

DOWNLOAD PDF AN ESSAY CONCERNING HUMANE UNDERSTANDING (VOLUME II, BOOKS 3 & 4)

Chapter 1 : An Essay Concerning Humane Understanding, Volume 1 eBook

An Essay Concerning Humane Understanding (Volume II, Books 3 & 4) [John Locke] on calendrierdelascience.com
**FREE* shipping on qualifying offers. This classic philosophical writing concerns the foundation of human knowledge and understanding.*

Of discerning, and other operations of the mind XII. Of complex ideas XIII. Idea of duration and its simple modes XV. Ideas of duration and expansion, considered together xvi. Idea of number and its simple modes xvii. Of other simple modes XIX. Of the modes of thinking xx. Of modes of pleasure and pain xxi. Of the idea of power XXII. Of our complex ideas of substances XXIV. Of collective ideas of substances XXV. Of ideas of relation XXVI. Of ideas of cause and effect, and other relations xxvii. Of ideas of identity and diversity xxviii. Of ideas of other relations XXIX. Of clear and obscure, distinct and confused ideas XXX. Of real and fantastical ideas XXXI. It is not that I think any name, how great soever, set at the beginning of a book, will be able to cover the faults that are to be found in it. But there being nothing more to be desired for truth than a fair unprejudiced hearing, nobody is more likely to procure me that than your lordship, who are allowed to have got so intimate an acquaintance with her, in her more retired recesses. Your lordship is known to have so far advanced your speculations in the most abstract and general knowledge of things, beyond the ordinary reach or common methods, that your allowance and approbation of the design of this Treatise will at least preserve it from being condemned without reading, and will prevail to have those parts a little weighed, which might otherwise perhaps be thought to deserve no consideration, for being somewhat out of the common road. Truth scarce ever yet carried it by vote anywhere at its first appearance: But truth, like gold, is not the less so for being newly brought out of the mine. It is trial and examination must give it price, and not any antique fashion; and though it be not yet current by the public stamp, yet it may, for all that, be as old as nature, and is certainly not the less genuine. Your lordship can give great and convincing instances of this, whenever you please to oblige the public with some of those large and comprehensive discoveries you have made of truths hitherto unknown, unless to some few, from whom your lordship has been pleased not wholly to conceal them. This alone were a sufficient reason, were there no other, why I should dedicate this Essay to your lordship; and its having some little correspondence with some parts of that nobler and vast system of the sciences your lordship has made so new, exact, and instructive a draught of, I think it glory enough, if your lordship permit me to boast, that here and there I have fallen into some thoughts not wholly different from yours. If your lordship think fit that, by your encouragement, this should appear in the world, I hope it may be a reason, some time or Page 3 other, to lead your lordship further; and you will allow me to say, that you here give the world an earnest of something that, if they can bear with this, will be truly worth their expectation. This, my lord, shows what a present I here make to your lordship; just such as the poor man does to his rich and great neighbour, by whom the basket of flowers or fruit is not ill taken, though he has more plenty of his own growth, and in much greater perfection. Worthless things receive a value when they are made the offerings of respect, esteem, and gratitude: This I am sure, I am under the greatest obligations to seek all occasions to acknowledge a long train of favours I have received from your lordship; favours, though great and important in themselves, yet made much more so by the forwardness, concern, and kindness, and other obliging circumstances, that never failed to accompany them. To all this you are pleased to add that which gives yet more weight and relish to all the rest: This, my lord, your words and actions so constantly show on all occasions, even to others when I am absent, that it is not vanity in me to mention what everybody knows: I wish they could as easily assist my gratitude, as they convince me of the great and growing engagements it has to your lordship. If it has the good luck to prove so of any of thine, and thou hast but half so much pleasure in reading as I had in writing it, thou wilt as little think thy money, as I do my pains, ill bestowed. Mistake not this for a commendation of my work; nor conclude, because I was pleased with the doing of it, that therefore I am fondly taken with it now it is done. He that hawks at larks and sparrows has no less sport, though a much

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less considerable quarry, than he that Page 4 flies at nobler game: Its searches after truth are a sort of hawking and hunting, wherein the very pursuit makes a great part of the pleasure. Every step the mind takes in its progress towards Knowledge makes some discovery, which is not only new, but the best too, for the time at least. For the understanding, like the eye, judging of objects only by its own sight, cannot but be pleased with what it discovers, having less regret for what has escaped it, because it is unknown. This, Reader, is the entertainment of those who let loose their own thoughts, and follow them in writing; which thou oughtest not to envy them, since they afford thee an opportunity of the like diversion, if thou wilt make use of thy own thoughts in reading. It is to them, if they are thy own, that I refer myself: If thou judgest for thyself I know thou wilt judge candidly, and then I shall not be harmed or offended, whatever be thy censure. For though it be certain that there is nothing in this Treatise of the truth whereof I am not fully persuaded, yet I consider myself as liable to mistakes as I can think thee, and know that this book must stand or fall with thee, not by any opinion I have of it, but thy own. If thou findest little in it new or instructive to thee, thou art not to blame me for it. It was not meant for those that had already mastered this subject, and made a thorough acquaintance with their own understandings; but for my own information, and the satisfaction of a few friends, who acknowledged themselves not to have sufficiently considered it. Were it fit to trouble thee with the history of this Essay, I should tell thee, that five or six friends meeting at my chamber, and discoursing on a subject very remote from this, found themselves quickly at a stand, by the difficulties that rose on every side. After we had awhile puzzled ourselves, without coming any nearer a resolution of those doubts which perplexed us, it came into my thoughts that we took a wrong course; and that before we set ourselves upon inquiries Page 5 of that nature, it was necessary to examine our own abilities, and see what objects our understandings were, or were not, fitted to deal with. This I proposed to the company, who all readily assented; and thereupon it was agreed that this should be our first inquiry. Some hasty and undigested thoughts, on a subject I had never before considered, which I set down against our next meeting, gave the first entrance into this Discourse; which having been thus begun by chance, was continued by intreaty; written by incoherent parcels; and after long intervals of neglect, resumed again, as my humour or occasions permitted; and at last, in a retirement where an attendance on my health gave me leisure, it was brought into that order thou now seest it. This discontinued way of writing may have occasioned, besides others, two contrary faults, viz. If thou findest anything wanting, I shall be glad that what I have written gives thee any desire that I should have gone further. If it seems too much to thee, thou must blame the subject; for when I put pen to paper, I thought all I should have to say on this matter would have been contained in one sheet of paper; but the further I went the larger prospect I had; new discoveries led me still on, and so it grew insensibly to the bulk it now appears in. I will not deny, but possibly it might be reduced to a narrower compass than it is, and that some parts of it might be contracted, the way it has been writ in, by catches, and many long intervals of interruption, being apt to cause some repetitions. But to confess the truth, I am now too lazy, or too busy, to make it shorter. I am not ignorant how little I herein consult my own reputation, when I knowingly let it go with a fault, so apt to disgust the most judicious, who are always the nicest readers. But they who know sloth is apt to content itself with any excuse, will pardon me if mine has prevailed on me, where I think I have a very good one. I will not therefore allege in my defence, that the same notion, having different respects, may be convenient or necessary to prove or illustrate several parts of the same discourse, and that so it has happened in many parts of this: I pretend not to publish this Essay for the information of men of large thoughts and quick apprehensions; to such masters of knowledge I profess myself a scholar, and therefore warn them beforehand not to expect anything here, but what, being spun out of my own coarse thoughts, is fitted to men of my own size, to whom, perhaps, it will not be unacceptable that I have taken some pains to make plain and familiar to their thoughts some truths which established prejudice, or the abstractedness of the ideas themselves, might render difficult. Some objects had need be turned on every side; and Page 6 when the notion is new, as I confess some of these are to me; or out of the ordinary road, as I suspect they will appear to others, it is not one simple view of it that will gain it admittance into every understanding, or fix it there with a clear and lasting impression. There are few, I

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believe, who have not observed in themselves or others, that what in one way of proposing was very obscure, another way of expressing it has made very clear and intelligible; though afterwards the mind found little difference in the phrases, and wondered why one failed to be understood more than the other. We have our understandings no less different than our palates; and he that thinks the same truth shall be equally relished by every one in the same dress, may as well hope to feast every one with the same sort of cookery: The truth is, those who advised me to publish it, advised me, for this reason, to publish it as it is: I have so little affection to be in print, that if I were not flattered this Essay might be of some use to others, as I think it has been to me, I should have confined it to the view of some friends, who gave the first occasion to it. My appearing therefore in print being on purpose to be as useful as I may, I think it necessary to make what I have to say as easy and intelligible to all sorts of readers as I can. And I had much rather the speculative and quick-sighted should complain of my being in some parts tedious, than that any one, not accustomed to abstract speculations, or prepossessed with different notions, should mistake or not comprehend my meaning. It will possibly be censured as a great piece of vanity or insolence in me, to pretend to instruct this our knowing age; it amounting to little less, when I own, that I publish this Essay with hopes it may be useful to others. But, if it may be permitted to speak freely of those who with a feigned modesty condemn as useless what they themselves write, methinks it savours much more of vanity or insolence to publish a book for any other end; and he fails very much of that respect he owes the public, who prints, and consequently expects men should read, that wherein he intends not they should meet with anything of use to themselves or others: It is that chiefly which secures me from the fear of censure, which I expect not to escape more than better writers. I acknowledge the age we live in is not the least knowing, and therefore not the most easy to be satisfied. If I have not the good luck to please, yet nobody ought to be offended with me. I plainly tell all my readers, except half a dozen, this Treatise was not at first intended for them; and therefore they need not be at the trouble to be of that number. But yet if any one thinks fit to be angry and rail at it, he may do it securely, for I shall find some better way of spending my time than in such kind of conversation. I shall always have the satisfaction to have aimed sincerely at truth and usefulness, though in one of the meanest ways. The commonwealth of learning is not at this time without master-builders, whose mighty designs, in advancing the sciences, will leave lasting monuments to the admiration of posterity: Vague and insignificant forms of speech, and abuse of language, have so long passed for mysteries of science; and hard and misapplied words, with little or no meaning, have, by prescription, such a right to be mistaken for deep learning and height of speculation, that it will not be easy to persuade either those who speak or those who hear them, that they are but the covers of ignorance, and hindrance of true knowledge. To break in upon the sanctuary of vanity and ignorance will be, I suppose, some service to human understanding; though so few are apt to think they deceive or are deceived in the use of words; or that the language of the sect they are of has any faults in it which ought to be examined or corrected, that I hope I shall be pardoned if I have in the Third Book dwelt long on this subject, and endeavoured to make it so plain, that neither the inveterateness of the mischief, nor the prevalency of the fashion, shall be any excuse for those who will not take care about the meaning of their own words, and will not suffer the significancy of their expressions to be inquired into. Page 8 I have been told that a short Epitome of this Treatise, which was printed in , was by some condemned without reading, because innate ideas were denied in it; they too hastily concluding, that if innate ideas were not supposed, there would be little left either of the notion or proof of spirits. If any one take the like offence at the entrance of this Treatise, I shall desire him to read it through; and then I hope he will be convinced, that the taking away false foundations is not to the prejudice but advantage of truth, which is never injured or endangered so much as when mixed with, or built on, falsehood. In the Second Edition I added as followeth: He desires too, that it should be known that it has one whole new chapter concerning Identity, and many additions and amendments in other places. These I must inform my reader are not all new matter, but most of them either further confirmation of what I had said, or explications, to prevent others being mistaken in the sense of what was formerly printed, and not any variation in me from it. I must only except the alterations I have made in Book ii. What I had there written

concerning Liberty and the Will, I thought deserved as accurate a view as I am capable of; those subjects having in all ages exercised the learned part of the world with questions and difficulties, that have not a little perplexed morality and divinity, those parts of knowledge that men are most concerned to be clear in. This I cannot forbear to acknowledge to the world with as much freedom and readiness; as I at first published what then seemed to me to be right; thinking myself more concerned to quit and renounce any opinion of my own, than oppose that of another, when truth appears against it. For it is truth alone I seek, and that will always be welcome to me, when or from whencesoever it comes. But what forwardness soever I have to resign any opinion I have, or to recede from anything I have writ, upon the first evidence of any error in it; yet this I must own, that I have not had the good luck to receive any light from those exceptions I have met with in print against any part of my book, nor have, from anything that has been urged against it, found reason to alter my sense in any of the points that have been questioned. Page 9 Of this the ingenious author of the Discourse Concerning the Nature of Man has given me a late instance, to mention no other. For the civility of his expressions, and the candour that belongs to his order, forbid me to think that he would have closed his Preface with an insinuation, as if in what I had said, Book ii. For I was there not laying down moral rules, but showing the original and nature of moral ideas, and enumerating the rules men make use of in moral relations, whether these rules were true or false: If he had been at the pains to reflect on what I had said, Bk. And if he had observed that in the place he quotes I only report as a matter of fact what others call virtue and vice, he would not have found it liable to any great exception. And whatever authority the learned Mr. Lowde places in his Old English Dictionary, I daresay it nowhere tells him if I should appeal to it that the same action is not in credit, called and counted a virtue, in one place, which, being in disrepute, passes for and under the name of vice in another. But the good man does well, and as becomes his calling, to be watchful in such points, and to take the alarm even at expressions, which, standing alone by themselves, might sound ill and be suspected. By which words, and the rest of that section, it is plain that I brought that passage of St. Paul, not to prove that the general measure of what men called virtue and vice throughout the world was the reputation and fashion of each particular society within itself; but to show that, though it were so, yet, for reasons I there give, men, in that way of denominating their actions, did not for the most part much stray from the Law of Nature; which is that standing and unalterable rule by which they ought to judge of the moral rectitude and gravity of their actions, and accordingly denominate them virtues or vices. Lowde considered this, he would have found it little to his purpose to have quoted this passage in a sense I used it not; and would I imagine have spared the application he subjoins to it, as not very necessary. But I hope this Second Edition will give him satisfaction on the point, and that this matter is now so expressed as to show him there was no cause for scruple. Though I am forced to differ from him in these apprehensions he has expressed, in the latter end of his preface, concerning what I had said about virtue and vice, yet we are better agreed than he thinks in what he says in his third chapter p. There are so many instances of this, that I think it justice to my reader and myself to conclude, that either my book is plainly enough written to be rightly understood by those who peruse it with that attention and indifferency, which every one who will give himself the pains to read ought to employ in reading; or else that I have written mine so obscurely that it is in vain to go about to mend it.

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It is not that I think any name, how great soever, set at the beginning of a book, will be able to cover the faults that are to be found in it. But there being nothing more to be desired for truth than a fair unprejudiced hearing, nobody is more likely to procure me that than your lordship, who are allowed to have got so intimate an acquaintance with her, in her more retired recesses. Your lordship is known to have so far advanced your speculations in the most abstract and general knowledge of things, beyond the ordinary reach or common methods, that your allowance and approbation of the design of this Treatise will at least preserve it from being condemned without reading, and will prevail to have those parts a little weighed, which might otherwise perhaps be thought to deserve no consideration, for being somewhat out of the common road. Truth scarce ever yet carried it by vote anywhere at its first appearance: But truth, like gold, is not the less so for being newly brought out of the mine. It is trial and examination must give it price, and not any antique fashion; and though it be not yet current by the public stamp, yet it may, for all that, be as old as nature, and is certainly not the less genuine. Your lordship can give great and convincing instances of this, whenever you please to oblige the public with some of those large and comprehensive discoveries you have made of truths hitherto unknown, unless to some few, from whom your lordship has been pleased not wholly to conceal them. This alone were a sufficient reason, were there no other, why I should dedicate this Essay to your lordship; and its having some little correspondence with some parts of that nobler and vast system of the sciences your lordship has made so new, exact, and instructive a draught of, I think it glory enough, if your lordship permit me to boast, that here and there I have fallen into some thoughts not wholly different from yours. If your lordship think fit that, by your encouragement, this should appear in the world, I hope it may be a reason, some time or other, to lead your lordship further; and you will allow me to say, that you here give the world an earnest of something that, if they can bear with this, will be truly worth their expectation. This, my lord, shows what a present I here make to your lordship; just such as the poor man does to his rich and great neighbour, by whom the basket of flowers or fruit is not ill taken, though he has more plenty of his own growth, and in much greater perfection. Worthless things receive a value when they are made the offerings of respect, esteem, and gratitude: This I am sure, I am under the greatest obligations to seek all occasions to acknowledge a long train of favours I have received from your lordship; favours, though great and important in themselves, yet made much more so by the forwardness, concern, and kindness, and other obliging circumstances, that never failed to accompany them. To all this you are pleased to add that which gives yet more weight and relish to all the rest: This, my lord, your words and actions so constantly show on all occasions, even to others when I am absent, that it is not vanity in me to mention what everybody knows: I wish they could as easily assist my gratitude, as they convince me of the great and growing engagements it has to your lordship. If it has the good luck to prove so of any of thine, and thou hast but half so much pleasure in reading as I had in writing it, thou wilt as little think thy money, as I do my pains, ill bestowed. Mistake not this for a commendation of my work; nor conclude, because I was pleased with the doing of it, that therefore I am fondly taken with it now it is done. He that hawks at larks and sparrows has no less sport, though a much less considerable quarry, than he that flies at nobler game: Its searches after truth are a sort of hawking and hunting, wherein the very pursuit makes a great part of the pleasure. Every step the mind takes in its progress towards Knowledge makes some discovery, which is not only new, but the best too, for the time at least. For the understanding, like the eye, judging of objects only by its own sight, cannot but be pleased with what it discovers, having less regret for what has escaped it, because it is unknown. This, Reader, is the entertainment of those who let loose their own thoughts, and follow them in writing; which thou oughtest not to envy them, since they afford thee an opportunity of the like diversion, if thou wilt make use of thy own thoughts in reading. It is to them, if they are thy own, that I refer myself: If thou judgest for thyself I know thou wilt judge candidly, and then I shall not be harmed or

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After we had awhile puzzled ourselves, without coming any nearer a resolution of those doubts which perplexed us, it came into my thoughts that we took a wrong course; and that before we set ourselves upon inquiries of that nature, it was necessary to examine our own abilities, and see what OBJECTS our understandings were, or were not, fitted to deal with. This I proposed to the company, who all readily assented; and thereupon it was agreed that this should be our first inquiry. Some hasty and undigested thoughts, on a subject I had never before considered, which I set down against our next meeting, gave the first entrance into this Discourse; which having been thus begun by chance, was continued by intreaty; written by incoherent parcels; and after long intervals of neglect, resumed again, as my humour or occasions permitted; and at last, in a retirement where an attendance on my health gave me leisure, it was brought into that order thou now seest it. 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I am not ignorant how little I herein consult my own reputation, when I knowingly let it go with a fault, so apt to disgust the most judicious, who are always the nicest readers. But they who know sloth is apt to content itself with any excuse, will pardon me if mine has prevailed on me, where I think I have a very good one. 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We have our understandings no less different than our palates; and he that thinks the same truth shall be equally relished by every one in the same dress, may as well hope to feast every one with the same sort of cookery: The truth is, those who advised me to publish it, advised me, for this reason, to publish it as it is: I have so little affection to be in print, that if I were not flattered this Essay might be of some use to others, as I think it has been to me, I should have confined it to the view of some friends, who gave the first occasion to it. My appearing therefore in print being on purpose to be as useful as I

may, I think it necessary to make what I have to say as easy and intelligible to all sorts of readers as I can. And I had much rather the speculative and quick-sighted should complain of my being in some parts tedious, than that any one, not accustomed to abstract speculations, or prepossessed with different notions, should mistake or not comprehend my meaning. It will possibly be censured as a great piece of vanity or insolence in me, to pretend to instruct this our knowing age; it amounting to little less, when I own, that I publish this Essay with hopes it may be useful to others. But, if it may be permitted to speak freely of those who with a feigned modesty condemn as useless what they themselves write, methinks it savours much more of vanity or insolence to publish a book for any other end; and he fails very much of that respect he owes the public, who prints, and consequently expects men should read, that wherein he intends not they should meet with anything of use to themselves or others: It is that chiefly which secures me from the fear of censure, which I expect not to escape more than better writers. I acknowledge the age we live in is not the least knowing, and therefore not the most easy to be satisfied. If I have not the good luck to please, yet nobody ought to be offended with me. I plainly tell all my readers, except half a dozen, this Treatise was not at first intended for them; and therefore they need not be at the trouble to be of that number. But yet if any one thinks fit to be angry and rail at it, he may do it securely, for I shall find some better way of spending my time than in such kind of conversation. I shall always have the satisfaction to have aimed sincerely at truth and usefulness, though in one of the meanest ways. The commonwealth of learning is not at this time without master-builders, whose mighty designs, in advancing the sciences, will leave lasting monuments to the admiration of posterity: Newton, with some others of that strain, it is ambition enough to be employed as an under-labourer in clearing the ground a little, and removing some of the rubbish that lies in the way to knowledge;--which certainly had been very much more advanced in the world, if the endeavours of ingenious and industrious men had not been much cumbered with the learned but frivolous use of uncouth, affected, or unintelligible terms, introduced into the sciences, and there made an art of, to that degree that Philosophy, which is nothing but the true knowledge of things, was thought unfit or incapable to be brought into well-bred company and polite conversation. Vague and insignificant forms of speech, and abuse of language, have so long passed for mysteries of science; and hard and misapplied words, with little or no meaning, have, by prescription, such a right to be mistaken for deep learning and height of speculation, that it will not be easy to persuade either those who speak or those who hear them, that they are but the covers of ignorance, and hindrance of true knowledge. To break in upon the sanctuary of vanity and ignorance will be, I suppose, some service to human understanding; though so few are apt to think they deceive or are deceived in the use of words; or that the language of the sect they are of has any faults in it which ought to be examined or corrected, that I hope I shall be pardoned if I have in the Third Book dwelt long on this subject, and endeavoured to make it so plain, that neither the inveterateness of the mischief, nor the prevalency of the fashion, shall be any excuse for those who will not take care about the meaning of their own words, and will not suffer the significancy of their expressions to be inquired into. I have been told that a short Epitome of this Treatise, which was printed in , was by some condemned without reading, because INNATE IDEAS were denied in it; they too hastily concluding, that if innate ideas were not supposed, there would be little left either of the notion or proof of spirits. If any one take the like offence at the entrance of this Treatise, I shall desire him to read it through; and then I hope he will be convinced, that the taking away false foundations is not to the prejudice but advantage of truth, which is never injured or endangered so much as when mixed with, or built on, falsehood. In the Second Edition I added as followeth: He desires too, that it should be known that it has one whole new chapter concerning Identity, and many additions and amendments in other places. These I must inform my reader are not all new matter, but most of them either further confirmation of what I had said, or explications, to prevent others being mistaken in the sense of what was formerly printed, and not any variation in me from it. I must only except the alterations I have made in Book II. What I had there written concerning Liberty and the Will, I thought deserved as accurate a view as I am capable of; those subjects having in all ages exercised the learned part of the world with questions and difficulties, that have not a little perplexed morality and divinity, those parts of knowledge

that men are most concerned to be clear in. This I cannot forbear to acknowledge to the world with as much freedom and readiness; as I at first published what then seemed to me to be right; thinking myself more concerned to quit and renounce any opinion of my own, than oppose that of another, when truth appears against it. For it is truth alone I seek, and that will always be welcome to me, when or from whencesoever it comes. But what forwardness soever I have to resign any opinion I have, or to recede from anything I have writ, upon the first evidence of any error in it; yet this I must own, that I have not had the good luck to receive any light from those exceptions I have met with in print against any part of my book, nor have, from anything that has been urged against it, found reason to alter my sense in any of the points that have been questioned. Of this the ingenious author of the Discourse Concerning the Nature of Man has given me a late instance, to mention no other. For the civility of his expressions, and the candour that belongs to his order, forbid me to think that he would have closed his Preface with an insinuation, as if in what I had said, Book II. For I was there not laying down moral rules, but showing the original and nature of moral ideas, and enumerating the rules men make use of in moral relations, whether these rules were true or false: If he had been at the pains to reflect on what I had said, Bk. And if he had observed that in the place he quotes I only report as a matter of fact what OTHERS call virtue and vice, he would not have found it liable to any great exception. For I think I am not much out in saying that one of the rules made use of in the world for a ground or measure of a moral relation isâ€”that esteem and reputation which several sorts of actions find variously in the several societies of men, according to which they are there called virtues or vices. And whatever authority the learned Mr. Lowde places in his Old English Dictionary, I daresay it nowhere tells him if I should appeal to it that the same action is not in credit, called and counted a virtue, in one place, which, being in disrepute, passes for and under the name of vice in another. But the good man does well, and as becomes his calling, to be watchful in such points, and to take the alarm even at expressions, which, standing alone by themselves, might sound ill and be suspected. By which words, and the rest of that section, it is plain that I brought that passage of St. Paul, not to prove that the general measure of what men called virtue and vice throughout the world was the reputation and fashion of each particular society within itself; but to show that, though it were so, yet, for reasons I there give, men, in that way of denominating their actions, did not for the most part much stray from the Law of Nature; which is that standing and unalterable rule by which they ought to judge of the moral rectitude and gravity of their actions, and accordingly denominate them virtues or vices. Lowde considered this, he would have found it little to his purpose to have quoted this passage in a sense I used it not; and would I imagine have spared the application he subjoins to it, as not very necessary. But I hope this Second Edition will give him satisfaction on the point, and that this matter is now so expressed as to show him there was no cause for scruple. Though I am forced to differ from him in these apprehensions he has expressed, in the latter end of his preface, concerning what I had said about virtue and vice, yet we are better agreed than he thinks in what he says in his third chapter p. There are so many instances of this, that I think it justice to my reader and myself to conclude, that either my book is plainly enough written to be rightly understood by those who peruse it with that attention and indifferency, which every one who will give himself the pains to read ought to employ in reading; or else that I have written mine so obscurely that it is in vain to go about to mend it. Whichever of these be the truth, it is myself only am affected thereby; and therefore I shall be far from troubling my reader with what I think might be said in answer to those several objections I have met with, to passages here and there of my book; since I persuade myself that he who thinks them of moment enough to be concerned whether they are true or false, will be able to see that what is said is either not well founded, or else not contrary to my doctrine, when I and my opposer come both to be well understood. The booksellers preparing for the Fourth Edition of my Essay, gave me notice of it, that I might, if I had leisure, make any additions or alterations I should think fit. Whereupon I thought it convenient to advertise the reader, that besides several corrections I had made here and there, there was one alteration which it was necessary to mention, because it ran through the whole book, and is of consequence to be rightly understood. What I thereupon said was this: By those denominations, I mean some object in the mind, and consequently determined, i. This, I think, may

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fitly be called a determinate or determined idea, when such as it is at any time objectively in the mind, and so determined there, it is annexed, and without variation determined, to a name or articulate sound, which is to be steadily the sign of that very same object of the mind, or determinate idea. To explain this a little more particularly. I say SHOULD be, because it is not every one, nor perhaps any one, who is so careful of his language as to use no word till he views in his mind the precise determined idea which he resolves to make it the sign of. But this hinders not but that when any one uses any term, he may have in his mind a determined idea, which he makes it the sign of, and to which he should keep it steadily annexed during that present discourse. Where he does not, or cannot do this, he in vain pretends to clear or distinct ideas: Upon this ground I have thought determined ideas a way of speaking less liable to mistakes, than clear and distinct: I have made choice of these terms to signify, 1 Some immediate object of the mind, which it perceives and has before it, distinct from the sound it uses as a sign of it. If men had such determined ideas in their inquiries and discourses, they would both discern how far their own inquiries and discourses went, and avoid the greatest part of the disputes and wranglings they have with others. Besides this, the bookseller will think it necessary I should advertise the reader that there is an addition of two chapters wholly new; the one of the Association of Ideas, the other of Enthusiasm. These, with some other larger additions never before printed, he has engaged to print by themselves, after the same manner, and for the same purpose, as was done when this Essay had the second impression.

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Chapter 3 : - An Essay Concerning Humane Understanding (Volume II, Books 3 & 4) by John Locke

Volume 2 of a 2-volume set of Locke's monumental work containing every word of all four books comprising the Essay. The editor, Professor A. C. Fraser, has provided marginal analyses of almost every paragraph, plus hundreds of explanatory footnotes which comment, elaborate, explain difficult points, etc.

Essay concerning human understanding John Locke is known today primarily as the author of An essay concerning human understanding. This would no doubt have pleased him. It was the work in which he invested the most effort and on which he staked his reputation. While he jealously guarded the secret of his authorship of other works, he acknowledged the Essay from the outset. His signature was appended to the dedication in the first edition; from the second edition, his name appeared on the title page, opposite his engraved portrait. Locke had begun work on the Essay in 1670. After we had a while puzzled out selves, without coming any nearer a Resolution of those Doubts which perplexed us, it came into my Thoughts, that we took a wrong course; and that, before we set our selves upon Enquiries of that Nature, it was necessary to examine our own Abilities, and see, what Objects our Understandings were, or were not fitted to deal with. This I proposed to the Company, who all readily assented; and thereupon it was agreed, that this should be our first Enquiry. These drafts are discussed below. Final revisions and the preparation of the abstract published by Le Clerc Locke were completed before Locke returned to England in February 1675. The Essay consists of four books. In Book I, Locke establishes that our ideas are not innate. In Book II, he describes how ideas and propositions are expressed in words and language. Finally, in Book III, he discusses knowledge, the degrees of knowledge and opinion, and the limits of human understanding. His conclusion is that, while there can be no certain knowledge of matters of fact involving substance, the nature of moral ideas makes it possible to have certain knowledge of the laws of morality. Locke continued to work on the Essay after 1675. Four editions were published during his lifetime, and he left material for a revised fifth edition published in 1706. To these editions, he added important discussions on liberty and determinism, identity, perception, enthusiasm and the association of ideas. The logical next step, having argued that certain knowledge of the laws of morality is attainable, would have been a treatise on ethics. Although urged by friends to write such a treatise, Locke never produced more than a few tentative notes. Complete texts of the Essay Rev. In four books London: Basset, and sold by Edw. The printing history of the first edition was the subject of queries and responses in Bibl. The textual history of the early editions is described by C. Nidditch in his introduction to Locke Le Clerc, *Bibliothèque universelle*; Anon. *Written [sic] by John Locke, Gent.* The second edition, with large additions. There are two states of the title page of this issue, the difference being in the address of Samuel Manship: New material includes II. The new material was also issued on slips for insertion in copies of the 1st edition. The corrections and additions were printed separately and distributed by Locke for his friends to insert into their copies of the 1st ed. Distribution lists for this edition exist in MS. *Written by John Locke, Gent.* Page by page reprint of edition. A list of presentation copies for this edition exist in MS. The fourth edition, with large additions. Published in December 1689; error in paging: The new material was also issued on slips for insertion in copies of earlier editions; the British Library copy of the 3rd ed. Drafts for the new material survive in MS. The fifth edition, with large additions. Y 65; J 36; C 92 Facsimile: The sixth edition, with large additions. Hills, and the booksellers of London and Westminster. The title page of vol. *An essay concerning humane understanding.* By John Locke, Gent. Churchill; and Samuel Manship *Brounower ad vivum delin.* The seventh edition, with large additions. Title page in vol. Churchill, and S. Y 67; J 38; C 92 *An essay concerning human understanding.* The eighth edition, with large additions. Manship; and sold by W. Title leaf of vol. *An essay concerning human understanding.* Churchill, and A. *Written by John Locke, Gent.* The ninth edition, with large additions. London, printed by T. London, printed by M. Y 69; J 40; C 92 Rev. The tenth edition, with large additions. Title page of vol. Variant issue, with cancel title leaves, two issues: Y 70; J 41, 41a, 41b; C 92 *An essay concerning human understanding.* Pemberton; and E. Variant issue, with cancel title leaves: Y 71; J

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42,42a; C 92 An essay concerning human understanding. Beecroft ; and S. Y 72; J 43,43a; C 92 An essay concerning human understanding. Oswald [and 6 others in London]. Millar [and 4 others]. Y 74; J 45; C 92 An essay concerning human understanding. Printed in the year M. Y 75 An essay concerning human understanding. Written by John Locke, Esq. A new edition corrected. Y 76; J 46 An essay concerning human understanding. Beecroft [and 16 others in London]. Y 77; J 47; C 92 Rev. Reid, for William Coke. Variant states with imprints: Donaldson, and sold at his shops in London and Edinburgh; 2 Edinburgh: For William Coke and Francis Shand. Y 78; J 48 An essay concerning human understanding. Whiston [and 18 others in London]. Y 79; J 49; C 92 An essay concerning human understanding. Y 80 An essay concerning human understanding. Baker [and 20 others in London]. Y 83; J 51 An essay concerning human understanding. Y 82; J 51a An essay concerning human understanding. Whiston, S Baker, T. Payne [and 15 others in London]. Y 84 An essay concerning human understanding. Y 85 An essay concerning human understanding. Crowder [and 20 others in London].

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when I have shown where the understanding can get all its ideas from"an account that I contend will be supported by everyone's own observation and experience.

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refoe the great Augustus himself, in the possession of that power which ruled the world, acknowledged he could not make a new Latin word: which was as much as to say, that he could not arbitrarily appoint what idea any sound should be a sign of, in the mouths and common language of his subjects.