

SUPPLEMENT I

MOTTO TO SECOND EDITION

BACO DE VERULAMIO

Instauratio magna: Praefatio

DE nobis ipsis silemus: de re autem, quae agitur, petimus, ut homines eam non opinionem, sed opus esse cogitent; ac pro certo habeant, non sectae nos alicujus aut placiti, sed utilitatis et amplitudinis humanae fundamenta moliri. Deinde ut suis commodis aequi . . . in commune consulant, . . . et ipsi in partem veniant. Praeterea, ut bene sperent, neque Instaurationem nostram ut quiddam infinitum et ultra mortale fingant, et animo concipiant; quum revera sit infiniti erroris finis et terminus legitimus.

SUPPLEMENT II

PREFACE TO THE SECOND EDITION. 1787. [p. vii]

WHETHER the treatment of that class of knowledge with which reason is occupied follows the secure method of a science or not, can easily be determined by the result. If, after repeated preparations, it comes to a standstill, as soon as its real goal is approached, or is obliged, in order to reach it, to retrace its steps again and again, and strike into fresh paths ; again, if it is impossible to produce unanimity among those who are engaged in the same work, as to the manner in which their common object should be obtained, we may be convinced that such a study is far from having attained to the secure method of a science, but is groping only in the dark. In that case we are conferring a great benefit on reason, if we only find out the right method, though many things should have to be surrendered as useless, which were comprehended in the original aim that had been chosen without sufficient reflection.

That *Logic*, from the earliest times, has followed that [p. viii] secure method, may be seen from the fact that since *Aristotle* it has not had to retrace a single step, unless we choose to consider as improvements the removal of some unnecessary subtleties, or the clearer definition of its matter, both of which refer to the elegance rather than to the solidity of the science. It is remarkable also, that to the present day, it has not been able to make one step in advance, so that, to all appearance, it may be considered as completed and perfect. If some modern philosophers thought to enlarge it, by introducing *psychological* chapters on the different faculties of knowledge (faculty of imagination, wit, etc.), or *metaphysical* chapters on the origin of knowledge, or the dif-