Monkey shifting his Oyster from
one Hand to the other; and had he had but Words, might, no
doubt, have said, Oyster in right Hand is Subject, and Oyster
in Left Hand is Predicate: and so might have made a self-evident Proposition of Oyster, i.e. Oyster is Oyster; and yet
with all this, not have been one whit the wiser, or more know-
ing: And that way of handling the Matter, would much at
one have satisfied the Monkey's Hunger, or a Man's Under-
standing; and they two would have improved in Knowledge
and Bulk together.

I know there are some who because identical Propositions
are self-evident, shew a great concern for them, and think they
do great Service to Philosophy by crying them up, as if in
them was contained all Knowledge, and the Understanding
were led into all Truth by them only. I grant, as forwardly as
any one, that they are all true, and self-evident. I grant farther,
that the Foundation of all our Knowledge lies in the Faculty
we have of perceiving the same Idea to be the same, and of
discerning it from those that are different, as I have shewn in
the foregoing Chapter. But how that vindicates the making
use of identical Propositions, for the Improvement of Know-
ledge, from the Imputation of Trifling, I do not see. Let any
one repeat, as often as he pleases, that the Will is the Will, or
lay what Stress on it he thinks fit; of what Use is this, and an
infinite the like Propositions, for the enlarging our Knowledge?
Let a Man abound as much as the plenty of Words which he
has, will permit him in such Propositions as these; A Law is
a Law, and Obligation is Obligation; Right is Right, and
Wrong is Wrong; will these and the like ever help him to an
Acquaintance with Ethics? Or instruct him or others, in the
Knowledge of Morality? Those who know not, nor perhaps
ever will know, what is Right, and what is Wrong, nor the
Measures of them, can with as much Affurance make and in-
fallibly know the Truth of these and all such Propositions, as
he that is best instructed in Morality can do. But what Ad-
vance do such Propositions give in the Knowledge of any thing
necessary or useful for their Conduct?
He would be thought to do little less than trifle, who for the enlightning the Understanding in any part of Knowledge, should be busy with identical Propositions, and insist on such Maxims as these; Substant is Substance, and Body is Body; a Vacuum is a Vacuum, and a Vortex is a Vortex; a Centaur is a Centaur, and a Chimera is a Chimera, &c. For these, and all such, are equally true, equally certain, and equally self-evident. But yet they cannot but be counted trifling, when made use of as Principles of Instrucion, and Stresses laid on them, as Helps to Knowledge; since they teach nothing but what every one, who is capable of Discourse, knows without being told, viz. That the same Term is the same Term, and the same Idea the same Idea. And upon this Account it was that I formerly did, and do still think, the offering and inculcating such Propositions, in order to give the Understanding any new Light or Inlet into the Knowledge of Things, no better than trifling.

Instruction lies in something very different, and he that would enlarge his own, or another's Mind, to Truths he does not yet know, must find out intermediate Ideas, and then lay them in such Order one by another, that the Understanding may see the Agreement or Disagreement of those in Question. Propositions that do this, are instructive: But they are far from such as affirm the same Term of itself; which is no way to advance ones self or others in any sort of Knowledge. It no more helps to that, than it would help any one in his learning to read, to have such Propositions as these inculcated to him, an A is an A, and a B is a B; which a Man may know as well as any School-Matter, and yet never be able to read a Word as long as he lives. Nor do these, or any such identical Propositions, help him one jot forwards in the Skill of Reading, let him make what Use of them he can.

If those who blame my calling them trifling Propositions, had but read, and been at the Pains to understand what I had above writ in very plain English, they could not but have seen that by identical Propositions, I mean only such wherein the same Term importing the same Idea, is affirmed of itself; Which I take to be the proper signification of identical Propositions; and concerning all such, I think I may continue safely to say, That to propose them as instructive, is no better than trifling. For no one who has the Use of Reason, can miss them, where it is necessary they should be taken Notice of; nor doubt of their Truth, when he does take Notice of them.

Trifling Propositions.

But if Men will call Propositions identical, wherein the same Term is not affirmed of itself, whether they speak more properly than I, others may judge: This is certain, all that they say of Propositions that are not identical, in my Sense, concerns not me, nor what I have said; all that I have said relating to those Propositions, wherein the same Term is affirmed of itself. And I would fain see an Instance, wherein any such can be made use of, to the Advantage and Improvement of any one's Knowledge. Instances of other kinds, whatever Use may be made of them, concern not me, as not being such as I call identical.

§. 4. Secondly, Another sort of Trifling Propositions is, when a part of the complex Idea is predicated of the Name of the Whole; a part of the Definition of the Word defined. Such are all Propositions wherein the Genus is predicated of the Species, or more comprehensive of less comprehensive Terms: For what Information, what Knowledge carries this Proposition in it, viz. Lead is a Metal, to a Man who knows the complex Idea the Name Lead stands for? All the simple Ideas that go to the complex one signified by the Term Metal, being nothing but what he before comprehended, and signified by the Name Lead. Indeed, to a Man who knows the Signification of the Word Metal, and not of the Word Lead, it is a shorter way to explain the Signification of the Word Lead, by saying it is a Metal, which at once expresses several of its simple Ideas, than to enumerate them one by one, telling him it is a Body very heavy, fusible and malleable.

As part of the Definition of the Term defined, or to affirm any one of the simple Ideas of a complex one, of the Name of the whole complex Idea; as All Gold is fusible. For Fusibility being one of the simple Ideas that goes to the making up the complex one the Name Gold stands for, what can it be but playing with Sounds, to affirm that of the Name Gold, which is comprehended in its received Signification? 'T would be thought little better than ridiculous, to affirm gravely, as a Truth of Moment, That Gold is yellow; and I see not how it is any jot more material to say, It is fusible, unless that Quality be left out of the complex Idea, of which the Sound Gold is the Mark in ordinary Speech. What Instruction can it carry with it, to tell one that which he hath been told already, or he is supposed to know before? For I am supposed to know the Signification of the Word another uses to me, or else he is
Trifling Propositions.

§ 6. Every Man is an Animal, or living Body, is as certain a Proposition as can be; but no more conduceing to the Knowledge of Things, than to say, a Palfry is an ambling Horse, or a neighing ambling Animal, both being only about the Signification of Words, and make me know but this, That Body, Sense, and Motion, or Power of Sensation and Moving, are Three of those Ideas that I always comprehend and signify by the Word Man; and where they are not to be found together, the Name Man belongs not to that Thing. And so of the other, that Body, Sense, and a certain way of going, with a certain kind of Voice, are some of those Ideas which I always comprehend, and signify by the Word Palfry; and when they are not to be found together, the Name Palfry belongs not to that Thing. It is just the same, and to the same Purpose, when any Term standing for any one or more of the simple Ideas, that all together make up that complex Idea which is called a Man, is affirmed of the Term Man; e. g. suppose a Roman signified by the Word Homo, all those distinct Ideas united in one Subject, Corporeitas, Sensibilitas, Potentia se movendi, Rationalitas, Relfibilitas, he might, no doubt, with great Certainty, univerfally affirm one, more, or all of these together of the Word Homo, but did no more than say, that the Word Homo, in his Country, comprehended in its Signification all these Ideas. Much like a Romance-Knight, who by the Word Palfry signified these Ideas; Body of a certain Figure, Fourlegged, with Sense, Motion, Ambling, Neighing, White, used to have a Woman on his Back, might with the same Certainty universally affirm also any or all of these of the Word Palfry: But did thereby teach no more, but that the Word Palfry in his, or Romance Language, stood for all these, and was not to be applied to any thing, where any of these was wanting. But he that shall tell me, that in whatever Thing Sense, Motion, Reason, and Laughter, were united, that Thing had actually a Notion of God, or would be cast into a Sleep by Opium, made indeed an instructive Proposition; becau-
Trifling Propositions.

cause neither having the Notion of God, nor being cast into sleep by Opium, being contained in the Idea signified by the Word Man, we are by such Propositions taught something more than barely what the Word Man stands for: And therefore the Knowledge contained in it, is more than verbal.

§. 7. Before a Man makes any Proposition, he is supposed to understand the Terms he uses in it, or else he talks like a Parrot, only making a Noise by Imitation, and framing certain Sounds which he has learnt of others; but not as a rational Creature, using them for Signs of Ideas which he has in his Mind. The Hearer also is supposed to understand the Terms as the Speaker uses them, or else he talks Jargon, and makes an unintelligible Noise. And therefore he trifles with Words, who makes such a Proposition, which when it is made, contains no more than one of the Terms does, and which a Man was supposed to know before, v. g. a Triangle hath three Sides, or Saffron is yellow. And this is no farther tolerable, than where a Man goes to explain his Terms, to one who is supposed, or declares himself not to understand him: And then it teaches only the Signification of that Word, and the Use of that Sign.

§. 8. We can know then the Truth of two Sorts of Propositions, with perfect Certainty; the one is, of those trifling Propositions, which have a Certainty in them, but it is only a verbal Certainty, but not instructive. And, Secondly, we can know the Truth, and so may be certain in Propositions, which affirm something of another, which is a necessary Consequence of its precise complex Idea, but not contained in it. As that the external Angle of all Triangles, is bigger than either of the opposite internal Angles; which Relation of the outward Angle, to either of the opposite internal Angles, making no part of the complex Idea signified by the Name Triangle; This is a real Truth, and conveys with it instructive real Knowledge.

§. 9. We have little or no Knowledge of what Combinations there be of simple Ideas existing together in Substances, but by our Senses, we cannot make any universal certain Propositions concerning them, any farther than
than our nominal Essences lead us; which being to a very few and inconsiderable Truths, in respect of those which depend on their real Constitutions, the general Propositions that are made about Substances, if they are certain, are for the most part but trifling; and if they are instructive, are uncertain, and such as we can have no knowledge of their real Truth, how much sooner constant Observation and Analogy may assist our Judgments in guessing. Hence it comes to pass, that one may often meet with very clear and coherent Discourses, that amount yet to nothing. For 'tis plain, that Names of substantial Beings, as well as others, as far as they have relative Significations affixed to them, may with great Truth, be joined negatively and affirmatively in Propositions, as their relative Definitions make them fit to be so joined; and Propositions conflicting of such Terms, may, with the same Clearness, be deduced one from another, as those that convey the most real Truths; and all this, without any knowledge of the Nature or Reality of Things existing without us. By this Method, one may make Demonstrations and undoubted Propositions in Words, and yet thereby advance not one jot in the Knowledge of the Truth of Things; v. g. he that having learned these following Words with their ordinary relative Acceptations annexed to them, v. g. Substance, Man, Animal, Form, Soul, Vegetative, Sensitive, Rational, may make several undoubted Propositions about the Soul, without knowing at all what the Soul really is; and of this Sort, a Man may find an infinite Number of Propositions, Reasonings and Conclusions, in Books of Metaphysics, School-Divinity, and some sort of natural Philosophy; and after all, know as little of God, Spirits or Bodies, as he did before he set out.

§ 10. He that hath Liberty to define, i. e. determine the Signification of his Names of Substances, (as certainly every one does in Effect, who makes them stand for his own Ideas) and makes their Significations at a venture, taking them from his own or other Men's Fancies, and not from an Examination or Enquiry into the Nature of Things themselves, may with little Trouble demonstrate them one of another, according to those several Respects, and mutual Relations he has given them one to another; wherein, however Things agree, or disagree, in their own Nature, he needs mind nothing but his own Notions, with the Names he hath bestowed upon them: But thereby no more increases his own Knowledge, than he does his
§. 11. Though yet concerning most Words used in Discourses, especially argumentative and controvertical, there is this more to be complained of, which is the worst sort of Trifling, and which sets us yet farther from the Certainty of Knowledge we hope to attain by them, or find in them, viz. that most Writers are so far from instructing us in the Nature and Knowledge of Things, that they use their Words loosely and uncertainly, and do not, by using them constantly and heedfully in the same Significations, make plain and clear Deductions of Words one from another, and make their Discourses coherent and clear, (how little soever it were instructive) which were not difficult to do, did they not find it convenient to shelter their Ignorance or Obstinance, under the Obscurity and Perplexedness of their Terms: To which, perhaps, Inadvertency and ill Custom do in many Men much contribute.

Marks of verbal Propositions may be known by these following Marks: First, All Propositions, wherein two abstract Terms are affirmed one of another, are barely about the Signification of Sounds. For since no abstract Idea can be the same with any other but itself, when its abstract Name is affirmed of any other Term, it can signify no more but this, that it may, or ought to be called by that Name; or that these Two Names signify the same Idea. Thus should any one say, that Parity is Frugality, that Gratitude is Justice; that this or that Action is or is not Temperance; however specious these and the like Propositions may at first Sight seem, yet when we come to press them, and examine nicely what they contain, we shall find, that it all amounts to nothing, but the Signification of those Terms.

§. 12. To conclude, barely verbal Propositions may be known by these following Marks: First, All Propositions, wherein two abstract Terms are affirmed one of another, are barely about the Signification of Sounds. For since no abstract Idea can be the same with any other but itself, when its abstract Name is affirmed of any other Term, it can signify no more but this, that it may, or ought to be called by that Name; or that these Two Names signify the same Idea. Thus should any one say, that Parity is Frugality, that Gratitude is Justice; that this or that Action is or is not Temperance; however specious these and the like Propositions may at first Sight seem, yet when we come to press them, and examine nicely what they contain, we shall find, that all amounts to nothing, but the Signification of these Terms.

§. 13.
§. 13. Secondly, All Propositions, wherein a part of the complex Idea, which any Term stands for, is predicated of that Term, are only verbal, v. g. to say, that Gold is a Metal, or heavy. And thus all Propositions, wherein more comprehensive Words, called Genera, are affirmed of subordinate, or less comprehensive, called Species or Individuals, are barely verbal.

When by these two Rules, we have examined the Propositions that make up the Discourses we ordinarily meet with, both in and out of Books, we shall, perhaps, find that a greater part of 'em than is usually suspected, are purely about the Signification of Words, and contain nothing in 'em, but the Use and Application of these Signs.

This, I think, I may lay down for an infallible Rule, that wherever the distinct Idea any Word stands for, is not known and considered, and something not contained in the Idea, is not affirmed, or denied of it, there our Thoughts stick wholly in Sounds, and are able to attain no real Truth or Falsity. This, perhaps, if well heeded, might save us a great deal of useless Amusement and Dispute; and very much shorten our Trouble and Wandering in the search of real and true Knowledge.

C H A P. IX.

Of our Knowledge of Existence.

§. 1. Hitherto we have only considered the Essences of Things, which being only abstract Ideas, and thereby removed in our Thoughts from particular Existence, (that being the proper Operation of the Mind, in Abstraction, to consider an Idea under no other Existence, but what it has in the Understanding) gives us no Knowledge of real Existence at all. Where, by the Way, we may take Notice, that universal Propositions, of whose Truth or Falsity we can have certain Knowledge, concern not Existence; and farther, that all particular Affirmations or Negations, that would not be certain, if they were made general, are only concerning Existence; they declaring only the acci-
Knowledge of Existence.

accidental Union or Separation of Ideas in Things existing, which in their abstract Natures, have no known necessary Union or Repugnancy.

§. 2. But leaving the Nature of Propositions, and different ways of Predication, to be considered more at large in another Place, let us proceed now to enquire concerning our Knowledge of the Existence of Things, and how we come by it. I say then, that we have the Knowledge of our own Existence by Intuition; of the Existence of God by Demonstration; and of other Things by Sensation.

§. 3. As for our own Existence, we perceive it so plainly, and so certainly, that it neither needs, nor is capable of any Proof. For nothing can be more evident to us, than our own Existence. I think, I reason, I feel Pleasure and Pain: Can any of these be more evident to me, than my own Existence? If I doubt of all other Things, that very Doubt makes me perceive my own Existence, and will not suffer me to doubt of that. For if I know I feel Pain, it is evident I have as certain Perception of my own Existence, as of the Existence of the Pain I feel: Or if I know I doubt, I have as certain Perception of the Existence of the Thing doubting, as of that Thought which I call doubt. Experience then convinces us, that we have an intuitive Knowledge of our own Existence, and an internal infallible Perception that we are. In every Act of Sensation, Reasoning or Thinking, we are conscious to ourselves of our own Being; and, in this Matter, come not short of the highest Degree of Certainty.
CHAP. X.

Of our Knowledge of the Existence of a GOD.

§. 1. Though GOD has given us no innate Ideas of himself; though he has stamped no original Characters on our Minds, wherein we may read his Being; yet having furnished us with those Faculties our Minds are endowed with, he hath not left himself without Witness; since we have Sense, Perception, and Reason, and cannot want a clear Proof of him, as long as we carry ourselves about us. Nor can we justly complain of our Ignorance in this great Point, since he has so plentifully provided us with the Means to discover, and know him, so far as is necessary to the End of our Being, and the great concernment of our Happiness. But though this be the most obvious Truth that Reason discovers, and though its Evidence be (if I mistake not) equal to mathematical Certainty; yet it requires Thought and Attention, and the Mind must apply itself to a regular Deduction of it from some part of our intuitive Knowledge, or else we shall be as uncertain and ignorant of this, as of other Propositions, which are in themselves capable of clear Demonstration. To shew therefore, that we are capable of knowing, i.e. being certain that there is a GOD, and how we may come by this Certainty, I think we need go no farther than ourselves, and that undoubted Knowledge we have of our own Existence.

§. 2. I think it is beyond Question, that Man has a clear Perception of his own Being; he knows certainly, that he exists, and that he is something. He that can doubt, whether he be any thing or no, I speak not to, no more than I would argue with pure Nothing, or endeavour to convince Non-entity, that it were something. If anyone pretends to be so sceptical, as to deny his own Existence, (for really to doubt of it, is manifestly impossible) let him for me enjoy his beloved Happiness of being Nothing, until Hunger, or some other Pain convince him of the contrary. This then, I think, I may
I may take for a Truth, which every one's certain Knowledge assures him of beyond the Liberty of doubting, viz. that he is something that actually exists.

§. 3. In the next Place, Man knows by an intuitive Certainty, that bare Nothing can no more produce any real Being, than it can be equal to two right Angles. If a Man knows not that Non-entity, or the Absence of all Being, cannot be equal to two right Angles, it is impossible he should know any Demonstration in Euclid. If therefore we know there is some real Being, and that Non-entity cannot produce any real Being, It is an evident Demonstration, that from Eternity there has been something; since what was not from Eternity, had a Beginning; and what had a Beginning, must be produced by something else.

§. 4. Next, it is evident, that what had its Being and Beginning from another, must also have all that which is in, and belongs to its Being from another too. All the Powers it has, must be owing to, and received from the same Source. This eternal Source then of all Being, must also be the Source and Original of all Power: and so this eternal Being must also be most powerful.

§. 5. Again, A Man finds in himself Perception and Knowledge. We have then got one Step farther; and we are certain now, that there is not only some Being, but some knowing intelligent Being in the World.

There was a Time then, when there was no knowing Being, and when Knowledge began to be; or else, there has been also a knowing Being from Eternity. If it be said, there was a Time when no Being had any Knowledge, when that eternal Being was void of all Understanding: I reply, that then it was impossible there should ever have been any Knowledge. It being as impossible that Things wholly void of Knowledge, and operating blindly, and without any Perception, should produce a knowing Being, as it is impossible, that a Triangle should make itself, Three Angles bigger than Two right ones. For it is as repugnant to the Idea of senseless Matter, that it should put into itself Sense, Perception, and Knowledge, as it is repugnant to the Idea of a Triangle, that it should put into itself greater Angles than two right ones.

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§. 6. Thus from the Consideration of ourselves, and what we infallibly find in our own Constitutions, our Reason leads us to the Knowledge of this certain and evident Truth, That there is an eternal, most powerful, and most knowing Being; which whether any one will please to call God, it matters not. The thing is evident, and from this Idea duly considered, will easily be deduced all those other Attributes, which we ought to ascribe to this eternal Being. If nevertheless any one should be found so senselessly arrogant, as to suppose Man alone, knowing and wise, but yet the Product of mere Ignorance and Chance; and that all the rest of the Universe acted only by that blind Hap-Hazard: I shall leave with him that very rational and empirical Rebuff of Tully, L. 2. de Leg. to be considered at his Leisure, 'What can be more sillily arrogant and misbecoming, than for a Man to think that it has a Mind and Understanding in him, but yet in all the Universe besides, there is no such Thing? Or that those Things, which with the utmost stretch of his Reason, he can scarce comprehend, should be moved and managed without any Reason at all?' Quid est enim verius, quam neminem esse oppertere tam stulte arrogantem, ut in se mentem & rationem putet inesse, in coelo mundi, non putet? Aut ea quae viam summa ingenii ratione comprehendat, nulla ratione moveri putet?

From what has been said, it is plain to me, we have a more certain Knowledge of the Existence of a God, than of any thing our Senses have not immediately discovered to us. Nay, I presume I may say, that we more certainly know that there is a God, than that there is any thing else without us. When I say we know, I mean there is such a Knowledge within our reach, which we cannot misl, if we will but apply our Minds to that, as we do to several other Enquiries.

§. 7. How far the Idea of a most perfect Being, which a Man may frame in his Mind, does, or does not prove the Existence of a God, I will not here examine. For in the different Make of Mens Tempers, and Application of their Thoughts, some Arguments prevail more on one, and some on another, for the Confirmation of the same Truth. But yet I think, this I may say, That it is an ill Way of establishing this Truth, and silencing Atheists, to lay the whole Stres of so important a Point as this, upon that frail Foundation: And take some
Mens having that Idea of God in their Minds, (for 'tis evident, some Men have none, and some worse than none, and the most very different) for the only Proof of a Deity; and out of an Over-fondness of that darling Invention, cashier, or at least endeavour to invalidate all other Arguments, and forbid us to hearken to those Proofs, as being weak or fallacious, which our own Existence, and the sensible Parts of the Universe, offer so clearly and cogently to our Thoughts, that I deem it impossible for a considering Man to withstand them: For I judge it as certain and clear a Truth as can anywhere be delivered, That the invisible Things of God are clearly seen from the Creation of the World, being understood by the Things that are made, even his eternal Power and God-head. Though our Being furnishes us, as I have shewn, with an evident, and incontrovertible Proof of a Deity, and I believe no Body can avoid the Cogency of it, who will but as carefully attend to it, as to any other Demonstration of so many Parts; yet this being so fundamental a Truth, and of that Consequence, that all Religion and genuine Morality depend thereon, I doubt not but I shall be forgiven by my Reader, if I go over some Parts of this Argument again, and enlarge a little more upon them.

§. 8. There is no Truth more evident, than that Something must be from Eternity. I never yet heard of any one so unreasonable, or that could suppose so manifest a Contradiction, as a Time wherein there was perfectly nothing. This being of all Absurdities the greatest, to imagine that pure Nothing, the perfect Negation and Absence of all Beings, should ever produce any real Existence.

It being then unavoidable for all rational Creatures to conclude that something has existed from Eternity, let us next see what Kind of Thing that must be.

§. 9. There are but two Sorts of Beings in the World, that Man knows or conceives:

First, Such as are purely material, without Sense, Perception, or Thought, as the Clippings of our Beards, and Parings of our Nails.

Secondly, Sensible, thinking, perceiving Beings, such as we find ourselves to be; which, if you please, we will hereafter call Cogitative and Incogitative Beings; which to our present Purpose, if for nothing else, are perhaps better Terms, than material and immaterial.
§. 10. If then there must be something eternal, let us see what Sort of Being it must be. And to that it is very obvious to Reason, that it must necessarily be a cogitative Being. For it is as impossible to conceive that ever bare incogitative Matter should produce a thinking intelligent Being, as that nothing should of itself produce Matter. Let us suppose any Parcel of Matter eternal, great or small, we shall find it, in itself, able to produce Nothing. For Example, Let us suppose the Matter of the next Pebble we meet with, eternal, closely united, and the Parts firmly at Rest together, if there were no other Being in the World, must it not eternally remain so, a dead, inactive Lump? Is it possible to conceive it can add Motion to itself, being purely Matter, or produce any Thing? Matter then, by its own Strength, cannot produce in itself so much as Motion: The Motion it has must also be from Eternity, or else be produced and added to Matter, by some other Being more powerful than Matter; Matter, as is evident, having not Power to produce Motion in itself. But let us suppose Motion eternal too; yet Matter, incogitative Matter and Motion, whatever Changes it might produce of Figure and Bulk, could never produce Thought. Knowledge will still be as far beyond the Power of Motion and Matter to produce, as Matter is beyond the Power of Nothing or Non-entity to produce. And I appeal to every one's own Thoughts, whether he cannot as easily conceive Matter produced by Nothing, as Thought to be produced by pure Matter, when before there was no such Thing as Thought, or an intelligent Being existing. Divide Matter into as minute Parts as you will, (which we are apt to imagine a sort of spiritualizing, or making a thinking Thing of it) vary the Figure and Motion of it as much as you please, a Globe, Cube, Cone, Prism, Cylinder, &c. whose Diameters are but thousandth Part of a Gry, (a) will operate no otherwise upon other Bodies of proportionable Bulk, than those of an Inch or Foot Diameter; and you may as rationally expect to produce Sense, Thought, and Knowledge, by putting together, in a certain Figure and Motion, gross Part-

(a) A Gry is \(\frac{1}{10}\) of a Line, a Line \(\frac{1}{10}\) of an Inch, an Inch \(\frac{1}{10}\) of a Philosophical Foot, a Philosophical Foot \(\frac{1}{10}\) of a Pendulum, whose Diadroms in the Latitude of 45 Degrees, are each equal to one second of Time, or \(\frac{1}{10}\) of a Minute. I have affectedly made use of this Measure here, and the Parts of it, under a decimal Division, with Names to
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articles of Matter, as by those that are the very minutest, that do any where exist. They knock, impel, and resist one another, just as the greater do, and that is all they can do. So that if we will suppose nothing first, or eternal; Matter can never begin to be: If we suppose bare Matter, without Motion, eternal; Motion can never begin to be: If we suppose only Matter and Motion first, or eternal; Thought can never begin to be. For it is impossible to conceive, that Matter, either with or without Motion, could have originally in and from itself, Sense, Perception and Knowledge; as is evident from hence, that then Sense, Perception, and Knowledge, must be a Property eternally inseparable from Matter, and every Particle of it. Not to add, that though our general or specifick Conception of Matter makes us speak of it as one thing, yet really all Matter is not one individual Thing, neither is there any such thing existing as one material Being, or one single Body that we know or can conceive. And therefore, if Matter were the eternal first cogitative Being, there would not be one eternal infinite cogitative Being, but an infinite Number of eternal finite cogitative Beings, independent one of another, of limited Force, and distinct Thoughts, which could never produce that Order, Harmony and Beauty, which is to be found in Nature. Since therefore whatsoever is the first eternal Being, must necessarily be cogitative; and whatsoever is first of all Things, must necessarily contain in it, and actually have, at least, all the Perfections that can ever after exist; nor can it ever give to another any perfection that it hath not, either actually in itself, or at least in a higher Degree: It necessarily follows, that the first eternal Being cannot be Matter.

Therefore there has been an eternal Wisdom.

§. 11. If therefore it be evident, that Something necessarily must exist from Eternity, 'tis also as evident, that that something must necessarily be a cogitative Being: For it is as impossible, that incogitative Matter should produce a cogitative Being, as that nothing, or the Negation of all Being, should produce a positive Being or Matter.
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§. 12. Though this Discovery of the necessary Existence of an eternal Mind, does sufficiently lead us into the Knowledge of God; since it will hence follow, that all other knowing Beings that have a Beginning, must depend on him, and have no other Ways of Knowledge, or Extent of Power, than what he gives them; and therefore if he made those, he made also the less excellent Pieces of this Universe, all inanimate Beings, whereby his Omniscience, Power and Providence will be established, and all his other Attributes necessarily follow: Yet to clear up this a little farther, we will see what Doubts can be raised against it.

§. 13. First, Perhaps it will be said, that tho' it be as clear as Demonstration can make it, that there must be an eternal Being, and that Being must also be knowing; yet it does not follow, but that thinking Being may also be material. Let it be so; it equally still follows, that there is a God: For if there be an Eternal, Omniscient, Omnipotent Being, it is certain, that there is a God, whether you imagine that Being to be material or no. But herein, I suppose, lies the Danger and Deceit of that Supposition: There being no way to avoid the Demonstration, that there is an eternal knowing Being, Men, devoted to Matter, would willingly have it granted, that this knowing Being, is material; and then letting slide out of their Minds, or the Discourse, the Demonstration whereby an eternal knowing Being was proved necessarily to exist, would argue all to be Matter, and so deny a God, that is, an eternal cogitative Being; whereby they are so far from establishing, that they destroy their own Hypothesis: For if there can be, in their Opinion, eternal Matter, without any eternal cogitative Being, they manifestly separate Matter and Thinking, and suppose no necessary Connection of the one with the other, and so establish the Necessity of an eternal Spirit, but not of Matter, since it has been proved already, that an eternal cogitative Being is unavoidably to be granted. Now, if thinking Matter may be separated, the eternal Existence of Matter will not follow from the eternal Existence of a cogitative Being, and they suppose it to no Purpose.
§. 14. But now let us see how they can satisfy themselves or others, that this eternal thinking Being is material.

First, I would ask them, whether they imagine that all Matter, every particle of Matter, thinks? This, I suppose, they will scarce say, since then there would be as many eternal thinking Beings, as there are Particles of Matter, and so an Infinity of Gods. And yet, if they will not allow Matter as Matter, that is, every Particle of Matter to be as well cogitative as extended, they will have as hard a Task to make out to their own Reasons, a cogitative Being out of incogitative Particles, as extended Being out of unextended Parts, if I may so speak.

Secondly, One Particle alone of Matter, cannot be cogitative.

§. 15. Secondly, If all Matter does not think, I next ask, whether it be only one Atom that does so? This has as many Absurdities as the other; for then this Atom of Matter must be alone eternal or not. If this alone be eternal, then this alone, by its powerful Thought or Will, made all the rest of Matter. And so we have the Creation of Matter by a powerful Thought, which is that the Materialists stick at: For if they suppose one single thinking Atom to have produced all the rest of Matter, they cannot ascribe that Pre-eminency to it upon any other Account, than that of its thinking, the only suppos'd Difference. But allow it to be by some other Way, which is above our Conception, it must be still Creation, and these Men must give up their great Maxim, *Ex nihilo nihil fit*. If it be said, that all the rest of Matter is equally eternal, as that thinking Atom, it will be to say any thing at pleasure, though never so absurd: For to suppose all Matter eternal, and yet one small Particle in Knowledge and Power infinitely above all the rest, is without any of the least Appearance of Reason to frame any Hypothesis. Every Particle of Matter, as Matter, is capable of all the same Figures and Motions of any other; and I challenge any one in his Thoughts, to add any Thing else to one above another.

Thirdly, A System of incogitative Matter, cannot be cogitative.

§. 16. Thirdly, If then neither one peculiar Atom alone can be this eternal thinking Being, nor all Matter, as Matter, i. e. every Particle of Matter, can be it, it only remains, that it is some certain System of Matter duly put
put together, that is this thinking eternal Being. This is
that which I imagine, is that Notion which Men are aptest
to have of G O D, who would have him a material Being,
as most readily suggested to them, by the ordinary Conceit
they have of themselves, and other Men, which they take
to be material Thinking Beings. But this Imagination, how-
ever more natural, is no less absurd than the other: For to
suppose the eternal thinking Being to be nothing else but a
Composition of Particles of Matter, each whereof is incog-
itive, is to attribute all the Wisdom and Knowledge of that
eternal Being only to the Juxta Position of Parts; than which,
nothing can be more absurd. For unthinking Particles of
Matter, however put together, can have nothing thereby ad-
ded to them, but a new Relation of Position, which it is
impossible should give Thought and Knowledge to them.

§. 17. But farther, this corporeal System either has all its Parts at rest, or it is a certain
Motion of the Parts wherein its Thinking consists. If it be perfectly at Rest, it is but one
Lump, and so can have no Privileges above one Atom.

If it be the Motion of its Parts on which its Thinking de-
dpends, all the Thoughts there must be unavoidably acciden-
tal and limited, since all the Particles that by Motion cause
Thought, being each of them in itself without any Thought,
cannot regulate its own Motions, much less be regulated by
the Thought of the whole, since that Thought is not the
Caufe of Motion, (for then it must be antecedent to it, and
so without it) but the Consequence of it, whereby Freedom,
Power, Choice, and all rational and wise Thinking or Act-
ing, will be quite taken away: So that such a Thinking Be-
ing will be no better nor wiser, than pure blind Matter, since
to resolve all into the accidental unguided Motions of blind
Matter, or into Thought depending on unguided Motions of
blind Matter, is the same Thing; not to mention the Nar-
rowness of such Thoughts and Knowledge that must depend
on the Motion of such Parts. But there needs no Enumera-
tion of any more Absurdities and Impossibilities in this Hy-
pothesis, (however full of them it be) than that before-mentioned; since let this Thinking System be all, or a part
of the Matter of the Universe, it is impossible that any one
Particle should either know its own, or the Motion of any
other Particle, or the whole know the Motion of every Part-
icular;
ticular; and so regulate its own Thoughts or Motions, or indeed have any Thought resulting from such Motion.

§. 18. Others would have Matter to be eternal, notwithstanding that they allow an eternal, cogitative, immaterial Being. This, tho’ it take not away the Being of a G O D, yet since it denies one and the First great Piece of his Workmanship, the Creation, let us consider it a little. Matter must be allowed eternal: Why? Because you cannot conceive how it can be made out of Nothing; why do you not also think yourself eternal? You will answer perhaps, because about Twenty or Forty Years since, you began to be. But if I ask you what that You is, which began then to be, you can scarce tell me. The Matter whereby you are made, began not then to be; for if it did, then it is not eternal; but it began to be put together in such a Fashion and Frame as makes up your Body; but yet that Frame of Particles is not you, it makes not that thinking Thing you are; (for I have now to do with one, who allows an eternal, immaterial, thinking Being, but would have unthinking Matter eternal too:) therefore when did that thinking Thing begin to be? If it did never begin to be, then have you always been a thinking Thing from Eternity; the Absurdity whereby I need not confute, till I meet with one who is so void of Understanding, as to own it. If therefore you can allow a thinking Thing to be made out of Nothing, (as all Things that are not eternal must be) why also can you not allow it possible for a material Being to be made out of Nothing, by an equal Power, but that you have the Experience of the one in View, and not of the other? Though, when well considered, Creation of a Spirit will be found to require no less Power, than the Creation of Matter. Nay, possibly, if we would emancipate ourselves from vulgar Notions, and raise our Thoughts as far as they would reach, to a closer Contemplation of Things, we might be able to aim at some dim and seeming Conception how Matter might at first be made, and begin to exist by the Power of that eternal first Being; but to give Beginning and Being to a Spirit, would be found a more inconceivable Effect of Omnipotent Power. But this being what would perhaps lead us too far from the Notions on which the Philosophy now in the World is built, it would not be pardonable to deviate so far from them, or to enquire so far as Grammar itself
Knowledge of the Existence of a God. 249

Itself would authorize, if the common settled Opinion opposes it; especially in this Place, where the received Doctrine serves well enough to our present Purpose, and leaves this past doubt, that the Creation or Beginning of any one Substance out of Nothing, being once admitted, the Creation of all other, but the Creator himself, may, with the same Ease, be supposed.

§ 19. But you will say, Is it not impossible to admit of the making any Thing out of Nothing, since we cannot possibly conceive it? I answer, No; 1. Because it is not reasonable to deny the Power of an infinite Being, because we cannot comprehend its Operations. We do not deny other Effects upon this Ground, because we cannot possibly conceive the Manner of their Production. We cannot perceive how any Thing but Impulse of Body can move Body; and yet that is not a Reason sufficient to make us deny it possible, against the constant Experience we have of it in ourselves, in all our voluntary Motions, which are produced in us only by the free Action or Thought of our own Minds; and are not, nor can be the Effects of the Impulse or Determination of the Motion of blind Matter, in or upon our Bodies; for then it could not be in our Power or Choice to alter it. For Example: My right Hand writes, whilst my left Hand is still; what causes Rest in one, and Motion in the other? Nothing but my Will, a Thought of my Mind; my Thought only changing, my right Hand rests, and the left Hand moves. This is Matter of Fact, which cannot be denied: Explain this, and make it intelligible, and then the next Step will be to understand Creation: For the giving a new Determination to the Motion of the animal Spirits, (which some make use of to explain voluntary Motion) clears not the Difficulty one jot; to alter the Determination of Motion, being in this Case no easier nor less, than to give Motion itself; since the new Determination given to the Animal Spirits, must be either immediately by Thought, or by some other Body put in their way by Thought, which was not in their way before, and so must owe its Motion to Thought; either of which leaves voluntary Motion as unintelligible as it was before. In the mean time, it is an over-valuing ourselves, to reduce all to the narrow Measure of our Capacities; and to conclude all Things impossible to be done, whose Manner of doing exceeds our Com-
Knowledge of the Comprehension. This is to make our Comprehension infinite, or GOD finite, when what he can do, is limited to what we can conceive of it. If you do not understand the Operations of your own finite Mind, that Thinking Thing within you, do not deem it strange, that you cannot comprehend the Operations of that eternal infinite Mind, who made and governs all Things, and whom the Heaven of Heavens cannot contain.

CHAP. XI.

Of our Knowledge of the Existence of other Things.

§ 1. The Knowledge of our own Being had only by Intuition. The Existence of a GOD, Reason clearly makes known to us, as has been shewn.

The Knowledge of the Existence of any other Thing, we can have only by Sensation: For there being no necessary Connection of real Existence, with any Idea a Man hath in his Memory, nor of any other Existence, but that of GOD, with the Existence of any particular Man; no particular Man can know the Existence of any other Being, but only when by actual operating upon him, it makes itself perceived by him. For the having the Idea of any thing in our Mind, no more proves the Existence of that Thing, than the Picture of a Man evidences his being in the World, or the Visions of a Dream make thereby a true History.

§ 2. It is therefore the actual receiving of Ideas from without, that gives us Notice of the Whitened Existence of other Things, and makes us know, that something doth exist at that time without us, which causes that Idea in us, though perhaps we neither know nor consider how it does it: For it takes not from the Certainty of our Senses, and the Ideas we receive by them, that we know not the Manner wherein they are produced; v. g. whilst I write this, I have, by the Paper affecting my Eyes, that Idea produced in my Mind, which, whatever Object causes, I call White; by which I know
know that that Quality or Accident, (i. e. whose Appearance before my Eyes always causes that Idea) doth really exist, and hath a Being without me. And of this, the greatest Assurance I can possibly have, and to which my Faculties can attain, is the Testimony of my Eyes, which are the proper and sole Judges of this Thing, whose Testimony I have reason to rely on, as so certain, that I can no more doubt, whilst I write this, that I see White and Black, and that something really exists, that causes that Sensation in me, than that I write or move my Hand; which is a Certainty as great as human Nature is capable of, concerning the Existence of any Thing, but a Man's self alone, and of G O D.

§. 3. The Notice we have by our Senses, of the existing of Things without us, though it be not altogether so certain as our intuitive Knowledge, or the Deductions of our Reason, employed about the clear abstract Ideas of our own Minds; yet it is an Assurance that deserves the Name of Knowledge. If we persuade ourselves, that our Faculties act and inform us right concerning the Existence of those Objects that affect them, it cannot pass for an ill-grounded Confidence: For I think no Body can, in earnest, be so sceptical, as to be uncertain of the Existence of those Things which he sees and feels. At least, he that can doubt so far, (whatever he may have with his own Thoughts) will never have any Controversy with me; since he can never be sure I say any thing contrary to his Opinion. As to myself, I think G O D has given me Assurance enough of the Existence of Things without me; since by their different Application, I can produce in myself both Pleasure and Pain, which is one great concernment of my present State. This is certain, the Confidence that our Faculties do not herein deceive us, is the greatest Assurance we are capable of, concerning the Existence of material Beings. For we cannot act any Thing, but by our Faculties; nor talk of Knowledge itself, but by the Help of those Faculties which are fitted to apprehend even what Knowledge is. But besides the Assurance we have from our Senses themselves, that they do not err in the Information they give us of the Existence of Things without us, when they are affected by them, we are farther confirmed in this Assurance by other concurrent Reasons.

§. 4.
First, because we cannot have them but by the Inlet of the Senfes.

§. 4. First, It is plain, thoſe Perceptions are produced in us by exterior Cauſes affecting our Senfes; because thoſe that want the Organs of any Senſe, never can have the Ideas belonging to that Senſe produced in their Minds. This is too evident to be doubted; and therefore we cannot but be assured, that they come in by the Organs of that Senſe, and no other Way. The Organs themselves, 'tis plain, do not produce them; for then the Eyes of a Man in the Dark would produce Colours, and his Nose smell Roses in the Winter: But we fee no Body gets the Reliſh of a Pine-Apple, till he goes to the Indies where it is, and takes it.

2. Because an Idea from actual Sensation, and another from Memory, are very distinct Perceptions.

§. 5. Secondly, Because sometimes I find, that I cannot avoid the having thoſe Ideas produced in my Mind: For though when my Eyes are shut, or Windows faile, I can at Pleaſure re-call to my Mind the Ideas of Light, or the Sun, which former Sensations had lodged in my Memory; so I can at Pleaſure lay by that Idea, and take into my View that of the Smell of a Rose, or Taffe of Sugar. But if I turn my Eyes at Noon towards the Sun, I cannot avoid the Ideas which the Light or Sun then produces in me. So that there is a manifeſt Difference between the Ideas laid up in my Memory, (over which, if they were there only, I should have constantly the fame Power to dispose of them, and lay them by at Pleaſure) and thoſe which force themselves upon me, and I cannot avoid having. And therefore it must needs be some exterior Cauſe, and the brisk acting of some Objects without me, whose Efficacy I cannot reſift, that produces those Ideas in my Mind, whether I will or no. Besides, there is Nobody who doth not perceive the Difference in himself, between contemplating the Sun, as he hath the Idea of it in his Memory, and actually looking upon it: Of which two, his Perception is fo distinct, that few of his Ideas are more distinguifiſhable one from another: And therefore he hath certain Knowledge, that they are not both Memory, or the Actions of his Mind, and Fancies only within him; but that actual Seeing hath a Cauſe without.

§. 6.
§. 6. Thirdly, Add to this, that many of those Ideas are produced in us with Pain, which afterwards we remember without the least Offence. Thus the Pain of Heat or Cold, when the Idea of it is revived in our Minds, gives us no Disturbance; which, when felt, was very troublesome, and is again, when actually repeated; which is occasioned by the Disorder the external Object causes in our Bodies, when applied to it. And we remember the Pain of Hunger, Thirst, or the Head-ach, without any Pain at all; which would either never disturb us, or else constantly do it, as often as we thought of it, were there nothing more but Ideas floating in our Minds, and Appearances entertaining our Fancies, without the real Existence of Things affecting us from Abroad. The same may be said of Pleasure, accompanying several actual Sensations: And though mathematical Demonstration depends not upon Sense, yet the examining them by Diagrams, gives great Credit to the Evidence of our Sight, and seems to give it a Certainty approaching to that of Demonstration itself. For it would be very strange, that a Man should allow it for an undeniable Truth, that two Angles of a Figure which he measures by Lines and Angles of a Diagram, should be bigger one than the other; and yet doubt of the Existence of those Lines and Angles, which by looking on, he makes use of to measure that by.

§. 7. Fourthly, Our Senses, in many Cases, bear witness to the Truth of each other’s Report, concerning the Existence of Sensible Things without us. He that sees a Fire, may, if he doubt whether it be any thing more than a bare Fancy, feel it too; and be convinced, by putting his Hand in it. Which certainly could never be put into such exquisite Pain, by a bare Idea or Phantom, unless that the Pain be a Fancy too: Which yet he cannot, when the Burn is well, by raising the Idea of it, bring upon himself again.

Thus I see, whilst I write this, I can change the Appearance of the Paper, and by designing the Letters, tell beforehand what new Idea it shall exhibit the very next Moment, barely by drawing my Pen over it; which will neither appear (let me fancy as much as I will) if my Hand stand still:
or though I move my Pen, if my Eyes be shut: Nor when those Characters are once made on the Paper, can I chuse afterwards but see them as they are; that is, have the Ideas of such Letters as I have made. Whence it is manifest, that they are not barely the Sport and Play of my own Imagination, when I find that the Characters, that were made at the Pleasure of my own Thoughts, do not obey them; nor yet cease to be, whenever I shall fancy it, but continue to affect my Senses constantly and regularly, according to the Figures I made them. To which, if we will add, that the Sight of those shall, from another Man, draw such Sounds as I before-hand design they shall stand for, there will be little Reason left to doubt that those Words I write do really exist without me, when they cause a long Series of regular Sounds to affect my Ears, which could not be the Effect of my Imagination, nor could my Memory retain them in that Order.

§ 8. But yet, if after all this, any one will be so sceptical, as to distrust his Senses, and to affirm, that all we see and hear, feel and taste, think and do, during our whole Being, is but the Series and deluding Appearances of a long Dream, whereof there is no Reality, and therefore will question the Existence of all Things, or our Knowledge of any thing; I must desire him to consider, that if all be a Dream, then he doth but dream that he makes the Question; and so it is not much matter, that a waking Man should answer him. But yet, if he pleases, he may dream that I make him this Answer, That the Certainty of Things existing in rerum Natura, when we have the Testimony of our Senses for it, is not only as great as our Frame can attain to, but as our Condition needs. For our Faculties being suited not to the full Extent of Being, nor to a perfect, clear, comprehensive Knowledge of Things free from all Doubt and Scruple, but to the Preservation of Life; they serve to our purpose well enough, if they will but give us certain Notice of those Things, which are convenient or inconvenient to us. For he that fees a Candle burning, and hath experimented the Force of its Flame, by putting his Finger in it, will little doubt that this is something existing without him, which does him Harm, and puts him to great Pain: Which is Assurance
Existence of other Things.

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Assurance enough when no Man requires greater Certainty, to govern his Actions by, than what is as certain as his Actions themselves. And if our Dreamer pleases to try whether the glowing Heat of a Glass Furnace, be barely a wandering Imagination in a drowsy Man's Fancy, by putting his Hand into it, he may, perhaps, be wakcned into a Certainty greater than he could wish, that it is something more than bare Imagination. So that this Evidence is as great as we can desire, being as certain to us as our Pleasure or Pain, i.e. Happiness or Misery; beyond which we have no Concernment, either of Knowing or Being. Such an Assurance of the Existence of Things without us, is sufficient to direct us in the attaining the Good and avoiding the Evil, which is caused by them, which is the important Concernment we have of being made acquainted with them.

§. 9. In fine then, when our Senfes do actually convey into our Understandings any Idea, we cannot but be satisfied that there doth something at that time really exist without us, which doth affect our Senfes, and by them give Notice of itself to our apprehensive Faculties, and actually produce that Idea which we then perceive: And we cannot so far distrust their Testimony, as to doubt that such Collections of Simple Ideas, as we have observed by our Senfes to be united together, do really exist together. But this Knowledge extends as far as the present Testimony of our Senfes, employed about particular Objects, that do then affect them, and no farther. For if I saw such a Collection of Simple Ideas, as is wont to be called Man, existing together one Minute since, and am now alone; I cannot be certain that the same Man exists now, since there is no necessary Connection of his Existence a Minute since, with his Existence now. By a Thousand Ways he may cease to be, since I had the Testimony of my Senfes for his Existence. And if I cannot be certain that the Man I saw last to Day, is now in Being, I can less be certain that he is so, who hath been longer removed from my Senfes, and I have not seen since Yesterday, or since the last Year; and much less can I be certain of the Existence of Men that I never saw. And therefore, though it be highly probable that Millions of Men do now exist, yet whilst I am alone writing this, I have not that Certainty of it, which we strictly call Knowledge; though the great Likelihood of it puts me past Doubt,
Doubt, and it be reasonable for me to do several Things upon the Confidence that there are Men (and Men also of my Acquaintance, with whom I have to do) now in the World: But this is but Probability, not Knowledge.

§. 10. Whereby yet we may observe how foolish and vain a Thing it is for a Man of a narrow Knowledge, who having Reason given him to judge of the different Evidence and Probability of Things, and to be swayed accordingly: how vain, I say, it is to expect Demonstration and Certainty in Things not capable of it, and refuse Assent to very rational Propositions, and act contrary to very plain and clear Truths, because they cannot be made out so evident, as to surmount every the least (I will not say Reason, but) Pretence of Doubting. He that in the ordinary Affairs of Life would admit of nothing but direct plain Demonstration, would be sure of nothing in this World, but of perishing quickly. The Wholsomnes of his Meat or Drink would not give him Reason to venture on it: And I would fain know, what it is he could do upon such Grounds, as were capable of no Doubt, no Objection.

§. 11. As when our Senses are actually employed about any Object, we do know that it does exist; so by our Memory we may be assured, that heretofore Things that affected our Senses have existed. And thus we have Knowledge of the past Existence of several Things, whereof our Senses having informed us, our Memories still retain the Ideas: and of this we are past all Doubt, so long as we remember well. But this Knowledge also reaches no farther than our Senses have formerly assured us. Thus seeing Water at this instant, it is an unquestionable Truth to me, that Water doth exist: And remembering that I saw it yesterday, it will also be always true; and as long as my Memory retains it, always an undoubted Proposition to me, that Water did exist the 10th of July, 1688, as it will also be equally true, that a certain Number of very fine Colours did exist, which, at the same time, I saw upon a Bubble of that Water: But being now quite out of the Sight both of the Water and Bubbles too, it is no more certainly known to me, that the Water doth now exist, than that the Bubbles or Colours therein do so; it being no more necessary that Water should exist to Day, because it existed Yesterday, than that the Colours
lours or Bubbles exift to Day, because they exifted Yeaster-
day; though it be exceedingly much more probable, because
Water hath been observed to continue long in Exiftence, but
Bubbles, and the Colours on them, quickly ceafe to be.

§. 12. What Ideas we have of Spirits, and
how we come by them, I have already fhewn.
But though we have those Ideas in our Minds,
and know we have them there, the having the
Ideas of Spirits does not make us know that
any fuch Things do exift without us, or that there are any
finite Spirits, or any other spiritual Beings, but the eternal
G O D. We have Ground from Revelation, and several other
Reafons, to believe with Affurance, that there are fuch Crea-
tures; but our Senses not being able to discover them, we
want the Means of knowing their particular Exiftences. For
we can no more know that there are finite Spirits really
exifling by the Idea we have of fuch Beings in our Minds,
than by the Ideas any one has of Fairies, or Centaurs, he can
come to know, that Things answering thofe Ideas, do really
exift.

And therefore concerning the Exiftence of finite Spirits,
as well as feveral other Things, we muft content ourfelves
with the Evidence of Faith; but universal certain Propofitions concerning this Matter, are beyond our reach. For
however true it may be, v. g. that all the Intelligent Spirits
that G O D ever created, do still exift; yet it can never
make a part of our certain Knowledge. These, and the like
Propofitions, we may affent to, as highly probable, but are
not, I fear, in this State, capable of knowing. We are not
then to put others upon Demonftrating, nor ourselves upon
Search of universal Certainty in all thofe Matters wherein we
are not capable of any other Knowledge, but what our Senses
give us in this or that particular.

§. 13. By which it appears, that there are
two Sorts of Propofitions. 1. There is one Sort
of Propofitions concerning the Exiftence of any
Thing anfwerable to fuch an Idea; as having
the Idea of an Elephant, Phoenix, Motion, or
an Angle, in my Mind, the firft and natural En-
quiry is, Whether fuch a Thing does any where
exift? And this Knowledge is only of Particulars. No Exif-
tence of any Thing without us, but only of G O D, can certainly
be known farther than our Senses inform us. 2. There is
another Sort of Propofitions, wherein is expreffed the Agree-
ment or Disagreement of our abstract Ideas, and their Dependence one on another. Such Propositions may be universal and certain. So having the Idea of GOD, and myself, of Fear and Obedience, I cannot but be sure that GOD is to be feared and obeyed by me: And this Proposition will be certain concerning Man in general, if I have made an abstract Idea of such a Species, whereof I am one particular. But yet this Proposition, how certain soever, That Men ought to fear and obey GOD, proves not to me the Existence of Men in the World, but will be true of all such Creatures, whenever they do exist: Which Certainty of such general Propositions, depends on the Agreement or Disagreement is to be discovered in those abstract Ideas.

§. 14. In the former Case, our Knowledge is the Consequence of the Existence of Things producing Ideas in our Minds by our Senses: In the latter, Knowledge is the Consequence of the Ideas, (be they what they will) that are in our Minds producing there general certain Propositions. Many of these are called aeternae Veritates, and all of them indeed are so; not from being written all or any of them in the Minds of all Men, or that they were any of them Propositions in any one's Mind, till he having got the abstract Ideas, joined or separated them by Affirmation or Negation. But wherefore we can suppose such a Creature as Man is, endowed with such Faculties, and thereby furnished with such Ideas as we have, we must conclude he must needs, when he applies his Thoughts to the Consideration of his Ideas, know the Truth of certain Propositions that will arise from the Agreement or Disagreement which he will perceive in his own Ideas. Such Propositions are therefore called eternal Truths, not because they are eternal Propositions actually formed, and antecedent to the Understanding, that at any time makes them; nor because they are imprinted on the Mind from any Patterns that are any where of them out of the Mind, and existed before: But because being once made about abstract Ideas, so as to be true, they will, whenever they can be supposed to be made again at any time past or to come, by a Mind having those Ideas, always actually be true. For Names being supposed to stand perpetually for the same Ideas; and the same Ideas having immutably the same Habitudes one to another; Propositions concerning any abstract Ideas, that are once true, must needs be eternal Verities.
Of the Improvement of our Knowledge.

§. 1. It having been the common received Opinion amongst Men of Letters, that Maxims were the Foundation of all Knowledge; and that the Sciences were each of them built upon certain Præcognita, from whence the Understanding was to take its Rise, and by which it was to conduct itself, in its Enquiries into the Matters belonging to that Science; the beaten Road of the Schools has been to lay down in the Beginning, one or more general Propositions, as Foundations whereon to build the Knowledge that was to be had of that Subject. These Doctrines thus laid down for Foundations of any Science, were called Principles, as the Beginnings from which we must set out, and look no farther backwards in our Enquiries, as we have already observed.

§. 2. One thing, which might probably give an Occasion to this Way of Proceeding in other Sciences, was (as I suppose) the good Success it seemed to have in Mathematics, wherein Men being observed to attain a great Certainty of Knowledge, these Sciences came by Preeminence to be called μαθηματα, and μαθηματικα, Learning, or Things learned, thoroughly learned, as having, of all others, the greatest Certainty, Clearness and Evidence, in them.

§. 3. But if any one will consider, he will (I guess) find that the great Advancement and Certainty of real Knowledge, which Men arrived to in these Sciences, was not owing to the Influence of these Principles, nor derived from any peculiar Advantage they received from two or three general Maxims laid down in the Beginning; but from the clear, distinct, compleat Ideas their Thoughts were employed about, and the Relation of Equality and Excess so clear between some of them, that they had

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an intuitive Knowledge, and by that, a Way to discover it in others, and this without the Help of those Maxims. For I ask, Is it not possible for a young Lad to know that his whole Body is bigger than his little Finger, but by Virtue of this Axiom, That the Whole is bigger than a Part; nor be assured of it, 'till he has learned that Maxim? Or cannot a Country Wench know, that having received a Shilling from one that owes her three, and a Shilling also from another, that owes her three, that the remaining Debts in each of their Hands, are equal? Cannot she know this, I say, without the fetch the Certainty of it from this Maxim, That if you take Equals from Equals, the Remainder will be Equals; a Maxim which possibly she never heard or thought of? I desire any one to consider, from what has been elsewhere said, which is known first and clearest by most People, the particular Influence, or the general Rule; and which it is that gives Life and Birth to the other. These general Rules are but the comparing our more general and abstract Ideas, which are the Workmanship of the Mind, made, and Names given to them, for the easier Dispatch in its Reasonings, and drawing into comprehensive Terms, and short Rules, its various and multiplied Observations. But Knowledge began in the Mind, and was founded on Particulars; though afterwards, perhaps, no Notice be taken thereof; it being natural for the Mind (forward still to enlarge its Knowledge) most attentively to lay up those general Notions, and make the proper Use of them, which is to disburthen the Memory of the cumbersome Load of Particulars. For I desire it may be considered what more Certainty there is to a Child, or any one, that his Body, little Finger and all, is bigger than his little Finger alone, after you have given to his Body the Name Whole, and to his little Finger the Name Part, than he could have had before; or what new Knowledge concerning his Body, can these two relative Terms give him, which he could not have without them? could he not know that his Body was bigger than his little Finger, if his Language were yet so imperfect, that he had no such relative Terms as Whole and Part? I ask farther, When he has got these Names, how is he more certain that his Body is a Whole, and his little Finger a Part, than he was, or might be certain, before he learned these Terms, that his Body was bigger than his little Finger? Any one may as reasonably doubt or deny, that his little Finger is a Part of his Body, as that it is less than his Body. And he that can doubt whether
whether it be less, will as certainly doubt whether it be a Part. So that the Maxim, The Whole is bigger than a Part, can never be made use of to prove the little Finger less than the Body, but when it is useless, by being brought to convince one of a Truth which he knows already. For he that does not certainly know that any Parcel of Matter, with another Parcel of Matter joined to it, is bigger than either of them alone, will never be able to know it by the Help of these two relative Terms, Whole and Part, make of them what Maxim you please.

§. 4. But be it in the Mathematicks as it will, whether it be clearer, that taking an Inch from a black Line of two Inches, and an Inch from a red Line of two Inches, the remaining Parts of the two Lines will be equal; or that if you take Equals from Equals, the Remainder will be Equals: Which, I say, of these two is the clearer and first known, I leave to any one to determine, it not being material to my present Occasion. That which I have here to do, is to enquire, whether if it be the readiest way to Knowledge to begin with general Maxims, and build upon them, it be yet a safe way to take the Principles, which are laid down in any other Science, as unquestionable Truths; and so receive them without Examination, and adhere to them, without suffering to be doubted of, because Mathematicians have been so happy, or so fair, to use none but self-evident and undeniable. If this be so, I know not what may not pass for Truth in Morality, what may not be introduced and proved in natural Philosophy.

Let that Principle of some of the Philosophers, that all is Matter, and that there is nothing else, be received for certain and indubitable, and it will be easy to be seen by the Writings of some that have revived it again in our Days, what Consequences it will lead us into. Let any one, with Ptolemy, take the World; or, with the Stoicks, the Air, or the Sun; or, with Anaximenes, the Air to be God; and what a Divinity, Religion, and Worship, must we needs have! Nothing can be so dangerous as Principles thus taken up without Questioning or Examination; especially if they be such as concern Morality, which influence Mens Lives, and give a Bias to all their Actions. Who might not justly expect another Kind of Life in Aristippus, who placed Happiness in bodily Pleasure; and in Antisthenes, who made Virtue sufficient
cient to Felicity? And he who with Plato, shall place Bea-
titude in the Knowledge of God, will have his Thoughts
raised to other Contemplations than those who look not be-
yond this Spot of Earth, and those perishing Things which
are to be had in it. He that, with Archilaus, shall lay it
down as a Principle, That Right and Wrong, Honest and
Dishonest, are defined only by Laws, and not by Nature,
will have other Measures of moral Rectitude and Pravity,
than those who take it for granted, that we are under Obli-
gations antecedent to all human Constitutions.

§. 5. If therefore those that pass for Prin-
ciples, are not certain, (which we must have
some way to know, that we may be able to
distinguish them from those that are doubtful)
but are only made so to us by our blind Assent,
we are liable to be misled by them; and instead of being
guided into Truth, we shall, by Principles, be only confirm-
ed in Mistake and Error.

§. 6. But since the Knowledge of the Cer-
tainty of Principles, as well as of all other
Truths, depends only upon the Perception
we have of the Agreement or Disagreement of
our Ideas, the Way to improve our Know-
ledge, is not, I am sure, blindly, and with an
implicit Faith, to receive and swallow Prin-
ciples; but is, I think, to get and fix in our Minds clear,
distinguishing and compleat Ideas, as far as they are to be had,
and annex to them proper and constant Names. And thus,
perhaps, without any other Principles, but barely considering
those Ideas, and by comparing them one with another, finding
their Agreement and Disagreement, and their several Relations
and Habitudes, we shall get more true and clear Knowledge
by the Conduct of this one Rule, than by taking up
Principles, and thereby putting our Minds into the Dilpo-
sal of others.

§. 7. We must therefore, if we will proceed
as Reason advices, adapt our Methods of En-
quiry to the Nature of the Ideas we examine,
and the Truth we search after. General and
certain Truths are only founded in the Habi-
tudes and Relations of abstract Ideas. A
sagacious and methodical Application of our
Thoughts, for the finding out these Relations, is the only
way
way to discover all that can be put with Truth and Certainty concerning them, into general Propositions. By what Steps we are to proceed in these, is to be learned in the Schools of the Mathematicians, who from very plain and easy Beginnings, by gentle Degrees, and a continued Chain of Reasonings, proceed to the Discovery and Demonstration of Truths that appear at first light beyond human Capacity. The Art of finding Proofs, and the admirable Methods they have invented for the pinpointing out, and laying in order those intermediate Ideas that demonstratively shew the Equality or Inequality of unapplicable Quantities, is that which has carried them so far, and produced such wonderful and unexpected Discoveries: But whether something like this, in respect of other Ideas, as well as those of Magnitude, may not in Time be found out, I will not determine. This, I think, I may say, that if other Ideas, that are the real, as well as nominal Eflences of their Species, were pursued in the way familiar to Mathematicians, they would carry our Thoughts farther, and with greater Evidence and Clearness than possibly we are apt to imagine.

§. 8. This gave me the Confidence to advance that Conjecture which I suggest, Chap. 3. viz. That Morality is capable of Demonstration, as well as Mathematicks. For the Ideas that Ethicks are converiant about, being all real Eflences, and such as I imagine have a discoverable Connection and Agreement one with another; so far as we can find their Habitudes and Relations, so far we shall be possesed of certain, real, and general Truths; and I doubt not, but if a right Method were taken, a great part of Morality might be made out with that Clearness, that could leave, to a considering Man, no more Reason to doubt, than he could have to doubt of the Truth of Propositions in Mathematicks, which have been demonstrated to him.

§. 9. In our Search after the Knowledge of Substances, our want of Ideas, that are suitable to such a way of proceeding, obliges us to a quite different Method. We advance not here, as in the other (where our abstract Ideas are real, as well as nominal Eflences) by contemplating our Ideas, and considering their Relations and Correspondencies; that helps us very little, for the Reasons that in another place we have at large set down. By which, I think, it is evident, that Substances afford
afford Matter of very little general Knowledge; and the
bare Contemplation of their abstract Ideas, will carry us but
a very little way in the Search of Truth and Certainty. What
then are we to do for the Improvement of our Knowledge in
substantial Beings? Here we are to take a quite contrary
Course; the want of Ideas of their real Essences, sends us
from our own Thoughts, to the Things themselves, as they
exist. Experience here must teach me what Reason cannot:
And it is by trying alone, that I can certainly know, what
other Qualities co-exist with those of my complex Idea, v. g.
whether that yellow, heavy, fusible Body I call: Gold, be malleable or no: which Experience (which way ever it prove in
that particular Body I examine) makes me not certain that
it is so in all or any other yellow, heavy, fusible Bodies, but
that which I have tried. Because it is no Consequence one
way or t’other from my complex Idea; the Necessity or In-
confidence of Malleability hath no visible Connection with the
Combination of that Colour, Weight, and Fusibility in any
Body. What I have said here of the nominal Essence of Gold,
supposed to consist of a Body of such a determinate Colour,
Weight, and Fusibility, will hold true, if Malleableness, Fix-
edness, and Solubility in Aqua Regia, be added to it. Our
Reasonings from these Ideas will carry us but a little way in
the certain Discovery of the other Properties in those Masses
of Matter wherein all these are to be found. Because the
other Properties of such Bodies depending not on these, but
on that unknown real Essence, on which these also depend,
we cannot by them discover the rest; we can go no farther
than the simple Ideas of our nominal Essence will carry us,
which is very little beyond themselves; and so afford us but
very sparingly any certain, universal, and useful Truths. For
upon Trial, having found that particular Piece (and all oth-
ers of that Colour, Weight, and Fusibility, that I ever tri-
ed) Malleable, that also makes now perhaps a part of my
complex Idea, part of my nominal Essence of Gold: Where-
by, though I make my complex Idea, to which I affix the
Name Gold, to consist of more simple Ideas than before; yet
still, it not containing the real Essence of any Species of Bo-
dies, it helps me not certainly to know (I say to know, per-
haps, it may to conjecture) the other remaining Properties of
that Body, farther than they have a visible Connection with
some or all of the simple Ideas that make up my nominal Es-
fence. For Example: I cannot be certain from this complex
Idea, whether Gold be fixed or no; because, as before, there
Improvement of our Knowledge.

is no necessary Connection or Inconsistence to be discovered betwixt a complex Idea of a Body, yellow, heavy, fusible, mallable, betwixt these, I say, and Fixedness; so that I may certainly know, that in whatsoever Body these are found, there Fixedness is sure to be. Here again, for Assurance, I must apply myself to Experience; as far as that reaches, I may have certain Knowledge, but no farther.

§ 10. I deny not, but a Man accusomed to rational and regular Experiments shall be able to see farther into the Nature of Bodies, and guess righter at their yet unknown Properties, than one that is a Stranger to them: But yet, as I have said, this is but Judgment and Opinion, not Knowledge and Certainty. This way of getting and improving our Knowledge in Substances only by Experience and History, which is all that the Weakness of our Faculties in this State of Mediocrity, which we are in in this World, can attain to, makes me suspect that natural Philosophy is not capable of being made a Science. We are able, I imagine, to reach very little general Knowledge concerning the Species of Bodies, and their several Properties. Experiments and Historical Observations we may have, from which we may draw Advantages of Ease and Health, and thereby increase our Stock of Conveniences for this Life; but beyond this, I fear our Talents reach not, nor are our Faculties, as I guess, able to advance.

§ 11. From whence it is obvious to conclude, that since our Faculties are not fitted to penetrate into the internal Fabrick and real Essences of Bodies, but yet plainly discover to us the Being of a GOD, and the Knowledge of ourselves, enough to lead us into a full and clear Discovery of our Duty, and great Concernment, it will become us, as rational Creatures, to employ those Faculties we have, about what they are most adapted to, and follow the Direction of Nature, where it seems to point us out the way. For it is rational to conclude, that our proper Employment lies in those Enquiries, and in that sort of Knowledge which is most suited to our natural Capacities, and carries in it our greatest Interest, i.e. the Condition of our eternal Estate. Hence I think I may conclude, that Morality is the proper Science and Business of Mankind in general, (who are both concerned and fitted to search out their Summum Bonum)
Improvement of our Knowledge.

Bonum) as several Arts, converfant about several Parts of Nature, are the Lot and private Talent of particular Men, for the common Use of Human Life, and their own particular Subsistence in this World. Of what Consequence the Discovery of one natural Body and its Properties may be to human Life, the whole great Continent of America is a convincing Instance; whose Ignorance in useful Arts, and want of the greatest part of the Conveniences of Life, in a Country that abounded with all Sorts of natural Plenty, I think, may be attributed to their Ignorance, of what was to be found in a very ordinary despicable Stone, I mean the Mineral of Iron. And whatever we think of our Parts and Improvements in this part of the World, where Knowledge and Plenty seem to vie each with other; yet to any one that will seriously reflect on it, I suppose it will appear past doubt, that were the Use of Iron lost among us, we should in a few Ages be unavoidably reduced to the Wants and Ignorance of the ancient savage Americans, whose natural Endowments and Provisions come no way short of those of the most flourishing and polite Nations; so that he who first made known the Use of that one contemptible Mineral, may be truly filed the Father of Arts, and Author of Plenty.

§. 12. I would not therefore be thought to disesteem, or diffuse the Study of Nature. I readily agree the Contemplation of his Works gives us Occasion to admire, revere, and glorify their Author: And if rightly directed, may be of greater Benefit to Mankind, than the Monuments of exemplary Charity, that have, at so great Charge, been raised by the Founders of Hospitals and Alms-houses. He that first invented Printing, discovered the Use of the Compass, or made publick the Virtue and right Use of Kin Kina, did more for the Propagation of Knowledge, for the Supplying and Increase of useful Commodities, and saved more from the Grave, than those who built Colleges, Work-Houses, and Hospitals. All that I would say, is, that we should not be too forwardly possess’d with the Opinion or Expectation of Knowledge, where it is not to be had, or by Ways that will not attain it: That we should not take doubtful Systems for compleat Sciences; nor unintelligible Notions for scientifical Demonstrations. In the Knowledge of Bodies, we must be content to glean what we can from particular Experiments; since we cannot, from a Discovery of their real Effences, grasp at a Time whole Sheaves; and in Bundles comprehend the Na-
Improvement of our Knowledge.

ture and Properties of whole Species together. Where our En-
quiry is concerning Co-existence, or Repugnancy to co-exist,
which by Contemplation of our Ideas we cannot discover;
there Experience, Observation, and natural History, must give
us by our Senses, and by Retail, an insight into corporeal
Substances. The Knowledge of Bodies we must get by our
Senses, warily employed in taking Notice of their Qualities
and Operations on one another: And what we hope to know
of separate Spirits in this World, we must, I think, expect
only from Revelation. He that shall consider how little ge-
ergal Maxims, precarious Principles, and Hypotheses laid
down at Pleasure, have promoted true Knowledge, or helped to
satisfy the Enquiries of rational Men after real Improve-
ments; how little, I say, the setting out at that End has for
many Ages together, advanced Men’s Progress towards the
Knowledge of natural Philosophy, will think we have Rea-
son to thank those, who in this latter Age have taken an-
other Course, and have trod out to us, though not an easier
Way to learned Ignorance, yet a safer Way to profitable
Knowledge.

§. 13. Not that we may not, to explain any
Phenomena of Nature, make use of any pro-
bable Hypothesis whatsoever. Hypotheses, if
they are well made, are at least great Helps to
the Memory, and often direct us to new Dis-
covers. But my Meaning is, that we should not take up any one too hastily,
(which the Mind, that would always penetrate into the Cau-
ses of Things, and have Principles to rest on, is very apt to
do) till we have very well examined Particulars, and made
several Experiments in that Thing which we would explain
by our Hypothesists, and see whether it will agree to them all;
whether our Principles will carry us quite through, and not
be as inconsistent with one Phenomenon of Nature, as they
seem to accommodate and explain another. And at least
that we take Care that the Name of Principles deceive us
not, nor impose on us, by making us receive that for an un-
questionable Truth, which is really at best but a very doubt-
ful Conjecture, such as are most (I had almost said all) of
the Hypotheses in natural Philosophy.

§. 14. But whether natural Philosophy be
capable of Certainty or no, the Ways to enlarge
our Knowledge, as far as we are capable, seem
to me, in short, to be these two:

Clear and di-
finiit Ideas
with settled
Names, and

First,
First, The first is to get and settle in our Minds determined Ideas of those Things, whereof we have general or specific Names; at least of so many of them, as we would consider and improve our Knowledge in, or Reason about. And if they be specific Ideas of Substances, we should endeavour also to make them as compleat as we can; whereby I mean that we should put together as many simple Ideas, as being constantly observed to co-exist, may perfectly determine the Species; and each of those simple Ideas, which are the Ingredients of our complex one, should be clear and distinct in our Minds: For it being evident that our Knowledge cannot exceed our Ideas, as far as they are either imperfect, confused, or obscure, we cannot expect to have certain, perfect, or clear Knowledge.

Secondly, The other is the Art of finding out those intermediate Ideas, which may shew us the Agreement or Repugnancy of other Ideas, which cannot be immediately compared.

§. 15. That these two (and not the relying on Maxims, and drawing Consequences from some general Propositions) are the right Method of improving our Knowledge in the Ideas of other Modes, besides those of Quantity, the Consideration of Mathematical Knowledge will easily inform us. Where first we shall find, that he that has not a perfect and clear Idea of those Angles or Figures, of which he desires to know any thing, is utterly thereby incapable of any Knowledge about them. Suppose but a Man not to have a perfect exact Idea of a right Angle, a Scalenum, or Trapezium, and there is nothing more certain, than that he will in vain seek any Demonstration about them. Farther, it is evident, that it was not the Influence of those Maxims which are taken for Principles in Mathematicks, that hath led the Masters of that Science into those wonderful Discoveries they have made. Let a Man of good Parts know all the Maxims generally made use of in Mathematicks, never so perfectly, and contemplate their Extent and Consequences as much as he pleases, he will, by their Assistance, I suppose, scarce ever come to know, that the Square of the Hypotenuse in a right angled Triangle, is equal to the Squares of the two other Sides. The Knowledge that the Whole is equal to all its Parts, and if you take Equals from Equals, the Remainder will be equal, &c. helped him not, I presume, to
this Demonstration: And a Man may, I think, pore long enough on those Axioms, without ever seeing one jot the more of Mathematical Truths. They have been discovered by the Thoughts otherwise applied; the Mind had other Objects, other Views before it, far different from those Maxims, when it first got the Knowledge of such kind of Truths in Mathematicks, which Men well enough acquainted with those received Axioms, but ignorant of their Method who first made these Demonstrations, can never sufficiently admire. And who knows what Methods, to enlarge our Knowledge in other Parts of Science, may hereafter be invented, answering that of Algebra in Mathematicks, which so readily finds out Ideas of Quantities to measure others by, whose Equality or Proportion we could otherwise very hardly, or perhaps never come to know?

C H A P. XIII.

Some farther Considerations concerning our Knowledge.

§. I. Our Knowledge, as in other Things, so in this, has a great Conformity with our Sight, that it is neither wholly necessary, nor wholly voluntary. If our Knowledge were altogether necessary, all Men's Knowledge would not only be alike, but every Man would know all that is knowable; and if it were wholly voluntary, some Men so little regard or value it, that they would have extreme little, or none at all. Men that have Senses cannot chuse but receive some Ideas by them, and if they have Memory, they cannot but retain some of them; and if they have any distinguishing Faculty, cannot but perceive the Agreement or Disagreement of some of them one with another; as he that has Eyes, if he will open them by Day, cannot but see some Objects, and perceive a Difference in them. But though a Man with his Eyes open in the Light, cannot but see; yet there be certain Objects, which he may chuse whether he will turn his Eyes to; there may be in his reach a Book containing Pictures and Discourses capable
270 Considerations concerning our Knowledge.
capable to delight or instruct him, which yet he may never
have the Will to open, never take the Pains to look into.

§. 2. There is also another Thing in a Man's
Power, and that is, though he turns his Eyes
sometimes towards an Object, yet he may
choose whether he will curiously survey it, and
with an intent Application endeavour to ob-
serve accurately all that is visible in it. But
yet, what he does see, he cannot see otherwise
than he does. It depends not on his Will to see that Black
which appears Yellow; nor to persuade himself, that what
actually scalds him, feels cold: The Earth will not appear
painted with Flowers, nor the Fields covered with Verdure,
whenever it has a Mind to it: In the cold Winter, he can-
not help seeing it white and hoary, if he will look abroad.
Just thus is it with our Understanding; all that is voluntary
in our Knowledge, is the employing, or with-holding any of
our Faculties from this or that sort of Objects, and a more
or less accurate Survey of them; but they being employed,
our Will hath no Power to determine the Knowledge of the
Mind one way or other; that is done only by the Objects
themselves, as far as they are clearly discovered. And there-
fore, as far as Men's Senses are converfant about external Ob-
jects, the Mind cannot but receive those Ideas which are pre-
fented by them, and be informed of the Existence of Things
without; and so far as Men's Thoughts converse with their
own determined Ideas, they cannot but, in some Measure,
observe the Agreement and Disagreement that is to be found
amongst some of them, which is so far Knowledge: and if
they have Names for those Ideas which they have thus con-
sidered, they must needs be assured of the Truth of those
Propositions, which express that Agreement or Disagreement
they perceive in them, and be undoubtedly convinced of those
Truths. For what a Man sees, he cannot but see, and what
he perceives, he cannot but know that he perceives.

§. 3. Thus he that has got the Ideas of Num-
bers, and hath taken the Pains to compare one,
Numbers. two, and three, to six, cannot chuse but know
that they are equal. He that hath got the
Idea of a Triangle, and found the Ways to measure its Angles,
and their Magnitudes, is certain that its three Angles are
equal to two right ones: And can as little doubt of that, as
of this Truth, that it is impossible for the same Thing to be, and not to be.

He also that hath the Idea of an intelligent, but frail and weak Being, made by and depending on another, who is eternal, omnipotent, perfectly wise and good, will as certainly know that Man is to Honour, Fear, and Obey GOD, as that the Sun shines when he sees it. For if he hath but the Ideas of two such Beings in his Mind, and will turn his Thoughts that way, and consider them, he will as certainly find, that the inferior, finite, and dependent, is under an Obligation to obey the supreme and infinite, as he is certain to find, that three, four and seven, are less than fifteen, if he will consider and compute those Numbers; nor can he be surer in a clear Morning that the Sun is risen, if he will but open his Eyes, and turn them that way. But yet these Truths being never so certain, never so clear, he may be ignorant of either, or all of them, who will never take the Pains to employ his Faculties as he should, to inform himself about them.

C H A P. XIV.

Of Judgment.

§. 1. The Understanding Faculties being given to Man, not barely for Speculation, but also for the Conduct of his Life, Man would be at a great Loss, if he had nothing to direct him, but what has the Certainty of true Knowledge. For that being very short and scanty, as we have seen, he would be often utterly in the Dark, and in most of the Actions of his Life, perfectly at a Stand, had he nothing to guide him in the Ableness of clear and certain Knowledge. He that will not eat, till he has Demonstration that it will nourish him; he that will not flir, till he infallibly knows the Business he goes about will succeed, will have little else to do, but sit still and perish.

§. 2.
§. 2. Therefore, as God has set some Things in broad Day-light, as he has given us some certain Knowledge, though limited to a few Things in Comparison, probably, as a Taste of what intellectual Creatures are capable of, to excite in us a Defire and Endeavour after a better State; so, in the greatest part of our Concernment, he has afforded us only the Twilight, as I may so say, of Probability, suitable, I presume, to that State of Mediocrity and Probationer-ship, he has been pleased to place us in here; wherein, to check our Over-confidence and Presumption, we might by every Day's Experience, be made sensible of our Short-sightedness, and Liability to Error; the Sense whereof might be a constant Admonition to us, to spend the Days of this our Pilgrimage with Industry and Care, in the Search, and following of that way, which might lead us to a State of greater Perfection. It being highly rational to think, even were Revelation silent in the Case, that as Men employ those Talents God has given them here, they shall accordingly receive their Rewards at the Clofe of the Day, when their Sun shall set, and Night shall put an End to their Labours.

§. 3. The Faculty which God has given Man to supply the Want of clear and certain Knowledge, in Cases where that cannot be had, is Judgment: Whereby the Mind takes its Ideas to agree or disagree; or which is the same, any Proposition to be true or false, without perceiving a demonstrative Evidence in the Proofs. The Mind sometimes exercises this Judgment out of Necessity, where demonstrative Proofs, and certain Knowledge are not to be had; and sometimes out of Laziness, Unskilfulness, or Haste, even where demonstrative and certain Proofs are to be had. Men often lay not warily to examine the Agreement or Disagreement of two Ideas, which they are delirious or concerned to know; but either incapable of such Attention as is requisite in a long Train of Gradations, or impatient of Delay, lightly cast their Eyes on, or wholly pass by the Proofs; and so, without making out the Demonstration, determine of the Agreement or Disagreement of two Ideas, as it were by a View of them as they are at a Distance, and take it to be the one or the other, as seems most likely to them upon such a loose Survey. This Faculty of the Mind, when it is exercised immediately about Things
Things, is called Judgment: when about Truths delivered in Words, is most commonly called Assent or Difsent: which being the most usual way wherein the Mind has Occafion to employ this Faculty, I shall, under these Terms, treat of it as least liable in our Language to Equivocation.

§. 4. Thus the Mind has two Faculties converfant about Truth and Falfehood.

First, Knowledge, whereby it certainly perceives and is undoubtedly satisfied of the Agreement or Disagreement of any Ideas.

Secondly, Judgment, which is the putting Ideas together, or separating them from one another in the Mind, when their certain Agreement or Disagreement is not perceived, but presumed to be fo; which is, as the Word imports taken to be fo, before it certainly appears. And if it fo unites and separates them, as in reality Things are, it is right Judgment.

C H A P. XV.

Of Probability.

§. 1. A S Demonstration is the fhewing the Agreement or Disagreement of two Ideas, by the Intervention of one or more Proofs which have a confiant, immutable, and visible Connection one with another; fo Probability is nothing but the Appearance of such an Agreement or Disagreement, by the Intervention of Proofs, whose Connection is not con-stant and immutable, or at least is not perceived to be fo, but is, or appears, for the moft Part to be fo, and is enough to induce the Mind to judge the Proposition to be true or false, rather than the contrary. For Example: In the Demonstration of it, a Man perceives the certain immutable Connection there is of equality between the three Angles of a Triangle, and those intermediate ones, which are made ufe of to fhew their Equality to two right ones; and fo, by an intuitive Knowledge of the Agreement or Disagreement, of the intermediate Ideas in each Step of the Progress, the whole Series is continued with an Evidence, which clearly fhews the A-
agreement or Disagreement of those three Angles in Equality to two right ones: And thus he has certain Knowledge that it is so. But another Man, who never took the Pains to observe the Demonstration, hearing a Mathematician, a Man of credit, affirm the three Angles of a Triangle, to be equal to two right ones, affents to it, i.e. receives it for true. In which Case, the Foundation of his Assent is the Probability of the Thing, the Proof being such as for the most part carries Truth with it: The Man, on whose Testimony he receives it, not being wont to affirm any Thing contrary to, or besides his Knowledge, especially in Matters of this kind. So that that which causes his Assent to this Proposition, that the three Angles of a Triangle are equal to two right ones, that which makes him take these Ideas to agree, without knowing them to do so, is the wonted Veracity of the Speaker in other Cases, or his supposed Veracity in this.

§ 2. Our Knowledge, as has been shewn, being very narrow, and we not happy enough to find certain Truth in every Thing which we have occasion to consider, most of the Propositions we think, reason, discourse, nay, act upon, are such as we cannot have undeniable Knowledge of their Truth; yet some of them border so near upon Certainty, that we make no Doubt at all about them, but assent to them as firmly, and act, according to that Assent, as resolutely as if they were infallibly demonstrated, and that our Knowledge of them was perfect and certain. But there being Degrees herein, from the very Neighbourhood of Certainty and Demonstration, quite down to Improbability; and UnLikeliness, even to the Confines of Impossibility; and also Degrees of Assent from full Assurance and Confidence, quite down to Conjecture, Doubt and Distrust; I shall come now (having, as I think, found out the Bounds of human Knowledge and Certainty) in the next Place, to consider the several Degrees and Grounds of Probability, and Assent or Faith.

§ 3. Probability is Likelihood to be true, the very Notation of the Word signifying such a Proposition, for which there be Arguments or Proofs, to make it pass, or be received for true. The Entertainment the Mind gives this sort of Propositions, is called Belief, Assent, or Opinion, which is the admitting or receiving any Proposition for true, upon Arguments, or Proofs
Probability. 275

Proofs that are found to persuade us to receive it as true, without certain Knowledge that it is so. And herein lies the Difference between Probability and Certainty, Faith and Knowledge, that in all the Parts of Knowledge, there is Intuition; each immediate Idea, each Step has its visible and certain Connection; in Belief not so. That which makes me believe, is something extraneous to the Thing I believe; something not evidently joined on both sides to, and so not manifestly shewing the Agreement or Disagreement of those Ideas that are under Consideration.

§. 4. Probability then, being to supply the Defect of our Knowledge, and to guide us where that fails, is always converfant about Propositions whereof we have no Certainty, but only some Inducements to receive them for true. The Grounds of it are in short, these two following:

First, The Conformity of any Thing with our own Knowledge, Observation, and Experience.

Secondly, The Testimony of others, vouching their Observation and Experience. In the Testimony of others, is to be considered, 1. The Number. 2. The Integrity. 3. The Skill of the Witnesses. 4. The Design of the Author, where it is a Testimony out of a Book cited. 5. The Consistency of the Parts and Circumstances of the Relation. 6. Contrary Testimonies.

§. 5. Probability wanting that intuitive Evidence which infallibly determines the Understanding, and produces certain Knowledge, the Mind, if it would proceed rationally, ought to examine all the Grounds of Probability, and see how they make more or less, for or against any Proposition, before it affents to, or dissent from it, and upon a due balancing the whole, reject or receive it, with a more or less firm Allent, proportionably to the Preponderancy of the greater Grounds of Probability on one side or the other. For Example:

If I myself see a Man walk on the Ice, it is past Probability, 'tis Knowledge: But if another tells me he saw a Man in England, in the midst of a sharp Winter, walk upon Water hardened with Cold; this has so great Conformity

The Grounds of Probability are two; Conformity with our own Experience, or the Testimony of others Experience.
with what is usually observed to happen, that I am disposed, 
by the Nature of the Thing itself, to assent to it, unless some 
manifest Suspicion attend the Relation of that Matter of Fact. 
But if the same Thing be told to one born between the Trop-
picks, who never saw nor heard of any such Thing before, 
there the whole Probability relies on Testimony: And as 
the Relators are more in Number, and of more Credit, and 
have no Interest to speak contrary to the Truth; so that Mat-
ter of Fact is like to find more or less Belief. Though to a 
Man, whose Experience has been always quite contrary, and 
has never heard of any thing like it, the most untainted Credit 
of a Witness will scarce be able to find Belief. As it hap-
pened to a Dutch Ambassador, who entertaining the King of 
Siain with the Particularities of Holland, which he was inqui-
fitive after, amongst other Things told him, that the Water 
in his Country would sometimes, in cold Weather, be so hard 
that Men walked upon it, and that it would bear an Elephant, 
if he were there. To which the King replied, Hitherto I have 
believed the strange Things you have told me, because I look upon 
you as a sober fair Man; But now I am sure you lie.

§ 6. Upon these Grounds depends the 

They being capable of great Variety. Probability of any Proposition: and as the 
Conformity of our Knowledge, as the Certainty of Observations, as the Frequency and con-
fiency of Experience, and the Number and 

Credibility of Testimonies, do more or less agree or disagree 
with it, so is any Proposition in itself, more or less probable. 
There is another, I confess, which though by itself it be no 
true Ground of Probability, yet is often made use of for one, 
by which Men most commonly regulate their Affent, and 
upon which they pin their Faith more than any thing else, 
and that is the Opinion of others: though there cannot be a 
more dangerous thing to rely on, nor more likely to mislead 
one, since there is much more Falshood and Error among 
Men, than Truth and Knowledge. And if the Opinions and 
Perusations of others, whom we know and think well of, be 
a Ground of Afsent, Men have Reason to be Heathens in Ja-
pan, Mahometans in Turkey, Papists in Spain, Protestants in 
England, and Lutherans in Sweden. But of this wrong 
Ground of Afsent, I shall have Occasion to speak more 
at large in another Place.

C H A P.
CHAP. XVI.
Of the Degrees of Assent.

§. 1. The Grounds of Probability we have laid down in the foregoing Chapter; as they are the Foundations on which our Assent is built, so are they also the Measure whereby its several Degrees are, or ought to be regulated: Only we are to take Notice, that whatever Grounds of Probability there may be, yet they operate no farther on the Mind, which searches after Truth, and endeavours to judge right, than they appear, at least in the first Judgment or Search that the Mind makes. I confess, in the Opinions Men have, and firmly stick to, in the World, their Assent is not always from an actual View of the Reasons, that at first prevailed with them; it being in many Cases almost impossible, and in most very hard, even for those who have very admirable Memories, to retain all the Proofs, which, upon a due Examination, made them embrace that side of the Question. It suffices that they have once with Care and Fairness sifted the Matter as far as they could; and that they have searched into all the Particulars that they could imagine, to give any Light to the Question, and with the best of their Skill, cast up the Account upon the whole Evidence: And thus having once found on which side the Probability appeared to them, after as full and exact an Enquiry as they can make, they lay up the Conclusion in their Memories, as a Truth they have discovered; and for the future they remain satisfied with the Testimony of their Memories, that this is the Opinion, that, by the Proofs they have once seen of it, deserves such a Degree of their Assent as they afford it.

§. 2. This is all that the greatest Part of Men are capable of doing, in regulating their Opinions and Judgment, unless a Man will exact of them, either to retain distinctly in their Memories all the Proofs concerning any probable Truth, and that too in the same Order as the Assent ought to be regulated by the Grounds of Probability.
Degrees of Assent.

der and regular Deduction of Consequences, in which they have formerly placed or seen them; which sometimes is enough to fill a large Volume upon one single Question: Or else they must require a Man, for every Opinion that he embraces, every Day to examine the Proofs; both which are impossible. It it is unavoidable therefore, that the Memory be relied on in the Case, and that Men be persuaded of several Opinions, whereas the Proofs are not actually in their Thoughts; nay, which perhaps they are not able actually to recall. Without this, the greatest part of Men must be either very Scepticks, and change every Moment, and yield themselves up to whoever, having lately studied the Question, offers them Arguments which for want of Memory, they are not able presently to Answer.

§. 3. I cannot but own, that Mens sticking to their past Judgment, and adhering firmly to Conclusions formerly made, is often the Cause of great Obstinance in Error and Mistake. But the Fault is not that they rely on their Memories for what they have before well judged, but because they judged before they had well examined. May we not find a great Number (not to say the greatest Part) of Men, that think they have formed right Judgments of several Matters, and that for no other Reason but because they never thought otherwise? That imagine themselves to have judged right, only because they never questioned, never examined; their own Opinions? Which is indeed to think they judged right, because they never judged at all: And yet thefe of all Men, hold their Opinions with the greatest Stiffness; those being generally the most fierce and firm in their Tenets, who have least examined them. What we once know, we are certain is so; and we may be secure, that there are no latent Proofs undiscovered, which may overturn our Knowledge, or bring it in Doubt. But in Matters of Probability, 'tis not in every Case we can be sure that we have all the Particulars before us, that any way concern the Question; and that there is no Evidence behind, and yet unseen, which may cast the Probability on the other side, and outweigh all that at present seems to preponderate with us. Who almost is there that hath the
the Leifure, Patience, and Means to collect together all the
Proofs concerning most of the Opinions he has, so as fairly
to conclude, that he hath a clear and full View, and that
there is no more to be allledged for his better Information?
And yet we are forced to determine ourselves on the one
side or other. The Conduct of our Lives, and the Manage-
ment of our great Concerns, will not bear Delay; for those
depend, for the moft part, on the Determination of our
Judgment in Points wherein we are not capable of certain and
demonstrative Knowledge, and wherein it is necessary for us
to embrace the one side or the other.

§. 4. Since therefore it is unavoidable to the
greatest part of Men, if not all, to have feve-
reral Opinions, without certain and indubitable
Proofs of their Truths; and it carries too
great an Imputation of Ignorance, Lightnefs,
or Folly, for Men to quit and renounce their
former Tenets presently upon the offer of an Argument
which they cannot immediately anfer, and fhow the In-
sufficiency of: it would methinks become all Men to maintain
Peace, and the common Offices of Humanity and Friend-
ifiip, in the Diversity of Opinions, since we cannot reafonably
expect, that any one fhould readily and obfequiously quit his
own Opinion, and embrace ours, with a blind Reafignation to
an Authority which the Understanding of Man acknowledges
not. For however it may often mistake, it can own no other
Guide but Reafon, nor blindly submit to the Will and Di-
Eates of another. If he you would bring over to your Sen-
timents, be one that examines before heAfent, you must
give him Leave at his Leifure to go over the Account again,
and recalling what is out of his Mind, examine all the Parti-
culars, to fee on which fide the Advantage lies; and if he
will not think our Arguments of Weight enough to engage
him anew in fo much Pains, 'tis but what we do often
ourselves in the like Case; and we fhould take it amifs, if
others fhould prefcribe to us what Points we fhould fudy:
And if he be one who takes his Opinions upon Truft, how
can we imagine that he fhould renounce thofe Tenets which
Time and Custom have fo fettled in his Mind, that he thinks
them felf-evident, and of an unquestionable Certainty; or
which he takes to be Impressions he has received from GOD
himself, or from Men fent by him? How can we expeft, I
fay, that Opinions thus fettled, fhould be given up to the

The right Ufe of it, mutuaf
Charity and Forbearance.
Arguments or Authority of a Stranger or Adversary, especially if there be any Suspicion of Interest or Design, as there never fails to be where Men find themselves ill treated? We should do well to commiserate our mutual Ignorance, and endeavour to remove it in all the gentle and fair Ways of Information, and not instantly treat others ill, as obstinate and perverse, because they will not renounce their own, and receive our Opinions, or at least those we would force upon them, when 'tis more than probable that we are no less obstinate in not embracing some of theirs. For where is the Man that has uncontestable Evidence of the Truth of all that he holds, or of the Falsity of all he condemns; or can say, that he has examined, to the Bottom, all his own, or other Men's Opinions? The Necessity of believing, without Knowledge, nay often upon very flight Grounds, in this fleeting State of Action and Blindness we are in, should make us more busy and careful to inform ourselves, than constrain others; at least those who have not thoroughly examined to the Bottom all their own Tenets, must confine they are unfit to prescribe to others, and are unreasonable in imposing that as Truth on other Men's Belief, which they themselves have not searched into, nor weighed the Arguments of Probability on which they should receive or reject it. Those who have fairly and truly examined, and are thereby got past Doubt in all the Doctrines they profess, and govern themselves by, would have a juster Pretend to require others to follow them: But these are so few in Number, and find so little Reason to be magisterial in their Opinions, that nothing insolent and imperious is to be expected from them: And there is Reason to think, that if Men were better instructed themselves, they would be less imposing on others.

§. 5. But to return to the Grounds of Assent, and the several Degrees of it, we are to take Notice, that the Propositions we receive upon Inducements of Probability, are of two Sorts, either concerning some particular Existence, or, as it is usually termed, Matter of Fact, which falling under Observation, is capable of Human Testimony; or else concerning Things, which being beyond the Discovery of our Senses, are not capable of any such Testimony.

§. 6.
§ 6. Concerning the first of these, viz. particular Matter of Fact.

First, Where any particular Thing, consonant to the constant Observation of ourselves and others in the like Case, comes attested by the concurrent Reports of all that mention it, we receive it as easily, and build as firmly upon it, as if it were certain Knowledge: and we reason and act thereupon with as little Doubt, as if it were perfect Demonstration. Thus, if all English Men, who have Occasion to mention it, should affirm that it froze in England the last Winter, or that there were Swallows seen there in the Summer, I think a Man could almost as little doubt of it, as that seven and four are eleven. The first therefore, and highest Degree of Probability, is, when the general Consent of all Men, in all Ages, as far as it can be known, concurs with a Man's constant and never-failing Experience in like Cases, to confirm the Truth of any particular Matter of Fact attested by fair Witness; such are all the stated Constitutions and Properties of Bodies, and the regular Proceedings of Causes and Effects in the ordinary Course of Nature. This we call an Argument from the Nature of Things themselves: For what our own and other Men's constant Observation has found always to be after the same Manner, that we with Reason conclude to be the Effects of steady and regular Causes, though they come not within the Reach of our Knowledge. Thus, that Fire warmed a Man, made Lead fluid, and changed the Colour or Consistency in Wood or Charcoal; that Iron sunk in Water and swam in Quicksilver; These, and the like Propositions about particular Facts, being agreeable to our constant Experience, as often as we have to do with these Matters, and being generally spoke of, (when mentioned by others) as Things found constantly to be so, and therefore not so much as controverted by any Body, we are put past Doubt, that a Relation affirming any such Thing to have been, or any Prediction that it will happen again in the same Manner, is very true. These Probabilities rise so near to Certainty, that they govern our Thoughts as absolutely, and influence all our Actions as fully, as the most evident Demonstration; and in what concerns us, we make little or no Difference between them and certain Knowledge. Our Belief thus grounded, rises to Assurance.

§ 7.
Degrees of Assent.

§. 7. Secondly, The next Degree of Probability is, when I find by my own Experience, and the Agreement of all others that mention it, a Thing to be for the most part so: and that the particular Instance of it is attested by many and undoubted Witnesses, e.g. History giving us such an Account of Men in all Ages, and my own Experience, as far as I had an Opportunity to observe, confirming it, that most Men prefer their private Advantage to the publick: If all Historians that write of Tiberius, say that Tiberius did so, it is extremely probable. And in this Case, our Assent has a sufficient Foundation to raise itself to a Degree which we may call Confidence.

§. 8. Thirdly, In Things that happen indifferently, as that a Bird should fly this or that way, that it should Thunder on a Man's right or left Hand, &c. when any particular Matter of Fact is vouch'd by the concurrent Testimony of unsuspected Witnesses, there our Assent is also unavoidable. Thus, that there is such a City in Italy as Rome; that about 1700 Years ago, there lived in it a Man called Julius Caesar; that he was a General, and that he won a Battle against another called Pompey: This, though in the Nature of the Thing there be nothing for nor against it, yet being related by Historians of Credit, and contradicted by no one Writer, a Man cannot avoid believing it, and can as little doubt of it, as he does of the Being and Actions of his own Acquaintance, whereof he himself is a Witness.

§. 9. Thus far the Matter goes easy enough. Probability upon such Grounds carries so much Evidence with it, that it naturally determines the Judgment, and leaves us as little Liberty to believe or disbelieve, as a Demonstration does, whether we will know or be ignorant. The Difficulty is, when Testimonies contradict common Experience, and the Reports of History and Witnesses clash with the ordinary Course of Nature, or with one another; there it is, where Diligence, Attention and Exactness is required to form a right Judgment, and to proportion the Assent to the different Evidence and Probability of the Thing, which rises and falls according as those two Foundations of Credibility, viz. Common Observation

Unquestionable Testimony and Experience for the most Part produce Confidence.

Fair Testimony, and the Nature of the Thing indifferently, produces also confident Belief.

Experiences and Testimonies clashing, infinitely vary the Degrees of Probability.
Degrees of Assent.

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vation in like Cases, and particular Testimonies in that particular Instance, favour or contradict it. These are liable to so great Variety of contrary Observations, Circumstances, Reports, different Qualifications, Tempers, Designs, Over-sights, &c. of the Reporters, that 'tis impossible to reduce to precise Rules, the various Degrees wherein Men give their Assent. This only may be said in general, that as the Arguments and Proofs, pro and con, upon due Examination, nicely weighing every particular Circumstance, shall to any one appear, upon the whole Matter, in a greater or less Degree to preponderate on either side, so they are fitted to produce in the Mind such different Entertainment, as we call Belief, Conjecture, Guess, Doubt, Wavering, Disbelief, &c.

§. 10. This is what concerns Assent in Matters wherein Testimony is made use of; concerning which, I think it may not be amiss to take Notice of a Rule observed in the Law of England, which is, that though the attested Copy of Record be good Proof, yet the Copy of a Copy never so well attested, and by never so credible Witnesses, will not be admitted as a Proof in Judicature. This is so generally approved as reasonable, and suited to the Wisdom and Caution to be used in our Enquiry after material Truths, that I never yet heard of any one that blamed it. This Practice, if it be allowable in the Decisions of Right and Wrong, carries this Observation along with it, viz. That any Testimony, the farther off it is from the Original Truth, the less Force and Proof it has. The Being and Existence of the Thing itself, is what I call the original Truth. A credible Man vouching his Knowledge of it, is a good Proof: But if another equally credible do witness it from his Report, the Testimony is weaker; and a third that attests the Hear-fay of an Hear-fay, is yet less considerable. So that in traditional Truth, each Remove weakens the Force of the Proof; and the more Hands the Tradition has successively passed through, the less Strength and Evidence does it receive from them. This I thought necessary to be taken Notice of, because I find amongst some Men the quite contrary commonly practised, who look on Opinions to gain Force by growing older; and what a Thousand Years since would not, to a rational Man, cotemporary with the first Voucher, have appeared at all probable, is now urged as certain beyond all Question, only because
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because several have since, from him, said it one after another. Upon this Ground, Propositions evidently false or doubtful enough in their first beginning, come by an inverted Rule of Probability to pass for authentick Truths; and those which found or deserved little Credit from the Mouths of their first Authors, are thought to grow venerable by Age, and are urged as undeniable.

§. 11. I would not be thought here to lessen the Credit and Use of History: 'Tis all the Light we have in many Cases; and we receive from it a great part of the useful Truths we have, with a convincing Evidence. I think nothing more valuable than the Records of Antiquity: I wish we had more of them, and more uncorrupted. But this Truth itself forces me to say, That no Probability can arise higher than its first Original. What has no other Evidence than the single Testimony of one only Witness, must stand or fall by his only Testimony, whether good, bad, or indifferent; and though cited afterwards by Hundreds of others, one after another, is so far from receiving any Strength thereby, that it is only the weaker. Passion, Interest, Inadvertency, Mistake of his Meaning, and a Thousand odd Reasons or Capricio's Men's Minds are acted by, (impossible to be discovered), may make one Man quote another Man's Words or Meaning wrong. He that has but ever so little examined the Citations of Writers cannot doubt how little Credit the Quotations deserve, where the Originals are wanting; and consequently how much less, Quotations of Quotations can be relied on. This is certain, that what in one Age was affirmed upon Flight Grounds, can never after come to be more valid in future Ages, by being often repeated. But the farther still it is from the Original, the less valid it is, and has always less Force in the Mouth or Writing of him that last made use of it, than in his from whom he received it.

§. 12. The Probabilities we have hitherto mentioned, are only such as concern Matter of Fact, and such Things as are capable of Observation and Testimony. There remains that other fort, concerning which Men entertain Opinions with Variety of Assent, though the Things be such, that falling not under the Reach of our Senses, they are not capable of Testimony. Such are, 1. The Existence, Nature and Operations
tions of finite immaterial Beings, without us; as Spirits, Angels, Devils, &c. or the Existence of material Beings, which either for their Smallness in themselves, or Remoteness from us, our Senses cannot take Notice of; as whether there be any Plants, Animals, and intelligent Inhabitants in the Planets, and other Mansions of the vast Universe. 2. Concerning the manner of Operation in most Part of the Works of Nature; wherein, tho' we see the sensible Effects, yet their Causes are unknown, and we perceive not the Ways and Manner how they are produced. We see Animals are generated, nourished, and move: The Loadstone draws Iron; and the Parts of a Candle successively melting, turn into Flame, and give us both Light and Heat. These and the like Effects we see and know; but the Causes that operate, and the Manner they are produced in, we can only guess, and probably conjecture. For these, and the like, coming not within the Scrutiny of human Senses, cannot be examined by them, or be attested by any Body, and therefore can appear more or less probable, only as they more or less agree to Truths that are established in our Minds, and as they hold Proportion to other Parts of our Knowledge and Observation. Analogy in these Matters, is the only help we have, and 'tis from that alone we draw all our Grounds of Probability. Thus observing that the bare Rubbing of two Bodies violently one upon another, produces Heat, and very often Fire itself, we have Reason to think, that what we call Heat and Fire, consists in a violent Agitation of the imperceptible minute Parts of the burning Matter: Observing likewise that the different Refractions of pellucid Bodies produce in our Eyes the different Appearances of several Colours; and also that the different ranging and laying the superficial Parts of several Bodies, as of Velvet, watered Silk, &c. does the like, we think it probable that the Colour and Shining of Bodies, is in them nothing but the different Arrangement and Refraction of their minute and insensible Parts. Thus finding in all Parts of the Creation, that fall under human Observation, that there is a gradual Connection of one with another without any great or discernible Gaps between, in all that great Variety of Things we see in the World, which are so closely linked together, that, in the several Ranks of Beings, it is not easy to discover the Bounds betwixt them, we have Reason to be persuaded, that by such gentle Steps Things ascend upwards in Degrees of Perfection. 'Tis an hard Mat-
ter to say where Sensible and Rational begin, and where Insensible and Irrational end: And who is there quick-fighted enough to determine precisely, which is the lowest Species of living Things, and which the first of those which have no Life? Things, as far as we can observe, lessen and augment, as the Quantity does in a regular Cone, where, though there be a manifest Odds betwixt the Bigness of a Diameter at remote Distance, yet the Difference between the upper and under, where they touch one another, is hardly discernible. The Difference is exceeding great between some Men, and some Animals; but if we will compare the Understanding and Abilities of some Men, and some Brutes, we shall find so little Difference, that 'twill be hard to say, that that of the Man is either clearer or larger. Observing, I say, such gradual and gentle Descents downwards in those Parts of the Creation that are beneath Men, the Rule of Analogy may make it probable, that it is so also in Things above us and our Observation; and that there are several Ranks of intelligent Beings, excelling us in several Degrees of Perfection, ascending upwards towards the infinite Perfection of the Creator, by gentle Steps and Differences, that are every one at no great Distance from the next to it. This sort of Probability, which is the best Conduct of rational Experiments, and the Rise of Hypothesis, has also its Use and Influence; and a wary Reasoning from Analogy, leads us often into the Discovery of Truths, and useful Productions, which would otherwise lie concealed.

§. 13. Though the common Experience, and the ordinary Course of Things, have justly a mighty Influence on the Minds of Men, to make them give or refuse Credit to any Thing proposed to their Belief; yet there is one Case wherein the Strangeness of the Fact lessens not the Assent to a fair Testimony given of it.

For where such supernatural Events are suitable to Ends aimed at by him, who has the Power to change the Course of Nature, there, under such Circumstances, they may be the fitter to procure Belief, by how much the more they are beyond, or contrary to ordinary Observation. This is the proper Case of Miracles, which, well attested, do not only find Credit themselves, but give it also to other Truths, which need such Confirmation.

§. 14.
§. 14. Besides those we have hitherto mentioned, there is one sort of Propositions that challenge the highest Degree of our Assent upon bare Testimony, whether the Thing proposed, agree or disagree with common Experience, and the ordinary Course of Things, or no. The Reason whereof is, because the Testimony is of such an one as cannot deceive, nor be deceived, and that is of God himself. This carries with it Assurance beyond Doubt, Evidence beyond Exception. This is called by a peculiar Name, Revelation, and our Assent to it, Faith: Which as absolutely determines our Minds, and as perfectly excludes all wavering, as our Knowledge itself; and we may as well doubt of our own Being, as we can, whether any Revelation from God be true. So that Faith is a settled and sure Principle of Assent and Assurance, and leaves no manner of room for Doubt or Hesitation. Only we must be sure, that it be a divine Revelation, and that we understand it right; else we shall expose ourselves to all the Extravagancy of Enthusiasm, and all the Error of wrong Principles, if we have Faith and Assurance in what is not divine Revelation. And therefore in those Cases our Assent can be rationally no higher than the Evidence of its being a Revelation, and that this is the Meaning of the Expressions it is delivered in. If the Evidence of its being a Revelation, or that this is its true Sense, be only on probable Proofs, our Assent can reach no higher than an Assurance or Diffidence, arising from the more or less apparent Probability of the Proofs. But of Faith, and the Precedency it ought to have before other Arguments of Persuasion, I shall speak more hereafter, where I treat of it, as it is ordinarily placed, in Contradistinction to Reason; though in Truth, it be nothing else but an Assent founded on the highest Reason.
C H A P. XVII.

Of Reason.

§ 1. The Word Reason, in the English Language, has different Significations: Sometimes it is taken for true and clear Principles; sometimes for clear and fair Deductions from those Principles; and sometimes for the Cause, and particularly the final Cause. But the Consideration I shall have of it here, is in a Signification different from all these; and that is, as it stands for a Faculty in Man, that Faculty whereby Man is supposed to be distinguished from Beasts, and wherein it is evident he much surpasses them.

§ 2. If general Knowledge, as has been shewn, consists in a Perception of the Agreement or Disagreement of our own Ideas, and the Knowledge of the Existence of all Things without us, (except only of a God, whose Existence every Man may certainly know and demonstrate to himself from his own Existence) we had only by our Senses: What Room then is there for the Exercise of any other Faculty, but outward Sense, and inward Perception? What need is there of Reason? Very much; both for the Enlargement of our Knowledge, and regulating our Assent: for it hath to do both in Knowledge and Opinion, and is necessary and assisting to all our other intellectual Faculties, and indeed, contains two of them, viz. Sagacity and Ilation. By the one, it finds out, and by the other, it so orders the intermediate Ideas, as to discover what Connection there is in each Link of the Chain, whereby the Extremes are held together; and thereby, as it were, to draw into View the Truth sought for, which is that we call Ilation or Inference, and consists in nothing but the Perception of the Connection there is between the Ideas, in each Step of the Deduction, whereby the Mind comes to see either the certain Agreement or Disagreement of any two Ideas, as in Demonstration, in which it arrives at Know-
Knowledge: or their probable Connection, on which it gives or with-holds its Assent, as in Opinion. Sense and Intuition reach but a very little way. The greatest Part of our Knowledge depends upon Deductions and intermediate Ideas: And in those Cases, where we are fain to substitute Assent instead of Knowledge, and take Propositions for true, without being certain they are so, we have need to find out, examine, and compare the Grounds of their Probability. In both these Cases, the Faculty which finds out the Means, and rightly applies them to discover Certainty in the one, and Probability in the other, is that which we call Reason. For as Reason perceives the necessary and indubitable Connection of all the Ideas or Proofs one to another, in each Step of any Demonstration that produces Knowledge: so it likewise perceives the probable Connection of all the Ideas or Proofs one to another, in every Step of a Discourse to which it will think Assent due. This is the lowest Degree of that which can be truly called Reason. For where the Mind does not perceive this probable Connection; where it does not discern whether there be any such Connection or no, there Men's Opinions are not the Product of Judgment, or the Consequence of Reason, but the Effects of Chance and Hazard of a Mind floating at all Adventures, without Choice, and without Direction.

§. 3. So that we may in Reason consider these four Degrees; the first and highest, is the discovering and finding out of Proofs; the second, the regular and methodical Disposition of them, and laying them in a clear and fit Order, to make their Connection and Force be plainly and easily perceived; the third is the perceiving their Connection; and the fourth, a making a right Conclulsion. These several Degrees may be observed in any mathematical Demonstration: It being one Thing to perceive the Connection of each Part, as the Demonstration is made by another; another to perceive the Dependence of the Conclusion on all the Parts; a third to make out a Demonstration clearly and neatly one's self; and something different from all these, to have first found out those intermediate Ideas or Proofs by which it is made.
Syllogism not
the great In-
strument of
Reason.

§ 4. There is one Thing more, which I
shall desire to be considered concerning Rea-
on; and that is, whether Syllogism, as is ge-
erally thought, be the proper Instrument of
it, and the usefullest way of exercising this Fa-
culty. The Causes I have to doubt, are these:

First, Because Syllogism serves our Reason but in one only
of the fore-mentioned Parts of it; and that is, to shew the
Connection of the Proofs in any one Instance, and no more;
but in this it is of no great Use, since the Mind can perceive
such Connection where it really is, as easily, nay perhaps bet-
ter, without it.

If we will observe the Actings of our own Minds, we
shall find that we reason best and clearest, when we only ob-
serve the Connection of the Proof, without reducing our
Thoughts to any Rule of Syllogism. And therefore we may
take Notice, that there are many Men that reason exceeding
clear and rightly, who know not how to make a Syllogism.
He that would look into many Parts of Asia and America, will
find Men reason there, perhaps, as acutely as himself, who
yet never heard of a Syllogism, nor can reduce any one Argu-
ment to these Forms: And I believe scarce any one ever makes
Syllogisms in Reasoning within himself. Indeed Syllogism is
made use of on Occasion to discover a Fallacy hid in a rho-
torical Flourish, or cunningly wrapped up in a smooth Period;
and stripping an Absurdity of the Cover of Wit and good
Language, shew it in its naked Deformity. But the Weak-
ness or Fallacy of such a loose Discourse, it shews, by the
artificial Form it is put into, only to those who have throughly
studied Mode and Figure, and have so examined the many
ways that three Propositions may be put together, as to know
which of them does certainly conclude right, and which not,
and upon what Grounds it is that they do so. All who have
so far considered Syllogism, as to see the Reason why, in three
Propositions laid together in one Form, the Conclusion will be
certainly right, but in another, not certainly so, I grant are
certain of the Conclusions they draw from the Premises in
the allowed Modes and Figures. But they who have not so
far looked into these Forms, are not sure, by Virtue of Syl-
logism, that the Conclusion certainly follows from the Pre-
mises; they only take it to be so by an implicit Faith in their
Teachers, and a Confidence in these Forms of Argumenta-
tion; but still this is but believing, not being certain. Now,
if of all Mankind, those who can make Syllogisms, are extremely few in Comparison of those who cannot, and if of those few who have been taught Logick, there is but a very small Number who do any more than believe that Syllogisms in the allowed Modes and Figures do conclude right, without knowing certainly that they do so; if Syllogisms must be taken for the only proper Instrument of Reason and Means of Knowledge, it will follow, that before Aristotle there was not one Man that did, or could know any thing by Reason; and that since the Invention of Syllogisms, there is not one of Ten Thouand that doth.

But God has not been so sparing to Men to make them barely two-legged Creatures, and left it to Aristotle to make them rational, i.e. those few of them that he could get so to examine the Grounds of Syllogisms, as to see, that in above Threescore ways, that three Propositions may be laid together, there are but about Fourteen wherein one may be sure that the Conclusion is right, and upon what Ground it is, that in these few the Conclusion is certain, and in the other not. God has been more bountiful to Mankind than so: He has given them a Mind that can reason without being instructed in Methods of Syllogizing: The Understanding is not taught to Reason by these Rules; it has a native Faculty to perceive the Coherence or Incoherence of its Ideas, and can range them right, without any such perplexing Repetitions. I say not this any way to lessen Aristotle, whom I look on as one of the greatest Men amongst the Antients; whose large Views, Acutenefs, and Penetration of Thought, and Strength of Judgment, few have equalled: And who in this very Invention of Forms of Argumentation, wherein the Conclusion may be shewn to be rightly inferred, did great Service against those who were not ashamed to deny any thing. And I readily own, that all right Reasoning may be reduced to his Forms of Syllogism. But yet I think, without any Diminution to him, I may truly say, that they are not the only, nor the best way of Reasoning, for the leading of those into Truth who are willing to find it, and desire to make the best Use they may of their Reason, for the Attainment of Knowledge. And he himself, it is plain, found out some Forms to be conclusive, and others not; not by the Forms themselves, but by the original way of Knowledge, i.e. by the visible Agreement of Ideas. Tell a Country Gentlewoman, that the Wind is South-West, and the Weather lowring, and...
like to rain, and she will easily understand, 'tis not safe for her to go abroad thin clad, in such a Day, after a Fever: She clearly sees the probable Connection of all these, viz. South-Welt Wind, and Clouds, Rain, Wetting, taking Cold, Relapse, and Danger of Death, without tying them together, in those artificial and cumbersome Fetters of several Syllogisms, that clog and hinder the Mind, which proceeds from one part to another quicker and clearer without them: And the Probability which she easily perceives in Things thus in their native State would be quite lost, if this Argument were managed learnedly, and proposed in Mode and Figure. For it very often confounds the Connection: And, I think, every one will perceive in Mathematical Demonstrations, that the Knowledge gained thereby, comes shortest and clearest without Syllogism.

Inference is looked on as the great Act of the rational Faculty, and so it is, when it is rightly made; but the Mind, either very desirous to enlarge its Knowledge, or very apt to favour the Sentiments it has once imbibed, is very forward to make Inferences, and therefore often makes too much haste, before it perceives the Connection of the Ideas that must hold the Extremes together.

To infer, is nothing but by Virtue of one Proposition laid down as true, to draw in another as true, i. e. to see or suppose such a Connection of the two Ideas of the inferred Proposition. v. g. Let this be the Proposition laid down, Men shall be punished in another World, and from thence be inferred this other, Then Men can determine themselves. The Question now is to know, whether the Mind has made this Inference right, or no; if it has made it, by finding out the intermediate Ideas, and taken a View of the Connection of them, placed in a due Order, it has proceeded rationally, and made a right Inference. If it has done it without such a View, it has not so much made an Inference that will hold, or an Inference of right Reason, as shewn a Willingness to have it be, or be taken for such. But in either Case is it Syllogism that discovered those Ideas, or shewed the Connection of them, for they must be both found out, and the Connection every where perceived, before they can rationally be made use of in Syllogism; unless it can be said, that any Idea, without considering what Connection it hath with the two other, whose Agreement should be shewn by it, will do well enough in the Syllogism, and may be taken at a venture for the
the Medius Terminus, to prove any Conclusion. But this no Body will say, because it is by Virtue of the perceived Agreement of the intermediate Idea with the Extremes, that the Extremes are concluded to agree; and therefore each intermediate Idea must be such, as in the whole Chain hath a visible Connection with those two it is placed between, or else thereby the Conclusion cannot be inferred or drawn in; for where-ever any Link of the Chain is loose, and without Connection, there the whole Strength of it is lost, and it hath no Force to infer or draw in any thing. In the Instance above-mentioned, what is it shews the Force of the Inference, and consequently the Reasonableness of it, but a View of the Connection of all the intermediate Ideas that draw in the Conclusion or Proposition inferred; e. g. Men shall be punished, —— God the Punisher, —— just Punishment, —— the Punished guilty, —— could have done otherwise, —— Freedom, —— Self determination: by which Chain of Ideas thus visibly linked together in Train, i. e. each intermediate Idea agreeing on each side with those two it is immediately placed between, the Ideas of Men and Self-determination appear to be connected, i. e. this Proposition, Men can determine themselves, is drawn in, or inferred from this, that they shall be punished in the other World. For here the Mind seeing the Connection there is between the Idea of Men's Punishment in the other World, and the Idea of God punishing; between God punishing, and the Justice of the Punishment; between Justice of Punishment and Guilt: between Guilt and a Power to do otherwise; between a Power to do otherwise and Freedom, and between Freedom and Self-determination, sees the Connection between Men and Self-determination.

Now, I ask, whether the Connection of the Extremes be not more clearly seen in this simple and natural Disposition, than in the perplexed Repetitions, and Jumble of five or six Syllogisms? I must beg Pardon for calling it Jumble, till Somebody shall put these Ideas into so many Syllogisms, and then say, that they are less jumbled, and their Connection more visible, when they are transposed and repeated, and spun out to a greater Length in artificial Forms, than in that short natural plain Order they are laid down in here, wherein every one may see it, and wherein they must be seen, before they can be put into a Train of Syllogisms. For the natural Order of the connecting Ideas must direct the Order of the Syllogisms, and a Man must
see the Connection of each intermediate idea with those that it connects, before he can with Reason make use of it in a Syllogism. And when all those Syllogisms are made, neither those that are, nor those that are not Logicians, will see the Force of the Argumentation, i.e. the Connection of the Extremes one jot the better. [For those that are not Men of Art, not knowing the true Forms of Syllogism, nor the Reasons of them, cannot know whether they are made in right and conclusive Modes and Figures or no, and so are not at all helped by the Forms they are put into, though by them the natural Order, wherein the Mind could judge of their respective Connection, being disturbed, renders the Ilation much more uncertain than without them.] And as for Logicians themselves, they see the Connection of each intermediate idea with those it stands between, (on which the Force of the Inference depends,) as well before as after the Syllogism is made, or else they do not see it at all. For a Syllogism neither shews nor strengthens the Connection of any two Ideas immediately put together, but only by the Connection seen in them shews what Connection the Extremes have one with another. But what Connection the Intermediate has with either of the Extremes in that Syllogism, that no Syllogism does or can shew. That the Mind only doth, or can perceive as they stand there in that Juxta-position only by its own View, to which the Syllogistical Form it happens to be in gives no Help or Light at all; it only shews, that if the intermediate idea agrees with those it is on both sides immediately applied to, then those two remote ones, or as they are called Extremes, do certainly agree; and therefore the immediate Connection of each idea to that which it is applied to on each side, on which the Force of the Reasoning depends, is as well seen before as after the Syllogism is made, or else he that makes the Syllogism could never see it at all. This, as has been already observed, is seen only by the Eye, or the perceptive Faculty of the Mind, taking a View of them laid together, in a Juxta-position, which View of any two it has equally, whenever they are laid together in any Proposition, whether that Proposition be placed as a Major, or a Minor, in a Syllogism, or no.

Of what Use then are Syllogisms? I answer, Their chief and main Use is in the Schools, where Men are allowed without Shame to deny the Agreement of Ideas, that do manifestly agree; or out of the Schools to those, who from thence
thence have learned without Shame to deny the Connection of Ideas, which even to themselves is visible. But to an ingenuous Searcher after Truth, who has no other Aim but to find it, there is no need of any such Form to force the allowing of the Inference: The Truth and Reasoneableness of it is better seen in ranging of the Ideas in a simple and plain Order. And hence it is, that Men in their own Enquiries after Truth, never use Syllogisms to convince themselves, [or in teaching others to instruct willing Learners.] Because before they can put them into a Syllogism, they must see the Connection that is between the intermediate Idea, and the two other Ideas it is set between, and applied to, to shew their Agreement; and when they see that, they see whether the Inference be good or no, and so Syllogism comes too late to settle it. For to make use again of the former Instance, I ask whether the Mind, considering the Idea of Justice, placed as an intermediate Idea between the Punishment of Men, and the Guilt of the punished, (and, till it does so consider it, the Mind cannot make use of it as a medius terminus) does not as plainly see the Force and Strength of the Inference, as when it is formed into Syllogism? To shew it in a very plain and easy Example; let Animal be the intermediate Idea, or medius terminus, that the Mind makes use of to shew the Connection of Homo and Vivens; I ask whether the Mind does not more readily and plainly see that Connection in the simple and proper Position of the connecting Idea in the Middle; thus,

\[
\text{Homo}----\text{Animal}----\text{Vivens};
\]

Than in this perplexed one,

\[
\text{Animal}----\text{Vivens}----\text{Homo}----\text{Animal}.
\]

Which is the Position these Ideas have in a Syllogism, to shew the Connection between Homo and Vivens by the Intervention of Animal.

Indeed Syllogism is thought to be of necessary Use, even to the Lovers of Truth, to shew them the Fallacies that are often concealed in florid, witty or involved Discourses. But that this is a Mistake, will appear, if we consider that the Reason why sometimes Men, who sincerely aim at Truth are imposed upon by such loose, and as they are called, Rhetorical
Rhetorical Discourses, is, that their Fancies being struck with some lively metaphorical Representations, they neglect to observe, or do not easily perceive what are the true Ideas upon which the Inference depends. Now, to shew such Men the Weakness of such an Argumentation, there needs no more but to strip it of the superfluous Ideas, which, blended and confounded with those on which the Inference depends, seem to shew a Connection where there is none, or at least do hinder the Discovery of the want of it; and then to lay the naked Ideas on which the Force of the Argumentation depends, in their due Order, in which Position the Mind taking a View of them, sees what Connection they have, and so is able to judge of the Inference, without any need of a Syllogism at all.

I grant that Mode and Figure are commonly made use of in such Cases, as if the Detection of the Incoherence of such loose Discourses were wholly owing to the Syllogistical Form; and so I myself formerly thought, till upon a stricter Examination, I now find that laying the intermediate Ideas naked in their due Order, shews the Incoherence of the Argumentation better than Syllogism; not only as subjecting each Link of the Chain to the immediate View of the Mind in its proper place, whereby its Connection is best observed; but also because Syllogism shews the Incoherence only to those (who are not one of Ten Thoufand) who perfectly understand Mode and Figure, and the Reason upon which those Forms are established; whereas a due and orderly placing of the Ideas, upon which the Inference is made, makes every one, whether Logician or not Logician, who understands the Terms, and hath the Faculty to perceive the Agreement or Disagreement of such Ideas, (without which, in or out of Syllogism, he cannot perceive the Strength or Weakness, Coherence or Incoherence of the Discourse) see the Want of Connection in the Argumentation, and the Absurdity of the Inference.

And thus I have known a Man unskillful in Syllogism, who at first hearing could perceive the Weakness and Inconclusiveness of a long artificial and plausible Discourse, where-with others better skilful in Syllogism have been misled; and I believe there are few of my Readers who do not know such. And indeed, if it were not so, the Debates of most Prince's Councils, and the Business of Assemblies, would be in danger to be mis-managed, since those who are relied up-
on, and have usuallly a great Stroke in them, are not always such, who have the good Luck to be perfectly knowing in the Forms of Syllogism, or expert in Mode and Figure. And if Syllogism were the only, or so much as the sureft way to detect the Fallacies of artificial Discourses, I do not think that all Mankind, even Princes in Matters that concern their Crowns and Dignities, are so much in Love with Fallhood and Mistake, that they would every where have neglected to bring Syllogism into the Debates of Moment, or thought it ridiculous so much as to offer them in Affairs of Consequence; a plain Evidence to me, that Men of Parts and Penetration, who were not idly to dispute at their Eafe, but were to act according to the Refult of their Debates, and often pay for their Mistakes with their Heads and Fortunes, found those Scholaffick Forms were of little Use to discover Truth or Fallacy, whilst both the one and the other might be fhewn, and better fhewn without them, to those, who would not refuse to fee, what was visibly fhewn them.

Secondly, Another Reafon that makes me doubt whether Syllogism be the only proper Instrument of Reafon in the Discovery of Truth, is, that of whatever ufe Mode and Figure is pretended to be in the laying open of Fallacy, (which has been above considered) thofe Scholaffick Forms of Discourse are not lefs liable to Fallacies, than the plainer Ways of Argumentation; and for this I appeal to common Observation, which has always found thefe artificial Methods of Reafoning more adapted to catch and entangle the Mind, than to instruct and inform the Understanding. And hence it is, that Men even when they are baffled and silenced in this Scholaffick Way, are feldom or never convinced, and fo brought over to the conquering Side; they perhaps acknowledge their Adverfary to be the more skillful Disputant, but reft nevertheless persuaded of the Truth on their Side; and go away, worfted as they are, with the fame Opinion they brought with them, which they could not do, if this Way of Argumentation carried Light and Conviction with it, and made Men fee where the Truth lay; and therefore Syllogism has been thought more proper for the attaining Victory in Dispute, than for the Discovery or Confirmation of Truth in fair Enquiries: And if it be certain, that Fallacy can be couched in Syllogisms, as it cannot be denied, it must be something else, and not Syllogism, that must discover them.

I have
I have had Experience how ready some Men are, when all
the Ufe which they have been wont to acribe to any Thing
is not allowed, to cry out, that I am for laying it wholly
aside. But to prevent fuch unjust and groundlefs Imputa-
tions, I tell them, that I am not for taking away any Helps
to the Understanding, in the Attainment of Knowledge.
And if Men skilled, and ufed to Syllogisms, find them
affifting to their Reafon in the Discovery of Truth, I think
they ought to make Ufe of them. All that I aim at is, that
they should not acribe more to these Forms, than belongs
to them; and think, that Men have no Ufe, or not fo full
a Ufe of their Reasoning Faculty, without them. Some Eyes
want Spectacles to fee Things clearly and distinctly; but let
not thofe that ufe them therefore lay no Body can fee clearly
without them: Those who do fo will be thought in Favour
with Art (which perhaps they are beholden to) a little too
much to deprefs and difcredft Nature. Reafon, by its own
Penetration, where it is strong and exercised, ufuallly fees
quicker and clearer without Syllogism. If ufe of thofe
Spectacles has fo dimmed its Sight, that it cannot without
them fee Confequences or Inconfequences in Argumentation,
I am not fo unreasonable as to be againft the uflng them.
Every one knows what beft fits his own Sight: but let him
not thence conclude all in the Dark, who ufe not juft the
fame Helps that he finds a need of.

§. 5. But however it be in Knowledge, I

think I may truly fay, it is of far lefs, or no Ufe
at all in Probabilities. For the Affent there
being to be determined by the Preponderancy,
after a due weighing of all the Proofs, with
all Circumftances on both fides, nothing is fo
unfit to affift the Mind in that, as Syllogifm; which run-
ing away with one afsumed Probability, or one topical
Argument, pursues that till he has led the Mind quite out
of Sight of the Thing under Consideration; and forcing it
upon some remote Difficulty, hold it fo tight there intangled,
perhaps, and as it were manacled in the Chain of Syllologifms,
without allowing it the Liberty, much lefs affording it the
Helps requisite to fhow on which Side, all Things conlider-
ed, is the greater Probability.

§. 6.
§. 6. But let it help us (as perhaps may be said) in convincing Men of their Errors and Mistakes: (and yet I would fain see the Man that was forced out of his Opinion by Dint of Syllogism) yet still it fails our Reafon in that Part, which if not its highest Perfection, is yet certainly its hardeft Task, and that which we most need its Help in; and that is, the finding out of Proofs and making new Discoveries. The Rules of Syllogism serve not to furnifh the Mind with those intermediate Ideas that may fher the Conne{ion of remote ones. This Way of Reafoning discovers no new Proofs, but is the Art of marfhamling and ranging the old ones we have already. The 47th Proposition of the firft Book of Euclid, is very true; but the Discovery of it, I think, not owing to any Rules of common Logick. A Man knows firft, and then he is able to prove fyllogifcally: So that Syllogism comes after Knowledge, and then a Man has little or no need of it. But 'tis chiefly by the finding out thofe Ideas that fher the Conne{ion of diftant ones, that our Stock of Knowledge is increased, and that useful Arts and Sciences are advanced. Syllogism, at beft, is but the Art of fencifhing with the little Knowledge we have, without making any Addition to it. And if a Man fhould employ his Reafon all this Way, he will not do much otherwife than he, who having got fome Iron out of the Bowels of the Earth, fhould have it beaten up all into Swords, and put into his Servants Hands to fencifh with, and bang one another. Had the King of Spain employed the Hands of his People, and his Spanifh Iron fo, he had brought to light but little of that Treafure that lay fo long hid in the Dark Entrails of America. And I am apt to think, that he who fhould employ all the Force of his Reafon only in brandifhing of Syllogism, will discover very little of that Mafs of Knowledge which lies yet concealed in the fecret Reeffes of Nature; and which, I am apt to think, native ruflidk Reafon (as it formerly has done) is likelier to open a Way to, and add to the common Stock of Mankind, ra ther than any Scholaftrick Proceeding by the strict Rules of Mode and Figure.

§. 7. I doubt not nevertheless, but there are Ways to be found to affift our Reafon in this moft useful Part; and this the judicious Hooker encourages me to fay, who in his Eccl. Other Helps should be sought.
Reason.

Pol. i. §. 6. speaks thus: If there might be added the right Helps of true Art and Learning, (which Helps I must plainly confess, this Age of the World carrying the Name of a learned Age, doth neither much know, nor generally regard) there would undoubtedly be almost as much Difference in Maturity of Judgment between Men therewith endued, and that which now Men are, as between Men that are now, and Innocents. I do not pretend to have found or discovered here any of Those right Helps of Art this great Man of deep Thought mentions; but this is plain, that Syllogism, and the Logick now in Use, which were as well known in his Days, can be none of those he means. It is sufficient for me, if by a Discourse perhaps something out of the Way, I am sure as to me wholly new and unborrowed, I shall have given an Occasion to others to call about for new Discoveries, and to seek in their own Thoughts for those right Helps of Art which will scarce be found, I fear, by those who fervilely confine themselves to the Rules and Dictates of others. For beaten Facts lead their fort of Cattle (as an observing Roman calls them) whose Thoughts reach only to Imitation, non quo eundem est, sed quo itur. But I can be bold to say, that this Age is adorned with some Men of that Strength of Judgment, and Largeness of Comprehension, that if they would employ their Thoughts on this Subject, could open new and undiscovered Ways to the Advancement of Knowledge.

§. 8. Having here had an Occasion to speak of Syllogism in general, and the Use of it in Reasoning, and the Improvement of our Knowledge, 'tis fit, before I leave this Subject, to take notice of one manifest Mistake in the Rules of Syllogism; viz. That no Syllogistical Reasoning can be right and conclusive, but what has, at least, one general Proposition in it. As if we could not Reason, and have Knowledge about Particulars. Whereas, in truth, the Matter rightly considered, the immediate Object of all our Reasoning and Knowledge is nothing but Particulars. Every Man's Reasoning and Knowledge is only but the Ideas existing in his own Mind, which are truly every one of them particular Existences; and our Knowledge and Reasoning about other Things, is only as they correspond with those our particular Ideas. So that the Perception of the Agreement or Disagreement of our particular Ideas, is the whole and utmost of all our Knowledge. Universality is but
but accidental to it, and consists only in this, That the particular Ideas about which it is, are such as more than one particular Thing can correspond with, and be represented by. But the Perception of the Agreement or Disagreement of any two Ideas, and consequently our Knowledge, is equally clear and certain, whether either, or both, or neither of those Ideas be capable of representing more real Beings than one, or no. One thing more I crave leave to offer about Syllogism before I leave it, viz. May one not upon just Ground enquire whether the Form Syllogism now has, is that which in Reason it ought to have? For the Medius Termius being to join the Extremes, i. e. the intermediate Ideas by its intervention, to shew the Agreement or Disagreement of the two in Question, would not the Position of the Medius Termius be more natural, and shew the Agreement or Disagreement of the Extremes clearer and better, if it were placed in the middle between them; which might be easily done by transposing the Propositions, and making the Medius Termius the Predicate of the first, and the Subject of the Second. As thus,

*Omnis Homo est Animal,*  
*Omne Animal est vivens,*  
*Ergo omnis Homo est vivens.*

*Omne Corpus est extensum et solidum,*  
*Nullum extensum et solidum est pura extensio,*  
*Ergo Corpus non est pura extensio.*

I need not trouble my Reader with Instances in Syllogisms, whose Conclusions are particular. The same Reason holds for the same Form in them, as well as in the general.

§. 9 Reason, though it penetrates into the Depths of the Sea and Earth, elevates our Thoughts as high as the Stars, and leads us thro' the vast Spaces, and large Rooms of this mighty Fabrick, yet it comes for short of the real Extent of even corporeal Being; and there are many Instances wherein it fails us: As,  

*First,* it perfectly fails us, where our Ideas fail. It neither does, nor can extend itself farther than they do. And therefore where-ever we have no Ideas, our Reasoning stops, and we are at an End of our Reckoning: And if at any time we...
we reason about Words, which do not stand for any Ideas, 'tis only about those Sounds, and nothing else.

§. io. Secondly, Our Reason is often puzzled, and at a Loss, because of the Obscurity, Confusion or Imperfection of the Ideas it is employed about; and there we are involved in Difficulties and Contradictions. Thus, not having any perfect Idea of the least Extension of Matter, nor of Infinity, we are at a Loss about the Divisibility of Matter; but having perfect, clear and distinct Ideas of Number, our Reason meets with none of those inextricable Difficulties in Numbers, nor finds itself involved in any Contradictions about them. Thus we having but imperfect Ideas of the Operations of our Minds, and of the Beginning of Motion or Thought, how the Mind produces either of them in us, and much imperfecter yet, of the Operation of God, run into great Difficulties about free created Agents, which Reason cannot well extricate itself out of.

§. ii. Thirdly, Our Reason is often at a stand, because it perceives not these Ideas, which could serve to show the certain or probable Agreement or Disagreement of any two other Ideas: And in this some Mens Faculties far out-go others. Till Algebra, that great Instrument and Instance of human Sagacity, was discovered, Men, with Amazement looked on several of the Demonstrations of antient Mathematicians, and could scarce forbear to think the finding several of those Proofs to be something more than human.

§. 12. Fourthly, The Mind by proceeding upon false Principles, is often engaged in Absurdities and Difficulties, brought into Straits and Contradictions, without knowing how to free itself: And in that Case, it is in vain to implore the Help of Reason, unless it be to discover the Falseness, and reject the Influence of those wrong Principles. Reason is so far from clearing the Difficulties which the Building upon false Foundations brings a Man into, that if he will pursue it, it entangles him the more and engages him deeper in Perplexities.

§. 13.
§. 13. Fifthly, As obscure and imperfect Ideas often involve our Reason, so upon the same Ground, do dubious Words, and uncertain Signs, often in Discourses and Arguings, when not warily attended to, puzzle Mens Reason, and bring them to a Non plus: But these two latter are our Fault, and not the Fault of Reason. But yet the Consequences, of them are nevertheless obvious; and the Perplexities or Errors they fill Mens Minds with, are every where observable.

§. 14. Some of the Ideas that are in the Mind, are so there, that they can be by themselves immediately compared one with another: And in these the Mind is able to perceive, that they agree, or disagree, as clearly as that it has them. Thus the Mind perceives, that an Arch of a Circle, is less than the whole Circle, as clearly as it does the Idea of a Circle: And this therefore, as has been said, I call intuitive Knowledge, which is certain, beyond all Doubt, and needs no Probation, nor can have any; this being the highest of all human Certainty. In this consists the Evidence of all those Maxims which no Body has any Doubt about, but every Man (does not, as is said, only to assent to, but) knows to be true, as soon as ever they are proposed to his Understanding. In the Discovery of, and Assent to these Truths, there is no Use of the discursive Faculty, no need of Reasoning, but they are known by a superior, and higher Degree of Evidence. And such, if I may guess at Things unknown, I am apt to think, that Angels have now, and the Spirits of just Men made perfect, shall have in a future State, of Thousands of Things, which now either wholly escape our Apprehensions, or which our short-sighted Reasoning having got some faint Glimpse of, we, in the dark, grope after.

§. 15. But though we have here and there a little of this clear Light, some Sparks of bright Knowledge; yet the greatest Part of our Ideas are such, that we cannot discern their Agreement or Disagreement, by an immediate comparing them. And in all these we have Need of Reasoning, and must, by Discourse and Inference make our Discoveries. Now of these there are two sorts, which I shall take the Liberty to mention here again:

Firstly, because of doubtful Terms.
First, Those whose Agreement or Disagreement, though it cannot be seen by an immediate putting them together, yet may be examined by the Intervention of other Ideas, which can be compared with them. In this Case, when the Agreement or Disagreement of the intermediate Idea, on both sides with those which we would compare, is plainly discerned, there it amounts to Demonstration, whereby Knowledge is produced, which though it be certain, yet it is not so easy, nor altogether so clear, as intuitive Knowledge; because in that there is barely one simple Intuition, wherein there is no room for any the least Mistake or Doubt; the Truth is seen all perfectly at once. In Demonstration, 'tis true, there is Intuition too, but not altogether at once; for there must be a Remembrance of the Intuition of the Agreement of the Medium, or intermediate Idea, with that we compared it with before, when we compare it with the other; and where there be many Mediums, there the Danger of the Mistake is the greater. For each Agreement or Disagreement of the Ideas must be observed and seen in each Step of the whole Train, and retained in the Memory, just as it is, and the Mind must be sure, that no part of what is necessary to make up the Demonstration, is omitted or over-looked. This makes some Demonstrations long and perplexed, and too hard for those who have not Strength of Parts distinctly to perceive, and exactly carry so many Particulars orderly in their Heads. And even those, who are able to master such intricate Speculations, are fain sometimes to go over them again, and there is need of more than one Review before they can arrive at Certainty. But yet where the Mind clearly retains the Intuition it had of the Agreement of any Idea with another, and that with a third, and that with a fourth, &c. there the Agreement of the first and the fourth is a Demonstration, and produces certain Knowledge, which may be called rational Knowledge, as the other is Intuitive.

§.16. Secondly, There are other Ideas, whose Agreement or Disagreement can no otherwise be judged of, but by the Intervention of others, which have not a certain Agreement with the Extremes, but an usual or likely one: And in these it is, that the Judgment is properly exercised, which is the acquiescing of the Mind, that any Ideas do agree, by comparing them with such probable Mediums. This, though
though it never amounts to Knowledge, no, not to that which is the lowest Degree of it; yet sometimes the intermediate ideas in the Extremes so firmly together, and the Probability is so clear and strong, that Assent is necessary, as we say, as Knowledge does Demonstration. The great Excellency and Use of the Judgment is to endure right, and take a true Estimate of the Force and Weight of each Probability; and then calling them up all right together, choose that side which has the Overbalance.

§. 17. Intuitive Knowledge is the Perception of the certain Agreement or Disagreement of two Ideas, immediately compared together.

Rational Knowledge is the Perception of the certain Agreement or Disagreement of any two Ideas, by the Intervention of one or more other Ideas.

Judgment is the thinking or taking two Ideas to agree or disagree by the Intervention of one or more Ideas, whose certain Agreement or Disagreement with them it does not perceive, but hath observed to be frequent and usual.

§. 18. Though the deducing one Proposition from another, or making Inferences in Words, be a great Part of Reason, and that which it is usually employed about; yet the principal Act of Ratiocination is the finding the Agreement or Disagreement of two Ideas one with another, by the Intervention of a third. As a Man, by a Yard, finds two Houses to be the same Length, which could not be brought together to measure their Equality by juxtaposition. Words have their Consequences, as the Signs of such Ideas: And Things agree or disagree, as really they are; but we observe it only by our Ideas.

§. 19. Before we quit this Subject, it may be worth our while a little to reflect on four Sorts of Arguments, that Men in their Reasonings with others do ordinarily make use of, to prevail on their Assent; or at least to awe them, as to silence their Opposition.

First, The first is, to alledge the Opinions of Men, whose Parts, Learning, Eminency, Power or some other Cause, has gained a Name, and settled their Reputation in the common Esteem with some kind of Authority. When Men are established in any kind of Dignity, tis thought a Breach of Modesty.
Modefty for others to derogate any Way from it, and question the Authority of Men, who are in possession of it. This is apt to be cenfured, as carrying with it too much of Pride, when a Man does not readily yield to the Determination of approved Authors, which is wont to be received with Respect and Submission by others; and 'tis looked upon as Infolence for a Man to set up, and adhere to his own Opinion, against the current Stream of Antiquity, or to put it in the Balance against that of some learned Doctor, or otherwise approved Writer. Whoever backs his Tenets with such Authorities, thinks he ought thereby to carry the Caufe, and is ready to flile it Impudence in any one who shall stand out against them. This I think may be called *Argumentum ad Verecundiam*.

§. 20. *Secondly*, Another way that Men ordinarily use to drive others, and force them to submit their judgments, and receive the Opinion in Debate, is to require the Adversary to admit what they allege as a Proof, or to affign a better. And this I call *Argumentum ad Ignorantiam*.

§. 21. *Thirdly*, A third way is to press a Man with Consequences drawn from his own Principles or Concessions. This is already known under the Name of *Argumentum ad Hominem*.

§. 22. *Fourthly*, The fourth is the using of Proofs drawn from any of the Foundations of Knowledge or Probability. This I call *Argumentum ad Judicium*. This alone of all the four brings true Instruction with it, and advances us in our way to Knowledge. For, 1. It argues not another Man's Opinion to be right, because I out of Respect, or any other Conformation, but that of Conviction, will not contradict him. 2. It proves not another Man to be in the right way, nor that I ought to take the same with him, because I know no better. 3. Nor does it follow, that another Man is in the right way, because he has shewn me that I am in the wrong. I may be modest, and therefore not oppose another Man's Perfuasion; I may be ignorant, and not be able to produce a better; I may be in an Error, and another may shew me that I am so. This may dispose me perhaps for the Reception of Truth, but helps me not to it; that must come from Proofs and Arguments, and Light arising from the Nature of Things themselves, and not from my Shamefacedness, Ignorance, or Error.

§. 23.
§ 23. By what has been before said of Reason, we may be able to make some Guess at the Distinction of Things, into those that are according to, above, and contrary to Reason. 

1. According to Reason are such Propositions, whose Truth we can discover, by examining and tracing those Ideas we have from Sensation and Reflection; and by natural Deduction find to be true or probable. 2. Above Reason are such Propositions, whose Truth or Probability we cannot by Reason derive from those Principles. 3. Contrary to Reason are such Propositions, as are inconsistent with, or irreconcileable to our clear and distinct Ideas. Thus the Existence of one GOD, is according to Reason; the Existence of more than one GOD, contrary to Reason; the Resurrection of the Dead, above Reason. Farther, as above Reason may be taken in a double Sense, viz. either as signifying above Probability, or above Certainty; so in that large Sense also, contrary to Reason, is, I suppose, sometimes taken.

§ 24. There is another Use of the Word Reason, wherein it is opposed to Faith; which, though it be in itself a very improper Way of speaking, yet common Use has so authorized it, that it would be Folly either to oppose or hope to remedy it; only I think it may not be amiss to take Notice that however Faith be opposed to Reason, Faith is nothing but a firm Assent of the Mind; which if it be regulated as is our duty, cannot be afforded to any Thing, but upon good Reason, and so cannot be opposite to it. He that believes, without having any Reason for believing, may be in Love with his own Fancies; but neither seeks Truth as he ought, nor pays the Obedience due to his Maker, who would have him use those discerning Faculties he has given him, to keep him out of Mistake and Error. He that does not this to the best of his Power, however, he sometimes lights on Truth, is in the right but by Chance; and I know not whether the Luckiness of the Accident will excuse the Irregularity of his Proceeding. This at least is certain, that he must be accountable for whatever Mistakes he runs into; whereas he that makes use of the Light and Faculties GOD has given him, and seeks sincerely to discover Truth by those Helps and Abilities he has, may have this Satisfaction in doing his Duty as a rational Creature, that though he should miss Truth, he will not miss the Reward of it: For he goes.
Faith and Reason.

verns his Assent right, and places it as he should, who in any Case or Matter whatsoever believes or disbelieves according as Reason directs him. He that does otherwise, transgresses against his own Light, and misuses those Faculties which were given him to no other End, but to search and follow the clearest Evidence, and greater Probability. But since Reason and Faith are by some Men opposed, we will so consider them in the following Chapter.

C H A P. XVIII.

Of Faith and Reason, and their distinct Provinces.

§. 1. It has been above shewn, 1. That we are of necessity ignorant, and want Knowledge of all Sorts, where we want Ideas. 2. That we are ignorant, and want rational Knowledge, where we want Proofs. 3. That we want general Knowledge and Certainty, as far as we want clear and determined specifick Ideas. 4. That we want Probability to direct our Assent in Matters where we have neither Knowledge of our own, nor Testimony of other Men to bottom our Reason upon.

From these Things thus premised, I think we may come to lay down the Measures and Boundaries between Faith and Reason: the want thereof may possibly have been the Cause, if not of great Disorders, yet at least of great Disputes, and perhaps Mistakes in the World: For till it be resolved how far we are to be guided by Reason, and how far by Faith, we shall in vain dispute, and endeavour to convince one another in Matters of Religion.

§. 2. I find every Sect, as far as Reason will help them, make use of it gladly; and where it fails them, they cry out, 'Tis Matter of Faith, and above Reason. And I do not see how they can argue with any one, or ever convince a Gainster, who makes use of the same Plea, without setting down strict Boundaries between Faith and Reason, which ought to be the first Point established in all Questions, where Faith has any thing to do.

Reason
Faith and Reason.

Reason therefore here, as contradistinguised to Faith, I take to be the Discovery of the Certainty or Probability of such Propositions or Truths, which the Mind arrives at by Deduction made from such Ideas, which it has got by the Use of its natural Faculties, viz. by Sensation or Reflection.

Faith, on the other Side, is the Assent to any Proposition, not thus made out by the Deductions of Reason, but upon the Credit of the Proposer, as coming from GOD, in some Extraordinary way of Communication. This way of discovering Truths to Men, we call Revelation.

§. 3. First, then, I say, that no Man inspired by GOD, can by any Revelation communicate to others any new simple Ideas, which they had not before from Sensation or Reflection. For whatsoever Impressions he himself may have from the immediate Hand of GOD, this Revelation, if it be of new simple Ideas, cannot be conveyed to another, either by Words, or any other Signs; because Words, by their immediate Operation on us, caufe no other Ideas but of their natural Sounds; and 'tis by the Custom of using them for Signs, that they excite and revive in our Minds latent Ideas: but yet only such Ideas as were there before. For Words seen or heard recal to our Thoughts those Ideas only, which to us they have been wont to be Signs of; but cannot introduce any perfectly new, and formerly unknown simple Ideas. The same holds in all other Signs, which cannot signify to us Things of which we have before never had any Idea at all.

Thus whatever Things were discovered to St. Paul when he was wrapped up into the Third Heaven, whatever new Ideas his Mind there received, all the Description he can make to others of that Place, is only this, that there are such Things as Eye hath not seen, nor Ear heard, nor hath it entered into the Heart of Man to conceive. And supposing GOD should discover to any one, supernaturally, a Species of Creatures inhabiting, for Example, Jupiter, or Saturn, (for that it is possible there may be such, no Body can deny) which had six Senses; and imprint on his Mind the Ideas, conveyed to theirs by that sixth Sense, he could no more, by Words produce in the Minds of other Men those Ideas, imprinted by that sixth Sense, than one of us could convey the Idea of any Colour by the Sounds of Words into a Man, who having the other four Senses perfect, had always totally wanted the fifth
Faith and Reason.

of Seeing. For our simple Ideas then, which are the Foundation and sole Matter of all our Notions and Knowledge, we must depend wholly on our Reason, I mean, our natural Faculties, and can by no means receive them, or any of them, from traditional Revelation; I say, traditional Revelation, in distinction to original Revelation. By the one, I mean that first Impression which is made immediately by GOD, on the Mind of any Man, to which we cannot set any Bounds; and by the other, those Impressions delivered over to others in Words, and the ordinary ways of conveying our Conceptions one to another.

§. 4. Secondly, I say, that the same Truths may be discovered, and conveyed down from Revelation, which are discoverable to us by Reason, and by those Ideas we naturally may have. So GOD might, by Revelation, discover the Truth of any Proposition in Euclid; as well as Men, by the natural Use of their Faculties, come to make the Discovery themselves. In all Things of this kind, there is little Need or Use of Revelation, GOD having furnished us with natural, and surer Means to arrive at the Knowledge of them. For whatsoever Truth we come to the clear Discovery of, from the Knowledge and Contemplation of our own Ideas, will always be certain to us, than those which are conveyed to us by traditional Revelation: For the Knowledge we have that this Revelation came at first from GOD, can never be so sure as the Knowledge we have from the clear and distinct Perception of the Agreement or Disagreement of our own Ideas, &c. If it were revealed some Ages since, that the three Angles of a Triangle were equal to two right ones, I might assent to the Truth of that Proposition, upon the Credit of the Tradition, that it was revealed: But that would never amount to so great a Certainty as the Knowledge of it, upon the comparing and measuring my own Ideas of two right Angles, and the three Angles of a Triangle. The like holds in Matter of Fact, knowable by our Senses; &c. the History of the Deluge is conveyed to us by Writings, which had their Original from Revelation; and yet no Body, I think, will say, he has as certain and clear a Knowledge of the Flood, as Noah that saw it; or that he himself would have had, had he then been alive, and seen it. For he has no greater an Assurance than that
that of his Senses, that it is writ in the Book supposed writ by Moses inspired; but he has not so great an Assurance that Moses writ that Book, as if he had seen Moses write it. So that the Assurance of its being a Revelation, is less still than the Assurance of his Senses.

§. 5. In Propositions then, whose Certainty is built upon the clear Perception of the Agreement or Disagreement of our Ideas attained either by immediate Intuition, as in self-evident Propositions, or by evident Deductions of Reason in Demonstrations, we need not the Assistance of Revelation, as necessary to gain our Assent, and introduce them into our Minds; because the natural ways of Knowledge could settle them there, or had done it already, which is the greatest Assurance we can possibly have of any thing, unless where GOD immediately reveals it to us: and there too our Assurance can be no greater than our Knowledge is, that it is a Revelation from GOD. But yet nothing I think can, under that Title, shake or over-rule plain Knowledge, or rationally prevail with any Man to admit it for true, in a direct Contradiction to the clear Evidence of his own Understanding: For since no Evidence of our Faculties by which we receive such Revelations, can exceed, if equal, the Certainty of our intuitive Knowledge, we can never receive for a Truth any thing that is directly contrary to our clear and distinct Knowledge, v. g. the Ideas of one Body and one Place, do so clearly agree, and the Mind has so evident a Perception of their Agreement, that we can never assent to a Proposition, that affirms the same Body to be in two distant Places at once, however it should pretend to the Authority of a divine Revelation: since the Evidence, First, That we deceive not ourselves in ascribing it to GOD; Secondly, That we understand it right; can never be so great, as the Evidence of our own intuitive Knowledge, whereby we discern it impossible for the same Body to be in two Places at once. And therefore no Proposition can be received for divine Revelation, or obtain the Assent due to all such, if it be contradictory to our clear intuitive Knowledge. Because this would be to subvert the Principles and Foundations of all Knowledge, Evidence, and Assent whatsoever. And there would be left no Difference between Truth and Falsity, no Measures of Credible and Incredible in the World, if doubtful Propositions shall take Place before self-evident;
evident; and what we certainly know, give way to what we may possibly be mistaken in. In Propositions therefore contrary to the clear Perception of the Agreement or Disagreement of any of our Ideas, it will be in vain to urge them as Matters of Faith. They cannot move our Assent, under that or any other Title whatsoever: For Faith can never convince us of any Thing, that contradicts our Knowledge; because, though Faith be founded on the Testimony of God, (who cannot lie) revealing any Proposition to us; yet we cannot have an Assurance of the Truth of its being a divine Revelation, greater than our own Knowledge: since the whole Strength of the Certainty depends upon our Knowledge, that God revealed it; which in this Case, where the Proposition supposed revealed contradicts our Knowledge or Reason, will always have this Objection hanging to it, (viz.) that we cannot tell how to conceive that to come from God, the bountiful Author of our Being, which, if received for true, must overturn all the Principles and Foundations of Knowledge he has given us; render all our Faculties useless; wholly destroy the most excellent part of his Workmanship, our Understandings; and put a Man in a Condition, wherein he will have less Light, less Conduct, than the Beast that perisheth. For if the Mind of Man can never have a clearer (and perhaps not to clear) Evidence of any thing to be a divine Revelation, as it has of the Principles of its own Reason, it can never have a ground to quit the clear Evidence of its Reason, to give Place to a Proposition, whose Revelation has not a greater Evidence than those Principles have.

§. 6. Thus far a Man has Use of Reason, and ought to hearken to it, even in immediate and original Revelation, where it is supposed to be made to himself: But to all those who pretend not to immediate Revelation, but are required to pay Obedience, and to receive the Truths revealed to others, which, by the Tradition of Writings, or Word of Mouth, are conveyed down to them, Reason has a great deal more to do, and is that only which can induce us to receive them. For Matter of Faith being only divine Revelation, and nothing else; Faith, as we use the Word, (called commonly Divine Faith) has to do with no Propositions, but those which are supposed to be divinely revealed. So that I do not see how those, who make Revelation alone the sole Object,
Object of Faith, can say, that it is a Matter of Faith, and not of Reason, to believe, that such or such a Proposition, to be found in such or such a Book, is of Divine Inspiration; unless it be revealed, that that Proposition, or all in that Book, was communicated by Divine Inspiration. Without such a Revelation, the believing, or not believing that Proposition, or Book, to be of Divine Authority, can never be Matter of Faith, but Matter of Reason; and such, as I must come to an Assent to, only by the Use of my Reason, which can never require or enable me to believe that which is contrary to itself: It being impossible for Reason ever to procure any Assent to that, which to itself appears unreasonable.

In all Things therefore, where we have clear Evidence from our Ideas, and those Principles of Knowledge I have above-mentioned, Reason is the proper Judge; and Revelation, though it may in consenting with it confirm its Dictates, yet cannot in such Cases invalidate its Decrees: Nor can we be obliged, where we have the clear and evident Sentence of Reason, to quit it, for the contrary Opinion, under a Pretence that it is Matter of Faith; which can have no Authority against the plain and clear Dictates of Reason.

§. 7. But, Thirdly, There being many Things, wherein we have very imperfect Notions, or none at all; and other Things, of whose past, present, or future Existence, by the Natural Use of our Faculties, we can have no Knowledge at all; these, as being beyond the Discovery of our natural Faculties, and above Reason, are, when revealed, the proper Matter of Faith. Thus, that Part of the Angels rebelled against GOD, and thereby lost their first happy State; and that the Dead shall rise, and live again: This, and the like, being beyond the Discovery of Reason, are purely Matters of Faith; with which Reason has, directly, nothing to do.

§. 8. But since GOD in giving us the Light of Reason has not thereby tied up his own Hands from affording us, when he thinks fit, the Light of Revelation in any of those Matters, wherein our natural Faculties are able to give a probable Determination; Revelation, where God has been pleased to give it, must carry it against the probable Conjectures of Reason, because the Mind, not being
Faith and Reason.

ing certain of the Truth of that it does not evidently know, but only yielding to the Probability that appears in it, is bound to give up its Assent to such a Testimony; which, it is satisfied, comes from one who cannot err, and will not deceive. But yet it still belongs to Reason, to judge of the Truth of its being a Revelation, and of the Signification of the Words wherein it is delivered. Indeed, if any Thing shall be thought Revelation, which is contrary to the plain Principles of Reason, and the evident Knowledge the Mind has of its own clear and distinct Ideas, there Reason must be hearkened to, as to a Matter within its Province. Since a Man can never have so certain a Knowledge, that a Proposition, which contradicts the clear Principles and Evidence of his own Knowledge, was divinely revealed, or that he understands the Words rightly, wherein it is delivered, as he has, that the contrary is true; and so is bound to consider and judge of it as a Matter of Reason, and not swallow it, without Examination, as a Matter of Faith.

Revelation, in Matters where Reason cannot judge, or but probably, ought to be hearkened to.

§. 9. First, Whatever Proposition is revealed, of whose Truth our Mind, by its natural Faculties and Notions cannot judge, that is purely Matter of Faith, and above Reason.

Secondly, All Propositions, whereof the Mind, by the Use of its natural Faculties, can come to determine and judge, from naturally acquired Ideas, are Matter of Reason; with this Difference still, that in those concerning which it has but an uncertain Evidence, and so is persuaded of their Truth, only upon probable Grounds, which still admit a Possibility of the contrary to be true, without doing Violence to the certain Evidence of its own Knowledge, and overturning the Principles of all Reason; in such probable Propositions, I say, an evident Revelation ought to determine our Assent even against Probability. For where the Principles of Reason have not evidenced a Proposition to be certainly true or false, there clear Revelation, as another Principle of Truth, and Ground of Assent, may determine; and so it may be Matter of Faith, and be also above Reason; because Reason, in that particular Matter being able to reach no higher than Probability, Faith gave the Determination where Reason came short; and Revelation discovered on which side the Truth lay.

§. 10.
§. 10. Thus far the Dominion of Faith reaches, and that without any Violence or Hindrance to Reason; which is not injured, or disturbed, but assisted and improved, by new Discoveries of Truth, coming from the eternal Fountain of all Knowledge. Whatever God hath revealed, is certainly true; no Doubt can be made of it. This is the proper Object of Faith: But whether it be a divine Revelation or no, Reason must judge; which can never permit the Mind to reject a greater Evidence to embrace what is less evident, nor allow it to entertain Probability in Opposition to Knowledge and Certainty. There can be no Evidence, that any traditional Revelation is of divine Original, in the Words we receive it, and in the Sense we understand it, so clear, and so certain, as that of the Principles of Reason: And therefore, nothing that is contrary to, and inconsistent with the clear and self-evident Dictates of Reason, has a right to be urged or assented to, as a Matter of Faith, wherein Reason hath nothing to do. Whatever is divine Revelation, ought to over-rule all our Opinions, Prejudices, and Interests, and hath a right to be received with full Assent: Such a Submission as this of our Reason to Faith, takes not away the Land-marks of Knowledge. This shakes not the Foundations of Reason, but leaves us that Use of our Faculties, for which they were given us.

§. 11. If the Provinces of Faith and Reason are not kept distinct by these Boundaries, there will, in Matter of Religion, be no room for Reason at all; and those extravagant Opinions and Ceremonies, that are to be found in the several Religions of the World, will not deserve to be blamed. For, to this crying up of Faith, in Opposition to Reason, we may, I think, in good Measure, ascribe those Absurdities that fill almost all the Religions which possess and divide Mankind. For Men having been principled with an Opinion, that they must not consult Reason in the Things of Religion, however apparently contradictory to common Sense, and the very Principles of all their Knowledge, have let loose their Fancies, and natural Superstition; and have been, by them, led into so strange Opinions, and extravagant Practices in Religion, that a considerate Man cannot but stand amazed at their Foibles, and judge.

In Matters where Reason can afford certain Knowledge, that is to be hearkened to.
judge them so far from being acceptable to the great and wise
_God_, that he cannot avoid thinking them ridiculous, and
offensive to a sober good Man. So that, in effect, Religion,
which should most distinguish us from Beasts, and ought
most peculiarly to elevate us, as rational Creatures, above
Brutes, is that wherein Men often appear most irrational, and
more senseless than Beasts themselves. _Credo, quia impossibile
est_: I believe, because it is impossible, might, in a good Man,
pass for a Sally of Zeal; but would prove a very ill Rule for
Men to choose their Opinions or Religion by.

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**CHAP. XIX.**

**Of Enthusiasm.**

§. 1. _He_ that would seriously set upon
the Search of Truth, ought in the
first Place to prepare his Mind with a Love
of it: For he that loves it not, will not
take much Pains to get it, nor be much concerned when
he mislies it. There is no Body in the Common-wealth of
Learning, who does not profess himself a Lover of Truth:
And there is not a rational Creature that would not take it
amiss to be thought otherwise of. And yet for all this, one
may truly say, there are very few Lovers of Truth for Truth's
Sake, even amongst those who persuade themselves that they
are so. How a Man may know whether he be so in earnest,
is worth Enquiry: And I think there is this one unerring
Mark of it, _viz._ The not entertaining any Proposition with
greater Assurance, than the Proofs it is built upon will warrant.
Whoever goes beyond this Measure of Assent, ’tis plain, receives not Truth in the Love of it; loves not Truth for
Truth's Sake, but for some other bye End. For the Evidence
that any Proposition is true (except such as are self-evident)
lying only in the Proofs a Man has of it, whatsoever Degrees
of Assent he affords it beyond the Degrees of that Evidence,
it is plain all that Surplusage of Assurance is owing to
some other Affection, and not to the Love of Truth: It be-
ing as impossible, that the Love of Truth should carry my
Assent
Affent above the Evidence, that there is to me, that it is true, as that the Love of Truth should make me Affent to any Proposition, for the Sake of that Evidence, which it has not, that it is true; which is, in effect, to love it as a Truth, because it is possible or probable that it may not be true. In any Truth that gets not possession of our Minds by the irresistible Light of Self-evidence, or by the Force of Demonstration, the Arguments that gain it Affent, are the Vouchers and Gage of its Probability to us; and we can receive it for no other than such as they deliver it to our Understandings. Whatever Credit or Authority we give to any Proposition more than it receives from the Principles and Proofs it supports itself upon, is owing to our Inclinations that way, and is so far a Derogation from the Love of Truth, as such: Which, as it can receive no Evidence from our Passions or Interests, so it should receive no Tincture from them.

§. 2. The assuming an Authority of dictating to others, and a Forwardness to prescribe to their Opinions, is a confant Concomitant of this Byass and Corruption of our Judgments: For how almost can it be otherwise, but that he should be ready to impose on others Belief, who has already imposed on his own? Who can reasonably expect Arguments and Conviction from him, in dealing with others, whose Understanding is not accustomed to them in his dealing with himself? Who does Violence to his own Faculties, tyrannizes over his own Mind, and usurps the Prerogative that belongs to Truth alone, which is to command Affent by only its own Authority, i. e. by and in proportion to that Evidence which it carries with it.

§. 3. Upon this Occasion I shall take the Liberty to consider a third Ground of Affent, which, with some Men, has the same Authority, and is as confidently relied on as either Faith or Reason: I mean Enthusiasm. Which, lying by Reason, would set up Revelation without it. Whereby in Effect it takes away both Reason and Revelation, and substitutes in the room of it the ungrounded Fancies of a Man's own Brain, and assumes 'em for a Foundation both of Opinion and Conduct.

§. 4. Reason is natural Revelation, whereby the eternal Father of Light, and Fountain of all Knowledge, communicates to Mankind that

Reason and Revelation.
Enthusiasm.

Portion of Truth which he has laid within the Reach of their natural Faculties. Revelation is natural Reason enlarged by a new Set of Discoveries communicated by GOD immediately, which Reason vouches the Truth of, by the Testimony and Proofs it gives, that they come from GOD. So that he that takes away Reason, to make way for Revelation, puts out the Light of both, and does much what the fame, as if he would persuade a Man to put out his Eyes, the better to receive the remote Light of an invisible Star by a Telescope.

§. 5. Immediate Revelation being a much easier way for Men to establish their Opinions, and regulate their Conduct, than the tedious and not always successful Labour of strict Reasoning, it is no wonder that some have been very apt to pretend to Revelation, and to persuade themselves that they are under the peculiar Guidance of Heaven in their Actions and Opinions, especially in those of them which they cannot account for by the ordinary Methods of Knowledge, and Principles of Reason. Hence we see, that in all Ages, Men, in whom Melancholy has mixed with Devotion, or whose Con- ceit of themselves has raised them into an Opinion of a greater Familiarity with GOD, and a nearer Admittance to his Favour, than is afforded to others, have often flattered themselves with a Persuasion of an immediate Intercourse with the Deity, and frequent Communications from the Divine Spirit. GOD I own cannot be denied to be able to enlighten the Understanding by a Ray darted into the Mind immediately from the Fountain of Light. This they understand he has promised to do, and who then has so good a Title to expect it, as those who are his peculiar People, chosen by him, and depending on him?

§. 6. Their Minds being thus prepared, Enthusiasm, whatever groundless Opinion comes to settle itself strongly upon their Fancies, is an Illumination from the Spirit of GOD, and prefently of divine Authority: And whatsoever odd Action they find in themselves a strong Inclination to do, that Impulse is concluded to be a Call or Direction from Heaven, and must be obeyed; it is a Commission from above, and they cannot err in executing it.

§. 7. This I take to be properly Enthusiasm, which, though founded neither on Reason nor divine Revelation, but rising from the Conceits of a warmed or over-weening Brain,
Brain, works yet, where it once gets footing, more power-
fully on the Persuasions and Actions of Men, than either of
those two, or both together: Men being most forwardly obe-
dient to the Impulses they receive from themselves; and the
whole Man is sure to act more vigorously, where the whole
Man is carried by a natural Motion. For strong Conceit, like
a new Principle, carries all easily with it, when got above
common Sense, and freed from all Restraint of Reason, and
Check or Reflection, it is heightened into a divine Authority,
in concurrence with our own Temper and Inclination.

§. 8. Though the odd Opinions and extra-
yagant Actions Enthusiasm has run Men into,
were enough to warn them against this wrong
Principle so apt to misguide them both in their
Belief, and Conduct; yet the Love of some-
thing extraordinary, the ease and Glory it is to
be inspired, and be above the common and natural ways of
Knowledge, fo flatters many Mens Laziness, Ignorance and
Vanity, that when once they are got into this way of imme-
diate Revelation, of Illumination without Search, and of
Certainty without Proof, and without Examination, 'tis a
hard Matter to get them out of it. Reason is left upon them:
They are above it: They see the Light infused into their
Understandings, and cannot be mistaken, 'tis clear and visi-
ble there, like the Light of bright Sun-shine; shews itself,
and needs no other Proof, but its own Evidence; they feel
the Hand of GOD moving them within, and the Impulses
of the Spirit, and cannot be mistaken in what they feel. Thus
they support themselves, and are sure Reason hath nothing
to do with what they see and feel in themselves; what they
have a sensible Experience of, admits no Doubt, needs no
Probation. Would he not be ridiculous, who should require
to have it proved to him, that the Light shines, and that he
sees it? It is its own Proof, and can have no other. When
the Spirit brings Light into our Minds, it dispels Darkness.
We see it, as we do that of the Sun at Noon, and need not
the Twilight of Reason to shew it us. This Light from
Heaven is strong, clear, and pure; carries its own Demon-
stration with it; and we may as rationally take a Glow-worm
to assist us to discover the Sun, as to examine the celestial
Ray by our dim Candle, Reason.

§. 9. This is the way of talking of these Men: they are
sure, because they are sure; and their Persuasions are right,
only because they are strong in them. For, when what they say is stripped of the Metaphor of seeing and feeling, this is all it amounts to; and yet these Similes do impose on them, that they serve them, for Certainty in themselves, and Demonstration to others.

§. 10. But to examine a little soberly this internal Light, and this Feeling on which they build so much. These Men have, they say, clear Light, and they feel: They have an awakened Sense, and they feel: This cannot, they are sure, be disputed them. For when a Man says he sees or he feels, no Body can deny it him that he does so. But here let me ask: This seeing, is it the Perception of the Truth of the Proposition, or of this, that it is a Revelation from God? This Feeling, is it a Perception of an Inclination or Fancy to do Something or of the Spirit of God moving that Inclination? These are two very different Perceptions, and must be carefully distinguished, if we would not impose upon ourselves: I may perceive the Truth of a Proposition, and yet not perceive that it is an immediate Revelation from God. I may perceive the Truth of a Proposition in Euclid, without its being, or my perceiving it to be a Revelation: Nay, I may perceive I came not by this Knowledge in a natural way, and so may conclude it revealed, without perceiving that it is a Revelation from God; because there be Spirits, which, without being divinely commissioned, may excite those Ideas in me, and lay them in such Order before my Mind, that I may perceive their Connection. So that the Knowledge of any Proposition coming into my Mind, I know not how, is not a Perception that it is from God. Much less is a strong Persuasion that it is true, a Perception that it is from God, or so much as true. But however it be called Light and Seeing, I suppose, it is at most but Belief and Assurance: and the Proposition taken for a Revelation, is not such as they know to be true, but take to be true. For where a Proposition is known to be true, Revelation is needless: And it is hard to conceive how there can be a Revelation to any one of what he knows already. If therefore it be a Proposition which they are persuaded, but do not know to be true, whatever they may call it, it is not Seeing, but Believing. For these are two ways, whereby Truth comes into the Mind, wholly distinct, so that one is not the other. What I see I know to be so by the Evidence of the Thing itself; what I believe, I take to
to be so upon the Testimony of another: but this Testimony I must know to be given, or else what Ground, have I of Believing? I must see that it is God that reveals this to me, or else I see nothing. The Question then here is, How do I know that God is the Revealer of this to me: that this Imagination is made upon my Mind by his holy Spirit, and that therefore I ought to obey it? If I know not this, how great for ever the Assurance is, that I am possessed with, it is groundless; whatever Light I pretend to, it is but Enthusiasm. For whether the Proposition supposed to be revealed, be in itself evidently true, or visibly probable, or by the natural Ways of Knowledge uncertain, the Proposition that must be well grounded and manifested to be true, is this, that God is the Revealer of it, and that what I take to be a Revelation, is certainly put into my Mind by him, and is not an Illusion, dropped in by some other Spirit, or raised by my own Fancy. For if I mistake not, these Men receive it for true, because they presume God revealed it. Does it not then stand them upon, to examine upon what Grounds they presume it to be a Revelation from God? Or else all their Confidence is mere Presumption; and this Light they are so dazled with, is nothing but an ignis fatuus, that leads them continually round in this Circle. It is a Revelation, because they firmly believe it; and they believe it, because it is a Revelation.

§ 11. In all that is of divine Revelation, there is need of no other Proof, but that it is an Inspiration from God: For he can neither deceive, nor be deceived. But how shall it be known, that any Proposition in our Minds, is a Truth infused by God; a Truth that is revealed to us, by him, which he declares to us, and therefore we ought to believe? Here it is that Enthusiasm fails of the Evidence it pretends to. For Men thus possessed, boast of a Light whereby, they say, they are enlightened, and brought into the Knowledge of this or that Truth. But if they know it to be a Truth, they must know it to be so either by its own Self-evidence to natural Reason, or by the rational Proofs that make it out to be so. If they see and know it to be a Truth either of these two ways, they in vain suppose it to be a Revelation. For they know it to be true by the same way that any other Man naturally may know that it is so, without the Help of Revelation. For thus all

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the Truths, of what kind soever, that Men uninspired are enlightened with, came into their Minds, and are established there. If they say they know it to be true, because it is a Revelation from God, the Reason is good: But then it will be demanded, how they know it to be a Revelation from God. If they say by the Light it brings with it, which shines bright in their Minds, and they cannot resist. I beseech them to consider, whether this be any more than what we have taken Notice of already, viz. that it is a Revelation, because they strongly believe it to be true. For all the Light they speak of, is but a strong, though ungrounded Persuasion of their own Minds, that it is a Truth. For rational Grounds from Proofs, that it is a Truth, they must acknowledge to have none; for then it is not received as a Revelation, but upon the ordinary Grounds that other Truths are received: And if they believe it to be true, because it is a Revelation, and have no other Reason for its being a Revelation, but because they are fully persuaded, without any other Reason that it is true, they believe it to be a Revelation, only because they strongly believe it to be a Revelation, which is a very unsafe Ground to proceed on, either in our Tenets or Actions: And what readier way can there be to run ourselves into the most extravagant Errors and Miscarriages, than thus to set up Fancy for our supreme and sole Guide, and to believe any Proposition to be true, any Action to be right, only because we believe it to be so? The Strength of our Persuasions are no Evidence at all of their own Rectitude: Crooked Things may be as stiff and unflexible as Strait; and Men may be as positive and peremptory in Error as in Truth. How come else the untractable Zealots in different and opposite Parties? For if the Light, which every one thinks he has in his Mind, which in this Case is nothing but the Strength of his own Persuasion, be an Evidence that it is from God, contrary Opinions may have the same Title to be Inspirations; and God will be not only the Father of Lights, but of opposite and contradictory Lights, leading Men contrary Ways; and contradictory Propositions will be divine Truths, if an ungrounded Strength of Assurance be an Evidence, that any Proposition is a divine Revelation.

§ 12. This cannot be otherwise, whilst Firmness of Persuasion is made the Cause of Believing, and Confidence of being in the Right is made an Argument of Truth. St. Paul himself believed he did well, and that he had a Call
to it when he persecuted the Christians, whom he confidently thought in the Wrong: But yet it was he, and not they, who were mistaken. Good Men are Men still, liable to Mistakes, and are sometimes warmly engaged in Errors, which they take for divine Truths, shining in their Minds with the clearest Light.

§. 13. Light, true Light in the Mind is, or can be nothing else but the Evidence of the Truth of any Proposition; and if it be not a self-evident Proposition, all the Light it has or can have, is from the Clearness and Validity of those Proofs upon which it is received. To talk of any other Light in the Understanding, is to put ourselves in the Dark, or in the Power of the Prince of Darkness, and by our own Consent, to give ourselves up to Delusion, to believe a Lie; For if Strength of Persuasion be the Light which must guide us, I ask how shall any one distinguish between the Delusions of Satan, and the Inspirations of the Holy Ghost? He can transform himself into an Angel of Light. And they who are lead by this Son of the Morning, are as fully satisfied of the Illumination, i. e. are as strongly persuaded, that they are enlightened by the Spirit of God, as any one who is so: They acquiesce and rejoice in it, are acted by it; and no Body can be more sure, nor more in the right, (if their own strong Belief may be Judge) than they.

§. 14. He therefore that will not give himself up to all the Extravagances of Delusion and Error, must bring this Guide of his Light within to the Tryal. God, when he makes the Prophet, does not unmake the Man: He leaves all his Faculties in their natural State, to enable him to judge of his Inspirations, whether they be of divine Original or no. When he illuminates the Mind with supernatural Light, he does not extinguish that which is natural. If he would have us assent to the Truth of any Proposition, he either evidences that Truth by the usual Methods of natural Reason, or else makes it known to be a Truth, which he would have us assent to, by his Authority, and convinces us that it is from him, by some Marks which Reason cannot be mistaken in. Reason must be our last Judge and Guide in every Thing. I do not mean, that we must consult Reason and examine whether a Proposition, revealed from God
can be made out by natural Principles; and if it cannot, that then we may reject it: But consult it we must, and by it examine, whether it be a Revelation from God or no: and if Reafon finds it to be revealed from God, Reafon then declares for it, as much as for any other Truth, and makes it one of her Dictates. Every Conceit that thoroughly warms our Fancies, must pass for an Inspiration, if there be nothing but the Strength of our Persuasions, whereby to judge of our Persuasions. If Reafon must not examine their Truth by something extrinfeical to the Persuasions themselves, Inspirations and Delufions, Truth and Falfehood, will have the fame Measure, and will not be possible to be distinguished.

§. 15. If this internal Light, or any Proposition which under that Title we take for inspired, be conformable to the Principles of Reafon, or to the Word of God, which is attested Revelation, Reafon warrants it, and we may safely receive it for true, and be guided by it in our Belief and Actions: If it receive no Testimony nor Evidence from either of these Rules, we cannot take it for a Revelation, or so much as for true, till we have some other Mark that it is a Revelation, besides our believing that it is so. Thus we see the holy Men of Old, who had Revelations from God, had something else besides that internal Light of Assurance in their own Minds, to testify to them that it was from God. They were not left to their own Persuasions alone, that those Persuasions were from God, but had outward Signs to convince 'em of the Author of those Revelations. And when they were to convince others, they had a Power given 'em to justify the Truth of their Commission from Heaven; and by visible Signs to affert the divine Authority of a Message they were sent with. Moses saw the Bush burn without being consumed, and heard a Voice out of it. This was something besides finding an Impulse upon his Mind to go to Pharaoh, that he might bring his Brethren out of Egypt; and yet he thought not this enough to authorize him to go with that Message, till God by another Miracle of his Rod turned into a Serpent, had assured him of a Power to testify his Mission by the fame Miracle repeated before 'em, whom he was sent to. Gideon was sent by an Angel to deliver Israel from the Midianites, and yet he defired a Sign to convince him, that this Commission was from God. These, and several the like Instances to be found among the Prophets of Old, are enough to shew, that they thought not
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not an inward Seeing or Persuasion of their own Minds, without any other Proof, a sufficient Evidence that it was from God, though the Scripture does not every where mention their demanding or having such Proofs.

§. 16. In what I have said, I am far from denying that God can, or doth sometimes enlighten Mens Minds in the apprehending of certain Truths, or excite them to good Actions, by the immediate Influence and Assistance of his holy Spirit, without any extraordinary Signs accompanying it. But in such Cases too we have Reason and the Scripture, unerring Rules to know whether it be from God or no. Where the Truth embraced is conformant to the Revelation in the written Word of God, or the Action conformable to the Dictates of right Reason, or holy Writ, we may be assured that we run no risk in entertaining it as such; because though perhaps it be not an immediate Revelation from God, extraordinary operating on our Minds, yet we are sure it is warranted by that Revelation which he has given us of Truth. But it is not the Strength of our private Persuasion within ourselves, that can warrant it to be a Light or Motion from Heaven; nothing can do that, but the written Word of God without us, or that Standard of Reason which is common to us with all Men. Where Reason or Scripture is express for any Opinion or Action, we may receive it as of Divine Authority; but 'tis not the Strength of our own Persuasions which can by itself give it that Stamp. The Bent of our own Minds may favour it as much as we please; that may shew it to be a Fondling of our own, but will by no Means prove it to be an Offspring of Heaven, and of Divine Original.

C H A P. XX.

Of Wrong Assent, or Error.

§. 1. Knowledge being to be had only of visible certain Truth, Error is not a Fault of our Knowledge, but a Mistake of our Judgment, giving Assent to that which is not true.

But if Assent be grounded on Likelihood, if the proper Object and Motive of our Assent be Probability, and that Probability consists in what is laid down in the foregoing Chapters,
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Chapters, it will be demanded, how Men come to give their Assents contrary to Probability. For there is nothing more common than Contrariety of Opinions; nothing more obvious, than that one Man wholly disbelieves what another only doubts of, and a third steadfastly believes, and firmly adheres to. The Reasons whereof, though they may be very various, yet, I suppose, may be all reduced to these four.

1. Want of Proofs.
2. Want of Ability to use them.
3. Want of Will to use them.

§. 2. First, By Want of Proofs, I do not mean only the want of those Proofs which are no where extant, and so are no where to be had; but the want even of those Proofs which are in being, or might be procured. And thus Men want Proofs, who have not the Convenience or Opportunity to make Experiments and Observations themselves, tending to the Proof of any Proposition; nor likewise the Convenience to enquire into, and collect the Testimonies of others; And in this State are the greatest Part of Mankind, who are given up to Labour, and enslaved to the Necessity of their mean Condition, whose Lives are worn out only in the Provisions for Living. These Mens Opportunity of Knowledge and Enquiry, are commonly as narrow as their Fortunes; and their Understandings, are but little instructed, when all their whole Time and Pains is laid out to still the Croaking of their own Bellies, or the Cries of their Children. 'Tis not to be expected, that a Man who drudges on, all his Life, in a laborious Trade, should be more knowing in the Variety of Things, done in the World, than a Pack-Horse who is driven constantly forwards and backwards in a narrow Lane, and dirty Road, only to Market, should be skilled in the Geography of the Country. Nor is it at all more possible, that he who wants Leasure, Books and Languages, and the Opportunity of conversing with Variety of Men, should be in a Condition to collect those Testimonies and Observations which are in Being, and are necessary to make out many, nay, most of the Propositions, that in the Societies of Men, are judged of the greatest Moment; or to find out Grounds of Assurance so great, as the Belief of the Points he would build on them, is thought necessary. So that a great part of Mankind are, by the natural and unalterable State of Things in this World, and the Constitution of human Affairs, unavoidably
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avoidably given over to invincible Ignorance of those Proofs on which others build, and which are necessary to establish those Opinions; the greatest part of Men, having much to do to get the Means of Living, are not in a Condition to look after those of learned and laborious Enquiries.

§. 3. What shall we say then? Are the greatest Part of Mankind, by the necessity of their Condition, subjected to unavoidable Ignorance in those Things which are of greatest Importance to them? (for of these it is obvious to enquire.) Have the Bulk of Mankind no other Guide, but Accident and blind Chance, to conduct them to their Happiness or Misery? Are the current Opinions, and licenced Guides of every Country, sufficient Evidence and Security to every Man, to venture his greatest Concernments on; nay, his everlasting Happiness or Misery? Or can those be the certain and infallible Oracles and Standards of Truth, which teach one Thing in Christendom, and another in Turkey? Or shall a poor Countryman be eternally happy, for having the Chance to be born in Italy; or a Day-Labourer be unavoidably lost, because he had the ill Luck to be born in England? How ready some Men may be to say some of these Things, I will not here examine; but this I am sure, that Men must allow one or other of these to be true, (let them chuse which they please) or else grant, that God has furnished Men with Faculties sufficient to direct them in the Way they should take, if they will but seriously employ them that way, when their ordinary Vocations allow them the Leisure. No Man is so wholly taken up with the Attendance on the Means of Living, as to have no spare Time at all to think of his Soul, and inform himself in Matters of Religion. Were Men as intent upon this, as they are on Things of lower Concernment, there are none so inflaved to the Necessities of Life, who might not find many Vacancies that might be husbanded to this Advantage of their Knowledge.

§. 4. Besides those whose Improvements and Informations are stinted by the Narrowness of their Fortunes, there are others, whose large Fortunes would plentifully enough supply Books, and other Requisites for clearing of Doubts, and discovering of Truth; but they are cooped in close, by the Laws of their Countries, and the strict Guards of those whose Interest it is to keep them ignorant, left, knowing more, they

Obj. What shall become of those who object?
they should believe the less in them. These are as far, nay, farther from the Liberty and Opportunities of a fair Enquiry, than those poor and wretched Labourers we before spake of; and however they may seem high and great, are confined to Narrowness of Thought, and enslaved in that which should be the freest part of Man, their Understandings. This is generally the Case of all those who live in Places where Care is taken to propagate Truth without Knowledge, where Men are forced, at a Venture, to be of the Religion of the Country, and must therefore swallow down Opinions, as silly People do Empiricks Pills, without knowing what they are made of, or how they will work, and have nothing to do, but believe that they will do the Cure; but in this, are much more miserable than they, in that they are not at Liberty to refuse swallowing what perhaps they had rather let alone, or to chuse the Physician to whose Conduct they would trust themselves.

§ 5. Secondly, Those who want Skill to use skily, Want those Evidences they have of Probabilities; who of Skill to use them. cannot carry a Train of Consequences in their Heads, nor weigh exactly the Preponderancy of contrary Proofs and Testimonies, making every Circumstance its due Allowance, may be easily misled to assent to Positions that are not probable. There are some Men of one, some but of two Syllogisms, and no more; and others that can but advance one Step farther. These cannot always discern that side on which the strongest Proofs lie, cannot constantly follow that which in itself is the more probable Opinion. Now that there is such a Difference between Men, in respect of their Understandings, I think no Body, who has had any Conversation with his Neighbours, will question, though he never was at Westminister-Hall, or the Exchange, on the one Hand; nor at Alms-Houses, or Bedlam, on the other: Which great Difference in Men's Intellectuals, whether it rises from any Defect in the Organs of the Body, particularly adapted to Thinking; or in the Dulness or Untractablenes of those Faculties, for want of Use; or, as some think, in the natural Differences of Men's Souls themselves; or some, or all of these together, it matters not here to examine: Only this is evident, that there is a Difference of Degrees in Men's Understandings, Apprehensions and Reasonings, to so great a Latitude, that one may, without doing Injury to Man-kind, affirm, that there is a greater Distance between some Men, and others, in this respect, than between some Men,
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and some Beasts. But how this comes about, is a Specula-
tion, though of great Consequence, yet not necessary to our
present Purpofe.

§. 6. Thirdly, There are another Sort of
People that want Proofs, not because they are
out of their Reach, but because they will not
of Will to use
use them; who, though they have Riches and
Leifure enough, and want neither Parts nor
other Helps, are yet never the better for them. Their hot
Pursuit of Pleasure, or constant Drudgery in Busines, enga-
ges some Men's Thoughts elsewhere; Laziness and Oflicitan-
general, or a particular Aversion for Books, Study, and
Meditation, keep others from any serious Thoughts at all;
and some out of Fear, that an impartial Enquiry would not
favour those Opinions which best suit their Prejudices, Lives
and Designs, content themselves without Examination, to
take upon Truth, what they find convenient, and in Fashion.
Thus most Men, even of those that might do otherwife, pass
their Lives without an Acquaintance with, much less a
rational Assent to Probabilities they are concerned to know,
though they lie fo much within their View, that to be con-
vinced of them they need but turn their Eyes that Way.
But we know some Men will not read a Letter, which is sup-
posed to bring ill News; and many Men forbear to caft up
their Accompts, or fo much as think upon their Estates, who
have Reason to fear their Affairs are in no very good Poffure.
How Men, whose plentiful Fortunes allow them Leifure to
improve their Understandings, can satisfy themselves with a
lazy Ignorance, I cannot tell; but methinks they have a low
Opinion of their Souls, who lay out all their Incomes in
Provisions for the Body, and employ none of it to procure
the Means and Helps of Knowledge; who take great Care
to appear always in a neat and splendid Outside, and would
think themselves miserable in coarse Cloaths, or a patched
Coat, and yet contentedly suffer their Minds to appear abroad
in a pie-bald Livery of coarse Patches, and borrowed Shreds,
such as it has pleas'd Chance, or their Country Taylor, (I
mean the common Opinion of those they have converced
with) to cloath them in. I will not here mention how un-
reasonable this is for Men that ever think of a future State,
and their Concernment in it, which no rational Man can avoid
to do sometimes; nor shall I take Notice what a Shame and
Confusion it is, to the greatest Contemners of Knowledge.
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to be found ignorant in Things they are concerned to know: But this, at least, is worth the Consideration of those who call themselves Gentlemen, That however they may think Credit, Respect, Power and Authority the Concomitants of their Birth and Fortune, yet they will find all these still carried away from them by Men of lower Condition, who surpass them in Knowledge. They who are blind will always be led by those that see, or else fall into the Ditch: And he is certainly the most subject, the most enslaved, who is so in his Understanding. In the foregoing Instances, some of the Causes have been shewn of wrong Assent, and how it comes to pass, that probable Doctrines are not always received with an Assent proportionable to the Reasons which are to be had for their Probability: But hitherto we have considered only such Probabilities, whose Proofs do exist, but do not appear to him that embraces the Error.

§ 7. Fourthly, There remains yet the last Sort, who, even where the real Probabilities appear, and are plainly laid before them, do not admit of the Conviction, nor yield unto manifest Reasons, but do either suspend their Assent, or give it to the less probable Opinion. And to this Danger are those exposed, who have taken up wrong Measures of Probability, which are,

1. Propositions that are not in themselves certain and evident, but doubtful and false, taken up for Principles.
2. Received Hypothoses.
3. Predominant Passions or Inclinations.
4. Authority.

§ 8. First, The first and firmest Ground of Probability, is the Conformity any Thing has to our own Knowledge; especially that Part of our Knowledge which we have embraced, and continue to look on as Principles. These have so great an Influence upon our Opinions, that it is usually by them we judge of Truth, and measure Probability to that Degree, that what is inconsistent with our Principles, is so far from being probable with us, that it will not be allowed possible. The Reverence born to these Principles, is so great, and their Authority so paramount to all other, that the Testimony not only of other Men,
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Men, but the Evidence of our own Senses are often rejected, when they offer to vouch any thing contrary to these established Rules. How much the Doctrine of innate Principles, and that Principles are not to be proved or questioned, has contributed to this, I will not here examine. This I readily grant, that one Truth cannot contradict another; but withal I take Leave also to say, that every one ought very carefully to beware what he admits for a Principle, to examine it strictly, and see whether he certainly knows it to be true of itself by its own Evidence, or whether he does only with Assurance believe it to be so, upon the Authority of others: For he hath a strong Byass put into his Understanding, which will unavoidably misguide his Assent, who hath imbibed wrong Principles, and has blindly given himself up to the Authority of any Opinion in itself not evidently true.

§. 9. There is nothing more ordinary, than that Children should receive into their Minds Propositions (especially about Matters of Religion) from their Parents, Nurses, or those about them; which being insinuated into their unwary, as well as unbiased Understandings, and fastened by Degrees, are at last, (equally, whether true or false) riveted there, by long Custom and Education, beyond all Possibility of being pulled out again. For Men, when they are grown up, reflecting upon their Opinions, and finding those of this Sort to be as antient in their Minds as their very Memories, not having observed their early Infinuation, nor by what Means they got them, they are apt to reverence them as sacred Things, and not to suffer them to be prophane, touched or questioned: They look on them as the Urim and Thummim set up in their Minds immediately by GOD himself, to be the great and unerring Deciders of Truth and Falshood, and the Judges to which they are to appeal in all manner of Controversies.

§. 10. This Opinion of his Principles (let them be what they will) being once established in any one's Mind, it is easy to be imagined, what reception any Proposition shall find, how clearly for ever proved, that shall invalidate their Authority, or at all thwart with these internal Oracles: Whereas, the grossest Aburdities and Improbabilities, being but agreeable to such Principles, go down glibly, and are easily digested. The great Obstinacy that is to be found in Men firmly believing quite contrary Opinions, though many times equally absurd in the various Religions of Mankind, are as evident
evident a Proof, as they are an unavoidable Consequence of this Way of Reasoning from received traditional Principles. So that Men will disbelieve their own Eyes, renounce the Evidence of their Senses, and give their own Experience the Lye, rather than admit of any Thing disagreeing with these sacred Tenets. Take an intelligent Romanist, that from the very first dawning of any Notions in his Understanding, hath had this Principle constantly inculcated, viz. That he must believe as the Church (i.e. those of his Communion) believes, or that the Pope is infallible; and this he never so much as heard questioned, till at Forty or Fifty Years old he met with one of other Principles; How is he prepared easily to swallow, not only against all Probability, but even the clear Evidence of his Senses, the Doctrine of Transubstantiation? This Principle has such an Influence on his Mind, that he will believe that to be Flesh, which he sees to be Bread. And what way will you take to convince a Man of any improbable Opinion he holds, who, with some Philosophers, hath laid down this as a Foundation of Reasoning, That he must believe his Reason (for so Men improperly call Arguments drawn from their Principles) against his Senses? Let an Enthusiast be principled that he or his Teacher is inspired, and acted by an immediate Communication of the divine Spirit, and you in vain bring the Evidence of clear Reasons against his Doctrine. Whoever therefore have imbibed wrong Principles, are not, in Things inconsistent with these Principles, to be moved by the most apparent and convincing Probabilities, till they are so candid and ingenuous to themselves, as to be persuaded to examine even those very Principles, which many never suffer themselves to do.

§ 11. Secondly, Next to these, are Men whose Understandings are cast into a Mold, and fashioned just to the Size of a received Hypothesis. The Difference between these and the former, is, that they will admit of Matter of Fact, and agree with Diversers in that; but differ only in assigning of Reasons, and explaining the Manner of Operation. These are not at that open Discharge with their Senses, with the former; they can endure to hearken to their Information a little more patiently; but will by no means admit of their Reports in the Explanation of Things; nor be prevailed on by Probabilities, which would convince them, that Things are not brought about just after the same Manner that they have decreed...
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decreed within themselves that they are. Would it not be
an insufferable Thing, for a learned Professor, and that which
his Scarlet would blush at, to have his Authority of Forty
Years standing, wrought out of hard Rock Greek and Latin,
with no small Expence of Time and Candle, and confirmed
by general Tradition, and a reverend Beard, in an Instant
over-turned by an upstart Novelist? Can any one expect that
he should be made to confess, That what he taught his Scholars
Thirty Years ago, was all Error and Mistake; and that he
told them hard Words and Ignorance at a very dear Rate?
What Probabilities, I say, are sufficient to prevail in such a
Case? And who ever by the most cogent Arguments will be
prevailed with, to disrobe himself at once of all his old Opini-
ons, and Pretences to Knowledge and Learning, which with
hard Study, he hath all his Time been labouring for; and
turn himself out stark naked in Quest after new No-
tions? All the Arguments can be used, will be as little able
to prevail, as the Wind did with the Traveller, to part with
his Cloak, which he held only the faster. To this of wrong
Hypothesis, may be reduced the Errors, that may be occasioned
by a true Hypothesis, or right Principles, but not rightly un-
derstood. There is nothing more familiar than this. The
Instances of Men contending for different Opinions, which
they all derive from the infallible Truth of the Scripture,
are an undeniable Proof of it. All that call themselves
Christians, allow the Text that says, μεταφυσεν, to carry in
it the Obligation to a very weighty Duty. But yet how-
ever erroneous will one of their Practices be, who under-
standing nothing but the French, take this Rule with one
Translation to be repentez vous, repent; or with the other
fatiez Penitence, do Penance.
§. 12. Thirdly, Probabilities, which cross
Mens Appetites, and prevailing Passions, run the
fame Fate. Let never so much Probability hang
on one side of a covetous Man’s Reasoning,
and Money on the other, it is easy to fore-
fee which will outweigh. Earthly Minds, like Mud Walls,
refist the strongest Batteries; and tho’ perhaps, sometimes the
Force of a clear Argument may make some Impression, yet
they nevertheless stand firm, keep out the Enemy Truth, that
would captivate or disturb them. Tell a Man, passionately
in Love, that he is Jilted; bring a score of Witnisses of the
Fallhood of his Mistress, ’tis ten to one but three kind Words
Wrong Assent, or Error.

of hers shall invalidate all their Testimonies. *Quod volumus, facile credimus; what suits our Wives, is universally believed;* is, I suppose, what every one hath more than once experimented; and though Men cannot always openly gainsay or resist the Force of manifest Probabilities, that make against them, yet yield they not to the Argument; not but that it is the Nature of the Understanding constantly to clese with the more probable side, but yet a Man hath a Power to suspend and restrain its Enquiries, and not permit a full and satisfactory Examination, as far as the Matter in Question is capable, and will bear it to be made. Until that be done, there will be always these two ways left of evading the most apparent Probabilities.

§. 13. First, That the Arguments being (as for the most part they are) brought in Words, there may be a Fallacy latent in them; and the Consequences being, perhaps, many in train, they may be some of them incoherent. There are very few Discourses so short, clear, and consistent, to which most Men may not, with Satisfaction enough to themselves, raise this Doubt; and from whose Conviction they may not, without Reproach of Disingenuous or Unreasonable, set themselves free with the old Reply, *Non persuaditis, etiamsi persuaseris;* though I cannot answer, I will not yield.

§. 14. Secondly, Manifest Probabilities may be evaded, and the Assent with-held upon this Suggestion, That I know not yet all that may be laid on the contrary side. And therefore, though I be beaten, 'tis not necessary I should yield, not knowing what Forces there are in Reserve behind. This is a Refuge against Conviction, so open and so wide, that it is hard to determine, when a Man is quite out of the Verge of it.

§. 15. But yet there is some End of it, and a Man having carefully enquired into all the Grounds of Probability and Unlikelihood, done his utmost to inform himself in all Particulars fairly, and call up the Sum total on both sides, may in most Cases come to acknowledge, upon the whole Matter, on which side the Probability refts; where-in some Proofs in Matter of Reason, being Suppositions upon universal Experience, are so cogent and clear, and some Testimonies in Matter of Fact so universal, that he cannot refuse
Wrong Assent, or Error. 335

refuse his Assent. So that, I think, we may conclude, that in Propositions, where though the Proofs in view are of most Moment, yet there are sufficient Grounds to suspect, that there is either Fallacy in Words, or certain Proofs, as considerable, to be produced on the contrary Side, there Assent, Suspence, or Diffent, are often voluntary Actions: But where the Proofs are such as make it highly probable, and there is not sufficient Ground to suspect that there is either Fallacy of Words, (which sober and serious Consideration may discover) nor equally valid Proofs yet undiscovered latent on the other Side, (which also the Nature of the Thing, may, in some Cases, make plain to a confiderate Man) there, I think, a Man, who has weighed them, can scarce refuse his Assent to the Side on which the greater Probability appears. Whether it be probable, that a promisefious Jumble of Printing Letters should often fall into a Method and Order, which should flamp on Paper a coherent Discourse; or that a blind fortuitous Concourse of Atoms, not guided by an Understanding Agent, should frequently constitute the Bodies of any Species of Animals: In these and the like Cases, I think, no Body that considers them, can be one jot at a fland, which Side to take, nor at all waver in his Assent. Lastly, When there can be no Supposition, (the Thing in its own Nature indifferent, and wholly depending upon the Testimony of Witnesses) that there is as fair Testimony against, as for the Matter of Fact attested; which by Enquiry is to be learned, e. g. whether there was 1700 Years ago such a Man at Rome as Julius Caesar: In all such Cases I say, I think it is not in any rational Man’s Power to refuse his Assent: but that it necessarily follows, and closes with such Probabilities. In other less clear Cases, I think it is in a Man’s Power to suspend his Assent; and perhaps, content himself with the Proofs he has, if they favour the Opinion that suits with his Inclination or Interest, and so stop from farther Search. But that a Man should afford his Assent to that Side, on which the less Probability appears to him, seems to me utterly impracticable, and as impossible, as it is to believe the same Thing probable and improbable at the same time.

§. 16. As Knowledge is no more arbitrary than Perception; so, I think, Assent is no more in our Power than Knowledge. When the Agreement of any two Ideas appears to our Minds, whether immediately, or by the Assistance of Rea-

Where it is in our Power to suspend it.
Wrong Affent, or Error.

fon, I can no more refuse to perceive, no more avoid knowing it, than I can avoid seeing those Objects which I turn my Eyes to, and look on in Day-light: And what, upon full Examination, I find the most probable, I cannot deny my Affent to. But though we cannot hinder our Knowledge, where the Agreement is once perceived; nor our Affent, where the Probability manifestly appears upon due Consideration of all the Measures of it; yet we can hinder both Knowledge and Affent, by stopping our Enquiry, and not employing our Faculties in the Search of any Truth. If it were not so, Ignorance, Error, or Infidelity, could not in any Case be a Fault. Thus in some Cases we can prevent or suspend our Affent: But can a Man, versed in modern or antient History, doubt whether there be such a Place as Rome, or whether there was such a Man as Julius Caesar? Indeed there are Millions of Truths, that a Man is not, or may not think himself concerned to know, as whether our King Richard the Third was Crook-back'd, or no; or whether Roger Bacon was a Mathematician, or a Magician. In these and such like Cases, where the Affent, one way or other, is of no Importance to the Interest of any one, no Action, no Concernment of his following, or depending thereon, there 'tis not strange that the Mind should give itself up to the common Opinion, or render itself to the first Comer. These and the like Opinions, are of so little Weight and Moment, that, like Motes in the Sun, their Tendencies are very rarely taken Notice of. They are there, as it were, by Chance, and the Mind lets them float at Liberty. But where the Mind judges that the Proposition has Concernment in it; where the Affent or not Affenting is thought to draw Consequences of Moment after it, and Good or Evil to depend on chusing or refusing the right side, and the Mind sets itself seriously to enquire, and examine the Probability; there, I think, it is not in our Choice to take which side we please, if manifest odds appear on either. The greater Probability, I think, in that Case, will determine the Affent; and a Man can no more avoid affenting, or taking it to be true, where he perceives the greater Probability, than he can avoid knowing it to be true, where he perceives the Agreement or Disagreement of any two Ideas.

If this be so, the Foundation of Error will lie in wrong Measures of Probability; as the Foundation of Vice in wrong Measures of Good.
§. 17. Fourthly, The fourth and last wrong Measure of Probability I shall take Notice of, which keeps in Ignorance or Error more People than all the other together, is that which I have mentioned in the foregoing Chapter, I mean, the giving up our Assent to the common received Opinions either of our Friends or Party, Neighbourhood or Country. How many Men have no other Ground for their Tenets, than the supposed Honesty or Learning, or Number of those of the same Profession? As if honest or bookish Men could not err; or Truth were to be established by the Vote of the Multitude; yet this with most Men serves the Turn. The Tenet has had the Attestation of reverence Antiquity; it comes to me with the Passport of former Ages, and therefore I am secure in the Reception I give it; other Men have been, and are of the same Opinion, (for that is all is said) and therefore it is reasonable for me to embrace it. A Man may more justifiably throw up Cross and Pile for his Opinions, than take them up by such Measures. All Men are liable to Error and most Men are, in many Points, by Passion or Interest, under Temptation to it. If we could but see the secret Motives that influenced the Men of Name and Learning in the World, and the Leaders of Parties, we should not always find, that it was the embracing of Truth for its own Sake, that made them espouse the Doctrines they owned and maintained. This at least is certain, there is not an Opinion so absurd, which a Man may not receive upon this Ground. There is no Error to be named, which has not had its Professors; and a Man shall never want crooked Paths to walk in, if he thinks that he is in the right Way, wherever he has the Footsteps of others to follow.

§. 18. But notwithstanding the great Noise is made in the World about Errors and Opinions, I must do Mankind that Right, as to say, There are not so many Men in Errors, and wrong Opinions, as is commonly supposed. Not that I think they embrace the Truth; but indeed because concerning those Doctrines they keep such a flir about they have no Thought, no Opinion at all. For if any one should a little catechize the greatest part of the Partizans of most of the Sects in the World, he would not find, concerning those Matters they are so zealous for, that they have any
Opinions of their own: much less would he have Reason to think, that they took them upon the Examination of Arguments, and Appearance of Probability. They are resolved to stick to a Party that Education or Interest has engaged them in; and there, like the common Soldiers of an Army, shew their Courage and Warmth as their Leaders direct, without ever examining, or so much as knowing the Cause they contend for. If a Man's Life shews that he has no serious Regard for Religion; for what Reason should we think, that he beats his Head about the Opinions of his Church, and troubles himself to examine the Grounds of this or that Doctrine? 'Tis enough for him to obey his Leaders, to have his Hand and his Tongue ready for the support of the common Cause, and thereby approve himself to those who can give him Credit, Preferment or Protection in that Society. Thus Men become Professors of and Combatants for those Opinions they never were convinced of, nor Professors to; no, nor ever had so much as floating in their Heads; and tho' one cannot say there are fewer improbable or erroneous Opinions in the World than there are, yet this is certain, there are fewer that actually assent to them, and mistake them for Truths, than is imagined.

C H A P. XXI.
Of the Division of the Sciences.

§ 1. All that can fall within the Compass of Human Understanding being either, First, The Nature of Things, as they are in themselves, their Relations, and their Manner of Operation: Or, Secondly, That which Man himself ought to do, as a rational and voluntary Agent, for the Attainment of any End, especially Happiness: Or, Thirdly, The Ways and Means whereby the Knowledge of both the one and the other of these are attained and communicated: I think Science may be divided properly into these three Sorts.
§. 2. First, the Knowledge of Things, as they are in their own proper Beings, their Constitutions, Properties and Operations, whereby I mean not only Matter and Body, but Spirits also, which have their proper Natures, Constitutions, and Operations, as well as Bodies. This, in a little more enlarged Sense of the Word, I call φυσικά, or natural Philosophy. The End of this is bare speculative Truth, and whatsoever can afford the Mind of Man any such, falls under this Branch, whether it be God himself, Angels, Spirits, Bodies, or any of their Affections, as Number and Figure, &c.

§. 3. Secondly, Πράξις, The Skill of right applying our own Powers and Actions, for the Attainment of Things good and useful. The most considerable under this Head, is Ethicks, which is the seeking out those Rules and Measures of human Actions, which lead to Happiness, and the Means to practice them. The End of this is not bare Speculation, and the Knowledge of Truth; but Right, and a Conduit suitable to it.

§. 4. Thirdly, The third Branch may be called Σηματικά, or the Doctrine of Signs, the most usual whereof being Words, it is aptly enough termed also λογικά, Logick; the Business whereof is to consider the Nature of Signs the Mind makes use of for the understanding of Things, or conveying its Knowledge to others. For since the Things the Mind contemplates, are none of them, besides itself, present to the Understanding, it is necessary that something else, as a Sign or Representation of the thing it considers, should be present to it: And these are Ideas. And because the Scene of Ideas that makes one Man’s Thoughts, cannot be laid open to the immediate View of another, nor laid up any where but in the Memory, a no very sure Repository; therefore, to communicate our Thoughts to one another, as well as record them for our own Use, Signs of our Ideas are also necessary. Those which Men have found most convenient, and therefore generally make Use of, are articulate Sounds. The Consideration then of Ideas and Words, as the great Instruments of Knowledge, makes no despicable part of their Contemplation, who would take a View of Human Knowledge in the whole Extent of it. And perhaps if they were distinctly weighed,
weighed, and duly considered, they would afford us another Sort of Logick and Critick, than what we have been hither-to acquainted with.

§. 5. This seems to me the first and most general, as well as natural Division of the first Division of the Objects of our Understanding. For a Man can employ his Thoughts about nothing, but either the Contemplation of Things themselves, for the Discovery of Truth, or about the Things in his own Power, which are his own Actions, for the Attainment of his own Ends; or the Signs the Mind makes Use of, both in the one and the other, and the right ordering of them for its clearer Information. All which three, viz. Things as they are in themselves knowable: Actions as they depend on us, in order to Happiness; and the right Use of Signs in order to Knowledge, being toto Caelo different, they seemed to me to be the three great Provinces of the intellectual World, wholly separate and distinct one from another.

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