

THE  
WORKS  
OF  
JOHN LOCKE.

A NEW EDITION, CORRECTED.

---

*IN TEN VOLUMES.*

VOL. I.

---

LONDON :

PRINTED FOR THOMAS TEGG ; W. SHARPE AND SON ; G. OFFOR ;  
G. AND J. ROBINSON ; J. EVANS AND CO. : ALSO R. GRIFFIN  
AND CO. GLASGOW ; AND J. CUMMING, DUBLIN.

---

1823.

# P R E F A C E

BY THE

EDITOR.

---

THE person chiefly concerned in improving this edition of Mr. Locke's Works, having long entertained a high esteem for that author's writings, and being informed that a new edition was preparing, became naturally desirous of seeing one more complete than any of the foregoing; and of contributing his assistance towards it (so far as the short time allowed for that purpose would give leave) by not only collating former editions, and correcting those numerous errors which had crept into most of them; but also by inserting, or giving some description of such other pieces as are known to have come from the same hand, though not appearing in any catalogue or collection of his works.

The farther liberty has been taken to subjoin a few things by other hands, which seemed necessary to a right use of Mr. Locke's discoveries, and a more ready application of the principles whereon they are founded, *v. g.*

1. To the Essay on Human Understanding is prefixed a correct analysis, which has been of considerable service by reducing that Essay into some better method, which the author himself shows us, (preface and elsewhere) that he was very sensible it wanted, though he contented himself with leaving it in its original form, for reasons grounded on the prejudices

then prevailing against so novel a system; but which hardly now subsist.

This map of the intellectual world, which exhibits the whole doctrine of ideas in one view, must to an attentive reader appear more commodious than any of those dry compends generally made use of by young students, were they more perfect than even the best of them are found to be.

2. There is also annexed to the same Essay a small tract in defence of Mr. Locke's opinion concerning personal identity; a point of some consequence, but which many ingenious persons, probably from not observing what passed between him and Molyneux on the subject, [letters in September and December, 1693, and January, February, May, 1694,] have greatly misunderstood.

It may perhaps be expected that we should introduce this edition of Mr. Locke's Works with a particular history of the author's circumstances and connexions; but as several narratives of this kind have been already published by different writers, viz. A. Wood, [Ath. Ox. Vol. 2]; P. Coste, [character of Mr. Locke here annexed]; Le Clerc, [first printed in English before the Letters on Toleration, 1689, but more complete in the edition of 1713, from whence the chief part of the subsequent lives is extracted]; Locke's Article in the Supplement to Collier Addend.; and by the compilers of the General Dictionary, Biographia Britannica, Memoirs of his Life and Character, 1742, &c. &c. and since most of that same account which has been prefixed to some late editions, by way of Life, is likewise here annexed; there seems to be little occasion for transcribing any more of such common occurrences, as are neither interesting enough in themselves, nor sufficiently characteristic of the author. We have therefore chosen to confine the following observations to a critical survey of Mr. Locke's writings, after giving some account of his literary correspondence, and of such

anonymous tracts as are not commonly known to be his, but yet distinguishable from others that have been imputed to him. Besides those posthumous pieces which have been already collected by Des Maizeaux, and joined with some others in the late editions, there is extant,

1. His Introductory Discourse to Churchill's Collection of Voyages, [in 4 vols. fol.] containing the whole History of Navigation from its Original to that Time, (A. D. 1704) with a Catalogue and Character of most Books of Travels\*.

These voyages are commonly said to have been published under his direction. They were presented by him to the university of Oxford [v. Collier's Dict.] That he was well versed in such authors is pretty plain, from the good use he has made of them in his essays; and the introductory discourse is by no means unworthy of him, though deemed too large to be admitted into this publication: whether it may be added, some time hence, in a supplemental volume, along with some of his other tracts hereafter mentioned, must be submitted to the public, and those who are styled proprietors.

2. For the same reason we are obliged to suppress another piece usually ascribed to him, and entitled, The History of our Saviour Jesus Christ, related in the Words of Scripture, containing, in Order of Time, all the Events and Discourses recorded in the Four Evangelists, &c. 8vo. printed for A. and J. Churchill, 1705, concerning which a learned friend, who has carefully examined it, gives the following account: "I am inclined to think that this work is the genuine production of Mr. Locke. It is compiled with accuracy and judgment, and is in every respect worthy of that masterly writer. I have compared it with Mr. Locke's Treatise on the Reasonableness of Christianity, and find a striking resemblance be-

\* To the present edition this work is added.

tween them in some of their expressions, in their quotations from scripture, and in the arrangement of our Saviour's discourses." Under each of these heads this ingenious writer has produced remarkable instances of such resemblance, but too particular and minute to be here recited: on the last he adds, that whoever reads the Treatise on the Reasonableness of Christianity with the least attention, will perceive that Mr. Locke has every where observed an exact chronological order in the arrangement of his texts, which arrangement perfectly corresponds with that of the History. It would have been very difficult to throw a multitude of citations from the four Evangelists into such a chronological series without the assistance of some Harmony, but Mr. Locke was too cautious a reasoner to depend upon another man's hypothesis; I am therefore persuaded that he compiled this Harmony, the History of Christ, for his own immediate use, as the basis of his Reasonableness of Christianity. And though the original plan of this history may have been taken from Garthwaite's Evangelical Harmony, 4to. 1633, as Dr. Doddridge supposes, yet the whole narrative and particular arrangement of facts is so very different, that Mr. Locke's History in 1705 may properly be termed a new work.

3. Select Moral Books of the Old Testament and Apocrypha, paraphrased, viz. Proverbs, Ecclesiastes, Wisdom, and Ecclesiasticus, in one vol. 12mo. 1706. This useful work is given by tradition to Mr. Locke, and his name often written before it accordingly. It was printed for his old booksellers A. and J. Churchill, and is thought by some good judges to bear evident marks of authenticity: of which I shall only observe farther, that by the method there taken of paraphrasing these writers in one close, continued discourse, where the substance is laid together and properly digested, a much better connexion appears to be preserved, and the author's sense more clearly

expressed, than it can be in any separate exposition of each verse with all the repetitions usual in eastern writings, and all the disadvantages arising from the very inaccurate division of their periods, as is hinted in the judicious preface to that work.

4. A letter to Mrs. Cockburn, not inserted before in any collection of Mr. Locke's pieces. It was sent with a present of books to that lady, on her being discovered to have written a Defence of his Essay against some Remarks made upon it by Dr. T. Burnet, author of the Theory of the Earth, &c. Dr. Burnet's Remarks appeared without his name in three parts, the first of which was animadverted on by Mr. Locke at the end of his Reply to Bishop Stillingfleet in 1697; the two others were left to the animadversion of his friends. Mrs. Cockburn, to whom the letter under consideration is addressed, finished her Defence of the Essay in December, 1701, when she was but twenty-two years old, and published it in May, 1702, the author being industriously concealed: which occasioned Mr. Locke's elegant compliment of its being "a generosity above the strain of that groveling age, and like that of superior spirits, who assist without showing themselves." In 1724 the same lady wrote a letter to Dr. Holdsworth on his injurious imputations cast upon Mr. Locke concerning the Resurrection of the same Body, printed in 1726; and afterwards an elaborate Vindication of Mr. Locke's Christian Principles, and his controversy on that subject, first published, together with an account of her works, by Dr. Birch, 1751, and the fore-mentioned letter added here below, Vol. x. p. 314.

5. Of the same kind of correspondence is the curious letter to Mr. Bold, in 1699, (which is also inserted in the tenth vol. p. 315), as corrected from the original. Mr. Bold, in 1699, set forth a piece, entitled, Some Considerations on the principal Objections and Arguments which have been published against Mr. Locke's Essay; and added in a collection

of tracts, published 1706, three defences of his Reasonableness of Christianity; with a large discourse concerning the Resurrection of the same Body, and two letters on the Necessary Immateriality of created thinking Substance.

Our author's sentiments of Mr. Bold may be seen at large in the letter itself, Vol. x. p. 315.

6. Mr. Locke's fine account of Dr. Pococke was first published in a collection of his letters, by Curl, 1714, (which collection is not now to be met with) and some extracts made from it by Dr. Twells, in his Life of that learned author, [Theol. Works, Vol. I. p. 83.] The same is given at full length by Des Maizeaux, as a letter to \*\*\*\*, (intending Mr. Smith of Dartmouth, who had prepared materials for that life) but without specifying either the subject or occasion.

7. The large Latin tract of Locke's, *De Toleratone*, was first introduced in the late 4to. edition of his works; but as we have it translated by Mr. Popple to the author's entire satisfaction, and as there is nothing extraordinary in the language of the original, it was judged unnecessary to repeat so many things over again by inserting it. Perhaps it might afford matter of more curiosity to compare some parts of his Essay with Mr. Burridge's Version, said to be printed in 1701, about which he and his friend Molyneux appeared so extremely anxious, but which he tells Limborch (Aug. 1701) he had not then seen; nor have we learnt the fate of this Latin version, any more than what became of a French one, (probably that of P. Coste, mentioned under Locke's article in the General Dictionary) in correcting which he (Mr. Locke) had taken very great pains, and likewise altered many passages of the original, in order to make them more clear and easy to be translated\*. Many of these alterations I have formerly seen under

\* Biogr. Britan. p. 2999.

his hand in the library at Oates, where he spent the last and most agreeable part of his life in the company of lady Masham, and where his own conversation must have proved no less agreeable and instructing to that lady, since by means of it, as well as from an education under the eye of her father, Cudworth, she appears to have profited so much as to compose a very rational discourse, entitled, *Occasional Thoughts in Reference to a virtuous and Christian Life*, published 1705, and frequently ascribed to Mr. Locke. [See particularly Boyer's *Annals of Queen Anne*, Vol. III. p. 262.] She was generally believed (as Le Clerc tells us) to be the author of another discourse on the Love of God, in answer to Mr. Norris; which has likewise been attributed to Mr. Locke, and has his name written before it in a copy now in the library of Sion College, but others give it to Dr. Whitby. Of the same excellent lady Mr. Locke gives the following character to Limborch: "Ejus [*i. e.* *Historiæ Inquisitionis*] lectionem sibi et utilissimam et jucundissimam fore spondet domina Cudwortha, quæ paternæ benignitatis hæres omnem de rebus religionis persecutionem maxime aversatur." Lett. June, 1691. "Hospes mea tyrannidi ecclesiasticæ inimicissima, sæpe mihi laudat ingenium et consilium tuum, laboremque huic operi tam opportune impensum, creditque frustra de religionis reformatione et Evangelii propagatione tantum undique strepitum moveri, dum tyrannis in ecclesiâ, vis in rebus religionis (uti passim mos est) aliis sub nominibus utcunque speciosis obtinet et laudatur." Id. Nov. 1691.

8. We cannot in this place forbear lamenting the suppression of some of Mr. Locke's treatises, which are in all probability not to be retrieved. His *Right Method of searching after Truth*, which Le Clerc mentions, is hardly to be met with; nor can a tract which we have good ground to believe that he wrote, in the Unitarian Controversy, be well distinguished at this distance of time; unless it prove to be the

following piece, which some ingenious persons have judged to be his; and if they are right in their conjecture, as I have no doubt but they are, the address to himself that is prefixed to it must have been made on purpose to conceal the true author, as a more attentive perusal of the whole tract will convince any one, and at the same time show what reason there was for so extremely cautious a proceeding. Part of the long title runs thus: "The Exceptions of Mr. Edwards in his Causes of Atheism, against The Reasonableness of Christianity as delivered in the Scriptures, examined and found unreasonable, unscriptural, and injurious, &c. London, printed in the year 1695," 47 pages, 4to.

It is uncertain whether he lived to finish that System of Ethics which his friend Molyneux so frequently recommended to him: but from a letter to the same person, dated April, 1698, it appears, that he had several plans by him, which either were never executed, or never saw the light.

Among the late Mr. Yorke's papers, burnt in his chambers in Lincoln's-Inn, were many of Mr. Locke's letters to lord Sommers, but probably no copies of these remain; which must prove an irreparable loss to the public, many of them being in all likelihood written on subjects of a political nature, as that eminent patriot was well acquainted with, and seems to have availed himself considerably of, Mr. Locke's principles throughout his excellent treatise, entitled, *The Judgment of whole Kingdoms and Nations concerning the Rights and Prerogatives of Kings, and the Rights, Privileges, and Properties of the People*. A work which seems to be but little known at present, though there was a tenth edition of it in 1771. The conclusion is taken almost verbatim from Mr. Locke.

9. Thirteen letters to Dr. Mapletoft, giving some account of his friends, with a large description of a severe nervous disorder, and his method of treating it, and frequent intimations of his desire to succeed the

doctor in his professorship at Gresham College, &c. were very obligingly communicated by a grandson of the doctor's; but we have not room to insert them, as they contain very few matters of literature, to which our inquiries are chiefly confined at present; nor shall we be excused perhaps for taking notice of his letter to the earl of \*\*, dated May 6, 1676, with a curious old MS. on the subject of Free-masonry, published in the Gentleman's Magazine for September, 1758.

We are informed, that there is a great number of original letters of Mr. Locke, now in the hands of the Rev. Mr. Tooke, chaplain to the British factory at Petersburg; but have no proper means of applying for them\*.

10. Forty letters to Edward Clarke, Esq. M. P. are among Dr. Birch's papers in the Museum, but of like unimportance. Perhaps some readers think that the late editions of Mr. Locke's works are already clogged with too many of that kind; however I shall give one of these for a specimen, on raising the value of coin, as the same method which he there recommends, viz. of weighing it, has of late been practised. See the letter in Vol. x. of this edition, p. 320. The two letters from lord Shaftesbury and sir Peter King will speak for themselves.

11. It may likewise be observed, that our author has met with the fate of most eminent writers, whose names give a currency to whatever passes under them, viz. to have many spurious productions fathered on him. Beside those above-mentioned, there is a *Common-Place-Book to the Bible*, first published in 1693, and afterwards swelled out with a great deal of matter, ill digested, and all declared to be Mr. Locke's; but

\* We have been indulged by Mr. Tooke with a sight of some papers, which came into his hands, reputed to be the productions of Mr. Locke. Some of them are evidently not his: and of those which have any importance we are not able just now to ascertain the authenticity. Amongst the latter is a tragedy entitled *Tamerlane the beneficent*.—Ed. of the present edition.

whatever hand he might be supposed to have in the original book itself, it is plain he had none in that preface, which is neither sense nor English. A puerile edition of Æsop's Fables has likewise his name prefixed to it, and was in all probability ascribed to him for no better reason than the frequent mention made of that book in his Thoughts on Education. The title runs thus: "Æsop's Fables in English and Latin, interlineary, for the Benefit of those who, not having a Master, would learn either of those Tongues. The Second Edition, with Sculptures. By John Locke, gent. Printed for A. Bettesworth, 1723."

12. But it is high time to conduct the reader to Mr. Locke's more authentic and capital productions, the constant demand for which shows that they have stood the test of time; and their peculiar tendency to enlarge and improve the mind must continue that demand while a regard to virtue or religion, science or common sense, remains amongst us. I wish it were in my power to give so clear and just a view of these as might serve to point out their proper uses, and thereby direct young unprejudiced readers to a more beneficial study of them.

The Essay on Human Understanding, that most distinguished of all his works, is to be considered as a system, at its first appearance, absolutely new, and directly opposite to the notions and persuasions then established in the world. Now as it seldom happens that the person who first suggests a discovery in any science is at the same time solicitous, or perhaps qualified, to lay open all the consequences that follow from it; in such a work much of course is left to the reader, who must carefully apply the leading principles to many cases and conclusions not there specified. To what else but a neglect of this application shall we impute it that there are still numbers amongst us who profess to pay the greatest deference to Mr. Locke, and to be well acquainted with his writings, and would perhaps take it ill to have

this pretension questioned; yet appear either wholly unable, or unaccustomed, to draw the natural consequence from any one of his principal positions? Why, for instance, do we still continue so unsettled in the first principles and foundation of morals? How came we not to perceive that by the very same arguments which that great author used with so much success in extirpating innate ideas, he most effectually eradicated all innate or connate senses, instincts, &c. by not only leading us to conclude that every such sense must, in the very nature of it, imply an object correspondent to and of the same standing with itself, to which it refers [as each relative implies its correlate], the real existence of which object he has confuted in every shape; but also by showing that for each moral proposition men actually want and may demand a reason or proof deduced from another science, and founded on natural good and evil: and consequently where no such reason can be assigned, these same senses, or instincts, with whatever titles decorated\*, whether styled sympathetic or sentimental, common or intuitive,—ought to be looked upon as no more than mere habits; under which familiar name their authority is soon discovered, and their effects accounted for.

From the same principles it may be collected that all such pompous theories of morals, however seemingly diversified, yet amount ultimately to the same thing, being all built upon the same false bottom of innate notions; and from the history of this science we may see that they have received no manner of improvement (as indeed by the supposition of their innateness they become incapable of any) from the days of Plato to our own; but must always take the main point, the ground of obligation, for granted: which

\* See a very accurate explanation of Mr. Locke's doctrine on this head and some others, in a Philosophical Discourse on the Nature of Human Being, prefixed to some Remarks upon bishop Berkley's Treatise on the same subject. Printed for Dodsley, 1776.

is in truth the shortest and safest way of proceeding for such self-taught philosophers, and saves a deal of trouble in seeking reasons for what they advance, where none are to be found. Mr. Locke went a far different way to work, at the very entrance on his Essay, pointing out the true origin of all our passions and affections, *i. e.* sensitive pleasure and pain; and accordingly directing us to the proper principle and end of virtue, private happiness, in each individual; as well as laying down the adequate rule and only solid ground of moral obligation, the divine will. From whence also it may well be concluded that moral propositions are equally capable of certainty, and that such certainty is equally reducible to strict demonstration here as in other sciences, since they consist of the very same kind of ideas, [viz. general abstract ones, the true and only ground of all general knowledge]; provided always that the terms be once clearly settled, in which lies the chief difficulty, and are constantly applied (as surely they may be) with equal steadiness and precision: which was undoubtedly Mr. Locke's meaning in that assertion of his which drew upon him so many solicitations to set about such a systematic demonstration of morals.

In the same plain and popular introduction, when he has been proving that men think not always, [a position which, as he observes, letter to Molyneux, August 4, 1696, was then admitted in a commencement act at Cambridge for probable, and which few there now-a-days are found weak enough to question] how come we not to attend him through the genuine consequences of that proof? This would soon let us into the true nature of the human constitution, and enable us to determine whether thought, when every mode of it is suspended, though but for an hour, can be deemed an essential property of our immaterial principle, or mind, and as such inseparable from some imaginary substance, or substratum, [words, by the by, so far as they have a meaning, taken entirely

from matter, and terminating in it] any more than motion, under its various modifications, can be judged essential to the body, or to a purely material system\*. Of that same substance or substratum, whether material or immaterial, Mr. Locke has farther shown us that we can form but a very imperfect and confused idea, if in truth we have any idea at all of it, though custom and an attachment to the established mode of philosophising still prevails to such a degree that we scarcely know how to proceed without it, and are apt to make as much noise with such logical terms and distinctions, as the schoolmen used to do with their principle of individuation, substantial forms, &c. Whereas, if we could be persuaded to quit every arbitrary hypothesis, and trust to fact and experience, a sound sleep any night would yield sufficient satisfaction in the present case, which thus may derive light even from the darkest parts of nature; and which will the more merit our regard, since the same point has been in some measure confirmed to us by revelation, as our author has likewise shown in his introduction to the Reasonableness of Christianity.

The above-mentioned Essay contains some more refined speculations which are daily gaining ground among thoughtful and intelligent persons, notwithstanding the neglect and the contempt to which studies of this kind are frequently exposed. And when we consider the force of bigotry and the prejudice in favour of antiquity which adheres to narrow minds, it must be matter of surprise to find so small a number of exceptions made to some of his disquisitions which lie out of the common road.

\* Vide Defence of Locke's Opinion concerning Personal Identity, Appendix to the Theory of Religion, p. 431, &c. and note 1. to Archbishop King's Or. of E. Sir Isaac Newton had the very same sentiments with those of our author on the present subject, and more particularly on that state to which he was approaching; as appears from a conversation held with him a little before his death, of which I have been informed by one who took down sir Isaac's words at the time, and since read them to me.

That well-known chapter of Power has been termed the worst part of his whole Essay\*, and seems indeed the least defensible, and what gave himself the least satisfaction, after all the pains he and others took to reform it; [v. letters between him and Molyneux and Limborch. To which may be added note 45 to King's Or. of E. p. 220, 4th edit.] which might induce one to believe that this most intricate subject is placed beyond human reach; since so penetrating a genius confesses his inability to see through it. And happy are those inquirers who can discern the extent of their faculties! who have learnt in time where to stop and suspend a positive determination! "If you will argue," says he, for or against liberty from consequences, "I will not undertake to answer you; for I own freely to you the weakness of my understanding, that though it be unquestionable that there is omnipotence and omniscience in God our Maker, yet I cannot make freedom in man consistent with omnipotence and omniscience in God, though I am as fully persuaded of both as of any truths I most firmly assent to; and therefore I have long left off the consideration of that question, resolving all into this short conclusion: that, if it be possible for God to make a free agent, then man is free; though I see not the way of it." Letter to M. Jan. 20, 169 $\frac{2}{3}$ .

13. Connected in some sort with the fore-mentioned Essay, and in their way equally valuable, are his tracts on Education and the early Conduct of the Understanding, both worthy, as we apprehend, of a more careful perusal than is commonly bestowed upon them, the latter more especially, which seems to be little known, and less attended to. It contains an easy popular illustration of some discoveries in the foregoing Essay, particularly that great and universal law of nature, the support of so many mental powers, (*v. g.* that of memory under all its modifications) and

\* Biogr. Brit. though others are pleased to style it the finest.

which produces equally remarkable effects in the intellectual, as that of gravitation does in the material world;—I mean the association of ideas: the first hint whereof did not appear till the fourth edition of his Essay, and then came in as it were by the by, under some very peculiar circumstances, and in comparatively trivial instances; the author himself seeming not to be sufficiently aware of its extensiveness, and the many uses to which it is applicable, and has been applied of late by several of our own writers. The former tract abounds with no less curious and entertaining than useful observations on the various tempers and dispositions of youth: with proper directions for the due regulation and improvement of them, and just remarks on the too visible defects in that point; nor should it be looked upon as merely fitted for the instruction of schoolmasters or nurses, but as affording matter of reflection to men of business, science, and philosophy. The several editions of this treatise, which has been much esteemed by foreigners, with the additions made to it abroad, may be seen in Gen. Dict. Vol. VII. p. 145.

14. Thus much may serve to point out the importance of some of our author's more private and reclusive studies; but it was not in such only that this excellent person exercised his learning and abilities. The public rights of mankind, the great object of political union; the authority, extent, and bounds of civil government in consequence of such union; these were subjects which engaged, as they deserved, his most serious attention. Nor was he more industrious here in establishing sound principles and pursuing them consistently, than firm and zealous in support of them, in the worst of times, to the injury of his fortune, and at the peril of his life (as may be seen more fully in the life annexed); to which may be added, that such zeal and firmness must appear in him the more meritorious, if joined with that

timorousness and irresolution which is there observed to have been part of his natural temper, p. xxviii. Witness his famous Letter from a Person of Quality, giving an account of the debates and resolutions in the house of lords concerning a bill for establishing passive obedience, and enacting new oaths to enforce it: [V. Biogr. Brit. p. 2996, N. 1.] which letter, together with some supposed communications to his patron lord Shaftesbury, raised such a storm against him as drove him out of his own country, and long pursued him at a distance from it. [Ib. p. 2997, &c. from A. Wood.] This letter was at length treated in the same way that others of like tendency have been since, by men of the same spirit, who are ready to bestow a like treatment on the authors themselves, whenever they can get them into their power. Nor will it be improper to remark how seasonable a recollection of Mr. Locke's political principles is now become, when several writers have attempted, from particular emergencies, to shake those universal and invariable truths whereon all just government is ultimately founded; when they betray so gross an ignorance or contempt of them, as even to avow the directly opposite doctrines, viz. that government was instituted for the sake of governors, not of the governed; and consequently that the interests of the former are of superior consideration to any of the latter;—that there is an absolute indefeasible right of exercising despotism on one side, and as unlimited an obligation of submitting to it on the other;—doctrines that have been confuted over and over, and exploded long ago, and which one might well suppose Mr. Locke must have for ever silenced by his incomparable treatises upon that subject\*, which have indeed

\* First published in 1698, the several additions to which (all I believe, inserted in the subsequent editions) remain under his own hand in the library of Christ's College, Cambridge.

exhausted it; and notwithstanding any objections that have yet been, or are likely to be brought against them, may, I apprehend, be fairly justified, and however unfashionable they grow, continue fit to be inculcated; as will perhaps be fully made appear on any farther provocation.

15. Nor was the religious liberty of mankind less dear to our author than their civil rights, or less ably asserted by him. With what clearness and precision has he stated the terms of it, and vindicated the subject's just title to it, in his admirable letters concerning Toleration! How closely does he pursue the adversary through all his subterfuges, and strip intolerance of all her pleas!

The first Lord Shaftesbury has written a most excellent treatise on the same subject, entitled, An Essay concerning Toleration, 1667, which, though left unfinished, well deserves to see the light; and, as I am assured, in due time will be published at the end of his lordship's life, now preparing.

16. From one who knew so well how to direct the researches of the human mind, it was natural to expect that christianity and the scriptures would not be neglected, but rather hold the chief place in his inquiries. These were accordingly the object of his more mature meditations; which were no less successfully employed upon them, as may be seen in part above. His Reasonableness of Christianity, as delivered in the Scriptures, is a work that will richly repay the labour of being thoroughly studied, together with both its Vindications, by all those who desire to entertain proper notions concerning the pure, primitive plan of Christ's religion, as laid down by himself; where they will also meet with many just observations on our Saviour's admirable method of conducting it. Of this book, among other commendations, Limborch says, "Plus veræ Theologiæ ex illo quam ex operosis multorum Systematibus





























































































































































































































































































































































