



Week 7:
Locke and Astell
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Weekly Quiz

Introduction to
Locke and *Essay*

The Nature and
Origin of Ideas

Argument from
Universal Consent

Leibniz objecting
to Locke

Argument for Pure
Intellect

Locke on
Knowledge and
Judgement

Astell Objecting
to Locke

Arguments against
Thinking Matter

Assignments

Week 7: Locke and Astell

Takaharu Oda, PhD (odat@tcd.ie)

Southern University of Science and Technology
SS149 (社会科学中心), Spring 2024

Early Modern Western Philosophy (17th-18th Centuries)

近代西方哲学（十七-十八世纪）



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Quiz 6: Nicolas Malebranche is famous for his *Search after Truth* (1674–75). Which below is *not* his work?

- ① *Treatise on Nature and Grace* (1680)
- ② *On True and False Ideas* (1683)
- ③ *Dialogues on Metaphysics and on Religion* (1688)
- ④ *Dialogue between a Christian Philosopher and a Chinese Philosopher on the Existence and Nature of God* (1708)

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



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- ① *Treatise on Nature and Grace* (1680)
- ② *On True and False Ideas* (1683) by Antoine Arnauld. His representationalism (i.e. ideas are representative in one's own mind) objecting to Malebranche's theory of 'vision in God' (i.e. ideas are *seen* in God's mind).
- ③ *Dialogues on Metaphysics and on Religion* (1688)
- ④ *Dialogue between a Christian Philosopher and a Chinese Philosopher on the Existence and Nature of God* (1708)

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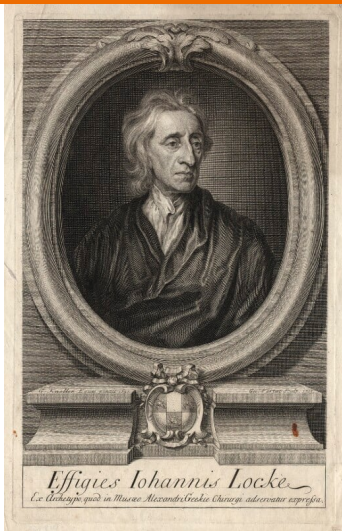
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Swift, Locke & Slavery
(Ian McBride, P&P 2019)



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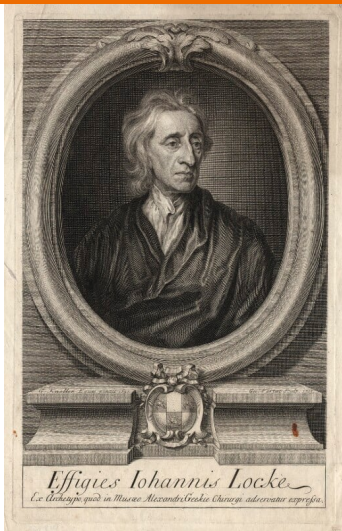
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- **1632** – Born in Wrington, England
- **1642–51** – English civil wars. Locke's father fights on the Puritan/Parliamentary side.
- **1652–67** – Student, and later Fellow, at Oxford. Becomes involved with Royal Society. Collaborates with Robert Boyle and Thomas Sydenham.
- **1667** – Becomes personal physician (secretary etc.) to Lord Ashley, Earl of Shaftesbury.
- **1676–81** – Locke and Shaftesbury involved in various schemes to prevent the Catholic Duke James of York from succeeding to the throne.
- **November 1681** – Shaftesbury acquitted of treason, but goes into hiding anyway.



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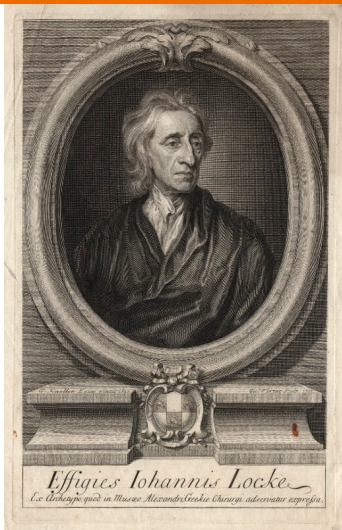
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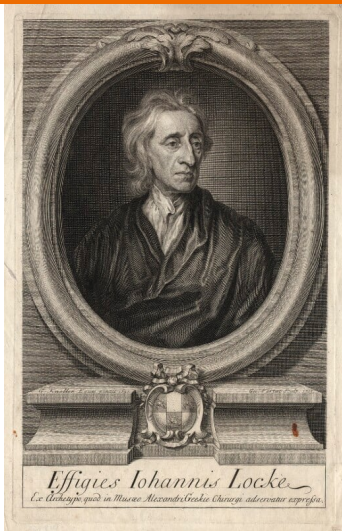
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- **June 1683** – The Rye House plot is discovered. Locke flees to Holland.
- 1685 – James II (Catholic monarch) takes the throne. Locke's *Letter Concerning Toleration* published in Latin.
- 1688–89 – Accession of William and Mary. Locke returns to England on the royal yacht with Queen Mary.
- 1689 – *Essay concerning Human Understanding*, *Letter concerning Toleration* (English translation), and *Two Treatises of Government*
- 1694 – *Essay*, 2nd edition revised after the **Molyneux Problem** (whether a blind human can distinguish without touch)
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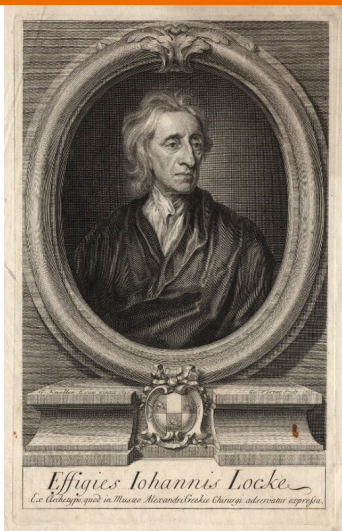
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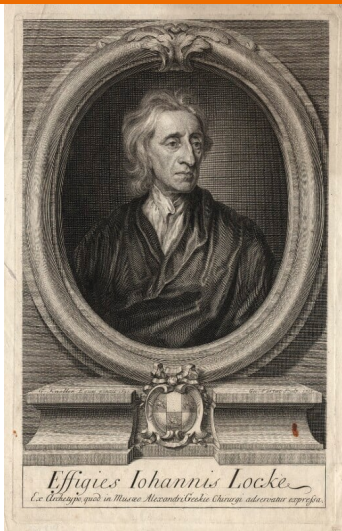
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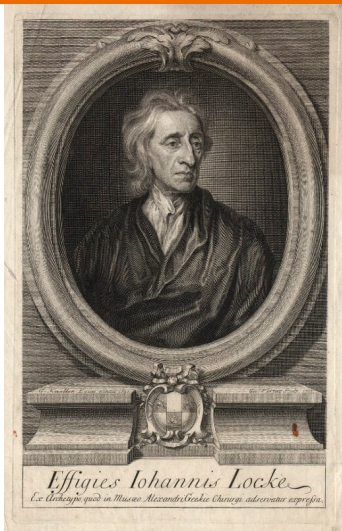
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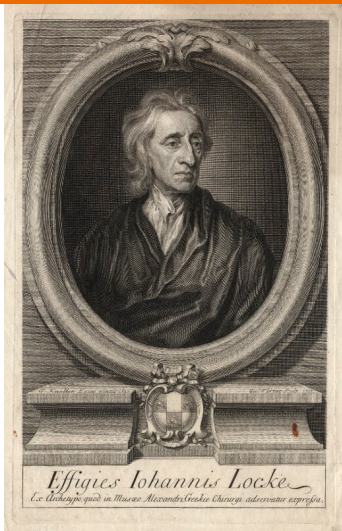
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An Essay Concerning Human Understanding (1689)

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Were it fit to trouble thee with the History of this Essay, I should tell thee that five or six Friends meeting at my Chamber, and discoursing on a Subject very remote from this, found themselves quickly at a stand, by the Difficulties that rose on every side [...] it came into my Thoughts, that we took a wrong course; and that, before we set our selves upon Enquiries of that Nature, it was necessary to examine our own Abilities, and see, what Objects our Understandings were, or were not fitted to deal with.

– Epistle to the Reader (Woolhouse ed. p. 8)

Enquiries of What Nature?

If by this Enquiry in the Nature of the Understanding, I can discover the Powers thereof, how far they reach [...] it may be of use, to prevail with the busy Mind of Man, to be more cautious in meddling with things exceeding its Comprehension [...] and to sit down in a quiet Ignorance of those Things, which, upon



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Enquiries of What Nature?

James Tyrell: the discussion was about morality and revealed religion.

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– §1.1.4

If we will disbelieve every thing, because we cannot certainly know all things; we shall do much what as wisely as he, who would not use his legs, but sit still and perish, because he had no wings to fly.

– §1.1.5

[W]e may come to lay down the Measures of the *Boundaries between Faith and Reason*: the want whereof, may possibly have been the cause, if not of great Disorders, yet at least of great Disputes, and perhaps Mistakes in the World.

– §4.18.1



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Locke on 'ideas'

- According to Locke, what is an idea?
- According to Locke, where do ideas come from?
- How is Locke's view similar to, and different from, Descartes's?
- How does Locke argue against innate ideas and innate knowledge?
- Are Locke's arguments sound and convincing?



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The Nature and Origin of Ideas

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What is an Idea?

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But, before I proceed on to what I have thought on this Subject [i.e. ‘Enquiry into humane Understanding’], I must here in the Entrance beg pardon of my reader for the frequent use of the Word *Idea*, which he will find in the following Treatise. It being that term, which, I think, serves best to stand for whatsoever is the Object of the Understanding when a Man thinks; I have used it to express whatever is meant by *Phantasm*, *Notion*, *Species*, or whatever it is which the Mind can be employ’d about in thinking; and I could not avoid frequently using it.

I presume it will be easily granted me, that there are such *Ideas* in Men’s Minds; every one is conscious of them in himself, and Men’s Words and Actions will satisfy him that they are in others.

Our first Enquiry then shall be, how they come into the Mind.

– *Essay* §1.1.8



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Locke against Innate Principles

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The opponents' argument

There is nothing more commonly taken for granted, than that there are certain Principles both Speculative and Practical (for they speak of both) **universally agreed** upon by all Mankind: which therefore they argue, must needs be the constant Impressions, which the Souls of Men receive in their first Beings.

— *Essay* §1.2.2



Locke against Innate Principles

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– *Essay* §1.2.2



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The opponents' argument from universal consent

- 1 Everyone believes φ [i.e. universal consent].
- 2 [If everyone believes φ , then φ must be innate.]
- 3 Therefore, φ is innate. [Modus Ponens]

Locke's objections

But [...] this Argument of Universal Consent [...] seems to me a Demonstration that there are none such [innate principles]: Because there are **none to which all Mankind give an Universal Assent**. I shall begin with the the Speculative, and instance in those magnified Principles of Demonstration, Whatsoever is, is; and 'Tis impossible for the same thing to be, and not to be [...] there are a great Part of Mankind, to whom [these principles] are not so much as known.

– *Essay* §1.2.4



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[I]f the *Ideas*, which made up those Truths, were not [innate], it was impossible that the **Propositions** made up of them, should be innate, or our Knowledge of them be born with us. For if the *Ideas* be not *innate*, there was a time, when the Mind was without those [innate] Principles; and then, they will not be innate, but be derived from some other Original.

– *Essay* §1.4.1

That *God is to be worshipped*, is, without a doubt, as great a Truth as any can enter into the mind of Man, and deserves the first place amongst all practical Principles. But yet, it can by no means be thought innate, unless the *Ideas* of *God*, and *Worship*, are innate. That the Idea, the Term *Worship* stands for, is not in the Understanding of Children [...] will be easily granted, by any one, that considers how few there be, amongst grown Men, who have a clear and distinct notion of it.

– *Essay* §1.4.7



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Locke on the Origin of Ideas

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Locke's empiricism against innatism: '*tabula rasa* [blank slate]'

Let us then suppose the Mind to be, as we say, WHITE PAPER, void of all Characters, without any *Ideas*; How comes it to be furnished? [...]

To this I answer, in a word, From *Experience*: In that, all our Knowledge is founded; and from that it ultimately derives it self.

Our Observation employ'd either about *external, sensible Objects*; or about the internal Operations of our Minds, perceived and reflected on by our selves, is that, which supplies our Understandings with all the materials of thinking.

– *Essay* §2.1.2



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Ideas from two origins:

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Ideas from two origins: sensation

Let us then suppose the Mind to be, as we say, WHITE PAPER, void of all Characters, without any *Ideas*; How comes it to be furnished? [...]

To this I answer, in a word, From *Experience*: In that, all our Knowledge is founded; and from that it ultimately derives it self.

'Sensation'

Our Observation employ'd either **about external, sensible Objects**; or about the internal Operations of our Minds, perceived and reflected on by our selves, is that, which supplies our Understandings with all the materials of thinking.

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Ideas from two origins: sensation and reflection

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To this I answer, in a word, From *Experience*: In that, all our Knowledge is founded; and from that it ultimately derives it self.

'Sensation'

'Reflexion' can employ'd either **about external, sensible Objects**; or **about the internal Operations of our Minds**, perceived and reflected on by our selves, is that, which supplies our Understandings with all the materials of thinking.

– *Essay* §2.1.2



Leibniz objecting to Locke

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5 Locke on Knowledge and Judgement

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7 Assignments for the Next Lecture



Gottfried Wilhelm Leibniz (1646–1716)

Bibliographical Overview



- 'Let us calculate!' – invention of a calculator (Jonathan Gray, PDR)
- I Ching (易經) – from the Jesuit Bouvet in 1701 (Daniel J. Cook)

- Volumes published so far (since 1923): 68
- Total contents of Leibniz Archive (Hanover): about 50,000 items (150,000–200,000 pages)
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- **1686** – *Discourse on Metaphysics* (published posthumously). Begins correspondence with Arnauld (an objector in D's *Meditations*).
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- **1704** – Stops work on *New Essays concerning Human Understanding* after Locke dies.
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- **1714** – *Principles of Nature and Grace* and *Monadology*
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Leibniz's Defence of Innate Ideas

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I have also used the comparison with a block of veined marble, rather than a completely uniform block of marble, or an empty tablet, that is, what the philosophers call a *tabula rasa*. For if the soul were like these empty tablets, truths would be in us as the shape of Hercules is in a block of marble, when the marble is completely indifferent to receiving this shape or another. But if the stone had veins which marked out the shape of Hercules rather than other shapes, then that block would be more determined with respect to that shape and Hercules would be as though innate in it in some sense, even though some labor would be required for these veins to be exposed and polished into clarity by the removal of everything that prevents them from appearing. This is how ideas and truths are innate in us, as natural inclinations, dispositions, habits, or potentialities are.

– Preface to *New Essays* (*Philosophical Essays* p. 294)



Argument for Pure Intellect/Innate Knowledge

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Although the senses are necessary for all our actual knowledge, they are not sufficient to give us all of it, since the senses never give us anything but instances, that is, particular or individual truths. Now all the instances confirming a general truth, however, numerous they may be, are not sufficient to establish the universal necessity of that same truth. [...] As a result it appears that necessary truths, such as we find in pure mathematics and particularly arithmetic and geometry, must have principles whose proof does not depend on instances nor, consequently, on the testimony of the senses.

– Leibniz, Preface to *New Essays* (p. 292)

Argument

- ① The senses cannot confer knowledge of necessary truths.
- ② We have knowledge of necessary truths. [INNATE KNOWLEDGE]
- C Therefore, we have knowledge *not* conferred by the senses.



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Do Locke and Leibniz Really Disagree?

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Perhaps [Locke] will not entirely disagree with my opinion. For after having devoted his whole first book to rejecting innate illumination, understood in a certain way, he admits, however, at the beginning of the second book and in what follows, that the ideas which do not originate in sensation come from reflection.

— Leibniz, Preface to *New Essays* (p. 294)



Further Philosophical Questions

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- Can there be knowledge independent of the senses?
- Can there be thought without images?
- Do Locke's 'ideas of reflection' compromise his empiricism?



Locke on Knowledge and Judgement

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5 Locke on Knowledge and Judgement

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■ Arguments against Thinking Matter

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Knowledge

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Locke's definition

Knowledge then seems to me to be nothing but *the perception of the connection and agreement, or disagreement and repugnancy of any of our ideas*.

— *Essay* §4.1.2

Varieties

- Intuitive
- Demonstrative
- Sensitive



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— *Essay* §4.1.2

Varieties

- **Intuitive**
- Demonstrative
- Sensitive

[S]ometimes the mind perceives the agreement or disagreement of two *ideas* by themselves, without the intervention of any other: and this, I think, we may call *intuitive knowledge*.

— *Essay* §4.1.2



Knowledge

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– *Essay* §4.1.2

Varieties

- Intuitive
- **Demonstrative**
- Sensitive

The next degree of knowledge [i.e. demonstrative knowledge] is, where the mind perceives the agreement or disagreement of any *ideas*, but not immediately [...] when the mind cannot so bring its *ideas* together, as by their immediate comparison [...] It is fain, by the intervention of other *ideas* (one or more as it happens) to discover the agreement or disagreement, which it searches; and this is that which we call *reasoning*.

– *Essay* §4.2.2



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— *Essay* §4.1.2

Varieties

- Intuitive
- Demonstrative
- **Sensitive**

Is 'sensitive knowledge' really a kind of knowledge?



Sensitive Knowledge

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These two (viz.) intuition and demonstration, are the degrees of our knowledge; whatever comes short of one of these, with what assurances soever embraced, is but faith, or opinion, but not knowledge, at least **in all general truths**. There is, indeed, another *perception* of the mind, employed about *the particular existence of finite beings*, without us; which going beyond bare probability, and yet not reaching perfectly to either of the foregoing degrees of certainty, passes under the name of *knowledge* [...] we may add to the two former sorts of *knowledge*, this also, of the existence of particular external objects, by that perception and consciousness we have of the actual entrance of *ideas* from them, and allow these *three degrees of knowledge*, viz. *intuitive, demonstrative and sensitive*: in each of which, there are different degrees and ways of evidence and certainty.

— Essay §4.2.14



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– Essay §4.2.14



'Knowing' that Bodies Exist

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I think, we are provided with an evidence [of the existence of external objects], that puts us past doubting: for I ask anyone, whether he be not invincibly conscious to himself of a different perception, when he looks on the sun by day, and thinks on it by night. [...] If anyone say, a dream may do the same thing, and all these *ideas* may be produced in us, without any external objects, he may please to dream that I make him this answer, 1. That 'tis no great matter, whether I remove his scruple, or no: where all is but dream, reasoning and arguments are of no use, truth and knowledge nothing. 2. That I believe he will allow a very manifest difference between dreaming of being in the fire, and being actually in it.

– *Essay* §4.2.14

I think **nobody can, in earnest, be so sceptical, as to be uncertain of the existence of those things which he sees and feels.** At least, he that can doubt so far, (whatever he may have with his own thoughts) will never have any controversy with me; since he can never be sure I say anything contrary to his own opinion.

– *Essay* §4.11.3



'Knowing' that Bodies Exist

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L: Cartesian (follower of Descartes)?

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Locke on Knowledge and Judgement

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The Understanding Faculties being given to Man, not barely for Speculation, but also for the conduct of his Life, Man would be at a great loss, if he had nothing to direct him, but what has **the Certainty of true Knowledge**. For that being very short and scanty, as we have seen, he would be often utterly in the dark [...] had he nothing to guide him in the absence of **clear and certain Knowledge**. He that will not eat, till he has a Demonstration that it will nourish him [...] will have little else to do, but sit still and perish.

– *Essay* §4.14.1

If we will disbelieve every thing, because we cannot **certainly know** all things; we shall do much-what as wisely as he, who would not use his Legs, but sit still and perish, because he had no wings to fly.

– *Essay* §1.1.5



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Assignments

Thus the Mind has two Faculties, conversant about [i.e. familiar with]
Truth and Falshood.

First Knowledge, whereby it **certainly perceives**, and is undoubtedly satisfied of the Agreement or Disagreement of any *Ideas*.

Second Judgment, which is the putting *Ideas* together, or separating them from one another in the Mind, when their certain Agreement or Disagreement is **not perceived, but presumed to be so**; which is, as the Word imports, taken to be so before it certainly appears. And if it so unites, or separates them, as in Reality Things are, it is *right Judgment*.

– Essay §4.14.4



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– *Essay* §4.14.4



Locke on Thinking Matter

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Knowledge then seems to me to be nothing but the perception of the connection and agreement, or disagreement and repugnancy of any of our ideas.

— *Essay* §4.1.2

Consequence:

We have the ideas of matter and thinking, but possibly shall never be able to know, whether any mere material being thinks, or no; it being impossible for us, by the contemplation of our own ideas, without revelation, to discover, whether omnipotency has not given to some systems of matter fitly disposed, a power to perceive and think, or else joined and fixed to matter so disposed a thinking immaterial substance: It being, in respect of our notions, not much more remote from our comprehension to conceive, that God can, if he pleases, superadd to matter a faculty of thinking, than that he should superadd to it another substance with a faculty of thinking [...] since we know not wherein thinking consists, nor to what sort of substances the Almighty has been pleased to give that power. (*Essay* §4.3.6)



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Impiety?

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I have always thought that two topics – namely God and the soul – are prime examples of subjects where demonstrative proofs ought to be given with the aid of philosophy rather than theology [...] it seems that there is no religion, and practically no moral virtue, that they can be persuaded to adopt until these two truths are proved to them by natural reason.

– Descartes, Dedicatory Letter, CSM II 3

Locke's response (*Essay* §4.3.6)

I say not this, that I would any way lessen the belief of the soul's immateriality: I am not here speaking of probability, but knowledge. [...] All the great ends of morality and religion are well enough secured, without philosophical proofs of the soul's immateriality; since it is evident, that he who made us at the beginning to subsist here, sensible intelligent beings, and for several years continued us in such a state, can and will restore us to the like state of sensibility in another world, and make us capable there to receive the retribution he has designed to men, according to their doings in this life. And therefore it is not of such mighty necessity to determine one way or the other, as some, over-zealous for or against the immateriality of the soul, have been forward to make the world believe.



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Why It *Matters*?

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Mary Astell objects to Locke's theory of thinking matter.



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Astell Objecting to Locke

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Mary Astell (1666–1731)

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- c.1688 – Moves to London.
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Mary Astell (1666–1731)

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THE Christian Religion,
As Profess'd by a
DAUGHTER
OF THE
Church of *ENGLAND*.

Thus saith the Lord, Stand ye in the ways and see, and ask for the Old Paths, where is the good Way, and walk therein, and ye shall find Rest for your Souls. Jer. 6. 16.
Whoever shall be ashamed of me, and of my Words, in this adulterous and sinful Generation, of him also shall the Son of man be ashamed, when he cometh in the Glory of his Father, with the holy Angels. Mark 8. 38.

LONDON:
Printed by W. B. for R. WILKIN, at the King's-
Head in St. Paul's-Church-Yard. 1717.

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The Christian Religion §226

[T]hey who deny [the soul] to be [immaterial], deny its Natural Immortality, which is one of its greatest and most distinguishing Excellencies. [...] And hereby they leave us no way to prove our Immortality, to those who don't admit the Authority of the Holy Scripture; and by consequence they render Natural as well as Reavel'd Religion a matter of no concern to such a person, by destroying the motive and reason of their Enquiry after it. For tho' no Reasonable Person can doubt that there is a GOD, His Existence is of no great importance to us if there be no Future State.



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Immaterial being oppos'd to Material, that is, to Extension, or Body [...] and consequently an Immaterial Nature being that which has no Parts. [...] It is in it's self Incorruptible and Permanent, or in another word, Immortal [...] a being [...] ceases to Be, when those Parts of which it consists [...] are no longer thus or thus United. [...] Hence it follows, that a Being which is Uncompounded, which has no Parts, and which is therefore incapable of Division and Dissolution, is in its own Nature incorruptible.

– *The Christian Religion* §§227–28

Argument against natural corruption

- 1 Immaterial things have no parts.
 - 2 [What has no parts cannot suffer separation of parts.]
 - 3 [Therefore, immaterial things cannot suffer separation of parts.]
 - 4 Natural corruption is the separation of parts.
- C Therefore, immaterial things cannot suffer natural corruption. [UI]



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Argument for thinking body (Astell's interpretation of Locke's)

- 1 If body thinks, then thought is *either* the essence of body *or* a mode of body. [$\varphi \vee \psi$]
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Locke's inference *incurs* an unwelcoming problem in terms of God!



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Which Premiss is Garbled?

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- ② Thought is not the essence of body.
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- ③ Therefore, if body thinks, thought is a mode of body.
[Astell's attack on this premiss]



Astell against Locke's Arguments

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But now shou'd I with my weak *Reason* and *strong Imagination* affirm, That God may give to [a] Triangle the Property of including no Space, or of being equal to a Square; nay, that He may *according to the good Pleasure of His Omnipotency*, give it a *speaking*, a *walking*, or a *dancing Faculty*. [...] shou'd I tell **our Ingenious Author**, That to deny *GOD's Power in this case only because he can't conceive the manner how*, is *no less than an Insolent Absurdity*; and a *limiting the Power of the Omnipotent Creator*. [...] Shou'd I argue at this rate, wou'd not that Great Master of good Sense, despise such sort of Discourses as the *Rahpsodys* and *strong Imaginations* of a silly Woman? [...] And yet I have all along us'd **Mr. L's. Argument**, even his very Words, only putting Triangle in the place of Matter.

— *The Christian Religion* §388



Astell against Locke's Arguments

Week 7:
Locke and Astell

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Weekly Quiz

Introduction to
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The Nature and
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Argument from
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Leibniz objecting
to Locke

Argument for Pure
Intellect

Locke on
Knowledge and
Judgement

Astell Objecting
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Arguments against
Thinking Matter

Assignments

But let us see what it is that makes a Contradiction, according to **Mr. L's Principles**, that so [...] we may determine, whether it be possible for Omnipotency to make a Triangle equal to a Square, and that can Eat and Speak; since I shou'd be as glad to Dine and to Discourse with a Triangle, as **Mr. L.** wou'd be to get a *Demonstration of the Souls Immateriality*. (§389)

It is impossible, says [Locke], That the very same Particle of any Body, shou'd have two different Figures and Textures at the same time. [...] Matter and Thought being as incompatible as any two different Figure and Textures whatever; tho' it were too much for me to be Positive on the force of my own Imagination, yet having so good Authority as the Essay of Human Understanding on my side, I will presume to affirm, that it is impossible for, a Solid Substance to have Qualities, Perfections, and Powers, which have no Natural or Visible Connexion with Solidity and Extension; and since there's no Visible Connection between Matter and Thought, it is impossible for Matter [...] to Think. [...] I utterly despair of meeting with a Triangle equal to a Square, and that can Eat and Discourse; and I find it equally impossible for Body to Think. Thought and Extension being as incompatible to the same Substance, as the Properties of a Square and a Triangle at the same time. (§391)



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But let us see what it is that makes a Contradiction, according to **Mr. L's Principles**, that so [...] we may determine, whether it be possible for Omnipotency to make a Triangle equal to a Square, and that can Eat and Speak; since I shou'd be as glad to Dine and to Discourse with a Triangle, as **Mr. L.** wou'd be to get a *Demonstration of the Souls Immateriality*. (§389)

It is impossible, says [Locke], *That the very same Particle of any Body, shou'd have two different Figures and Textures at the same time.* [...] Matter and Thought being as incompatible as any two different Figure and Textures whatever; tho' it were too much for me to be Positive on the force of my own *Imagination*, yet having so good Authority as the *Essay of Human Understanding* on my side, I will presume to affirm, that it is impossible for, *a Solid Substance to have Qualities, Perfections, and Powers, which have no Natural or Visible Connexion with Solidity and Extension*; and since there's no Visible Connection between Matter and Thought, *it is impossible for Matter [...] to Think.* [...] I utterly despair of meeting with a Triangle equal to a Square, and that can Eat and Discourse; and I find it equally impossible for Body to Think. Thought and Extension being as incompatible to the same Substance, as the Properties of a Square and a Triangle at the same time. (§391)



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But let us see what it is that makes a Contradiction, according to **Mr. L's Principles**, that so [...] we may determine, whether it be possible for Omnipotency to make a Triangle equal to a Square, and that can Eat and Speak; since I shou'd be as glad to Dine and to Discourse with a Triangle, as **Mr. L.** wou'd be to get a *Demonstration of the Souls Immateriality*. (§389)

It is impossible, says [Locke], *That the very same Particle of any Body, shou'd have two different Figures and Textures at the same time.* [...] Matter and Thought being as incompatible as any two different Figure and Textures whatever; tho' it were too much for me to be Positive on the force of my own *Imagination*, yet having so good Authority as the *Essay of Human Understanding* on my side, I will presume to affirm, that it is **impossible for, a Solid Substance to have Qualities, Perfections, and Powers, which have no Natural or Visible Connexion with Solidity and Extension; and since there's no Visible Connection between Matter and Thought, it is impossible for Matter [...] to Think.** [...] I utterly despair of meeting with a Triangle equal to a Square, and that can Eat and Discourse; and I find it equally **impossible for Body to Think.** Thought and Extension being as incompatible to the same Substance, as the Properties of a Square and a Triangle at the same time. (§391)



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Conclusion

I do not find that **the Arguments of the Great Mr. L.** [...] amount to any more than that GOD *can* [...] make another Substance besides Body, whose Essential Property [...] shall be Thought, and can Unite this Thinking Substance to Body, which is what we call the Union between Soul and Body. For if there is *nothing at all in Matter as Matter that Thinks*, then GOD's *bestowing on some Parcels of Matter* a Power of Thinking, is neither more nor less than making an Arbitrary Union between Body and something that is not Body. [...] So that it is not Body that Thinks, but the Mind that is United to it.

– *The Christian Religion* §393



Concluding Philosophical Questions

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Locke and Astell

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Assignments

Locke vs. Astell

- Can we know the nature of body?
- Can we know the nature of mind?
- Might body and mind really be the same thing?
- If so, what consequences would this have for religion?



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- Can we know the nature of mind?
- Might body and mind really be the same thing?
- If so, what consequences would this have for religion?



Assignments for the Next Lecture

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Assignments

1 Weekly Quiz

2 Introduction to Locke and His *Essay*

3 The Nature and Origin of Ideas

■ Argument from Universal Consent

4 Leibniz objecting to Locke

■ Argument for Pure Intellect

5 Locke on Knowledge and Judgement

6 Astell Objecting to Locke

■ Arguments against Thinking Matter

7 Assignments for the Next Lecture



Next Week 8: Berkeley 1

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Assignments



Assignment 1: Read Malebranche's *Search after Truth* §1.1.1 (pp. 1–3); §6.2.3 (pp. 446–52, again!); Berkeley's *Principles of Human Knowledge*, Part I, §§1–9.



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.