





# Week 13: Shepherd

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

- 1 Weekly Quiz
- 2 Introduction to Lady Mary Shepherd, Scottish philosopher
- 3 Reason in the *Essay*, neither Fancy nor Custom
- 4 Shepherd's Rebuttal of Hume's Argument
  - Hume's Argument *for* No Idea of Necessary Connection
  - Shepherd's Argument *against* No Idea of Necessary Connection
- 5 Shepherd's Experimentation of Vision
  - Vision Argument
- 6 Molyneux's Question (to Locke)
- 7 Shepherd's Answer to Molyneux's Question
- 8 An Objection: 'One Uncaused Essence'
  - Shepherd's Argument in Response to the Objection
- 9 The Summary of Shepherd's Argument
  - Critique of Hume's *Ignoratio Elenchi* (Irrelevant Conclusion)
- 10 Assignments for the Next Lecture



# Weekly Quiz

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

- 1 Weekly Quiz
- 2 Introduction to Lady Mary Shepherd, Scottish philosopher
- 3 Reason in the *Essay*, neither Fancy nor Custom
- 4 Shepherd's Rebuttal of Hume's Argument
  - Hume's Argument *for* No Idea of Necessary Connection
  - Shepherd's Argument *against* No Idea of Necessary Connection
- 5 Shepherd's Experimentation of Vision
  - Vision Argument
- 6 Molyneux's Question (to Locke)
- 7 Shepherd's Answer to Molyneux's Question
- 8 An Objection: 'One Uncaused Essence'
  - Shepherd's Argument in Response to the Objection
- 9 The Summary of Shepherd's Argument
  - Critique of Hume's *Ignoratio Elenchi* (Irrelevant Conclusion)
- 10 Assignments for the Next Lecture



# A Quiz from the Last Week

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Quiz 13: What is Hume's problem of induction, in a nutshell?

- 1 Affirming the antecedent
- 2 No justification for future occurrences
- 3 Inference to the best explanation
- 4 Confusion with deduction

This is not related to your final grade, but intended to observe your understanding of the last class.



# A Quiz from the Last Week

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## Quiz 13: What is Hume's problem of induction, in a nutshell?

- 1 Affirming the antecedent [This is a valid form of inference in *modus ponens*. If it is affirming the 'consequent', this logical fallacy undermines another inference called 'abduction']
- 2 **No justification for future occurrences ['A bread tomorrow may not nurture a human body again.' No general *rule* or nothing universal can be *empirically* inferred from 'relations of ideas' and 'matters of facts'. See *Enquiry* §4]**
- 3 Inference to the best explanation [IBE relates to 'abduction', albeit not exactly the same. IBE may rather be a solution, not a problem]
- 4 Confusion with deduction [(*a posteriori*) induction and (*a priori*) deduction are separate in Hume's reasoning]

This is not related to your final grade, but intended to observe your understanding of the last class.



# Introduction to Lady Mary Shepherd, Scottish philosopher

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

- 1 Weekly Quiz
- 2 Introduction to Lady Mary Shepherd, Scottish philosopher
- 3 Reason in the *Essay*, neither Fancy nor Custom
- 4 Shepherd's Rebuttal of Hume's Argument
  - Hume's Argument *for* No Idea of Necessary Connection
  - Shepherd's Argument *against* No Idea of Necessary Connection
- 5 Shepherd's Experimentation of Vision
  - Vision Argument
- 6 Molyneux's Question (to Locke)
- 7 Shepherd's Answer to Molyneux's Question
- 8 An Objection: 'One Uncaused Essence'
  - Shepherd's Argument in Response to the Objection
- 9 The Summary of Shepherd's Argument
  - Critique of Hume's *Ignoratio Elenchi* (Irrelevant Conclusion)
- 10 Assignments for the Next Lecture



# A Sufficient Connection?—between Hume and Shepherd in the Scottish Enlightenment

Figure: Scottish Interactive Connections (NLS), clarification added



Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments



Week 13:  
Shepherd







# Lady Mary Shepherd (1777–1847)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments



Project Vox (2021)

- **31 December 1777** – Born in Midlothian, Scotland.
- Second of five children to Neil Primrose, 3rd Earl of Rosebery; her younger brother, Archibald (grandfather of 5th, PM of UK)
- Tutored at home (castle).
- **1808** – Marries a London barrister.
- **1824** – *An Essay upon the Relation of Cause and Effect*
- **1827** – *Essays on the Perception of an External Universe*
- **1832** – 'Lady Mary Shepherd's Metaphysics' in *Fraser's Magazine*
- **7 January 1847** – Dies in Hyde Park, London.



# Lady Mary Shepherd (1777–1847)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments



Project Vox (2021)

- **31 December 1777** – Born in Midlothian, Scotland.
- Second of five children to Neil Primrose, 3rd Earl of Rosebery; her younger brother, Archibald (grandfather of 5th, PM of UK)
- Tutored at home (castle).
- **1808** – Marries a London barrister.
- **1824** – *An Essay upon the Relation of Cause and Effect*
- **1827** – *Essays on the Perception of an External Universe*
- **1832** – 'Lady Mary Shepherd's Metaphysics' in *Fraser's Magazine*
- **7 January 1847** – Dies in Hyde Park, London.



# Lady Mary Shepherd (1777–1847)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments



Project Vox (2021)

- **31 December 1777** – Born in Midlothian, Scotland.
- Second of five children to Neil Primrose, 3rd Earl of Rosebery; her younger brother, Archibald (grandfather of 5th, PM of UK)
- Tutored at home (castle).
- 1808 – Marries a London barrister.
- 1824 – *An Essay upon the Relation of Cause and Effect*
- 1827 – *Essays on the Perception of an External Universe*
- 1832 – 'Lady Mary Shepherd's Metaphysics' in *Fraser's Magazine*
- 7 January 1847 – Dies in Hyde Park, London.



# Lady Mary Shepherd (1777–1847)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments



Project Vox (2021)

- **31 December 1777** – Born in Midlothian, Scotland.
- Second of five children to Neil Primrose, 3rd Earl of Rosebery; her younger brother, Archibald (grandfather of 5th, PM of UK)
- Tutored at home (castle).
- **1808** – Marries a London barrister.
- 1824 – *An Essay upon the Relation of Cause and Effect*
- 1827 – *Essays on the Perception of an External Universe*
- 1832 – 'Lady Mary Shepherd's Metaphysics' in *Fraser's Magazine*
- 7 January 1847 – Dies in Hyde Park, London.



# Lady Mary Shepherd (1777–1847)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments



Project Vox (2021)

- **31 December 1777** – Born in Midlothian, Scotland.
- Second of five children to Neil Primrose, 3rd Earl of Rosebery; her younger brother, Archibald (grandfather of 5th, PM of UK)
- Tutored at home (castle).
- **1808** – Marries a London barrister.
- **1824** – *An Essay upon the Relation of Cause and Effect*
- 1827 – *Essays on the Perception of an External Universe*
- 1832 – 'Lady Mary Shepherd's Metaphysics' in *Fraser's Magazine*
- 7 January 1847 – Dies in Hyde Park, London.



# Lady Mary Shepherd (1777–1847)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments



Project Vox (2021)

- **31 December 1777** – Born in Midlothian, Scotland.
- Second of five children to Neil Primrose, 3rd Earl of Rosebery; her younger brother, Archibald (grandfather of 5th, PM of UK)
- Tutored at home (castle).
- **1808** – Marries a London barrister.
- **1824** – *An Essay upon the Relation of Cause and Effect*
- **1827** – *Essays on the Perception of an External Universe*
- **1832** – 'Lady Mary Shepherd's Metaphysics' in *Fraser's Magazine*
- **7 January 1847** – Dies in Hyde Park, London.



# Lady Mary Shepherd (1777–1847)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments



Project Vox (2021)

- **31 December 1777** – Born in Midlothian, Scotland.
- Second of five children to Neil Primrose, 3rd Earl of Rosebery; her younger brother, Archibald (grandfather of 5th, PM of UK)
- Tutored at home (castle).
- **1808** – Marries a London barrister.
- **1824** – *An Essay upon the Relation of Cause and Effect*
- **1827** – *Essays on the Perception of an External Universe*
- **1832** – 'Lady Mary Shepherd's Metaphysics' in *Fraser's Magazine*
- **7 January 1847** – Dies in Hyde Park, London.



# Lady Mary Shepherd (1777–1847)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments



Project Vox (2021)

- **31 December 1777** – Born in Midlothian, Scotland.
- Second of five children to Neil Primrose, 3rd Earl of Rosebery; her younger brother, Archibald (grandfather of 5th, PM of UK)
- Tutored at home (castle).
- **1808** – Marries a London barrister.
- **1824** – *An Essay upon the Relation of Cause and Effect*
- **1827** – *Essays on the Perception of an External Universe*
- **1832** – 'Lady Mary Shepherd's Metaphysics' in *Fraser's Magazine*
- **7 January 1847** – Dies in Hyde Park, London.





# Reason in the *Essay*, neither Fancy nor Custom

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

- 1 Weekly Quiz
- 2 Introduction to Lady Mary Shepherd, Scottish philosopher
- 3 Reason in the *Essay*, neither Fancy nor Custom
- 4 Shepherd's Rebuttal of Hume's Argument
  - Hume's Argument *for* No Idea of Necessary Connection
  - Shepherd's Argument *against* No Idea of Necessary Connection
- 5 Shepherd's Experimentation of Vision
  - Vision Argument
- 6 Molyneux's Question (to Locke)
- 7 Shepherd's Answer to Molyneux's Question
- 8 An Objection: 'One Uncaused Essence'
  - Shepherd's Argument in Response to the Objection
- 9 The Summary of Shepherd's Argument
  - Critique of Hume's *Ignoratio Elenchi* (Irrelevant Conclusion)
- 10 Assignments for the Next Lecture



# Advertisement to the *Essay* (1824)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

In the work now presented to the public, I have endeavoured to set down the suggestions, which at different times have occurred to me upon the theory of the relation of Cause and Effect, adopted by Mr. Hume, Dr. Brown, and Mr. Lawrence; and to unfold **the train of reasoning** which has led me to regard their **arguments as illogical**, and their **conclusions as untrue**.

– Shepherd, *Essay*, Advert (emphasis added)

## Three Enemies

Ch. 4: Thomas Brown (1778–1820), Scottish philosopher, *Observations on the Nature and Tendency of the Doctrine of Mr. Hume concerning the Relation of Cause and Effect* (1816)

Chs. 5–9: William Lawrence (c. 1783–1867), English surgeon, *Lectures on Physiology, Zoology, and the Natural History of Man* (1819)



# Advertisement to the *Essay* (1824)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

In the work now presented to the public, I have endeavoured to set down the suggestions, which at different times have occurred to me upon the theory of the relation of Cause and Effect, adopted by **Mr. Hume, Dr. Brown, and Mr. Lawrence**; and to unfold **the train of reasoning** which has led me to regard their **arguments as illogical**, and their **conclusions as untrue**.

– Shepherd, *Essay*, Advert (emphasis added)

## Three Enemies

### ① Chs. 1-3: Hume

② Ch. 4: Thomas Brown (1778–1820), Scottish philosopher, *Observations on the Nature and Tendency of the Doctrine of Mr. Hume concerning the Relation of Cause and Effect* (1806)

③ Chs. 5–6: William Lawrence (1783–1867), English surgeon, *Lectures on Physiology, Zoology, and the Natural History of Man* (1819)



# Advertisement to the *Essay* (1824)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

In the work now presented to the public, I have endeavoured to set down the suggestions, which at different times have occurred to me upon the theory of the relation of Cause and Effect, adopted by **Mr. Hume, Dr. Brown, and Mr. Lawrence**; and to unfold **the train of reasoning** which has led me to regard their **arguments as illogical**, and their **conclusions as untrue**.

– Shepherd, *Essay*, Advert (emphasis added)

## Three Enemies

### ① Chs. 1-3: Hume

② Ch. 4: Thomas Brown (1778–1820), Scottish philosopher, *Observations on the Nature and Tendency of the Doctrine of Mr. Hume concerning the Relation of Cause and Effect* (1806)

③ Chs. 5–6: William Lawrence (1783–1867), English surgeon, *Lectures on Physiology, Zoology, and the Natural History of Man* (1819)



# Advertisement to the *Essay* (1824)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

In the work now presented to the public, I have endeavoured to set down the suggestions, which at different times have occurred to me upon the theory of the relation of Cause and Effect, adopted by **Mr. Hume, Dr. Brown, and Mr. Lawrence**; and to unfold **the train of reasoning** which has led me to regard their **arguments as illogical**, and their **conclusions as untrue**.

– Shepherd, *Essay*, Advert (emphasis added)

## Three Enemies

### ① Chs. 1-3: Hume

② Ch. 4: Thomas Brown (1778–1820), Scottish philosopher, *Observations on the Nature and Tendency of the Doctrine of Mr. Hume concerning the Relation of Cause and Effect* (1806)

③ Chs. 5–6: William Lawrence (1783–1867), English surgeon, *Lectures on Physiology, Zoology, and the Natural History of Man* (1819)



# Advertisement to the *Essay* (1824)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

In the work now presented to the public, I have endeavoured to set down the suggestions, which at different times have occurred to me upon the theory of the relation of Cause and Effect, adopted by **Mr. Hume, Dr. Brown, and Mr. Lawrence**; and to unfold **the train of reasoning** which has led me to regard their **arguments as illogical**, and their **conclusions as untrue**.

– Shepherd, *Essay*, Advert (emphasis added)

## Three Enemies

- ① **Chs. 1-3: Hume**
- ② Ch. 4: Thomas Brown (1778–1820), Scottish philosopher, *Observations on the Nature and Tendency of the Doctrine of Mr. Hume concerning the Relation of Cause and Effect* (1806)
- ③ Chs. 5–6: William Lawrence (1783–1867), English surgeon, *Lectures on Physiology, Zoology, and the Natural History of Man* (1819)



# Reason, neither *Fancy* nor 'Custom'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Shepherd's 6 points in proving Hume's 'illogical' reasoning

- ① *reason*, not *fancy* and "custom," leads us to the knowledge, [...] every thing which begins to exist **must have a Cause**.
- ② *reason* forces the mind to perceive, that *similar causes* must necessarily produce *similar effects*. [*the causality theory principle*]
- ③ thence, [... by *reason* we have] **a more philosophical definition** of the relation of Cause and Effect.
- ④ in which respects Mr. Hume's definition is faulty.
- ⑤ Nature cannot be supposed to alter her Course without a contradiction in terms. [*the causality theory principle*]
- ⑥ *Custom and Habit* alone are not our guides; but chiefly **reason** for the **regulation of our expectations in ordinary life**.

– Shepherd, *Essay*, Ch. 2, 27 (emphasis added)



# Reason, neither *Fancy* nor 'Custom'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

## Shepherd's 6 points in proving Hume's 'illogical' reasoning

- ① *reason*, not *fancy* and "custom," leads us to the knowledge, [...] every thing which begins to exist **must have a Cause**.
- ② *reason* forces the mind to perceive, that *similar causes* must necessarily produce *similar effects*. [The *causal* *connection*]
- ③ thence, [... by *reason* we have] a **more philosophical definition** of the relation of Cause and Effect.
- ④ in which respects Mr. Hume's definition is faulty.
- ⑤ Nature cannot be supposed to alter her Course without a contradiction in terms. [The *causal* *connection* *is* *not* *arbitrary*]
- ⑥ *Custom and Habit* alone are not our guides; but chiefly **reason** for the **regulation of our expectations in ordinary life**.

– Shepherd, *Essay*, Ch. 2, 27 (emphasis added)





# Reason, neither *Fancy* nor 'Custom'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

## Shepherd's 6 points in proving Hume's 'illogical' reasoning

- ① *reason*, not *fancy* and "custom," leads us to the knowledge, [...] every thing which begins to exist **must have a Cause**.
- ② *reason* forces the mind to perceive, that *similar causes* must necessarily produce *similar effects*. [Uniformity Principle?]
- ③ thence, [... by *reason* we have] a **more philosophical definition** of the relation of Cause and Effect.
- ④ in which respects Mr. Hume's definition is faulty.
- ⑤ Nature cannot be supposed to alter her Course without a contradiction in terms. [The *Irregularity of Cause Principle*]
- ⑥ *Custom and Habit* alone are not our guides; but chiefly **reason** for the **regulation of our expectations in ordinary life**.

– Shepherd, *Essay*, Ch. 2, 27 (emphasis added)



# Reason, neither *Fancy* nor 'Custom'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Shepherd's 6 points in proving Hume's 'illogical' reasoning

- ① *reason*, not *fancy* and "custom," leads us to the knowledge, [...] every thing which begins to exist **must have a Cause**.
- ② *reason* forces the mind to perceive, that *similar causes* must necessarily produce *similar effects*. **[Uniformity Principle?]**
- ③ thence, [... by *reason* we have] a **more philosophical definition** of the relation of Cause and Effect.
- ④ in which respects Mr. Hume's definition is faulty.
- ⑤ Nature cannot be supposed to alter her Course without a contradiction in terms.
- ⑥ *Custom and Habit* alone are not our guides; but chiefly **reason** for the **regulation of our expectations in ordinary life**.

– Shepherd, *Essay*, Ch. 2, 27 (emphasis added)



# Reason, neither *Fancy* nor 'Custom'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Shepherd's 6 points in proving Hume's 'illogical' reasoning

- ① *reason*, not *fancy* and "custom," leads us to the knowledge, [...] every thing which begins to exist **must have a Cause**.
- ② *reason* forces the mind to perceive, that *similar causes* must necessarily produce *similar effects*. **[Uniformity Principle?]**
- ③ thence, [...] by *reason* we have] **a more philosophical definition** of the relation of Cause and Effect.
- ④ in which respects Mr. Hume's definition is faulty.
- ⑤ Nature cannot be supposed to alter her Course without a contradiction in terms.
- ⑥ *Custom and Habit* alone are not our guides; but chiefly **reason** for the **regulation of our expectations in ordinary life**.

– Shepherd, *Essay*, Ch. 2, 27 (emphasis added)



# Reason, neither *Fancy* nor 'Custom'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Shepherd's 6 points in proving Hume's 'illogical' reasoning

- ① *reason*, not *fancy* and "custom," leads us to the knowledge, [...] every thing which begins to exist **must have a Cause**.
- ② *reason* forces the mind to perceive, that *similar causes* must necessarily produce *similar effects*. **[Uniformity Principle?]**
- ③ thence, [... by *reason* we have] **a more philosophical definition** of the relation of Cause and Effect.
- ④ in which respects Mr. Hume's definition is faulty.
- ⑤ Nature cannot be supposed to alter her Course without a contradiction in terms.
- ⑥ *Custom and Habit* alone are not our guides; but chiefly **reason** for the **regulation of our expectations in ordinary life**.

– Shepherd, *Essay*, Ch. 2, 27 (emphasis added)



# Reason, neither *Fancy* nor 'Custom'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Shepherd's 6 points in proving Hume's 'illogical' reasoning

- ① *reason*, not *fancy* and "custom," leads us to the knowledge, [...] every thing which begins to exist **must have a Cause**.
- ② *reason* forces the mind to perceive, that *similar causes* must necessarily produce *similar effects*. **[Uniformity Principle?]**
- ③ thence, [... by *reason* we have] **a more philosophical definition** of the relation of Cause and Effect.
- ④ in which respects Mr. Hume's definition is faulty.
- ⑤ Nature cannot be supposed to alter her Course without a contradiction in terms. **[No Conceivability/Fancy Principle?]**
- ⑥ *Custom and Habit* alone are not our guides; but chiefly **reason** for the **regulation of our expectations in ordinary life**.

– Shepherd, *Essay*, Ch. 2, 27 (emphasis added)



# Reason, neither *Fancy* nor 'Custom'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Shepherd's 6 points in proving Hume's 'illogical' reasoning

- ① *reason*, not *fancy* and "custom," leads us to the knowledge, [...] every thing which begins to exist **must have a Cause**.
- ② *reason* forces the mind to perceive, that *similar causes* must necessarily produce *similar effects*. **[Uniformity Principle?]**
- ③ thence, [... by *reason* we have] **a more philosophical definition** of the relation of Cause and Effect.
- ④ in which respects Mr. Hume's definition is faulty.
- ⑤ Nature cannot be supposed to alter her Course without a contradiction in terms. **[No Conceivability/Fancy Principle?]**
- ⑥ *Custom and Habit* alone are not our guides; but chiefly **reason** for the **regulation of our expectations in ordinary life**.

– Shepherd, *Essay*, Ch. 2, 27 (emphasis added)



# Reason, neither *Fancy* nor 'Custom'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

## Shepherd's 6 points in proving Hume's 'illogical' reasoning

- ① *reason*, not *fancy* and "custom," leads us to the knowledge, [...] every thing which begins to exist **must have a Cause**.
- ② *reason* forces the mind to perceive, that *similar causes* must necessarily produce *similar effects*. **[Uniformity Principle?]**
- ③ thence, [... by *reason* we have] **a more philosophical definition** of the relation of Cause and Effect.
- ④ in which respects Mr. Hume's definition is faulty.
- ⑤ Nature cannot be supposed to alter her Course without a contradiction in terms. **[No Conceivability/Fancy Principle?]**
- ⑥ *Custom and Habit* alone are not our guides; but chiefly **reason** for the **regulation of our expectations in ordinary life**.

– Shepherd, *Essay*, Ch. 2, 27 (emphasis added)



# Shepherd's Rebuttal of Hume's Argument

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

- 1 Weekly Quiz
- 2 Introduction to Lady Mary Shepherd, Scottish philosopher
- 3 Reason in the *Essay*, neither Fancy nor Custom
- 4 Shepherd's Rebuttal of Hume's Argument
  - Hume's Argument *for* No Idea of Necessary Connection
  - Shepherd's Argument *against* No Idea of Necessary Connection
- 5 Shepherd's Experimentation of Vision
  - Vision Argument
- 6 Molyneux's Question (to Locke)
- 7 Shepherd's Answer to Molyneux's Question
- 8 An Objection: 'One Uncaused Essence'
  - Shepherd's Argument in Response to the Objection
- 9 The Summary of Shepherd's Argument
  - Critique of Hume's *Ignoratio Elenchi* (Irrelevant Conclusion)
- 10 Assignments for the Next Lecture





# Copy Principle in Hume's *Enquiry* (§7, etc.)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

Every idea is copied from some preceding impression or sentiment [**Copy Principle**]; and where we cannot find any impression, we may be certain that there is no idea. In all single instances of the operation of bodies or minds, there is nothing that produces any impression, nor consequently can suggest any idea of power or necessary connexion. But when many **uniform** instances appear, [...] we then begin to **entertain the notion of cause and connexion**. [**Shepherd's entertainment!**]

– Hume, *E* 7.2.30 (clarification added)

Hume's argument for no idea of necessary connection

- 1. 'Every idea is copied from [...] impression or sentiment'
- 2. 'Any idea of necessary connection is not copied (or suggested) from an impression'
- 3. 'Therefore, there is no idea of necessary connection'



# Copy Principle in Hume's *Enquiry* (§7, etc.)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

Every idea is copied from some preceding impression or sentiment [**Copy Principle**]; and where we cannot find any impression, we may be certain that there is no idea. In all single instances of the operation of bodies or minds, there is nothing that produces any impression, nor consequently can suggest any idea of power or necessary connexion. But when many **uniform** instances appear, [...] we then begin to **entertain the notion of cause and connexion**. [**Shepherd's entertainment!**]

– Hume, *E* 7.2.30 (clarification added)

## Hume's argument for no idea of necessary connection

- ① 'Every idea is copied from [...] impression or sentiment'.
- ② Any idea of necessary connection is not copied (or suggested) from an impression.
- ③ Therefore, there is *no* idea of necessary connection.



# Copy Principle in Hume's *Enquiry* (§7, etc.)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

**Every idea is copied from some preceding impression or sentiment [Copy Principle];** and where we cannot find any impression, we may be certain that there is no idea. In all single instances of the operation of bodies or minds, there is nothing that produces any impression, nor consequently can suggest any idea of power or necessary connexion. But when many **uniform** instances appear, [...] we then begin to **entertain the notion of cause and connexion**. [Shepherd's entertainment!]

– Hume, *E* 7.2.30 (clarification added)

## Hume's argument for no idea of necessary connection

- ① 'Every idea is copied from [...] impression or sentiment'.
- ② Any idea of necessary connection is not copied (or suggested) from an impression.
- ③ Therefore, there is *no* idea of necessary connection.



# Copy Principle in Hume's *Enquiry* (§7, etc.)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

Every idea is copied from some preceding impression or sentiment [**Copy Principle**]; and where we cannot find any impression, we may be certain that there is no idea. In all single instances of the operation of bodies or minds, there is **nothing that produces any impression, nor consequently can suggest any idea of power or necessary connexion**. But when many **uniform** instances appear, [...] we then begin to **entertain the notion of cause and connexion**. [**Shepherd's entertainment!**]

– Hume, *E* 7.2.30 (clarification added)

## Hume's argument for no idea of necessary connection

- 1 'Every idea is copied from [...] impression or sentiment'.
- 2 Any idea of necessary connection is not copied (or suggested) from an impression.
- 3 Therefore, there is *no* idea of necessary connection.



# Copy Principle in Hume's *Enquiry* (§7, etc.)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

Every idea is copied from some preceding impression or sentiment [**Copy Principle**]; and **where we cannot find any impression, we may be certain that there is no idea**. In all single instances of the operation of bodies or minds, there is nothing that produces any impression, nor consequently can suggest any idea of power or necessary connexion. But when many **uniform** instances appear, [...] we then begin to **entertain the notion of cause and connexion**. [*Shepherd's entertainment!*]

– Hume, *E* 7.2.30 (clarification added)

## Hume's argument for no idea of necessary connection

- 1 'Every idea is copied from [...] impression or sentiment'.
- 2 Any idea of necessary connection is not copied (or suggested) from an impression.
- 3 Therefore, **there is no idea of necessary connection**.



# Copy Principle in Hume's *Enquiry* (§7, etc.)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

Every idea is copied from some preceding impression or sentiment [**Copy Principle**]; and **where we cannot find any impression, we may be certain that there is no idea**. In all single instances of the operation of bodies or minds, there is nothing that produces any impression, nor consequently can suggest any idea of power or necessary connexion. But when many **uniform** instances appear, [...] we then begin to **entertain the notion of cause and connexion**. [*Shepherd's entertainment!*]

– Hume, *E* 7.2.30 (clarification added)

## Hume's argument for **no idea of necessary connection**

- ① 'Every idea is copied from [...] impression or sentiment'.
- ② Any idea of necessary connection is not copied (or suggested) from an impression.
- ③ Therefore, **there is no idea of necessary connection**.

Which premiss(es) would Shepherd undermine?



# Copy Principle in Hume's *Enquiry* (§7, etc.)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

But when many **uniform** instances appear, [...] we then begin to **entertain the notion of cause and connexion**. [**Shepherd's entertainment!**]

– Hume, *E* 7.2.30 (clarification added)

## Hume's argument for **no idea of necessary connection**

- ① 'Every idea is copied from [...] impression or sentiment'.
- ② Any idea of necessary connection is not copied (or suggested) from an impression.
- ③ Therefore, **there is no idea of necessary connection**.

Which premiss(es) would Shepherd undermine?



# Custom, not reason (*Enquiry* §5)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

**[The] Principle is Custom or Habit.** For wherever the repetition of any particular act or operation produces a propensity to renew the same act or operation, without being impelled by any reasoning [...] this propensity is the effect of *Custom*. By employing that word, we pretend not to have given the ultimate reason of such a propensity. We only point out **a principle of human nature**, [...] and which is well known by its effects. Perhaps, we [...] must rest contented with it as **the ultimate principle**, which we can assign, of all our conclusions from **experience**. [Not from reason!]

– Hume, *E* 5.1.5 (clarification added)

Hume's argument for custom (against reason)

Any repeated 'propensity' we have is 'the effect of custom'.

Reason is not a repeated propensity we have.

Therefore, reason is not the effect of custom.





# Custom, not reason (*Enquiry* §5)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

**[The] Principle is Custom or Habit.** For wherever the repetition of any particular act or operation produces a propensity to renew the same act or operation, without being impelled by any reasoning [...] this propensity is the effect of *Custom*. By employing that word, we pretend not to have given the ultimate reason of such a propensity. We only point out **a principle of human nature**, [...] and which is well known by its effects. Perhaps, we [...] must rest contented with it as **the ultimate principle**, which we can assign, of all our conclusions from **experience**. [Not from reason!]

– Hume, *E* 5.1.5 (clarification added)

## Hume's argument for custom (against reason)

- ① Any repeated 'propensity' we have is 'the effect of custom'.
- ② Reason is *not* a repeated propensity we have.
- ③ Therefore, reason is *not* the effect of custom.



# Custom, not reason (*Enquiry* §5)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

**[The] Principle is Custom or Habit.** For wherever the repetition of any particular act or operation produces a propensity to renew the same act or operation, without being impelled by any reasoning [...] **this propensity is the effect of Custom.** By employing that word, we pretend not to have given the ultimate reason of such a propensity. We only point out **a principle of human nature**, [...] and which is well known by its effects. Perhaps, we [...] must rest contented with it as **the ultimate principle**, which we can assign, of all our conclusions from **experience**. [Not from reason!]

– Hume, *E* 5.1.5 (clarification added)

## Hume's argument for custom (against reason)

- 1 Any repeated 'propensity' we have is 'the effect of custom'.
- 2 Reason is *not* a repeated propensity we have.
- 3 Therefore, reason is *not* the effect of custom.



# Custom, not reason (*Enquiry* §5)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

[The] **Principle is Custom or Habit**. For wherever the repetition of any particular act or operation produces a propensity to renew the same act or operation, without being impelled by any reasoning [...] this propensity is the effect of *Custom*. By employing that word, we pretend **not to have given the ultimate reason of such a propensity**. We only point out **a principle of human nature**, [...] and which is well known by its effects. Perhaps, we [...] must rest contented with it as **the ultimate principle**, which we can assign, of all our conclusions from **experience**. [Not from reason!]

– Hume, *E* 5.1.5 (clarification added)

## Hume's argument for custom (against reason)

- 1 Any repeated 'propensity' we have is 'the effect of custom'.
- 2 Reason is *not* a repeated propensity we have.
- 3 Therefore, reason is *not* the effect of custom.



# Custom, not reason (*Enquiry* §5)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

**[The] Principle is Custom or Habit.** For wherever the repetition of any particular act or operation produces a propensity to renew the same act or operation, without being impelled by any reasoning [...] this propensity is the effect of *Custom*. By employing that word, we pretend not to have given the ultimate reason of such a propensity. We only point out **a principle of human nature**, [...] and which is well known by its effects. Perhaps, we [...] must rest contented with it as **the ultimate principle**, which we can assign, of all our **conclusions from experience**. [Not from reason!]

– Hume, *E* 5.1.5 (clarification added)

## Hume's argument for custom (against reason)

- 1 Any repeated 'propensity' we have is 'the effect of custom'.
- 2 Reason is *not* a repeated propensity we have.
- 3 Therefore, **reason is not the effect of custom**.



# Custom, not reason (*Enquiry* §5)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

we [...] must rest contented with it  
as **the ultimate principle**, which we can assign, of all our **conclusions**  
from **experience**. [Not from reason!]

– Hume, *E* 5.1.5 (clarification added)

## Hume's argument for custom (against reason)

- 1 Any repeated 'propensity' we have is 'the effect of custom'.
- 2 Reason is *not* a repeated propensity we have.
- 3 Therefore, **reason is not the effect of custom**.

Which premiss(es) would Shepherd undermine *or not*?



# Custom, not reason (*Enquiry* §5)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

we [...] must rest contented with it  
as **the ultimate principle**, which we can assign, of all our **conclusions**  
from **experience**. [Not from reason!]

– Hume, *E* 5.1.5 (clarification added)

## Hume's argument for custom (against reason)

- ① Any repeated 'propensity' we have is 'the effect of custom'.
- ② Reason is *not* a repeated propensity we have. [Both agree?]
- ③ Therefore, reason is *not* the effect of custom.

Which premiss(es) would Shepherd undermine *or not*?



# Custom, not reason (*Enquiry* §5)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

Shepherd *seems to agree* with Hume on the **unrepeatability**

'ONE trial would be enough, under certain *known* circumstances. Why? not from "*custom*," because there has been **one trial only**; but from **Reason**' (*Essay*, 44–45, emphasis added). **More anon.**

we [...] must rest contented with it as **the ultimate principle**, which we can assign, of all our **conclusions from experience**. [Not from reason!]

– Hume, *E* 5.1.5 (clarification added)

Hume's argument for **custom (against reason)**

- ① Any repeated 'propensity' we have is 'the effect of custom'.
- ② Reason is **not a repeated propensity we have**. [Both agree?]
- ③ Therefore, **reason is not the effect of custom**.



# Shepherd's Rebuttal of Hume's Argument

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

Now it is my intention to shew [...] that it is *Reason*, and not *Custom*, which guides our minds in forming the notions of necessary connexion, of belief and of expectation. [...] The very meaning of the word Cause, is *Producer* or *Creator*; of Effect, the *Produced* or *Created*—and the idea is gained by such an observance of nature, as we think is **efficient** in any given case, to an *experimentum crucis* [i.e. **crucial experiment**].

– Shepherd, *Essay*, 42–43 (clarification added)

Shepherd's argument *against* no idea of necessary connection

If no idea of necessary connection is copied from the impression  
of power, then Reason does not make us form that idea.  
Reason makes us form the idea of necessary connection by  
copying it from the impression of power.  
Therefore, the idea of necessary connection must be copied from  
the impression.





# Shepherd's Rebuttal of Hume's Argument

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

Now it is my intention to shew [...] that it is *Reason*, and not *Custom*, which guides our minds in forming the notions of necessary connexion, of belief and of expectation. [...] The very meaning of the word Cause, is *Producer* or *Creator*; of Effect, the *Produced* or *Created*—and the idea is gained by such an observance of nature, as we think is **efficient** in any given case, to an *experimentum crucis* [i.e. **crucial experiment**].

– Shepherd, *Essay*, 42–43 (clarification added)

Shepherd's argument *against* no idea of necessary connection

If no idea of necessary connection is copied from the impression  
of causation, then reason does not make us form that idea.  
Reason makes us form the idea of necessary connection  
Therefore, the idea of necessary connection must be copied from  
the impression.



# Shepherd's Rebuttal of Hume's Argument

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## An *experimentum crucis*

'Long observation of the invariableness of antecedency, and subsequence, is not wanted; many trials are not wanted, to generate the notion of *producing power*. **One trial is enough**, in such circumstances, as will bring the mind to the following reasoning.' (43)

For Newton's *experimentum crucis* of light in his *Opticks* (1704), demonstrating conclusive evidence of the colour spectrum, see e.g. [Wootton 2015](#), 381; [Oda 2017](#) (his book review).

## Shepherd's argument *against* no idea of necessary connection

If no idea of necessary connection is copied from the impression [Hume 1748, 22], then reason does not make us form that idea.

Reason makes us form the idea of necessary connection by a single proposed *experimentum crucis* on necessary connection. Therefore, the idea of necessary connection must be copied from the impression.



# Shepherd's Rebuttal of Hume's Argument

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## An *experimentum crucis*

'Long observation of the invariableness of antecedency, and subsequence, is not wanted; many trials are not wanted, to generate the notion of *producing power*. **One trial is enough**, in such circumstances, as will bring the mind to the following reasoning.' (43)

For Newton's *experimentum crucis* of light in his *Opticks* (1704), demonstrating conclusive evidence of the colour spectrum, see e.g. [Wootton 2015](#), 381; [Oda 2017](#) (his book review).

## Shepherd's argument *against* no idea of necessary connection

If no idea of necessary connection is copied from the impression of causation, then reason does not make us form that idea.

Reason makes us form the idea of necessary connection by forming the idea of constant conjunction.

Therefore, the idea of necessary connection must be copied from the impression.



# Shepherd's Rebuttal of Hume's Argument

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

Now it is my intention to shew [...] that it is *Reason*, and not *Custom*, which guides our minds in forming the notions of necessary connexion, of belief and of expectation. [...] The very meaning of the word Cause, is *Producer* or *Creator*; of Effect, the *Produced* or *Created*—and the idea is gained by such an observance of nature, as we think is **efficient** in any given case, to an *experimentum crucis* [i.e. **crucial experiment**].

– Shepherd, *Essay*, 42–43 (clarification added)

## Shepherd's argument *against* no idea of necessary connection

- ① If no idea of necessary connection is copied from the impression [Hume's P2], then reason does not make us form that idea.
- ② Reason makes us form the idea of necessary connection (by a single, unrepeatd *experimentum crucis*: no 'custom' required).
- ③ Therefore, the idea of necessary connection *must* be copied from the impression. [modus tollens]



# Shepherd's Rebuttal of Hume's Argument

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

Now it is my intention to shew [...] that it is *Reason*, and not *Custom*, which guides our minds in forming the notions of necessary connexion, of belief and of expectation. [...] The very meaning of the word Cause, is *Producer* or *Creator*; of Effect, the *Produced* or *Created*—and the idea is gained by such an observance of nature, as we think is **efficient** in any given case, to an *experimentum crucis*

– Shepherd, *Essay*, 42–43 (clarification added)

## Shepherd's argument *against* no idea of necessary connection

- 1 If no idea of necessary connection is copied from the impression **[Hume's P2]**, then reason does not make us form that idea.
- 2 Reason makes us form the idea of necessary connection (by a single, unrepeated *experimentum crucis*: no 'custom' required).
- 3 Therefore, the idea of necessary connection *must* be copied from the impression. **[modus tollens]**



# Shepherd's Rebuttal of Hume's Argument

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

Now it is my intention to shew [...] that it is **Reason, and not Custom, which guides our minds in forming the notions of necessary connexion**, of belief and of expectation. [...] The very meaning of the word Cause, is *Producer* or *Creator*; of Effect, the *Produced* or *Created*—and the idea is gained by such an observance of nature, as we think is **efficient** in any given case, to an **experimentum crucis [i.e. crucial experiment]**.

– Shepherd, *Essay*, 42–43 (clarification added)

## Shepherd's argument *against* no idea of necessary connection

- 1 If no idea of necessary connection is copied from the impression **[Hume's P2]**, then reason does not make us form that idea.
- 2 Reason makes us form the idea of necessary connection (by a single, unrepeated **experimentum crucis**: no 'custom' required).
- 3 Therefore, the idea of necessary connection *must* be copied from the impression. **[modus tollens]**



# Shepherd's Rebuttal of Hume's Argument

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

Now it is my intention to shew [...] that it is **Reason, and not Custom, which guides our minds in forming the notions of necessary connexion**, of belief and of expectation. [...] The very meaning of the word Cause, is *Producer* or *Creator*; of Effect, the *Produced* or *Created*—and the idea is gained by such an observance of nature, as we think is **efficient** in any given case, to an **experimentum crucis [i.e. crucial experiment]**.

– Shepherd, *Essay*, 42–43 (clarification added)

## Shepherd's argument *against* no idea of necessary connection

- 1 If no idea of necessary connection is copied from the impression **[Hume's P2]**, then reason does not make us form that idea.
- 2 Reason makes us form the idea of necessary connection (by a single, unrepeated **experimentum crucis**: no 'custom' required).
- 3 Therefore, the idea of necessary connection *must* be copied from the impression. **[modus tollens]**



# Shepherd's Rebuttal of Hume's Argument

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

Now it is my intention to shew [...] that it is **Reason, and not Custom, which guides our minds in forming the notions of necessary connexion**, of belief and of expectation. [...] The very meaning of the word Cause, is *Producer* or *Creator*; of Effect, the *Produced* or *Created*—and the idea is gained by such an observance of nature, as we think is **efficient** in any given case, to an **experimentum crucis** [i.e. **crucial experiment**].

– Shepherd, *Essay*, 42–43 (clarification added)

## Shepherd's argument *against* no idea of necessary connection

- 1 If **no idea of necessary connection is copied from the impression [Hume's P2]**, then reason does not make us form that idea.
- 2 Reason makes us form the idea of necessary connection (**by a single, unrepeated experimentum crucis: no 'custom' required**).
- 3 Therefore, the idea of necessary connection *must* be copied from the impression. [**modus tollens**]





# Shepherd's Experimentation of Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

**Shepherd's  
Experimentation**

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

- 1 Weekly Quiz
- 2 Introduction to Lady Mary Shepherd, Scottish philosopher
- 3 Reason in the *Essay*, neither Fancy nor Custom
- 4 Shepherd's Rebuttal of Hume's Argument
  - Hume's Argument *for* No Idea of Necessary Connection
  - Shepherd's Argument *against* No Idea of Necessary Connection
- 5 Shepherd's Experimentation of Vision**
  - Vision Argument**
- 6 Molyneux's Question (to Locke)
- 7 Shepherd's Answer to Molyneux's Question
- 8 An Objection: 'One Uncaused Essence'
  - Shepherd's Argument in Response to the Objection
- 9 The Summary of Shepherd's Argument
  - Critique of Hume's *Ignoratio Elenchi* (Irrelevant Conclusion)
- 10 Assignments for the Next Lecture



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

This is an argument, which all persons, however illiterate, feel the force of. It is the only foundation for the demonstrations of the laboratory of the chymist; which all life **resembles** [Shepherd's Uniformity Principle of Nature], and so closely, in many instances, that the philosopher, and the vulgar, are equally sure of what cause is absolutely necessary to the production of certain effects; for instance, each knows that in certain given circumstances, *the closing of the Eye* will eclipse the prospect of nature; and the slight motion of reopening it, will restore all the objects to view. Therefore, **the Eye** (in these circumstances,) is the *Cause or Producer of vision*. ...

[A] different quality could not "*begin its own existence*." It is this sort of REASONING UPON EXPERIMENT, which takes place in every man's mind, concerning every affair in life, which generates the notion of Power, and necessary Connexion; and gives birth to that maxim, "*a like Cause must produce a like Effect*."

– Shepherd, *Essay*, 44–45 (emphasis added)



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

This is an argument, which all persons, however illiterate, feel the force of. It is the only foundation for the demonstrations of the laboratory of the chymist; which all life **resembles [Shepherd's Uniformity Principle of Nature]**, and so closely, in many instances, that the philosopher, and the vulgar, are equally sure of what cause is absolutely necessary to the production of certain effects; for instance, each knows that in certain given circumstances, *the closing of the Eye* will eclipse the prospect of nature; and the slight motion of reopening it, will restore all the objects to view. Therefore, **the Eye** (in these circumstances,) is the *Cause or Producer of vision*. ...

[A] different quality could not "*begin its own existence*." It is this sort of REASONING UPON EXPERIMENT, which takes place in every man's mind, concerning every affair in life, which generates the notion of Power, and necessary Connexion; and gives birth to that maxim, "*a like Cause must produce a like Effect*."

– Shepherd, *Essay*, 44–45 (emphasis added)



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

This is an argument, which all persons, however illiterate, feel the force of. It is the only foundation for the demonstrations of the laboratory of the chymist; which all life **resembles [Shepherd's Uniformity Principle of Nature]**, and so closely, in many instances, that the philosopher, and the vulgar, are equally sure of what cause is absolutely necessary to the production of certain effects; for instance, each knows that in certain given circumstances, *the closing of the Eye* will eclipse the prospect of nature; and the slight motion of reopening it, will restore all the objects to view. Therefore, **the Eye** (in these circumstances,) is the *Cause or Producer of vision*. ...

[A] different quality could not "*begin its own existence*." It is this sort of REASONING UPON EXPERIMENT, which takes place in every man's mind, concerning every affair in life, which generates the notion of Power, and necessary Connexion; and gives birth to that maxim, "*a like Cause must produce a like Effect*."

– Shepherd, *Essay*, 44–45 (emphasis added)



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

This is an argument, which all persons, however illiterate, feel the force of. It is the only foundation for the demonstrations of the laboratory of the chymist; which all life **resembles [Shepherd's Uniformity Principle of Nature]**,

[A] different quality could not "*begin its own existence.*" It is this sort of REASONING UPON EXPERIMENT, which takes place in every man's mind, concerning every affair in life, which generates the notion of Power, and necessary Connexion; and gives birth to that maxim, "***a like Cause must produce a like Effect.***"

– Shepherd, *Essay*, 44–45 (emphasis added)



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

This is an argument, which all persons, however illiterate, feel the force of. It is the only foundation for the demonstrations of the laboratory of the chymist; which all life **resembles [Shepherd's Uniformity Principle of Nature]**,

Hume's criticism is much expected...

Hume's **problem of induction** (due to the Conceivability Principle): a logical fallacy of '*post hoc, ergo propter hoc* [**after this, therefore caused by this**]'. See his *Enquiry* §4, etc.

[A] different quality could not "*begin its own existence.*" It is this sort of REASONING UPON EXPERIMENT, which takes place in every man's mind, concerning every affair in life, which generates the notion of Power, and necessary Connexion; and gives birth to that maxim, "***a like Cause must produce a like Effect.***"

– Shepherd, *Essay*, 44–45 (emphasis added)



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

[The eye's] slight motion of reopening it, will restore all the objects [existences] to view. [... Otherwise] the Eye [...] is the *Cause* [...] of *vision*. [... A] different quality could not "*begin its own existence*."

– Shepherd, *Essay*, 44–45 (clarification added)

## Shepherd's vision argument from 'reasoning upon experiment'

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

[The eye's] slight motion of reopening it, will restore all the objects [existences] to view. [... Otherwise] the Eye [...] is the *Cause [...] of vision*. [... A] different quality could not "*begin its own existence*."

– Shepherd, *Essay*, 44–45 (clarification added)

## Shepherd's vision argument from 'reasoning upon experiment'

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]





# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

[The eye's] slight motion of reopening it, will restore all the objects [existences] to view. [... Otherwise] the Eye [...] is the *Cause* [...] of vision. [... **A**] different quality could not “*begin its own existence*.”

– Shepherd, *Essay*, 44–45 (clarification added)

## Shepherd's vision argument from 'reasoning upon experiment'

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

[The eye's] slight motion of reopening it, will restore all the objects [existences] to view. [... Otherwise] the Eye [...] is the *Cause* [...] of *vision*. [... A] different quality could not "*begin its own existence*."

**Necessary connection** between natural events/objects

'it could not arise of itself; [...] one, (or more) have **occasioned** it' (44).

**Shepherd's vision argument from 'reasoning upon experiment'**

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation  
Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

[The eye's] slight motion of reopening it, will restore all the objects [existences] to view. [... Otherwise] the Eye [...] is the *Cause* [...] of *vision*. [... A] different quality could not "*begin its own existence*."

– Shepherd, *Essay*, 44–45 (clarification added)

## Shepherd's vision argument from 'reasoning upon experiment'

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[The eye's] slight motion of reopening it, will restore all the objects [existences] to view. [... Otherwise] the Eye [...] is the *Cause* [...] of *vision*. [... A] different quality could not "*begin its own existence*."

– Shepherd, *Essay*, 44–45 (clarification added)

## Shepherd's vision argument from 'reasoning upon experiment'

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]

## Some questions

- Is the *experimentum crucis* compatible with her 'reasoning'?
- Any influence from Berkeley (esp. Objections 3 & 4 in *PHK*)?



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[The eye's] slight motion of reopening it, will restore all the objects [existences] to view. [... Otherwise] the Eye [...] is the *Cause* [...] of *vision*. [... A] different quality could not "*begin its own existence*."

– Shepherd, *Essay*, 44–45 (clarification added)

## Shepherd's vision argument from 'reasoning upon experiment'

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]

## Some questions

- Is the *experimentum crucis* compatible with her 'reasoning'?
- Any influence from Berkeley (esp. Objections 3 & 4 in *PHK*)?



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[The eye's] slight motion of reopening it, will restore all the objects [existences] to view. [... Otherwise] the Eye [...] is the *Cause* [...] of *vision*. [... A] different quality could not "*begin its own existence*."

– Shepherd, *Essay*, 44–45 (clarification added)

## Shepherd's vision argument from 'reasoning upon experiment'

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]

## Some questions

- Is the *experimentum crucis* compatible with her 'reasoning'?
- Any influence from Berkeley (esp. Objections 3 & 4 in *PHK*)?



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## Shepherd's vision argument from 'reasoning upon experiment'

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]

## Humean questions (i.e. two-pronged fork argument)

- Is her 'reasoning' *deductively* valid by the *experimentum crucis*?
- Which premiss(es) would Hume be *inductively* **sceptical** about?
  - Neither reopening the eye nor a different quality may cause vision (Hume's problem of induction: impossible to generalise)
  - Hume could agree with P2 due to a mere conjunction/correlation



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## Shepherd's vision argument from 'reasoning upon experiment'

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]

## Humean questions (i.e. two-pronged fork argument)

- Is her 'reasoning' *deductively* valid by the *experimentum crucis*?
- Which premiss(es) would Hume be *inductively* sceptical about?

■ Neither reopening the eye nor a different quality may cause vision (Hume's problem of induction: impossible to generalise)

■ Hume could agree with P2 due to a mere conjunction/correlation





# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## Shepherd's vision argument from 'reasoning upon experiment'

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]

## Humean questions (i.e. two-pronged fork argument)

- Is her 'reasoning' *deductively* valid by the *experimentum crucis*?
- Which premiss(es) would Hume be *inductively* **sceptical** about?
  - 1 Neither reopening the eye nor a different quality may *cause* vision (Hume's problem of induction: impossible to generalise).
  - 2 Hume could agree with P2 due to a *mere* conjunction/correlation.



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## Shepherd's vision argument from 'reasoning upon experiment'

- 1 Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- 2 No different quality can 'begin its own existence'.
- 3 Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]

## Humean questions (i.e. two-pronged fork argument)

- Is her 'reasoning' *deductively* valid by the *experimentum crucis*?
- Which premiss(es) would Hume be *inductively* **sceptical** about?
  - 1 Neither reopening the eye nor a different quality may *cause* vision (Hume's problem of induction: impossible to generalise).
  - 2 Hume could agree with P2 due to a *mere* conjunction/correlation.



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## Shepherd's vision argument from 'reasoning upon experiment'

- ① Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- ② No different quality can 'begin its own existence'.
- ③ Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]

## Humean questions (i.e. two-pronged fork argument)

- Is her 'reasoning' *deductively* valid by the *experimentum crucis*?
- Which premiss(es) would Hume be *inductively* **sceptical** about?
  - ① Neither reopening the eye nor a different quality may *cause* vision (Hume's problem of induction: impossible to generalise).
  - ② Hume could agree with P2 due to a *mere* conjunction/correlation.



# Shepherd's Experimentation of e.g. Vision

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation  
Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## Shepherd's vision argument from 'reasoning upon experiment'

- ① Either the reopening of the eye 'restore[s]' visible existences or a different (or new) quality begins its own existence.
- ② No different quality can 'begin its own existence'.
- ③ Therefore, the reopening of the eye *must* restore visible existences (i.e. cause vision). [disjunctive syllogism]

## Humean questions (i.e. two-pronged fork argument)

- Is her 'reasoning' *deductively* valid by the *experimentum crucis*?
- Which premiss(es) would Hume be *inductively* **sceptical** about?
  - ① Neither reopening the eye nor a different quality may *cause* vision (Hume's problem of induction: impossible to generalise).
  - ② Hume could agree with P2 due to a *mere* conjunction/correlation.

## Shepherd's answer by experimental reasoning

'Thus all **experimental reasoning** consists in an *observation*, and a *demonstration*, as has before been shown;—an *observation*, whether the circumstances from which an object is produced, and in which it is placed, are **the same upon one occasion as upon another**;—and a *demonstration*, that if it is so, *all its exhibitions will be the same*.' (Essay, ch. 3, 108, emphasis added)



# Molyneux's Question (to Locke)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

- 1 Weekly Quiz
- 2 Introduction to Lady Mary Shepherd, Scottish philosopher
- 3 Reason in the *Essay*, neither Fancy nor Custom
- 4 Shepherd's Rebuttal of Hume's Argument
  - Hume's Argument *for* No Idea of Necessary Connection
  - Shepherd's Argument *against* No Idea of Necessary Connection
- 5 Shepherd's Experimentation of Vision
  - Vision Argument
- 6 Molyneux's Question (to Locke)
- 7 Shepherd's Answer to Molyneux's Question
- 8 An Objection: 'One Uncaused Essence'
  - Shepherd's Argument in Response to the Objection
- 9 The Summary of Shepherd's Argument
  - Critique of Hume's *Ignoratio Elenchi* (Irrelevant Conclusion)
- 10 Assignments for the Next Lecture



# Question of 'Mr. Molineux' (his wife being blind)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

*Suppose a Man born blind, and now adult, and taught by his touch to distinguish between a Cube, and a Sphere of the same metal, and nighly of the same bigness, so as to tell, when he felt one and t'other, which is the Cube, which the Sphere. Suppose then the Cube and Sphere placed on a Table, and the Blind Man to be made to see. Quære, Whether by his sight, before he touched them, he could now distinguish, and tell, which is the Globe, which the Cube. To which the acute and judicious Proposer answers: Not. [...] I agree.*

– Locke, *EHU*, 2nd ed. (1694) §2.9.8; The 1688 Letter from William Molyneux (1656–98) to Locke; [Leffler et al. 2021](#)

**Molyneux's Question** in ophthalmology (e.g. cataract surgery)

Might a person, born blind but gaining sight, **immediately** recognise *tangible* qualities with *visible* qualities of the same object?



## Molyneux's Question

*Suppose a Man born blind, and now adult, and taught by his touch to distinguish between a Cube, and a Sphere of the same metal, and nighly of the same bigness, so as to tell, when he felt one and t'other, which is the Cube, which the Sphere. Suppose then the Cube and Sphere placed on a Table, and the Blind Man to be made to see. Quære, Whether by his sight, before he touched them, he could now distinguish, and tell, which is the Globe, which the Cube. To which the acute and judicious Proposer answers: Not. [...] I agree.*

- Locke, *EHU*, 2nd ed. (1694) §2.9.8; The 1688 Letter from William Molyneux (1656–98) to Locke; [Leffler et al. 2021](#)



# Question of 'Mr. Molineux' (his wife being blind)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

*Suppose a Man born blind, and now adult, and taught by his touch to distinguish between a Cube, and a Sphere of the same metal, and nighly of the same bigness, so as to tell, when he felt one and t'other, which is the Cube, which the Sphere. Suppose then the Cube and Sphere placed on a Table, and the Blind Man to be made to see. Quære, Whether by his sight, before he touched them, he could now distinguish, and tell, which is the Globe, which the Cube. To which the acute and judicious Proposer answers: Not. [...] I agree.*

– Locke, *EHU*, 2nd ed. (1694) §2.9.8; The 1688 Letter from William Molyneux (1656–98) to Locke; [Leffler et al. 2021](#)

## Molyneux's Question in ophthalmology (e.g. cataract surgery)

Might a person, born blind but gaining sight, **immediately** recognise *tangible* qualities with *visible* qualities of the same object?





# Question of 'Mr. *Molineux*' (his wife being blind)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

*Suppose a Man born blind, and now adult, and taught by his touch to distinguish between a Cube, and a Sphere of the same metal, and nighly of the same bigness, so as to tell, when he felt one and t'other, which is the Cube, which the Sphere. Suppose then the Cube and Sphere placed on a Table, and the Blind Man to be made to see. Quære, Whether by his sight, before he touched them, he could now distinguish, and tell, which is the Globe, which the Cube. **To which the acute and judicious Proposer answers: Not. [...] I agree.***

– Locke, *EHU*, 2nd ed. (1694) §2.9.8; The 1688 Letter from William Molyneux (1656–98) to Locke; [Leffler et al. 2021](#)

## Molyneux's Question in ophthalmology (e.g. cataract surgery)

Might a person, born blind but gaining sight, **immediately** recognise *tangible* qualities with *visible* qualities of the same object?



# Question of 'Mr. *Molineux*' (his wife being blind)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

**Berkeley's Answer** (*NTV* §§41–42, 128; *TVV* §71, etc.)

**Molyneux's Question** in ophthalmology (e.g. cataract surgery)

Might a person, born blind but gaining sight, **immediately** recognise *tangible* qualities with *visible* qualities of the same object?



# Question of 'Mr. *Molineux*' (his wife being blind)

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## Berkeley's Answer (*NTV* §§41–42, 128; *TVV* §71, etc.)

**No.** 'The connection between *tangible square* and *visible square* has to be learned' ([Evans 1985](#), 381). For the 'Timeline of 50 Answers' (yes/no/pluralist) to MQ, see [Ferretti and Glenney 2021, Intro](#).

## Molyneux's Question in ophthalmology (e.g. cataract surgery)

Might a person, born blind but gaining sight, **immediately** recognise *tangible* qualities with *visible* qualities of the same object?



# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

- 1 Weekly Quiz
- 2 Introduction to Lady Mary Shepherd, Scottish philosopher
- 3 Reason in the *Essay*, neither Fancy nor Custom
- 4 Shepherd's Rebuttal of Hume's Argument
  - Hume's Argument *for* No Idea of Necessary Connection
  - Shepherd's Argument *against* No Idea of Necessary Connection
- 5 Shepherd's Experimentation of Vision
  - Vision Argument
- 6 Molyneux's Question (to Locke)
- 7 Shepherd's Answer to Molyneux's Question
- 8 An Objection: 'One Uncaused Essence'
  - Shepherd's Argument in Response to the Objection
- 9 The Summary of Shepherd's Argument
  - Critique of Hume's *Ignoratio Elenchi* (Irrelevant Conclusion)
- 10 Assignments for the Next Lecture



# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[A] blind man may call the **object** which warmed, or burned him, **fire**; but his eyes being supposed **suddenly to open**, he would consider the flame and its brilliant colour as the *effects* of fire; whilst he who sees fire constantly, being able always to take notice of its flame and colour, considers them as the constant and unvarying *qualities* of fire, and which render the substance before him worthy of bearing that name; but the **quality of burning, which he does not constantly experience**, he names an *effect or consequence* of fire previously being in existence.

– Shepherd, *Essay*, 52–53 (clarification added)

Shepherd's Answer (Is visible fire *immediately* recognised?)



# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[A] blind man may call the **object** which warmed, or burned him, **fire**; but his eyes being supposed **suddenly to open**, he would consider the flame and its brilliant colour as the *effects* of fire; whilst he who sees fire constantly, being able always to take notice of its flame and colour, considers them as the constant and unvarying *qualities* of fire, and which render the substance before him worthy of bearing that name; but the **quality of burning, which he does not constantly experience**, he names an *effect or consequence* of fire previously being in existence.

– Shepherd, *Essay*, 52–53 (clarification added)

Shepherd's Answer (Is visible fire *immediately* recognised?)



# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

[A] blind man may call the **object** [i.e. tangible quality of heat] which warmed, or burned him, fire; but his eyes being supposed suddenly to open, he would consider the flame and its brilliant colour as the effects of fire; whilst he who sees fire constantly, being able always to take notice of its flame and colour, considers them as the constant and unvarying *qualities* of fire, and which render the substance before him worthy of bearing that name; but the **quality of burning, which he does not constantly experience**, he names an *effect* or *consequence* of fire previously being in existence.

– Shepherd, *Essay*, 52–53 (clarification added)

Shepherd's Answer (Is visible fire *immediately* recognised?)



# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[A] blind man may call the **object** [i.e. tangible quality of heat] which warmed, or burned him, fire; but his eyes being supposed **suddenly to open**, he would consider the flame and its brilliant colour as the *effects* of fire; whilst he who sees fire constantly, being able always to take notice of its flame and colour, considers them as the constant and unvarying *qualities* of fire, and which render the substance before him worthy of bearing that name; but the **quality of burning, which he does not constantly experience**, he names an *effect* or *consequence* of fire previously being in existence.

– Shepherd, *Essay*, 52–53 (clarification added)

Shepherd's Answer (Is visible fire *immediately* recognised?)





# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

[A] blind man may call the **object** [i.e. tangible quality of heat] which warmed, or burned him, **fire**; but his eyes being supposed **suddenly to open**, he would consider the **flame and its brilliant colour** [i.e. visible qualities of shape and colour] as the *effects* of **fire**; whilst he who sees **fire** constantly, being able always to take notice of its flame and colour, considers them as the constant and unvarying *qualities* of fire, and which render the substance before him worthy of bearing that name; but the **quality of burning, which he does not constantly experience**, he names an *effect* or *consequence* of fire previously being in existence.

– Shepherd, *Essay*, 52–53 (clarification added)

Shepherd's Answer (Is visible fire *immediately* recognised?)



# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[A] blind man may call the **object** [i.e. tangible quality of heat] which warmed, or burned him, **fire**; but his eyes being supposed **suddenly to open**, he would consider the **flame and its brilliant colour** [i.e. visible qualities of shape and colour] as the *effects* of **fire**; whilst he who sees **fire** constantly, being able always to take notice of its flame and colour, considers them as the **constant and unvarying qualities of fire**, and which render the substance before him worthy of bearing that name; but the **quality of burning, which he does not constantly experience**, he names an *effect or consequence* of fire previously being in existence.

– Shepherd, *Essay*, 52–53 (clarification added)

Shepherd's Answer (Is visible fire *immediately* recognised?)



# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

[A] blind man may call the **object** [i.e. tangible quality of heat] which warmed, or burned him, **fire**; but his eyes being supposed **suddenly to open**, he would consider the **flame and its brilliant colour** [i.e. visible qualities of shape and colour] as the *effects* of **fire**; whilst he who sees **fire** constantly, being able always to take notice of its flame and colour, considers them as the **constant and unvarying qualities of fire**, and which render the substance before him worthy of bearing that name; but the **quality of burning, which he does not constantly experience**, he names an *effect* or *consequence* of fire previously being in existence.

– Shepherd, *Essay*, 52–53 (clarification added)

Shepherd's Answer (Is visible fire *immediately* recognised?)



# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[A] blind man may call the **object** [i.e. tangible quality of heat] which warmed, or burned him, **fire**; but his eyes being supposed **suddenly to open**, he would consider the **flame and its brilliant colour** [i.e. visible qualities of shape and colour] as the *effects* of **fire**; whilst he who sees **fire** constantly, being able always to take notice of its flame and colour, considers them as the **constant and unvarying qualities of fire**, and which render the substance before him worthy of bearing that name; but the **quality of burning, which he does not constantly experience**, he names an ***effect or consequence of fire previously being in existence.***

– Shepherd, *Essay*, 52–53 (clarification added)

Shepherd's Answer (Is visible fire *immediately* recognised?)



# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[A] blind man may call the **object** [i.e. tangible quality of heat] which warmed, or burned him, **fire**; but his eyes being supposed **suddenly to open**, he would consider the **flame and its brilliant colour** [i.e. visible qualities of shape and colour] as the *effects* of **fire**; whilst he who sees **fire** constantly, being able always to take notice of its flame and colour, considers them as the **constant and unvarying qualities of fire**, and which render the substance before him worthy of bearing that name; but the **quality of burning, which he does not constantly experience**, he names an ***effect or consequence of fire previously being in existence.***

– Shepherd, *Essay*, 52–53 (clarification added)

**Shepherd's Answer** (Is visible fire *immediately* recognised?)



# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

[A] blind man may call the **object** [i.e. tangible quality of heat] which warmed, or burned him, **fire**; but his eyes being supposed **suddenly to open**, he would consider the **flame and its brilliant colour** [i.e. visible qualities of shape and colour] as the *effects* of **fire**; whilst he who sees **fire** constantly, being able always to take notice of its flame and colour, considers them as the **constant and unvarying qualities of fire**, and which render the substance before him worthy of bearing that name; but the **quality of burning, which he does not constantly experience**, he names an **effect or consequence of fire previously being in existence**.

– Shepherd, *Essay*, 52–53 (clarification added)

**Shepherd's Answer** (Is visible fire *immediately* recognised?)

**Yes!** There must be a *necessary* connection between the effects (**qualities**) and cause (eye).



# Shepherd's Answer to Molyneux's Question

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

[A] blind man may call the **object** [i.e. tangible quality of heat] which warmed, or burned him, **fire**; but his eyes being supposed **suddenly to open**, he would consider the **flame and its brilliant colour** [i.e. visible qualities of shape and colour] as the *effects* of **fire**; whilst he who sees **fire** constantly, being able always to take notice of its flame and colour, considers them as the **constant and unvarying qualities of fire**, and which render the substance before him worthy of bearing that name; but the **quality of burning, which he does not constantly experience**, he names an **effect or consequence of fire previously being in existence**.

– Shepherd, *Essay*, 52–53 (clarification added)

**Shepherd's Answer** (Is visible fire *immediately* recognised?)

**Yes!** There must be a *necessary* connection between the effects (**qualities**) and cause (eye). This is justified by an unrepeatable yet immediate '**experimentum crucis**' (43): 'many trials are not wanted, to generate the notion of *producing power*. One trial is enough'.



# Shepherd's non-sceptical *realist* causation

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[T]he **quality of burning**, which he does not constantly experience, he names an **effect or consequence** of fire previously being in existence.

– Shepherd, *Essay*, 53 (clarification added)

## Counterfactual dependence (realism about causation)

A cause is rendered counterfactually (in subjunctive mood) *necessary* for the effect: e.g. if the eye were not to cause visible qualities (existences) in the past, then the qualities would not exist at present. See e.g. David Lewis, 'Causation', 1973, 556 (starting with Hume).

## (Hume's famous) *two definitions of the term 'cause'*

- ① *an object, followed by another, and where all the objects, similar to the first, are followed by objects similar to the second. (Or in other words, where, if the first object had not been, the second never had existed. [Counterfactual belief])*
- ② *an object followed by another, and whose appearance always conveys the thought to that other.*





# Shepherd's non-sceptical *realist* causation

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

[T]he **quality of burning**, which he does not constantly experience, he names an **effect or consequence** of fire previously being in existence.

– Shepherd, *Essay*, 53 (clarification added)

## Counterfactual dependence (realism about causation)

A cause is rendered counterfactually (in subjunctive mood) *necessary* for the effect: e.g. if the eye were not to **cause visible qualities** (existences) in the past, then the qualities would not exist at present. See e.g. David Lewis, 'Causation', 1973, 556 (starting with Hume).

(Hume's famous) *two definitions of the term 'cause'*

- ① *an object, followed by another, and where all the objects, similar to the first, are followed by objects similar to the second. (Or in other words, where, if the first object had not been, the second never had existed. [Counterfactual belief])*
- ② *an object followed by another, and whose appearance always conveys the thought to that other.*



# Shepherd's non-sceptical *realist* causation

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

[T]he **quality of burning**, which he does not constantly experience, he names an **effect or consequence** of fire previously being in existence.

– Shepherd, *Essay*, 53 (clarification added)

## Counterfactual dependence (realism about causation)

A cause is rendered counterfactually (in subjunctive mood) *necessary* for the effect: e.g. if the eye were not to **cause visible qualities** (existences) in the past, then the qualities would not exist at present. See e.g. David Lewis, 'Causation', 1973, 556 (starting with Hume).

(Hume's famous) *two definitions of the term 'cause'*

- ① *an object, followed by another, and where all the objects, similar to the first, are followed by objects similar to the second. (Or in other words, where, if the first object had not been, the second never had existed. [Counterfactual belief])*
- ② *an object followed by another, and whose appearance always conveys the thought to that other.*



# Shepherd's non-sceptical *realist* causation

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[T]he **quality of burning**, which he does not constantly experience, he names an **effect or consequence** of fire previously being in existence.

– Shepherd, *Essay*, 53 (clarification added)

## Counterfactual dependence (realism about causation)

A cause is rendered counterfactually (in subjunctive mood) *necessary* for the effect: e.g. if the eye were not to **cause visible qualities** (existences) in the past, then the qualities would not exist at present. See e.g. David Lewis, 'Causation', 1973, 556 (starting with Hume).

## (Hume's famous) *two definitions* of the term 'cause'

- ① *an object, followed by another, and where all the objects, similar to the first, are followed by objects similar to the second. (Or in other words, where, if the first object had not been, the second never had existed. [Counterfactual belief])*
- ② *an object followed by another, and whose appearance always conveys the thought to that other.*



# Shepherd's non-sceptical *realist* causation

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

[T]he **quality of burning**, which he does not constantly experience, he names an **effect or consequence** of fire previously being in existence.

– Shepherd, *Essay*, 53 (clarification added)

## Counterfactual dependence (realism about causation)

A cause is rendered counterfactually (in subjunctive mood) *necessary* for the effect: e.g. if the eye were not to **cause visible qualities** (existences) in the past, then the qualities would not exist at present. See e.g. David Lewis, 'Causation', 1973, 556 (starting with Hume).

## (Hume's famous) *two definitions of the term 'cause'*

- ① *an object, followed by another, and where all the objects, similar to the first, are followed by objects similar to the second. (Or in other words, where, if the first object had not been, the second never had existed. [Counterfactual belief])*
- ② *an object followed by another, and whose appearance always conveys the thought to that other.*



# Shepherd's non-sceptical *realist* causation

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

[T]he **quality of burning**, which he does not constantly experience, he names an **effect or consequence** of fire previously being in existence.

– Shepherd, *Essay*, 53 (clarification added)

## Counterfactual dependence (realism about causation)

A cause is rendered counterfactually (in subjunctive mood) *necessary* for the effect: e.g. if the eye were not to **cause visible qualities** (existences) in the past, then the qualities would not exist at present. See e.g. David Lewis, 'Causation', 1973, 556 (starting with Hume).

## (Hume's famous) *two definitions of the term 'cause'*

- ① *an object, followed by another, and where all the objects, similar to the first, are followed by objects similar to the second. (Or in other words, where, if the first object had not been, the second never had existed. [Counterfactual belief])*
- ② *an object followed by another, and whose appearance always conveys the thought to that other.*



# Shepherd's non-sceptical *realist* causation

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

[T]he **quality of burning**, which he does not constantly experience, he names an **effect or consequence** of fire previously being in existence.

– Shepherd, *Essay*, 53 (clarification added)

## Counterfactual dependence (realism about causation)

A cause is rendered counterfactually (in subjunctive mood) *necessary* for the effect: e.g. if the eye were not to **cause visible qualities** (existences) in the past, then the qualities would not exist at present. See e.g. David Lewis, 'Causation', 1973, 556 (starting with Hume).

## (Hume's famous) *two definitions of the term 'cause'*

- ① *an object, followed by another, and where all the objects, similar to the first, are followed by objects similar to the second.* (Or in other words, **where, if the first object had not been, the second never had existed. [Counterfactual belief]**)
- ② *an object followed by another, and whose appearance always conveys the thought to that other.*



# An Objection: 'One Uncaused Essence'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

- 1 Weekly Quiz
- 2 Introduction to Lady Mary Shepherd, Scottish philosopher
- 3 Reason in the *Essay*, neither Fancy nor Custom
- 4 Shepherd's Rebuttal of Hume's Argument
  - Hume's Argument *for* No Idea of Necessary Connection
  - Shepherd's Argument *against* No Idea of Necessary Connection
- 5 Shepherd's Experimentation of Vision
  - Vision Argument
- 6 Molyneux's Question (to Locke)
- 7 Shepherd's Answer to Molyneux's Question
- 8 An Objection: 'One Uncaused Essence'
  - Shepherd's Argument in Response to the Objection
- 9 The Summary of Shepherd's Argument
  - Critique of Hume's *Ignoratio Elenchi* (Irrelevant Conclusion)
- 10 Assignments for the Next Lecture



# The 'ONE UNCAUSED ESSENCE'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

Should **an objection** arise to **my doctrine**, that on account of supposing causes to act as the junctions of different qualities, and yet by pushing back all causes to the ONE UNCAUSED ESSENCE; I thereby prevent the idea of him being reposed in as a Cause; as he forms one object only.

- Shepherd, *Essay*, Ch. 2, 96 (emphasis added)

## The Objector's Argument (Aristotelian, if not Humean)

An object exists 'uncaused'.

If the object exists uncaused, then not all existences (events) are in causation (i.e. in 'the junctions of different qualities').

Therefore, not all existences are in causation.

- For more reconstructions, see Fantl 2016, 97; Landy 2020.





# The 'ONE UNCAUSED ESSENCE'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

Should **an objection** arise to **my doctrine**, that on account of supposing causes to act as the junctions of different qualities, and yet by pushing back all causes to the ONE UNCAUSED ESSENCE; I thereby prevent the idea of him being reposed in as a Cause; as he forms one object only.

– Shepherd, *Essay*, Ch. 2, 96 (emphasis added)

## The Objector's Argument (Aristotelian, if not Humean)

- ① An object exists 'uncaused'.
- ② If the object exists uncaused, then not all existences (events) are in causation (i.e. in 'the junctions of different qualities').
- ③ Therefore, not all existences are in causation. [modus ponens, doubting Shepherd's notion of *necessary connection*]

– For more reconstructions, see Fantl 2016, 97; Landy 2020.



# The 'ONE UNCAUSED ESSENCE'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

Should **an objection** arise to **my doctrine**, that on account of supposing causes to act as the junctions of different qualities, and yet by pushing back all causes to the **One uncaused Essence**; I thereby prevent the idea of him being reposed in as a Cause; as he **forms one object only**.

– Shepherd, *Essay*, Ch. 2, 96 (emphasis added)

## The Objector's Argument (Aristotelian, if not Humean)

- 1 An object exists 'uncaused'.
- 2 If the object exists uncaused, then not all existences (events) are in causation (i.e. in 'the junctions of different qualities').
- 3 Therefore, not all existences are in causation. [**modus ponens, doubting Shepherd's notion of necessary connection**]

– For more reconstructions, see Fantl 2016, 97; Landy 2020.



# The 'ONE UNCAUSED ESSENCE'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

Should **an objection** arise to **my doctrine**, that on account of **supposing causes to act as the junctions of different qualities**, and yet by pushing back all causes to the ONE UNCAUSED ESSENCE; I thereby prevent the idea of him being reposed in as a Cause; as he forms one object only.

– Shepherd, *Essay*, Ch. 2, 96 (emphasis added)

## The Objector's Argument (Aristotelian, if not Humean)

- 1 An object exists 'uncaused'.
- 2 If the object exists uncaused, then not all existences (events) are in causation (i.e. in 'the junctions of different qualities').
- 3 Therefore, not all existences are in causation. [modus ponens, doubting Shepherd's notion of necessary connection]

– For more reconstructions, see Fantl 2016, 97; Landy 2020.



# The 'ONE UNCAUSED ESSENCE'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

Should **an objection** arise to **my doctrine**, that on account of supposing causes to act as the junctions of different qualities, and yet by pushing back all causes to the ONE UNCAUSED ESSENCE; I thereby prevent the idea of him being reposed in as a Cause; as he forms one object only.

– Shepherd, *Essay*, Ch. 2, 96 (emphasis added)

## The Objector's Argument (Aristotelian, if not Humean)

- 1 An object exists 'uncaused'.
- 2 If the object exists uncaused, then not all existences (events) are in causation (i.e. in 'the junctions of different qualities').
- 3 Therefore, not all existences are in causation. **[modus ponens, doubting Shepherd's notion of necessary connection]**

– For more reconstructions, see Fantl 2016, 97; Landy 2020.



# The 'ONE UNCAUSED ESSENCE'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

Should **an objection** arise to **my doctrine**, that on account of supposing causes to act as the junctions of different qualities, and yet by pushing back all causes to the ONE UNCAUSED ESSENCE; I thereby prevent the idea of him being reposed in as a Cause; as he forms one object only.

– Shepherd, *Essay*, Ch. 2, 96 (emphasis added)

## The Objector's Argument (Aristotelian, if not Humean)

- 1 An object exists 'uncaused'. **[Shepherd is to reject!]**
- 2 If the object exists uncaused, then not all existences (events) are in causation (i.e. in 'the junctions of different qualities').
- 3 Therefore, not all existences are in causation. **[modus ponens, doubting Shepherd's notion of necessary connection]**

– For more reconstructions, see Fantl 2016, 97; Landy 2020.



# The 'ONE UNCAUSED ESSENCE'

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

Should **an objection** arise to **my doctrine**, that on account of supposing causes to act as the junctions of different qualities, and yet by pushing back all causes to the ONE UNCAUSED ESSENCE; I thereby prevent the idea of him being reposed in as a Cause; as he forms one object only.

– Shepherd, *Essay*, Ch. 2, 96 (emphasis added)

## The Objector's Argument (Aristotelian, if not Humean)

- ① An object exists 'uncaused'. **[Shepherd is to reject!]**
- ② If the object exists uncaused, then not all existences (events) are in causation (i.e. in 'the junctions of different qualities').
- ③ Therefore, not all existences are in causation. **[modus ponens, doubting Shepherd's notion of *necessary connection*]**

– For more reconstructions, see Fantl 2016, 97; Landy 2020.



# Reply to the 'UNCAUSED ESSENCE' Objection

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

I answer, that the uncaused essence, however mysterious in his nature, and however awful and distant to our speculations, must nevertheless have attributes; or in other words, its own peculiar qualities, which required no former beings, to *give birth to them*.

– Shepherd, *Essay*, Ch. 2, 96 (emphasis added)

## Shepherd's Argument, rejecting P1 of the Objector

- 1 There is a necessary connection (causation/(con)junction) between the uncaused object and the 'qualities' that it does produce ('give birth to'). [Doctrine: 'causes...act as the junctions of different qualities']
- 2 If **any object exists 'uncaused'**, then there is no necessary connection between the uncaused object and its qualities.
- 3 Therefore, *no object can exist uncaused*. [**modus tollens; Objector's assumption (P1) is rejected**]



# Reply to the 'UNCAUSED ESSENCE' Objection

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

I answer, that **the uncaused essence**, however mysterious in his nature, and however awful and distant to our speculations, must nevertheless have **attributes; or in other words, its own peculiar qualities**, which required no former beings, to **give birth to them**.

– Shepherd, *Essay*, Ch. 2, 96 (emphasis added)

## Shepherd's Argument, rejecting P1 of the Objector

- 1 There is a necessary connection (causation/(con)junction) between the uncaused object and the 'qualities' that it does produce ('give birth to'). [Doctrine: 'causes...act as the junctions of different qualities']
- 2 If **any object exists 'uncaused'**, then there is **no necessary connection** between the uncaused object and its qualities.
- 3 Therefore, **no object can exist uncaused**. [**modus tollens; Objector's assumption (P1) is rejected**]





# Reply to the 'UNCAUSED ESSENCE' Objection

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

I answer, that the uncaused essence, however mysterious in his nature, and however awful and distant to our speculations, must nevertheless have attributes; or in other words, its own peculiar qualities, which required no former beings, to *give birth to them*.

– Shepherd, *Essay*, Ch. 2, 96 (emphasis added)

## Shepherd's Argument, rejecting P1 of the Objector

- 1 There is a necessary connection (causation/(con)junction) between the uncaused object and the 'qualities' that it does produce ('give birth to'). [Doctrine: 'causes...act as the junctions of different qualities']
- 2 If **any object exists 'uncaused'**, then there is no necessary connection between the uncaused object and its qualities.
- 3 Therefore, *no object can exist uncaused*. [**modus tollens; Objector's assumption (P1) is rejected**]



# Reply to the 'UNCAUSED ESSENCE' Objection

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

I answer, that the uncaused essence, however mysterious in his nature, and however awful and distant to our speculations, must nevertheless have attributes; or in other words, its own peculiar qualities, which required no former beings, to *give birth to them*.

– Shepherd, *Essay*, Ch. 2, 96 (emphasis added)

## Shepherd's Argument, rejecting P1 of the Objector

- 1 There is a necessary connection (causation/(con)junction) between the uncaused object and the 'qualities' that it does produce ('give birth to'). [Doctrine: 'causes...act as the junctions of different qualities']
- 2 If **any object exists 'uncaused'**, then there is no necessary connection between the uncaused object and its qualities.
- 3 Therefore, *no* object *can* exist uncaused. **[modus tollens; Objector's assumption (P1) is rejected]**



# Reply to the ‘UNCAUSED ESSENCE’ Objection

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

I answer, that the uncaused essence, however mysterious in his nature, and however awful and distant to our speculations, must nevertheless have attributes; or in other words, its own peculiar qualities, which required **no former beings**, to *give birth to them*.

Why are 'no former beings' required?

*'The unions of such qualities among themselves, might well be equal to the going forth of the great Creation! The union of **wisdom**, with **benevolence**; and of these with the "**power**" arising out of the inexhaustible resources of his essence, might well occasion the "starting forth" of innumerable beings [...] Thus **God, the universal Father**, and with him any noble manifestations of his essence; then archangel, and angel; man (or beings analogous to him) and animals; mind, and matter; may be considered as having **existed eternally**, coming forth from him, living in him, and supported by him; whilst an analogous state of being must be expected to continue eternally'.*

– Shepherd, *Essay*, Ch. 2, 96–98



# Reply to the ‘UNCAUSED ESSENCE’ Objection

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

I answer, that the uncaused essence, however mysterious in his nature, and however awful and distant to our speculations, must nevertheless have attributes; or in other words, its own peculiar qualities, which required **no former beings**, to *give birth to them*.

## Why are 'no former beings' required?

*'The unions of such qualities among themselves, might well be equal to the going forth of **the great Creation!** The union of **wisdom**, with **benevolence**; and of these with the "**power**" arising out of the inexhaustible resources of his essence, might well occasion the "starting forth" of innumerable beings [...]* Thus **God, the universal Father**, and with him any noble manifestations of his essence; then archangel, and angel; man (or beings analogous to him) and animals; mind, and matter; may be considered as having **existed eternally**, coming forth from him, living in him, and supported by him; whilst an analogous state of being must be expected to continue eternally'.

– Shepherd, *Essay*, Ch. 2, 96–98



# Reply to the ‘UNCAUSED ESSENCE’ Objection

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## The union of causation in early modern metaphysics/theology

**‘wisdom’ = final causation / ‘power’ = efficient causation**

*‘The unions of such qualities among themselves, might well be equal to the going forth of the great Creation! The union of wisdom, with benevolence; and of these with the “power” arising out of the inexhaustible resources of his essence, might well occasion the “starting forth” of innumerable beings [...] Thus God, the universal Father, and with him any noble manifestations of his essence; then archangel, and angel; man (or beings analogous to him) and animals; mind, and matter; may be considered as having existed eternally, coming forth from him, living in him, and supported by him; whilst an analogous state of being must be expected to continue eternally’.*

– Shepherd, *Essay*, Ch. 2, 96–98



# Reply to the 'UNCAUSED ESSENCE' Objection

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

The union of causation in early modern metaphysics/theology

'wisdom' = final causation / 'power' = efficient causation

Thus **God, the universal Father**, and with him any noble manifestations of his essence; then archangel, and angel; man (or beings analogous to him) and animals; mind, and matter; may be considered as having **existed eternally**, coming forth from him, living in him, and supported by him; whilst an analogous state of being must be expected to continue eternally'.

– Shepherd, *Essay*, Ch. 2, 96–98



# Reply to the 'UNCAUSED ESSENCE' Objection

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## Theologically *more philosophical* refutation of Hume's **irreligion**

Would you defend the *Shepherdian* necessary connection (causation) originated in God?

Thus **God, the universal Father**, and with him any noble manifestations of his essence; then archangel, and angel; man (or beings analogous to him) and animals; mind, and matter; may be considered as having **existed eternally**, coming forth from him, living in him, and supported by him; whilst an analogous state of being must be expected to continue eternally'.

– Shepherd, *Essay*, Ch. 2, 96–98



# Reply to the 'UNCAUSED ESSENCE' Objection

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments

## Theologically *more philosophical* refutation of Hume's **irreligion**

Would you defend the *Shepherdian* necessary connection (causation) originated **in God**?

Thus **God, the universal Father**, and with him any noble manifestations of his essence; then archangel, and angel; man (or beings analogous to him) and animals; mind, and matter; may be considered as having **existed eternally, coming forth from him, living in him, and supported by him**; whilst an analogous state of being must be expected to continue eternally'.

– Shepherd, *Essay*, Ch. 2, 96–98





# The Summary of Shepherd's Argument

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

- 1 Weekly Quiz
- 2 Introduction to Lady Mary Shepherd, Scottish philosopher
- 3 Reason in the *Essay*, neither Fancy nor Custom
- 4 Shepherd's Rebuttal of Hume's Argument
  - Hume's Argument *for* No Idea of Necessary Connection
  - Shepherd's Argument *against* No Idea of Necessary Connection
- 5 Shepherd's Experimentation of Vision
  - Vision Argument
- 6 Molyneux's Question (to Locke)
- 7 Shepherd's Answer to Molyneux's Question
- 8 An Objection: 'One Uncaused Essence'
  - Shepherd's Argument in Response to the Objection
- 9 The Summary of Shepherd's Argument
  - Critique of Hume's *Ignoratio Elenchi* (Irrelevant Conclusion)
- 10 Assignments for the Next Lecture



# The Sum: *Reason*, neither *Fancy* nor *Custom*

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

The sum of my answer and argument is, that although we know not the **“secrets of nature,”** yet we know that nothing can “begin its own existence;” therefore there must truly be a “productive principle,” a cause necessary for every new existence in nature;—that we gain the knowledge of a “necessary connexion between Cause and Effect,” by an *experimentum crucis*, and therefore no greater number of invariable antecedents and consequents are wanted, than what is necessary, in order to *observe* what circumstances affect each other, or the contrary. **That neither fancy nor custom** creates the notion by an association of ideas; but the UNDERSTANDING gains it, by an observation of what is *that circumstance, without which a new object does not exist.* I think I have now said what I intended to say, and I am sensible that I have not said all that I could have said; but I leave the reader to supply the deficiencies.

– Shepherd, *Essay*, Ch. 2, 94–95 (clarification added)



# The Sum: *Reason*, neither *Fancy* nor *Custom*

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

The sum of my answer and argument is, that although we **know not the "secrets of nature,"** yet we **know that nothing can "begin its own existence;"** therefore there must truly be a "productive principle," a cause necessary for

The "secrets of nature" = "secret powers" that one cannot 'detect'

Shepherd **agrees with Hume on doubting the unobservable *metaphysical powers*** between natural events, though she disagrees with him on denying the **necessary connection** between them.

Hume's sophism/logical fallacy '*ignoratio elenchi*' (*Essay*, 76):

P1 We 'account for the change in the **secret powers**'.

P1\* We 'account for the change in the **effects dependent upon them**'.

Swapping P1 with P1\* is fallacious (irrelevant) in arguing against the necessary connection, as "something being proved which is not necessarily inconsistent with the proposition maintained" (*Logick*).

P1\* leads to an irrelevant conclusion, however valid and sound



# The Sum: *Reason*, neither *Fancy* nor *Custom*

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

The sum of my answer and argument is, that although we know not the **“secrets of nature,”** yet we know that nothing can “begin its own existence;” therefore there must truly be a “productive principle,” a cause necessary for

The “secrets of nature” = “secret powers” that one cannot ‘detect’

Shepherd agrees with Hume on doubting the unobservable *metaphysical powers* between natural events, though she disagrees with him on denying the **necessary connection** between them.

**Hume's sophism/logical fallacy ‘*ignoratio elenchi*’ (Essay, 76):**

P1 We ‘account for the change in the **secret powers**’.

P1\* We ‘account for the change in the **effects dependent upon them**’.

Swapping P1 with P1\* is fallacious (irrelevant) in arguing against the necessary connection, as “something being proved which is not necessarily inconsistent with the proposition maintained” (*Logick*).

**P1\* leads to an irrelevant conclusion, however valid and sound**



# The Sum: *Reason*, neither *Fancy* nor *Custom*

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

The sum of my answer and argument is, that although we know not the **“secrets of nature,”** yet we know that nothing can “begin its own existence;” therefore there must truly be a “productive principle,” a cause necessary for

The “secrets of nature” = “secret powers” that one cannot ‘detect’

Shepherd agrees with Hume on doubting the unobservable *metaphysical powers* between natural events, though she disagrees with him on denying the **necessary connection** between them.

**Hume's sophism/logical fallacy ‘ignoratio elenchi’ (Essay, 76):**

P1 We ‘account for the change in the **secret powers**’.

P1\* We ‘account for the change in the **effects dependent upon them**’.

Swapping P1 with P1\* is fallacious (irrelevant) in arguing against the necessary connection, as “something being proved which is not necessarily inconsistent with the proposition maintained” (*Logick*).

**P1\* leads to an irrelevant conclusion, however valid and sound**



# The Sum: *Reason*, neither *Fancy* nor *Custom*

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

The sum of my answer and argument is, that although we know not the “**secrets of nature**,” yet we know that nothing can “begin its own existence;” therefore there must truly be a “productive principle,” a cause necessary for every new existence in nature;—that we gain the knowledge of a “necessary connexion between Cause and Effect,” by an *experimentum crucis*, and therefore no greater number of invariable antecedents and consequents are wanted, than what is necessary, in order to *observe* what circumstances affect each other, or the contrary. *That neither fancy nor custom creates the notion by an association of ideas; but the UNDERSTANDING gains it, by an observation of what is that circumstance, without which a new object does not exist.*

– Shepherd, *Essay*, Ch. 2, 94–95 (clarification added)



# The Sum: *Reason*, neither *Fancy* nor *Custom*

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

The sum of my answer and argument is, that although we know not the **“secrets of nature,”** yet we know that nothing can “begin its own existence;” therefore there must truly be a “productive principle,” a cause necessary for every new existence in nature;—that we gain the knowledge of a “necessary connexion between Cause and Effect,” by an ***experimentum crucis***, and therefore **no greater number of invariable antecedents and consequents are wanted, than what is necessary**, in order to *observe* what circumstances

Is an *experimentum crucis* ‘necessary’ without repetition?

‘ONE trial would be enough, under certain *known* circumstances. Why? not from “*custom*,” because there has been *one trial only*; but from *Reason*, because vision not being able to produce itself, nor any of the surrounding objects by the supposition; it is the Eye which must necessarily perform the operation’ (*Essay*, 44–45).



# The Sum: *Reason*, neither *Fancy* nor *Custom*

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

The sum of my answer and argument is, that although we know not the **“secrets of nature,”** yet we know that nothing can “begin its own existence;” therefore there must truly be a “productive principle,” a cause necessary for every new existence in nature;—that we gain the knowledge of a “necessary connexion between Cause and Effect,” by an ***experimentum crucis***, and therefore **no greater number of invariable antecedents and consequents are wanted, than what is necessary**, in order to *observe* what circumstances

Is an *experimentum crucis* ‘necessary’ without repetition?

‘ONE trial would be enough, under certain *known* circumstances. Why? not from “*custom*,” because there has been *one trial only*; but from *Reason*, because vision not being able to produce itself, nor any of the surrounding objects by the supposition; it is the Eye which must necessarily perform the operation’ (*Essay*, 44–45).





# The Sum: *Reason*, neither *Fancy* nor *Custom*

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

The sum of my answer and argument is, that although we know not the “**secrets of nature**,” yet we know that nothing can “begin its own existence;” therefore there must truly be a “productive principle,” a cause necessary for every new existence in nature;—that we gain the knowledge of a “necessary connexion between Cause and Effect,” by an *experimentum crucis*, and therefore no greater number of invariable antecedents and consequents are wanted, than what is necessary, in order to *observe* what circumstances affect each other, or the contrary. **That neither fancy nor custom** creates the notion by an association of ideas; but the UNDERSTANDING gains it, by an observation of what is *that circumstance, without which a new object does not exist*. Things therefore could not change their places, nor nature alter her course, without a contradiction. [No room for fancy or Conceivability Principle]

– Shepherd, *Essay*, Ch. 2, 94–95 (clarification added)



# The Sum: *Reason*, neither *Fancy* nor *Custom*

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

The sum of my answer and argument is, that although we know not the **“secrets of nature,”** yet we know that nothing can “begin its own existence;” therefore there must truly be a “productive principle,” a cause necessary for every new existence in nature;—that we gain **the knowledge of a “necessary connexion between Cause and Effect,”** by an *experimentum crucis*, and therefore no greater number of invariable antecedents and consequents are wanted, than what is necessary, in order to *observe* what circumstances affect each other, or the contrary. **That neither fancy nor custom** creates **the notion by an association of ideas**; but the **understanding** gains it, by an observation of what is *that circumstance, without which a new object does not exist*. Things therefore could not change their places, nor nature alter her course, without a contradiction. [No room for *fancy* or *Conceivability Principle*]

– Shepherd, *Essay*, Ch. 2, 94–95 (clarification added)

UNDERSTANDING = REASON (by her ‘experimental reasoning’)

The relation or ‘association of ideas’ is deduced by reason.



# The Sum: *Reason*, neither *Fancy* nor *Custom*

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

The sum of my answer and argument is, that although we know not the **“secrets of nature,”** yet we know that nothing can “begin its own existence;” therefore there must truly be a “productive principle,” a cause necessary for every new existence in nature;—that we gain **the knowledge of a “necessary connexion between Cause and Effect,”** by an *experimentum crucis*, and therefore no greater number of invariable antecedents and consequents are wanted, than what is necessary, in order to *observe* what circumstances affect each other, or the contrary. **That neither fancy nor custom** creates **the notion by an association of ideas**; but the UNDERSTANDING gains it, by an observation of what is *that circumstance, without which a new object does not exist*. Things therefore could not change their places, nor nature alter her course, without a contradiction. **[No room for fancy or Conceivability Principle]**

– Shepherd, *Essay*, Ch. 2, 94–95 (clarification added)

UNDERSTANDING = REASON (by her ‘experimental reasoning’)

The relation or ‘association of ideas’ is deduced by reason.



# Hume's *ignoratio elenchi* ('ignorance of refutation'): Irrelevant Conclusion

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Hume's argument against secret powers: Shepherd agrees

- ① One cannot 'account for the change in the secret powers' ( $\neg P1$ ), and such a change between natural events is **unobservable** except 'sensible qualities' (Shepherd, *Essay*, 76). [ $\varphi \wedge \psi$ ]
- ② Therefore, one cannot account for the change in the secret powers. [ $\varphi$ , **Simplification**: a valid rule of inference]

## Hume's *ignoratio* argument against the necessary connection

- ① One cannot 'account for the change in the **effects dependent upon** secret powers' ( $\neg P1^*$ ). [ $\varphi^*$ ]
- ② If there is any 'real relation of Cause and Effect' (i.e. necessary connection), then one can account for the change in those effects dependent upon secret powers (*Essay*, 76). [ $\omega \supset \neg \varphi^*$ ]
- ③ Therefore, there *cannot* be any real relation of Cause and Effect.  
[For Hume, *ignoratio* is *valid* (true)]  
[For Shepherd, *ignoratio* is *invalid* (false), but also *unsound* (false)!]



# Hume's *ignoratio elenchi* ('ignorance of refutation'): Irrelevant Conclusion

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

## Hume's argument against secret powers: Shepherd agrees

- ① One cannot 'account for the change in the secret powers' ( $\neg P1$ ), and such a change between natural events is **unobservable** except 'sensible qualities' (Shepherd, *Essay*, 76). [ $\varphi \wedge \psi$ ]
- ② Therefore, one cannot account for the change in the secret powers. [ $\varphi$ , **Simplification**: a valid rule of inference]

## Hume's *ignoratio* argument against the necessary connection

- ① One cannot 'account for the change in the effects dependent upon secret powers' ( $\neg P1^*$ ). [ $\varphi^*$ ]
- ② If there is any 'real relation of Cause and Effect' (i.e. necessary connection), then one can account for the change in those effects dependent upon secret powers (*Essay*, 76). [ $\omega \supset \neg \varphi^*$ ]
- ③ Therefore, there *cannot* be any real relation of Cause and Effect. [For Hume, *ignoratio* is *ignoratio* (*true*)]  
[For Shepherd, *ignoratio* is *ignoratio* (*false*), but also unsound (*false*)]



# Hume's *ignoratio elenchi* ('ignorance of refutation'): Irrelevant Conclusion

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Hume's argument against secret powers: Shepherd agrees

- ① One cannot 'account for the change in the secret powers' ( $\neg P1$ ), and such a change between natural events is **unobservable** except 'sensible qualities' (Shepherd, *Essay*, 76). [ $\varphi \wedge \psi$ ]
- ② Therefore, one cannot account for the change in the secret powers. [ $\varphi$ , **Simplification**: a valid rule of inference]

## Hume's *ignoratio* argument against the necessary connection

- ① One cannot 'account for the change in the effects dependent upon secret powers' ( $\neg P1^*$ ). [ $\varphi^*$ ]
- ② If there is any 'real relation of Cause and Effect' (i.e. necessary connection), then one can account for the change in those effects dependent upon secret powers (*Essay*, 76). [ $\omega \supset \neg \varphi^*$ ]
- ③ Therefore, there *cannot* be any real relation of Cause and Effect. [For Hume, *ignoratio* is *ignoratio* (true)]  
[For Shepherd, *ignoratio* is *ignoratio*, but also *unsound* (false)!]



# Hume's *ignoratio elenchi* ('ignorance of refutation'): Irrelevant Conclusion

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Hume's argument against secret powers: Shepherd agrees

- 1 One cannot 'account for the change in the secret powers' ( $\neg P1$ ), and such a change between natural events is **unobservable** except 'sensible qualities' (Shepherd, *Essay*, 76). [ $\varphi \wedge \psi$ ]
- 2 Therefore, one cannot account for the change in the secret powers. [ $\varphi$ , **Simplification**: a valid rule of inference]

## Hume's *ignoratio* argument against the necessary connection

- 1 One cannot 'account for the change in the **effects dependent upon** secret powers' ( $\neg P1^*$ ). [ $\varphi^*$ ]
- 2 If there is any 'real relation of Cause and Effect' (i.e. necessary connection), then one can account for the change in those effects dependent upon secret powers (*Essay*, 76). [ $\omega \supset \neg \varphi^*$ ]
- 3 Therefore, there *cannot* be any real relation of Cause and Effect. [*For Hume, necessary connection is impossible (false)*]  
[For Shepherd, necessary connection is possible, but also unsound (false)!]



# Hume's *ignoratio elenchi* ('ignorance of refutation'): Irrelevant Conclusion

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Hume's argument against secret powers: Shepherd agrees

- 1 One cannot 'account for the change in the secret powers' ( $\neg P1$ ), and such a change between natural events is **unobservable** except 'sensible qualities' (Shepherd, *Essay*, 76). [ $\varphi \wedge \psi$ ]
- 2 Therefore, one cannot account for the change in the secret powers. [ $\varphi$ , **Simplification**: a valid rule of inference]

## Hume's *ignoratio* argument against the necessary connection

- 1 One cannot 'account for the change in the **effects dependent upon** secret powers' ( $\neg P1^*$ ). [ $\varphi^*$ ]
- 2 If there is any 'real relation of Cause and Effect' (i.e. necessary connection), then one can account for the change in those effects dependent upon secret powers (*Essay*, 76). [ $\omega \supset \neg \varphi^*$ ]
- 3 Therefore, there *cannot* be any real relation of Cause and Effect.  
[For Shepherd, *causal power* is *unobservable*, but also *unground* (false)]





# Hume's *ignoratio elenchi* ('ignorance of refutation'): Irrelevant Conclusion

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Hume's argument against secret powers: Shepherd agrees

- 1 One cannot 'account for the change in the secret powers' ( $\neg P1$ ), and such a change between natural events is **unobservable** except 'sensible qualities' (Shepherd, *Essay*, 76). [ $\varphi \wedge \psi$ ]
- 2 Therefore, one cannot account for the change in the secret powers. [ $\varphi$ , **Simplification**: a valid rule of inference]

## Hume's *ignoratio* argument against the necessary connection

- 1 One cannot 'account for the change in the **effects dependent upon** secret powers' ( $\neg P1^*$ ). [ $\varphi^*$ ]
- 2 If there is any 'real relation of Cause and Effect' (i.e. necessary connection), then one can account for the change in those effects dependent upon secret powers (*Essay*, 76). [ $\omega \supset \neg \varphi^*$ ]
- 3 Therefore, there *cannot* be any real relation of Cause and Effect.  
[For Hume, *valid and sound* MT,  $\neg \omega$ ]  
[For Shepherd, *irrelevant conclusion*, but also *unsound* (false)!]



# Hume's *ignoratio elenchi* ('ignorance of refutation'): Irrelevant Conclusion

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Hume's argument against secret powers: Shepherd agrees

- 1 One cannot 'account for the change in the secret powers' ( $\neg P1$ ), and such a change between natural events is **unobservable** except 'sensible qualities' (Shepherd, *Essay*, 76). [ $\varphi \wedge \psi$ ]
- 2 Therefore, one cannot account for the change in the secret powers. [ $\varphi$ , **Simplification**: a valid rule of inference]

## Hume's *ignoratio* argument against the necessary connection

- 1 One cannot 'account for the change in the **effects dependent upon** secret powers' ( $\neg P1^*$ ). [ $\varphi^*$ ]
- 2 If there is any 'real relation of Cause and Effect' (i.e. necessary connection), then one can account for the change in those effects dependent upon secret powers (*Essay*, 76). [ $\omega \supset \neg \varphi^*$ ]
- 3 Therefore, there *cannot* be any real relation of Cause and Effect. **[For Hume, *valid and sound* MT,  $\neg \omega$ ]**  
[For Shepherd, irrelevant conclusion, but also unsound (false)!]



# Hume's *ignoratio elenchi* ('ignorance of refutation'): Irrelevant Conclusion

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

## Hume's argument against secret powers: Shepherd agrees

- 1 One cannot 'account for the change in the secret powers' ( $\neg P1$ ), and such a change between natural events is **unobservable** except 'sensible qualities' (Shepherd, *Essay*, 76). [ $\varphi \wedge \psi$ ]
- 2 Therefore, one cannot account for the change in the secret powers. [ $\varphi$ , **Simplification**: a valid rule of inference]

## Hume's *ignoratio* argument against the necessary connection

- 1 One cannot 'account for the change in the **effects dependent upon** secret powers' ( $\neg P1^*$ ). [ $\varphi^*$ ]
- 2 If there is any 'real relation of Cause and Effect' (i.e. necessary connection), then one can account for the change in those effects dependent upon secret powers (*Essay*, 76). [ $\omega \supset \neg \varphi^*$ ]
- 3 Therefore, there *cannot* be any real relation of Cause and Effect.  
[For Hume, **valid and sound MT**,  $\neg \omega$ ]  
[For Shepherd, **irrelevant conclusion**, but also **unsound (false)!**]



# Assignments for the Next Lecture

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

- 1 Weekly Quiz
- 2 Introduction to Lady Mary Shepherd, Scottish philosopher
- 3 Reason in the *Essay*, neither Fancy nor Custom
- 4 Shepherd's Rebuttal of Hume's Argument
  - Hume's Argument *for* No Idea of Necessary Connection
  - Shepherd's Argument *against* No Idea of Necessary Connection
- 5 Shepherd's Experimentation of Vision
  - Vision Argument
- 6 Molyneux's Question (to Locke)
- 7 Shepherd's Answer to Molyneux's Question
- 8 An Objection: 'One Uncaused Essence'
  - Shepherd's Argument in Response to the Objection
- 9 The Summary of Shepherd's Argument
  - Critique of Hume's *Ignoratio Elenchi* (Irrelevant Conclusion)
- 10 Assignments for the Next Lecture



## Part 2 (C18<sup>th</sup>) Essay Questions

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

- 5 Critically evaluate Hume's argument about the uniformity of nature in his problem of induction (*Enquiry*, §4). [last week]
- 6 Critically evaluate Hume's argument that there is no idea of power or necessary connection (*Enquiry*, §7), along with Shepherd's response to that argument.
- 7 Critically evaluate Shepherd's argument for a necessary connection in the *Essay*, along with Hume's sceptical response to that argument.
- 8 Critically evaluate Reid's 'same shop' argument for trust in the senses.



## Part 2 (C18<sup>th</sup>) Essay Questions

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

- 5 Critically evaluate Hume's argument about the uniformity of nature in his problem of induction (*Enquiry*, §4). [last week]
- 6 Critically evaluate Hume's argument that there is no idea of power or necessary connection (*Enquiry*, §7), along with Shepherd's response to that argument.
- 7 Critically evaluate Shepherd's argument for a necessary connection in the *Essay*, along with Hume's sceptical response to that argument.
- 8 Critically evaluate Reid's 'same shop' argument for trust in the senses.



## Part 2 (C18<sup>th</sup>) Essay Questions

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

- 5 Critically evaluate Hume's argument about the uniformity of nature in his problem of induction (*Enquiry*, §4). [last week]
- 6 Critically evaluate Hume's argument that there is no idea of power or necessary connection (*Enquiry*, §7), along with Shepherd's response to that argument.
  - Do you really perceive causation, i.e. the relation between a cause (power) and its effect?
  - Would you agree with either Hume or Shepherd? And why?
- 7 Critically evaluate Shepherd's argument for a necessary connection in the *Essay*, along with Hume's sceptical response to that argument.



## Part 2 (C18<sup>th</sup>) Essay Questions

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

- 5 Critically evaluate Hume's argument about the uniformity of nature in his problem of induction (*Enquiry*, §4). [last week]
- 6 Critically evaluate Hume's argument that there is no idea of power or necessary connection (*Enquiry*, §7), along with Shepherd's response to that argument.
  - Do you really perceive causation, i.e. the relation between a cause (power) and its effect?
  - Would you agree with either Hume or Shepherd? And why?
- 7 Critically evaluate Shepherd's argument for a necessary connection in the *Essay*, along with Hume's sceptical response to that argument.





## Part 2 (C18<sup>th</sup>) Essay Questions

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio*  
Argument

Assignments

- 5 Critically evaluate Hume's argument about the uniformity of nature in his problem of induction (*Enquiry*, §4). [last week]
- 6 Critically evaluate Hume's argument that there is no idea of power or necessary connection (*Enquiry*, §7), along with Shepherd's response to that argument.
  - Do you really perceive causation, i.e. the relation between a cause (power) and its effect?
  - Would you agree with either Hume or Shepherd? And why?
- 7 Critically evaluate Shepherd's argument for a necessary connection in the *Essay*, along with Hume's sceptical response to that argument.
  - What is a good objection to Shepherd's realist argument?
  - Does the sceptic Hume really commit a logical fallacy of *ignoratio elenchi*, if you follow Sheperd's rebuttal?



## Part 2 (C18<sup>th</sup>) Essay Questions

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in *Essay*

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's *Ignoratio  
Argument*

Assignments

- 5 Critically evaluate Hume's argument about the uniformity of nature in his problem of induction (*Enquiry*, §4). [last week]
- 6 Critically evaluate Hume's argument that there is no idea of power or necessary connection (*Enquiry*, §7), along with Shepherd's response to that argument.
  - Do you really perceive causation, i.e. the relation between a cause (power) and its effect?
  - Would you agree with either Hume or Shepherd? And why?
- 7 Critically evaluate Shepherd's argument for a necessary connection in the *Essay*, along with Hume's sceptical response to that argument.
  - What is a good objection to Shepherd's realist argument?
  - Does the sceptic Hume really commit a logical fallacy of *ignoratio elenchi*, if you follow Sheperd's rebuttal?



# Next Week 16: Part 2 Conclusion and Kant

Week 13:  
Shepherd

odat@tcd.ie

Weekly Quiz

Shepherd

Reason in Essay

Shepherd's  
Rebuttal

Hume's Argument

Shepherd's Argument

Shepherd's  
Experimentation

Vision Argument

Molyneux's  
Question

Answer to MQ

'Uncaused'  
Objection

Shepherd's Argument

Summary

Hume's Ignoratio  
Argument

Assignments



Assignment 1: Prepare for your essay submission (via Turnitin)

- 1 **Essay (either Part 1 or Part 2 Question): Friday 24 May midnight (Week 14)**
- 2 **Presentation (a given Question): Tuesday 28 May or 4 June midnight (Week 15/16)**



Assignment 2: Read the 'Argument Advice' and 'Essay Questions' in PDF. And ask me or your assigned TA for anything unclear in the documents and slides.

- Keep active in the **WeCom/企业微信** group for this course, and pay attention to the **Blackboard** (SS149, Spring 2024), in which you can find all the basic info and recommended references.
- **Office hours** of the instructor (Center for Social Sciences, C111) and TAs (their offices) are Mondays 2-4pm, or any working time of appointment, by WeCom direct message or email.