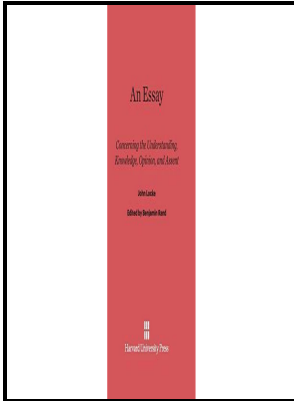


Essay concerning the understanding, knowledge, opinion, and assent

Harvard University Press - Innate Ideas



Description: -

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Knowledge, Theory of. essay concerning the understanding, knowledge, opinion, and assent

-essay concerning the understanding, knowledge, opinion, and assent
Notes: The hitherto unpublished draft dated 1671, of Lockes Essay concerning human understanding first published in 1690, printed from a photostat copy of the original, with strict adherence to the text, save that the spelling, capitals and punctuation have been modernized. cf. Editors pref.

This edition was published in 1931



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An Essay Concerning the Understanding, Knowledge, Opinion, and Assent — John Locke, Benjamin Rand

It is of great use to the sailor to know the length of his line, though he cannot with it fathom all the depths of the ocean. And he that inquired might have taken it for as good an answer from an Indian philosopher—that substance, without knowing what it is, is that which supports the earth, as take it for a sufficient answer and good doctrine from our european philosophers—that substance, without knowing what it is, is that which supports accidents. In a Letter to a Member of Parliament London, A.

An Essay Concerning the Understanding, Knowledge, Opinion, and Assent — John Locke, Benjamin Rand

All the powers it has must be owing to and received from the same source. The discoveries we can make with this ought to satisfy us; and we shall then use our understandings right, when we entertain all objects in that way and proportion that they are suited to our faculties, and upon those grounds they are capable of being proposed to us; and not peremptorily or intemperately require demonstration, and demand certainty, where probability only is to be had, and which is sufficient to govern all our concernments. It is well he knows that it is long enough to reach the bottom, at such places as are necessary to direct his voyage, and caution him against running upon shoals that may ruin him.

An Essay Concerning Human Understanding Background

Whatever idea is in the mind, is, either an actual perception, or else, having been an actual perception, is so in the mind that, by the memory, it can be made an actual perception again. In the testimony of others is to be considered: 1.

The Limits of Knowledge in John Locke's 'Essay Concerning Human Understanding'

But, before I proceed on to what I have thought on this subject, 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. Published in cooperation with the University of Calgary Press, supplementary volumes are complimentary with a paper subscription to the Journal, and are also available from uniPresses. 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.

An Essay Concerning Human Understanding Background

Locke draws what should by now be a familiar distinction.

An Essay Concerning the Understanding, Knowledge, Opinion, and Assent — John Locke, Benjamin Rand

Our first inquiry then shall be,- how they come into the mind. If we can find out how far the understanding can extend its view; how far it has faculties to attain certainty; and in what cases it can only judge and guess, we may learn to content ourselves with what is attainable by us in this state.

John Locke's (1632

If our sensation of heat resembled any quality in the object, that quality would have to be the cause of the heat that it produces. Whether matter be not wholly destitute of active power, as its author, God, is truly above all passive power; and whether the intermediate state of created spirits be not that alone which is capable of both active and passive power, may be worth consideration. Von Leyden Oxford, Clarendon Press, 1954.

An Essay Concerning Human Understanding

For, since we must allow He has annexed effects to motion which we can no way conceive motion able to produce, what reason have we to conclude that He could not order them as well to be produced in a subject we cannot conceive capable of them, as well as in a subject we cannot conceive the motion of matter can any way operate upon? The one may be called active, and the other passive power.

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