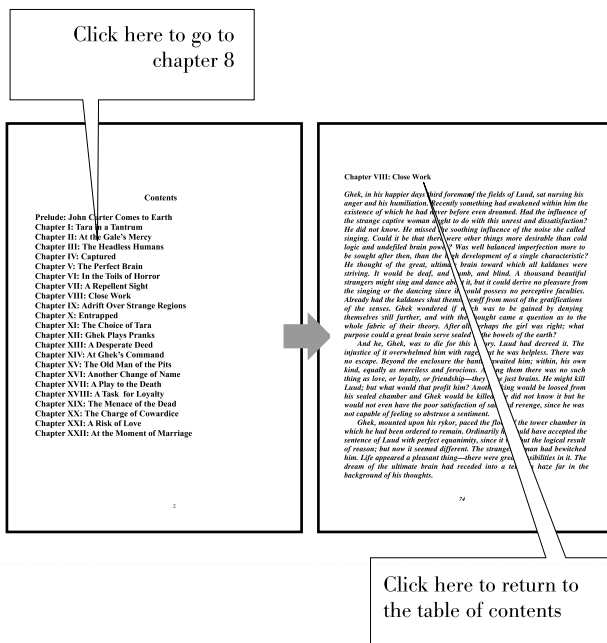


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Of the Principles of Human Knowledge

A TREATISE CONCERNING
THE PRINCIPLES OF HUMAN KNOWLEDGE

*Wherein the Chief Causes of Error
and Difficulty in the Sciences,
With the Grounds of Scepticism, Atheism,
and Irreligion, Are Inquired Into.*

Dedication

To the Right Honourable
THOMAS, EARL OF PEMBROKE, &c.,
Knight of the most Noble Order of the Garter and
one of the Lords of Her Majesty's
most honourable privy council.

MY Lord,

You will perhaps wonder that an obscure person, who has not the honour to be known to your lordship, should presume to address you in this manner. But that a man who has written something with a design to promote Useful Knowledge and Religion in the world should make choice of your lordship for his patron, will not be thought strange by any one that is not altogether unacquainted with the present state of the church and learning, and consequently ignorant how great an ornament and support you are to both. Yet, nothing could have induced me to make you this present of my poor endeavours, were I not encouraged by that candour and native goodness which is so bright a part in your lordship's character. I might add, my lord, that the extraordinary favour and bounty you have been pleased to shew towards our Society gave me hopes you would not be unwilling to countenance the studies of one of its members. These considerations determined me to lay this treatise at your lordship's feet, and the rather because I was ambitious to have it known that I am with the truest and most profound respect, on account of that learning and virtue which the world so justly admires in your lordship,

My Lord,

Your lordship's most humble
and most devoted servant,
GEORGE BERKELEY

Preface

WHAT I here make public has, after a long and scrupulous inquiry, seemed to me evidently true and not unuseful to be known—particularly to those who are tainted with Scepticism, or want a demonstration of the existence and immateriality of God, or the natural immortality of the soul. Whether it be so or no I am content the reader should impartially examine; since I do not think myself any farther concerned for the success of what I have written than as it is agreeable to truth. But, to the end this may not suffer, I make it my request that the reader suspend his judgment till he has once at least read the whole through with that degree of attention and thought which the subject-matter shall seem to deserve. For, as there are some passages that, taken by themselves, are very liable (nor could it be remedied) to gross misinterpretation, and to be charged with most absurd consequences, which, nevertheless, upon an entire perusal will appear not to follow from them; so likewise, though the whole should be read over, yet, if this be done transiently, it is very probable my sense may be mistaken; but to a thinking reader, I flatter myself it will be throughout clear and obvious. As for the characters of novelty and singularity which some of the following notions may seem to bear, it is, I hope, needless to make any apology on that account. He must surely be either very weak, or very little acquainted with the sciences, who shall reject a truth that is capable of demonstration, for no other reason but because it is newly known, and contrary to the prejudices of mankind. Thus much I thought fit to premise, in order to prevent, if possible, the hasty censures of a sort of men who are too apt to condemn an opinion before they rightly comprehend it.

Introduction

1. PHILOSOPHY being nothing else but *the study of wisdom and truth*, it may with reason be expected that those who have spent most time and pains in it should enjoy a greater calm and serenity of mind, a greater clearness and evidence of knowledge, and be less disturbed with doubts and difficulties than other men. Yet so it is, we see the illiterate bulk of mankind that walk the high-road of plain common sense, and are governed

by the dictates of nature, for the most part easy and undisturbed. To them nothing *that is familiar* appears unaccountable or difficult to comprehend. They complain not of any want of evidence in their senses, and are out of all danger of becoming *sceptics*. But no sooner do we depart from sense and instinct to follow the light of a superior principle, to reason, meditate, and reflect on the nature of things, but a thousand scruples spring up in our minds concerning those things which before we seemed fully to comprehend. Prejudices and errors of sense do from all parts discover themselves to our view; and, endeavouring to correct these by reason, we are insensibly drawn into uncouth paradoxes, difficulties, and inconsistencies, which multiply and grow upon us as we advance in speculation, till at length, having wandered through many intricate mazes, we find ourselves just where we were, or, which is worse, sit down in a forlorn Scepticism.

2. The cause of this is thought to be the obscurity of things, or the natural weakness and imperfection of our understandings. It is said, the faculties we have are few, and those designed by nature for the *support* and comfort of life, and not to penetrate into the *inward essence* and constitution of things. Besides, the mind of man being finite, when it treats of things which partake of infinity, it is not to be wondered at if it run into absurdities and contradictions, out of which it is impossible it should ever extricate itself, it being of the nature of infinite not to be comprehended by that which is finite.

3. But, perhaps, we may be too partial to ourselves in placing the fault originally in our faculties, and not rather in the wrong use we make of them. *It is a hard thing to suppose that right deductions from true principles should ever end in consequences which cannot be maintained* or made consistent. We should believe that God has dealt more bountifully with the sons of men than to give them a strong desire for that knowledge which he had placed quite out of their reach. This were not agreeable to the wonted indulgent methods of Providence, which, whatever appetites it may have implanted in the creatures, doth usually furnish them with such means as, if rightly made use of, will not fail to satisfy them. Upon the whole, I am inclined to think that the far greater part, if not all, of those difficulties which have hitherto amused philosophers,

and blocked up the way to knowledge, are entirely owing to ourselves—that we have first raised a dust and then complain we cannot see.

4. My purpose therefore is, to try if I can discover what those Principles are which have introduced all that doubtfulness and uncertainty, those absurdities and contradictions, into the several sects of philosophy; insomuch that the wisest men have thought our ignorance incurable, conceiving it to arise from the natural dulness and limitation of our faculties. And surely it is a work well deserving our pains to make a strict inquiry concerning the First Principles of Human Knowledge, to sift and examine them on all sides, especially since there may be some grounds to suspect that those lets and difficulties, which stay and embarrass the mind in its search after truth, do not spring from any darkness and intricacy in the objects, or natural defect in the understanding, so much as from false Principles which have been insisted on, and might have been avoided.

5. How difficult and discouraging soever this attempt may seem, when I consider how many great and extraordinary men have gone before me in the like designs, yet I am not without some hopes—upon the consideration that the largest views are not always the clearest, and that he who is short—sighted will be obliged to draw the object nearer, and may, perhaps, by a close and narrow survey, discern that which had escaped far better eyes.

6. *A chief source of error in all parts of knowledge.* In order to prepare the mind of the reader for the easier conceiving what follows, it is proper to premise somewhat, by way of Introduction, concerning the nature and abuse of Language. But the unravelling this matter leads me in some measure to anticipate my design, by taking notice of what seems to have had a chief part in rendering speculation intricate and perplexed, and to have occasioned innumerable errors and difficulties in almost all parts of knowledge. And that is the opinion that the mind has a power of framing *abstract ideas* or notions of things. He who is not a perfect stranger to the writings and disputes of philosophers must needs acknowledge that no small part of them are spent about abstract ideas. These are in a more especial manner thought to be the object of those sciences which go by the name of *logic* and *metaphysics*, and of all that which

passes under the notion of the most abstracted and sublime learning, in all which one shall scarce find any question handled in such a manner as does not suppose their existence in the mind, and that it is well acquainted with them.

7. *Proper acceptation of abstraction.* It is agreed on all hands that the qualities or modes of things do never *really exist each of them apart by itself*, and separated from all others, but are mixed, as it were, and blended together, several in the same object. But, we are told, the mind being able to consider each quality singly, or abstracted from those other qualities with which it is united, does by that means frame to itself abstract ideas. For example, there is perceived by sight an object extended, coloured, and moved: this mixed or compound idea the mind resolving into its simple, constituent parts, and viewing each by itself, exclusive of the rest, does frame the abstract ideas of extension, colour, and motion. Not that it is possible for colour or motion to exist without extension; but only that the mind can frame to itself by *abstraction* the idea of colour exclusive of extension, and of motion exclusive of both colour and extension.

8. *Of generalizing.*¹ Again, the mind having observed that in the particular extensions perceived by sense there is something *common* and alike *in all*, and some other things peculiar, as this or that figure or magnitude, which distinguish them one from another; it considers apart or singles out by itself that which is common, making thereof a most abstract idea of extension, which is neither line, surface, nor solid, nor has any figure or magnitude, but is an idea entirely prescinded from all these. So likewise the mind, by leaving out of the particular colours perceived by sense that which distinguishes them one from another, and retaining that only which is *common to all*, makes an idea of colour in abstract which is neither red, nor blue, nor white, nor any other determinate colour. And, in like manner, by considering motion abstractedly not only from the body moved, but likewise from the figure it describes, and all particular directions and velocities, the abstract idea of motion is framed; which equally corresponds to all particular motions whatsoever that may be perceived by sense.

¹ Vide Reid, on the Intellectual Powers of Man, Essay V, chap iii. sect. 1, edit. 1843.

9. *Of compounding.* And as the mind frames to itself abstract ideas of qualities or *modes*, so does it, by the same precision or mental separation, attain abstract ideas of the more compounded *beings* which include several coexistent qualities. For example, the mind having observed that Peter, James, and John resemble each other in certain common agreements of shape and other qualities, leaves out of the complex or compounded idea it has of Peter, James, and any other particular man, that which is peculiar to each, retaining only what is common to all, and so makes an abstract idea wherein all the particulars equally partake—abstracting entirely from and cutting off all those circumstances and differences which might determine it to any particular existence. And after this manner it is said we come by the abstract idea of *man*, or, if you please, humanity, or human nature; wherein it is true there is included colour, because there is no man but has some colour, but then it can be neither white, nor black, nor any particular colour, because there is no one particular colour wherein all men partake. So likewise there is included stature, but then it is neither tall stature, nor low stature, nor yet middle stature, but something abstracted from all these. And so of the rest. Moreover, their being a great variety of other creatures that partake in some parts, but not all, of the complex idea of *man*, the mind, leaving out those parts which are peculiar to men, and retaining those only which are common to all the living creatures, frames the idea of *animal*, which abstracts not only from all particular men, but also all birds, beasts, fishes, and insects. The constituent parts of the abstract idea of animal are body, life, sense, and spontaneous motion. By *body* is meant body without any particular shape or figure, there being no one shape or figure common to all animals, without covering, either of hair, or feathers, or scales, &c., nor yet naked: hair, feathers, scales, and nakedness being the distinguishing properties of particular animals, and for that reason left out of the *abstract idea*. Upon the same account the spontaneous motion must be neither walking, nor flying, nor creeping; it is nevertheless a motion, but what that motion is it is not easy to conceive.²

10. *Two objections to the existence of abstract ideas.*—Whether others have this wonderful faculty of *abstracting their ideas*, they best can tell: for myself, I find indeed I have a faculty of imagining, or

² Vide Hobbes' *Triplos*, ch. v. sect. 6.

representing to myself, the ideas of those particular things I have perceived, and of variously compounding and dividing them. I can imagine a man with two heads, or the upper parts of a man joined to the body of a horse. I can consider the hand, the eye, the nose, each by itself abstracted or separated from the rest of the body. But then whatever hand or eye I imagine, it must have some particular shape and colour. Likewise the idea of man that I frame to myself must be either of a white, or a black, or a tawny, a straight, or a crooked, a tall, or a low, or a middle-sized man. I cannot by any effort of thought conceive the abstract idea above described. And it is equally impossible for me to form the abstract idea of motion distinct from the body moving, and which is neither swift nor slow, curvilinear nor rectilinear; and the like may be said of all other abstract general ideas whatsoever. To be plain, I own myself able to abstract *in one sense*, as when I consider some particular parts or qualities separated from others, with which, though they are united in some object, yet it is possible they may really exist without them. But I deny that I can abstract from one another, or conceive separately, those qualities which it is impossible should exist so separated; or that I can frame a general notion, by abstracting from particulars in the manner aforesaid—which last are the two proper acceptations of *abstraction*. And there are grounds to think most men will acknowledge themselves to be in my case. The generality of men which are simple and illiterate never pretend to *abstract notions*. It is said they are difficult and not to be attained without pains and study; we may therefore reasonably conclude that, if such there be, they are confined only to the learned.

11. I proceed to examine what can be alleged in *defence of the doctrine of abstraction*, and try if I can discover what it is that inclines the men of speculation to embrace an opinion so remote from common sense as that seems to be. There has been a late and deservedly esteemed philosopher who, no doubt, has given it very much countenance, by seeming to think the having abstract general ideas is what puts the widest difference in point of understanding betwixt man and beast. “The having of general ideas,” saith he, “is that which puts a perfect distinction betwixt man and brutes, and is an excellency which the faculties of brutes do by no means attain unto. For, it is evident we observe no foot-

steps in them of making use of general signs for universal ideas; from which we have reason to imagine that they have not the *faculty of abstracting*, or making general ideas, since they have no use of words or any other general signs.” And a little after: “Therefore, I think, we may suppose that it is in this that the species of brutes are discriminated from men, and it is that proper difference wherein they are wholly separated, and which at last widens to so wide a distance. For, if they have any ideas at all, and are not bare machines (as some would have them), we cannot deny them to have some reason. It seems as evident to me that they do, some of them, in certain instances reason as that they have sense; but it is only in particular ideas, just as they receive them from their senses. They are the best of them tied up within those narrow bounds, and have not (as I think) the faculty to enlarge them by any kind of *abstraction*.” I readily agree with this learned author, that the faculties of brutes can by no means attain to *abstraction*. But then if this be made the distinguishing property of that sort of animals, I fear a great many of those that pass for men must be reckoned into their number. The reason that is here assigned why we have no grounds to think brutes have abstract general ideas is, that we observe in them no use of words or any other general signs; which is built on this supposition—that the making use of words implies the having general ideas. From which it follows that men who use language are able to *abstract* or *generalize* their ideas. That this is the sense and arguing of the author will further appear by his answering the question he in another place puts: “Since all things that exist are only particulars, how come we by general terms?” His answer is: “Words become general by being made the signs of general ideas.” *Essay on Human Understanding*, IV.iii.6. But³ it seems that a word becomes general by being made the sign, not of an *abstract* general idea, but of several particular ideas,⁴ any one of which it indifferently suggests to the mind. For example, when it is said “the change of motion is proportional to the impressed force,” or that “whatever has extension is divisible,” these propositions are to be understood of motion and extension in general; and nevertheless it will not follow that they suggest to my thoughts an idea of motion without a body moved, or any deter-

³ “To this I cannot assent, being of opinion,” edit. of 1710.

⁴ Of the same sort.

minate direction and velocity, or that I must conceive an abstract general idea of extension, which is neither line, surface, nor solid, neither great nor small, black, white, nor red, nor of any other determinate colour. It is only implied that whatever particular motion I consider, whether it be swift or slow, perpendicular, horizontal, or oblique, or in whatever object, the axiom concerning it holds equally true. As does the other of every particular extension, it matters not whether line, surface, or solid, whether of this or that magnitude or figure.

12. *Existence of general ideas admitted.* By observing how ideas become general we may the better judge how words are made so. And here it is to be noted that I do not deny absolutely there are general ideas, but only that there are any *abstract general ideas*; for, in the passages we have quoted wherein there is mention of general ideas, it is always supposed that they are formed by *abstraction*, after the manner set forth in sections 8 and 9. Now, if we will annex a meaning to our words, and speak only of what we can conceive, I believe we shall acknowledge that an idea which, considered in itself, is particular, becomes general by being made to represent or stand for all other particular ideas of the *same sort*. To make this plain by an example, suppose a geometrician is demonstrating the method of cutting a line in two equal parts. He draws, for instance, a black line of an inch in length: this, which in itself is a particular line, is nevertheless with regard to its signification general, since, as it is there used, it represents all particular lines whatsoever; so that what is demonstrated of it is demonstrated of all lines, or, in other words, of a line in general. And, as that particular line becomes general by being made a sign, so the name *line*, which taken absolutely is *particular*, by being a sign is made *general*. And as the former owes its generality not to its being the sign of an abstract or general line, but of *all particular* right lines that may possibly exist, so the latter must be thought to derive its generality from the same cause, namely, the *various particular* lines which it indifferently denotes.⁵

13. *Abstract general ideas necessary, according to Locke.* To give the reader a yet clearer view of the nature of abstract ideas, and the uses

⁵ “I look upon this (doctrine) to be one of the greatest and most valuable discoveries that have been made of late years in the republic of letters.” —*Treatise of Human Nature*, book I, part i, sect. 7. Also *Stewart’s Philosophy of the Mind*, part I, chapt. iv. sect. iii. p. 99.

they are thought necessary to, I shall add one more passage out of the *Essay on Human Understanding*, (IV.vii.9) which is as follows: “*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 it is only because by constant and familiar use they are made so. For, when we nicely reflect upon them, we shall find that general ideas are fictions and contrivances of the mind, that carry difficulty with them, and do not so easily offer themselves as we are apt to imagine. For example, does it not require some pains and skill to form the general idea of a triangle (which is yet none of the most abstract, comprehensive, and difficult); for it must be neither oblique nor rectangle, neither equilateral, equicrural, nor scalenon, but *all and none* of these at once? In effect, it is something imperfect that cannot exist, an idea wherein some parts of several different and *inconsistent* ideas are put together. It is true the mind in this imperfect state has need of such ideas, and makes all the haste to them it can, for the *conveniency of communication and enlargement of knowledge*, to both which it is naturally very much inclined. But yet one has reason to suspect such ideas are marks of our imperfection. At least this is enough to shew that the most abstract and general ideas are not those that the mind is first and most easily acquainted with, nor such as its earliest knowledge is conversant about.” If any man has the faculty of framing in his mind such an idea of a triangle as is here described, it is in vain to pretend to dispute him out of it, nor would I go about it. All I desire is that the reader would fully and certainly inform himself whether he has such an idea or no. And this, methinks, can be no hard task for anyone to perform. What more easy than for anyone to look a little into his own thoughts, and there try whether he has, or can attain to have, an idea that shall correspond with the description that is here given of the general idea of a triangle, which is *neither oblique nor rectangle, equilateral, equicrural nor scalenon, but all and none of these at once?*

14. *But they are not necessary for communication.* Much is here said of the difficulty that abstract ideas carry with them, and the pains and skill requisite to the forming them. And it is on all hands agreed that there is need of great toil and labour of the mind, to emancipate our thoughts from particular objects, and raise them to those sublime

speculations that are conversant about abstract ideas. From all which the natural consequence should seem to be, that so *difficult* a thing as the forming abstract ideas was not necessary for *communication*, which is so *easy* and familiar to *all sorts of men*. But, we are told, if they seem obvious and easy to grown men, *it is only because by constant and familiar use they are made so*. Now, I would fain know at what time it is men are employed in surmounting that difficulty, and furnishing themselves with those necessary helps for discourse. It cannot be when they are grown up, for then it seems they are not conscious of any such painstaking; it remains therefore to be the business of their childhood. And surely the great and multiplied labour of framing abstract notions will be found a hard task for that tender age. Is it not a hard thing to imagine that a couple of children cannot prate together of their sugar-plums and rattles and the rest of their little trinkets, till they have first tacked together numberless inconsistencies, and so framed in their minds *abstract general ideas*, and annexed them to every common name they make use of?

15. *Nor for the enlargement of knowledge*. Nor do I think them a whit more needful for the *enlargement of knowledge* than for *communication*. It is, I know, a point much insisted on, that all knowledge and demonstration are about universal notions, to which I fully agree: but then it doth not appear to me that those notions are formed by *abstraction* in the manner *premised—universality*, so far as I can comprehend, not consisting in the absolute, *positive* nature or conception of anything, but in the *relation* it bears to the particulars signified or represented by it; by virtue whereof it is that things, names, or notions, being in their own nature *particular*, are rendered *universal*. Thus, when I demonstrate any proposition concerning triangles, it is to be supposed that I have in view the universal idea of a triangle; which ought not to be understood as if I could frame an idea of a triangle which was neither equilateral, nor scalenon, nor equicrural; but only that the particular triangle I consider, whether of this or that sort it matters not, doth equally stand for and represent all rectilinear triangles whatsoever, and is in that sense *universal*. All which seems very plain and not to include any difficulty in it.

16. *Objection—ANSWER*. But here it will be demanded, *how we can know any proposition to be true of all particular triangles, except we*

have first seen it *demonstrated of the abstract idea of a triangle* which equally agrees to all? For, because a property may be demonstrated to agree to some one particular triangle, it will not thence follow that it equally belongs to any other triangle, which in all respects is not the same with it. For example, having demonstrated that the three angles of an isosceles rectangular triangle are equal to two right ones, I cannot therefore conclude this affection agrees to all other triangles which have neither a right angle nor two equal sides. It seems therefore that, to be certain this proposition is universally true, we must either make a particular demonstration for every particular triangle, which is impossible, or once for all demonstrate it of the *abstract idea of a triangle*, in which all the particulars do indifferently partake and by which they are all equally represented. To which I answer, that, though the idea I have in view whilst I make the demonstration be, for instance, that of an isosceles rectangular triangle whose sides are of a determinate length, I may nevertheless be certain it extends to all other rectilinear triangles, of what sort or bigness soever. And that because neither the right angle, nor the equality, nor determinate length of the sides are at all concerned in the demonstration. It is true the diagram I have in view includes all these particulars, but then there is not the least mention made of them in the proof of the proposition. It is not said the three angles are equal to two right ones, because one of them is a right angle, or because the sides comprehending it are of the same length. Which sufficiently shows that the right angle might have been oblique, and the sides unequal, and for all that the demonstration have held good. And for this reason it is that I conclude that to be true of any obliquangular or scalenon which I had demonstrated of a particular right—angled equicrural triangle, and not because I demonstrated the proposition of the abstract idea of a triangle. And here it must be acknowledged that a man may consider a figure merely as triangular, without attending to the particular qualities of the angles, or relations of the sides. So far he may abstract; but this will never prove that he can frame an abstract, general, inconsistent idea of a triangle. In like manner we may consider Peter so far forth as man, or so far forth as animal without framing the fore-mentioned abstract idea, either of man or of animal, inasmuch as all that is perceived is not considered.

17. *Advantage of investigating the doctrine of abstract general ideas.*

It were an endless as well as an useless thing to trace the *schoolmen*, those great masters of abstraction, through all the manifold inextricable labyrinths of error and dispute which their doctrine of abstract natures and notions seems to have led them into. What bickerings and controversies, and what a learned dust have been raised about those matters, and what mighty advantage has been from thence derived to mankind, are things at this day too clearly known to need being insisted on. And it had been well if the ill effects of that doctrine were confined to those only who make the most avowed profession of it. When men consider the great pains, industry, and parts that have for so many ages been laid out on the cultivation and advancement of the sciences, and that notwithstanding all this the far greater part of them remains full of darkness and uncertainty, and disputes that are like never to have an end, and even those that are thought to be supported by the most clear and cogent demonstrations contain in them paradoxes which are perfectly irreconcilable to the understandings of men, and that, taking all together, a very small portion of them does supply any real benefit to mankind, otherwise than by being an innocent diversion and amusement—I say the consideration of all this is apt to throw them into a despondency and perfect contempt of all study. But this may perhaps cease upon a view of the false principles that have obtained in the world, amongst all which there is none, methinks, has a more wide and extended sway over the thoughts of speculative men than⁶ this of *abstract* general ideas.

18. I come now to consider the *source* of this prevailing notion, and that seems to me to be *language*. And surely nothing of less extent than reason itself could have been the source of an opinion so universally received. The truth of this appears as from other reasons so also from the plain confession of the ablest patrons of abstract ideas, who acknowledge that they are made in order to naming; from which it is a clear consequence that if there had been no such things as speech or universal signs there never had been any thought of abstraction. See III. vi. 39, and elsewhere of the *Essay on Human Understanding*. Let us examine the manner wherein words have contributed to the origin of that mistake.—

⁶ “That we have been endeavouring to overthrow.”—Edit. 1710.

First [Vide sect. xix.] then, it is thought that every name has, or ought to have, *one only* precise and settled signification, which inclines men to think there are certain *abstract, determinate ideas* that constitute the true and only immediate signification of each general name; and that it is by the mediation of these abstract ideas that a general name comes to signify any particular thing. Whereas, in truth, there is no such thing as one precise and definite signification annexed to any general name, they all signifying indifferently a great number of particular ideas. All which doth evidently follow from what has been already said, and will clearly appear to anyone by a little reflexion. To this it will be *objected* that every name that has a definition is thereby restrained to one certain signification. For example, a *triangle* is defined to be *a plain surface comprehended by three right lines*, by which that name is limited to denote one certain idea and no other. To which I answer, that in the definition it is not said whether the surface be great or small, black or white, nor whether the sides are long or short, equal or unequal, nor with what angles they are inclined to each other; in all which there may be great variety, and consequently there is *no one settled idea* which limits the signification of the word *triangle*. It is one thing for to keep a name constantly to the same definition, and another to make it stand everywhere for the same idea; the one is necessary, the other useless and impracticable.

19. *Secondly*, but, to give a farther account how *words* came to produce the doctrine of *abstract ideas*, it must be observed that it is a received opinion that language has *no other end* but the communicating our ideas, and that every significant name stands for an idea. This being so, and it being withal certain that names which yet are not thought altogether insignificant do not always mark out *particular* conceivable ideas, it is straightway concluded that *they stand for abstract notions*. That there are many names in use amongst speculative men which do not always suggest to others determinate, particular ideas, or in truth anything at all, is what nobody will deny. And a little attention will discover that it is not necessary (even in the strictest reasonings) significant names which stand for ideas should, every time they are used, excite in the understanding the ideas they are made to stand for—in reading and discoursing, names being for the most part used as letters are in *algebra*,

in which, though a particular quantity be marked by each letter, yet to proceed right it is not requisite that in every step each letter suggest to your thoughts that particular quantity it was appointed to stand for.⁷

20. *Some of the ends of language.* Besides, the communicating of ideas marked by words is not the chief and only end of language, as is commonly supposed. There are other ends, as the raising of some passion, the exciting to or deterring from an action, the putting the mind in some particular disposition—to which the former is in many cases barely subservient, and sometimes entirely omitted, when these can be obtained without it, as I think does not unfrequently happen in the familiar use of language. I entreat the reader to reflect with himself, and see if it doth not often happen, either in hearing or reading a discourse, that the passions of fear, love, hatred, admiration, disdain, and the like, arise immediately in his mind upon the perception of certain words, without any ideas coming between. At first, indeed, the words might have occasioned ideas that were fitting to produce those emotions; but, if I mistake not, it will be found that, when language is once grown familiar, the hearing of the sounds or sight of the characters is oft immediately attended with those passions which at first were wont to be produced by the intervention of ideas that are now quite omitted. May we not, for example, be affected with the promise of a *good thing*, though we have not an idea of what it is? Or is not the being threatened with danger sufficient to excite a dread, though we think not of any particular evil likely to befall us, nor yet frame to ourselves an idea of danger in abstract? If any one shall join ever so little reflexion of his own to what has been said, I believe that it will evidently appear to him that general names are often used in the propriety of language without the speaker's designing them for marks of ideas in his own, which he would have them raise in the mind of the hearer. Even proper names themselves do not seem always spoken with a design to bring into our view the ideas of those individuals that are supposed to be marked by them. For example, when a schoolman tells me "Aristotle has said it," all I conceive he means by it is to dispose me to embrace his opinion with the deference

⁷ Language has become the source or origin of abstract general ideas on account of a twofold error.—(1.) That every word has only one signification. (2.) That the only end of language is the communication of our ideas.

and submission which custom has annexed to that name. And this effect is often so instantly produced in the minds of those who are accustomed to resign their judgment to authority of that philosopher, as it is impossible any idea either of his person, writings, or reputation should go before.⁸ Innumerable examples of this kind may be given, but why should I insist on those things which every one's experience will, I doubt not, plentifully suggest unto him?

21. *Caution in the use of language necessary.* We have, I think, shown the impossibility of *abstract ideas*. We have considered what has been said for them by their ablest patrons; and endeavoured to shew they are of no use for those ends to which they are thought necessary. And lastly, we have traced them to the source from whence they flow, which appears evidently to be language.—It cannot be denied that words are of excellent use, in that by their means all that stock of knowledge which has been purchased by the joint labours of inquisitive men in all ages and nations may be drawn into the view and made the possession of one single person. But at the same time it must be owned that most parts of knowledge have been strangely perplexed and darkened by the abuse of words, and general ways of speech wherein they are delivered.⁹ Since therefore words are so apt to impose on the understanding,¹⁰ whatever ideas I consider, I shall endeavour to take them bare and naked into my view, keeping out of my thoughts so far as I am able, those names which long and constant use has so strictly united with them; from which I may expect to derive the following advantages:

22. *First*, I shall be sure to get clear of all controversies *purely verbal*—the springing up of which weeds in almost all the sciences has been a main hindrance to the growth of true and sound knowledge. *Secondly*, this seems to be a sure way to extricate myself out of that fine and subtle net of *abstract ideas* which has so miserably perplexed and

⁸ “So close and immediate a connection may custom establish betwixt the very word *Aristotle*, and the motions of assent and reverence in the minds of some men.”—Edit. 1710.

⁹ “That it may almost be made a question, whether language has contributed more to the hindrance or advancement of the sciences.”—Edit. 1710.

¹⁰ “I am resolved in my inquiries to make as little use of them as possibly I can.”—Edit. 1710.

entangled the minds of men; and that with this peculiar circumstance, that by how much the finer and more curious was the wit of any man, by so much the deeper was he likely to be ensnared and faster held therein. *Thirdly*, so long as I confine my thoughts to my own ideas divested of words, I do not see how I can easily be mistaken. The objects I consider, I clearly and adequately know. I cannot be deceived in thinking I have an idea which I have not. It is not possible for me to imagine that any of my own ideas are alike or unlike that are not truly so. To discern the agreements or disagreements there are between my ideas, to see what ideas are included in any compound idea and what not, there is nothing more requisite than an attentive perception of what passes in my own understanding.

23. But the attainment of all *these advantages* doth *presuppose an entire deliverance from the deception of words*, which I dare hardly promise myself; so difficult a thing it is to dissolve an union so early begun, and confirmed by so long a habit as that betwixt words and ideas. Which difficulty seems to have been very much increased by the doctrine of *abstraction*. For, so long as men thought abstract ideas were annexed to their words, it doth not seem strange that they should use words for ideas—it being found an impracticable thing to lay aside the word, and *retain the abstract idea in the mind, which in itself was perfectly inconceivable*. This seems to me the principal cause why those men who have so emphatically recommended to others the laying aside all use of words in their meditations, and contemplating their bare ideas, have yet failed to perform it themselves. Of late many have been very sensible of the absurd opinions and insignificant disputes which grow out of the abuse of words. And, in order to remedy these evils, they advise well, that we attend to the ideas signified, and draw off our attention from the words which signify them. But, how good soever this advice may be they have given others, it is plain they could not have a due regard to it themselves, so long as they thought the only immediate use of words was to signify ideas, and that the immediate signification of every general name was a *determinate abstract idea*.

24. But, *these being known to be mistakes, a man may with greater ease prevent his being imposed on by words*. He that knows he has no other than particular ideas, will not puzzle himself in vain to find out and

conceive the abstract idea annexed to any name. And he that knows names do not always stand for ideas will spare himself the labour of looking for ideas where there are none to be had. It were, therefore, to be wished that everyone would use his utmost endeavours to obtain a clear view of the ideas he would consider, separating from them all that dress and encumbrance of words which so much contribute to blind the judgment and divide the attention. In vain do we extend our view into the heavens and pry into the entrails of the earth, in vain do we consult the writings of learned men and trace the dark footsteps of antiquity—we need only draw the curtain of words, to hold the fairest tree of knowledge, whose fruit is excellent, and within the reach of our hand.

25. Unless we take care *to clear the first principles of knowledge from the embarrass and delusion of words*, we may make infinite reasonings upon them to no purpose; we may draw consequences from consequences, and be never the wiser. The farther we go, we shall only lose ourselves the more irrecoverably, and be the deeper entangled in difficulties and mistakes. Whoever therefore designs to read the following sheets, I entreat him to make my words the occasion of his own thinking, and endeavour to attain the same train of thoughts in reading that I had in writing them. By this means it will be easy for him to discover the truth or falsity of what I say. He will be out of all danger of being deceived by my words, and I do not see how he can be led into an error by considering his own naked, undisguised ideas.

Of the Principles of Human Knowledge

1. *OBJECTS of human knowledge*. It is evident to any one who takes a survey of the *objects* of human knowledge, that they are either *ideas* actually imprinted on the senses; or else such as are perceived by attending to the passions and operations of the mind; or lastly, ideas formed by help of memory and imagination—either compounding, dividing, or barely representing those originally perceived in the aforesaid ways. By sight I have the ideas of light and colours, with their several degrees and variations. By touch I perceive hard and soft, heat and cold, motion and resistance, and of all these more and less either as to quantity or degree. Smelling furnishes me with odours; the palate with

tastes; and hearing conveys sounds to the mind in all their variety of tone and composition. And as several of these are observed to accompany each other, they come to be marked by one name, and so to be reputed as one thing. Thus, for example a certain colour, taste, smell, figure and consistence having been observed to go together, are accounted one distinct thing, signified by the name *apple*. Other collections of ideas constitute a stone, a tree, a book, and the like sensible things—which as they are pleasing or disagreeable excite the passions of love, hatred, joy, grief, and so forth.

2. *Mind—spirit—soul*. But, besides all that endless variety of ideas or objects of knowledge, there is likewise something which knows or perceives them, and exercises divers operations, as willing, imagining, remembering, about them. This perceiving, active being is what I call *mind, spirit, soul, or myself*. By which words I do not denote any one of my ideas, but a thing entirely distinct from them, *wherein they exist*, or, which is the same thing, whereby they are perceived—for the existence of an idea consists in being perceived.

3. *How far the assent of the vulgar conceded*. That neither our thoughts, nor passions, nor ideas formed by the imagination, exist *without* the mind, is what *everybody will allow*. And it seems no less evident that the various sensations or ideas imprinted on the sense, however blended or combined together (that is, whatever objects they compose), cannot exist otherwise than *in* a mind perceiving them. I think an intuitive knowledge may be obtained of this by any one that shall attend to *what is meant by the term exist*, when applied to sensible things. The table I write on I say exists, that is, I see and feel it; and if I were out of my study I should say it existed—meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it.¹¹ There was an odour, that is, it was smelt; there was a sound, that is, it was heard; a colour or figure, and it was perceived by sight or touch. This is all that I can understand by these and the like expressions. For as to what is said of the absolute existence of unthinking things without any relation to their being perceived, that seems perfectly unintelligible.

¹¹ First argument in support of the author's theory.

Their *esse* is *percipi*, nor is it possible they should have any existence out of the minds or thinking things which perceive them.

4. *The vulgar opinion involves a contradiction.* It is indeed an opinion *strangely* prevailing amongst men, that houses, mountains, rivers, and in a word all sensible objects, have an existence, natural or real, distinct from their being perceived by the understanding. But, with how great an assurance and acquiescence soever this principle may be entertained in the world, yet whoever shall find in his heart to call it in question may, if I mistake not, perceive it to involve a manifest contradiction. For, what are the fore-mentioned objects but the things we perceive by sense? And what do we *perceive besides our own ideas or sensations*? And is it not plainly repugnant that any one of these, or any combination of them, should exist unperceived?

5. *Cause of this prevalent error.* If we thoroughly examine this tenet it will, perhaps, be found at bottom to depend on the doctrine of *abstract ideas*. For can there be a nicer strain of abstraction than to distinguish the existence of sensible objects from their being perceived, so as to conceive them existing unperceived? Light and colours, heat and cold, extension and figures—in a word the things we see and feel—what are they but so many sensations, notions, ideas, or impressions on the sense? And is it possible to separate, even in thought, any of these from perception? For my part, I might as easily divide a thing from itself. I may, indeed, divide in my thoughts, or conceive apart from each other, those things which, perhaps I never perceived by sense so divided. Thus, I imagine the trunk of a human body without the limbs, or conceive the smell of a rose without thinking on the rose itself. So far, I will not deny, I can abstract—if that may properly be called *abstraction* which extends only to the conceiving separately such objects as it is possible may really exist or be actually perceived asunder. But my conceiving or imagining power does not extend beyond the possibility of real existence or perception. Hence, as it is impossible for me to see or feel anything without an actual sensation of that thing, so is it impossible for me to conceive in my thoughts any sensible thing or object distinct from the sensation or perception of it.¹²

¹² “In truth the object and the sensation are the same thing, and cannot therefore be abstracted from each other”—Edit. 1710.

6. Some truths there are so near and obvious to the mind that a man need only open his eyes to see them. Such I take this important one to be, viz., that all the choir of heaven and furniture of the earth, in a word all those bodies which compose the mighty frame of the world, have not any subsistence without a mind, that their *being* (*esse*) is to be perceived or known; that consequently so long as they are not actually perceived by me, or do not exist in my mind or that of any other *created spirit*, they must either have no existence at all, *or else subsist in the mind of some eternal spirit*—it being perfectly unintelligible, and involving all the absurdity of abstraction, to attribute to any single part of them an existence independent of a spirit.¹³ To be convinced of which, the reader need only reflect, and try to separate in his own thoughts the being of a sensible thing from its being perceived.

7. *Second argument.*¹⁴—From what has been said it follows there is *not any other substance than spirit*, or that which perceives. But, for the fuller proof of this point, let it be considered the sensible qualities are colour, figure, motion, smell, taste, etc., i.e. the ideas perceived by sense. Now, for an idea to exist in an unperceiving thing is a manifest contradiction, for *to have an idea is all one as to perceive*; that therefore wherein colour, figure, and the like qualities exist must perceive them; hence it is clear there can be no *unthinking* substance or *substratum* of those ideas.

8. *Objection.*—*ANSWER.* But, say you, though the ideas themselves do not exist without the mind, yet there may be things *like* them, whereof they are copies or resemblances, which things exist without the mind in an unthinking substance. I *answer*, an idea can be like nothing but an idea; a colour or figure can be like nothing but another colour or figure. If we look but never so little into our thoughts, we shall find it impossible for us to conceive a likeness except only between our ideas. Again, I ask whether those supposed originals or external things, of which our ideas are the pictures or representations, be themselves

¹³ “To make this appear with all the light and evidence of an axiom, it seems sufficient if I can but awaken the reflection of the reader, that he may take an impartial view of his own meaning, and in turn his thoughts upon the subject itself, free and disengaged from all embarrassment of words and prepossession in favour of received mistakes.”—Edit. 1710.

¹⁴ Vide sect. iii. and xxv.

perceivable or no? If they are, *then they are ideas* and we have gained our point; but if you say they are not, I appeal to any one whether it be sense to assert a colour is like something which is invisible; hard or soft, like something which is intangible; and so of the rest.

9. *The philosophical notion of matter involves a contradiction.* Some there are who make a *distinction* betwixt *primary* and *secondary* qualities. By the former they mean extension, figure, motion, rest, solidity or impenetrability, and number; by the latter they denote all other sensible qualities, as colours, sounds, tastes, and so forth. The ideas we have of these they acknowledge not to be the resemblances of anything existing without the mind, or unperceived, but they will have our ideas of the primary qualities to be patterns or images of things which exist without the mind, in an unthinking substance which they call *matter*. By *matter*, therefore, we are to understand an inert, senseless substance, in which extension, figure, and motion *do actually subsist*. But it is evident from what we have already shown, that extension, figure, and motion are *only ideas existing in the mind*, and that an idea can be like nothing but another idea, and that consequently neither they nor their archetypes can exist in an *unperceiving* substance. Hence, it is plain that the very notion of what is called *matter* or *corporeal substance*, involves a contradiction in it.¹⁵

10. *Argumentum ad hominem.* They who assert that figure, motion, and the rest of the primary or original qualities do exist without the mind in unthinking substances, do at the same time acknowledge that colours, sounds, heat cold, and suchlike secondary qualities, do not—which they tell us are sensations existing *in the mind alone*, that depend on and are occasioned by the different size, texture, and motion of the minute particles of matter. This they take for an undoubted truth, which they can demonstrate beyond all exception. Now, if it be certain that those original qualities *are inseparably united with the other sensible qualities*, and not, even in thought, capable of being abstracted from them, it plainly

¹⁵ “Insomuch that I should not think it necessary to spend more time in exposing its absurdity. But because the tenet of the existence of matter seems to have taken so deep a root in the minds of philosophers, and draws after it so many ill consequences, I choose rather to be thought prolix and tedious, than omit anything that might conduce to the full discovery and extirpation of the prejudice.”—Edit. 1710.

follows that they exist only in the mind. But I desire any one to reflect and try whether he can, by any abstraction of thought, conceive the extension and motion of a body without all other sensible qualities. For my own part, I see evidently that it is not in my power to frame an idea of a body extended and moving, but I must withal give it some colour or other sensible quality which is *acknowledged* to exist only in the mind. In short, extension, figure, and motion, abstracted from all other qualities, are inconceivable. Where therefore the other sensible qualities are, there must these be also, to wit, in the mind and nowhere else.

11. *A second argument ad hominem.* Again, *great* and *small*, *swift* and *slow*, are allowed to exist nowhere without the mind, being entirely *relative*, and changing as the frame or position of the organs of sense varies. The extension therefore which exists without the mind is neither great nor small, the motion neither swift nor slow, that is, they are nothing at all. But, say you, they are extension in general, and motion in general: thus we see how much the tenet of extended movable substances existing without the mind depends on the strange doctrine of *abstract ideas*. And here I cannot but remark how nearly the vague and indeterminate description of Matter or corporeal substance, which the modern philosophers are run into by their own principles, resembles that antiquated and so much ridiculed notion of *materia prima*, to be met with in Aristotle and his followers. Without extension solidity cannot be conceived; since therefore it has been shown that extension exists not in an unthinking substance, the same must also be true of solidity.

12. That *number* is entirely *the creature of the mind*, even though the other qualities be allowed to exist without, will be evident to whoever considers that the same thing bears a different denomination of number as the mind views it with different respects. Thus, the same extension is one, or three, or thirty-six, according as the mind considers it with reference to a yard, a foot, or an inch. Number is so visibly relative, and dependent on men's understanding, that it is strange to think how any one should give it an absolute existence without the mind. We say one book, one page, one line, etc.; all these are equally units, though some contain several of the others. And in each instance, it is plain, the unit relates to some particular combination of ideas arbitrarily put together by the mind.

13. *Unity* I know some will have to be a *simple or un compounded idea*, accompanying all other ideas into the mind. That I have any such idea answering the word *unity* I do not find; and if I had, methinks I could not miss finding it: on the contrary, it should be the most familiar to my understanding, since it is said to accompany all other ideas, and to be perceived by all the ways of sensation and reflexion. To say no more, it is an *abstract idea*.

14. *A third argument ad hominem*.—I shall farther add, that, after the same manner as modern philosophers prove certain sensible qualities to have no existence in Matter, or without the mind, the same thing may be likewise proved of all other sensible qualities whatsoever. Thus, for instance, it is said that heat and cold are affections only of the mind, and not at all patterns of real beings, existing in the corporeal substances which excite them, for that the same body which appears cold to one hand seems warm to another. Now, why may we not as well argue that figure and extension are not patterns or resemblances of qualities existing in Matter, because to the same eye at different stations, or eyes of a different texture at the same station, they appear various, and cannot therefore be the images of anything *settled and determinate without the mind*? Again, it is proved that *sweetness* is not really in the sapid thing, because the thing remaining unaltered the sweetness is changed into bitter, as in case of a fever or otherwise vitiated palate. Is it not as reasonable to say that *motion* is not without the mind, since if the succession of ideas in the mind become swifter, the motion, it is acknowledged, shall appear slower without any alteration in any external object?

15. *Not conclusive as to extension*. In short, let any one consider those arguments which are thought manifestly to prove that colours and taste exist only in the mind, and he shall find they may with equal force be brought to prove the same thing of extension, figure, and motion. Though it must be confessed this method of arguing does not so much prove that there is no extension or colour in an outward object, as that we do not know by *sense* which is the *true* extension or colour of the object. But the arguments foregoing plainly shew it to be impossible that any colour or extension at all, or other sensible quality whatsoever, should exist in an *unthinking* subject without the mind, or in truth, that there should be any such thing as an outward object.

16. But let us examine a little the received opinion.—It is said *extension* is a *mode* or accident of *matter*, and that *Matter* is the *substratum* that supports it. Now I desire that you would explain to me what is meant by *Matter's supporting extension*. Say you, I have no idea of *Matter* and therefore cannot explain it. I answer, though you have no positive, yet, if you have any meaning at all, you must at least have a relative idea of *Matter*; though you know not what it is, yet you must be supposed to know what relation it bears to accidents, and what is meant by its supporting them. It is evident *support* cannot here be taken in its usual or literal sense—as when we say that pillars support a building; in what sense therefore must it be taken?¹⁶

17. *Philosophical meaning of "material substance" divisible into two parts.* If we inquire into what the most accurate philosophers declare themselves to mean by *material substance*, we shall find them acknowledge they have no other meaning annexed to those sounds but the idea of *being in general*, together with the relative notion of its *supporting accidents*. The general idea of *Being* appeareth to me the most abstract and incomprehensible of all other; and as for its supporting accidents, this, as we have just now observed, cannot be understood in the common sense of those words; it must therefore be taken in some other sense, but what that is they do not explain. So that when I consider the *two parts* or branches which make the signification of the words *material substance*, I am convinced there is no distinct meaning annexed to them. But why should we trouble ourselves any farther, in discussing this *material substratum* or support of figure and motion, and other sensible qualities? Does it not suppose they have an existence without the mind? And is not this a direct repugnancy, and altogether inconceivable?

18. *The existence of external bodies wants proof.* But, though it were possible that solid, figured, movable substances may exist without the mind, corresponding to the ideas we have of bodies, yet *how is it possible for us to know this?* Either we must know it by sense or by reason. As for our senses, by them we have the knowledge *only of our sensations*, ideas, or those things that are immediately perceived by

¹⁶ “For my part, I am not able to discover any sense at all that can be applicable to it.”—Edit. 1710.

sense, call them what you will: but they do not inform us that things exist without the mind, or unperceived, like to those which are perceived. This the materialists themselves acknowledge. It remains therefore that if we have any knowledge at all of external things, it must be by *reason*, inferring their existence from what is immediately perceived by sense. But what reason can induce us to believe the existence of bodies without the mind, from what we perceive, since the very patrons of Matter themselves do not pretend there is *any necessary connexion betwixt them and our ideas*? I say it is granted on all hands (and what happens in dreams, frensies, and the like, puts it beyond dispute) that *it is possible we might be affected with all the ideas we have now, though there were no bodies existing without resembling them*. Hence, it is evident the supposition of external bodies is not necessary for the producing our ideas; since it is granted they are produced sometimes, and might possibly be produced always in the same order, we see them in at present, without their concurrence.

19. *The existence of external bodies affords no explication of the manner in which our ideas are produced*. But, though we might possibly have all our sensations without them, yet perhaps it may be thought *easier* to conceive and explain the *manner* of their production, by supposing external bodies in their likeness rather than otherwise; and so it might be at least probable there are such things as bodies that excite their ideas in our minds. But neither can this be said; for, though we give the materialists their external bodies, they by their own confession are never the nearer knowing how our ideas are produced; since they own themselves unable to comprehend in what manner *body can act upon spirit*, or how it is possible it should imprint any idea in the mind. Hence it is evident the production of ideas or sensations in our minds can be no reason why we should suppose Matter or corporeal substances, *since that is acknowledged to remain equally inexplicable with or without this supposition*. If therefore it were possible for bodies to exist without the mind, yet to hold they do so, must needs be a very precarious opinion; since it is to suppose, without any reason at all, that God has created innumerable beings *that are entirely useless, and serve to no manner of purpose*.

20. *Dilemma*. In short, if there were external bodies, it is impossible we should ever come to know it; and if there were not, we might have the very same reasons to think there were that we have now. Suppose—what no one can deny possible—an intelligence without the help of external bodies, to be affected with the same train of sensations or ideas that you are, imprinted in the same order and with like vividness in his mind. I ask whether that intelligence has not all the reason to believe the existence of corporeal substances, represented by his ideas, and exciting them in his mind, that you can possibly have for believing the same thing? Of this there can be no question—which one consideration were enough to make any reasonable person suspect the strength of whatever arguments he may think himself to have, for the existence of bodies without the mind.

21. Were it necessary to add any *further proof against the existence of matter* after what has been said, I could instance several of those errors and difficulties (not to mention impieties) which have sprung from that tenet. It has occasioned numberless controversies and disputes in philosophy, and not a few of far greater moment in religion. But I shall not enter into the detail of them in this place, as well because I think arguments *a posteriori* are unnecessary for confirming what has been, if I mistake not, sufficiently demonstrated *a priori*, as because I shall hereafter find occasion to speak somewhat of them.

22. I am afraid I have given cause to think I am needlessly prolix in handling this subject. For, to what purpose is it to dilate on that which may be demonstrated with the utmost evidence in a line or two, to any one that is capable of the least reflexion? It is but looking into your own thoughts, and so trying whether you can conceive it possible for a sound, or figure, or motion, or colour to exist without the mind or unperceived. This easy trial may perhaps make you see that what you contend for is a downright contradiction. Insomuch that I am content to put the whole upon this issue:—If you can but *conceive* it possible for one extended movable substance, or, in general, for any one idea, or anything like an idea, to exist otherwise than in a mind perceiving it, I shall readily give up the cause. And, as for all that *compages* of external bodies you contend for, I shall grant you its existence, *though* (1.) *you cannot either give me any reason why you believe it exists* [Vide sect. lviii.], or (2.)

assign any use to it when it is supposed to exist [Vide sect. lx.]. I say, the bare possibility of your opinions being true shall pass for an argument that it is so.¹⁷

23. But, say you, surely there is nothing easier than for me to imagine trees, for instance, in a park, or books existing in a closet, and nobody by to perceive them. I answer, you may so, there is no difficulty in it; but what is all this, I beseech you, more than framing in your mind certain ideas which you call *books* and *trees*, and the same time omitting to frame the idea of any one that may perceive them? *But do not you yourself perceive or think of them all the while?* This therefore is nothing to the purpose; it only shows you have the power of imagining or forming ideas in your mind: but it does not shew that you can conceive it possible the objects of your thought may exist without the mind. To make out this, *it is necessary that you conceive them existing unconceived or unthought of, which is a manifest repugnancy.* When we do our utmost to conceive the existence of external bodies, we are all the while only contemplating our own ideas. But the mind taking no notice of itself, is deluded to think it can and does conceive bodies existing unthought of or without the mind, though at the same time they are apprehended by or exist in itself. A little attention will discover to any one the truth and evidence of what is here said, and make it unnecessary to insist on any other proofs against the existence of material substance.

24. *The absolute existence of unthinking things are words without a meaning.* It is very obvious, upon the least inquiry into our thoughts, to know whether it is possible for us to understand what is meant by the *absolute existence of sensible objects in themselves, or without the mind.* To me it is evident those words mark out either a direct contradiction, or else nothing at all. And to convince others of this, I know no readier or fairer way than to entreat they would calmly attend to their own thoughts; and if by this attention the emptiness or repugnancy of those expressions does appear, surely nothing more is requisite for the conviction. It is on this therefore that I insist, to wit, that the *absolute existence of unthinking things are words without a meaning, or which include a contradiction.* This is what I repeat and inculcate, and earnestly recommend to the attentive thoughts of the reader.

¹⁷ i.e. although your argument be deficient in the two requisites of an hypothesis.—Ed.

25. *Third argument.*¹⁸—*REFUTATION OF LOCKE.*—All our ideas, sensations, notions, or the things which we perceive, by whatsoever names they may be distinguished, are visibly inactive—there is nothing of power or agency included in them. So that *one idea* or object of thought *cannot produce* or make *any alteration in another*. To be satisfied of the truth of this, there is nothing else requisite but a bare observation of our ideas. For, since they and every part of them exist only in the mind, it follows that there is nothing in them but what is perceived: but whoever shall attend to his ideas, whether of sense or reflexion, will not perceive in them any power or activity; there is, therefore, no such thing contained in them. A little attention will discover to us that the very being of an idea implies passiveness and inertness in it, insomuch that it is impossible for an idea to do anything, or, strictly speaking, to be the cause of anything: neither can it be the resemblance or pattern of any active being, as is evident from sect. 8. Whence it plainly follows that extension, figure, and motion cannot be the cause of our sensations. To say, therefore, that these are the effects of powers resulting from the configuration, number, motion, and size of corpuscles, must certainly be false.¹⁹

26. *Cause of ideas.* We perceive a continual succession of ideas, some are anew excited, others are changed or totally disappear. There is therefore some cause of these ideas, whereon they depend, and which produces and changes them. That this cause cannot be any quality or idea or combination of ideas, is clear from the preceding section. It must therefore be a substance; but it has been shown that there is no corporeal or material substance: it remains therefore that the *cause of ideas* is an incorporeal active substance or Spirit.

27. *No idea of spirit.* A spirit is one simple, undivided, active being—as it perceives ideas it is called the *understanding*, and as it produces or otherwise operates about them it is called the *will*. Hence there can be no idea formed of a soul or spirit; for all ideas whatever, being passive and inert [Vide sect. 25], they cannot represent unto us, by way of image or *likeness*, that which acts. A little attention will make it plain to any one, that to have an idea which shall be like that active

¹⁸ Vide sect. iii. and vii.

¹⁹ Vide sect. cii.

principle of motion and change of ideas is absolutely impossible. Such is the nature of *spirit*, or that which acts, that it cannot be of itself perceived, *but only by the effects which it produceth*. If any man shall doubt of the truth of what is here delivered, let him but reflect and try if he can frame the idea of any power or active being, and whether he has ideas of two principal powers, marked by the names *will* and *understanding*, distinct from each other as well as from a third idea of Substance or Being in general, with a relative notion of its supporting or being the subject of the aforesaid powers—which is signified by the name *soul* or *spirit*. This is what some hold; but, so far as I can see, the words *will*,²⁰ *Soul*, *spirit*, do not stand for different ideas, or, in truth, for any idea at all, but for something which is very different from ideas, and which, being an agent, cannot be like unto, or represented by, any idea whatsoever. Though it must be owned at the same time that we have some notion of soul, spirit, and the operations of the mind: such as willing, loving, hating—inasmuch as we know or understand the meaning of these words.

28. I find I can excite ideas in my mind at pleasure, and vary and shift the scene as oft as I think fit. It is no more than willing, and straightway this or that idea arises in my fancy; and by the same power it is obliterated and makes way for another. This making and unmaking of ideas doth very properly denominate the mind active. Thus much is certain and grounded on experience; but when we think of unthinking agents or of exciting ideas exclusive of volition, we only amuse ourselves with words.

29. *Ideas of sensation differ from those of reflection or memory*. But, whatever power I may have over *my own* thoughts, I find the ideas actually perceived by Sense have not a like dependence on my will. When in broad daylight I open my eyes, it is not in my power to choose whether I shall see or no, or to determine what particular objects shall present themselves to my view; and so likewise as to the hearing and other senses; the ideas imprinted on them are not creatures of my will. There is *therefore some other will or spirit that produces them*.

30. *Laws of nature*. The ideas of Sense are more strong, lively, and *distinct* than those of the imagination; they have likewise a Steadiness,

²⁰ “Understanding, mind.”—Edit 1710.

order, and coherence, and are not excited at random, as those which are the effects of human wills often are, but in a regular train or series, the admirable connexion whereof sufficiently testifies the wisdom and benevolence of its Author. Now *the set rules or established methods wherein the mind we depend on excites in us the ideas of sense, are called the laws of nature*; and these we learn by experience, which teaches us that such and such ideas are attended with such and such other ideas, in the ordinary course of things.

31. *Knowledge of them necessary for the conduct of worldly affairs.* This gives us a sort of foresight which enables us to regulate our actions for the benefit of life. And without this we should be eternally at a loss; we could not know how to act anything that might procure us the least pleasure, or remove the least pain of sense. That food nourishes, sleep refreshes, and fire warms us; that to sow in the seed-time is the way to reap in the harvest; and in general that to obtain such or such ends, such or such means are conducive—all this we know, *not by discovering any necessary connexion between our ideas*, but only by the observation of the settled laws of nature, without which we should be all in uncertainty and confusion, and a grown man no more know how to manage himself in the affairs of life than an infant just born.

32. And yet *this consistent uniform working*, which so evidently displays the goodness and wisdom of that Governing Spirit whose Will constitutes the laws of nature, is so far from leading our thoughts to Him, that it rather *sends them a wandering after second causes*. For, when we perceive certain ideas of Sense constantly followed by other ideas and *we know this is not of our own doing*, we forthwith attribute power and agency to the ideas themselves, and make one the cause of another, than which nothing can be more absurd and unintelligible. Thus, for example, having observed that when we perceive by sight a certain round luminous figure we at the same time perceive by touch the idea or sensation called *heat*, we do from thence conclude the sun to be the cause of heat. And in like manner perceiving the motion and collision of bodies to be attended with sound, we are inclined to think the latter the effect of the former.

33. *Of real things and ideas or chimeras.*—The ideas imprinted on the Senses by the Author of nature are called *real things*; and those

excited in the imagination being less regular, vivid, and constant, are more properly termed *ideas*, or *images of things*, which they copy and represent. But then our sensations, be they never so vivid and distinct, are nevertheless *ideas*, that is, they exist in the mind, or are perceived by it, as truly as the ideas of its own framing. The ideas of Sense are allowed to have more reality in them, that is, to be more (1) *strong*, (2) *orderly*, and (3) *coherent* than the creatures of the mind; but this is no argument that they exist without the mind. They are also (4) *less dependent on the spirit* [Vide sect. 29], or thinking substance which perceives them, in that they are excited by the will of another and more powerful spirit; yet still they are *ideas*, and certainly no *idea*, whether faint or strong, can exist otherwise than in a mind perceiving it.

34. *First general objection.*—ANSWER. Before we proceed any farther it is necessary we spend some time in answering objections which may probably be made against the principles we have hitherto laid down. In doing of which, if I seem too prolix to those of quick apprehensions, I hope it may be pardoned, since all men do not equally apprehend things of this nature, and I am willing to be understood by every one.

First, then, it will be objected that by the foregoing principles *all that is real and substantial in nature is banished out of the world*, and instead thereof a chimerical scheme of ideas takes place. All things that exist, exist only in the mind, that is, they are purely notional. What therefore becomes of the sun, moon and stars? What must we think of houses, rivers, mountains, trees, stones; nay, even of our own bodies? Are all these but so many chimeras and illusions on the fancy? To all which, and whatever else of the same sort may be objected, I *answer*, that by the principles premised we are not deprived of any one thing in nature. Whatever we see, feel, hear, or anywise conceive or understand remains as secure as ever, and is as real as ever. There is a *rerum natura*, and the distinction between realities and chimeras retains its full force. This is evident from sect. 29, 30, and 33, where we have shown what is meant by *real things* in opposition to *chimeras* or ideas of our own framing; but then they both equally exist in the mind, and in that sense they are alike *ideas*.

35. *The existence of matter, as understood by philosophers, denied.* [Vide sect. 84.]—I do not argue against the existence of any one thing

that we can apprehend either by sense or reflexion. That the things I see with my eyes and touch with my hands do exist, really exist, I make not the least question. The only thing whose existence we deny *is that which philosophers call matter* or corporeal substance. And in doing of this there is no damage done to the rest of mankind, who, I dare say, will never miss it. The Atheist indeed will want the colour of an empty name to support his impiety; and the Philosophers may possibly find they have lost a great handle for trifling and disputation.

36. *Readily explained.* If any man thinks this detracts from the existence or reality of things, he is very far from understanding what has been premised in the plainest terms I could think of. Take here an abstract of what has been said:—There are spiritual substances, minds, or human souls, which will or excite ideas in themselves at pleasure; but these are faint, weak, and unsteady in respect of others they perceive by sense—which, being impressed upon them according to certain rules or laws of nature, speak themselves the effects of a mind more powerful and wise than human spirits. These latter are said to have more *reality* in them than the former:—by which is meant that they are more affecting, orderly, and distinct, and that they are not fictions of the mind perceiving them. And in this sense the sun that I see by day is the real sun, and that which I imagine by night is the idea of the former. In the sense here given of *reality* it is evident that every vegetable, star, mineral, and in general each part of the mundane system, is as much a *real being* by our principles as by any other. Whether others mean anything by the term *reality* different from what I do, I entreat them to look into their own thoughts and see.

37. *The philosophic, not the vulgar substance, taken away.* I will be urged that thus much at least is true, to wit, that we take away all corporeal substances. To this my answer is, that if the word *substance* be taken in the vulgar sense—for a combination of sensible qualities, such as extension, solidity, weight, and the like—this we cannot be accused of taking away: but if it be taken in a philosophic sense—for the *support* of accidents or *qualities without the mind*—then indeed I acknowledge that we take it away, if one may be said to take away that which never had any existence, not even in the imagination.

38. But, say you, it sounds very harsh to say we eat and drink ideas, and are clothed with ideas. I acknowledge it does so—the word *idea* not being used in common discourse to signify the several combinations of sensible qualities which are called *things*; and it is certain that any expression which varies from the familiar use of language will seem harsh and ridiculous. But this doth not concern the truth of the proposition, which in other words is no more than to say, we are fed and clothed with those things which we perceive immediately by our senses. The hardness or softness, the colour, taste, warmth, figure, or suchlike qualities, which combined together constitute the several sorts of victuals and apparel, have been shown to exist only in the mind that perceives them; and this is all that is meant by calling them *ideas*; which word if it was as ordinarily used as *thing*, would sound no harsher nor more ridiculous than it. I am not for disputing about the propriety, but the truth of the expression. If therefore you agree with me that we eat and drink and are clad with the immediate objects of sense, which cannot exist unperceived or without the mind, I shall readily grant it is more proper or conformable to custom that they should be called things rather than ideas.

39. *The term idea preferable to thing.* If it be demanded why I make use of the word *idea*, and do not rather in compliance with custom call them *things*. I answer, I do it for two reasons:—first, because the term *thing* in contra-distinction to *idea*, is generally supposed to denote somewhat existing without the mind; secondly, because *thing* has a more comprehensive signification than *idea*, including *spirit* or thinking things as well as *ideas*. Since therefore the objects of sense exist only in the mind, and are withal thoughtless and inactive, I chose to mark them by the word *idea*, which implies those properties.

40. *The evidence of the senses not discredited.* But, say what we can, some one perhaps may be apt to reply, he will still believe his senses, and never suffer any arguments, how plausible soever, to prevail over the certainty of them. Be it so; assert the evidence of sense as high as you please, we are willing to do the same. That what I see, hear, and feel *doth exist, that is to say, is perceived by me*, I no more doubt than I do of my own being. But I do not see how the testimony of sense can be alleged as a proof for the existence of anything which is not perceived by sense. We

are not for having any man turn *sceptic* and disbelieve his senses; on the contrary, we give them all the stress and assurance imaginable; nor are there any principles more opposite to Scepticism than those we have laid down,²¹ as shall be hereafter clearly shown.

41. *Second objection.*—ANSWER. *Secondly*, it will be *objected* that there is a great difference betwixt real fire for instance, and the idea of fire, betwixt dreaming or imagining oneself burnt, and actually being so: if you suspect it to be only the idea of fire which you see, do but put your hand into it and you will be convinced with a witness. This and the like may be urged in opposition to our tenets. To all which the *answer* is evident from what has been already said; and I shall only add in this place, that if real fire be very different from the idea of fire, so also is the real pain that it occasions very different from the idea of the same pain, and yet nobody will pretend that real pain either is, or can possibly be, in an unperceiving thing, or without the mind, any more than its idea.

42. *Third objection.*—ANSWER. *Thirdly*, it will be objected that we see things actually without or at distance from us, and which consequently do not exist in the mind; it being absurd that those things which are seen at the distance of several miles should be as near to us as our own thoughts. In answer to this, I desire it may be considered that in a *dream* we do oft perceive things as existing at a great distance off, and yet for all that, those things are acknowledged to have their existence only in the mind.

43. But, for the fuller clearing of this point, it may be worth while to consider how it is that we perceive distance and things placed at a distance by sight. For, that we should in truth see *external* space, and bodies actually existing in it, some nearer, others farther off, seems to carry with it some opposition to what has been said of their existing nowhere without the mind. The consideration of this difficulty it was that gave birth to my *Essay towards a New Theory of Vision*, which was published not long since, wherein it is shown (1) that *distance* or outness is *neither immediately* of itself *perceived* by sight, nor yet apprehended or judged of by lines and angles, or anything that has a necessary connexion with it; but (2) that it is *only suggested* to our thoughts by

²¹ They extirpate the very root of Scepticism, “the fallacy of the senses.” —Ed.

certain visible ideas and sensations attending vision, which in their own nature have no manner of similitude or relation either with distance or things placed at a distance; but, by a connexion taught us *by experience*, they come to signify and suggest them to us, after the same manner that *words* of any language suggest the ideas they are made to stand for; insomuch that a man *born* blind and afterwards made to see, would not, at first sight, think the things he saw to be without his mind, or at any distance from him. See sect. 41 of the fore-mentioned treatise.

44. The ideas of sight and touch make two species entirely distinct and heterogeneous. *The former are marks and prognostics of the latter.* That the proper objects of sight neither exist without mind, nor are the images of external things, was shown even in that treatise. Though throughout the same the contrary be supposed true of tangible objects—not that to suppose that vulgar error was necessary for establishing the notion therein laid down, but because it was beside my purpose to examine and refute it in a discourse concerning *vision*. So that in strict truth the ideas of sight, when we apprehend by them distance and things placed at a distance, do not suggest or mark out to us things *actually* existing at a distance, but only admonish us what ideas of touch will be imprinted in our minds at such and such distances of time, and in consequence of such or such actions. It is, I say, evident from what has been said in the foregoing parts of this Treatise, and in sect. 147 and elsewhere of the Essay concerning Vision, that visible ideas are the Language whereby the governing Spirit on whom we depend informs us what tangible ideas he is about to imprint upon us, in case we excite this or that motion in our own bodies. But for a fuller information in this point I refer to the Essay itself.

45. *Fourth objection, from perpetual annihilation and creation.*—*ANSWER.* *Fourthly*, it will be objected that from the foregoing principles it follows things are every moment annihilated and created anew. The objects of sense exist only when they are perceived; the trees therefore are in the garden, or the chairs in the parlour, no longer than while there is somebody by to perceive them. Upon *shutting my eyes* all the furniture in the room is reduced to nothing, and barely upon opening them it is again created. In *answer* to all which, I refer the reader to what has been

said in sect. 3, 4, &c., and desire he will consider whether he means anything by the actual existence of an idea distinct from its being perceived. For my part, after the nicest inquiry I could make, I am not able to discover that anything else is meant by those words; and I once more entreat the reader to sound his own thoughts, and not suffer himself to be imposed on by words. If he can conceive it possible either for his ideas or their archetypes to exist without being perceived, then I give up the cause; but if he cannot, he will acknowledge it is unreasonable for him to stand up in defence of he knows not what, and pretend to charge on me as an absurdity the not assenting to those propositions which at bottom have no meaning in them.

46. *Argumentum ad hominem.* It will not be amiss to observe how far the received principles of philosophy are themselves chargeable with those pretended absurdities. (1) It is thought strangely absurd that upon closing my eyelids all the visible objects around me should be reduced to nothing; and yet is not this what philosophers commonly acknowledge, when they agree on all hands that light and colours, which alone are the proper and immediate objects of sight, are mere sensations that exist no longer than they are perceived? (2) Again, it may to some perhaps seem very incredible that things should be every moment creating, yet this very notion is commonly taught in the schools. For the *schoolmen*, though they acknowledge the existence of Matter, and that the whole mundane fabric is framed out of it, are nevertheless of opinion that it cannot subsist without the divine conservation, which by them is expounded to be a continual creation.

47. (3) Further, a little thought will discover to us that though we allow the existence of Matter or corporeal substance, yet it will unavoidably follow, *from the principles which are now generally admitted*, that the *particular* bodies, of what kind soever, do none of them exist whilst they are not perceived. For, it is evident from sect. II and the following sections, that the Matter philosophers contend for is an incomprehensible somewhat, *which has none of those particular qualities whereby the bodies falling under our senses are distinguished one from another.* (2) But, to make this more plain, it must be remarked that the infinite divisibility of Matter is now universally allowed, at least by the most approved and considerable philosophers, who on the

received principles demonstrate it beyond all exception. Hence, it follows there is an infinite number of parts in each particle of Matter which are not perceived by sense. The reason therefore that any particular body seems to be of a finite magnitude, or exhibits only a finite number of parts to sense, is, not because it contains no more, since in itself it contains an infinite number of parts, *but because the sense is not acute enough to discern them*. In proportion therefore as the sense is rendered more acute, it perceives a greater number of parts in the object, that is, the object appears greater, and its figure varies, those parts in its extremities which were before unperceivable appearing now to bound it in very different lines and angles from those perceived by an obtuser sense. And at length, after various changes of size and shape, when the sense becomes infinitely acute the body shall seem infinite. During all which there is no alteration in the body, but only in the sense. *Each body therefore, considered in itself, is infinitely extended, and consequently void of all shape or figure*. From which it follows that, though we should grant the existence of Matter to be never so certain, yet it is withal as certain, the materialists themselves are by their own principles forced to acknowledge, that neither the particular bodies perceived by sense, nor anything like them, exists without the mind. Matter, I say, and each particle thereof, is according to them infinite and shapeless, *and it is the mind that frames all that variety of bodies which compose the visible world, any one whereof does not exist longer than it is perceived*.

48. If we consider it, the objection proposed in sect. 45 will not be found reasonably charged on the principles we have premised, so as in truth to make any objection at all against our notions. For, though we hold indeed the objects of sense to be nothing else but ideas which cannot exist unperceived; yet we may not hence conclude they have no existence except only while they are perceived by *us*, since *there may be some other spirit that perceives them though we do not*. Wherever bodies are said to have no existence without the mind, I would not be understood to mean this or that particular mind, but *all minds whatsoever*. It does not therefore follow from the foregoing principles that bodies are annihilated and created every moment, or exist not at all during the intervals between our perception of them.

49. *Fifth objection.*—ANSWER. *Fifthly*, it may perhaps be *objected* that if extension and figure exist only in the mind, it follows that the mind is extended and figured; since extension is a mode or attribute which (to speak with the schools) is predicated of the subject in which it exists. I *answer*, (1) Those qualities are in the mind *only as they are perceived by it*—that is, not by way of *mode* or *attribute*, but only by way of *idea*; and it no more follows the soul or mind is extended, because extension exists in it alone, than it does that it is red or blue, because those colours are *on all hands* acknowledged to exist in it, and nowhere else. (2) As to what philosophers say of subject and mode, that seems very groundless and unintelligible. For instance, in this proposition “a die is hard, extended, and square,” they will have it that the word die denotes a subject or substance, distinct from the hardness, extension, and figure which are predicated of it, and in which they exist. This I cannot comprehend: to me a die seems to be nothing distinct from those things which are termed its modes or accidents. And, to say a die is hard, extended, and square is not to attribute those qualities to a subject distinct from and supporting them, but only an explication of the meaning of the word *die*.

50. *Sixth objection, from natural philosophy.*—ANSWER. *Sixthly*, you will say there have been a great many things explained by matter and motion; take away these and you destroy the whole corpuscular philosophy, and undermine those mechanical principles which have been applied with so much success to account for the *phenomena*. In short, whatever advances have been made, either by ancient or modern philosophers, in the study of nature do all proceed on the supposition that corporeal substance or Matter doth really exist. To this I *answer* that there is not any one *phenomenon* explained on that supposition which may not as well be explained without it, as might easily be made appear by an *induction of particulars*. To explain the *phenomena*, is all one as to show why, upon such and such occasions, we are affected with such and such ideas. But (1) how Matter should operate on a Spirit, or produce any idea in it, is what no philosopher will pretend to explain; it is therefore evident there can be no use of Matter in natural philosophy. Besides, (2) they who attempt to account for things do it not by *corporeal substance*, but by figure, motion, and other qualities, which are in truth no more

than mere ideas, and, therefore, cannot be the cause of anything, as has been already shewn. See sect. 25.

51. *Seventh objection.*—ANSWER. *Seventhly*, it will upon this be demanded whether it does not seem *absurd to take away natural causes, and ascribe everything to the immediate operation of spirits?* We must no longer say upon these principles that fire heats, or water cools, but that a Spirit heats, and so forth. Would not a man be deservedly laughed at, who should talk after this manner? I *answer*, he would so; in such things we ought to *think with the learned, and speak with the vulgar*. They who to demonstration are convinced of the truth of the Copernican system do nevertheless say “the sun rises,” “the sun sets,” or “comes to the meridian”; and if they affected a contrary style in common talk it would without doubt appear very ridiculous. A little reflexion on what is here said will make it manifest that the common use of language would receive no manner of alteration or disturbance from the admission of our tenets.

52. *In the ordinary affairs of life, any phrases may be retained*, so long as they excite in us proper sentiments, or dispositions to act in such a manner as is necessary for our *well-being*, how false soever they may be if taken in a strict and *speculative sense*. Nay, this is unavoidable, since, propriety being regulated by *custom*, language is suited to the *received* opinions, which are not always the truest. Hence it is impossible, even in the most rigid, philosophic reasonings, so far to alter the bent and genius of the tongue we speak, as never to give a handle for cavillers to pretend difficulties and inconsistencies. But, a fair and ingenuous reader will collect the sense from the scope and tenor and connexion of a discourse, making allowances for those inaccurate modes of speech which use has made inevitable.

53. As to the *opinion that there are no corporeal causes*, this has been heretofore maintained by some of the Schoolmen, as it is of late by others among the modern philosophers, who though they allow Matter to exist, yet will have God alone to be the immediate efficient cause of all things. These men saw that amongst all the objects of sense there was none which had any power or activity included in it; and that by consequence this was likewise true of whatever bodies they supposed to

exist without the mind, like unto the immediate objects of sense. But then, that they should suppose an innumerable multitude of created beings, which they acknowledge are not capable of producing any one effect in nature, and which therefore are made to no manner of purpose, since God might have done everything as well without them: this I say, though we should allow it possible, must yet be a very unaccountable and extravagant supposition.

54. *Eighth objection.*—*TWOFOLD ANSWER.* In the *eighth* place, the universal concurrent assent of mankind may be thought by some an invincible argument in behalf of Matter, or the existence of external things. Must we suppose the whole world to be mistaken? And if so, what cause can be assigned of so widespread and predominant an error? I answer, *first*, that, upon a narrow inquiry, it will not perhaps be found so many as is imagined do really believe the existence of Matter or things without the mind. Strictly speaking, to believe that which involves a contradiction, or has no meaning in it, is impossible; and whether the foregoing expressions are not of that sort, I refer it to the impartial examination of the reader. In one sense, indeed, men may be said to believe that Matter exists, that is, they *act* as if the immediate cause of their sensations, which affects them every moment, and is so nearly present to them, were some senseless unthinking being. But, that they should clearly apprehend any meaning marked by those words, and form thereof a settled *speculative* opinion, is what I am not able to conceive. This is not the only instance wherein men impose upon themselves, by imagining they believe those propositions which they have often heard, though at bottom they have no meaning in them.

55. But *secondly*, though we should grant a notion to be never so universally and steadfastly adhered to, yet this is weak argument of its truth to whoever considers what a vast number of prejudices and false opinions are everywhere embraced with the utmost tenaciousness, by the unreflecting (which are the far greater) part of mankind. There was a time when the antipodes and motion of the earth were looked upon as monstrous absurdities even by men of learning: and if it be considered what a small proportion they bear to the rest of mankind, we shall find

that at this day those notions have gained but a very inconsiderable footing in the world.

56. *Ninth objection.*—ANSWER. But it is demanded that we assign a *cause of this prejudice*, and account for its obtaining in the world. To this I ANSWER, that men knowing they perceived several ideas, *whereof they themselves were not the authors*—as not being excited from within nor depending on the operation of their wills—this made them maintain those ideas, or objects of perception had an *existence independent of and without the mind*, without ever dreaming that a contradiction was involved in those words. But, philosophers having plainly seen that the immediate objects of perception do not exist without the mind, *they in some degree corrected* the mistake of the vulgar; but at the same time run into another which seems no less absurd, to wit, that there are certain objects really existing without the mind, or having a subsistence distinct from being perceived, *of which our ideas are only images* or resemblances, imprinted by those objects on the mind. And this notion of the philosophers owes its origin to the same cause with the former, namely, their being conscious that they were not the authors of their own sensations, which they evidently knew were imprinted from without, and which therefore must have some cause distinct from the minds on which they are imprinted.

57. *But why they should suppose the ideas of sense to be excited in us by things in their likeness*, and not rather have recourse to *spirit* which alone can act, may be accounted for, *first*, because they were not aware of the repugnancy there is, (1) as well in supposing things like unto our ideas existing without, as in (2) attributing to them *power or activity*. *Secondly*, because the Supreme Spirit which excites those ideas in our minds, is not marked out and limited to our view by any particular finite collection of sensible ideas, as human agents are by their size, complexion, limbs, and motions. And *thirdly*, because His operations are regular and uniform. Whenever the course of nature is interrupted by a miracle, men are ready to own the presence of a superior agent. But, when we see things go on in the ordinary course they do not excite in us any reflexion; their order and concatenation, though it be an argument of the greatest wisdom, power, and goodness in their creator, is yet so

constant and familiar to us that we do not think them the immediate effects of a *Free Spirit*; especially since inconsistency and mutability in acting, though it be an imperfection, is looked on as a mark of *freedom*.

58. *Tenth objection.*—ANSWER. *Tenthly*, it will be objected that the notions we advance are inconsistent with several sound truths in philosophy and mathematics. For example, the motion of the earth is now universally admitted by astronomers as a truth grounded on the clearest and most convincing reasons. But, on the foregoing principles, there can be no such thing. For, motion being only an idea, it follows that if it be not perceived it exists not; but the motion of the earth is not perceived by sense. I answer, that tenet, if rightly understood, will be found to agree with the principles we have premised; for, the question whether the earth moves or no amounts in reality to no more than this, to wit, whether we have reason to conclude, from what has been observed by astronomers, that if we were placed in such and such circumstances, and such or such a position and distance both from the earth and sun, we should perceive the former to move among the choir of the planets, and appearing in all respects like one of them; and this, by the established rules of nature which we have no reason to mistrust, is reasonably collected from the phenomena.

59. We may, from the experience we have had of the train and succession of ideas in our minds, often make, I will not say uncertain conjectures, but sure and well—grounded predictions concerning the ideas we shall be affected with pursuant to a great train of actions, and be enabled to pass a right judgment of what would have appeared to us, in case we were placed in circumstances very different from those we are in at present. Herein consists the knowledge of nature, which may preserve its use and certainty very consistently with what has been said. It will be easy to apply this to whatever objections of the like sort may be drawn from the magnitude of the stars, or any other discoveries in astronomy or nature.

60. *Eleventh objection.*—In the *eleventh* place, it will be demanded to what purpose serves that curious organization of plants, and the animal mechanism in the parts of animals; might not vegetables grow, and shoot forth leaves of blossoms, and animals perform all their motions as well

without as with all that variety of internal parts so elegantly contrived and put together; which, being ideas, have nothing powerful or operative in them, nor have any necessary connexion with the effects ascribed to them? If it be a Spirit that immediately produces every effect by a fiat or act of his will, we must think all that is fine and artificial in the works, whether of man or nature, to be made in vain. By this doctrine, though an artist has made the spring and wheels, and every movement of a watch, and adjusted them in such a manner as he knew would produce the motions he designed, yet he must think all this done to no purpose, and that it is an Intelligence which directs the index, and points to the hour of the day. If so, why may not the Intelligence do it, without his being at the pains of making the movements and putting them together? Why does not an empty case serve as well as another? And how comes it to pass that whenever there is any fault in the going of a watch, there is some corresponding disorder to be found in the movements, which being mended by a skilful hand all is right again? The like may be said of all the clockwork of nature, great part whereof is so wonderfully fine and subtle as scarce to be discerned by the best microscope. In short, it will be asked, how, upon our principles, any tolerable account can be given, or any final cause assigned of an innumerable multitude of bodies and machines, framed with the most exquisite art, which in the common philosophy have very apposite uses assigned them, and serve to explain abundance of phenomena?

61. *ANSWER*.—To all which I answer, first, that though there were some difficulties relating to the administration of Providence, and the uses by it assigned to the several parts of nature, which I could not solve by the foregoing principles, yet this objection could be of small weight against the truth and certainty of those things which may be proved *a priori*, with the utmost evidence and rigor of demonstration. Secondly, but neither are the received principles free from the like difficulties; for, it may still be demanded to what end God should take those roundabout methods of effecting things by instruments and machines, which no one can deny might have been effected by the mere command of His will without all that apparatus; nay, if we narrowly consider it, we shall find the objection may be retorted with greater force on those who hold the existence of those machines without of mind; for it has been made

evident that solidity, bulk, figure, motion, and the like have no activity or efficacy in them, so as to be capable of producing any one effect in nature. See sect. 25. Whoever therefore supposes them to exist (allowing the supposition possible) when they are not perceived does it manifestly to no purpose; since the only use that is assigned to them, as they exist unperceived, is that they produce those perceivable effects which in truth cannot be ascribed to anything but Spirit.

62. (*Fourthly.*)—But, to come nigher the difficulty, it must be observed that though the fabrication of all those parts and organs be not absolutely necessary to the producing any effect, yet it is necessary to the producing of things in a constant regular way according to the laws of nature. There are certain general laws that run through the whole chain of natural effects; these are learned by the observation and study of nature, and are by men applied as well to the framing artificial things for the use and ornament of life as to the explaining various phenomena—which explication consists only in showing the conformity any particular phenomenon has to the general laws of nature, or, which is the same thing, in discovering the *uniformity* there is in the production of natural effects; as will be evident to whoever shall attend to the several instances wherein philosophers pretend to account for appearances. That there is a great and conspicuous use in these regular constant methods of working observed by the Supreme Agent has been shown in sect. 31. And it is no less visible that a particular size, figure, motion, and disposition of parts are necessary, though not absolutely to the producing any effect, yet to the producing it according to the standing mechanical laws of nature. Thus, for instance, it cannot be denied that God, or the Intelligence that sustains and rules the ordinary course of things, might if He were minded to produce a miracle, cause all the motions on the dial-plate of a watch, though nobody had ever made the movements and put them in it: but yet, if He will act agreeably to the rules of mechanism, by Him for wise ends established and maintained in the creation, it is necessary that those actions of the watchmaker, whereby he makes the movements and rightly adjusts them, precede the production of the aforesaid motions; as also that any disorder in them be attended with the perception of some corresponding disorder in the movements, which being once corrected all is right again.

63. It may indeed on some occasions be necessary that the Author of nature display His overruling power in producing some appearance out of the ordinary series of things. Such exceptions from the general rules of nature are proper to surprise and awe men into an acknowledgement of the Divine Being; but then they are to be used but seldom, otherwise there is a plain reason why they should fail of that effect. Besides, God seems to choose the convincing our reason of His attributes by the works of nature, which discover so much harmony and contrivance in their make, and are such plain indications of wisdom and beneficence in their Author, rather than to astonish us into a belief of His Being by anomalous and surprising events.

64. To set this matter in a yet clearer light, I shall observe that what has been objected in sect. 60 amounts in reality to no more than this:— ideas are not anyhow and at random produced, there being a certain order and connexion between them, like to that of cause and effect; there are also several combinations of them made in a very regular and artificial manner, which seem like so many instruments in the hand of nature that, being hid as it were behind the scenes, have a secret operation in producing those appearances which are seen on the theatre of the world, being themselves discernible only to the curious eye of the philosopher. But, since one idea cannot be the cause of another, to what purpose is that connexion? And, since those instruments, being barely *inefficacious perceptions* in the mind, are not subservient to the production of natural effects, it is demanded why they are made; or, in other words, what reason can be assigned why God should make us, upon a close inspection into His works, behold so great variety of ideas so artfully laid together, and so much according to rule; it not being credible that He would be at the expense (if one may so speak) of all that art and regularity to no purpose.

65. To all which my answer is, first, that the connexion of ideas does not imply the relation of *cause* and *effect*, but only of a mark or *sign* with the thing *signified*. The fire which I see is not the cause of the pain I suffer upon my approaching it, but the mark that forewarns me of it. In like manner the noise that I hear is not the effect of this or that motion or collision of the ambient bodies, but the sign thereof. Secondly, the reason why ideas are formed into machines, that is, artificial and regular

combinations, is the same with that for combining letters into words. That a few original ideas may be made to signify a great number of effects and actions, it is necessary they be variously combined together. And, to the end their use be permanent and universal, these combinations must be made by *rule*, and with *wise contrivance*. By this means abundance of information is conveyed unto us, concerning what we are to expect from such and such actions and what methods are proper to be taken for the exciting such and such ideas; which in effect is all that I conceive to be distinctly meant when it is said that, by discerning a figure, texture, and mechanism of the inward parts of bodies, whether natural or artificial, we may attain to know the several uses and properties depending thereon, or the nature of the thing.

66. *Proper employment of the natural philosopher.*—Hence, it is evident that those things which, under the notion of a cause co-operating or concurring to the production of effects, are altogether inexplicable, and run us into great absurdities, may be very naturally explained, and have a proper and obvious use assigned to them, when they are considered only as marks or signs for our information. And it is the searching after and endeavouring to understand those signs instituted by the Author of Nature, that ought to be the employment of the natural philosopher; and not the pretending to explain things by corporeal causes, which doctrine seems to have too much estranged the minds of men from that active principle, that supreme and wise Spirit “in whom we live, move, and have our being.”

67. *Twelfth objection.*—ANSWER. In the *twelfth* place, it may perhaps be objected that—though it be clear from what has been said that there can be no such thing as an inert, senseless, extended, solid, figured, movable substance existing without the mind, such as philosophers describe Matter—yet, if any man shall leave out of his idea of matter the positive ideas of extension, figure, solidity and motion, and say that he means only by that word an inert, senseless substance, that exists without the mind or unperceived, which is the occasion of our ideas, or at the presence whereof God is pleased to excite ideas in us: it doth not appear but that Matter taken in this sense may possibly exist. In answer to which I say, first, that it seems no less absurd to suppose a substance without

accidents, than it is to suppose accidents without a substance. But secondly, though we should grant this unknown substance may possibly exist, yet where can it be supposed to be? That it exists not in the mind is agreed; and that it exists not in place is no less certain—since all place or extension exists only in the mind, as has been already proved. It remains therefore that it exists nowhere at all.

68. *Matter supports nothing, an argument against its existence.* Let us examine a little the description that is here given us of matter. It neither acts, nor perceives, nor is perceived; for this is all that is meant by saying it is an inert, senseless, unknown substance; which is a definition entirely made up of negatives, excepting only the relative notion of its standing under or supporting. But then it must be observed that it supports nothing at all, and how nearly this comes to the description of a nonentity I desire may be considered. But, say you, it is the unknown occasion, at the presence of which ideas are excited in us by the will of God. Now, I would fain know how anything can be present to us, which is neither perceivable by sense nor reflexion, nor capable of producing any idea in our minds, nor is at all extended, nor has any form, nor exists in any place. The words “to be present,” when thus applied, must needs be taken in some abstract and strange meaning, and which I am not able to comprehend.

69. Again, let us examine what is meant by *occasion*. So far as I can gather from the common use of language, that word signifies either the agent which produces any effect, or else something that is observed to accompany or go before it in the ordinary course of things. But when it is applied to Matter as above described, it can be taken in neither of those senses; for Matter is said to be passive and inert, and so cannot be an agent or efficient cause. It is also unperceivable, as being devoid of all sensible qualities, and so cannot be the occasion of our perceptions in the latter sense: as when the burning my finger is said to be the occasion of the pain that attends it. What therefore can be meant by calling matter an *occasion*? The term is either used in no sense at all, or else in some very distant from its received signification.

70. You will perhaps say that Matter, though it be not perceived by us, is nevertheless perceived by God, to whom it is the occasion of exciting ideas in our minds. For, say you, since we observe our

sensations to be imprinted in an orderly and constant manner, it is but reasonable to suppose there are certain constant and regular occasions of their being produced. That is to say, that there are certain permanent and distinct parcels of Matter, corresponding to our ideas, which, though they do not excite them in our minds, or anywise immediately affect us, as being altogether passive and unperceivable to us, they are nevertheless to God, by whom they are perceived, as it were so many occasions to remind Him when and what ideas to imprint on our minds; that so things may go on in a constant uniform manner.

71. In answer to this, I observe that, as the notion of Matter is here stated, the question is no longer concerning the existence of a thing distinct from Spirit and idea, from perceiving and being perceived; but whether there are not certain ideas of I know not what sort, in the mind of God which are so many marks or notes that direct Him how to produce sensations in our minds in a constant and regular method—much after the same manner as a musician is directed by the notes of music to produce that harmonious train and composition of sound which is called a tune, though they who hear the music do not perceive the notes, and may be entirely ignorant of them. But, this notion of Matter seems too extravagant to deserve a confutation. Besides, it is in effect no objection against what we have advanced, viz. that there is no senseless unperceived substance.

72. *The order of our perceptions shows the goodness of god, but affords no proof of the existence of matter.* If we follow the light of reason, we shall, from the constant uniform method of our sensations, collect the goodness and wisdom of the Spirit who excites them in our minds; but this is all that I can see reasonably concluded from thence. To me, I say, it is evident that the being of a spirit infinitely wise, good, and powerful is abundantly sufficient to explain all the appearances of nature. But, as for *inert, senseless Matter*, nothing that I perceive has any the least connexion with it, or leads to the thoughts of it. And I would fain see any one explain any the meanest phenomenon in nature by it, or shew any manner of reason, though in the lowest rank of probability, that he can have for its existence, or even make any tolerable sense or meaning of that supposition. For, as to its being an occasion, we have, I think, evidently shown that with regard to us it is no occasion. It remains

therefore that it must be, if at all, the occasion to God of exciting ideas in us; and what this amounts to we have just now seen.

73. It is worth while to reflect a little on the motives which induced men to suppose the existence of material substance; that so having observed the gradual ceasing and expiration of those motives or reasons, we may proportionably withdraw the assent that was grounded on them. First, therefore, it was thought that colour, figure, motion, and the rest of the sensible qualities or accidents, did really exist without the mind; and for this reason it seemed needful to suppose some unthinking substratum or substance wherein they did exist, since they could not be conceived to exist by themselves. Afterwards, in process of time, men being convinced that colours, sounds, and the rest of the sensible, secondary qualities had no existence without the mind, they stripped this substratum or material substance of those qualities, leaving only the primary ones, figure, motion, and suchlike, which they still conceived to exist without the mind, and consequently to stand in need of a material support. But, it having been shown that none even of these can possibly exist otherwise than in a Spirit or Mind which perceives them it follows that we have no longer any reason to suppose the being of Matter; nay, that it is utterly impossible there should be any such thing, so long as that word is taken to denote an unthinking substratum of qualities or accidents wherein they exist without the mind.

74. But though it be allowed by the materialists themselves that Matter was thought of only for the sake of supporting accidents, and, the reason entirely ceasing, one might expect the mind should naturally, and without any reluctance at all, quit the belief of what was solely grounded thereon; yet the prejudice is riveted so deeply in our thoughts, that we can scarce tell how to part with it, and are therefore inclined, since the thing itself is indefensible, at least to retain the name, which we apply to I know not what abstracted and indefinite notions of being, or occasion, though without any show of reason, at least so far as I can see. For, what is there on our part, or what do we perceive, amongst all the ideas, sensations, notions which are imprinted on our minds, either by sense or reflexion, from whence may be inferred the existence of an inert, thoughtless, unperceived occasion? And, on the other hand, on the part of an All-sufficient Spirit, what can there be that should make us believe or

even suspect He is directed by an inert occasion to excite ideas in our minds?

75. *Absurdity of contending for the existence of matter as the occasion of ideas.* It is a very extraordinary instance of the force of prejudice, and much to be lamented, that the mind of man retains so great a fondness, against all the evidence of reason, for a stupid thoughtless *somewhat*, by the interposition whereof it would as it were screen itself from the Providence of God, and remove it farther off from the affairs of the world. But, though we do the utmost we can to secure the belief of Matter, though, when reason forsakes us, we endeavour to support our opinion on the bare possibility of the thing, and though we indulge ourselves in the full scope of an imagination not regulated by reason to make out that poor possibility, yet the upshot of all is, that there are certain *unknown Ideas* in the mind of God; for this, if anything, is all that I conceive to be meant by occasion with regard to God. And this at the bottom is no longer contending for the thing, but for the name.

76. Whether therefore there are such Ideas in the mind of God, and whether they may be called by the name *Matter*, I shall not dispute. But, if you stick to the notion of an unthinking substance or support of extension, motion, and other sensible qualities, then to me it is most evidently impossible there should be any such thing, since it is a plain repugnancy that those qualities should exist in or be supported by an unperceiving substance.

77. *That a substratum not perceived, may exist, unimportant.* But, say you, though it be granted that there is no thoughtless support of extension and the other qualities or accidents which we perceive, yet there may perhaps be some inert, unperceiving substance or *substratum* of some other qualities, as incomprehensible to us as colours are to a man born blind, because we have not a sense adapted to them. But, if we had a new sense, we should possibly no more doubt of their existence than a blind man made to see does of the existence of light and colours. I answer, first, if what you mean by the word *Matter* be only the unknown support of unknown qualities, it is no matter whether there is such a thing or no, since it no way concerns us; and I do not see the advantage there is in disputing about what we know not *what*, and we know not *why*.

78. But, secondly, if we had a new sense it could only furnish us with new ideas or sensations; and then we should have the same reason against their existing in an unperceiving substance that has been already offered with relation to figure, motion, colour and the like. Qualities, as has been shown, are nothing else but *sensations* or *ideas*, which exist only in a *mind* perceiving them; and this is true not only of the ideas we are acquainted with at present, but likewise of all possible ideas whatsoever.

79. But, you will insist, what if I have no reason to believe the existence of Matter? What if I cannot assign any use to it or explain anything by it, or even conceive what is meant by that word? Yet still it is no contradiction to say that Matter exists, and that this Matter is in general a *substance*, or *occasion of ideas*; though indeed to go about to unfold the meaning or adhere to any particular explication of those words may be attended with great difficulties. I answer, when words are used without a meaning, you may put them together as you please without danger of running into a contradiction. You may say, for example, that twice two is equal to seven, so long as you declare you do not take the words of that proposition in their usual acceptation but for marks of you know not what. And, by the same reason, you may say there is an inert thoughtless substance without accidents which is the occasion of our ideas. And we shall understand just as much by one proposition as the other.

80. In the *last* place, you will say, what if we give up the cause of material Substance, and stand to it that Matter is an unknown somewhat—neither substance nor accident, spirit nor idea, inert, thoughtless, indivisible, immovable, unextended, existing in no place. For, say you, whatever may be urged against *substance* or *occasion*, or any other positive or relative notion of Matter, has no place at all, so long as this *negative* definition of Matter is adhered to. I answer, you may, if so it shall seem good, use the word “Matter” in the same sense as other men use “nothing,” and so make those terms convertible in your style. For, after all, this is what appears to me to be the result of that definition, the parts whereof when I consider with attention, either collectively or separate from each other, I do not find that there is any kind of effect or

impression made on my mind different from what is excited by the term *nothing*.

81. You will reply, perhaps, that in the fore-said definition is included what doth sufficiently distinguish it from nothing—abstract idea of *quiddity*, *entity*, or *existence*. I own, indeed, that those who pretend to the faculty of framing abstract general ideas the positive do talk as if they had such an idea, which is, say they, the most abstract and general notion of all; that is, to me, the most incomprehensible of all others. That there are a great variety of spirits of different orders and capacities, whose faculties both in number and extent are far exceeding those the Author of my being has bestowed on me, I see no reason to deny. And for me to pretend to determine by my own few, stinted narrow inlets of perception, what ideas the inexhaustible power of the Supreme Spirit may imprint upon them were certainly the utmost folly and presumption—since there may be, for aught that I know, innumerable sorts of ideas or sensations, as different from one another, and from all that I have perceived, as colours are from sounds. But, how ready soever I may be to acknowledge the scantiness of my comprehension with regard to the endless variety of spirits and ideas that may possibly exist, yet for any one to pretend to a notion of Entity or Existence, *abstracted* from *spirit* and *idea*, from perceived and being perceived, is, I suspect, a downright repugnancy and trifling with words.—It remains that we consider the objections which may possibly be made on the part of Religion.

82. *Objections derived from the scriptures answered.* Some there are who think that, though the arguments for the real existence of bodies which are drawn from Reason be allowed not to amount to demonstration, yet the Holy Scriptures are so clear in the point as will sufficiently convince every good Christian that bodies do really exist, and are something more than mere ideas; there being in Holy Writ innumerable facts related which evidently suppose the reality of timber and stone, mountains and rivers, and cities, and human bodies. To which I answer that no sort of writings whatever, sacred or profane, which use those and the like words in the vulgar acceptation, or so as to have a meaning in them, are in danger of having their truth called in question by our doctrine. That all those things do really exist, that there are bodies, even corporeal substances, when taken in the vulgar sense, has been shown to

be agreeable to our principles; and the difference betwixt *things* and *ideas*, *realities* and *chimeras*, has been distinctly explained. See sect. 29, 30, 33, 36, &c. And I do not think that either what philosophers call *Matter*, or the existence of objects without the mind, is anywhere mentioned in Scripture.

83. *No objection as to language tenable.* Again, whether there can be or be not external things, it is agreed on all hands that the proper use of words is the marking our conceptions, or things only as they are known and perceived by us; whence it plainly follows that in the tenets we have laid down there is nothing inconsistent with the right use and significancy of language, and that discourse, of what kind soever, so far as it is intelligible, remains undisturbed. But all this seems so manifest, from what has been largely set forth in the premises, that it is needless to insist any farther on it.

84. But, secondly it will be urged that miracles do, at least, lose much of their stress and import by our principles. What must we think of Moses' rod? Was it not *really* turned into a serpent; or was there only a change of *ideas* in the minds of the spectators? And, can it be supposed that our Saviour did no more at the marriage-feast in Cana than impose on the sight, and smell, and taste of the guests, so as to create in them the appearance or idea only of wine? The same may be said of all other miracles; which, in consequence of the foregoing principles, must be looked upon only as so many cheats, or illusions of fancy. To this I reply, that the rod was changed into a real serpent, and the water into real wine. That this does not in the least contradict what I have elsewhere said will be evident from sect. 34 and 35. But this business of *real* and *imaginary* has been already so plainly and fully explained, and so often referred to, and the difficulties about it are so easily answered from what has gone before, that it were an affront to the reader's understanding to resume the explication of it in its place. I shall only observe that if at table all who were present should see, and smell, and taste, and drink wine, and find the effects of it, with me there could be no doubt of its reality; so that at bottom the scruple concerning real miracles has no place at all on ours, but only on the received principles, and consequently makes rather for than against what has been said.

85. *Consequences of the preceding tenets.* Having done with the Objections, which I endeavoured to propose in the clearest light, and gave them all the force and weight I could, we proceed in the next place to take a view of our tenets in their Consequences. Some of these appear at first sight—as that several difficult and obscure questions, on which abundance of speculation has been thrown away, are entirely banished from philosophy. “Whether corporeal substance can think,” “whether Matter be infinitely divisible,” and “how it operates on spirit”—these and like inquiries have given infinite amusement to philosophers in all ages; but depending on the existence of Matter, they have no longer any place on our principles. Many other advantages there are, as well with regard to religion as the sciences, which it is easy for any one to deduce from what has been premised; but this will appear more plainly in the sequel.

86. *The removal of matter gives certainty to knowledge.* From the principles we have laid down it follows human knowledge may naturally be reduced to two heads—that of ideas and that of SPIRITS. Of each of these I shall treat in order.

And *first* as to ideas or unthinking things. Our knowledge of these has been very much obscured and confounded, and we have been led into very dangerous errors, by supposing a twofold existence of the objects of sense—the one *intelligible* or in the mind, the other *real* and without the mind; whereby unthinking things are thought to have a natural subsistence of their own distinct from being perceived by spirits. This, which, if I mistake not, has been shown to be a most groundless and absurd notion, is the very root of Scepticism; for, so long as men thought that real things subsisted without the mind, and that their knowledge was only so far forth *real* as it was conformable to *real things*, it follows they could not be certain they had any real knowledge at all. For how can it be known that the things which are perceived are conformable to those which are not perceived, or exist without the mind?

87. Colour, figure, motion, extension, and the like, considered only as so many *sensations* in the mind, are perfectly known, there being nothing in them which is not perceived. But, if they are looked on as notes or images, referred to *things* or *archetypes* existing without the mind, then are we involved all in scepticism. We see only the appearances,

