

Jobbus

Lexithan

PART I.

OF MAN.

CHAP. I.

Of SENSE.

Concerning the Thoughts of man, I will consider them first *singly*, [3] and afterwards in *Traine*, or dependance upon one another. *Singly*, they are every one a *Representation* or *Appearance*, of some quality, or other Accident of a body without us; which is commonly called an *Object*. Which Object worketh on the Eyes, Eares, and other parts of mans body; and by diversity of working, produceth diversity of *Appearances*.

The Originall of them all, is that which we call SENSE; (For there is no conception in a mans mind, which hath not at first, totally, or by parts, been begotten upon the organs of Sense.) The rest are derived from that originall.

To know the naturall cause of Sense, is not very necessary to the business now in hand; and I have else-where written of the same at large. Nevertheless, to fill each part of my present method, I will briefly deliver the same in this place.

The cause of Sense, is the Externall Body, or Object, which presseth the organ proper to each Sense, either immediately, as in the Tast and Touch; or mediately, as in Seeing, Hearing, and Smelling: which pressure, by the mediation of Nerves, and other strings, and membranes of the body, continued inwards to the Brain, and Heart, causeth there a resistance, or counter-pressure, or endeavour of the heart, to deliver itself: which endeavour because *Outward*, seemeth to

be some matter without. And this *seeming*, or *fancy*, is that which men call *Sense*; and consisteth, as to the Eye, in a *Light*, or *Colour figured*; To the Eare, in a *Sound*; To the Nostrill, in an *Odour*; To the Tongue and Palat, in a *Savour*; And to the rest of the body, in *Heat*, *Cold*, *Hardness*, *Softness*, and such other qualities, as we discern by *Feeling*. All which qualities called *Sensible*, are in the object that causeth them, but so many several motions of the matter, by which it presseth our organs diversly. Neither in us that are pressed, are they any thing else, but divers motions; (for motion, produceth nothing but motion.) But their appearance to us is *Fancy*, the same waking, that dreaming. And as pressing, rubbing, or striking the Eye, makes us fancy a light; and pressing the Eare, produceth a dinne; so do the bodies also we see, or hear, produce the same by their strong, though unobserved action. For if those Colours, and Sounds, were in the Bodies, or Objects that cause them, they could not be severed from them, as by glasses, and in Echoes by reflection, we see they are; where we know the thing we see, is in one place; the appearance, in another. And though at some certain distance, the real, and very object seem invested with the fancy it begets in us; Yet still the object is one thing, the image or fancy is another. So that Sense in all cases, is nothing els but original fancy, caused (as I have said) by the pressure, that is, by the motion, of external things upon our Eyes, Eares, and other organs thereunto ordained.

But the Philosophy-schools, through all the Universities of Christendome, grounded upon certain Texts of *Aristotle*, teach another doctrine; and say, For the cause of *Vision*, that the thing seen, sendeth forth on every side a *visible species* (in English) a *visible shew*, *apparition*, or *aspect*, or a *being seen*; the receiving whereof into the Eye, is *Seeing*. And for the cause of *Hearing*, that the thing heard, sendeth forth an *Audible species*, that is, an *Audible aspect*, or *Audible being seen*; which entering at the Eare, maketh *Hearing*. Nay for the cause of *Understanding* also, they say the thing Understood sendeth forth *intelligible species*, that is, an *intelligible being seen*; which comming into the Understanding, makes us Understand. I say not this, as disapproving the use of Universities: but because I am to speak hereafter of their office in a Common-wealth, I must let you see on all occasions by the way, what things would be amended in them; amongst which the frequency of insignificant Speech is one.

CHAP. II. Of IMAGINATION.

That when a thing lies still, unlesse somewhat els stirre it, it will lye still for ever, is a truth that no man doubts of. But that when a thing is in motion, it will eternally be in motion, unlesse somewhat els stay it, though the reason be the same, (namely, that nothing can change it selfe,) is not so easily assented to. For men measure, not onely other men, but all other things, by themselves: and because they find themselves subject after motion to pain, and lassitude, think every thing els growes weary of motion, and seeks repose of its own accord; little considering, whether it be not some other motion, wherein that desire of rest they find in themselves, consisteth. From hence it is, that the Schooles say, Heavy bodies fall downwards, out of an appetite to rest, and to conserve their nature in that place which is most proper for them; ascribing appetite, and Knowledge of what is good for their conservation, (which is more than man has) to things inanimate, absurdly.

When a Body is once in motion, it moveth (unlesse something els hinder it) eternally; and whatsoever hindreth it, cannot in an instant, but in time, and by degrees quite extinguish it: And as we see in the water, though the wind cease, the waves give not over rowling for a long time after; so also it happeneth in that motion, which is made in [5] the internall parts of a man, then, when he Sees, Dreams, &c. For after the object is removed, or the eye shut, wee still retain an image of the thing seen, though more obscure than when we see it. And this is it, the Latines call *Imagination*, from the image made in seeing; and apply the same, though improperly, to all the other senses. But the Greeks call it *Fancy*; which signifies *appearance*, and is as proper to one sense, as to another. IMAGINATION therefore is nothing but *decaying sense*; and is found in men, and many other living Creatures, aswell sleeping, as waking.

The decay of Sense in men waking, is not the decay of the motion made in sense; but an obscuring of it, in such manner, as the light of the Sun obscureth the light of the Starres; which starres do no less

night. But because amongst many stroaks, which our eyes, eares, and other organs receive from externall bodies, the predominant onely is sensible; therefore the light of the Sun being predominant, we are not affected with the action of the starrs. And any object being removed from our eyes, though the impression it made in us remain; yet other objects more present succeeding, and working on us, the Imagination of the past is obscured, and made weak; as the voyce of a man is in the noyse of the day. From whence it followeth, that the longer the time is, after the sight, or Sense of any object, the weaker is the Imagination. For the continuall change of mans body, destroys in time the parts which in sense were moved: So that distance of time, and of place, hath one and the same effect in us. For as at a great distance of place, that which wee look at, appears dimme, and without distinction of the smaller parts; and as Voyces grow weak, and inarticulate: so also after great distance of time, our imagination of the Past is weak; and wee lose (for example) of Cities wee have seen, many particular Streets; and of Actions, many particular Circumstances. This *decaying sense*, when wee would express the thing it self, (I mean *fancy* it selfe,) wee call *Imagination*, as I said before: But when we would express the *decay*, and signifie that the Sense is fading, old, and past, it is called *Memory*. So that *Imagination* and *Memory*, are but one thing, which for divers considerations hath divers names.

Memory.

Much memory, or memory of many things, is called *Experience*. Again, Imagination being only of those things which have been formerly perceived by Sense, either all at once, or by parts at severall times; The former, (which is the imagining the whole object, as it was presented to the sense) is *simple Imagination*; as when one imagineth a man, or horse, which he hath seen before. The other is *Compounded*; as when from the sight of a man at one time, and of a horse at another, we conceive in our mind a Centaure. So when a man compoundeth the image of his own person, with the image of the actions of an other man; as when a man imagins himselfe a *Heracles*, or an *Alexander*, (which happeneth often to them that are much taken with reading of Romants) it is a compound imagination, and properly but a Fiction of the mind. There be also other Imaginations that rise in men, (though waking) from the great impression made in sense: As from gazing upon the Sun, the impression leaves an image of the Sun before our eyes a long time after; and from being long and vehemently attent upon Geometrical Figures, a man shall in the dark, (though awake)

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have the Images of Lines, and Angles before his eyes: which kind of Fancy hath no particular name; as being a thing that doth not commonly fall into mens discourse.

The imaginations of them that sleep, are those we call *Dreams*. And these also (as all other Imaginations) have been before, either totally, or by parcells in the Sense. And because in sense, the Brain, and Nerves, which are the necessary Organs of sense, are so benumbed in sleep, as not easily to be moved by the action of Externall Objects, there can happen in sleep, no Imagination; and therefore no *Dream*, but what proceeds from the agitation of the inward parts of mans body; which inward parts, for the connexion they have with the Brain, and other Organs, when they be distempered, do keep the same in motion; whereby the Imaginations there formerly made, appear as if a man were waking; saving that the Organs of Sense being now benumbed, so as there is no new object, which can master and obscure them with a more vigorous impression, a *Dream* must needs be more cleare, in this silence of sense, than are our waking thoughts. And hence it cometh to passe, that it is a hard matter, and by many thought impossible to distinguish exactly between Sense and *Dreaming*. For my part, when I consider, that in *Dreames*, I do not often, nor constantly think of the same Persons, Places, Objects, and Actions that I do waking; nor remember so long a trayne of coherent thoughts, *Dreaming*, as at other times; And because waking I often observe the absurdity of *Dreames*, but never dream of the absurdities of my waking Thoughts; I am well satisfied, that being awake, I know I *dream* not; though when I *dream*, I think my selfe awake.

And seeing *dreames* are caused by the distemper of some of the inward parts of the Body; divers distempers must needs cause different *Dreams*. And hence it is, that lying cold breedeth *Dreams* of Feare, and raiseth the thought and Image of some fearfull object (the motion from the brain to the inner parts, and from the inner parts to the Brain being reciprocall:) And that as Anger causeth heat in some parts of the Body, when we are awake; so when we sleep, the overheating of the same parts causeth Anger, and raiseth up in the brain the Imagination of an Enemy. In the same manner; as naturall kindness, when we are awake causeth desire; and desire makes heat in certain other parts of the body; so also, too much heat in those parts, while wee sleep, raiseth in the brain an imagination of some kindness shewn. In summe, our *Dreams* are the reverse of our waking

Imaginations; The motion when we are awake, beginning at one end; and when we Dream, at another.

The most difficult discerning of a mans Dream, from his waking thoughts, is then, when by some accident we observe not that we have slept: which is easie to happen to a man full of fearfull thoughts; and whose conscience is much troubled; and that sleepeeth, without the circumstances, of going to bed, or putting off his clothes, as one that noddeth in a chayre. For he that taketh pains, and industriously layes himself to sleep, in case any uncouth and exorbitant fancy come unto him, cannot easly think it other than a Dream. We read of *Marcus Brutus*, (one that had his life given him by *Julius Caesar*, and was also his favorite, and notwithstanding murdered him,) how at *Philippi*, the night before he gave battell to *Augustus Caesar*, hee saw a fearfull apparition, which is commonly related by Historians as a Vision: but considering the circumstances, one may easly judge to have been but a short Dream. For sitting in his tent, pensive and troubled with the horrour of his rash act, it was not hard for him, slumbering in the cold, to dream of that which most affrighted him; which feare, as by degrees it made him wake; so also it must needs make the Apparition by degrees to vanish: And having no assurance that he slept, he could have no cause to think it a Dream, or any thing but a Vision. And this is no very rare Accident: for even they that be perfectly awake, if they be timorous, and superstitious, possessed with fearfull tales, and spirits and dead mens Ghosts walking in Church-yards; and believe they see either their Fancy onely, or els the knavery of such persons, as make use of such superstitious feare, to passe disguised in the night, to places they would not be known to haunt.

From this ignorance of how to distinguish Dreams, and other strong Fancies, from Vision and Sense, did arise the greatest part of the Religion of the Gentiles in time past, that worshipped Satyres, Fawnes, Nymphs, and the like; and now adayes the opinion that rude people have of Fayries, Ghosts, and Goblins; and of the power of Witches. For as for Witches, I think not that their witchcraft is any reall power; but yet that they are justly punished, for the false believe they have, that they can do such mischief, joyned with their purpose to do it if they can: their trade being neerer to a new Religion, than to a Craft or Science. And for Fayries, and walking Ghosts, the opinion

of them has I think been on purpose, either taught, or not confuted, to keep in credit the use of Exorcisme, of Crosses, of holy Water, and other such inventions of Ghostly men. Nevertheless, there is no doubt, but God can make unnaturall Apparitions: But that he does it so often, as men need to feare such things, more than they feare the stay, or change, of the course of Nature, which he also can stay, and change, is no point of Christian faith. But evil men under pretext that God can do anything, are so bold as to say any thing when it serves their turn, though they think it untrue; It is the part of a wise man, to believe them no further, than right reason makes that which they say, appear credible. If this superstitious fear of Spirits were taken away, and with it, Prognostiques from Dreams, false Prophecies, and many other things depending thereon, by which, crafty ambitious persons [8] abuse the simple people, men would be much more fitted than they are for civill Obedience.

And this ought to be the work of the Schooles: but they rather nourish such doctrine. For (not knowing what Imagination, or the Senses are), what they receive, they teach: some saying, that Imaginations rise of themselves, and have no cause: Others that they rise most commonly from the Will; and that Good thoughts are blown (inspired) into a man, by God; and Evil thoughts by the Divell: or that Good thoughts are powred (infused) into a man, by God, and Evil ones by the Divell. Some say the Senses receive the Species of things, and deliver them over to the Common-sense; and the Common Sense delivers them over to the Fancy, and the Fancy to the Memory, and the Memory to the Judgement, like handing of things from one to another, with many words making nothing understood.

The Imagination that is rayseed in man (or any other creature *Under-* *standing.* induced with the faculty of imagining) by words, or other voluntary signes, is that we generally call *Understanding*; and is common to Man and Beast. For a dogge by custome will understand the call, or the rating of his Master; and so will many other Beasts. That Understanding which is peculiar to man, is the Understanding not onely his will; but his conceptions and thoughts, by the sequell and contexture of the names of things into Affirmations, Negations, and other formes of Speech: And of this kinde of Understanding I shall speak hereafter.

equivocall, are names of Names. And *Affirmation*, *Interrogation*, *Commandement*, *Narration*, *Syllogisme*, *Sermon*, *Oration*, and many other such, are names of Speeches. And this is all the variety of Names *Positive*; which are put to mark somewhat which is in Nature, or may be feigned by the mind of man, as Bodies that are, or may be conceived to be; or of bodies, the Properties that are, or may be feigned to be; or Words and Speech.

Use of
Names
Positive.

There be also other Names, called *Negative*; which are notes to signifie that a word is not the name of the thing in question; as these words *Nothing*, *no man*, *infinite*, *indivisible*, *three want four*, and the like; which are nevertheless of use in reckoning, or in correcting of reckoning; and call to mind our past cogitations, though they be not names of any thing; because they make us refuse to admit of Names not rightly used.

Negative
Names with
their Uses.

All other Names, are but insignificant sounds; and those of two sorts. One, when they are new, and yet their meaning not explained by Definition; whereof there have been abundance coyned by Schoolmen, and pusled Philosophers.

Words
insignificant.

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Another, when men make a name of two Names, whose significations are contradictory and inconsistent; as this name, an *incorporeall body*, or (which is all one) an *incorporeall substance*, and a great number more. For whensoever any affirmation is false, the two names of which it is composed, put together and made one, signifie nothing at all. For example, if it be a false affirmation to say *a quadrangle is round*, the word *round quadrangle* signifies nothing; but is a meere sound. So likewise if it be false, to say that virtue can be powred, or blown up and down; the words *In-powred vertue*, *In-blown vertue*, are as absurd and insignificant, as a *round quadrangle*. And therefore you shall hardly meet with a senseless and insignificant word, that is not made up of some Latin or Greek names. A Frenchman seldom hears our Saviour called by the name of *Parole*, but by the name of *Verbe* often; yet *Verbe* and *Parole* differ no more, but that one is Latin, the other French.

When a man upon the hearing of any Speech, hath those thoughts which the words of that Speech, and their connexion, were ordained and constituted to signifie; Then he is said to understand it: *Understanding* being nothing else, but conception caused by Speech. And therefore if Speech be peculiar to man (as for ought I know it is,) then is Understanding peculiar to him also. And therefore of absurd and

Under-
standing.

false affirmations, in case they be universall, there can be no Understanding; though many think they understand, then, when they do but repeat the words softly, or con them in their mind.

What kinds of Speeches signifie the Appetites, Aversions, and Passions of mans mind; and of their use and abuse, I shall speak when I have spoken of the Passions.

The names of such things as affect us, that is, which please, and displease us, because all men be not alike affected with the same thing, nor the same man at all times, are in the common discourses of men, of *inconstant* signification. For seeing all names are imposed to signifie our conceptions; and all our affections are but conceptions; when we conceive the same things differently, we can hardly avoyd different naming of them. For though the nature of that we conceive, be the same; yet the diversity of our reception of it, in respect of different constitutions of body, and prejudices of opinion, gives every thing a tincture of our different passions. And therefore in reasoning, a man must take heed of words; which besides the signification of what we imagine of their nature, have a signification also of the nature, disposition, and interest of the speaker; such as are the names of Vertues, and Vices; For one man calleth *Wisdome*, what another calleth *feare*; and one *cruelly*, what another *justice*; one *prodigality*, what another *magnanimity*; and one *gravity*, what another *stupidity*, &c. And therefore such names can never be true grounds of any ratiocination. No more can Metaphors, and Tropes of speech: but these are less dangerous, because they profess their inconstancy; which the other do not.

CHAP. V.

[18]

Of REASON, and SCIENCE.

When a man *Reasoneth*, hee does nothing else but conceive a summe total, from *Addition* of parcels; or conceive a Remainder, from *Substraction* of one summe from another: which (if it be done by Words,) is conceiving of the consequence* from*¹ the names of all the parts, to the name of the whole; or from the names of the whole

Reason what
it is.

* Syn.: of

and one part, to the name of the other part. And though in some things, (as in numbers,) besides *Adding* and *Subtracting*, men name other operations, as *Multiplying* and *Dividing*, yet they are the same; for *Multiplication*, is but *Adding* together of things equal; and *Division*, but *Subtracting* of one thing, as often as we can. These operations are not incident to Numbers onely, but to all manner of things that can be added together, and taken one out of another. For as Arithmeticians teach to adde and subtract in *numbers*; so the Geometricians teach the same in *lines, figures* (solid and superficial,) *angles, proportions, times, degrees of swiftnesse, force, power, and the like*; The Logicians teach the same in *Consequences of words*; adding together *two Names*, to make an *Affirmation*; and *two Affirmations*, to make a *Syllogisme*; and *many Syllogismes* to make a *Demonstration*; and from the *summe*, or *Conclusion* of a *Syllogisme*, they subtract one *Proposition*, to finde the other. Writers of Politiques, adde together *Pactions*, to find mens *duties*; and Lawyers, *Laves*, and *facts*, to find what is *right* and *wrong* in the actions of private men. In summe, in what matter soever there is place for *addition* and *subtraction*, there also is place for *Reason*; and where these have no place, there *Reason* has nothing at all to do.

Out of all which we may define, (that is to say determine,) what that is, which is meant by this word *Reason*, when wee reckon it amongst the Faculties of the mind. For REASON, in this sense, is nothing but *Reckoning* (that is, *Adding* and *Subtracting*) of the Consequences of general names agreed upon, for the *marking* and *signifying* of our thoughts; I say *marking* them, when we reckon by our selves; and *signifying*, when we demonstrate, or approve our reckonings to other men.

And as in Arithmetique, unpractised men must, and Professors themselves may often erre, and cast up false; so also in any other subject of Reasoning, the ablest, most attentive, and most practised men, may deceive themselves, and inferre false Conclusions; Not but that Reason it selfe is always Right Reason, as well as Arithmetique is a certain and infalible Art: But no one mans Reason, nor the Reason of any one number of men, makes the certaintie; no more than an account is therefore well cast up, because a great many men have unanimously approved it. And therefore, as when there is a controversy in an account, the parties must by their own accord, set up for right Reason, the Reason of some Arbitrator, or Judge, to

whose sentence they will both stand, or their controversie must either come to blowes, or be undecided, for want of a right Reason constituted by Nature; so is it also in all debates of what kind soever: And when men that think themselves wiser than all others, clamor and demand right Reason for judge; yet seek no more, but that things should be determined, by no other mens reason but their own, it is as intolerable in the society of men, as it is in play after trump is turned, to use for trump on every occasion, that suite whereof they have most in their hand. For they do nothing els, that will have every of their passions, as it comes to bear sway in them, to be taken for right Reason, and that in their own controversies: bewraying their want of right Reason, by the claym they lay to it.

The use of Reason.

The Use and End of Reason, is not the finding of the summe, and truth of one, or a few consequences, remote from the first definitions, and settled significations of names; but to begin at these; and proceed from one consequence to another. For there can be no certainty of the last Conclusion, without a certainty of all those Affirmations and Negations, on which it was grounded, and inferred. As when a master of a family, in taking an account, casteth up the summs of all the bills of expence, into one sum; and not regarding how each bill is summed up, by those that give them in account; nor what it is he payes for; he advantages himself no more, than if he allowed the account in grosse, trusting to every of the accountants skill and honesty: so also in Reasoning of all other things, he that takes up conclusions on the trust of Authors, and doth not fetch them from the first Items in every Reckoning, (which are the significations of names settled by definitions), loses his labour; and does not know any thing; but onely beleeveth.

Of Error and Absurdity.

When a man reckons without the use of words, which may be done in particular things, (as when upon the sight of any one thing, wee conjecture what was likely to have preceded, or is likely to follow upon it); if that which he thought likely to follow, followes not; or that which he thought likely to have preceded it, hath not preceded it, this is called ERROR; to which even the most prudent men are subject. But when we Reason in Words of generall signification, and fall upon a generall inference which is false; though it be commonly called Error, it is indeed an ABSURDITY, or senselesse Speech. For Error is but a deception, in presuming that somewhat is past, or to come; of which, though it were not past, or not to come; yet there was no impossibility

discoverable. But when we make a generall assertion, unlesse it be a true one, the possibility of it is unconceivable. And words whereby we conceive nothing but the sound, are those we call *Absurd*, *Insignificant*, and *Non-sense*. And therefore if a man should talk to me of a *round Quadrangle*; or *accidents of Bread in Cheese*; or *Immateriall Substances*; or of *A free Subject*; *A free-will*; or any *Free*, but free from being hindred by opposition, I should not say he were in an Error, but that his words were without meaning; that is to say, *Absurd*.

I have said before, (in the second chapter,) that a Man did excell all other Animals in this faculty, that when he conceived any thing whatsoever, he was apt to enquire the consequences of it, and what effects he could do with it. And now I adde this other degree of the same excellence, that he can by words reduce the consequences he findes to generall Rules, called *Theoremes*, or *Aphorismes*; that is, he can Reason, or reckon, not onely in number; but in all other things, whereof one may be added unto, or subtracted from another.

But this privilege, is allayed by another; and that is, by the privilege of *Absurdity*; to which no living creature is subject, but man onely. And of men, those are of all most subject to it, that professe Philosophy. For it is most true that *Cicero* sayth of them somewhere; that there can be nothing so absurd, but may be found in the books of Philosophers. And the reason is manifest. For there is not one of them that begins his ratiocination from the Definitions, or Explanations of the names they are to use; which is a method that hath been used onely in Geometry; whose Conclusions have thereby been made indisputable.

The first cause of *Absurd* conclusions I ascribe to the want of Method; in that they begin not their Ratiocination from Definitions; that is, from settled significations of their words: as if they could cast account, without knowing the value of the numerall words, *one*, *two*, and *three*.

And whereas all bodies enter into account upon divers considerations, (which I have mentioned in the precedent chapter;) these considerations being diversly named, divers absurdities proceed from the confusion, and unfit connexion of their names into assertions. And therefore

The second cause of *Absurd* assertions, I ascribe to the giving of names of *bodies*, to *accidents*, or of *accidents*, to *bodies*; As they do, that say, *Faith is infused*, or *inspired*; when nothing can be *powred*, or

breathed into any thing, but body; and that, *extension is body*; that *phantasmes are spirits*, &c.

The third I ascribe to the giving of the names of the *accidents* of *bodies without us*, to the *accidents* of our *own bodies*; as they do that say, the *colour is in the body*; the *sound is in the ayre*, &c.

The fourth, to the giving of the names of *bodies*, to *names*, or *speeches*; as they do that say, that *there be things universall*; that *a living creature is Genus*, or *a generall thing*, &c.

The fifth, to the giving of the names of *accidents*, to *names* and *speeches*; as they do that say, *the nature of a thing is its definition*; *a mans command is his will*; and the like.

The sixth, to the use of *Metaphors*, *Tropes*, and other *Rhetoricall* figures, in stead of words proper. For though it be lawfull to say, (for example) in common speech, *the way goeth*, or *leadeth hither*, or *thither*, *The Proverb says this or that* (whereas wayes cannot go, nor *Proverbs* speak;) yet in reckoning, and seeking of truth, such speeches are not to be admitted.

The seventh, to names that signifie nothing; but are taken up, and learned by rote from the Schooles, as *hypostatical*, *transubstantiate*, [21] *consubstantiate*, *eternal-Now*, and the like canting of Schoole-men.

To him that can avoyd these things, it is not easie to fall into any absurdity, unlesse it be by the length of an account; wherein he may perhaps forget what went before. For all men by nature reason alike, and well, when they have good principles. For who is so stupid, as both to mistake in Geometry, and also to persist in it, when another detects his error to him?

By this it appears that Reason is not as Sense, and Memory, borne with us; nor gotten by Experience onely, as Prudence is; but attained by Industry; first in apt imposing of Names; and secondly by getting a good and orderly Method in proceeding from the Elements, which are Names, to Assertions made by Connexion of one of them to another; and so to Syllogismes, which are the Connexions of one Assertion to another, till we come to a knowledge of all the Consequences of names appertaining to the subject in hand; and that is it, men call *SCIENCE*. And whereas Sense and Memory are but knowledge of Fact, which is a thing past, and irrevocable; *Science* is the knowledge of Consequences, and dependance of one fact upon another: by which, out of that we can presently do, we know how to do something else when we will, or the like, another time: Because when

we see how any thing comes about, upon what causes, and by what manner; when the like causes come into our power, we see how to make it produce the like effects.

Children therefore are not endued with Reason at all, till they have attained the use of Speech: but are called Reasonable Creatures, for the possibility apparent of having the use of Reason in time to come. And the most part of men, though they have the use of Reasoning a little way, as in numbring to some degree; yet it serves them to little use in common life; in which they govern themselves, some better, some worse, according to their differences of experience, quicknesse of memory, and inclinations to severall ends; but specially according to good or evill fortune, and the errors of one another. For as for *Science*, or certain rules of their actions, they are so farre from it, that they know not what it is. Geometry they have thought Conjuring: But for other Sciences, they who have not been taught the beginnings, and some progresse in them, that they may see how they be acquired and generated, are in this point like children, that having no thought of generation, are made believe by the women, that their brothers and sisters are not born, but found in the garden.

But yet they that have no *Science*, are in better, and nobler condition with their naturall Prudence; than men, that by mis-reasoning, or by trusting them that reason wrong, fall upon false and absurd generall rules. For ignorance of causes, and of rules, does not set men so farre out of their way, as relying on false rules, and taking for causes of what they aspire to, those that are not so, but rather causes of the contrary.

To conclude, The Light of humane minds is Perspicuous Words, but by exact definitions first snuffed, and purged from ambiguity; *Reason* is the *pace*; Encrease of *Science*, the *way*; and the Benefit of man-kind, the *end*. And on the contrary, Metaphors, and senselesse and ambiguous words, are like *ignes fatui*; and reasoning upon them, is wandering amongst innumerable absurdities; and their end, contention, and sedition, or contempt.

As, much Experience, is *Prudence*; so, is much Science, *Sapience*. For though we usually have one name of Wisdom for them both; yet the Latines did always distinguish between *Prudentia* and *Sapientia*; ascribing the former to Experience, the later to Science. But to make their difference appeare more cleerly, let us suppose one man endued with an excellent naturall use, and dexterity in handling his armes; and another to have added to that dexterity, an acquired

Science, of where he can offend, or be offended by his adversarie, in every possible posture, or guard: The ability of the former, would be to the ability of the later, as Prudence to Sapience; both usefull; but the later infallible. But they that trusting onely to the authority of books, follow the blind blindly, are like him that trusting to the false rules of a master of Fence, ventures praesumptuously upon an adversary, that either kills, or disgraces him.

The signes of Science, are some, certain and infallible; some, uncertain. Certain, when he that pretendeth the Science of any thing, can teach the same; that is to say, demonstrate the truth thereof perspicuously to another: Uncertain, when onely some particular events answer to his pretence, and upon many occasions prove so as he says they must. Signes of prudence are all uncertain; because to observe by experience, and remember all circumstances that may alter the successe, is impossible. But in any businesse, whereof a man has not infallible Science to proceed by; to forsake his own naturall judgement, and be guided by generall sentences read in Authours, and subject to many exceptions, is a signe of folly, and generally scorned by the name of Pedantry. And even of those men themselves, that in Councils of the Common-wealth, love to shew their reading of Politiques and History, very few do it in their domestique affaires, where their particular interest is concerned; having Prudence enough for their private affaires: but in publique they study more the reputation of their owne wit, than the successe of anothers businesse.

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CHAP. VI.

*Of the Interiour Beginnings of Voluntary
Motions; commonly called the PASSIONS.
And the Speeches by which they
are expressed.*

There be in Animals, two sorts of *Motions* peculiar to them: One called *Vitall*; begun in generation, and continued without interruption through their whole life; such as are the *course* of the *Bloud*, the *Pulse*,

*Science is
sapience,
with their
fference.*

the *Breathing*, the *Concoction*, *Nutrition*, *Excretion*, &c; to which Motions there needs no help of Imagination: The other is *Animal motion*, otherwise called *Voluntary motions*; as to *go*, to *speake*, to *move* any of our limbs, in such manner as is first fancied in our minds. That Sense, is Motion in the organs and interior parts of mans body, caused by the action of the things we See, Hear, &c; And that Fancy is but the Reliques of the same Motion, remaining after Sense, has been already said in the first and second Chapters. And because *going*, *speaking*, and the like Voluntary motions, depend always upon a precedent thought of *whither*, *which way*, and *what*; it is evident, that the Imagination is the first intermall beginning of all Voluntary Motion. And although unstudied men, doe not conceive any motion at all to be there, where the thing moved is invisible; or the space it is moved in, is (for the shortnesse of it) insensible; yet that doth not hinder, but that such Motions are. For let a space be never so little, that which is moved over a greater space, whereof that little one is part, must first be moved over that. These small beginnings of Motion, within the body of Man, before they appear in walking, speaking, striking, and other visible actions, are commonly called ENDEAVOUR.

This Endeavour, when it is toward something which causes it, is called APPETITE, or DESIRE; the later, being the generall name; and the other, often-times restryained to signifie the Desire of Food, namely *Hunger* and *Thirst*. And when the Endeavour is fromward something, it is generally called AVERSION. These words *Appetite*, and *Aversion* we have from the *Latines*; and they both of them signifie the motions, one of approaching, the other of retiring. So also do the Greek words for the same, which are $\delta\delta\mu\eta$, and $\alpha\phi\phi\sigma\mu\eta$. For Nature it selfe does often presse upon men those truths, which afterwards, when they look for somewhat beyond Nature, they stumble at. For the Schooles find in meere Appetite to go, or move, no actual Motion at all: but because some Motion they must acknowledge, they call it Metaphoricall Motion; which is but an absurd speech: for though Words may be called metaphoricall; Bodies, and Motions cannot.

That which men Desire, they are also said to LOVE; and to HATE those things, for which they have Aversion. So that Desire, and Love, are the same thing; save that by Desire, we alwayes signifie the Absence of the Object; by Love, most commonly the Presence of the same. So also by Aversion, we signifie the Absence; and by Hate, the Presence of the Object.

Love.
Hate.

[24]

Of Appetites, and Aversions, some are born with men; as Appetite of food, Appetite of excretion, and exoneration, (which may also and more properly be called Aversions, from somewhat they feele in their Bodies,) and some other Appetites, not many. The rest, which are Appetites of particular things, proceed from Experience, and triall of their effects upon themselves, or other men. For of things wee know not at all, or believe not to be, we can have no further Desire, than to tast and try. But Aversion wee have for things, not onely which we know have hurt us; but also that we do not know whether they will hurt us, or not.

Those things which we neither Desire, nor Hate, we are said to *Contemne*: CONTEMPT being nothing else but an immobility, or contumacy of the Heart, in resisting the action of certain things; and proceeding from that the Heart is already moved otherwise, by other more potent objects; or from want of experience of them.

And because the constitution of a mans Body, is in continuall mutation; it is impossible that all the same things should alwayes cause in him the same Appetites, and Aversions: much lesse can all men consent, in the Desire of almost any one and the same Object.

But whatsoever is the object of any mans Appetite or Desire; that is it, which he for his part calleth *Good*: And the object of his Hate, and Aversion, *Evill*; And of his Contempt, *Vile* and *Inconsiderable*. For these words of Good, Evill, and Contemptible, are ever used with relation to the person that useth them: There being nothing simply and absolutely so; nor any common Rule of Good and Evill, to be taken from the nature of the objects themselves; but from the Person of the man (where there is no Common-wealth;) or, (in a Common-wealth,) from the Person that representeth it; or from an Arbitrator or Judge, whom men disagreeing shall by consent set up, and make his sentence the Rule thereof.

The Latine Tongue has two words, whose significations approach to those of Good and Evill; but are not precisely the same; And those are *Pulchrum* and *Turpe*. Whereof the former signifies that, which by some apparent signes promiseth Good; and the later, that, which promiseth Evill. But in our Tongue we have not so generall names to expresse them by. But for *Pulchrum* we say in some things, *Fayre*; in others *Beautifull*, or *Handsome*, or *Gallant*, or *Honourable*, or *Comely*, or *Amiable*; and for *Turpe*, *Foul*, *Deformed*, *Ugly*, *Base*, *Nauseous*, and the like, as the subject shall require; All which words, in their proper places signifie nothing els, but the *Mine*, or Countenance. that pro-

Pulchrum.
Turpe.

Contempt.

Good.
Evill.

Endeavour.

Appetite.
Desire.

Hunger.
Thirst.
Aversion.

miseth Good and Evil *or the lustre and glosse of some ability to Good [. . .]*. So that of Good there be three kinds; Good in the Promise, that is *Pulchrum*; Good in Effect, as the end desired, which is called *Jucundum, Delightfull*; and Good as the Means, which is called *Vile, Profitable*; and as many of Evil: For *Evill*, in Promise, is that they call *Turpe*; Evil in Effect, and End, is *Molestum, Unpleasant, Troublesome*; and Evil in the Means, *Inutile, Unprofitable, Hurtfull*.

As, in Sense, that which is really within us, is (as I have sayd before) onely Motion, caused by the action of externall objects, but in appearance; to the Sight, Light and Colour; to the Eare, Sound; to the Nostrill, Odour, &c: so, when the action of the same object is continued from the Eyes, Eares, and other organs to the Heart; the reall effect there is nothing but Motion, or Endeavour; which consisteth in Appetite, or Aversion, to, or from the object moving. But the appearance, or sense of that motion, is that wee either call DELIGHT, or TROUBLE OF MIND.

This Motion, which is called Appetite, and for the appearance of it *Delight*, and *Pleasure*, seemeth to be, a corroboration of Vitall motion, and a help thereunto; and therefore such things as caused Delight, were not improperly called *Jucunda, (à Juvando,)* from helping or fortifying; and the contrary, *Molesta, Offensive*, from hindering, and troubling the motion vitall.

Pleasure therefore, (or *Delight*,) is the appearance, or sense of Good; and *Molestation* or *Displeasure*, the appearance, or sense of Evill. And consequently all Appetite, Desire, and Love, is accompanied with some Delight more or lesse; and all Hatred, and Aversion, with more or lesse Displeasure and Offence.

Of Pleasures, or Delights, some arise from the sense of an object Present; And those may be called *Pleasures of Sense*, (The word *sensual*, as it is used by those onely that condemn them, having no place till there be Lawes.) Of this kind are all Operations and Exonerations of the body; as also all that is pleasant, in the *Sight, Hearing, Smell, Taste, or Touch*; Others arise from the Expectation, that proceeds from foresight of the End, or Consequence of things; whether those things in the Sense Please or Displease: And these are *Pleasures of the Mind* of him that draweth those consequences; and are generally called JOY. In the like manner, Displeasures, are some in the Sense, and

Joy.

Pleasures of the Mind.

Pleasures of Sense.

called PAYNE; others, in the Expectation of consequences, and are called GRIEFE.

These simple Passions called *Appetite, Desire, Love, Aversion, Hate, Joy*, and *Griefe*, have their names for divers considerations diversified. As first, when they one succeed another, they are diversly called from the opinion men have of the likelihood of attaining what they desire. Secondly, from the object loved or hated. Thirdly, from the consideration of many of them together. Fourthly, from the Alteration or succession it selfe.

For *Appetite* with an opinion of attaining, is called HOPE.

The same, without such opinion, DESPAIRE.

Aversion, with opinion of *Hurt* from the object, FEARE.

The same, with hope of avoyding that Hurt by resistance, COURAGE.

Sudden *courage*, ANGER.

Constant *Hope*, CONFIDENCE of our selves.

Constant *Despayre*, DIFFIDENCE of our selves.

Anger for great hurt done to another, when we conceive the same to be done by Injury, INDIGNATION.

Desire of good to another, BENEVOLENCE, GOOD WILL,

CHARITY. If to man generally, GOOD NATURE.

Desire of Riches, COVETOUSNESSE: a name used always in signification of blame; because men contending for them, are displeas'd with one anothers attaining them; though the desire in it selfe, be to be blamed, or allowed, according to the means by which those Riches are sought.

Desire of Office, or precedence, AMBITION: a name used also in the worse sense, for the reason before mentioned.

Desire of things that conduce but a little to our ends; And fear of things that are but of little hindrance, PUSILLANIMITY.

Contempt of little helps, and hindrances, MAGNANIMITY.

Magnanimity, in danger of Death, or Wounds, VALOUR, FORTITUDE.

Magnanimity, in the use of Riches, LIBERALITY.

Pusillanimity, in the same WRETCHEDNESSE, MISERABLENESSE; or PARSIMONY; as it is liked, or disliked.

Love of Persons for Pleasing the sense onely, NATURALL

JUST

F.H. (rest of insertion now illegible).

Payne.
Griefe.

Hope.

Despayre.

Fear.

Courage.
Anger.

Confidence.

Diffidence.

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Indignation.
Benevolence.

Good Nature.

Covetousnesse.

Ambition.

Pusillanimity.

Magnanimity.

Valour.

Liberality.

Miserablenesse.

Kindnesse.

Naturall Lust.

Love of the same, acquired from Ruminati^on, that is, Imaginati^on of Pleasure past, LUXURY.

Love of one singularly, with desire to be singularly beloved, THE PASSION OF LOVE. The same, with fear that the love is not mutual, JEALOUSIE.

Desire, by doing hurt to another, to make him condemn some fact of his own, REVENGEFULNESSE.

Desire, to know why, and how, CURIOSITY; such as is in no living creature but *Man*: so that Man is distinguished, not onely by his Reason; but also by this singular Passi^on from other *Animals*; in whom the appetite of food, and other pleasures of Sense, by praedominance, take away the care of knowing causes; which is a Lust of the mind, that by a perseverance of delight in the continuall and indefatigable generati^on of Knowledge, exceedeth the short vehemence of any carnall Pleasure.

Fear of power invisible, feigned by the mind, or imagined from tales publicly allowed, RELIGION; not allowed, SUPERSTITION. And when the power imagined, is truly such as we imagine, TRUE RELIGION.

Fear, without the apprehension of why, or what, PANIQUE TERROR; called so from the Fables, that make *Pan* the author of them; whereas in truth, there is alwayes in him that so feareth, first, some apprehension of the cause, though the rest run away by Example; every one supposing his fellow to know why. And therefore this Passi^on happens to none but in a throng, or multitude of people.

Joy, from apprehension of novelty, ADMIRATION; proper to Man, because it excites the appetite of knowing the cause.

Joy, arising from imaginati^on of a mans own power and ability, is that exultati^on of the mind which is called GLORYING: which if grounded upon the experience of his own former actions, is the same with *Confidence*: but if grounded on the flattery of others; or onely supposed by himself, for delight in the consequences of it, is called VAIN-GLORY: which name is properly given; because a well grounded *Confidence* begetteth Attempt; whereas the supposing of power does not, and is therefore rightly called *Vaine*.

Griefe, from opini^on of want of power, is called DEJECTION of mind.

abilities in our selves, which we know are not, is most incident to young men, and nourished by the Histories, or Fictions of Gallant Persons; and is corrected oftentimes by Age, and Employment.

Sudden Glory, is the passi^on which maketh those *Grimaces* called LAUGHTER; and is caused either by some sudden act of their own, that pleaseth them; or by the apprehension of some deformed thing in another, by comparison whereof they suddenly applaud themselves. And it is incident most to them, that are conscious of the fewest abilities in themselves; who are forced to keep themselves in their own favour, by observing the imperfections of other men. And therefore much Laughter at the defects of others, is a signe of Pusillanimity. For of great minds, one of the proper workes is, to help and free others from scorn; and compare themselves onely with the most able.

On the contrary, *Sudden Dejection*, is the passi^on that causeth WEEPING; and is caused by such accidents, as suddenly take away some vehement hope, or some prop of their power: And they are most subject to it, that rely principally on helps external, such as are Women, and Children. Therefore some Weep for the losse of Friends; Others for their unkindnesse; others for the sudden stop made to their thoughts of revenge, by Reconciliation. But in all cases, both Laughter, and Weeping, are sudden motions; Custome taking them both away. For no man Laughs at old jests; or Weeps for an old calamity.

Griefe, for the discovery of some defect of ability, is SHAME, or the passi^on that discovereth it selfe in BLUSHING; and consisteth in the apprehension of some thing dishonourable; and in young men, is a signe of the love of good reputation; and commendable: In old men it is a signe of the same; but because it comes too late, not commendable.

The Contempt of good Reputation is called IMPUDENCE.

Griefe, for the Calamity of another, is PITY; and ariseth from the imaginati^on that the like calamity may befall himselfe; and therefore is called also COMPASSION, and in the phrase of this present time a FELLOW-FEELING: And therefore for Calamity arriving from great wickedness, the best men have the least Pity; and for the same Calamity, those have least Pity, that think themselves least obnoxious to the same.

Luxury.

The passion of Love. Jealousie.

Revengefulness.

Curiosity.

Religion.

Superstition.

True

Religion.

Panique.

Terror.

Admirati^on.

[27]

Glory.

Vain-glory.

Dejecti^on.

[28] *Cruelty.* call CRUELTY; proceeding from Security of their own fortune. For, that any man should take pleasure in other mens great harms, without other end of his own, I do not conceive it possible.

Griefe, for the successe of a Competitor in wealth, honour, or other good, if it be joynd with Endeavour to enforce our own abilities to equal or exceed him, is called EMULATION: But joynd with Endeavour to supplant, or hinder a Competitor, ENVIE.

When in the mind of man, Appetites, and Aversions, Hopes, and Fears, concerning one and the same thing, arise alternately; and divers good and evil consequences of the doing, or omitting the thing propounded, come successively into our thoughts; so that sometimes we have an Appetite to it; sometimes an Aversion from it; sometimes Hope to be able to do it; sometimes Despaire, or Feare to attempt it; the whole summe of Desires, Aversions, Hopes and Fears, continued till the thing be either done, or thought impossible, is that we call DELIBERATION.

Therefore of things past, there is no *Deliberation*; because manifestly impossible to be changed: nor of things known to be impossible, or thought so; because men know, or think such *Deliberation* vain. But of things impossible, which we think possible, we may *Deliberate*; not knowing it is in vain. And it is called *Deliberation*; because it is a putting an end to the *Liberty* we had of doing, or omitting, according to our own Appetite, or Aversion.

This alternate Succession of Appetites, Aversions, Hopes and Fears, is no lesse in other living Creatures then in Man: and therefore Beasts also *Deliberate*.

Every *Deliberation* is then sayd to *End*, when that whereof they *Deliberate*, is either done, or thought impossible; because till then wee retain the liberty of doing, or omitting, according to our Appetite, or Aversion.

In *Deliberation*, the last Appetite, or Aversion, immediately adhaering to the action, or to the omission thereof, is that wee call the WILL; the Act, (not the faculty,) of *Willing*. And Beasts that have *Deliberation*, must necessarily also have *Will*. The Definition of the *Will*, given commonly by the Schooles, that it is a *Rational Appetite*, is not good. For if it were, then could there be no Voluntary Act against Reason. For a *Voluntary Act* is that, which proceedeth from the *Will*, and no other. But if in stead of a Rational Appetite, we shall say an

Appetite resulting from a precedent *Deliberation*, then the Definition is the same that I have given here. *Will* therefore is the last *Appetite* in *Deliberating*. And though we say in common Discourse, a man had a *Will* once to do a thing, that nevertheless he forbore to do; yet that is properly but an Inclination, which makes no Action Voluntary; because the action depends not of it, but of the last Inclination, or Appetite. For if the intervenient Appetites, make any action Voluntary; then by the same Reason all intervenient Aversions, should make the same action Involuntary; and so one and the same action, should be both Voluntary & Involuntary.

By this it is manifest, that not onely actions that have their beginning from Covetousnesse, Ambition, Lust, or other Appetites to the thing propounded; but also those that have their beginning from Aversion, or Feare of those consequences that follow the omission, are *voluntary actions*.

The formes of Speech by which the Passions are expressed, are partly the same, and partly different from those, by which wee expresse our Thoughts. And first, generally all Passions may be expressed *Indicatively*; as *I love, I feare, I joy, I deliberate, I will, I command*; but some of them have particular expressions by themselves, which nevertheless are not affirmations, unlesse it be when they serve to make other inferences, besides that of the Passion they proceed from. *Deliberation* is expressed *Subjunctively*; which is a speech proper to signifiic suppositions, with their consequences; as, *If this be done, then this will follow*; and differs not from the language of Reasoning, save that Reasoning is in generall words; but *Deliberation* for the most part is of Particulars. The language of Desire, and Aversion, is *Imperative*; as *Do this, forbear that*; which when the party is obliged to do, or forbear, is *Command*; otherwise *Prayer*, or els *Counsel*. The language of Vain-Glory, of Indignation, Pity and Revengefulness, *Optative*: But of the Desire to know, there is a peculiar expression, called *Interrogative*; as, *What is it, when shall it, how is it done, and why so?* other language of the Passions I find none: For Cursing, Swearing, Reviling, and the like, do not signifie as Speech; but as the actions of a tongue accustomed.

These formes of Speech, I say, are expressions, or voluntary significations of our Passions: but certain signes they be not; because they may be used arbitrarily, whether they that use them, have such

Passions or not. The best signes of Passions present, are *in*¹ the countenance, motions of the body, actions, and ends, or aimes, which we otherwise know the man to have.

And because in Deliberation, the Appetites, and Aversions are raised by foresight of the good and evil consequences, and sequels of the action whereof we Deliberate; the good or evil effect thereof dependeth on the foresight of a long chain of consequences, of which very seldom any man is able to see to the end. But for so farre as a man seeth, if the Good in those consequences, be greater than the Evil, the whole chaine is that which Writers call *Apparent*, or *Seeming Good*. And contrarily, when the Evil exceedeth the Good, the whole is *Apparent*, or *Seeming Evil*: so that he who hath by Experience, or Reason, the greatest and surest prospect of Consequences, Deliberates best himselfe; and is able when he will, to give the best counsell unto others.

Continuall successe in obtaining those things which a man from time to time desireth, that is to say, continuall prospering, is that men call *FELICITY*; I mean the Felicity of this life. For there is no such thing as perpetuall Tranquillity of mind, while we live here; because Life it selfe is but Motion, and can never be without Desire, nor without Feare, no more than without Sense. What kind of Felicity God hath ordained to them that devoutly honour him, a man shall no sooner know, than enjoy; being joyes, that now are as incomprehensible, as the word of Schoole-men *Beatificall Vision* is unintelligible.

The forme of Speech whereby men signifie their opinion of the Goodnesse of any thing, is *PRAISE*. That whereby they signifie the power and greatnesse of any thing, is *MAGNIFYING*. And that whereby they signifie the opinion they have of a mans Felicity, is by the Greeks called *μαχαρισιμος*, for which wee have no name in our tongue. And thus much is sufficient for the present purpose, to have been said of the *PASSIONS*.

CHAP. VII. Of the Ends, or Resolutions of DISCOURSE.

Of all *Discourse*, governed by desire of Knowledge, there is at last an *End*, either by attaining, or by giving over. And in the chain of *Discourse*, wheresoever it be interrupted, there is an *End* for that time.

If the *Discourse* be merely *Mentall*, it consisteth of thoughts that the thing will be, and will not be; or that it has been, and has not been, alternately. So that wheresoever you break off the chayn of a mans *Discourse*, you leave him in a *Praesumption* of *it will be*, or, *it will not be*; or *it has been*, or, *has not been*; All which is *Opinion*. And that which is alternate *Appetite*, in Deliberating concerning Good and Evil; the same is alternate *Opinion*, in the Enquiry of the truth of *Past*, and *Future*. And as the last *Appetite* in Deliberation, is called the *Will*; so the last *Opinion* in search of the truth of *Past*, and *Future*, is called the *JUDGEMENT*, or *Resolute* and *Finall Sentence* of him that *discourses*. And as the whole chain of *Appetites* alternate, in the question of Good, or Bad, is called *Deliberation*; so the whole chain of *Opinions* alternate, in the question of *True*, or *False*, is called *DOUBT*.

No *Discourse* whatsoever, can End in absolute knowledge of *Fact*, past, or to come. For, as for the knowledge of *Fact*, it is originally, *Sense*; and ever after, *Memory*. And for the knowledge of *Consequence*, which I have said before is called *Science*, it is not *Absolute*, but *Conditional*. No man can know by *Discourse*, that this, or that, is, has been, or will be; which is to know absolutely: but onely, that if This be, That is; if This has been, That has been; if This shall be, That shall be: which is to know conditionally; and that not the consequence of one thing to another; but of one name of a thing, to another name of the same thing.

And therefore, when the *Discourse* is put into *Speech*, and begins with the *Definitions* of Words, and proceeds by *Connexion* of the same into generall *Affirmations*, and of these again into *Syllogismes*; the *End* or last summe is called the *Conclusion*; and the thought of [31] the mind by it signified, is that *conditionall Knowledge*, or *Know-*

Judgement,
or *Sentence*
final.

Doubt.