

foundations: or at least, if mine prove a castle in the air, I will endeavour it shall be all of a piece and hang together. Wherein I warn the reader not to expect undeniable cogent demonstrations, unless I may be allowed the privilege, not seldom assumed by others, to take my principles for granted; and then, I doubt not, but I can demonstrate too. All that I shall say for the principles I proceed on is, that I can only appeal to men's own unprejudiced experience and observation whether they be true or not; and this is enough for a man who professes no more than to lay down candidly and freely his own conjectures, concerning a subject lying somewhat in the dark, without any other design than an unbiased inquiry after truth.

**BOOK II**  
**Of Ideas**

**Chapter I**  
**Of Ideas in general, and their Original**

1. Idea is the object of thinking. Every man being conscious to himself that he thinks; and that which his mind is applied about whilst thinking being the ideas that are there, it is past doubt that men have in their minds several ideas,—such as are those expressed by the words whiteness, hardness, sweetness, thinking, motion, man, elephant, army, drunkenness, and others: it is in the first place then to be inquired, How he comes by them?

I know it is a received doctrine, that men have native ideas, and original characters, stamped upon their minds in their very first being. This opinion I have at large examined already; and, I suppose what I have said in the foregoing Book will be much more easily admitted, when I have shown whence the understanding may get

all the ideas it has; and by what ways and degrees they may come into the mind;—for which I shall appeal to every one's own observation and experience.

2. All ideas come from sensation or reflection. 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? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer, in one word, from *experience*. In that all our knowledge is founded; and from that it ultimately derives itself. Our observation employed either, about external sensible objects, or about the internal operations of our minds perceived and reflected on by ourselves, is that which supplies our understandings with all the materials of thinking. These two are the fountains of knowledge, from whence all the ideas we have, or can naturally have, do spring.

3. The objects of sensation one source of ideas. First, our Senses, conversant about particular sensible objects,

do convey into the mind several distinct perceptions of things, according to those various ways wherein those objects do affect them. And thus we come by those ideas we have of yellow, white, heat, cold, soft, hard, bitter, sweet, and all those which we call sensible qualities; which when I say the senses convey into the mind, I mean, they from external objects convey into the mind what produces there those perceptions. This great source of most of the ideas we have, depending wholly upon our senses, and derived by them to the understanding, I call *sensation*.

4. The operations of our minds, the other source of them. Secondly, the other fountain from which experience furnisheth the understanding with ideas is,—the perception of the operations of our own mind within us, as it is employed about the ideas it has got;—which operations, when the soul comes to reflect on and consider, do furnish the understanding with another set of ideas, which could not be had from things without. And such are perception, thinking, doubting, believing, reasoning, knowing, willing, and all the different actings

of our own minds;—which we being conscious of, and observing in ourselves, do from these receive into our understandings as distinct ideas as we do from bodies affecting our senses. This source of ideas every man has wholly in himself; and though it be not sense, as having nothing to do with external objects, yet it is very like it, and might properly enough be called internal sense. But as I call the other *sensation*, so I call this *reflection*, the ideas it affords being such only as the mind gets by reflecting on its own operations within itself. By reflection then, in the following part of this discourse, I would be understood to mean, that notice which the mind takes of its own operations, and the manner of them, by reason whereof there come to be ideas of these operations in the understanding. These two, I say, viz. external material things, as the objects of *sensation*, and the operations of our own minds within, as the objects of *reflection*, are to me the only originals from whence all our ideas take their beginnings. The term operations here I use in a large sense, as comprehending not barely the actions of the mind about its ideas, but some sort of

passions arising sometimes from them, such as is the satisfaction or uneasiness arising from any thought.

5. All our ideas are of the one or the other of these. The understanding seems to me not to have the least glimmering of any ideas which it doth not receive from one of these two. External objects furnish the mind with the ideas of sensible qualities, which are all those different perceptions they produce in us; and the mind furnishes the understanding with ideas of its own operations. These, when we have taken a full survey of them, and their several modes, combinations, and relations, we shall find to contain all our whole stock of ideas; and that we have nothing in our minds which did not come in one of these two ways. Let any one examine his own thoughts, and thoroughly search into his understanding; and then let him tell me, whether all the original ideas he has there, are any other than of the objects of his senses, or of the operations of his mind, considered as objects of his reflection. And how great a mass of knowledge soever he imagines to be lodged there, he will, upon taking a strict view, see that he has

not any idea in his mind but what one of these two have imprinted;—though perhaps, with infinite variety compounded and enlarged by the understanding, as we shall see hereafter.

6. Observable in children. He that attentively considers the state of a child, at his first coming into the world, will have little reason to think him stored with plenty of ideas, that are to be the matter of his future knowledge. It is by degrees he comes to be furnished with them. And though the ideas of obvious and familiar qualities imprint themselves before the memory begins to keep a register of time or order, yet it is often so late before some unusual qualities come in the way, that there are few men that cannot recollect the beginning of their acquaintance with them. And if it were worth while, no doubt a child might be so ordered as to have but a very few, even of the ordinary ideas, till he were grown up to a man. But all that are born into the world, being surrounded with bodies that perpetually and diversely affect them, **variety of ideas, whether care be taken of it or not, are imprinted on the minds of children.** Light

and colours are busy at hand everywhere, when the eye is but open; sounds and some tangible qualities fail not to solicit their proper senses, and force an entrance to the mind;—but yet, I think, it will be granted easily, that if a child were kept in a place where he never saw any other but black and white till he were a man, he would have no more ideas of scarlet or green, than he that from his childhood never tasted an oyster, or a pine-apple, has of those particular relishes.

7. Men are differently furnished with these, according to the different objects they converse with. Men then come to be furnished with fewer or more simple ideas from without, according as the objects they converse with afford greater or less variety; and from the operations of their minds within, according as they more or less reflect on them. For, **though he that contemplates the operations of his mind, cannot but have plain and clear ideas of them; yet, unless he turn his thoughts that way, and considers them attentively, he will no more have clear and distinct ideas of all the operations of his mind,** and all that may be observed therein, than

he will have all the particular ideas of any landscape, or of the parts and motions of a clock, who will not turn his eyes to it, and with attention heed all the parts of it. The picture, or clock may be so placed, that they may come in his way every day; but yet he will have but a confused idea of all the parts they are made up of, till he applies himself with attention, to consider them each in particular.

8. Ideas of reflection later, because they need attention. And hence we see the reason why it is pretty late before most children get ideas of the operations of their own minds; and some have not any very clear or perfect ideas of the greatest part of them all their lives. Because, though they pass there continually, yet, like floating visions, they make not deep impressions enough to leave in their mind clear, distinct, lasting ideas, till the understanding turns inward upon itself, reflects on its own operations, and makes them the objects of its own contemplation. Children when they come first into it, are surrounded with a world of new things, which, by a constant solicitation of their senses, draw the mind con-

stantly to them; forward to take notice of new, and apt to be delighted with the variety of changing objects. Thus the first years are usually employed and diverted in looking abroad. Men's business in them is to acquaint themselves with what is to be found without; and so growing up in a constant attention to outward sensations, seldom make any considerable reflection on what passes within them, till they come to be of riper years; and some scarce ever at all.

9. The soul begins to have ideas when it begins to perceive. To ask, at what time a man has first any ideas, is to ask, when he begins to perceive;—having ideas, and perception, being the same thing. I know it is an opinion, that the soul always thinks, and that it has the actual perception of ideas in itself constantly, as long as it exists; and that actual thinking is as inseparable from the soul as actual extension is from the body; which if true, to inquire after the beginning of a man's ideas is the same as to inquire after the beginning of his soul. For, by this account, soul and its ideas, as body and its extension, will begin to exist both at the same time.