Nec vitæ nec vile velis
AN ESSAY CONCERNING Human Understanding.

BY JOHN LOCKE, Gent.

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14. This Art has perplexed Religion and Justice.
15. And ought not to pass for Learning.
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§ 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 Mens Minds be convey’d 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.

6. 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.

6. 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; e.g. to Imagine, Apprehend, Comprehend, Adhere, Conceive, Instill, Disgust, Disturbance, Tranquility, &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 guess, 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 come 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.
CHAPTER II.

Of the Signification of Words.

§ 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, came 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 Imposition, 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 uses 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 Mens Ideas, by some of his own, if he consent 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 utters equally the Word Gold, when they have Occasion to express the Idea, which they have apply'd 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.
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 Mens 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.

6.7 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
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 Mens 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.
§ 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.

§ 2. 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
General Terms.

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, apply'd 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 it fell 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, set 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:
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 Abstrait 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 Child 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.

§ 9.
§ 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 anything else but such abstract and partial Ideas of more complex ones, taken 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 Petr 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, Vivens. 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 the Genus and Differentia, I crave leave to use these Terms of Art, though
though originally Latin, since they most properly suit those No-
tions they are apply'd 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 mak-
ing 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 fake. 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 Reason-
ing, 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, fee 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 se-
veral others, so that the meaning or Idea it stands for, may be
certainly known; Languages are not always so made, accordin-
g to the Rules of Logick, that every Term can have its Sig-
nification exactly and clearly expressed by two others. Ex-
perience 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 Uni-
versal are
Creatures of
the Under-
standing.

General and Universal are not the real existence of Things;
but are the Inventions and Creatures of the Un-
derstanding, made by it for its own use, and con-
cern 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
many particular Things; and Ideas are general, when they are set up as the Representatives of many particular Things: But Universality 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)

§. 12.

(a) Against this the Bishop of Worcester objects, and our Author * answers as followeth: However, faith 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, e. 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 said 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 these Words, true Sun. In my Sense of ’em, any thing will be a true Sun to which the name Sun may be truly and properly apply’d, and to that Substance or Thing, the name Sun may be truly and properly apply’d, which has united in it.

* In his first Letter, p. 189, &c.
General Terms.

§. 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, 'tis 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, tho' 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, so 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 knowable by us, have a Reality in 'em distinct from that of abstract Ideas in the Mind, which are merely Creatures of the Mind, I do not see; and we shall farther 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. Ans. 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 so three Bobaqucs are all true and real Bobaqucs, supposing the Name of that Species of Animals belongs to them.

For
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 safely ask, Whether they be not all true and real Men? But if I should ask your Lordship, Whether Yewcena, Guckery and Conpedia, 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 farther 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 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 Senes, 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 Confor-
mitiy, 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.

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 with 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 ab-
stracting 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 In-
dividuals 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

* B. 3. C. 6. ' complex Ideas of Substances, only follows Nature,
§. 28, 29. ' 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 Chimera's, and his Discourses with unintelligible Words.
' Men observing certain Qualities always joined and existing to-
gether, thence copy'd 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 Observa-
tion 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
thing. Now since nothing can be a Man, or have a right to the Name Man, but what has a Conformity to the abstract Idea the Name Man stands for; nor any thing be a Man, or have a right to the Species Man, but what has the Essence of that Species; it follows, that the abstract Idea for which the Name stands, and the Essence of the Species, is one and the same. From whence it is easy to observe, that the Essences of the sorts of things, and consequently the sorting of this, is the Workmanship of the Understanding that abstractions and makes those general Ideas.

§ 13.

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 these 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 rationales 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 shewed, 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 'em to make abstract general Ideas, and set them up in the Mind, with Names annex’d 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 we

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 confess, 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.
we else but rank Things under different Specifick Names, as agreeing to those abstract Ideas, of which we have made those Names the Signs? And what are the Essences of those Species, set out and marked by Names, but those abstract Ideas in the mind; which are, as it were, the Bonds between particular Things that exist, and the Names they are to be ranked under? And when general Names have any Connection with particular Beings, these abstract Ideas are the Medium that unites them; so that the Essences of Species, as distinguished and denominated by us, neither are, nor can be any thing but those precise abstract Ideas we have in our Minds. And therefore the supposed real Essences of Substances, if different from our

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 Ideally 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 Specifick 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 Substance, with a Power of Reasoning; let a fifth leave out of his Idea, an immaterial Substance. '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 distinct, complex Ideas, cannot be supposed to have the same internal Constitution, i. e. the same real Essence. The Truth is, every distinct, abstract 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 suppos'd 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 prces 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.
6. 14. Nor will any one wonder, that I say these Essences, or abstract Ideas, (which are the Measures of Name, and the Boundaries of Species) are the Workmanship of the Understanding, who considers, that at least the complex ones are often, in several Men different Collections of simple Ideas: and therefore 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 same; no not in that Species, which is most familiar to us, and with which we have the most intimate Acquaintance: It having been more than once doubted, whether the Fetus born of a Woman was a Man, even so far, as that it hath been debated, whether it were, or were not to be nourished and baptized: 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 Ideas, which the Understanding puts together, and then abstracting it, affixed a Name to it. So that in truth, every distinct abstract Idea, is a distinct Essence: and the Names that stand for such distinct Ideas, are the Names of things essentially different. Thus a Circle is as essentially different from an Oval, as a Sheep from a Goat: and Snow is as essentially different from Snow, as Water from Earth, that abstract Idea which is the Essence 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 essentially different as any two the most remote or opposite in the World.

§ 15. But since the Essences of Things are Real and not thought by some, (and not without Reason) to minral Essence, be wholly unknown; it may not be amiss to consider the several 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 Substances, unknown Constitution of Things, whereon their discoverable Qualities depend, may be called their Essence. This is the proper original Signification of the Word, as is evident from the Formation of it; Effentia, in its primary Notation, signifying properly 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 Constitution
General Terms.

Situation 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.

6. 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.

6. 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 laid, 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 Parts, 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 them, as we have been speaking of, are Essences, may farther appear by what we are told concerning Essences, 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 Grass 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...
Constitution, whereon the Properties of these several things depended, is destroy’d, and perishes with them. But *Essences* being taken for *Ideas*, establisht in the Mind, with Names annexed to them, they are suppos’d to remain steddyly 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 suppos’d nevertheless to remain in the same; and so the *Essences* of those Species are preserved whole and undestroy’d, whatever Changes happen to any, or all of the Individuals of those *Species*. By this means the *Essence* of a *Species* rests safe and intire, without the Existence of so much as one Individual of that kind. For were there now no Circle existing any where 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 *Fifth* 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, steddy 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 establisht 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,
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 comprize 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 also some real Existence, from which was deriv'd 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 Essences 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 Mens 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,
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 produc'd 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 Absurdity, 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
Names of Simple Ideas.

Actus entis in potentia quaternus in potentia; I ask whether any one can imagine he could thereby have understood what the Word Beweeginge signified, or have guessed what Idea a Dutchman ordinarily had in his Mind, and would signify to another when he used that Sound.

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

§. 10. The Act of Perspicuous, as far forth as perspicuous Light, is another Peripatetic Definition of a Simple Idea; which though not more absurd than the former of Motion, yet betrays its Uselessness and Insignificance more plainly, because Experience will easily convince any one, that it cannot make the meaning of the Word Light (which it pretends to define) at all understood by a blind Man: but the Definition of Motion appears not at first sight so useless, because it escapes this way of Trial. For this Simple Idea, entering by the Touch as well as Sight, 'tis impossible to shew an Example of any one, who has no other way to get the Idea of Motion, but barely by the Definition of that Name. Those who tell us, that Light is a great Number of little Globules, striking briskly on the bottom of the Eye, speak more intelligibly than the Schools: but yet these Words never so well understood, would make the Idea, the Word Light stands for, no more known to a Man that understands it not before, than if one should tell him, that Light was nothing but a Company of little Tennis balls, which Fairies all Day long struck with Rackets against some Mers Forheades, whilst they passed
Names of Simple Ideas.

Passed 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 DesCartes'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, tho' 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 produc'd in us by it, and is that which is properly Light

Simple Ideas § 11. Simple Ideas, as has been shewn, are only to be got by those Impressions, Objects themselves make on our Minds, by the proper Inlets appointed to each sort. 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 Connection, which is known to be between 'em, and those Simple Ideas, which common Use has made 'em 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 Palace, 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 Taste, Smell, and See by the Ears: a sort of Philosophy worthy only of Sancho Panza, who had the Faculty to see Dulcinea by HearSay. And therefore he that has not before received into his Mind, by the proper Inlet, the simple Idee which any Word stands 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 so producing that Idee 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 use of the Explication of his Books and Friends, to understand those Names of Light and Colours, which often came in his way; bragged one Day, That he now understood what Scarlet signify'd. Upon which his Friend demanding, what Scarlet was? The blind Man answered, It was like the Sound of a Trumpet. Just such an Understanding of the Name of any other simple Idee will he have, who hopes to get it only from a Definition, or other Words made use of to explain it.

§. 12. The Case is quite otherwise in complex Idees; which consisting of several simple ones, it is in the Power of Words, standing for the several Idees, that make that Composition, to imprint complex Idees in the Mind, which were never there before, and so make their Names be understood. In such Collections of Idees, passing under one Name, Definition, or the teaching the Signification of one Word, by several others, has place, and may make us understand the Names of Things, which never came within the reach of our Senses; and frame Idees suitable to those in other Mens Minds, when they use those Names: provided that none of the Terms of the Definition stand for any such simple Idees, which he to whom the Explication is made, has never yet had in his Thought. Thus the Word Statue may be explain'd to a blind Man by other Words, when Picture cannot, his Senses having given him the Idee of Figure, but not of Colours, which therefore Words cannot excite in him. This gained the Prize to the Painter, against the Statuary; each of which contending for the Excellency of his Art, and the Statuary bragging, that his was to be preferred, because it reached farther, and even those who had lost their Eyes, could yet perceive the excellency of it. The Painter agreed to refer himself 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 first 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 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 foever, 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 filled 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.

§ 15. Fourthly, But though the Names of Names of simple simple Ideas, have not the help of Definition to Ideas least determine their Signification; yet that hinders 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 Whitenefs is the Name of that Colour he has observed in Snow, or Milk, will not be apt to misapply
Names of Simple Ideas.

apply that Word, as long as he retains that 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 Ideas to be put together, which makes the doublousness in the Names of mixed Modes: nor a supposed, but an unknown real Essence, with Properties depending there- on, the precise Number whereof are also unknown, which makes the Difficulty in the Names of Substances. But on the contrary, in simple Ideas the whole Signification of the Name is known at once, and consists not of Parts, whereof more or less being put in, the Idea may be varied, and so the Signification of its Name, be obscure or uncertain.

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

§. 17. Sixthly, The Names of simple Ideas, Substances, and mixed Modes, have also this difference: That those of mixed Modes stand for
not at all for Ideas perfectly arbitrary: Those of Sub-
stances, are not perfectly so; but refer to a
Pattern, tho' with some latitude: and those of simple Ideas are
perfectly taken from the Existence of Things, and are not ar-
bitrary at all. Which what difference it makes in the Signi-
fications of their Names, we shall see the in 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 Ess-
ences of mixed Modes, have 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, where-
in 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 Exis-
tence 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 Exis-
tence. Wherein they differ from those of Sub-
stances, which carry with them the Supposition of some real
Being, from which they are taken, and to which they are con-
formable. 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 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 Incest, be right, will a Man seek it any where amongst 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 Archetype, and Specific Idea, whether ever any such Action were committed in rerum natura, or no.

§. 4. To understand this aright, we must consider wherein this making of these complex Ideas consists; and that is not in the making any new Idea, but putting together those which the Mind had before. Wherein the Mind does these three Things: First, It chooses a certain Number. Secondly, It gives them Connection, 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 'em, 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 subfervient 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 were
Names of mixed Modes.

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

Instances; mixed Modes are made by the Mind, we need

Murder, In-
sť, Stabbing.

but take a view of almost any of them. A little

looking into them, will satisfy us, that 'tis the

Mind, that combines several scattered independ-

ent 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 Na-
ture. 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, signify'd by the word Mur-
der; 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 al-
together 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 Na-
ture 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, taken 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 Rea-
son, as we shall see more by and by; but this I say, that it is
done by the free Choice of the Mind, purfuing its own ends;
and that therefore these Species of mixed Modes are the Work-
manship of the Understanding: And there is nothing more evi-
dent 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
Names of mixed Modes.

It fell to a precise Imitation of any thing that really exists.

§ 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 abstractive 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 abstractive 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 abstractive 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 Incest; and that still for the same convenience of expressing under one Name, and reckoning of one Species, such unclean 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, 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 specifick Ideas. This could not have happened, if these Species were the fixed 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 Westoe Tongues: And the Versura 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 expresses by these 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. These 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: Whose 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 sound harsh 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 'tis 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 it together, and keep the Parts from scattering. Though therefore it be the Mind that makes the Collection, 'tis 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 passed 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 shew, 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;
Names of mixed Modes.

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.

6. It. 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 complex 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 passes 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 passes 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 abstracing, 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 the 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
Names of mixed Modes.

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 Notions: 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 conveniency of expressing in short those Ideas it would make known to another, does with great Liberty unite often into one abstract 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 Proccession, what a great mixture of independent Ideas of Perfons, 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 abstract Ideas, being the Workmanship of the Mind, and not referred to the real Existence of Things, there is no Supposition of any thing more signify'd 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.
Names of mixed Modes.

6. 15. This also may shew us the Reason, why 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 these 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 slight a Subject required. I allow it might be brought into a narrower Compass: But I was willing to flay 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 Mis-carriage; which, though of great consequence, is little taken Notice of. When it is considered, what a pudder is made about Essences, and how much all sorts of Knowledge, Discourse, and Conversa-
Names of Substances.

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 u-
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 Pittance of Reason and Truth, or possibly none at all, is mixed with those huffing Op-
inions they are swell'd 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 imagin 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 cap-
able of being comprehended in one common Conception, and be signify'd 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 abstracted, 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 Reaions, 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, &c. 

The nominal and real Essence different.

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 insensible 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, join'd 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
§ 4. That Essence, in the ordinary Use of the Word, relates to Sorts, and that it is con-
dered 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 effential 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 effential 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 effential 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 presently, according to the abstract Idea of that Sort, something is found effential. Let any one examine his own Thoughts, and he will find, that as soon as he supposes or speaks of Essentical, 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 essentinal. So that if it be asked, whether it be essentinal to me, or any other particular corporeal Being, to have Reason? I say no; no more than it is essentinal 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 essentinal to it, supposing Reason to be a part of the complex Idea, the Name Man stands for: as it is essentinal 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 essentinal, and not essentinal, 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
Names of Substances.

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 intituled 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-Ilone; 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 Magner, 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
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 Ag. 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.

6. 7. The next thing to be consider'd 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 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.

6. 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
the Individuals that are rank'd into one sort, call'd 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 fad 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 distinguish'd 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 Things, and consequently (which is the end of sorting) denominate them by their real Essences, because we know them not. Our Faculties carry us no farther towards the Knowledge and Distinction 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 inlarged 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, whereon their Properties depend, is unknown to us. For
to go no farther than the groffest and most obvious we can imagin amongst them, What is that Texture of Parts, that real Essence, that makes Lead and Antimony fufible; 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, doth the Conceptions of the most ignorant of rational Creatures. Therefore we in vain pretend to range Things into Sorts, and dispose 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 Caffi-wary, and Quercichincho; 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 whereas we have feaçe 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
our 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 our selves, 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 our selves, 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 particular Ideas of them; nor 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 particular Ideas of Spirits, except only of God, 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 God 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 di-
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 descent 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 Aquatic 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 Bruits, 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 inorganical 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 Being, and that which approaches nearest to nothing. And yet of all those distinct Species, for the Reasons above-said, 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, the nominal Essence that of the Species, produced from Water and 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 Eafon 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, no 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
scholastic Notion of the Word *Species*; since it is certain, that
everything 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 Descent,
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 suppo-
sed real *Essences* of Things stand not in stead
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 *Props-
ties* 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 de-
sign a particular piece of *Matter*; e. g. the last Guinea that
was coined. For if it should stand here in its ordinary Significa-
tion for that complex *Idea*, which I or any one else calls *Gold*;
* i.e. for the nominal *Essence* of *Gold*, it would be *Jargon*; so
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 *Sub-
stances* into *Species* by Names, is not at all founded on their real
*Essences*; nor can we pretend to range and determine 'em ex-
actly into *Species*, according to internal *essential* Differences.

§. 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

Our nominal

*Essences* of

*Substances*,

not perfect

*Collections* of

*Properties*.

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Exami-
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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 Substanee 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 Substantice, 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 impels another, is all one, and as intelligible as to say Body moves or impels. 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 Autorem, 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 signifying 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 reason-able Man? And so of the rest, if we pretend that the Distinc-tion of Species or Sorts is fixedly establish'd by the real Frame, and secret Constitutions of Things.

§. 23. 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 concei-ved 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 impossible, since Mules and Ju-marts, 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; wherein Nature appeared to have followed the Pattern of neither fort alone, but to have jumbled them both together. To which, be that shall add the monstrous Productions, that are so frequent-ly to be met with in Nature, will find it hard, even in the race of Animals, to determine by the Pedigree of what Species every Animal's Issue is; and be at a loss about the real Essence, which he thinks certainly convey'd by Generation, and has alone a right to the specific Name. But farther if the Species of An-nals 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 gather'd, that produce'd 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 Qua-

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Ities, that Men make the Essences of their several sorts of Substances; and that their real internal Structures are not considered by the greatest part of Men, in the forting 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 insight into the real Essences, not 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.

6. 25. But supposing that the real Essences of Substances were discoverable by those that would severely 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 those sensible Qualities they found in them, thereby to signify them when absent, to others, whether they had an Occasion to mention a Sort or a particular Thing.

6. 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, it is 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 Rationale, and to another, Animal implume bipes latis anguiibus. He that annexes the Name Man to a complex Idea, made up of Sense 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 essential 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 Fetuses 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 Shape, 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 Rationale, 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 bespake him rather a Monster. He 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 Malotrue, i.e. Ill-shaped. He was of Caen. Menagiana. Th'is 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 Village
somewhat longer, or a Nose flatter, or a wider Mouth, could not have consist'd, as well as the rest 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.

6. 27. Wherein then, would I gladly know, consists the precise and immovable 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 Essence of that, or any other sort of Substances, 'tis evident we know not; and therefore are so undetermined in our nominal Essences, which we make our selves, that if several Men were to be asked, concerning some odly shaped Fatus, 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 Essences, whereby we limit and distinguish the Species of Substances, were not made by Man, with some Liberty; but were exactly copied from precise Boundaries set by Nature, whereby it distinguished all Substances into certain Species. Who would undertake to resolve what Species that Monster was of, which is mentioned by Licetus, lib. 1. c. 5. 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 consulted, 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 somewhat a like Cafe. 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 Essence, 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 sort 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 stick by, in the Decision of Cates, and determining of Life and Death, Baptism or no Baptism, in Productions that might happen.
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6.28. 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, how compounded soever. 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, 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 Chimera's, 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.

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

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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 foever it were Animal Rationale.
And if Balaam's As had, all his Life, discoursed as rationally
as he did once with his Master, 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 most other Bodies, not pro-
pagated by Seed, 'tis the Colour we most fix on, and are
most 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-
fumptive Ideas of several Species, that in a good Picture, we
readily say, this is a Lion, and that a Roft; this is a Gold,
and that a Silver Goblet, only by the different Figures and
Colours, represented to the Eye by the Pencil.

§. 30. But though this serves well enough for
gross and confused Conceptions, and unaccurate
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 pass 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
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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.

6. 51. 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
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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.

§ 52. If the Number of simple Ideas that make the nominal Essence of the lowest 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 Classis, which, by the Masters of Logic are called Genera. These are complex Ideas designately imperfect: And tis 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 incommunicable 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
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quick dispatch, by shorter 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 more of general and variously com-
prehensive Names. So that in this whole Business 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 an 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
those real Essences, making one for Body, another for an Ani-
mal, 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.

§ 35. 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 Words
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 business 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

Instances in Birds, I lately saw in St. James's Park, about three

Contraries, 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 Cassiaris, 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 specifick 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 Eng-

lishmen do of Swans, or Herons, which are specifick Names,

very well known of sorts of Birds common in England.

§ 35. From what has been said, 'tis evident,

Men determine the sorts.

that Men make sorts of Things. For it being

different Essences alone that make different

Species, 'tis plain, that they who make those

abstractive 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 Malleable-

ness, 'twould, 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 abstractive 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

specifick 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 abstractive Ideas, consisting 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 Arriffs 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,
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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.

§. 56. 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 Man, who, taking occasion from the Qualities they find united in them, and wherein they observe often several Individuals to agree, range them into forts, 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 Ensigns; so that this is of the Blue, that the Red Regiment; this is a Man, that a Drill: And in this, I think, confines the whole business of Genus and Species.

§. 57. 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.

§. 58. 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 fee, 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
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 is in order to general Names, and how much general Names are necessary, if not to the Being, yet at least to the compleating 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 Watch-maker 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 Phyfies, and others none; some have the Balance loofe, and others regulated by a spiral Spring, and others by Hogs Briſfles: 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 reft: 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
but synonymous Terms for the same Idea, and signify no more, nor no other thing but a Watch. Just thus, I think, it is in natural Things. No Body will doubt, that the Wheels, or Springs (if I may so say) within, are different in a rational 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 specific, is only to be known to us, by their Agreement or Disagreement with the complex Idea that the Name Man stands for: For by that alone can it be determined, whether one, or both, or neither of those be a Man, or no.

6. 40. 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 design'd, 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.

6. 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?

6. 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, strip'd of those specifical Differences we give 'em; Which things, if I name not, I say nothing; and if I do name them, I thereby rank 'em into some sort, or other, and suggest 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 understood, 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 Adab, (whom he most ardently loved) that she had too much Kindness for another Man. Adam Discourses these his Thoughts to Eve, and desires her to take care that Adab commit not Folly: And in these Discourses with Eve, he makes use of these two new Words, Kinneab and Niouph.

In time, Adam's Mistake appears, for he finds Lamech's Trouble proceeded from having killed a Man: But yet the two Names, Kinneab and Niouph; 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 consisted 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 Kinneab, 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, abstractive and gave the Name Kinneab 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, Kinneab and Niouph, by degrees grew into common Use; and then the Case was somewhat altered. Adam's Children had the same Faculties, and thereby the same Power that he had, to make what complex Ideas of mixed Modes they pleased in their own Minds; to abstractive them, and make what Sounds they pleased, the Signs of them: But the use of Names being to make our Ideas within us known to others, that cannot be done, but when the same Signs stand for the same Idea in two who would communicate their Thoughts, and Discourses together. Those therefore of Adam's Children that found these two Words, Kinneab and Niouph, in familiar use, could not take them for insignificant Sounds; but must needs conclude, they stood for something, for certain Ideas,
Names of Substances.

abstract Ideas, they being general Names, which abstract Ideas were the Essences 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 flood for in other Mens 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 Mens 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 answer ג'ג and יגא) 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 Kinneah and Niouph flood for in another Man's Mind, without Explication, they being voluntary Signs in every one.

6. 46. 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 Proportion 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 Kinneah and Niouph. 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,
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 to conformable.

6. 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 Fusibility to be added to his former Idea, and made part of the Essence of the Species that Name Zahab stands for? Farther Trials discover Fusibility, and Fixedness. Are not they 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, because they are endless, 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 also be supposed to have different Significations, as would by different Men, which would very much cumber the Use of Language. For if every distinct Quality, that were discovered in any Matter by any one, were supposed to make a necessary part of the complex Idea, signified 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.

Their Ideas imperfect, and therefore various.
§. 49. To avoid this therefore, they have supposed 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 Essence 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 Fixedness 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 confused and uncertain a Signification, that though this Proposition, Gold is fixed, be in that Sense an Affirmation of something real; yet 'tis a Truth will always fail us in its particular Application, 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

Conclusion. at first to make any complex Ideas of mix'd 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 {tand 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.

CHAP. 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 Connection that the Mind gives to Ideas, or Propositions, one with another. The Mind in communicating its Thought 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 Falsity, 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 continu'd 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.

Particles connect Parts, or whole Sentences together.

In them consists the Art of well-speaking.

To
Particles.

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 Reafonings, one upon another: And to express well such methodical and rational Thoughts, he must have Words to show what Connection, Restrtiction, 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 indispensible 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 Subdivisions; yet he who would shew the right Use of Particles, and what Significancy 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
articles. In our Language; and he that says it is a discrete Conjunction, and that it answers *sed* in Latin, or *Maiis* 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 *BUT* S 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 Disjunctive, 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.

C H A P.
CHAP VIII.

Of Abstract and Concrete Terms.

§1. The ordinary Words of Language, and our common use of them, 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 Falshood 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.

6. 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-
Abstract and Concrete Terms.

Language of Grammarians) a Substantive, the other an Adjective; as Whiteness, White; Sweetness, 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 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, Metallicitas 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.
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.

As to the first of these, for the recording

Any Words will serve 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.

As to Communication of Words, that too has a double Use.

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 Notions of Things,
Imperfection 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 doubtffulness 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 Capacity 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 Discourses 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 Thing, 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 more at large explain, in their particular Application.
Imperfection of Words.

application 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.

§. 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 decomposed, it is not easy for Men to form and retain that Idea so 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 Men 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, purifying 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 Collecti-
Imperfection of Words.

ons are no where to be found conflatly 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 it self, 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.

6. 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. Tho' 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
Imperfection of Words.

6. 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 Mens 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 satisfy'd 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 encrease 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 naturally
rally are, even in the Mouths of those who had both the Inten-
tion and the Faculty of speaking as clearly as Language 
was capable 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 needful to take Notice; since the nume-
rous Volumes of learned Men, employing their 
Thoughts that way, are Proofs more than enough to shew 
what Attention, Study, Sagacity, and Reasoning are required, 
to find out the true meaning of Antient Authors. But there 
being no Writings we have any great concernment to be very 
solicitous 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-
spicuity, we may lay them aside, and without any injury dene 
them, resolve thus with ourselves,

Si non vis intelligi, debes negligi.

§. 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 characteristic 
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
Imperfection of Words.

§. 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 call'd) 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 best be rectify'd. 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 baser 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 chuse but have different Ideas of the same Substance, 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 join'd with that Colour in his Idea of Gold, as any one does its Fusibility: Solubility in Aq. Regia, being a Quality as constantly join'd with its Colour and Weight, as Fusibility or any other; others put in its Fusibility 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, signify'd by the Word Gold, those Qualities which upon Trial he has found united; as another, who has not so well examined, has to leave 'em 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 Beings: Who shall determine in this Case, which are those that are to make up the precise Collection, that is to be signify'd 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.
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§. 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 feminal Propagations, 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 thro' 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 farther on in this Dispute, they would first examine, and establish among them, what the Word Liquor signify'd. 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 stood 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 subtile Matter, passing thro' the Conduits of the Nerves; tho' 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 engag'd 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 Fusibility 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 strictly joined with that Colour, as its Fusibility, he thinks has the same Reason to be joined in its Idea, and to be signify'd by its Name: And therefore the other made up of Body, of such a Colour and Fusibility, to be imperfect; and so on 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 Fusibility; 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
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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 Fussibility comes to be a part of the Essence signify'd 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 Properties, depending on its real Constitution; and nothing but Powers, 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 Substance; 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 signify; Which Reference is that which renders the Signification of the Names of Substances naturally so perplexed, and gives occasion to so many Disputes. Men that do not pervertly use their Words, or on purpose set themselves to cavil, seldom mistake in any Language which they are acquainted with, the Use and Signification of the Names of simple Ideas: White and Sweet, Yellow 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 informed. But what precise Collection of simple Ideas, Modesty, 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 Discourses, 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 refer'd 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 my self 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 pass'd 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 Connection with Words, that unless their Force and Manner of Signification were first well observed, there could be very little said clearly and pertinently concerning Knowledge.
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ledge: 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 cast a mist 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 Mens 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 Buiinefs of Mens 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 uses 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 Misunderstandings of those ancient 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 wonder'd, 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 Fraillties 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 these Signs less clear and distinct in their Signification, than naturally they need to be.

§. 2.
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§. 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 signify'd. 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 call'd 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 those 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 stor'd, the great Mint-Masters of these kind of Terms, I mean the School-Men and Metaphysicians, (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 Notation 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 ask'd 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.
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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 unready 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 underslood, and therefore they make Signs till they are so: Yet this Insignificancy in their Words, when they come to reason concerning either their Tenets or Interest, manifestly hils 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 dispel the 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, InconSancy 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 Impostotion, 'tis plain cheat
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cheat and abuse, when I make them stand sometimes for one thing, and sometimes for another; the wilful doing whereabouts can be imputed to nothing but great Folly, or greater Dishonesty. And a Man, in his Accompts with another, may, with as much fairness, make the Characters of Numbers stand sometimes for one, and sometimes for another Collection of Units, (v.g. this Character 3 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 clap'd upon him one of the two Names Men constantly are disgusted with. And yet in Arguings, and learned Contests, the same sort of proceeding parties commonly for Wit and Learning; but to me it appears a greater Dishonesty than the misplacing of Counters, in the calling 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 fo together, as may confound their ordinary meaning. Tho' the Peripateck 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 cumber'd 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 Mist before Peoples 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.
fication of Words, more than to discover the Knowledge and Truth of Things: And he that will look into that sort of learned Writings, will find the Words there much more obscure, uncertain, and undetermined in their Meaning, than they are in ordinary Conversation.

§. 7. This is unavoidably to be so, where Mens Parts and Learning are estimated 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 employ'd, 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 pass'd hitherto under the laudable and esteemed Names of Subtlety and Acuteness; and has had the applause of the Schools, and 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 inexplicable Web of perplexed Words, and procure to themselves the Admiration of others, by unintelligible Terms, the after 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 obfuscating 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 unlearned Statesman, 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

This Learning very little benefits Society.
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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 amusing 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 these Retreats more like the Dens of Robbers, or Holes of Foxes, than the Fortresses of fair Warrior; 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 beset with. For Untruth being unacceptable to the Mind of Man, there is no other Defence left for Absurdity, but Obscurity.

6. 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 signify'd 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.

6. 11. These learned Men did equally instruct Mens Understandings, and profit their Lives, as he who should alter the Signification of known Characters, and, by a subtile 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 sensibly 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 stopp'd 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 Mankind; and if not destroy'd, yet in great Measure render'd useless, those two great Rulers, 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 Niceties, 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 remarked 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 Expounder; 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.

6. 15. Whether any By Interests of these Professions have occasion'd this, I will not here examine; 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 tossing 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 employ'd to darken Truth, and unferile People's Rights; to raise Mists, 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?
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§. 14. Fourthly, Another great Abuse of Words is, the taking them for Things. This, tho' 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 Masters, 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 Human 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 ætherial 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'tis evident, the Word Matter stands for an Idea distinct from the Idea of Body? For if the Ideas these two
two Terms used 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 every where the same, every where 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 consider'd. 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.

6. 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. 'Twould 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 Doctor used, signify'd 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.

§. 17. Fifthly, Another Abuse of Words, is 

Fifthly, setting them for what they cannot signify. We may observe 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 Essence of a certain sort of Substances. For when a Man says Gold is Malleable, he means and would insinuate something more than this, that what I call Gold is Malleable, (though truly it amounts to no more) but would have this underfoot, viz. that Gold, i.e. what has the real Essence of Gold, is Malleable; which amounts to thus much, that Malleableness depends on, and is inseparable from the real Essence of Gold. But a Man not knowing wherein that real Essence consists, the Connection in his Mind of Malleableness is not truly with an Essence 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 latissiusguibus, is not a good Definition of a Man; 'tis plain, we suppose the Name Man in this case to stand for the real Essence of a Species, and would signify, that a rational Animal better described that real Essence than a two leg'd Animal with broad Nails, and without Feathers. For else, why might not Plato as properly make the Word ἄρποσθιο- 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 ἄρποσθιο- or Man, of Body, and the Faculty of Reasoning joined together; unless the Name ἄρποσθιο- 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 professes he would express by it?

§. 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
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which those Words signified. And 'tis for want of those real Essence, 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
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all, when the Body it self 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 it self, v. g. a piece of Leaf Gold laid before us; though in Discourse we are faint to substitute the Name for the Thing.

§. 20. That which I think very much disposes Men to substitute their Names for the real Essences 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 Essences, 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 Mens 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 prepoflerous and absurd it be, to make our Names stand for Ideas we have not, or (which is all one) Essences 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 Fatsus, 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.

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 Connexion between the Names and the Signification they use 'em 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 which...
Abuse of Words.

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 Incubation, or a Man in a Swound 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. Knowledge and Reasoning require precise determinate Ideas. And though Men will not be so importunately dull, as not to understand what others say, without demanding an Explication of their Terms; nor so troublesomemely 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 define 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 knowing it, but by being informed. This Abuse of taking Words upon Trust, has no where spread so far, nor with so ill Effects, as amongst Men of Letters. The Multiplication and Obstinance 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 Diversity 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 Languages. 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 same: Though perhaps what they would have, be different.

§. 22. To conclude this Consideration of the

Impairment and Abuse of Language; the ends of Language in our Discourse with others being

First, To convey our Ideas. chief of 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
Abuse of Words.

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 unfeadily, 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 apply'd 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 Mens Words, when their Ideas agree not to the Reality of Things. Tho' it be 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 it self 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 Ware-house Volumes that lay there
Abuse of Words.

there unbound, and without Titles; which he could therefore make known to others, only by shewing the loose Sheets, and communicate them only by Tale. This Man is hindered 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 use twenty Words to express what another Man signifies in one.

§. 28. Thirdly, He that puts not constantly the same Sign for the same Idea, but uses the same 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 tells several Things under the same Name.

§. 29. Fourthly, He that applies the Words of any Language to Ideas different from those to which the common Use of that Country applies them, however his own understanding may be filled with Truth and Light, will not by such Words be able to convey much of it to others, without defining his Terms. For however the Sounds are such as are familiarly known, and easily enter the Ears of those who are accustomed to 'em; yet standing for other Ideas than those 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 uses 'em.

§. 30. Fifthly, He that hath imagined to himself Substances such 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 fantastical 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 Expressions, and is necessitated to use Periphrases. He that uses his Words loosely and unsteadily, will either be not minded, or not understood. He that applies his Names to Ideas different from their common Use, wants Propriety in his Language, and speaks Gibberish. And he that hath Ideas of Substances, disagreeing with the real Existence of Things, so far wants the Materials of true Knowledge in his Understanding, and hath instead thereof Chimera's.
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 Use calls Mule, talks improperly, and
will not be understood. 5. He that thinks the Name Centaur
stands for some real Being, imposes on himself, and mistakes
Words for Things.

6. 53. 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, Cove-
tousness. 4. I may use any of those Names with inconstancy.
5. But in Modes and Relations, I cannot have Ideas disagree-
ing 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 Substance; 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.
Abuse of Words.

them. Only if I put in my Ideas of mixed Modes or Relations, any inconsistent Ideas together, I fill my Head also with Chimera's; 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 Imperfection 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 publicly taught, and has always been had in great Reputation: And, I doubt not, but it will be thought great Boldness, if not Exutality, in me to have said thus much against it. Eloquence, like the fair Sex, has too prevailing Beauties in it, to suffer it self ever to be spoken against. And 'tis in vain to find fault with those Arts of Deceiving, wherein Men find pleasure to be Deceived.

CHAP.
CHAP. 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 rendering 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 Gossipings 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 Con-
fusion, that are spread in the World by an ill
use of Words, will find some Reason to doubt,
whether Language, as it has been employ'd, has
contributed more to the Improvement or Hindrance of Know-
ledge 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 Mat-
ters? And who then can wonder, if the result of such Con-
templations 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 Obscu-
ritv and Mistake, without any clear Judgment or Knowledge?

§. 5. This Inconvenience, in an ill use of
Obstinacy. Words, Men suffer in their own private Medi-
tations; but much more manifest are the Dis-
orders 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 design-
edly 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-
ighted, very little or not at all the more Knowing or Ortho-
dox; since Subtlety in those who make Profession to teach or
defend Truth, hath passed so much for a Vertue. A Vertue,
indeed, which consisting 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 ob-
stitute in their Errors.

§. 6. Let us look into the Books of Controversy
of any kind, there we shall fee, that the effect of
obscure, unsteady or equivocal Terms, is nothing
but noise and wrangling about Sounds, without con-
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.

6. 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 compleat, 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 these Words; in that they not
having both the same complex Ideas, to which they give
these two Names; one holds, and t'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 wheth-
er 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 employ'd for
the Advantage of themselves, or others, whose Business is only
the
Remedies of the Imperfection,

the vain Offentation 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 Instinct, 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 apply’d 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 it self 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,
Remedies of the Imperfection,

communication, '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 incommodious 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 apply'd 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, tho' 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, Men's 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 synonymous 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 recompence thereof, may be perfectly and exactly defined. For they being Combinations of several Ideas that the Mind of Man has arbitrarily 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.
Morality capable of Demonstration.

§ 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; e.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 Café, 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 Idea, he would no doubt be subject to Law, and in that Sense, be a Man, how much soever 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.

Definitions can make moral Discourses clear.

§ 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 contest 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 refer’d 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 so made, 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 in their own Minds; for the other, they must enquire into the whole Nature, and abstruse hidden Constitution, and various Qualities of a thing existing without them.

6. 18. Another Reason that makes the defining of mixed Modes so necessary, especially of 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 Ideas, and also to some Degree in those of Substances.

6. 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 characteristic Mark is found, which we take to be the most distinguishing Idea of that Species. These leading or characteristic (as I may so call them) Ideas, in the sorts of Animals and Vegetables, is (as has been before remarked, Ch. VI. § 29. and Ch. IX. § 15.) mostly Figure, and in inanimate Bodies Colour, and in some both together. Now,
§ 20. These leading sensible Qualities are those which make the chief Ingredients of our specifick Ideas, and consequently the most observant 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 in plume Bipes latis unguibus, should not be as good a Definition of the Name Man, standing 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 it self 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 showing, and can hardly be made known otherwise. For the Shape of an Horse, or Cassiary, 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 Exercise 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 sight, shall from my enumerating them, have the Ideas of great Ductility, Fusibility, Fixedness, and Solubility in *Aq. Regia*, will have a perfect 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 dulcll 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 Mens Ideas. And therefore in Substances, we are not always to rest in the ordinary complex Idea, commonly received as the
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 Acceptation 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 Arguing about natural Bodies and substantial Things, to have learned from the Propriety of the Language, the common, but confused, 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 our selves with the History of that sort of things rectify 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 perfectly, 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.

6. 25. It were therefore to be wish'd, 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 our selves 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 discredite 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 it self at least to the Ideas of particular Men, proves often but a very variable Standard. But tho such a Dictionary, as I have above-mention’d, will require too much Time, Cost, and Pains, to be hop’d for in this Age; yet, methinks, it is not unreasonable to propose, that Words standing for Things, which are known and distinguish’d 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 truer Ideas in Mens Minds of several Things, whereof we read the Names in ancient Authors, than all the large and laborious Comments of
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 Ibev, 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 Siftrum, if instead of a Curry-cumb and Cymbal, which are the English Names Dictionaries render them by, he could see them'd in the Margin, small Pictures of these Instruments, as they were in use amongst the Antients. Toga, Tunica, 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. Fiftyly, 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 Disingeniosity) 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.
Of Knowledge in General.

§ 1. Since 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 conver- 
sant about 'em.

§ 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 possess our selves 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 insepable from, the three Angles of a Triangle? *

* 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 given about to shew, how this Proposition, viz. that Certainty consists in the Perception of the Agreement or Disagreement of two Ideas, is opposite or inconsistent 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 inconsistent with that Article.

† In his 2d Letter to the Bishop of Worcester, p. 83, &c.
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 Meafures 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 pious Divines, out of their great Concern for Religion. And yet, notwithstanding 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 endeavours 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 to lay by any thing, 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 lays by his Sword and Pistols, or thinks 'em of such dangerous Consequence as to be neglected, or thrown away, because
Knowledge.

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 flurer than he did before, and without any such general Rule. This then is the first Agreement or Disagreement,

because Robbers, and the woful of Men, sometimes make use of them, to take away honest Mens 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 ones 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 Fallhood of that Proposition. For Imagination will be set up against Imagination, and the stronger probably will be against your Lordship; the strongest Imagination 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 my self, for fear of degrading a second Proof from your Lordship, for being too forward to assume to my self 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, and so mine is no new one; or else the World is obliged to me for this
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

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 Insight 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 my felt, 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 my self 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 consisted 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 consist, or else wherein it was not placed before now; if this were 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 employ'd about, is Co-existence, or Non-co-existence, in the fame 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 unconfused, is an Idea that always accompanies, and is joined with that particular sort of Yellowness, Weight, Fusibility, Malleableness, and Solubility in Ag. 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 my self 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 consist; whether I have done that or no, I must appeal to the Experience of Man-kind.

There are several Actions of Mens 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 willed, when they believed, and when they knew any thing. But tho' 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 let 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 hearken'd to, but be exploded by every Body, and die of it 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
Knowledge.

Furnihy. Of 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 'em, 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 senseless Project. 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 Milt over their Eyes, that they should not know when they see, and to be led out of their way by it?

Knowledge, I find in my self, 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, 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 'em; 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 beld, whole Significations are beld 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 magnetic Impressions, is of Co-existence: God is, is of real Existence. Tho' Identity and Co-existence are truly nothing but Relations, yet they are so peculiar ways of Agreement or Dis-agreement 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 set 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 my self obliged to your Lordship for affording me so much of your Time, and for allowing me the Honour of converting it much with one to far above me in all Respect.

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 bare 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 sullenly, 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 lodg'd 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 Mens 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 common, that when it is brought to Certainty, Faith is destroyed; 'tis Knowledge then, and Faith no longer.

With what Assurance soever of Believing, I assent to any Article of Faith, so that I firmly and irrevocably put my Mind 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 also, 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 Knowledge, where the Ideas themselves, by an immediate View, discover 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 Conviction, without the Proofs. Thus a Man that remembers certainly, that he once perceived the Demonstration that the three Angles 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 sort of Assurance which exceeds bare Belief, for that relies on the Testimony of another; Yet upon a due Examination, I find it 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 Men's Minds more doubtful than before: Let the Grounds of Knowledge be resolved into what any one pleases, it touches not my Faith; the Foundation of that stands as sure as before, and cannot be at all shaken by it; and one may as well say, That any thing that weakens the Sight, or calls a Mist before the Eyes, endangers the Hearing; 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 I am not mistaken, in the placing Certainty 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 same unmov'd Foundation, and the very same 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 apprehend 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 way of Certainty by Ideas; which I hope, will satisfy your Lordship how far it is from being dangerous to any Article of the Christian Faith whatsoever.
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. No body, I think, can deny that Mr. Newton certainly knows any Proposition, that he now at any time reads in his Book, to be true, tho' 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.
Degrees of Knowledge.

mane Faculties; when the very Discovery, Perception, and laying together that wonderful Connection of Ideas is found to surpass 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 Sunshine, forces it self 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 Conneotions of the intermediate Ideas, without which we cannot attain Knowledge and Certainty.

6.2. 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 'em, 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 or Disagreement of two Ideas is, because those Ideas concerning whole 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 on Proofs. 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
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 'em right, is, I suppose, that which is called Sagacity.

§ 4. This Knowledge by intervening Proofs, tho' 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 tho' in Demonstration, the Mind does at last perceive the Agreement or Disagreement of the Ideas it considers: yet 'tis 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 tho' 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 these Ideas that produce intuitive Knowledge. If the Eyes have lost the Faculty of seeing, or the Mind of perceiving, we in vain inquire 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 'tis still in every successive Reflection with a lessening of that perfect Clearness and Brightness, which is in the first, till at last, after many Remove, it has a great mixture of Dimness, and is not at first Sight so know-
Each Step must have intuitive Evidence.

§ 7. Now, in every step Reason makes in demonstrative Knowledge, there is an intuitive Knowledge of that Agreement or Disagreement, which 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 produc’d: If it be perceived by it self, it is intuitive Knowledge: If it cannot be perceived by it self, 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 inquire, 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 Progression 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 Fallhood for Demonstrations.

Hence the mistake, ex pra-cognitis & pra-concessis.

§ 8. The Necessity of this intuitive Knowledge, in each step of scienitical or demonstrative Reasoning, gave occasion, I imagine, to that mistaken Axiom, that all Reasoning was ex pra-cognitis & pra-concessis; which how far it is mistaken, I shall have Occasion to shew more at large, where I come to consider Propositions, and particularly those Propositions which are called Maxims; and to shew that ’tis by a Mistake, that they are supposed to be the Foundations of all our Knowledge and Reasons.

Demonstration not limited to Quantity.

§ 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 them, 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 subtle 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 their 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

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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 Whitenefs, 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 anyone would make intelligible that which) 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 insensible Particles coming from them, as in Seeing, Hearing, and Smelling; by the different impulse of which Parts, caused 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 Whitenefs 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 Whitenefs in us; and possibly too, the quicker that peculiar Motion is, the whiter does the Body appear, 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 Whitenefs 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 Whitenefs, we cannot demonstrate the certain Equality of any two degrees of Whitenefs, 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 Whitenefs 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
rane foever embraced, is but Faith, or Opinion, Existence.
but not Knowledge, at least in all general Truths.
There is indeed, another Perception of the Mind, employ'd
about the particular Existence of finite Beings without us;
which going beyond bare Probability and yet not reaching per-
fectly to either of the foregoing degrees of Certainty, passes
under the Name of Knowledge. There can be nothing more
certain, than that 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 Worm-
wood, or smells a Rose, or only thinks on that Savour, or
Odour? We as plainly find the Difference there is between any
Idea reviv'd in our Minds by our own Memory, and actually
coming into our Minds by our Senses, as we do between any two
different Ideas. If any one say a Dream may do the same thing,
in 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, Reasoning 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 concern-
ment to know, or to be. So that, I think, we may add
to the two former sorts of Knowledge, this also, of the Exis-
tence of particular external Objects, by that Perception and
Consciousness we have of the actual entrance of Ideas from 'em,
and allow these three Degrees of Knowledge, viz. Intuitive,
Demonstrative,
Extent of Humane Knowledge.

Demonstrative, and Sensitive: In each of which, there are different Degrees and Ways of Evidence and Certainty.

§. 15. But since our Knowledge is founded on, and employ'd 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: e. 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 otherwise, 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,

First, 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,

§. 3.
§ 5. Thirdly, That we cannot have an intuitive Knowledge, that shall extend it self 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, Sensative Knowledge, reaching no farther than the Existence of Things actually present to our Senses, 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 receiv'd from some few, and not very acute ways of Perception, such as are our Senses; 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 System, 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 Assertion 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, † "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 Substance, with a Faculty of Thinking." Whoever affords 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 Letter to the that there is a spiritual Substance in us. To which give Bishop of Wor- cester, p. 64, 65, &c. 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. First, We experiment in our selves Thinking. The Idea of this Action or Mode of Thinking, is inconsistent with the Idea of Self-Insub- stance, and therefore has a necessary Connection, with a Support or Sub-
Extent of Humane Knowledge.

jeft of Inhesion: The Idea of that Support is what we call Substance; and lo 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 laid of the Possibility that God may, if he pleased, 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, make 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 inmaterial 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 inmaterial Substance in us that thinks. Tho' I presume, from what I have said about the Supposition of a System B. 4. C. 10.
of Matter, Thinking (which there demonstrates that God § 16. 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 B. 4. C. 3. shewn, yet it would be a great Advance of our Knowledge § 6. 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 shou'll be annexed to that, which in its own Nature is neither immaterial nor immortal, as the Apostle expressly declares in their Words, * For this Corruptible must put on Immortality, 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 a 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 Tactian Questions, and into the Sixth Book of Virgil's Aeneis, 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 Subtle Matter, which
whiqi might come under the Name of Aura, or Ignus, or Äther, 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, subtil Substance, 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, Tully and Virgil are the two who may most securely be depended on for it: And one of them speaking of the Soul, says, Dum spiritus bos regit artus; and the other, Vita continetur corpore & spirito. 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 cor aut sanguis, aut cerebrum est animus, certè, quoniam est Corpus, interibit cum reliquo Corpore, si anima est, fortè dissipabitur, si ignis extinctur, Tuæ. Quæst. i. i. c. 11. Here Cicero opposes Corpus to Ignis and Anima, 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 those Words, Tanta ejus tenuitas ut fugiat aciem, Lb. 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 Eccl. 3. 19. after the same manner, That which befalleth the Sons of Men, befalleth the 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 ינ, here, for so I find it translated the Ver. 21. very next Verse but one; Who knewest 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 ינ and our Translators of him the Word Spirit to a Substance, 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 Time vary from this: St. Luke Ch. 24. 37. tells us, That when our Saviour, after his Resurrection, stood in the midst of them, they were affrighted, and sup- posed they had seen ἀνάμια, the Greek Word which always answers Spirit in English; and to the Translators of the Bible render it here, They sup- posed that they had seen a Spirit. But our Saviour says to 'em, Behold my Hands and my Feet, that it is I myself, handle me and see; for a Spirit hath no Flesh and Bones, as you see me now, 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 Compaiges that could be felt and handled; and the other such as Virgil describes the Ghost or Soul of Anchises.

Lib. VI. Ter conatus ibi collo dare brachia circum:
Ter frustra comprensus manus efficit imago,
Par levibus ventis volucris; simillima somno.
I would not be thought hereby to say, That Spirit never does signify a purely immaterial Subsistence. 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 Subsistence; and am certain that there is a spiritual immaterial Subsistence: 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 hinders not, but that if God, that infinite, omnipotent, and perfectly immaterial Spirit, should please to give to a System of very subtil 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 Senseless Matter, that it should put into it self Sense, Perception; and Knowledge. 

But this doth not reach the present Case; which is not what Matter can do of it self, 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 these Principles, whether we have any spiritual Substance within us or not.

Your Lordship in this Paragraph proves, that 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 these Principles be demonstrated. But I must crave leave to say at the same time, That upon these 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, whether it be a material or immaterial Substance, cannot be infallibly 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 Systems of created sensible Matter, put together as he fesses fit, some degrees of Sense, Perception and Thought."

To which Mr Locke has made the following Answer in his Third Letter, p. 396, 397, &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 lay that Matter in general is a solid extended Substance; and that an Horfe 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 rest; To some parts of it he superadds Motion, but it has still 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, superadded 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 Assertion they have no more to say, 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 destroy'd, and its essential Properties changed in most of the sensible parts of this our System: For'tis visible, that all the Planes 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 laid 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 by it. And will he therefore say, That the Essence of Matter is destroy'd in them, because they have Properties and Operations not contained in the Essiential 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 Perfections 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 of Properties of Matter in general were not destroy'd or chang'd, any more than any thing that was in the Individuals before, was destroy'd or chang'd by the Power of Generation, superadded to 'em by the first Benediction 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 declare 'em who use it, to stick 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 Difiance, 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 Substance should think, therefore God cannot make it think; Can you conceive how your own Soul, or any Substanee, 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 think has given me this Faculty; and since I cannot but be convinced of his Power in this Instance, which tho' I every Moment experiment in my self, yet I cannot conceive the manner of: What would it be less than an insent: 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 lay: 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 Substanee, which will not lose its Being of a Substance, tho' God should bestow 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 in a State of perfect Inactivity.
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 Inactivity) which he cannot give to the other? In that State, 'tis plain, neither of 'em thinks; for Thinking being an Action, it cannot be denied, 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, without giving that Substance any Action at all. By the same Reason it is plain, that neither of them can move it self: 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-motion, which is a Power that 'tis suppos'd God can give to an unford Substance, but denied that he can give to a solid Substance.

If it be asked, Why they limit the Omnipotency of God, in reference 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 it self. And as little, say I, are they able to conceive how a created unford Substance should move it self: 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, Gravitation of Matter towards Matter, and in the several Proportions observable, inevitably flows, 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, as immense and almost incomprehensible Distances: It must therefore be confessed, that there is something in solid, as well as unford 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 Acting, 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 pleaseth, 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 it self: God may give it to either of 'em, according to the good Pleasure of his Omnipotency; and in which ever of 'em it is, it is equally beyond our Capacity to conceive, how either of these Substances thinks. But for that Reason, 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 Powers and Per-
sections 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 solid at the same time, I think, with due Reverence, we may say; but that a solid Substance may not have Qualities, Perfections, and Powers, which have no natural or visibly necessary Connection with Solidity and Extension, is too much for us (who are but of Yesterdays, and know nothing) to be positive in. If God cannot join Things together by Consequences inconceivable to us, we must deny even the Consistency and Being of Matter it self: 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 proves any thing against his having actually endued 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 Sensation be comprehended under Thinking in general, yet in the foregoing Discourse, I have spoke of Senses in Brutes as distinct from Thinking: Because your Lordship, as I remember, speaks of Senses in Brutes. But here I take Liberty to observe, That if your Lordship allows Brutes to have Sensation, it will follow, either that God can and doth give to some Parcels of Matter a Power of Perception and Thinking; or that all Animals have immaterial, and consequently, according to your Lordship, immortal Souls, as well as Men; and to say that Fleas and Mites, &c. have immortal Souls as well as Men, will possibly be looked on as going a great way to save a Hypothesis.

I have been pretty large in making this Matter plain, that they who are so forward to belch 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 persuaded a little to temper that Heat, which supposing the Truth in their current Opinions, gives 'em (as they think) a Right to lay what Imputations they please on those who would fairly examine the Grounds they stand upon. For talking with a Supposition and Infallibility, that Truth and Knowledge, nay, and Religion too, stands and falls with their Systems; is at best but an imperious way of begging the Question, and assuming to themselves, under the Pretence of Zeal for the Cause of God, a Title 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 any thing 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 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
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 unsuspected, 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, and from the Power of Abstraction. You ask, * How can * Anf. my Idea of Liberty agree with the Idea that Bodies can operate only by Motion and Impulse? Anf. By the Omnipresence of God, who can make all Things agree, that involve not a Contradiction. 'Tis true, I say, "† That Bodies operate, are by Impulse, and nothing else." And so I † Esay, B. 2. thought when I write it, and yet can conceive no other way of their Operation. 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 everywhere visible Instance, that he has done so. And therefore in the next Edition of my Book, I shall take care to have that Passage rectify'd.

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 bellow on some Parcels of Matter a Power of Thinking, and with it Self-consciousness, will never be proved by thinking, || How it is possible to apprehend that mere Body should perceive that it does 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 unfolding 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 * † Anf. to be so impossible for such organized Bodies as the Brutes have, p. 75. to enlarge their Ideas by Abstraction? Anfiv. This seems to suppose, that I place Thinking within the natural Power of Matter. If that be your Meaning, my 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 Substance, 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 Dispensation of the Subject is suited 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 these

* 1 Let. Words of mine, * where I shew, by what Connection of
p. 139. Ideas we may come to know, That God is an immaterial Subsance. 'They are these, "The Idea of an eternal "actual knowing Being, with the Idea of Immateriality," by the Inter-
vention of the Idea of Matter, and of its actual Division, Divisibility,
"and want of Perception," &c. From whence your
† 2 Anfw. Lordship thus argues, * Here the want of Perception is
P. 77. owned to be so essential to Matter, that God is therefore con-
cluded to be immaterial. Anfw. Perception and Know-
lledge in that one eternal Being, where it has its Source, "tis visible must
be essentially insepable, is not Matter: How far this makes the want of
Perception an essential Property of Matter, I will not dispute; it suffices that
it shows, That Perception is not an essential Property of Matter; and
therefore Matter cannot be that eternal original Being, to which Percep-
tion and Knowledge is essential. Matter, I say, naturally is without Per-
ception: 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 Logick 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 came first to the Uni-
versity, 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, to give some Systems of senfe-
"less 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
bellow on it a Faculty of Thinking, makes me opposite only to the Carpe-
tians. For as far as I have seen or heard, the Fathers of the Christian
Church never pretended to demonstrate that Matter was incapable to re-
ceive 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:
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cannot: And then if your Argument be good, it proves, That God could not give to Baalam's As a Power to speak to his Matter 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 As a Power to speak as Baalam'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 it 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 please 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 a 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 Cognition, or the Power of Thinking, results from the Nature of Substance itself; which if it do, then wherever there is Substance, there must be Cognition, 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 depriv'd 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 cogitative, or without a Power of thinking, and at other times perfectly cogitative, or instead 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 Omnipotency to
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give to 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
* 1 Anf. conceive is visibly to set Bounds to God's Omnipotence,
P. 78. 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 ponere, re tollere. And then add, that I am certain you do not think
be promoted the great Ends of Religion and Morality. For 'tis with such
candid and kind Infinuations as these, that you
† 1 Anf. p. 55. bring in both † Hobbes, and ‡ Spinoza, into your
‡ Ibid. p. 79. Discourse here about God's being able, if he pleafe,
to give to some Parcels of Matter ordered, as he
thinks fit, a Faculty of Thinking. Neither of those Authors having, as
appears by any Passages you bring out of 'em, said any thing to this
Question, nor having, as it seems, any other Business here, but by their
Names skillfully to give that Character to my Book, with which you
would recommend it to the World.

I pretend not to enquire what meafure 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 confider, 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 thofe among the 'em who do not admire such
ways of managing the Caufe of Truth or Religion. They being fensible,
that if every one who believes, or can pretend he has Truth on his fide,
is thereby authorized without Proof, to infinuate whatever may serve to
prejudice Mens Minds against the other fide, there will be great Ravage
made on Charity and Practice, without any Gain to Truth or Know-
ledge. And that the Liberties frequently taken by Disputants to do fo,
may have been the Caufe that the World in all Ages has received so much
Harm, and so little Advantage from Controversies in Religion.

These are the Arguments which your Lordship has brought to confute
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, are
of no other Use, than to gain a Victory over me, a thing methinks so
much beneath your Lordship, that it does not deserve one of your Pages.
The Question is, whether God can, if he pleafe, befow on any Parcel
of Matter, ordered as he thinks fit, a Faculty of Percep-
tion and Thinking. You say, || You look upon a Miftake
p. 79. herein to be of dangerous Confequence, as to the great Ends of
Religion and Morality. If this be fo, my Lord, I think
one may well wonder, why your Lordship has brought no Arguments to
establish the Truth it felf, which You look on to be of such dangerous Confe-
quence to be fuppoft in; but have spent fo many Pages only in a Personal
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Matter, in endeavouring to shew, That I had Inconstancies 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 Reafon to conclude there is little to be laid against that Proposition, which is to be found in my Book concerning the Possibility, that some Parcels of Matter might be so ordered by Omnipotence, as to be endued 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 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 it self, (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 my self, without having thewn 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 consider'd, you say: * That you are of Opinion, * 1 Anf. 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 immaterial. 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 be rest upon in Point of Reason, doth not weaken the Credibility of these fundamental Articles, when they are consider'd 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, be is more doubtful than ever. And if the Evidence of Faith falls 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
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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 Principle supposed 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-consciousness depends upon an individual immaterial Substance, and consequently that a material Substance may, according to my Principles, have Self-consciousness 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 demonstrated; because it is not impossible to God’s Omnipotency, if he pleases to bestow upon some Parcels of Matter, disposed as he sees fit, 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 demonstrated 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 propofes proportionally as Humane Reason fails to support the Testimony or God. And all that your Lordship in these Passages has said, when examined, will I suppose be found to import thus much, viz. Does God propofe 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 comes 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 it fell 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 desired) to have other Titles than bare Scepticism believed upon it, and would have raised no small Outcry against any one, who is not to be supposed to be in the right in all that he says, and so may securely lay what he pleases. Such as I, the Prophetum Valvis, who take too much upon us, if we would examine, have nothing to do but to hearken and believe, tho’ what he said should subvert the very Foundations of the Christian Faith.

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What I have above observed, is so visibly contained in your Lordship's Argument, That when I met with it in your Anfwer 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 my self, but it was a Slip of your Pen: But when I found it in your second Letter * made ufe of again, and seriously enlarged as an Argument of Weight to be infifted 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 perufe the Paragraphs as they fland in your Letters themselves, and fee whether what you fay in them does not amount to this, That a Revelation from God is more or lefs credible, according as it has a stronger or weaker Confirmation from Humane Reafon. For,

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

To which I reply, any ones 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 fhall 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 demon- stratively 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 Na- ture it is not capable of. i.e. The Revelation and Testimony of God loses much of its Evidence, if this depends wholly upon the good Pleafure of God, and cannot be demonftratively made out by natural Reafon, 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 the Evidence of its being immortal would be very much affifted. Which is to fay, That 'tis not as credible upon Divine Revelation, that a material Subftance fhould be immortal, as an immaterial; or which is all one, That God is not equally to be believed, when he declares, that a material Subftance fhall be immortal, as when he declares, that an immaterial fhall be so, because the Immortality of a material Subftance, cannot be demonftrated from natural Reafon.

Let
Let us try this Rule of your Lordship's a little farther. God had revealed, that the Bodies 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 of 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 supernatural 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 Hobb's 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 jutly decreed 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 to the Words at the Bottom of the next Page. * That those who have gone about to lessen the Credibility of 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 confuting all that you allude to that Purpose. They are, † If 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 it self, but an Affection of it.

2. You say, † Altho' we think the separate State of the Soul after Death, is sufficiently revealed in the Scripture; yet it creates a great Difficulty 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 Substance,
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...it must be made up, as others are, of the Cohesion 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 my self, that the Men of Sense, to whom your Lordship appeals in the Cause, 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 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: Tho' 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 so 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 your self; 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 weaken 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 have their turn) which they have hitherto 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 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, as is evident by what is already 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 insinuated 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 your self, 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 nailed 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 to the Understanding. For your

*2 Anf. Lordship says, * That you appeal to any Man of Sense, p. 28. 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 event 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 propounds what can be proved by it. The direct contrary to which is my

† 2 Anf. Opinion, tho' you endeavour to make 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 Subserviency of Reason is taken away; as it must be
be when the Grounds of Certainty by Reason are vanished. Is it at all probable, that he who finds his Reason deceiveth him in such Fundamental Points, should have his Faithstand 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 if 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 reasoning it cannot be demonstratively proved from Reason; tho’ it be asserted 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 affers 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 effectually 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 * insists much much upon it, as if I had contradicted what I had said in my Essay, by saying, ‘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 show, 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 Matter, which we experienced in our Selves, (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

* 1 Anf. P. 48. 54.
† B. 2. C. 25.
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Spirit in the strictest Sense; in which Sense I also applied it to the Soul, in that 23d Ch. of my Essay, the easily conceivable Possibility, nay great Probability that the thinking Substance in us is immaterial, giving me sufficient Ground for it: In which Sense I shall think I may safely attribute it to the Thinking Substance in us, till your Lordship shall have better proved from my Words, That it is impossible it should be immaterial. For I only say, That it is possible, i.e. involves no Contradiction, that God the Omnipotent immaterial Spirit should, if he pleases, give to some parcels of Matter, disposed as he thinks fit, a Power of Thinking and Moving: Which parcels of Matter so endued with a Power of Thinking and Motion, might properly be called Spirits, in Contradistinction to unthinking Matter. In all which, I presume, there is no manner of Contradiction.

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

* * 1 Anf. * excluding Materiality out of it. To which your Lordship p. 58.—60. replies, * That Cicero in his Tusculan Questions, supposes the soul not to be a finer sort of Body, but of a different Nature from the Body. — That he calls the Body the Prisom of the Soul. — And says, That a wise Man's Business is to draw off his Soul from his Body. And then your Lordship concludes, as is usual, with a Quotation, Is it possible now to think so great a Man looked on the Soul but as a Modification of the Body, which must be at an end with Life? Answ. No; it is impossible that a Man of so good Sense as Tully, when he uses the Word Corpus or Body for the gross and visible parts of a Man, which he acknowledges to be Mortal, should look on the Soul to be a Modification of that Body; in a Discourse wherein he was endeavouring to persuade another, that it was immortal. It is to be acknowledged that truly great Men, such as he was, are not wont so manifestly to contradict themselves. He had therefore no Thought concerning the Modification of the Body of Man in the Cafe: He was not such a Trifler as to examine, whether the Modification of the Body of a Man was immortal, when that Body itself was mortal: And therefore that which he reports as Diocesus's Opinion, he dismisses in the beginning without any more ado, c. 11. But Cicero's was a direct, plain, and sensible Enquiry, viz. What the Soul was, to see whether from thence he could discover its Immortality? But in all that Diocurus in his first Book of Tusculan Questions, where he lays out so much of his Reading and Reason, there is not one Syllable hinting the least Thought that the Soul was an immaterial Substantce; but many Things directly to the contrary.

Indeed (1) he shuts out the Body, taken in the

† Ch. 19, 22, 30, 31, &c. Sense he uses: † Corpus all a long, for the sensible organical parts of a Man; and is positive that is not the Soul: And Body in this Sense, taken for the Humane Body, he calls the Prison of the Soul; and says a wise Man, instancing
But he no where says any such thing of Matter: He calls not Matter in general the Prison of the Soul, nor talks a Word of being separate from it.

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

2. 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 est animus ignifce mutio, c. 25.* And therefore he agrees with Panathius, that, if it be all Elementary, it is, as he calls it, *Infiammati 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 Substinance with the Heavens; which Aristotle, to distinguishing it 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 est, ut Euripides audet dicere Deus; & quidem si Deus, aut anima aut ignis est, idem est animus hominis. Nam ut illa natura celestis & terra vacat & humore; sic utriusq; harum rerum humanus animus est expirir. Sin autem est quinta quaedam natura ab Aristotele induecta; primum hoc & deorum est & animorum. Hanc nos sententiam secuti, his ipsis verbis in Conflationo hoc expressimus, 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 Constitutione, the Soul not to have its Original from the Earth, or to be mixed or made of any Thing earthly; but had said, *Singularis est igitur quaedam natura & vis animi sejuncta ab his sustatis notisque naturis: Whereby, he tells us, he meant nothing but Aristotle's Quinta Effentia;* which being unmixed, being that of which the Gods and Souls consisted, he calls it *divinum celestie, and concludes it eternal, it being as he speaks, Sejuncta ab omni mortali conceptione. From which it is clear, That in all his Enquiry about the Substinance 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 Vol. II, M Author
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Author says* in the Case. No Opinion, says he, has been so universally received as that of the Immortality of the Soul; but its Immateriality is a Truth the Knowledge whereof 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 Extent and Figure to that which remains, and attribute to it all the same Members, all the same Substances, both solid and liquid, which your Bodies are composed of. They only suppose that the Souls are of a Matter subtle enough to escape being seen or handled. — Such were the Shades and the Manes of the Greeks and the Romans. And 'tis by these Figures of the Souls, answerable to those of the Bodies, that Virgil supposed Aeneas knew Palinus, 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 for the purpose (and he seems well chosen for the purpose) to inquire 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 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 Logic 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 floats 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 this 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 subtle to be seen: That it is in the Humane Body as in a Vessel,
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sel, 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 said upon the Principles of those who would have the Soul to be Anima inflamnata, 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 Loos. 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 certa est, & aeterna est*, says he.

Indeed from the Faculties of the Soul he concludes right, That it is of divine Original: But as to the Substancet 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, what it is; *Anima sit animus, ignitis, necio; nec me pudet ut illos, fateri necioe quod neciemam. Illud, si alia de re obscura affirmare possum, facia anima, fere 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 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 Immaterility. This is Demonstration, That he built them not upon an Exclusion of Materiality out of the Soul; for he avowedly professes he does not know, but Breath or Fire might be this Thinking Thing in us: And in all his Considerations about the Substancet of the Soul it fell, he stuck in Air or Fire, or Aristotle's Quinta Efficiens: 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 vast 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.
of it. In the beginning he enumerates the several Opinions of the Philosopher, which he had well studied, about it: And then full of Uncertainty, says, Harum Sententiarum quae vera sit, Deus aliquis videt, quae veri finmillima magna questio, 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, seipsum intuens nonnumquam hebescit, ob eamque cauam contemplandi diligentiam omissimus. Itaque dubitans, circumspetans, haeciam multa adversa revertens tanguam in rate in mari imrnenso, nostra vebitur oratio, c. 30. And to conclude this Argument, when the Person he introduces as discoursing with him, tells him he is resolved to keep firm to the Belief of the Immortality; Tully answers, c. 82. Laud6 id quidem, & si nihil animis optaret confidere: movemur enim sese aliquo acute concluso, labamus, mutamusque sententiam clarioribus etiam in revus; 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 light, tho' 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 fame, to own Principles upon which the Immateriality of the Soul (and as 'tis urged consequent upon 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 consequent upon 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 flighting 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 Invidelty, 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 are 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 expresseth any thing like a Notion in Tully of the Soul's Immateriality, or its being an immaterial Substance.

From what you bring out of Virgil your Lordship concludes, that he is no more than Cicero does me any Kindness in this Matter, being both Asserters of the Soul's Immortality. My Lord, were not the Question of the Soul's Immateriality, according to Custom, changed here into that of its Immortality,
Immortality, which I am no less an Asserter of than either of them, Cicero and Virgil, do me all the Kindness I desired of them in this Matter; and that was to shew, that they attributed the Word Spiritus to the Soul of Man, without any Thought of its Immateriality; and this the Verses you your self bring out of Virgil, *

Et cum frigida mors animâ seduxerit artus,
Omnibus, umbra locis adero, dabis improbe pænas.

confirm, as well as thofe I quoted out of his 6th Book; and for this Monsieur de la Loumbre 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.

Your Lordship's * Answr concerning what is said Ecclef. 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 Englishe might properly be applied to the Soul, without any Notion of its Immateriality, as 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 it self a free thinking Substance, you do not see what Foundation there is in Nature for a Day of Judgment. Anf. 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 it self is a free Agent. Whateuer any created Substance is, it is not of it self, 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 selves to think anything as of our selves, 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 would have my Soul from flesh. In every place my Ghost shall haunt thee, Villain, thou shalt see my Vengeance.
you only mean, that you cannot see or conceive how a solid Substance should begin, stop, 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 it self, or alter or stop its own Motion, which it must to be a free Agent; I suppose you will find it no harder for God to befiow this Power on a solid than an unfolid

* Tusculan created Substance. Tully, in the Place above-quoted, Quæstian, * could not conceive this Power to be in any thing, but L. i. C. 23. what was from Eternity; Cum patet igitur æternum id esse quod seipsum moveat quis est qui habe naturam animis esse tributam nonet ? 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 pleafe to explain it of either, and shew the manner how either of them can, of it self; move it self 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 my self nothing to be truer than what

† Eccl. 11. 5. the wise 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 Cafe, 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 surpafs my Explication or Comprehension.

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

‡ C. 14. Lordship asks, ‡ Whether, from these Words of our Saviour, it follows, that a Spirit is only an Appearance. I Answer,

‖ 1 Anf. No, nor do I know who drew such an Inference from them: But it follows, that in Apparitions there is something that appears, and that which appears is not wholly immaterial; and yet this was properly called πνεύμα. and was often looked upon, by those who call'd it πνεύμα 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 Omnipotency has not given to some Systems of Matter, firmly 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 consists, 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 immaterial 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, e.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 in an immaterial Substance, upon the Motion of the parts of Body? Body, as far as we can conceive, being able only to strike and effect 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 order 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 lessen 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 consits 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 our selves 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; since it is evident, that he who made us at first begin to subserve 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 Existence to what is not material: Or, who on the other side, finding not Cogitation within the natural Powers of Matter, examin'd over and over again, by the utmost Intention of Mind, have the Confidence to conclude, that Omnipotency it self, 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 Existence 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 ever 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, tho' altogether as unintelligible to an unbiased 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, unsurmountable Rugs 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 our selves 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 Connexion 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 how far our 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 consists the greatest and most material part of our Knowledge concerning Substances. For our
our Ideas of the Species of Substances, being, as I have shew'd, 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 Mens 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 sort 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?

Because the Connection between most simple Ideas is unknown. 6. 10. This, how weighty and considerable a part foever 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. 6. 11. The Ideas, that our complex ones of Substances are made up of, and about which our Knowledge, concerning Substances is most employ'd, are those of their secondary Qualities; which depending all (as has been shown) 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.

Because all Connection between any secondary and primary Qualities is undiscoverable. 6. 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.

§ 15.
§ 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 Tafle, 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, Tafle, 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 tho' 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-exist 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 noone of these Ideas has any evident Dependence, or necessary Connexion 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 Prob-
ability 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 Connexion 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, e.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; e.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 Nepkriticum, 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 Knowledge; I doubt, as to these, whether our Knowledge 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 Connexion with any of those Ideas, which to us make its Essence. Because the active and passive Powers of Bodies, and their ways of operating, consisting in a Texture and Motion of Parts, which we cannot 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 intimated in the Corpuscularian Hypo-
thesis,
thesis, as that which is thought to go farthest in an intelligible Explication of the Qualities of Bodies; and I fear the Weakness of Human Understanding is scarce able to substitute another, which will afford us a fuller and clearer Discovery of the necessary Connexion, and Co-existence of the Powers, which are to be observed united in several sorts of them. This at least is certain, that whichever Hypothesis be clearest and truest, (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 see, what Qualities and Powers of Bodies have a necessary Connexion or Repugnancy one with another; which in the present State of Philosophy, I think, we know but to a very small degree: And, I doubt, whether with those Faculties we have, we shall ever be able to carry our general Knowledge (I say not particular Experience) in this part much farther. Experience is that, which in this part we must depend on. And it were to be wished, that it were more improv'd. 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 so wary in their Observations, and sincere in their Reports, as those who call themselves Philosophers ought to have been; our Acquaintance with the Bodies here about us, and our insight into their Powers and Operations, had been yet much greater.

§ 17. If we are at a loss in respect 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 reflecting on the Operations of our own Souls within us, as far as they can come within our Observation. But how inconsiderable a Rank the Spirits that inhabit our Bodies, hold amongst those 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 sorts of Spirits above us, is what, by a transient Hint, in another Place, I have offered to my Reader's Consideration.

§ 18. As to the third sort of our Knowledge, viz. the Agreement or Disagreement of any of our Ideas in any other Relation: This, as it is the largest Field of our Knowledge, so 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 shew the Relations and Habitudes of Ideas, whose Co-existence 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-
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 our selves, 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 incontrovertible as those in Mathematicks, the Measures of Right and Wrong might be made our, 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.

6. 19. That which in this respect has given the Advantage to the Ideas of Quantity, and made them thought more capable of Certainty and Demonstration, is,

First, That they can be set down and represented
represented by fenfible Marks, which have a greater and nearer Corre-pondence with them than any Words or Sounds what-so-ever. 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 unchangeable, and may at leisure be considered and examined, and the Demonstration be revised, 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 no fenfibleMarks 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 Inconveniencies 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 the 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, (will call’d by the same Name) more at one time than another. Secondly, From the Complexedness of these moral Ideas there follows another Inconvenience, (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, Agreements 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 shew the Agreement or Disagreement of two remote ones.

The great Help against this, which Mathematicians find in Diagrams and Figures, which remain unalterable in their Draughts, is very apparent, and the Memory would often have great Difficulty 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
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 so 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.

6. 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 Connexion 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 espous'd a Falsehood, and received into his Breast so ugly a thing as a Lye? Whilst the Parties of Men, cram their Tenets down all Mens
Mens Throats, whom they can get into their Power, without permitting them to examine their Truth or Fallhood, 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, expect Egyptian Darkness, were not the Candle of the Lord set up by himself in Mens 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 any thing,) out of a Presumption, that nothing is beyond our Comprehension. But to be satisfy'd 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 feek 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:

Firstly, Want of Ideas.

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

Thirdly, Want of tracing and examining our Ideas.

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§ 23.
First, One Cause of it, want of Ideas, either such as we have no Conception of, or such as particularly we have not.

First, There are some Things, and those 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 Assittance 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 Notions 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, 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, perfecter 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 greatest 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 Masies of Matter, which make up the whole stupendious 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 Masies 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 without
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 {\textit{Rhubarb}}, {\textit{Hemlock}}, {\textit{Opium}}, and a {\textit{Man}}, as a Watchmaker does those 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 {\textit{Rhubarb}} will purge, {\textit{Hemlock}} kill, and {\textit{Opium}} make a Man sleep, 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 small part of it, being rubbed by a File, the Machine would quite lose its Motion, and the Watch go no more. The dissolving of Silver in {\textit{Aqua Fortis}}, and Gold in {\textit{Aqua Regia}}, and not {\textit{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 destitute of Senses acute enough to discover 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 assured about them any farther than some few Trials we make are able to reach. But whether they will succeed again another time, we cannot be certain. This hinders our certain Knowledge of universal Truths concerning natural Bodies; and our Reason carries us herein very little beyond particular Matter of Fact.

\textit{Hence no Science of Bodies.}

\textit{6. 26. And therefore I am apt to doubt, that how far soever Humane Industry may advance useful and experimental Philosophy, in physical things, scientifical will still be out of our reach; because we want perfect and adequate Ideas of those very Bodies, which are nearest to us, and most under our command. Those which we have ranked into Classes under Names, and we think ourselves best acquainted with, we have but very imperfect and incompleat Ideas of. Different Ideas of the several sorts of Bodies, that fall under the Examination of our Senses, perhaps, we may have; but adequate Ideas, I suspect, we have not of any one amongst them. And th'o' the former of those will serve us for common Use and Discourse, yet whilst we want the latter, we are not capable of scientifical Knowledge; nor shall ever be able to discover general, instructive, unquestionable Truths concerning them. Certainty and Demonstration, are Things we must not, in these Matters, pretend to. By the Colour, Figure, Taffe and Smell, and other sensible Qualities, we have as clear and distinct 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 these 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 Constitutions.

§ 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 our selves 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.

6. 29. 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 Connection 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. These mechanical Affections 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 surpasses our Comprehensions. As 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 side, 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 so, if Experience did not convince us, the Consideration of the Things themselves would never be able, in the least, to discover to us. 'These, and the like, tho' 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 necessary dependance one on another, we can attribute their Connection to nothing else, but the arbitrary Determination of that All wise Agent, who has made 'em to be, and to operate as they do, in a way wholly above our weak Understandings to conceive.

Instances.

6. 29. In some of our Ideas there are certain Relations, Habitudes and Connections, 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 Impulse and Motion; nay, the original Rules and
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 steadly, 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 our selves, 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 Habitude of Agreement or Disagreement they have one with another. And thus many are ignorant of mathematical Truths, not out of any imperfection 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
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 acclimating 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 hindred Mens 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, Confident from Inconstant, 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 of talking, Volumes writ of Navigation and Voyages, Theories and Stories of Zones and Tydes, 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 Hereby to hold there were any. But having spoken sufficiently of Words, and the ill or careless use that is commonly made of them, I shall not say any thing more of it here.

Extant in respect of Universalty.

6. 31. Hitherto we have examined the Extent of our Knowledge, in respect of the several sorts of Beings that are. There is another Extent of it, in respect of Universalty, 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 will furnish 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 Universalty of our Knowledge in general.
C H A P. IV.
Of the Reality of Knowledge.

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

§ 5. '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, tho' 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 shewed, can by no means make to it self, must necessarily be the Produce 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.

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 Dislikes to it: and such, excepting those of Substances, are all our complex Ideas. Which, as I have shew'd 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 granted, that the Knowledge we have of Mathematical Truths, is not only certain, but real Knowledge; and not the bare empty Vision of vain insignificant Chimeras 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. Is it true of the Idea of a Triangle, that its three Angles are equal to two right ones? It is true of a Triangle also, wherever it really exists. Whatever other Figure exists, that 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.
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 Essences, but those Ideas which are in the Minds of Men.

6. 9. But it will here be said, that if moral Knowledge be placed in the Contemplation of our own moral Ideas, and those, 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 call’d 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 please, Equilateral, or Trapezium, or any thing else, the Properties of, and Demonstrations about that Idea, will be the same, as if he call’d it a Rectangular Triangle. I confess, the Change of the Name, by the Impropriety of Speech, will at first disturb him, who
who knows not what 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 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 Justice, if he please. He that takes the Name here without the Idea put to it, will be mistaken, by joining another Idea of his own to that Name: But strip the 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 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 Ideas of those Modes. But yet for all the miscalling of any of those 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 Mathematics, keep to the same precise Ideas, and trace them in their several Relations one to another, without being led away by their Names. If we but separate the 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.

§ 10. One thing more we are to take Notice of, That where 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 Ideas.

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

6. 12. I say then, that to have Ideas of Sub-
stances, 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
so exist. V. g. The Ideas of Sacrilege or Per-
jury, &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 ex-
isted; 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 Ex-
clusion 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 concern-
ning 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 shewed) 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, these we
may with Confidence join together again, and so make ab-
abstract Ideas of Substances. For whatever have once had an
Union in Nature, may be united again.

In our Enquiries about Substances, we must con-
sider Ideas, and not con-
fine our Thoughts to Names
or Species supposed set out
by Names.

6. 13. This, if we rightly consider,
and confine not our Thoughts and ab-
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. 'Twould possibly be thought a bold Paradox, if not a very dangerous Falshood, if I should say, that some Changelings, who have liv'd 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 false 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 those 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 A† 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 suppos'd 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 consider'd, 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 see 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 worse, 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 our selves without being peremptory in defining the different

Objection against a Changeling, being something between a Man and Beast, answered.
ferent States, which Creatures shall come into, when they go off this Stage. It may suffice us, that he hath made known to all those, who are capable of Instruction, Discourse, 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 outward 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 themselves and Changelings, the Essence in both being exactly the same, to consider, whether they can imagine Immortality annexed 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 sooner immersed in Matter, allowed that Excellency to any Figure of the gross sensible outward Parts, as to affirm eternal Life due to it, or a necessary Consequence of it; or that any Mass 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 Account alone some corporeal Beings have hitherto been concluded immortal, and others not. This is to attribute more to the outside, than inside of Things; to place the Excellency of a Man, more in the external Shape of his Body, than internal Perfections of his Soul; which is but little better than to annex the great and ineffable Advantage of Immortality and Life Everlasting, which he has above other material Beings, to annex 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 the Hopes of an eternal Duration, than the Fashion of a Man's Suit gives him reasonable Grounds to imagine it will never wear out, or that it will make him immortal. 'Twill perhaps be said, that no Body thinks that the Shape makes any thing immortal, but 'tis 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-shaped Productions. Ay, but these are Monsters. Let them be so; What will your drivel ing, 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 Stress 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 palt 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 Likeness 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 Humane Fætus's produced, half Beast, and half Man; and others three parts one, and one part the 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 our selves up to certain Sounds, and the Imagination 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 mid-shaped Fætus is a Monster, run into the same Fault they are arguing against, by constituting a Species between Man and Beast. For what else, I pray, is their Monster in the Cafe, (if the Word Monster 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 Species I think we cannot be too cautious that Words and 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 our selves 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.
§. 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 Desiderata which I found great want of.

CHAP. V.

Of Truth in General.

§. 1. W H A T 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 our selves 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

Recapitula-

tion
§ 4. And that which makes it yet harder to treat of mental and verbal Propositions separately, is, That most Men, if not all, in their Thinking and Reasonings within themselves, make use of Words instead of Ideas, at least when the Subject of their Meditation contains in it complex Ideas. Which is a great Evidence of the Imperfection and Uncertainty of our Ideas of that kind, and may, if attentively made use of, serve for a mark to shew us, what are those Things, we have clear and perfect established Ideas of, and what not. For if we will curiously observe the way our Mind takes in Thinking and Reasoning, we shall find, I suppose, that when we make any Propositions within our own Thoughts, about White or Black, Sweet or Bitter, a Triangle or a Circle, we can and often do frame in our Minds the Ideas themselves, without reflecting on the Names. But when we would consider, or make Propositions about the more complex Ideas, as of a Man, Vitriol, Fortitude, Glory, we usually put the Name for the Idea: Because the Ideas these Names stand for, being for the most part imperfect, confused, and undetermined, we reflect on the Names themselves, because they are more clear, certain and distinct, and reader occur to our Thoughts than the pure Ideas; and so we make use of these Words instead of the Ideas themselves, even when we would meditate and reason within our selves, and make tacit mental Propositions. In Substances, as has been already noted, this is occasioned by the Imperfection of our Ideas; we making the Name stand for the real Essence, of which we have no Idea at all. In Modes, it is occasioned by the great Number of simple Ideas, that go to the making them up. For many of them being compounded, the Name occurs much easier than the complex Idea itself, which requires Time and Attention to be recollected, and exactly represented to the Mind, even in those Men who have formerly been at the Pains to do it; and is utterly impossible to be done by those, who though they have ready in their Memory the greatest part of the common Words of their Language, yet perhaps, never troubled themselves in all their Lives, to consider what precise Ideas the most of them flood for. Some confused or obscure Notions have served their turns; and many who talk very much of Religion and Conscience, of Church and Faith,
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 these 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; e.g. 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 them 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 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 Mens Minds, the Knowledge of Truth is not so valuable a Thing, as 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 Chimera's of Mens Brains. Who knows not what odd Notions many Mens Heads are filled with, and what strange Ideas all Mens 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 Imaginations; 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 'twill 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?

Answer'd, 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. Falshood is the marking down in Words, the Agreement or Disagreement of Ideas otherwise than it is. And so far as these Ideas thus mark’d 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 look’d 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 Falshood.

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, 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
C H A P. VI.

Of Universal Propositions, their Truth and Certainty.

§. 1. T H O U G H 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 suppos'd, 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 Affirmative or Negative 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
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 Effences 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 sort 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 possess'd with scholastic Learning, be perhaps treated of in a better and clearer way; yet those wrong Notions of Effences or Species, having got Root in most Peoples Minds, who have received any Tincture from the Learning which has prevailed in this part of the World, are to be discover'd 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 Effences 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 Panfie is, or is not to be found, whilst he has no Idea of the Colour of a Panfie at all. Or if we could (which is impossible) certainly know where a real Essence, which we know not, is; e.g. in what Parcel 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 is
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 undisputed Certainty.

§. 8. All Gold is fixed, is a Proposition whose Truth we cannot be certain of, how universally soever 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 Aq. 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 Aq. Regia; And so on of the rest of its Qualities. 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 fort of Truth and Certainty as this, it is to say a Centaur is four footed. But if Malleableness makes not a part of the Specifick 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 which ever 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 insensible 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-existent Qualities we unite into one complex Idea, under one Name, the more precise and determinate we make the Signification of that Word: but yet never make it thereby more capable of universal Certainty, in respect of other Qualities, not contained in our complex Idea; since we perceive not their Connection or Dependence 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 so to Co-exist. Could we begin at the other end, and discover what it was, wherein that Colour consifted, 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 as this of Bodies, and could perceive wherein all sensible Qualities originally consift, 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 carry 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 Qualities 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 Substances, of whose real Truth we can be Certainly assured; since there are but few simple Ideas, of whose Connexion and necessary 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 Repugnance 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 same

As far as any such Co-existence can be known, so far universal Propositions may be certain. But this will go but a little way, because,
same may be said of the Sound or Taste, &c. Our Specific 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: viz. 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 Specific 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 it itself, and independent of other Things; over-looking, for the most part, the Operations of those invisible Fluids they are encompassed 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,
their Truth and Certainty.

Water, in which to us Fluidity is an essential Quality, left to it self, 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 Dependance, as to Life, Motion, and the most considerable Qualities to be observed in them, is so wholly on extrinsic 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 extrinsic, 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, though 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 that 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 Leadstone 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 see 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 stupendious 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
whilst we want, the nominal Essences, 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 still; it amounts only to Opinion, and has not that Certainty which is requisite to Knowledge. For all general Knowledge lies only in our 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 specifick 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 apply'd 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 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 Senses, so far as 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 our selves 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 our selves 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 consequent 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 Tryal in particular Subjects, which can reach but a little way. We must content our selves 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 Falsity, when we perceive the Ideas the Terms stand for, to agree, or not agree, according as they are affirm’d or deny’d 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. ’Tis the Contemplation of our own abstract Ideas, that alone is able to afford us general Knowledge.
CHAP. VII.

Of Maxims.

§. 1. They are self-evident. 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 or 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 it self, 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 assents to at first Sight; for in all of them he will find, that the Reason of his Assent, 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, 1st, 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 ascertained 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 those 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 it itself, as in this Proposition, Whatever is, is; or a more particular Idea be affirmed of it 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.
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 comprehenfive. It is not therefore alone to these two general Propositions, Whatsoever 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 Whatsoever 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 Difcernment of the Mind employ'd 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 abfen, 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 it self, 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 rejept 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 Whatsoever 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
§. 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 Assent, and carry with 'em an equal, if not greater Clearness, than those mathematical Axioms.

§. 6. Fourthly. As to real Existence, 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 Existence 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 Reasonings 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 first known to the Mind, 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 Rod, 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 understand, 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, or 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 inconfident Ideas are put together. 'Tis true, the Mind, in this imperfect State, has need of such Ideas, and makes all the
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 precognita, 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
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 Ideas, 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 foever is affirmed of it self, 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 cry'd 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.
Maxims.

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 oblig'd 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 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 on 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,
Maxims.

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; wherein 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 distinguishing 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 to 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.
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chution. 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-stone of Mens Abilities, and the Criterion of Knowledge, adjudged 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 Syllogisms, 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 Measures 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 these Maxims getting the Name of Principles, beyond which Men in Dispute could not retreat, were by Mistake 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 stopped there, and went no further, the Matter was determined. But how much this is a Mistake, hath been already shewn.

This Method of the Schools, which have been thought the Fountains of Knowledge, introduced, as I suppose, the like Use of these Maxims, into a great part of Conversation out of the Schools, to stop 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 Use 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 use of in the Debate, whose Connection may be seen without the Help of those Maxims, and so the Truth known before the Maxim is produced, and the Argument brought to a first 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 Content for Victory. And thus Maxims have their Use to put a Stop to their Per-
Maxims.

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 Conviotion. 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 battering those Places which brought the Peripatetick 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 forwards 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 shew 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 enlightning the Understanding; and it will not be found, that the Mind receives much Help from them in its Progress 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 insifted 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 Totum, 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 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 it self 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 accustoms it self 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 Dicourse 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.

§ 12. 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 unfeddy, 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 Contradictions: u. 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 thefe Three Names, Extension, Body, Space. Which Three Words standing for one and the fame Idea, may no doubt, with the fame Evidence and Certainty, be affirmed one of another, as each of it self: And it is as certain, that whilst
I use them all to stand for one and the same Idea, this Predication is as true and identical in its Signification, That Space is Body, as this Predication is true and identical, that Body is Body, both in Signification and Sound.

§. 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, 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 not 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 assure us of nothing that passes without the Mind, their Certainty is founded only upon the Knowledge we have of each Idea by it self, 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

They prove not the Existence of Things without us.
tion of the Words, serves only to lead us into Confusion, Mif-
strike, and Error. 'Tis to shew Men, that these Maxims,
however cry'd up for the great Guards to Truth, will not se-
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 faying or intending they should be laid aside,
as fome have been too forward to charge me. I affirm them
to be Truths, felf-evident Truths; and fo cannot be laid aside.
As far as their Influence will reach, 'tis in vain to endeavour,
nor 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 Strefts 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 leaft Knowledge of the
Nature of Subftances, as they are found and
exist without us, any farther than grounded on
Experience. And though the Confequence of
these two Propositions, called Principles, be very clear, and
their Use not dangerous or hurtful, in the Probation of fuch
Things, wherein there is no need at all of them for Proof, but
fuch as are clear by themselves without them, viz. where
our Ideas are determined, and known by the Names that
fand for them: Yet when these Principles, viz. What is, is;
and, It is imposfible for the fame 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 manifeft
Truth, and Uncertainty for Demonftration: upon which fol-
Iows Error, Obstinfacy, and all the Mifchies that can happen
from wrong Reafoning. The Reafon whereof is not, that thefe
Principles are lefs true, or of lefs Force in proving Propositions
made of Terms standing for complex Ideas, than where the
Propositions are about fimple Ideas. But becaufe Men mi-
flate generally, thinking that where the fame Terms are
preferved, the Propositions are about the fame Things, tho'
the Ideas they fand for, are in Truth different. Therefore
these Maxims are made use of to support those, which in
Sound and Appearance are contraditory 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 deny'd 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.

§. 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 Falsehood 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 other 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.

§. 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 Pro-
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 it self, 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 it self; 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, boastful 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 it self, 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

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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 Existence, hath Existence; 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 knowing: And that way of handling the Matter, would much at one have satisfied the Monkey's Hunger, or a Man's Understanding; 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 Knowledge, 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 *Ethicks*? 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 Meaures of them, can with as much Assurance make and infallibly know the Truth of these and all such Propositions, as he that is best instructed in *Morality* can do. But what Advance 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 \textit{identical Propositions}, and insist on such Maxims as these; \textit{Substance is Substance}, and \textit{Body is Body}; \textit{a Vacuum is a Vacuum}, and \textit{a Vortex is a Vortex}; \textit{a Centaur is a Centaur}, and \textit{a Chimæra is a Chimæra}, \&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 Instruction, and Strets laid on them, as Helps to Knowledge; since they teach nothing but what every one, who is capable of Discourse, knows without being told, \textit{viz.} That the same Term is the same Term, and the same \textit{Idea} the same \textit{Idea}. And upon this Account it was that I formerly did, and so 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 \textit{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 it self; 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, \textit{an A is an A}, and \textit{a B is a B}; which a Man may know as well as any School-Master, 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 \textit{trifling Propositions}, had but read, and been at the Pains to understand what I had above writ in very plain \textit{English}, they could not but have seen that by \textit{identical Propositions}, I mean only such wherein the same Term importing the same \textit{Idea}, is affirmed of it self; Which I take to be the proper Signification of \textit{identical Propositions}; and concerning all such, I think I may continue safely to say, That to propound 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.
But if Men will call *Propositions identical*, wherein the same Term is not affirmed of it felt, 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 it self. 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*.

*2dly, When* § 4. Secondly, Another sort of Trifling Propositions is, when a part of the complex Idea is *complex* Idea *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 that 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* § 5. A like trifling it is, to predicate any Definition of other 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 Sound *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? "I 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 to
to tell me. And if I know that the Name Gold stands for this complex Idea of Body, yellow, heavy, fusible, malleable, 'twill not much instruct me to put it solemnly afterwards in a Proposition, and gravely say, All Gold is fusible. Such Propositions can only serve to shew the Distinguinity of one, who will go from the Definition of his own Terms, by reminding him sometimes of it; but carry no Knowledge with them, but of the Signification of Words, however certain they be.

§ 6. Every Man is an Animal, or living Body, is as certain a Proposition as can be; but no more conducing 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. 'Tis just the same, and to the same Purpose, when any Term standing for any one or more of the simple Ideas, that altogether make up that complex Idea which is called a Man, is affirmed of the Term Man; v. e. suppose a Roman signified by the Word Homo, all these distinct Ideas united in one Subject, Corporeitas, Sensibilitas, Potentia se movendi, Rationalitas, Risibleitas, he might, no doubt, with great Certainty, universally 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, Four legged, 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; be-
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, e.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 But no real Sorts of Propositions, with perfect Certainty; Knowledge. the one is, of those trifling Propositions which have a Certainty in them, but 'tis 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
Trifling Propositions.

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 soever 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 consisting 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 mutual 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 Metaphysicks, 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 Mens 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 increaseth his own Knowledge, than he does his
Trifling Propositions.

his Riches, who taking a Bag of Counters, calls one in a certain Place, a Pound; another in another Place, a Shilling; and a third in a third Place, a Penny; and so proceeding, may undoubtedly reckon right, and cast up a great Sum, according to his Counters so placed, and standing for more or less, as he pleases, without being one jot the richer, or without even knowing how much a Pound, Shilling, or Penny is, but only that one is contained in the other Twenty Times, and contains the other Twelve; which a Man may also do in the Signification of Words, by making them in respect of one another more or less, or equally comprehensive.

Thirdly, Using Words variously, is trifling with them.

§. 11. Though yet concerning most Words used in Discourses, especially argumentative and controversial, there is this more to be complained of, which is the worst fort 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 steadily in the same Significations, make plain and clear Deductions of Words one from another, and make their Discourses coherent and clear, (how little sooner 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 it self, 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 Parsimony 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.

§. 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, e.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 where-ever 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 Falsehood. 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.

CHAP. 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 Fallacy 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-
accidental Union or Separation of Ideas in Things existing, which in their abstræct 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 our selves 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 G O D.

§. 1. Though G O D has given us no in-nate 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 our selves 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 it 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 G O D, and how we may come by this Certainty, I think we need go no farther than our selves, 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 any one 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 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 be also the most powerful.

And most knowing. 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 have ever 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 it self, Three Angles bigger than Two right ones. For it is as repugnant to the Idea of senseless Matter, that it should put into it self Sense, Perception, and Knowledge, as it is repugnant to the Idea of a Triangle, that it should put into it self greater Angles than two right ones.

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§. 6. Thus from the Consideration of our selves, and what we infallibly find in our own Confitutions, our Reafon 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 fhould be found fo fenfeſly arrogant, as to fuppofe Man alone, knowing and wise, but yet the Product of mere Ignorance and Chance; and that all the reſt of the Univerſe actted only by that blind Hap-Hazard: I shall leave with him that very rational and emphatical Rebufke of Tully, L. 2. de Leg. to be confidered at his Leiture, 'What can be more fillily arrogant and misbecoming, than for a Man to think that he has a Mind and Understanding in him, but yet in all the Univerſe beside, there is no fuch thing? Or that thoſe Things, which with the utmoſt Stretch of his Reafon, he can scarce comprehend, fhould be moved and managed without any Reafon at all?' Quid eſt enim verius, quam neminem eſſe opporſere tam fluent arrogantem, ut in fomentem & rationem putet inefse, in caelo mundoq; non putet? Aut ea quae vix ſumma ingenii ratione comprehenderat, nulla ratione moveri putet?

From what has been faid, it is plain to me, we have a more certain Knowledge of the Exiftence of a God, than of any thing our Ŝenſes have not immediately diſcovered to us. Nay, I preſume I may fay, that we more certainly know that there is a God, than that there is any thing else without us. When I fay we know, I mean there is fuch a Knowledge within our reach, which we cannot miſs, if we will but apply our Minds to that, as we do to feveral 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 Exiftence of a God, I will not here examine. For in the different Make of Men's Tempers, and Application of their Thoughts, fome Arguments prevail more on one, and fome on another, for the Confirmation of the fame Truth. But yet I think, this I may fay, That it is an ill Way of eſtablifhing this Truth, and ſilencing Atheifts, to lay the whole Štreſs of fo important a Point as this, upon that ſole Foundation: And take some

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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, calhier, 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 withfand them: For I judge it as certain and clear a Truth as can any where be delivered, That the invisible Things of God are clearly seen from the Creation of the World, being underftood 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 incontestable 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 our selves to be; which, if you pleafe, we will hereafter call Cogitative and Incogitative Beings; which to our present Purpofe, if for nothing else, are perhaps better Terms, than material and immaterial.

§ 10.
§ 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 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 1000000th 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, gros Par-

(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 \(\frac{1}{5280}\) of a Minute. I have affectedly made use of this Measure both and the Parts of it, under a decimal Division, with Names of
them; because I think it would be of general Convenience, that this should be the common Measure in the Common-wealth of Letters.

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 it self, 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 of 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 it self, or at least in a higher Degree: It necessarily follows, that the first eternal Being cannot be Matter.

§. 11. If therefore it be evident, that something necessarily must exist from Eternity, 'tis also as evident 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 Omnisci-ience, 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 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 external 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 scarcely 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 an extended Being out of unextended Parts, if I may so speak.

§ 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 supposed 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 anything 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.

§ 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
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put together, that is this thinking eternal Being. This is
that which I imagine, is that Notion which Men are apt to
have of G O D, who would have him a material Being, as
most readily suggefted 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 lefs 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 incogito-
tive, is to ascribe all the Wisdom and Knowledge of that
eternal Being only to the Jufita Position of Parts; than which,
nothing can be more absurd. For unthinking Particles of
Matter, however put together, can have nothing thereby
added to them, but a new Relation of Position, which 'tis
impossible should give Thought and Knowledge to them.

§. 17. But farther, this corporeal System ei-
ther has all its Parts at reft, or it is a certain
Motion of the Parts wherein its Thinking con-
flits. If it be perfectly at Reft, it is but one
Lump, and fo can have no Privileges above
one Atom.

If it be the Motion of its Parts on which its Thinking de-
deps, all the Thoughts there must be unavoidably acciden-
tal and limited, since all the Particles that by Motion cause
Thoughts being each of them in it self without any Thought,
cannot regulate its own Motions, much lefs be regulated by
the Thought of the whole, since that Thought is not the
Cause of Motion, (for then it must be antecedent to it, and
so without it) but the Confequence of it, whereby Freedom,
Power, Choice, and all rational and wise Thinking or Ac-
ing, will be quite taken away: So that such a Thinking Be-
ing will be no better nor wifer, 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 fame Thing; not to mention the Nar-
rownefs of such Thoughts and Knowledge that must depend
on the Motion of such Parts. But there needs no Enumera-
tion of any more Abfurditics and Impossibilities in this Hy-
pothesis, (however full of them it be) than that before-men-
tioned; since let this Thinking Sytem be all, or a part of
the Matter of the Univerfe, 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 Par-
ticula.
48 Knowledge of the Existence of a GOD.

If, 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 GOD, 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 your self 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 whereof 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 whereof 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 our selves 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 it
it self 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 our 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 our selves, 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 Right in one, and Motion in the other? Nothing but my Will, a Thought of my Mind; my Thought only changing, the 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 it self; 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, 'tis an over-valuing our selves, 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.

C H A P. XI.

Of our Knowledge of the Existence of other Things.

§. 1. The Knowledge of our own Being we have 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. 'Tis therefore the actual receiving of Ideas from without, that gives us Notice of the Whiteness of Existence of other Things, and make us know, that something doth exist at that time without us, which cau
ing 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
Exiftence of other Things.

§. 3. The Notice we have by our Senfes, of the exifting of Things without us, though it be not altogether fo certain as our intuitive Knowledge, or the Deductions of our Reason, employed about the clear abftract Ideas of our own Minds; yet it is an Aflurance that de-serves the Name of Knowledge. If we perswade our felves, that our Faculties act and inform us right concerning the Exiftence of thole Objects that affect them, it cannot pass for an ill-grounded Confidence: For I think no Body can, in earneft, be fo sceptical, as to be uncertain of the Exiftence of thole Things which he fsees and feels. At leaft, he that can doubt fo far, (whatever he may have with his own Thoughts) will never have any Controverfy with me; fince he can never be fure I fay any thing contrary to his Opinion. As to my felf, I think GOD has given me Aflurance enough of the Exiftence of Things without me; fince by their different Application, I can produce in my felf both Pleafure and Pain, which is one great concernment of my present State. This is certain, the Confidence that our Faculties do not herein deceive us, in the greateft Aflurance we are capable of, concerning the Exiftence of material Beings. For we cannot act any Thing, but by our Faculties; nor talk of Knowledge it felf, but by the Help of thole Faculties which are fitted to apprehend even what Knowledge is. But besides the Aflurance we have from our Senfes themfelves, that they do not err in the Information they give us of the Exiftence of Things without us, when they are affected by them, we are farther confirmed in this Aflurance by other concurrent Reafons.

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

§ 4. First, 'Tis plain, those Perceptions are produced in us by exterior Causes affecting our Senses; 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 see no Body gets the Relish of a Pine-Apple, till he goes to the Indies where it is, and tastes it.

§ 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 fast, I can at Pleasure re-call to my Mind the Ideas of Light, or the Sun, which former Sensations had lodg'd 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 Taste 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 same 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 resist, that produces those Ideas in my Mind, whether I will or no. Besides, there is no Body 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 so distinct, that few of his Ideas are more distinguishable 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:

43ly, Pleasure or Pain which accompanies actual Sensation accompanies not the returning of those Ideas without the external Objects.
or though I move my Pen, if my Eyes be shut: Nor when
those Characters are once made on the Paper, can I chuse af-
fterwards 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 Im-
agination, 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 real-
ly exist without me, when they cause a long Series of regu-
lar 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 af-
firm, 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 there-
fore 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 mat-
ter, 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 Condi-
tion 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 us, in whom they are, and accom-
modated to the Use 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 sees 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 put him to great Pain: Which is
Assurance
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 wandring Imagination in a drowsy Man's Fancy, by putting his Hand into it, he may, perhaps, be wakened 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. Happines 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 'em.

§ 9. In fine then, when our Senses 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 Senses, and by them give Notice of it self 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 Senses to be united together, do really exist together. But this Knowledge extends as far as the present Testimony of our Senses, employ'd 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 Senses for his Existence. And if I cannot be certain that the Man I saw last to Day, is now in Being, I can les be certain that he is so, who hath been longer removed from my Senses, and I have not seen since Yester day, or since the last Year; and much les 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, 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 Wholesomeness of his Meat or Drink would not give him Reason to venture on it: And I would fain know what 'tis 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, 'tis 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 the 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 exist to Day, because they existed Yester-
day; though it be exceedingly much more probable, because
Water hath been observed to continue long in Exisance, but
Bubbles, and the Colours on them, quickly cease to be.

§. 12. What Ideas we have of Spirits, and
how we come by them, I have already shewn. 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 such Things do exist 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
Reasons, to believe with Assurance, that there are such
Creatures; but our Senses not being able to discover them, we
want the Means of knowing their particular Exisances. For
we can no more know that there are finite Spirits really
existing by the Idea we have of such Beings in our Minds,
than by the Ideas any one has of Fairies, or Centaurs, he can
come to know, that Things answering those Ideas, do really
exist.

And therefore concerning the Existence of finite Spirits,
as well as several other Things, we must content our selves
with the Evidence of Faith; but universal certain Propofitions
concerning this Matter, are beyond our reach. For
however true it may be, e. g. that all the Intelligent Spirits
that G O D ever created, do still exist; 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 Demonstrating, nor our selves upon
Search of universal Certainty in all those 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 Existence of any
Thing answerable to such an Idea; as having
the Idea of an Elephant, Phoenix, Motion, or
an Angle, in my Mind, the first and natural En-
quiry is, Whether such a Thing does any where
exist? And this Knowledge is only of Particulars. No Exis-
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 express'd 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 my self, 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 wheresoever we can suppose such a Creature as Man is, endowed with such Faculties, and thereby furnisht 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.
CHAP. XII.

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 Pracognita, 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 Mathematicks, wherein Men being observed to attain a great Certainty of Knowledge, these Sciences came by Pre-eminence to be called Математика, and Мудрость, 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 to 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 she 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 Instance, 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 those 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 Polemo, take the World; or, with the Stoicks, the *Ether*, 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 *Antithenes*, who made *Virtue*
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Virtue sufficient to Felicity? And he who, with Plato, shall place Beatitude in the Knowledge of God, will have his Thoughts raised to other Contemplations than those who look not beyond this Spot of Earth, and those perishing Things which are to be had in it. He that, with Archelaus, 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 Obligations antecedent to all human Constitutions.

§ 5. If therefore those that pass for Principles, 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 Affeet, we are liable to be misled by them; and instead of being guided into Truth, we shall, by Principles, be only confirmed in Mistake and Error.

§ 6. But since the Knowledge of the Certainty 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 Knowledge, is not, I am sure, blindly, and with an implicit Faith, to receive and swallow Principles; but is, I think, to get and fix in our Minds clear, distinct 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 Disposal of others.

The true Method of advancing Knowledge, is by considering our abstract Ideas.

§ 7. We must therefore, if we will proceed as Reason advises, adapt our Methods of Enquiry to the Nature of the Ideas we examine, and the Truth we search after. General and certain Truths are only founded in the Habitudes 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 'em, into general Propositions. By what Steps we are to proceed in the, 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 sight beyond human Capacity. The Art of finding Proofs, and the admirable Methods they have invented for the singling 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 Essences of their Species, were purfued 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 suggested, Chap. 3. viz. That Morality is capable of Demonstration, as well as Mathematicks. For the Ideas that Ethicks are conversant about, being all real Essences, 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 possessed 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 Essences) 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 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 'tis 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 Inconformity 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 Malleability, Fixability, 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 Mallees 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 Tryal, having found that particular Piece (and all others of that Colour, Weight, and Fusibility, that I ever tried) Malleable, that also makes now perhaps a part of my complex Idea, part of my nominal Essence of Gold: Whereby, 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 Bodies, it helps me not certainly to know (I say to know, perhaps, it may not 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 Essence. For Example: I cannot be certain from this complex Idea, whether Gold be fixed or no; because, as before, there is
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is no necessary Connection or Inconsistency to be discovered betwixt a complex Idea of a Body, yellow, heavy, fusible, malleable, betwixt those, 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 my self to Experience; as far as that reaches, I may have certain Knowledge, but no farther.

§. 10. I deny not, but a Man accustomed 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 our selves, 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 'tis 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 external 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)
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Bonum) as several Arts, conversant 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 desppicable 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 loft 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 fliled the Father of Arts, and Author of Plenty.

§ 12. I would not therefo're be thought to dis esteem, or dissuade 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 rais'd 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 sav'd 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 posses'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 Essences, grasp at a Time whole Sheaves; and in Bundles comprehend the Nature.
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 employ'd 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
general Maxims, precarious Principle, and Hypotheses
laid down at Pleasure, have promoted true Knowledge, or
helped to satisfy the Enquiries of rational Men after real
Improvements; how little, I say, the setting out at that
End has for many Ages together, advanced Mens Progress
towards the Knowledge of natural Philosophy, will think
we have Reason to thank those, who in this latter Age have
taken another Course, and have trod out to us, though not
an easier Way to learned Ignorance, yet a sure Way to pro-
fitable Knowledge.

§. 13. Not that we may not, to explain any
Phenomena of Nature, make use of any pro-
bable Hypothesis whatsoever. Hypotheses, if of Hypotheses.
they are well made, are at least great Helps to
the Memory, and often direct us to new Discoveries. 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
) till we have very well examined Particulars, and made
several Experiments in that Thing which we would explain
by our Hypothesifs, 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 cap-
able 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-
** stinct? Ideas
with settled
Names, and

First,
Improvement of our Knowledge.

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 our 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 desirous to know any Thing, is utterly thereby uncapable 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. help'd him not, I presume, to this
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.

§. 1. O U R 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 Mens 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 extream 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.

The Application voluntary, but we know as Things are, not as we please.

§ 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 chuse whether he will curiously survey it, and with an intent Application endeavour to observe 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 fields him, feels cold: The Earth will not appear painted with Flowers, nor the Fields covered with Verdur, whenever it has a Mind to it: In the cold Winter, he cannot 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 therefore, as far as Mens Senfes are converfant about external Objects, the Mind cannot but receive those Ideas which are presented by them, and be informed of the Existence of Things without; and so far as Mens Thoughts conversed 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 considered, 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 Numbers, 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, omnipo-
tent, 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 supream 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. T H E Understanding Faculties being given to Man, not barely for Spec-
culation, 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 Absence of clear and certain Knowledge. He that will not eat, till he has Demonstration that it will nourish him; he that will not stir, till he inallibly knows the Business he goes about will succeed, will have little else to do, but sit still and perish.

§ 2.
What Use to be made of this twilight State.

§. 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 Tafte of what intellectual Creatures are capable of, to excite in us a Desire 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 Probation-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 Liableness 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 Cafe, that as Men employ those Talents God has given them here, they shall accordingly receive their Rewards at the Close of the Day, when their Sun shall set, and Night shall put an End to their Labours.

Judgment supplies the Want of Knowledge.

§. 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 stay not warily to examine the Agreement or Disagreement of two Ideas, which they are desirous 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
Probability.

Things, is called **Judgment**; when about Truths delivered in Words, is most commonly called **Assent** or **Dissent**; Which being the most usual way wherein the Mind has occasion 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 Falshood.

First, **Knowledge**, whereby it certainly perceives, and is undoubtedly satisfy'd 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 so; which is, as the Word imports, taken to be so, before it certainly appears. And if it so unites, or separates them, as in reality Things are, it is right **Judgment**.

C H A P. XV.

**Of Probability,**

§. 1. A **S Demonstration** is the shewing the Agreement or Disagreement of two Ideas, by the Intervention of one or more Proofs which have a constant, immutable, and visible Connection one with another; so **Probability** is nothing but the Appearance of such an Agreement or Disagreement, by the Intervention of Proofs, whose Connection is not constant and immutable, or at least is not perceived to be so, but is, or appears, for the most part to be so, 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 use of to shew their Equality to two right ones; and so, 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 shews the A-
Probability.

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 which causes his Assent to this Proposition, that the three Angles of a Triangle are equal to two right ones, 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 undisputed 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 Unlikelihood, 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.
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 not so 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 conversant 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 dissents from it, and upon a due balancing the Whole, reject or receive it, with a more or less firm Affent, proportionally to the Preponderancy of the greater Grounds of Probability on one side or the other. For Example:

If I my self 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 Tropicks, who never saw nor heard of any such Thing before, there the whole Probability relies on Testimony: And as the Relaters are more in Number, and of more Credit, and have no Interest to speak contrary to the Truth; so that Matter 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. And as it happened to a Dutch Ambassador, who entertaining the King of Siam with the Particularities of Holland, which he was inquisitive 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 reply'd, 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 lye.

§. 6. Upon these Grounds depends the Probability of any Proposition: And as the Conformity of our Knowledge, as the Certainty of Observations, as the Frequency and Constancy 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 Assent; 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 Falsity and Error among Men, than Truth and Knowledge. And if the Opinions and Persuasions of others, whom we know and think well of, be a Ground of Assent, Men have Reason to be Heathens in Japan, Mahometans in Turkey, Papists in Spain, Protestants in England, and Lutherans in Sweden. But of this wrong Ground of Assent, I shall have Occasion to speak more at large in another Place.
§. 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, call 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 Judgments, 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 Or-
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 is unavoidable therefore, that the Memory be relied on in the Case, and that Men be persuaded of several Opinions, whereof 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, or 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 Obstinacy 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 these, 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 sure 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 Leisure, Patience, and Means to collect together all the Proofs concerning most of the Opinions he has, so as safely to conclude, that he hath a clear and full View, and that there is no more to be alleged for his better Information? And yet we are forced to determine our selves on the one side or other. The Conduct of our Lives, and the Management of our great Concerns, will not bear Delay; for those depend, for the most 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 several Opinions, without certain and indubitable Proofs of their Truths; and it carries too great an Imputation of Ignorance, Lightness, or Folly, for Men to quit and renounce their former Tenets prefently upon the offer of an Argument which they cannot immediately answer, and shew the Insufficiency of: it would methinks become all Men to maintain Peace, and the common Offices of Humanity and Friendship, in the Diversity of Opinions, since we cannot reasonably expect, that any one should readily and obsequiously quit his own Opinion, and embrace ours, with a blind Resignation to an Authority which the Understanding of Man acknowledges not. For however it may often mistake, it can own no other Guide but Reason, nor blindly submit to the Will and Dictates of another. If he you would bring over to your Sentiments, be one that examines before he Assents, you must give him Leave at his Leisure to go over the Account again, and recalling what is out of his Mind, examine all the Particulars, to see on which side the Advantage lies; and if he will not think our Arguments of Weight enough to engage him anew in so much Pains, 'tis but what we do often our selves in the like Case; and we should take it amiss, if others should prescribe to us what Points we should study: And if he be one who takes his Opinions upon Trust, how can we imagine that he should renounce those Tenets which Time and Custom have so settled in his Mind, that he thinks them self-evident, and of an unquestionable Certainty; or which he takes to be Impressions he has received from GOD himself, or from Men sent by him? How can we expect, I say, that Opinions thus settled, should be given up to the

T 4

Arguments
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 Falseness 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 slight 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 confess 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 Pretence to require others to follow them: But these are so few in Number, and find so little Reason to be magnifical 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, connotant to the constant Observation of our selves 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 Witnesses; 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.
§. 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, v. 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 it self 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 Battel 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 in different, produces a certain Belief.

Experiences and Testimonies clashing, infinitely vary the Degrees of Probability.
vication 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, Overights, &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, Distrust, 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 a 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-say of an Hear-say, 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, contemporary with the first Voucher, have appeared at all probable, is now urged as certain beyond all Question, only because
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 less'en yet History is the Credit and Use of History: 'Tis all the great Use. 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 it self 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 Thouand odd Reasons or Capricio's Mens 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 slight 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 sort, concerning which Men entertain Opinions with Variety of Affent, 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 Parts 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 Leadstone 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 establisht 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 it self, 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 sensible Parts. Thus finding in all Parts of the Creation, that fall under human Observation, that there is a gradual Conjunction 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 perfuaded, that by such gentle Steps Things ascend upwards in Degrees of Perfection. 'Tis an hard Matter
ter to say where Sensible and Rational begin, and where
Insensible and Irrational end: And who is there quick-fight
ed 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 Bignefs 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 Man, 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 Per-
fecion, 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 Experi-
ments, and the Rise of Hypothesis, has also its Use and In-
fluence; and a wary Reasoning from Analogy, leads us often
into the Discovery of Truths, and useful Productions, which
would otherwise lye concealed.

§. 13. Though the common Experience, and
the ordinary Course of Things, have juftly 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 lessen not the Aflent
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 Cre-
dit 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 our selves 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's 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.
§. 1. **The Word Reafon, 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 fhewn, 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) he 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 Reafon? Very much: both for the Enlargement of our Knowledge, and regulating our Affent: for it hath to do both in Knowledge and Opinion, and is necessary and affisting 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 withholds its Affent, 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 Affent 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 Affent 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 Mens 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 Conclusion. 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 Dependency 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.
§ 4. There is one Thing more, which I shall desire to be considered concerning Reason: and that is, whether Syllogism, as is generally thought, be the proper Instrument of it, and the usuelfullest way of exercising this Faculty. 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 better, without it.

If we will observe the Acting of our own Minds, we shall find that we reason best and clearest, when we only observe 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 Argument to those 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 rhetorical 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 Weakness or Fallacy of such a loose Discourse, it shews, by the artificial Form it is put into, only to those who have thoroughly study'd 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 those Forms, are not sure, by Virtue of Syllogism, that the Conclusion certainly follows from the Premises; they only take it to be so by an implicit Faith in their Teachers, and a Confidence in those Forms of Argumentation; but this is still but believing, not being certain. Now, if
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if of all Mankind, those who can make Syllogisms, are ex-
tremely 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 Thousand 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
to examine the Grounds of Syllogisms, as to see, that in above
Three-score 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, Acuteness, and Penetration of Thought, and Strength
of Judgment, few have equalled: And who in this very In-
vention 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 Diminu-
tion 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 Know-
ledge. And he himself, it is plain, found out some Forms
to be conclusive, and others not; not by the Forms them-
selves, 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
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 West Wind, and Clouds, Rain, Wetting, taking Cold, Relapse, and Danger of Death, without tying them together in those artificial and cumbrous Syllogisms, that clog and hinder the Mind, which proceeds from one part to another quicker and clearer without them: And the Probability which the 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 defirous 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 Extrems 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 discover'd those Ideas, or shew'd 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 other-wise*, *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 other-wise*; between a *Power to do other-wise* 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 of calling it Jumble, till some Body 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
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 Extrems 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 Illation 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 Extrems have one with another. But what Connection the Intermediate has with either of the Extrems 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 Extrems, 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 Reasonableness 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,

\[ \text{Homo} \rightarrow \text{Animal} \rightarrow \text{Vivens} \]

Than in this perplexed one,

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

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 conceal'd 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, blend-ed and confounded with those on which the Inference de-pends, 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 Syllogifical Form; and so I my self 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 observ'd; but also because Syllogism shews the Incoherence only to those (who are not one of Ten Thousand) 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 unskilful in Syllogism, who at first hearing could perceive the Weakness and Inconclusivenes of a long artificial and plausible Discourse, where-with others better skilled in Syllogism have been mislead; 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 Princes Councils, and the Business of Assemblies, would be in danger to be mismanaged, since those who are relied up-on,
on, and have usually 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 surest 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 Ease, but were to act according to the Result of their Debates, and often pay for their Mistakes with their Heads and Fortunes, found those Scholastic Forms were of little Use to discover Truth or Fallacy, whilst both the one and the other might be shewn, and better shewn without them, to those, who would not refuse to see, what was visibly shewn them.

Secondly, Another Reason that makes me doubt whether Syllogism be the only proper Instrument of Reason in the Discovery of Truth, is, that of whatever use Mode and Figure is pretended to be in the laying open of Fallacy, (which has been above considered) those Scholastic Forms of Discourse are not less liable to Fallacies, than the plainer Ways of Argumentation; and for this I appeal to common Observation, which has always found these artificial Methods of Reasoning 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 Scholastic Way, are seldom or never convinced, and so brought over to the conquering Side; they perhaps acknowledge their Adversary to be the more skilful Disputant, but rest nevertheless persuaded of the Truth on their Side; and go away, worsted as they are, with the same Opinion they brought with them, which they could not do, if this Way of Argumentation carried Light and Conviction with it, and made Men see 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 had Experience how ready some Men are, when all the Ufe which they have been wont to ascribe to any Thing is not allowed, to cry out, that I am for laying it wholly aside. But to prevent such unjust and groundless Imputations, I tell them, that I am not for taking away any Helps to the Understanding, in the Attainment of Knowledge. And if Men skilled in, and used to Syllogisms, find them affi sting 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 ascribe more to these Forms, than belongs to them; and think, that Men have no Ufe, or not so full a Ufe of their Reasoning Faculty, without them. Some Eyes want Spectacles to see Things clearly and distinctly; but let not thofe that ufe them therefore say no Body can see clearly without them: Thofe who do fo will be thought in Favour with Art (which perhaps they are beholden to) a little too much to depress and difcredit Nature. Reafon, by its own Penetration, where it is strong and exercifed, ufually fees quicker and clearer without Syllogifm. If ufe of thofe Spectacles has fo dimm'd its Sight, that it cannot without them fee Consequences or Inconsequences in Argumentation, I am not fo unreasonable as to be against the uifing them. Every one knows what best 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 Circumstances on both fides, nothing is fo unfit to affist the Mind in that, as Syllogifm; which running away with one assumed 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 faft there intangled, perhaps, and as it were manacled in the Chain of Syllogifms, without allowing it the Liberty, much lefs affording it the Helps requisite to fhew on which Side, all Things considered, 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 Reason in that Part, which, if not its highest Perfection, is yet certainly its hardest 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 furnish the Mind with those intermediate Ideas that may shew the Connection of remote ones. This Way of Reasoning discovers no new Proofs, but is the Art of marshalling and ranging the old ones we have already. The 47th Proposition of the first Book of Euclid, is very true; but the Discovery of it, I think, not owing to any Rules of common Logick. A Man knows first, and then he is able to prove syllogistically: So that Syllogism comes after Knowledge, and then a Man has little or no need of it. But 'tis chiefly by the finding out those Ideas that shew the Connection of distant ones, that our Stock of Knowledge is increased, and that useful Arts and Sciences are advanced. Syllogism, at best, is but the Art of fencing with the little Knowledge we have, without making any Addition to it. And if a Man should employ his Reason all this Way, he will not do much otherwise than he, who having got some Iron out of the Bowels of the Earth, should have it beaten up all into Swords, and put into his Servants Hands to fence with, and bang one another. Had the King of Spain employed the Hands of his People, and his Spanifh Iron so, he had brought to light but little of that Treasure that lay so long hid in the dark Entrails of America. And I am apt to think, that he who should employ all the Force of his Reason only in brandishing of Syllogisms, will discover very little of that Mass of Knowledge which lies yet concealed in the secret Recesseys of Nature; and which, I am apt to think, native ruffick Reason (as it formerly has done) is likelier to open a Way to, and add to the common Stock of Mankind, rather than any Scholastick Proceeding by the strict Rules of Mode and Figure.

§. 7. I doubt not, nevertheless, but there are Ways to be found to affist our Reason in this most useful Part; and this the judicious Hooker encourages me to say, who in his Eccl. 

*Other Helps should be sought.*
Pol. l. 1. §. 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 inured, 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 cast about for new Discoveries, and to seek in their own Thoughts for those right Helps of Art which will fear be found, I fear, by those who sordidly confine themselves to the Rules and Dictates of others. For beaten Facts lead these sort of Cattle (as an observing Roman calls them) whose Thoughts reach only to Imitation, non quo eundem off, 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 Termi

\[ \text{Omnis Homo est Animal,} \\
\text{Omne Animal est vivens,} \\
\text{Ergo omnis Homo est vivens.} \]

\[ \text{Omne Corpus est extensum & solidum,} \\
\text{Nullum extensum & solidum est pura extensio,} \\
\text{Ergo Corpus non est pura extensio.} \]

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 far short of the real Extent of even corporeal Being; and there are many In-

\[ \text{First, Reason fails us for want of Ideas.} \]

\[ \text{First, It perfectly fails us, where our Ideas fail. It nei-

\[ \text{Syllogism.} \]

\[ \text{The Word was God.} \\
\text{The Word was made Flesh.} \]

\[ \text{E. V. God was made Flesh.} \]
we reason about Words, which do not stand for any Ideas, 'tis only about those Sounds, and nothing else.

§. 10. Secondly, Our Reason is often puzzled, and at a Loss, because of the Obscurity, of obscure and imperfect Ideas.

§. 11. Thirdly, Our Reason is often at a stand, because it perceives not those Ideas, for want of intermediate possible Agreement or Disagreement of any two Ideas.

§. 12. Fourthly, The Mind by proceeding upon false Principles, is often engag'd in Absurdities and Difficulties, brought into Straits and Contradictions, without knowing how to free it self: And in that Case it is in vain to implore the Help of Reason, unless it be to discover the Fallhood, and reject the Influence of those wrong Principles. Reason is so far from clearing the Difficulties which the Building upon false Foundations bring 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 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 Reafoning, 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 Prehensions, or which our short-sighted Reason having got some faint Glimpfe 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:

First,
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 difficultly 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 tie the Extremes so firmly together, and the Probability is so clear and strong, that Assent as necessarily follows it, as Knowledge does Demonstration. The great Excellency and Use of the Judgment is to observe right, and take a true Estimate of the Force and Weight of each Probability; and then casting them up all right together, choose that side which has the Over-balance.

§. 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 so to awe them, as to silence their Opposition.

First. The first is, to allege 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
Reason.

Modesty 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 cenfur'd, as carrying with it too much of Pride, when a Man does not readily yield to the Determination of approv'd Authors, which is wont to be received with Respect and Submission by others; and 'tis look'd upon as Insolence 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 Cause, and is ready to stile it Impudence in any one who shall stand out against them. This I think may be called *Argumentum ad Versundiam*.

§. 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 alledge as a Proof, or to assign 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 Consideration, 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 not a 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 Persuasion; 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 irreconcilable 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 go-

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Faith and Reason.

vern's 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 clearer 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. T 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 Gainsayer, 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.
Faith and Reason.

Reason therefore here, as contradistinguishing 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 Sentation 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 Propofer, 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 Sentation 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, cause 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 recall 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 rapped 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 fix Senses; and imprint on his Mind the Ideas conveyed to theirs by that fixth Sense, he could no more, by Words, produce in the Minds of other Men those Ideas, imprinted by that fixth 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 further 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. v. g. 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; v. g. 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 attain'd 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 our selves 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, 'twill 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 lye) 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 so 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, Traditional Revelation much less.

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 it self: It being impossible for Reason ever to procure any Assent to that, which to it self 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: These, 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 satis-
fied, 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 hearken-
ed to, as to a Matter within its Province. Since a Man can 
ever 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 Exa-
mination, as a Matter of Faith.

§. 9. First, Whatever Proposition is reveal-
ed, of whole 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 
aquired 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 ad-
mit 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 Pro-
positions, I say, an evident Revelation ought to determine 
our Assent even against Probability. For where the Princi-
pies of Reason have not evidenced a Proposition to be cer-
tainly true or false, there clear Revelation, as another Prin-
ciple of Truth, and Ground of Assent, may determine; and 
so it may be Matter of Faith, and be also above Reason; be-
cause 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 affifted 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 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. Whatsoever is divine Revelation, ought to over-rule all our Opinions, Prejudices, and Interests, and hath a right to be received with full Affent: Such a Submiffion 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 Abfurdities 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 Superfition; 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 Follies, and judge

In Matters where Reason can afford certain Knowledge, that is to be hearkened to.

If the Boundaries be not set between Faith and Reason, no Enthusiasm, or Extravagancy in Religion, can be contradicted.
judge them so far from being acceptable to the great and wise
*G O D*, 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 impossible
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 chuse their *Opinions* or Religion by.

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**CHAP. XIX.**

**Of Enthusiasm.**

§ 1. **H E** that would seriously set upon

*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 misses 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 Affurance, than the *Proofs* it is built upon will warrant.
Whoever goes beyond this *Measure of Assent*, 'tis plain, re-
ceives 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,
'tis plain all that *Surplusage* of Affurance 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. Whateover Credit or Authority we give to any Proposition more than it receives from the Principles and Proofs it supports it self 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 constant Concomitant of this Byas 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, laying 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
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 establisb 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 Conceit 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 it felt strongly upon their Fancies, is an Illumination from the Spirit of GOD, and presently 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; 'tis 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,
Enthusiasm.

Brain, works yet, where it once gets footing, more powerfully on the Persuasions and Actions of Men, than either of those two, or both together: Men being most forwardly obedient 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 of Reflection, it is heightened into a divine Authority, in concurrence with our own Temper and Inclination.

§. 8. Though the odd Opinions and extravagant 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 something extraordinary, the Eafe and Glory it is to be inspired, and be above the common and natural ways of Knowledge, so flatters many Mens Lazinesfs, Ignorance and Vanity, that when once they are got into this way of immediate 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 lost upon them; they are above it: They see the Light infused into their Understandings, and cannot be mistaken; 'tis clear and visible there, like the Light of bright Sun-shine; shews it self, 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 Demonstration 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
only because they are strong in them. For, when what they say is stripped of the Metaphor of seeing or feeling, this is all it amounts to; and yet these Similes so 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 see: 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 our selves. 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 Affurance: 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 it self; what I believe, I take to
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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 Impression is made upon my Mind by his holy Spirit, and that therefore I ought to obey it? If I know not this, how great soever 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 it self 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 dazzled 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
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 refift. 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 our selves into the most extravagant Errors and Miscarriages, than thus to set up Fancy for our supream 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 to Light and Darkness, and condemned Propositions will be divine Truths, if an ungrounded Strength of Assurance be an Evidence, that any Proposition is a divine Revelation.

Firmness of Persuasion, no Proof that any Proposition is from God.

§. 12. This cannot be otherwise, whilst Firmness of Persuasion is made the Caufe 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
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 clear-est 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 our selves in the Dark, or in the Power of the Prince of Darkness, and by our own Consent, to give our selves 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 led 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 Extravagancies 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 Method of natural Rea'on, 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 Rea'on cannot be mistaken in. Rea'on must be our last Judge and Guide in every Thing. I do not mean, that we must consult Rea'on, 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 Reason finds it to be revealed from God, Reason then declares for it, as much as for any other Truth, and makes it one of her Dictates. Every Conceit that throughly 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 Reason must not examine their Truth by something extrinsical to the Persuasions themselves, Inspirations and Delusions, Truth and Fallacy, will have the same 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 Reason, or to the Word of God, which is attested Revelation, Reason 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 assert the divine Authority of a Message they were sent with. Moses saw the Bul\textsuperscript{i}h 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 as sure him of a Power to testify his Mission by the same Miracle repeated before 'em whom he was sent to. Gideon was sent by an Angel to deliver Israel from the Midianites, and yet he defined 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

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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 for 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 consonant 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 tho' perhaps it be not an immediate Revelation from God, extraordinarily 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 our selves, 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 it self 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,

CHAP. 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 Allent 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, tho' 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 Ments 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 convering 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
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 those 'tis obvious to enquire.) Have the Bulk of Mankind no other Guide, but Accident and blind Chance, to conduct them to their Happines or Misery? Are the current Opinions, and licensed Guides of every Country, sufficient Evidence and Security to every Man, to venture his greatest Concernments on; nay, his everlasting Happines or Misery? Or can those be the certain and infallible Oracles and Standards of Truth, which teach one thing in Christendom, and another in Turky? Or shall a poor Countryman be eternally happy, for having the Chance to be born in Italy; or a Day-Labourer be unavoidably lot, 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 straitened by the Narrowness of their Fortunes, there are others, whose Large-ness of Fortune would plentifully enough supply Books, and other Requisites for clearing of Doubts, and discovering of Truth; but they are kept in close, by the Laws of their Countries, and the strict Guards of those whose Interest it is to keep them ignorant, lest, knowing more, they
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they should believe the less in them. These are as far, may, farther from the Liberty and Opportunities of a fair Enquiry, than those poor and wretched Labourers we before spoke of; and however they may seem high and great, are confined to Narrowness of Thought, and enslaved in that which should be the free 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 likely, Want those Evidences they have of Probabilities, who 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 it self 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 Westminster-Hall, or the Exchange, on the one Hand; nor at Alms-Houses, or Bedlam, on the other: Which great Difference in Mens Intellectuals, whether it rises from any Defect in the Organs of the Body, particularly adapted to Thinking; or in the Dulness or Untractableness of those Faculties, for want of Use; or, as some think, in the natural Differences of Mens 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 Mens Understandings, Apprehensions and Reasonings, to so great a Latitude, that one may, without doing Injury to Mankind, affirm, that there is a greater Distance between some Men, and others, in this respect, than between some Men, and
and some Beasts. But how this comes about, is a Speculation, though of great Consequence, yet not necessary to our present Purpose.

§ 6. Thirdly, There are another Sort of People that want Proofs, not because they are out of their Reach, but because they will not use them; who, though they have Riches and Leisures enough, and want neither Parts nor other Helps, are yet never the better for them. Their hot Pursuit of Pleasure, or constant Drudgery in Business, engages some Mens Thoughts elsewhere; Laziness and Officinity in 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 Trust, what they find convenient, and in Fashion. Thus most Men, even of those that might do otherwise, pass their Lives without an Acquaintance with, much less a rational Assent to Probabilities they are concerned to know, though they lie so much within their View, that to be convinced of them they need but turn their Eyes that Way. But we know some Men will not read a Letter, which is supposed to bring ill News; and many Men forbear to cast up their Accompts, or so much as think upon their Estates, who have Reason to fear their Affairs are in no very good Pottage. How Men, whose plentiful Fortunes allow them Leisures 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 pleased Chance, or their Country Taylor, (I mean the common Opinion of those they have conversed with) to cloath them in. I will not here mention how unreasonable 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 Affent, and how it comes to pass, that probable Doctrines are not always received with an Affent 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 suspender their Affent, 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 Hypotheses.
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 'tis usually by them we judge of Truth, and measure Probability to that Degree, that what is inconsistent with our Principles, is so far from passing for probable with us, that it will not be allow'd 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 while 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 Byas 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 it self 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 Infusion, nor by what Means they got them, they are apt to reverence them as sacred Things, and not to suffer them to be prophaned, 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 Falsity, 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 grostyle 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 Lyre, 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 properly 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 Differents in that; but differ only in assigning of Reasons, and explaining the Manner of Operation. These are not at that open Defiance 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 ought 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 Novelift? 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 Opinions, 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 of new Notions? 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 Hypothefis, may be reduce'd the Errors, that may be occasioned by a true Hypothefis, or right Principles, but not rightly understood. 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, *μετανοεῖτε*, to carry in it the Obligation to a very weighty Duty. But yet however erroneous will one of their Practices be, who understanding nothing but the *French*, take this Rule with one Translation to be *repentez vous*, repent: or with the other *faitez 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 foresee which will outweigh. Earthly Minds, like Mud-Walls, resist 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 Witnesses of the Falshood of his Mistress, 'tis ten to one but three kind Words of
of hers shall invalidate all their Testimonies. *Quod volumus, facile credimus; what suits our Wishes, is forwardly believed;* is, I suppose, what every one hath more than once experi-

*The Means of evading Probabilities: *First, Supposed Fallacy.

§ 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 consis-

*Secondly, Supposed Arguments for the contrary.*

§ 14. *Secondly, Manifest Probabilities may be evaded, and the Assent with-held upon this Suggestion, That I know not yet all that may be said 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 Unlikelihoods, done his utmost to inform himself in all Particulars fairly, and cast up the Sum total on both sides, may in most Cases come to acknowledge, upon the whole Matter, on which side the Probability rests; where-

*What Probabilities determine the Assent.*
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 Diffident, 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 Proof yet undiscovered latent on the other Side, (which also the Nature of the Thing, may, in some Cases, make plain to a considerate 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 promiscuous Jumble of Printing Letters should often fall into a Method and Order, which should stamp on a Paper a coherent Discourse; or that a blind fortuitous Concurrence 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 stand, 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, v.g. whether there was 1700 Years agone 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-
Wrong Assent, or Error.

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 Assent to. But though we cannot hinder our Knowledge, where the Agreement is once perceived; nor our Assent, where the Probability manifestly appears upon due Consideration of all the Measures of it; yet *we can hinder both Knowledge and Assent, 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 Cafe be a Fault. Thus in some Cases we can prevent or suspend our Assent: But can a Man, verfed 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 Assent, 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 it self up to the common Opinion, or render it self to the first Comer. These and the like Opinions, are of so little Weight and Moment, that, like Mothes 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 Assent or not Assenting 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 it self 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 Cafe, will determine the Assent; and a Man can no more avoid assenting, 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 lye 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, and 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 Honestly 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 reverend 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 Men not in so many Errors as is imagin- ed.
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 resolv'd to flock 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 were never 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.

CHAP. 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.
§ 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 Φυσική, 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, τέχνη, The Skill of right applying our own Powers and Actions, 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 Happines, and the Means to practice them. The End of this is not bare Speculation, and the Knowledge of Truth; but Right, and a Conduct suitable to it.

§ 4. Thirdly, The third Branch may be called Συμβολική, or the Doctrine of Signs, the most usual whereof being Words, it is aptly enough termed also Λογική, 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 it self, present to the Understanding, 'tis 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 safe 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 Confederation 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 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.

FINIS.