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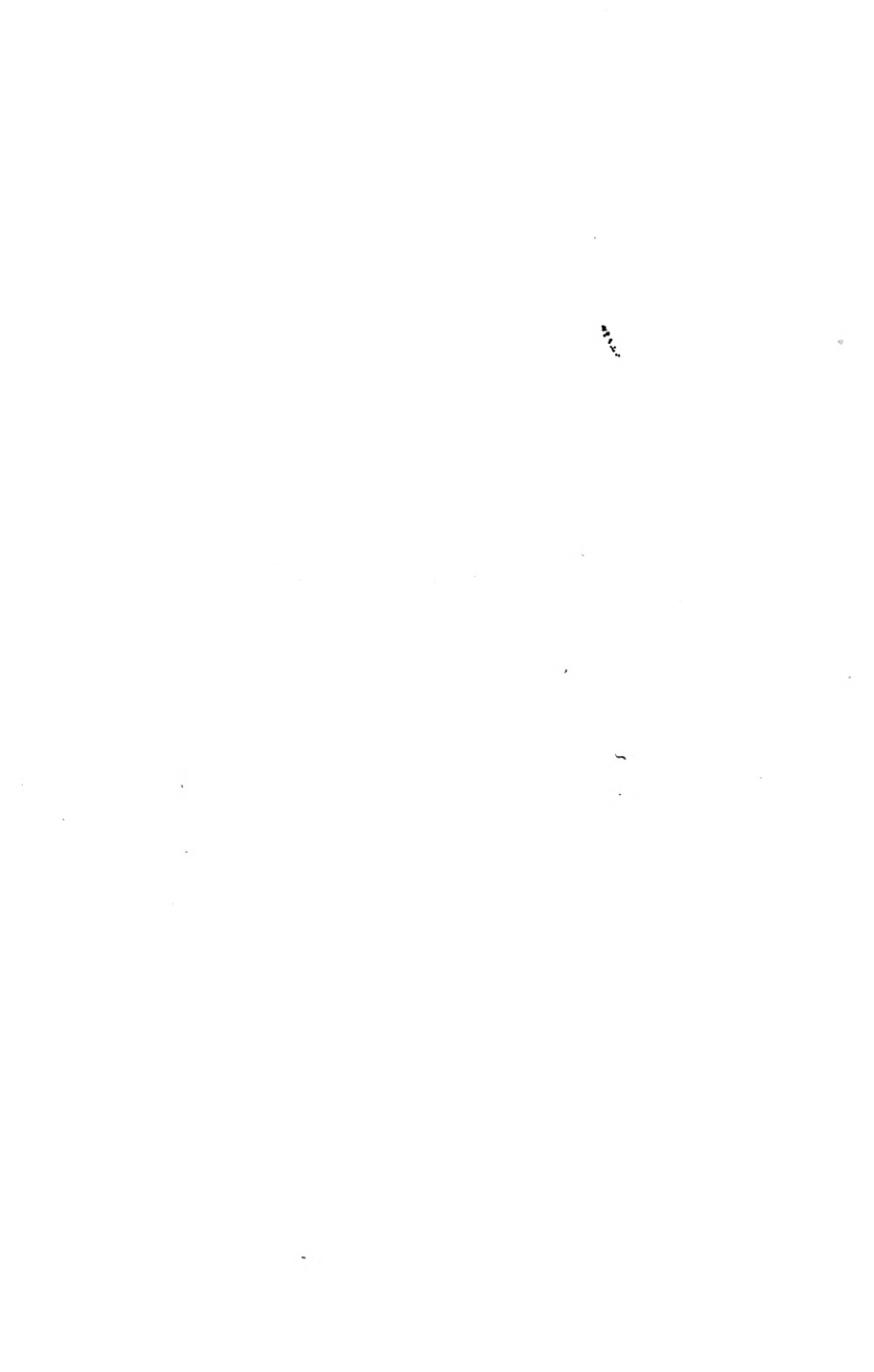
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T H E

Scepticism and Fundamental Errors

Establish'd in

Mr. SAMUEL CLARK'S
S E R M O N S,

P R E A C H ' D at St. P A U L ' s,

More fully Discovered.

Being a Defence of the *Remarks* upon Mr. C's first Volume of Sermons; wherein, besides the Contents of the said *Remarks*, and the *Nature* and *Use* of the Demonstrations they contain more fully made to appear; most of the following Particulars are proved in a *Regular Geometrical Method*, and the rest evidently made out, *viz.*

- I. That as Mr. C. has Establish'd, so he owns *Spinoza's* Hypothesis of *one only Material Substance*, in his pretended Answer to the *Remarks*.
- II. That he makes *Creation* absolutely Impossible.
- III. That he makes the *Essence* of *Atheism*, to consist in not being *Essentially, Originally, and Fundamentally* an *Atheist*.
- IV. That he makes, what he calls *God*, a Necessary Agent.
- V. That he reduces him to an *Absolute Necessity* of *Fate*.
- VI. That he makes it absolutely impossible for *Him* to comply with any *Prayers* directed to him; and consequently makes *Prayers* and *Thanksgivings* Vain and Useless.
- VII. That he makes it impossible for *Him* to Alter or Change the Circumstances of Men, either for the *Better* or for the *Worse*.
- VIII. That he Fundamentally Subverts the *Grounds* of *Natural Religion*, and all genuine *Morality*. The Subject of his second Volume of Sermons.
- IX. The Author of the *Remark's Reputation* is rescued from his undigested *Aspersions*.

L O N D O N :

Printed for Jonathan Robinson, at the Golden Lyon in St. Paul's Church-Yard; and sold by John Nutt, near Stationers-Hall. 1706.

THE
S C E P T I C I S M
A N D
I M P I E T Y
O F

Mr. *SAMUEL CLARK*'s
SERMONS,
P R E A C H ' D at St. P A U L S.

More fully Discovered.

MR. *Samuel Clark*, in his First Volume of Sermons, Preach-
ed at *St. Paul's*, having really Establish'd *Spinoza's* Hypo-
thesis, which he apparently pretended to Confute; the
Author of the *Remarks* upon those Sermons, perceiving
this Disguise, could not but think it would be a very acceptable piece
of Service, not only to discover that Fundamental Error compleat-
ly Establish'd, but even the Second-hand Artifices made use of for
that Purpose. This he did without any Personal Reflections, nay
with repeated Endeavours to secure Mr. *Clark's* Reputation, one
way or other, as any one may see by the following, and such like Ex-
pressions;

pressions; viz. *I have not said, and am far from saying here, that Mr. Clark intended to Favour, much less to Establish Spinoza's Hypothesis. 'Tis likely he has been imposed upon by Mr. Lock's Sophisms and Equivocations, &c. Remarks, pag. 41:*

To Recompense that Author's Pains and Care, he is set off in the *Daily Courant*, wherein Mr. Clark's Second Volume of Sermons is Advertised, as *Ignorant and Insincere*; and in the *Preface* to those Sermons over and over, as *Extreme Insincere*, pag. 12. *Extreme Malicious*, *ibid.* pag. 16. *Extreme Ignorant*, *ibid.* *Wanting Honesty*, *ib.* pag. 17. &c. Mr. C. could ground this Character upon nothing else, but upon what he finds in the *Remarks*; which I am sure can give him no ground at all, for recommending their Author to the World, as he does. This will appear in some Measure, by considering a little this *Preface*, wherein he pretends to Answer those Remarks.

This pretended Reply, is an *Appeal* to the *Publick*, in Order to Justify Mr. C. of what he is Charg'd with in the *Remarks*; and to convince their Author, of what he is Accused of in this *Preface*. Mr. C's Method in prosecuting this Design, is, barely to Name the *Pages* of the *Remarks*, make them say, what they neither do nor can say, misrepresent their Author's Words, or Sense, or Both every where; and then upon the sole Account of his own Fancies, which he Fathers upon them, Acquits himself and Condemns me. He makes himself my Accuser, and my Judge, even in the Presence of the *Judge*, Appealed to, by his pretended Reply. He keeps his own and my *Witnesses*, to wit, what is said in those *Pages* of the *Remarks*, which he names only, both out of Sight and Hearing, speaks for them, as best serves his turn, and thereupon judges the Cause in his own Favour. This Procedure being so every way Irregular, Unjust, and Self-condemning, and the Contents of this *Preface*, so Mean and Unbecoming, the Author of the *Remarks* would not think it worth his while to take any manner of Notice of it, but for these two Reasons.

First, Because it gives him a second Occasion, to oppose the *Septicism* and *Atheism*, wherewith certain Men have of late Years endeavoured to infect these Nations, and which are Establish'd in Mr. C's Sermons.

Secondly, Because it obliges him to defend his Reputation very unaccountably Attack'd and Tarnish'd in it.

The more distinctly to perceive what shall be said on those Heads, we must remember these are the three Points to which Mr. C. is returning an Answer in this *Preface*, viz. *That by the Sceptical Hypothesis Establish'd in his Sermons, 'tis impossible for him to Confute the Atheists* he

he pretends to argue against, or any other. That he reduces Human Understanding to the most incurable State of Scepticism: and that he does rather Establish than Destroy, Confirm, than Confute Spinoza's Atheism. I shall now set before you, what Mr. C. is pleas'd to offer against what is said in the Remarks, to make out those three Points against him; and upon what he says, make such Observations as will farther prove him Unanswerably guilty of Scepticism, Convicted of Atheism, and by new Demonstrations, of having Fundamentally Subverted the Grounds of all Morality, Natural and Reveal'd Religion; and lastly rescue the Author of the Remarks Reputation, from his equally Foul and False Aspersions.

He begins, what concerns me in his Preface, with acquainting his Reader, *Pag. 2.* ' That I entered not into the Merits of the Cause, or offered any considerable Reasons against him, that the Remarks are made up chiefly of Raillery and Gross Misconstructions, and that all they say by way of Argument, depends Entirely upon the Supposition of the Truth of the Cartesian Hypothesis, which the best Mathematicians in the World have Demonstrated to be False '. *Answer*, I have entered into the Merits of the Cause, into the very Essence of the Cause; and have offered considerable Reasons, even Demonstrations, in Opposition to what he said. The Remarks are not Chiefly made up of Raillery, and what is in them, to which I presume he gives that Name, was purposely inserted to make him less conceited of his own Reason: And good Reason I had for so doing, which I am hindred from unfolding here. All, I say, or any Part of what I say, does not depend Entirely, or not Entirely, or at all, upon the Supposition of the Truth of the Cartesian or any other Hypothesis whatsoever. Besides, I flatly deny that the Cartesian Hypothesis has been proved to be entirely False, by the best, or by any Mathematician in the World. Nay, no body will believe he knows what he asserts here to be True. If he did, by producing those Demonstrations, he would Demonstrate that Hypothesis to be False, and by so doing, demonstrate All that is said in the Remarks, by way of Argument, to be Entirely False; because, according to him, it Entirely depends upon the Supposition of the Truth of that Hypothesis. He produced none, he had none to produce, is what every one will Naturally conclude; since he has altogether in vain employ'd 17 Pages, even in a Preface, against those Remarks, and that what he would thereby discharge himself of, and fix upon me, is of the highest Importance, and pursued by him with the utmost Bitterness. Mr. C. goes on in the next Page and says:

' The only Argument I alledge against him in the Remarks is this: That if we know not Distinctly, what the Essence of God, and what the Essence of Matter is, we cannot possibly demonstrate them at all, to

‘ be two different *Essences*. ’ *Answer*. I have not time to shew you the Equivocations in these Lines, and in a Marginal Note which is annexed to them ; whereby Mr. C. would impose upon his Reader, and yet say nothing, but according to his Masters, Mr. L. and *Spinoza’s* Hypothesis.

The State of the *Question* is chang’d here, both in Sound and Sense. The Term, *Distinctly*, is not in it, as quoted in the *Remarks*, *Pag.* 4. out of his Sermons in these words: ‘ What the *Substance* or *Essence* of that Being, which is Self-existent, or Necessarily-Existing, is, we have *No Idea*, neither is it possible for us in any *Measure*, to comprehend, *Pag.* 74. What it is, I mean as to its *Substance* and *Essence*, we are *Infinitely Unable* to Comprehend. *Pag.* 75. We are *Utterly Ignorant*, of the *Substance* or *Essence* of all other things. ’ *Pag.* 77. This you see is quite different from what Mr. C. says in his Preface ; which indeed is *Scepticism* even in *Grain*, without any mitigation, limitation or exception whatsoever. Hence ’tis *Geometrically* proved in the *Remarks*, that it is impossible for Mr. C. to Confute the *Atheist Spinoza*, or any other ; to Know, Perceive, or Prove, that there are more real Substances in the whole World, than one ; to Know, Perceive, or Prove that the *Substance* and *Essence* of *GOD*, is not the *Substance* or *Essence* of *Matter*, is not *Spinoza’s* one *Eternal Material Substance*, &c. To this it is, that Mr. C. is answering in the following manner.

‘ To which I answer. ’Tis plain we know not the *Essences*, *i. e.* Real Substances of things, by *Intuition*, but can only reason about them from what we know of their different Properties or Attributes. Now from the *Demonstrable Attributes* of God, and from the known Properties of Matter, we have as unanswerable Reasons to Convince and Satisfy us, that their *Essences* are Entirely different, tho’ we know not distinctly what those *Essences* are ; as our Faculties can assist us, in judging of any the Certainest things whatsoever. For Instance : The *Demonstrable Attributes* of God are, that He is Self-Existent, Independent, &c. The known Properties of Matter, are, that it is not Necessary or Self-Existent, &c. Now *Nothing* can be more Certain and Evident, than that the *Substances*, to which these *incompatible Attributes* or Properties belong, or the *Essences* from which they flow, are *Entirely Different* one from the other, tho’ we do not distinctly know what the Inmost Substances or *Essences* themselves are. If any Man will think a meer Hypothesis, the *Cartesian*, or any other, concerning the Inmost Nature of *Substances*, to be a more Satisfactory *Discovery* of the different *Essences* of things, than we can make by *Reasoning* Thus from their *Demonstrable Properties* ; and will chuse rather to draw *fond Consequences* from such *Hypotheses* and *Fictions*, Founded upon no *Proof* at all, than to make use of such *Philosophy*

‘ *osophy as is Grounded only upon Clear Reason, or good Experiments; I know no help for it, but he must be permitted to enjoy his Opinion quietly.* ’

In the first Period of this pretended Answer, Mr. C. says, *’Tis plain he knows not the Essences or Substances of God, or of Matter by Intuition: And yet declares, That he has as unanswerable Reasons to Convince and Satisfie him, that their Essences and Substances are entirely different, as his Faculties can afford him, in judging of any the certainest Things whatsoever.* From whence it necessarily follows, First, that Mr. C. knows, even by *Intuition*, that those Essences and Substances are entirely different. Secondly, That Mr. C. neither does, nor can know, by *Intuition*, that those Essences and Substances are Entirely different. The first Proposition Demonstrated.

Mr. C. has as unanswerable Reasons to Convince and Satisfie him, that those Essences are entirely different, as his Faculties can afford him in judging of any the Certainest things whatsoever. This is his Principle. But his Faculties afford him unanswerable Reasons, even by *Intuition*, to convince and satisfie him, That the *Essences* of a *Circle*, of a *Square*, and of a *Triangle*, are entirely different. This is Self-evident. Therefore his Faculties afford him unanswerable Reasons, to Convince and Satisfie him, even by *Intuition*, that the Essences of God, and of Matter, are entirely different. The Proposition to be prov’d.

But his Faculties neither do, nor can afford him unanswerable Reasons, nor any Reasons at all, to Convince and Satisfie him by *Intuition*, that those Essences are entirely different. This Demonstrated, His Faculties neither do, nor can afford him unanswerable Reasons, or any Reasons at all, to Convince and Satisfie him by *Intuition*, of the entire difference of any *Things*, but of those *Things* alone which he knows by *Intuition*. This is Self-evident. But he does not know those Essences by *Intuition*. This is his Principle. Therefore his Faculties neither do, nor can afford him unanswerable Reasons, or any Reasons at all, to Convince and Satisfie him by *Intuition*, that those Essences are entirely different: ’tis what was to be Demonstrated. The Conclusion from the whole is; That Mr. C. has *Extraordinary Faculties*, which enable him to *Know* and not to *Know* the entire difference of those Essences, even by *Intuition*.

If Mr. C’s pretended Answer here, was not exactly suited to his *Extraordinary Faculties*; he would not make use of the word, *Distinctly*, in it, because it changes the State of the *Question*. If he had been pleased to consider well, and to understand the Demonstrations in the *Remarks*, whereby ’tis *Geometrically* prov’d, That it is absolutely Impossible for him, to *Know*, *Perceive*, or *Prove*, *Mediately*, or *Immediately*, either by *Intuition* or by *Demonstration*, that there is any other *Substance*

Substance in the whole World, besides his Masters Mr. L. and Spinoza's one only Material *Substance*; he would presently apprehend that the Terms, *Demonstrable Attributes*, and *Properties* of God, and of Matter, as used by him in his Sermons, and in the 2d. and 3d. Periods here (meaning by *God* and *Master*, two *Real Substances*, entirely different) are Sounds without Sense. Nay, he might have perceived this, even by what is said in the 35th Page of the *Remarks*, in these words.

‘ For as it would be absolutely Impossible for a Man, who neither has, nor can have the *Idea's* of a Right-Lined *Triangle*, and of a *Parallelogram*, either to Know, Perceive, or Prove, either Mediatly, or Immediately, that to have its three Angles, equal to two Right ones, is an *Essential* (the word made use of in those Sermons, instead of the Word *Demonstrable*, used here) Property or Attribute of a Right-Lined *Triangle*, and not of a *Parallelogram*: So likewise, it is Absolutely Impossible for Mr. C. who neither has, nor can have the *Idea* of This, or of That, or of any real *Substance*, whatever, either to Know, Perceive, or Prove, that This, or That, or T'other Property or Attribute, is an *Essential*, *i. e.* *Demonstrable*, Property or Attribute of This, or of That, or of T'other real *Substance* whatsoever. ’ Mr. C. therefore will Pardon me, if I tell him here, after having Geometrically proved it, that he no more knows what he says, when he talks here, or elsewhere, of the *Demonstrable Attributes* of God and Matter, than a Blind Man would, if he should say, That the sound of a Trumpet, and the smell of a Rose, are *Demonstrable Attributes* of the Colour of a Violet, but not of Scarlet-Colour.

But it seems, by those new and extraordinary Faculties which Mr. C. has got, since he wrote his first Volume of Sermons, he has likewise got a new and extraordinary Light too; for he tells us in the 4th Period of the Quotation we Examine: That *nothing can be more Certain and Evident to him, than that the Substances, to which those Incompatible Attributes belong, are entirely different.* This therefore is as Certain and Evident to him, as that 2 and 2 make 4. If so, I earnestly intreat him to Communicate that *Certainty* and *Evidence* to the World, with this Assurance, that he will thereby do more real good to the Publick, and to Posterity, than if he was Composing, Collating, Translating, Transcribing, Telling what others have, or have not said, giving his own Opinion after others, and the like, for One Hundred Years together. He knows that what he calls here *Incompatible Attribute*, are, by his Masters Mr. L. and Spinoza, made Compatible with, Communicable to, nay, and actually ascribed to one and the same Material *Substance*. And I will remind him here, after having proved it in the *Remarks*, That their

their Scholar, Mr. *Samuel Clark*, does precisely the very same thing, in his first Volume of Sermons, Preach'd at *St. Paul's*.

Now if the Author of the Preface has that *Certain and Evident Knowledge*; he is able to Confute Mr. *L. Spinoza*, and those *Sermons*, and to Establish the Existence of the one only true God, which they Fundamentally Destroy, as Certainly and Evidently as that 4 and 4 make 8, to any one who rightly understands them, and the Subject they treat of. But it has been Demonstrated in the *Remarks*, that Mr. *C.* neither has, nor can have, any such Certainty or Evidence. In the 5th and last Period of the Quotation we Examine, he has his Masters Terms, *Inmost Nature of Substances*. Imagining and Teaching, there is but one Only Material Substance differently Modify'd in the whole World, and that what we call *particular distent Substances*, such as Man, Horse, &c. are but different *Nominal Substances*, different Modifications of that Pretended one Real Substance; they make use of that Equivocating Cant, whereby they express themselves according to their own Hypothesis, and yet impose upon the Reader by the Equivocation in the Terms *Nature* and *Substances*. The former they make to stand for their one Real Substance, the latter for their *Nominal Substances*, their different Collections of Modifications. I have not Time to Explain this farther. Mr. *C.* will confirm and explain it afterwards, if we have room enough. I have not said or thought, as he pretends in this Period I have, that the *Cartesian Hypothesis* or some other, are a more Satisfactory Discovery of the *Inmost Nature of Substances*, than what Mr. *C.* says, *Thus Reasoning from his Demonstrable Attributes*. These are Imaginations of his own. I would be ashamed to vent such gross senseless Jargon. Neither have I in the *Remarks*, as he pretends here I have, drawn any *fond Consequences* from any such *Hypotheses* and *Fictions*, as are Founded upon no Proof at all, to make that *Discovery*. I did not as much as offer, or speak one word to make any such Discovery. It was not my Business there. I had nothing to do with it. Yet there are *Consequences* in the *Remarks*, drawn from meer *Hypotheses* and *Fictions*, Founded upon no Proof at all; but then they are those alone, which are drawn from Mr. *C.*'s pretended *Reasonings*, to shew those Reasonings to be such, which they do, even to a Demonstration.

But now, this amounts to just nothing at all; for since that time, Mr. *C.* by his *New and Extraordinary Faculties* and *Light*, has acquired a *New Philosophy* too. In the Period before us, the *Philosophy* used by the Author of the *Remarks*, are *Consequences* drawn from *Hypotheses* and *Fictions*, Founded upon no Proof at all. That made use of by Mr. *C.* to discover the entire *Difference* of the *Essences* of Things, from his *Demonstrable Attributes*; is, on the Contrary, Grounded only upon *Clear Reason* or *Good Experiments*. This indeed is perfectly a new Use

to me. For the *Remarks* prove, that Mr. C. was then thoroughly unacquainted with any *Philosophy Grounded only upon Clear Reason*. And what he brings in his Preface to shew his Acquaintance with it since that time, consists only in telling us, that he has New and Extraordinary Faculties, which enable him to See and not to See the very same things at the very same time, in the very same way; *i. e.* by *Intuition*; and a new Light, whereby he Certainly and Evidently knows, what he neither does, nor can know at all. Herein only consists his *Philosophy Grounded only upon Clear Reason*. But as for his *Philosophy Grounded only upon good Experiments*, whereby *thus Reasoning from his Demonstrable Attributes*, he can shew the entire difference of the Essences of Things, as he says; I confess I do not understand it, neither did I ever hear of any such Philosophy before; and indeed I must own, I am utterly unable to comprehend what sort of *Alembick* or other *Machine* he can make use of, to discover the *Entire Difference of the Essences of Things*, by his *Philosophy Grounded only upon Good Experiments*. (In the following Lines, the *Essences of Created Things* are only spoken of.)

But perhaps he'll tell me here again, that *I am extreme Ignorant*, and that such a Man as I am, with those ordinary Faculties and Light which I have, must not pretend to see so far into those Matters, or offer to conceive what *Alembick* he is able to make use of, to discover the entire difference of the Essences of Things, by his extraordinary Faculties, Light, and Philosophy grounded only upon good Experiments. He may prove this against me, according to his Faculties, and in his extraordinary way, form Articulate Sounds in the following manner, saying:

Since my Faculties enable me, even by *Intuition*, to See and not to See, the entire difference of those Essences, which I can neither See, or Feel, or Hear, or Taste, nay, nor Understand; they can enable me to See and not to See an *Alembick*, which I can neither See nor Touch, &c. *I grant it*. Therefore they can enable me to *Distil* those *Essences* through that *Alembick*, and to See and not to See, what *Sulphur*; *Mercury*, or *Salts* they are Composed of, and not Composed of; and Consequently to shew you a *Caput Mortuum*, if you will but look upon me attentively. *Granted*. Therefore they can enable me to shew you, and not to shew you the *Entire Difference* of those *Essences*. For Instance. That a *Spiritual Essence* is, and is not, an *Inch* and a *Half*, and the *Breadth* of a *Hair* shorter, than a *Material* one; and that it has, and has not, incomparably finer Colours, Smells and Tastes. *Let it be so*. Now your sorry Faculties cannot enable you to do this, nor even to conceive how I can shew, *Thus Reasoning from my Demonstrable Attributes*, by my extraordinary Faculties, Light and Philosophy, Grounded only upon good Experiments; That the *Essences of Things* are Entirely Dis-

ferer

ferent, by making a *Chimical Operation* upon their very *Bodies*.

Under Favour, good Mr. *Chimist*, I believe you mean a *Chimerical Operation*. You believe so! You are Certainly a *Cartesian*, and by a necessary Consequence, besides your *Extreme Malice, Insincerity, and Dishonesty*, an *Extreme Ignorant Fellow*; and so are your other two little *Factional Fellows, Sence and Reason*, my declared *Enemies*. Of this my Preface, not to speak of my Sermons, is a lasting Witness; wherein all that is said against you, is Diametrically opposite to them, and give them the Lye to their Face, And With Submission, Mr. *Chimist*, I must return at present to acquaint my Reader, that he has now seen all that Mr. C. says, in answer to the first Charge, made out against him in the *Remarks*. What he offers consists in this, *viz.* In Misrepresenting the State of the Questions more ways than one. In telling us, That his Faculties enable him to see, and not to see, by *Intuition*, that the Substances and Essences of God and of Matter, are entirely different. That reasoning from their Demonstrable Attributes, as he does somewhere, by the assistance of his Philosophy grounded only upon clear Reason and good Experiments, which is to be found no where. Nothing can be more Certain and Evident to him, than that those Essences and Substances are entirely different. Now all this will pass only for a piece of new News he has been pleased to invent, in Order to divert the Publick, since he could not instruct it; for those bare Stories inform us of nothing else, but that their Author had no Argument at all to offer, against what he pretends to answer here, nor indeed shall he ever have whilst he lives.

Since Mr. C. says nothing to the second, let us now hear what he says, in opposition to the third Charge, made out against him in the *Remarks, viz.* That he has rather *Establish'd than Destroy'd, Confirm'd than Confuted Spinoza's Atheism*. Now I made *Spinoza's Atheism* to consist in his *Hypothesis of one only Material Substance, differently Modified in the whole World*. This I have proved to be the very same Thing, whose Existence Mr. C. Establishes in his Sermons; and to which, with Mr. L. and *Spinoza*, he every where gives the *Holy Name GOD, Necessarily-Existent Being, &c.* and that the more securely to compass his Design, he made use of Mr. L's and *Spinoza's Equivocating Cant*, whereby he Misrepresented *Hobb's* and *Spinoza's* Sense, Argued against *Misrepresented Accessories*, left the very *Basis* of their *Atheism*, or their *Essential Hypotheses untouch'd*; and by this Second-hand Artifice, as well as in direct Terms, Establish'd It, even under Pretence of Confuting It, as his Master Mr. L. had done. This you may see in the last Pages of the *Remarks*; and to this it is, that Mr. C. pretends to answer in the following Manner.

‘ He charges me, *Remarks*, *Pag. 32*, with Arguing only against the
 ‘ *Accessories* of *Atheism*, and leaving the *Essential* Hypotheses in its full
 ‘ Force; nay, with Confirming and Establishing, *Pag. 11*. *Spinoza’s*
 ‘ *Atheism*. It seems, in the Opinion of this Author, that proving
 ‘ the *Material World* to be, not a Necessary, but a Dependent Being;
 ‘ made (*Mr. L’s*, and *Spinoza’s* usual Expression) Preserv’d and Go-
 ‘ vern’d by a Self-Existent, Independent, Eternal, Infinite *Mind*, of
 ‘ perfect Knowledge, Wisdom, Power, Justice, Goodness and Truth;
 ‘ is Arguing only against the *Accessories* of *Atheism*; and that the *Es-*
 ‘ *sential Hypothesis* of *Atheism*, is left untouch’d; nay, Confirm’d and
 ‘ Establish’d by all those who will not presume to Define the Essence
 ‘ of that Supreme *Mind*, according to the *Unintelligible Language* of
 ‘ the *Schools*, and the *Groundless Imagination* of *Des Cartes*, concerning
 ‘ the *Substance* or *Essence* of *Matter* and *Spirit*. I *Confess* it appears to
 ‘ me *on the Contrary*, That the *Essence* of *Atheism* lies in making God
 ‘ either an *Unintelligent Being* (such as is the *Material World*) or at
 ‘ least a *Necessary Agent*, (such as *Spinoza* makes his *One Substance*) void
 ‘ of all freedom, Wisdom, Power and Goodness; and that other *Me-*
 ‘ *taphysical Disputes*, are only about *Accessories*. And that there is much
 ‘ more Ground on the other side, to suspect that very Hypothesis, of
 ‘ which this Writer is so fond, to be favourable to the *Atheists* main
 ‘ purpose. For if from *Des Cartes’s* *Notion* of the *Essence* of *Matter*, it
 ‘ follows (as he himself, in the *Places* now Cited, confesses in express
 ‘ words) that it implies a *Contradiction* to suppose the *Material World*
 ‘ Finite, or suppose any part of *Matter* can be annihilated by the Pow-
 ‘ er of God; I appeal to this Author, whether this does not Natu-
 ‘ rally tend to make Men think *Matter* a *Necessary* and *Self-Existent*
 ‘ Being. *Ib. Pag. 13*.

There being nothing in those Pages named here, or in any other part of the *Remarks*, against which the Contents of the last Part of the 2d Period here, can be urged; I look upon it as one of those *Groundless Imaginations* of *Mr. C’s*, spread here and there in his *Preface*, whereof I am not concerned to take any Notice. As for the two last Periods here, having grounded no Argument of mine against *Mr. C.* upon the *Cartesian Hypothesis*, or any other, and only spoke of it Occasionally, I am not engaged to defend it. If I was, I might easily do it as to the two particulars of his *Doctrinae*, mentioned in the *Remarks*, viz. His *Proof* of the Existence of God, from the *Idea* of a Being, Infinitely Perfect; and his placing the *Essence* of *Matter*, in *Extension* in Length, Breadth and Depth. The first of these being censured by *Mr. C.* as *Obscure* and *Defective*, and not fitted to convince and put the *Atheist* to Silence; I charg’d him with not understanding that Argument, told him it is a *Satisfactory Proof*, and Challenged him, or any other

ther to prove the contrary, or to invalidate it in the least. To this he answers in his Preface, *Pag.* 10. That he does not *understand* it. Thus you see he is able to Centure and Blame, and undertake to Confute, what he does not at all understand; and what might be the quite contrary to what he takes it to be, for all he knows. I acquainted Mr. C. that his Masters, Mr. L. and *Spinoza*, who ascribe *Infinite Extension, Space, Place, &c.* to what they call *God*, as he does, do own and Teach that *Being* to be a *Material Substance*, which was the Occasion of my speaking of *Extension*. To this he answers not one word in his Preface, though it be the *Main Point* of the 3d Charge in the *Remarks*, and that I have proved therein, 'tis a *Material Substance*, which he likewise calls by that *Holy Name*. His *Silence* alone upon this Head, would prove him guilty of what he is charged with; but his *Confession*, his owning the Charge to be true, in the Quotation before us, puts it beyond all Controversy. I would really think it a Dishonour to *Des Cartes*, to offer to vindicate his Doctrine from the gross Imputations of little Niblers, who do not understand what he, or they themselves say; and especially from what it is charged with here, and in the foregoing 9 and 10 *Pages*; what is quoted out of him there, visibly Confuting what 'tis brought to maintain. I shall now return to what concerns me in the Quotation before us.

In the first Period here, Mr. C. changes the *Terms* of the *Question*, as he does every where, tho' by the Laws of Disputation, common Equity, and the Dictates of Reason, he was bound to keep to them every where. I have not charged him in that Page, with Arguing *only* against *Accessories*. I have charged him there, and in other Places, as *Page* 31. with Arguing *only*, against *Misrepresented Accessories*, which is a quite different thing from Arguing *only*, against *Accessories* barely; and 'tis because it is so, that he thus misrepresents the Charge. But of this more afterwards. In the second Period, he likewise changes the *Terms* of the *Question*; for here you have the *Terms*, *Self-Existent, Independent, Infinite Mind, &c.* Now the Term *Mind*, thus accompanied is not made use of throughout his whole Book. The *Terms* made use of there, are *Self-Existent Nature*, (borrow'd from *Spinoza*) *Self-Existent Being, Necessarily-Existent Being, Eternal, All Powerful Being, &c.* These and the like I have proved in the *Remarks, Pag.* 37. to be, at present, Equivocal *Terms*; because the Modern *Atheists* make them to stand for their pretended *Eternal Material Substance*, as the Orthodox do, for the real *Eternal Immaterial Substance*; and made out that with his Masters, Mr. L. and *Spinoza*, Mr. C. makes them to stand for the former. I have likewise made out, *ib. Pag.* 30, 31, &c. That *Spinoza* and Mr. L. after him, exclude what Mr. C. calls *Bare Matter, Meer Incoognitive Matter, the Material World*, from being their *God*. This

explained; since the Term *Mind*, is made in the Period before us, to stand for the word *Being*, used in the Sermons; let us now Substitute the thing signified, to those Vague, Loose, Equivocal Terms, *Mind*, and *Material World*, purposely made use of here again to impose upon us; and so the Period under consideration, in its genuine Sense, strip'd of those Equivocations, will run thus.

‘ It seems in the Opinion of this Author, that proving the Material World, *i. e.* Bare, Pure, meer Incogitative Matter, Matter as a Modification of the one only Material Substance, an univertellgent Being &c. to be, not a Necessary, but a Dependent Being; Made, Preserv'd and Govern'd, by a Self-Existent, Independent, Eternal, Infinite, Mind, *i. e.* Cogitative Material Substance, of Perfect Knowledge, Wisdom, Power, Justice, Goodness and Truth, is arguing against the Accesories of Atheism, and that the Essential Hypothesis is left untouch'd; nay, Confirm'd and Establish'd’. This indeed, to me, not only seems to be so, but certainly is so. For *Spinoza* himself asserts, That the *Material World* is not a *Necessary*, but a *Dependent Being*, &c. The very Basis of his Doctrine, the Essential Hypothesis of his *Atheism*, consists precisely, in Establishing the Existence of his pretended one only *Cogitative* and *Extended, Eternal Material Substance*; to which he likewise ascribes the Attributes United to it here. But Mr. C. is of a contrary Opinion, as you may see by his *Confession*, concerning this Point, which you have in the next Period, and in the following words, wherein the Term *God* being used, I shall substitute to it, the *Thing* it stands for.

I confess it appears to me on the contrary, That the Essence of *Atheism* lies in making *God*, *i. e.* an *Eternal Cogitative* and *Extended Material Substance*, either an *Unintelligent Being* (such as is the *Material World i. e.* on of that Substance's Modifications) or at least a *Necessary Agent*, (such as *Spinoza* makes his one Substance, *i. e.* his *God* to be) void of all Freedom, Wisdom, Power and Goodness’.

Here you see First, That Mr. C. makes the *Essence* of *Atheism* to consist, in making *God*, an *Unintelligent Being*, such as is the *Material World*. Now not one of the *Modern Atheists* either holds or says, that what he calls *God*, is an *Unintelligent Being*, witness *Spinoza*; therefore Mr. C. makes the *Essence* of *Atheism* to consist in a meer *Chimera*, in what no *Atheist* asserts. In the next *Place*, you see he makes the *Essence* of *Spinoza's Atheism*, to consist in making his *God* a *Necessary Agent*, void of all Freedom, Wisdom, Power and Goodness. Now *Spinoza* does not deprive his *God* of all Freedom, &c. He Teaches the quite contrary Doctrine, as I have shewed in the *Remarks*, *Pag.* 33. &c. Mr. C. therefore makes the *Essence* of *Atheism* to consist, where it neither does nor can consist, in two Tenets, which the *Atheist* he pretends

tends to argue against, neither Holds nor Teaches, and Consequently wherein his *Atheism* can by no means consist. But he does not make his *Atheism* to consist in his *Hypothesis* of *One only Substance*. No, by no means, with him, that's a *Metaphysical Question* about *Accessories only*, *i. e.* things *Indifferent*, I suppose; to which State the Modern *Atheists* have endeavoured to bring the most important Articles.

Mr. C. is very far from making *Spinoza's Atheism* to consist in that *Hypothesis*. For the Author of the *Remarks* having done so, in opposition to him, he *Confesses* here, it appears to him on the contrary, that his *Atheism* lies in making his God either an unintelligent Being, or, at least, in not ascribing to him, *Freedom, Thinking, all Power, &c.* Just as if he should say, opposing, that *Caligula's Folly*, in that particular Case, consisted in making his *Horse Consul*. I confess it appears to me on the contrary, that *Caligula's Folly* consisted, in not ascribing *Freedom, Thinking, Knowledge, Wisdom, &c.* to his *Consul*. Thus Things appear to those whose extraordinary Faculties enable them to see, and not to see the Essences of things by *Intuition*. But as *Caligula* would add *Madness* to his *Folly*, if he should ascribe *Freedom, Thinking, &c.* to his *Consul*; so *Spinoza* and others add *Blasphemy* to their *Atheism*, by ascribing the *Holy Name*, and the *Divine Attributes of God*, to their pretended *Material Substance*. Indeed Mr. C. by this his *Confession*, has the good luck to stand with his Masters, Mr. L. and *Spinoza*, in a *Diametrical Opposition*, not only to the *extreme Ignorant Author* of the *Remarks*, but likewise to all those of the Learned of *Europe*, who wrote against *Spinoza*, whose Writings came into my Hands, for they all of them Unanimously assert, with the *Extreme Ignorant Author of the Remarks*, That the very *Basis*, the very *Hinge* of *Spinoza's Atheism*, is his *Hypothesis of one Substance*. The Limits I am confined to, will allow of no Quotations of this kind. But if any one will see a List of those Learned, and the Author's own Opinion, he may read Mr. *Bayle's Hist. and Crit. Dictionary*, Vol. 3. at the Letter S. and *Name Spinoza*. He may read the Learned Mr. *Le Vassor's Treatise, of the Truth of the Christian Religion*, Printed at *Paris*. He may also read a Book publish'd at *Dort, or Dornick, in Flanders*, in the Year 1698. Intituled. *Examen Philosophicum sextæ definitionis partis. 1. Ethic. Benedicti de Spinoza, sive Promodrus animadversionum super unico veterum & recentiorum Atheorum Argumento, nempe; Una Substantia; ubi Infinitus & Vanitas Argumentorum pro ea vincitur.* The Contents of this Title is what happens to be asserted in the *Remarks* Pag. 4. and 11. wherein the *Hypothesis* of *one Substance*, is made the *only Foundation*, the very *Ground* and first *Principle* of all *Atheists* both *Ancient* and *Modern*. But Mr. C. has extraordinary Faculties.

And since for that Reason he makes the *Essence* of *Spinoza's Atheism* to consist, in not ascribing *Freedom, Thinking, all Power, &c.* to his one

Substance; you see *Thirdly*, That Mr. C. makes the *Essence of Atheism* to consist, *in not being an Essential Atheist*. For 'tis Evident from the *Nature of the Thing*, maintained by the *Learned*, who wrote against *Spinoza*, and avowed by one of the *Subtlest Atheists* that ever lived; That whoever with *Spinoza*, Unites *Freedom, Thinking, all Power, &c.* to one only *Material Substance*, does with *Spinoza* Establish the *Existence of one only Actual and Eternal, Cogitative and Extended Material Substance*; and that whoever Establishes *This*, does *Essentially, Originally, and Fundamentally Subvert and Destroy the Existence of an Eternal Spirit*. Now Mr. C. with his *Faculties*, makes the *Essence* (as he calls it, for 'tis none of my Expressions) of *Atheism* to consist, *in not Uniting those Attributes and Substance*, whose *Union Essentially, Originally and Fundamentally Subverts and Destroys the Existence of an Eternal Spirit, of the one only true God*; and so by a *necessary Consequence*, makes the *Essence of Atheism* to consist, *in not being essentially, originally, and fundamentally an Atheist*. The Reason of this extraordinary Procedure, is evident.

Now if instead of establishing the *Existence* of that *Substance*, and uniting those *Attributes* to it, as *Spinoza* himself does, by misrepresenting him, and *Hobbs* too, by using every where, general, vague, loose, equivocal *Terms*; and his *Masters Mr. L's and Spinoza's Cant*; by saying for instance, 'That if *Spinoza's* Definition of *Substance* be true, it will prove nothing to his main Purpose, p 99.' and the like; and if instead of this Artifice, I say, Mr. C. had been pleased then, to make his *Confession* in plain *Terms*, as he does now; the *Author of the Remarks* had not been at the *Expence* of exposing those *second-hand Shifts and Tricks* employed in his *Sermons*, to compass that *Design* covertly. He would have directly attack'd that *Hypothesis of One Substance*, which makes *Creation impossible*; *Heaven and Hell, empty Names, Prayers, vain Amusement, Morality, Fiction. All Revelation, the Effects of an exalted Fancy, or the Heats of a disorder'd Imagination, as Spinoza affirmed*; and as the *Learned B. of W.* conclude against *Mr. L. L. 3. p. 151.* In a word, which establishes that there neither is, nor can be any other *God*, but that pretended one *Material Substance*, which at the *Bottom* is nothing else, but the whole *Universe* (the $\tau\acute{o}\ \pi\acute{\alpha}\nu$) the *God* whose *Existence* is asserted in *Mr. C's Sermons*, as I have made out in the *Remarks*, is not disowned by him in his *Reply*, nay owned in, and most evident from his *Confession* here.

Now since *Mr. C.* by a solemn *Confession*, besides his having established the same in his *Sermons*, owns *Spinoza's Hypothesis of one single Substance*, which is the very *Basis* whereon his whole *Doctrine and Atheism* is built; 'tis evident he must hold those other *Tenets* of that *Atheist's*, which are inseperable from that *Hypothesis*. That you may

may see he does so, I shall acquaint you here with some Places he names in his Preface, wherein he designedly misrepresents *Spinoza*; and with others, wherein he teaches in plain Terms, nay, wherein he outdoes that Atheist himself, in teaching such things as are inseparable from their common Hypothesis. Instances hereof. To prove me *extreme insincere* for asserting, *Remarks*, p. 30. That *Spinoza* never said, the *Material World* was his God, nay, that he taught the quite contrary Doctrine: Mr. C. in his Preface, p. 11. and 12. quotes several Passages out of him, wherein he says, That his God is a Corporeal Substance. This I knew well when I wrote the *Remarks*; and 'tis for this very Reason I said, that *Spinoza* was misrepresented. For with him, Mr. L. and their Scholar, Mr. C. the Corporeal Substance is their God, and the Corporeal World but a Modification of that Substance, to which they ascribe both *Thinking* and *Extension*. This is *Spinoza's* Doctrine throughout all his Writings, and which is more, throughout his Letters too, as I have shown, *Remarks*, p. 30, 31. &c. And indeed it is absolutely incompatible with his Hypothesis to say other wise.

He charges me with the *Highest Degree of Insincerity*, p. 11. for saying and shewing, *Remarks*, p. 39, 40. &c. That by the Terms, *Bare*, *Pure*, *meer Unintelligent Matter*, *meer Incogitative Matter*, *meer Inanimate Matter*, &c. he means his Master's Matter, as a Modification; their *unintelligent Being*, their *Corporeal World*, to difference and distinguish it as they do, in, and by that very *Jargon*, from their *Cogitative Matter*, i. e. their Matter as Substance, their God. Now this is so very plain from the Terms themselves, from his constant Abuse of them, *Remarks*, p. 31. and from his establishing that Hypothesis, which *ex professo* teaches that Distinction of Matter into *Cogitative* and *Incogitative*; that none but a Man of one Substance with *Spinoza*, would so far expose himself to Laughter (as Mr. C. does in his Preface, p. 11.) as to assert that throughout his Sermons, he takes the Terms *Bare*, &c. *Incogitative*, *Unintelligent*, *Inanimate Matter*; either as opposed to Motion, or to the Form of the World, or as considered without the Direction of a Supreme Mind. He will therefore give me leave to say, that all this is *Bare*, *Pure*, *Meer Nonsense*; not in Opposition to Motion, but in Opposition to its having any Sense at all in it; and so let it lay. I shewed, *Remarks*, p. 33. that Mr. C. misrepresented *Spinoza*, by charging him with reducing what he calls God, to a strictly natural Necessity, to be acted upon, &c. and said Mr. C. himself was guilty of what he groundlessly imputed to *Spinoza*, ib p. 34. In answer hereunto, Mr. C. in his Preface. p. 12. misrepresents the Question, produces some Passages out of *Spinoza*, wherein he says, That what he calls God, acts by the necessity of his Nature; and then concludes, That I am very *Insincere* for not taking notice of those Passages. Answer, I had nothing at all to do with them,

them, neither would Mr. C. were it not that he would fain justify his Misrepresenting *Spinoza* in his Sermons, by Misrepresenting him again in his Preface. This will appear evidently to any one who knows the difference between a *Strictly Natural Necessity*, which Mr. C. imputes to *Spinoza*, and a *Necessity of Nature*, which alone *Spinoza* ascribes to his God every where, even in his Letters.

In Order to screen him in, from appearing in his Native Deformity, as I have often done, I only acquainted Mr. C. *Remarks*, Pag. 34. That he did, with his Master *Spinoza*, *Establish the Eternal Necessary Co-existence of Things*. This he jumbles with the foregoing Question, and misrepresents both of them, so much like a Man of his own Principles, that I shall give you what he says at length in his own words, which are the following.

‘ The Author of the *Remarks* says, Page 34. That I am guilty my self of what I groundlessly imputed to *Spinoza*; viz. of making God a meer Necessary Agent. Namely, by affirming that there is a Necessary Difference betwixt Good and Evil, and that there is such a Thing as Fitness and Unfitness, Eternally, Necessarily, and Unchangeably, in the Nature and Reason of Things, Antecedent to Will, and to all Positive and Arbitrary Appointments Whatsoever. This he says, is a Groundless and Positive Assertion, and plainly imports the Eternal Necessary Co-existence of all Things, as much as *Spinoza*’s Hypothesis does. Is not this an admirable Consequence? Because I affirm the Proportions of Things and the Difference of Good and Evil, to be Eternal and Necessary; that therefore I affirm the Existence of the things themselves, to be also Eternal and Necessary? Because I affirm the Proportion, suppose between a *Sphere* and a *Cylinder*, to be Eternal and Necessary, that therefore I affirm the Existence of Material Spheres and Cylinders, to be likewise Eternal and Necessary? Because I affirm the Difference between *Virtue* and *Vice*, to be Eternal and Necessary; that therefore I affirm Men, who Practise *Virtue* and *Vice*, to have Existed Eternally. This Accusation shews both extreme Ignorance and great Malice, in the Author of the *Remarks*. It must be owned indeed, that as stated here, it shews extreme Ignorance and Malice in some Body; but the Author of the *Remarks* is as far from being at all concerned in it, as he who never heard of this Accusation.

The State of the Question is here Changed in all its Parts I never thought, much less said, and I would be ashamed to say, that Mr. C. makes what he calls God, a Meer Necessary Agent, because he affirms that there is a Necessary Difference betwixt Good and Evil, That there is such a Thing as Fitness and Unfitness, &c. This is Mr. C.’s own, and like the rest of his pretended Reasonings. The imputing it to the Author of the *Remarks*, is the genuine Effect of his Principles. He leaves out here one

one part of the Quotation, and the very words upon which I grounded the Charge now mentioned. His *admirable Consequence* here, is likewise his own, for I have not charged him with Establishing the *Eternal, Necessary, Co-existence of Things*, upon the Account of his saying, that *Proportions, the Difference betwixt Good and Evil, Virtue and Vice, are Eternal and Necessary*. But if instead of the word *Things*, which he uses, he had imployed the words *Sphere, Cylinder and Men*; and said, That there are *Proportions, Good and Evil, Virtue and Vice, Eternally, Necessarily, and Unchangeably in Spheres, Cylinders and Men, Antecedent to Will, and to all Arbitrary or Positive Appointment whatsoever*; then indeed I would have concluded, that he Establish'd the *Eternal, Necessary, Co-existence of Spheres, Cylinders, and Men*; but instead of those, he having used the word *Things*, I concluded that he Establish'd the *Eternal, Necessary Co-existence of Things*, which I shall now Demonstrate, and then leave the Reader to judge, who is the Extreme *Ignorant and Malicious*. I shall first set before you the whole Quotation, as Cited in the *Remarks, Pag. 34.* out of Mr. C's Sermons, in these words.

' There is a *Fitness or Suitableness of certain Circumstances to certain Persons*, and an *Unsuitableness to Others, Founded in the Nature of Things*, and the *Qualifications of Persons, Antecedent to Will, and to all Arbitrary or Positive Appointment whatsoever.* Pag. 234. (Again)
' There is therefore such a thing as *Fitness and Unfitness, Eternally, Necessarily, and Unchangeably, in the Nature and Reason of Things.* Pag. 235. (He adds) That this *Fitness and Unfitness, Eternally, Necessarily and Unchangeably in the Nature of Things, Antecedent to Will, and to all Arbitrary or Positive Appointment whatsoever, does always and necessarily Determine the Will of God.* Pag. 256. ' This last Period is that upon which I grounded my Charge of his making what he calls God, a *Necessary Agent*; and because it proves that Charge, he leaves it out in the foregoing Paragraph, as quoted in his Preface.

Those Expressions now quoted, I have proved in the *Remarks, Pag. 34.* to be equivalent to what Mr. L. says upon this Head, and more than what *Spinoza* himself asserts; but from them I shall at present shew, first, That Mr. C. Establishes the *Necessary Co-existence of Things*, which is done in the following Manner. The *Fitness and Unfitness* spoken of here, are Relations of Agreement or Disagreement, Eternally, Necessarily, and Unchangeably in the Natures of *Things, Antecedent to Will, and to all Arbitrary or Positive Appointment whatsoever*: Therefore, the *Things* themselves, in whose Natures this *Fitness and Unfitness, those relations of Agreement and Disagreement are, are likewise Eternally, Necessarily, and Unchangeably Existing, Antecedent to Will, and to all Arbitrary or Positive Appointment whatsoever.*

This Demonstrated. Those *Things* themselves are Eternally Necessarily, and Unchangeably *Existing*, Antecedent to *Will*, and to all Arbitrary or Positive Appointment whatsoever, which do in their Natures agree or disagree, Antecedent to *Will*, and to all Arbitrary or Positive Appointment whatsoever. This is self evident. Now the *Things* themselves, spoken of by Mr. C. do agree or disagree in their Natures, Antecedent to *Will*, and to all Arbitrary or Positive Appointment whatsoever. 'Tis his Principle. Therefore those *Things* themselves are Eternally, Necessarily, and Unchangeably *Existing*, Antecedent to *Will*, and to all Arbitrary or Positive Appointment whatsoever. Now those *Things* which are thus Eternally, Necessarily, and Unchangeably *Existing*, Antecedent to *Will*, and to all Arbitrary or Positive Appointment whatsoever, do *Eternally, and Necessarily Co-existent*, at least, with the *Will* of what Mr. C. calls *God*. 'Tis what was to be Demonstrated.

From the Quotation before us, I shall prove Secondly, That Mr. C. makes his *God* a *Necessary Agent*. In Order hereunto, let us remember, that since Mr. C's *God* is *Always*, and *Necessarily Determined* by those *Fitnesses* and *Unfitnesses*, Eternally, Necessarily, and Unchangeably *Existing*, Antecedent to *Will*, and to all Arbitrary or Positive Appointment whatsoever; it is plain that his *Will* has been *Eternally* and *Unchangeably* determin'd by the *Natures*, or by the *Result* of the *Natures*, i. e. the *Fitnesses* and *Unfitnesses* in those *Things*. This being Evident, I proceed to prove, That Mr. C. makes his *God* a *Necessary Agent*. That Being is a *Necessary Agent*, whose *Will* is Eternally and Unchangeably, Always and Necessarily Determin'd, by something External to it self, Independent of it self, nay Eternally, Necessarily, and Unchangeably Existing, Antecedent to *Will*, and to all Arbitrary or Positive Appointment whatsoever; the *Will* of what Mr. C. calls *God*, is such, according to himself; and therefore according to him, what he calls *God*, is a *Necessary Agent*. This was the Proposition to be proved. But Mr. C. is not content with this, for he evidently reduces what he calls *God*, to an *Absolute Necessity of Fate*. 'Tis Demonstrated thus.

Those Relations of Agreement and Disagreement, those *Fitnesses* and *Unfitnesses*, mentioned by Mr. C. are, according to him, Eternally, Necessarily, and Unchangeably in the *Natures* of *Things*, Antecedent to *Will*, and to all Arbitrary and Positive Appointment whatsoever. This is his Principle. Whatever is Eternally, Necessarily, and Unchangeably in the Nature of *Things*, Antecedent to *Will*, and to all Arbitrary or Positive Appointment whatsoever, must be Eternally, Necessarily and Unchangeably *Existing*, Antecedent to the *Will*, and to all Arbitrary or Positive Appointment of the Being, which Mr.

C. calls *God*. This is Self-evident. Whatever is Eternally, Necessarily, and Unchangeably *Existing*, Antecedent to the *Will*, and to all Arbitrary or Positive Appointment of what he calls *God*; must be Eternally, Necessarily, and Unchangeably *Existing*, Antecedent to the *Will*, and to all Arbitrary or Positive Appointment of any *Thinking, Intelligent, Wise Being*. This he cannot deny. Whatever is Eternally, Necessarily, and Unchangeably *Existing*, Antecedent to the *Will*, and all the Arbitrary or Positive Appointment of any *Thinking, Intelligent, Wise Being*; must Necessarily be the Work of some *Unthinking, Unintelligent, Unwise Being*, the *Undesign'd, Necessary Appointment of Fate, the bare Effect of the Unguided Motions of Matter, the Fortuitous Product of Casualty, the Result of meer Chance, a Hit of Hap-hazard*. This is Self-evident. Therefore those *Fitnesses and Unfitnesses*, those *Relations of Agreement and Disagreement* mentioned by *Mr. C.* are Necessarily the *Undesign'd Work of some Unthinking, Unintelligent, Unwise Being*, the *Necessary Appointment of Fate, the meer Product of Chance, a Hit of Hap-hazard*. This is a *Demonstration*. Now that *Being*, whose *Will* is Eternally and Unchangeably, always and necessarily *Determin'd* by those *undesign'd necessary effects of meer Fate, Chance and Hap-hazard*; is Eternally and Unchangeably, Always and Necessarily *forc'd to Act*, by an *Absolute, Uncontroulable Necessity of Fate*. This is Self-evident. But *Mr. C.* Teaches that the *Will* of that *Being* which he calls *God*, is thus *determin'd* by those *Effects*. 'Tis his *Principle*. Therefore, the *Extreme Learned Mr. C.* reduces what he calls *God*, to an *absolute uncontroulable necessity of Fate*. 'Tis the *Proposition* that was to be *Demonstrated*.

From what has been now said, 'tis so very plain, that *Mr. C.* makes it impossible for what he calls *God*, to *Create* any real *Substance*; that I need not reduce the *Proof* of it to a regular *Form*. His *Hypothesis* of one only *Material Substance*, besides what you have read in the immediately preceding *Paragraphs*, necessarily *excludes Creation*. Nay, That he Teaches what I say, is evident from what he asserts in his *Sermons, Pag. 158.* wherein giving his *Thoughts*, in his *Master's Equivocal jargon*, concerning *Creation*, he concludes in these words. 'Which, *i. e.* *Creation*, no man can ever reduce to a *Contradiction*, any more than 'the *Formation* of any thing into a *Shape it had not before*, can be reduced to a *Contradiction*'. Now the *Forming* any thing into a *Shape* which it had not before; is only the giving that thing a *different Modification* from what it had before. *Spinoza* makes *Creation* to consist in a *Necessary Immanent Act*, as he calls it *i. e.* In his *Gods, or Material Substances*, necessarily producing various *Changes or Alterations of Modifications* in it self. This likewise is what his *Scholar, Mr. L.* calls *Creation*, as well as his *Disciple Mr. C.* And this is a necessary

cessary Consequence of their other Imagination, *viz.* That all things are Eternal ; and so, that nothing either has, or can be produc'd, but various *Changes of Modifications.*

From what has been said, 'tis likewise evident, that Mr. C. makes it impossible for the Being he calls God, to *alter or change* the *Condition or Circumstances of Men*, either for the *Better* or for the *Worse*. This he also Teaches in precise Terms in his Sermons, *Page* 234 wherein speaking of his *Fitnesses and Unfitnesses*, he has the following Remarkable words: ' Farther, that there is a *Fitness or Suitableness of certain Circumstances to certain Persons*, and an *Unsuitableness to others*, ' *Founded in the Nature of Things*, and the *Qualifications of Persons*, ' *Antecedent to Will*, and to all *Arbitrary or Positive Appointment* ' *whatsoever* ; must unavoidably be acknowledg'd by every one, &c."

By the by, here are *certain Persons made Co-eternal*, at least with the *Will* of what Mr. C. calls God. Ent to return to what I aimed at. Since the *Fitness or Suitableness*, the *Unfitness or Unsuitableness of certain Circumstances*, to *certain Persons*, are *Founded in the Nature of Things*, and the *Qualifications of the Persons themselves*, and that too, *Antecedent to Will*, and to all *Arbitrary or Positive Appointment whatsoever* ; they must necessarily be *Antecedent to the Will*, and to all the *Arbitrary or Positive Appointment of what Mr. C. calls God*. They must therefore be *Antecedent to the Will*, and to all *Positive or Arbitrary Appointment of any Thinking, Intelligent, Wise Being*. They must therefore be the bare *Effects of meer Fate, Chance, Hap-hazard, &c.* They must be absolutely independent of the *Will* of what Mr. C. calls God. And since they *Eternally and Unchangeably*, always and necessarily *Determine that Will* ; 'tis impossible for what he calls God, to *Resist, Suspend, or alter their Determination*, to *Control or Derogate from those unadvised Decrees of Fate*, those *Blind but necessary Laws of Hap-hazard*. 'Tis therefore absolutely Impossible for Mr. C's God, to *Change or Alter the Circumstances of Men or Persons*, either for the *Better*, or for the *Worse*.

Hence it is evident, that Mr. C. makes any *Dependence upon what he calls God*, any *Prayers or Thanksgivings directed to him*, absolutely *Vain and Useless*. For he makes the *Circumstances of Men*, *Antecedent to*, and *Independent of his Will*. Now every one sees, that to *Pray*, or *return Thanks to a Being*, who cannot possibly alter our *Circumstances*, would be to no purpose. The *Extreme Learned Mr. C.* having in his *Sermons*, by the assistance of *General, Vague, Loose, Undetermined, Obscure, Ambiguous, or Equivocal Terms*, *Establish'd the Existence of his own and of his Masters, Mr. L. and Spinoza's one only Material Substance, of their God* ; and reduc'd him to the *State wherein we have now seen him* ; he, in the close of his *Discourse*, lays down the *Grounds of Natural Religion and of Morality*, the *Subject of his*

2d. Volume of Sermons. This he does very Learnedly, and exactly, according to the Nature of his God, and that Condition wherein we saw him in the Preceding Pages, as you shall see in the following Lines.

After having discoursed of his Fitnesses and Unfitnesses more than he needed, he subjoins : ‘ By this Understanding, or Knowledge of ‘ the Natural and Necessary Relations, *i. e.* Fitnesses and Unfitnesses, ‘ of Things, the Actions likewise of *All Intelligent Beings*, are constantly Directed; which by the by, is the *Ground and Foundation* ‘ of all *Morality*, Pag. 235. Since it is so, instead of applying themselves to the Bible, to learn the true *Grounds of Christian and Gospel Morality*, Men should betake themselves to Philosophy, which alone Teaches the Natural and Necessary Relations of Things; and consequently the true Ground and Foundation of all Morality, according to the *Extreme Learned Mr. C.* He infers from what he said upon this Head, ‘ That the true Ground and Foundation of all ‘ Eternal Moral Obligations, consists in the forementioned Necessary and Eternal different Relations, *i. e.* Fitnesses and Unfitnesses, Pag. ‘ 256’. And then to make sure Work on’t, out of his *Great Learning*, and Singular *Modesty*, he concludes in the following remarkable words, *viz.*

‘ They who found all Moral Obligations Ultimately in the *Will* of ‘ *God*, *Must*, recur at length to the same Thing, only with this difference, that they do not clearly Explain how the Nature and Will ‘ of *God* himself, must be Necessarily Good and Just, as I have endeavoured to do. Pag. 257.

This would make any one to smile, were it not out of Respect to the Subject; and a true Sense of Pity and Compassion for this poor Man. They who found, as they ought to do, all Moral Obligations Ultimately in the *Will* of *God*, even *Must*, at length with *Mr. C.* found them in his Fitnesses and Unfitnesses, that is in the bare effects of meer Fate, Chance, Hap hazard, &c. They do not *clearly Explain* how the *Will* of *God* must be necessarily Good and Just, as *Mr. C.* does. *They*, *i. e.* Christian Divines and Philosophers, Great and really Learned Men. *Mr. C.* *is* a little Suckling Modification of one Substance with *Spiroza*. His clear Explication consists in asserting, That the *Nature* of his *God*, is to be a *Material Substance*. That his *Will* is Eternally and Unchangeably, always and Necessarily Determined by *Eue*. Here you have *Mr. C.*’s finishing stroke. Conformably to that part of his *Doctrine* you have seen in the preceding Pages, he makes the Ground and Foundation of all Moral Obligations, of all Natural Religion, the Subject of his Second Volume of Sermons, to consist in his Fitnesses and Unfitnesses, the bare Effects of Chance, Fate, and Hap hazard; and tells us, that we must do so too, instead of founding them *Ultimately* in the *Will* of *God*. What

What you have now read, contains one Part of the Inseparable Concomitants of the Hypothesis of *One only material Substance*. I have not time to quote any more out of Mr. C; nor even to make due Reflections upon what has been said. You see, that with the Nature and Existence of the One only True God; the very Basis both of Natural and Revealed Religion, and All genuine Morality, are fundamentally Subverted by Mr. C. All those who have undertook to do this, and whose Writings came within my sight, are out done by him. Now since his Doctrine is so every way Monstrously Enormous, Dangerous, Heterodox, Anti Christian, Unreasonable, &c. Since it destroys the Existence of God, and establishes the *Eternal Existence of the World*, it is far beyond the reach of any private Censure; wherefore I humbly recommend it to the Consideration of the most Reverend Fathers in God, the Lords, the Arch bishops, the Right Reverend the Bishops, and of the Two Houses of Convocation now Assembled.

Having now shew'd you what Mr. C. is pleas'd to offer against the third and last Particular, wherewith he is charged in the *Remarks*, viz. The establishing the Hypothesis of One only Material Substance; and made to appear, That he confesses that to be his Principle, and proved that he teaches those other of its Attendants, which I only named in the *Remarks*. I shall now proceed to the last Head I propos'd to speak to, viz. To rescue my Reputation from Mr. C's Aspersions. There being some things in the *Remarks* which shew, that their Author understands the Artifices made use of by Mr. L. to establish *Spinoza's* Hypothesis; least he should expose those Artifices, and that Hypothesis as establish'd in the Essay of Humane Understanding, and thereby make it appear more fully and clearly, as establish'd by Mr. C. in the very same Cant, and by the same Abuse of Words and Language; perhaps it was thought expedient to raise Prejudices against that Author, and to represent him in Print, under such Odious Characters, as would in line every one, not only to Despise, but even to Dis-believe Truth it self, if spoke by him, as being extreme *Ignorant*, extreme *Malicious*, *Dishonest*, &c.

Besides other things said in the Preface to raise Prejudices against him, the Charge now mention'd contains two Parts. The First regards that Author's *Understanding*; He is *Extreme Ignorant*, &c. The Second regards even his *Will*; He is *Extreme Malicious*, &c. He is bad all over, and that too, even in *Extremes*. Concerning the First, the Author would by no means take any notice of it, or say any thing in his own Defence upon that Head, but leave the Reader to judge of him by what he said, were it not for the following Reason: The Sermons preach'd at *St. Paul's*, establish the very same *Atheism*
which

which they pretend to confute; the *Remarks* discovered and proved this. Now their Author is set off as being *Extreme Ignorant*, and there is no Name to them that might in some Measure keep up their Credit against that Charge. This might induce some to think, that that Author is really *Ignorant* of the Subject he engag'd in, that it is not of his Province, that he has not studied it, that he does not at all understand it, &c. and so continue to esteem and read those Sermons, and to suck in the Fundamental Errors establish'd in them. The Interest of Truth therefore, the Interest of the most Important Truth, obliges that Author to say something, even upon that Head. This he desires should be his Apology for what he shall say, and which otherwise he would not say, as he has been always far from saying it, or any such thing. Concerning the second Part of the Charge, as I need none, so I'll make no Apology for my vindicating my Sincerity, Integrity, Honesty, &c.

Many are the Methods used in this Preface to raise Prejudices against the Author of the *Remarks*. He is said to be *Extreme Ignorant*, even of the *Syntax of a Sentence*, and of the *Use of the Particle*, Or To be *Ignorant* of any *Philosophy*, but what little he seems to know of the *Cartesian*. To build all he says by way of Argument, *entirely* upon the supposition of the *Truth* of the *Cartesian Hypothesis*, prov'd false. To admit of no *Definitions* but what are according to the *Unintelligible Language of the Schools*, &c.

Answer The Author of the *Remarks* owns his Acquaintance with the *School-Men*, and with their Language; but then he must own that that cannot be perceived by the *Remarks*. That whoever charges him with their Language, or Reasonings, upon the account of what he says in that Pamphlet, must be utterly unacquainted with them, or have a certain disposition of Heart and Mind, which I need not to name: For there is no little Paper writ, or any thing proportionable to it, in any Book extant, that is more remote from their Method and Language, than that Pamphlet is. It has not a Tincture, nor so much as the Air of their Way in it, besides what is in it that is quoted out of Mr. C. who swimming and sinking by turns throughout his whole Preface, catch'd always at what he could not see.

On the other hand, I never saw any Volume of Sermons so completely compos'd of the *Unintelligible Language of the Schools* as Mr. C's. 'Tis a continued Series, not only of that Language, but even of the *bare Abuse* of that Language: His Masters likewise, Mr. L. and *Spinoza*, blame the *School Men* and their Language at every turn; and yet 'tis by the downright *Abuse* of School-Language, that they establish their Hypothesis; and still that Language is blamed, People are frighted from learning its true Use, that the *Modern Atheists*, under the perplexed.

plexed Webs of its *Abuse*, may the more securely establish and spread their *Atheism*, and meet with less, or no Opposition at all. I believe 'tis its *Abuse* in those Sermons, that made one of the Ingenious Gentlemen of the *Temple* to say, after having read them over and over, That they are a *continued Texture of Jargon from the beginning to the end*. But a professed *Deist*, i. e. a real *Atheist* I believe, proclaimed, *That they are the best Sermons that were ever preach'd at St. Paul's*. Several Learned and Religious Men have declared, they had the very same Notion of those Sermons before the Remarks appeared, which they found in that Pamphlet. A Divine, and a Doctor too of the Church of *England*, whose Parts and Learning have been often publish'd to the World from the Pulpit and Press, both with Advantage and Applause, has the following Words in a Letter to one of his Acquaintance, and which I saw, *wiz. I had the very same Thoughts of Mr. C's Sermons before I saw those Remarks upon them, which I find express'd in that Pamphlet. I know Clark is one, who in appearance fights against Atheism, but in reality is.....* So that the Author of the Remarks is not the only, nor the twentieth Man who perceived the Enormous Errors in those Sermons.

As for the *Cartesian Philosophy*, it was not taught publickly in the College wherein that Author learnt his Philosophy; neither were there any Proofs from *Reason*, out of the *Cartesian Philosophy*, made use of in his Publick and Universal Act of Divinity. If Mr. C. will not take his Word for this, he has Eye Witnessess at hand, who can testify it to be true: Yet he was taught the *Cartesian Philosophy* privately, and he must own, with great Men, even with Mr. C's own Masters, Mr. L. and *Spinoza*, that he received more Benefit from that Philosophy, than he either did or could receive from those Philosophies, which are commonly and publickly taught in the Universities. But then there is not one Argument in the *Remarks* to make out against Mr. C. the three general Heads therein mention'd; that is *entirely*, or at all, *bottom'd* upon the *Supposition* of the Truth of *Des Cartes's*, of that justly admir'd Gentleman's (Mr. L's Words) Hypothesis, tho' Mr. C. asserts, That all of them entirely depend upon the *Supposition* of that *Truth*: As that Author does not pin his Faith, much less does he his Reasoning upon the Sieve of any Man or Society of Men. He desires no Succour from any Quarters, either to establish or defend, any Truth he is concern'd to know, make out, or maintain, by Reason alone.

Perhaps M. C. will say, that after having gone through the ordinary Courses of Philosophy, Divinity, Mathematicks, &c. which are taught in the Universities; one might be still an extreme Ignorant Man, as he often tells me I am. For Ignorance and Knowledge being Opposites,

Opposites; he alone is an Ignorant, who does not perceive the Agreement or Disagreement of those Ideas, whereof he makes the Words Signs, which he Unites, or Disunites in his Discourse. And he alone a Learned Man, who perceives that Agreement or Disagreement, and Unites, or Disunites his Words accordingly. The Agreement and Disagreement of Words is absolutely Arbitrary; that of our Ideas absolutely necessary. Now there is incomparably a greater difference between perceiving the Agreement or Disagreement of the latter, and that of the former; than there is between perceiving the Agreement or Disagreement of Ladies Masks, and that of their Faces. There is incomparably a greater Difficulty too, in discerning the latter, than there is in discovering the former. A Lad of Sixteen Years may call Things by four different sorts of Names, that is, write or discourse in four different Languages, perceive the Agreement or Disagreement of his Words, according to Moods, Tenses, Cases, according to the Grammar Rules of those Languages, and yet not perceive the necessary Agreement or Disagreement of the Ideas, whereof those Words are Signs or Marks, tho' without this he cannot have, either real Knowledge or Learning. A Greek, Arabick, Hebrew, Roman, or French Mekanick, who is able to read and write in, and knows the Grammar of his own Language, is perhaps a great deal better acquainted with the Arbitrary Agreement or Disagreement of its articulate Sounds or Words, than any of us is, who at present learn those Languages; and yet, if upon that account he should pretend to be a Learned Man, a Philosopher or a Divine, he would be laugh'd at by those of his own Nation.

One may make Demonstrations and undoubted Propositions in Words, and thereby advance not one jot in the Knowledge of the Truth of Things; v. g. he that having learnt these following Words, with their ordinary Acceptations annexed to them; v. g. *Substance, Man, Animal, Form, Soul, Vegetative, Sensitive, Rational*, may make several undoubted Propositions about the Soul, without knowing at all what the Soul really is; and of this sort a Man may find an infinite number of Propositions, Reasonings, and Conclusions in Books of Metaphysics, School-Divinity, and some sort of natural Philosophy; and after all, know as little of God, *Spirits or Bodies*, as he did before he set out. *Essay of Humane Understanding*, B + C. 8.

§. 9. So that with this Knowledge of the Agreement or Disagreement of articulate Sounds, one may write Politely, speak fluently, tell you by rote the History of the Learned, and their Learning too; nay, compose great Volumes, and charge every Page with four or five learned Languages; and after all this, be but a *Grammatical, Rhetorical, Verbal, Nominal, Parrot-Learned Pratter, really Ignorant*.

Herein I agree with Mr. L. and his Scholar, and refer the latter to the *Remarks*. There he shall find no such Reasonings as his Master deservedly Censures; nay, I crave leave to say, he shall there meet with such as he requires, and often speaks of: Such I humbly conceive are the Demonstrations in the 9 first Pages of that Pamphlet, whereby the two first General Heads therein mention'd, are made out. But since two or three more besides Mr. C. have, *very gravely*, asserted, as I have been told, That tho' we neither have, nor can have any *Idea of Real Substances*, yet we can certainly know that there are more *Real Substances* in the World, than a single material One, the *God* of those Men of One Substance: I shall here shew my Reader the Nature and Use of the Demonstrations in the 9 first Pages of the *Remarks*, whereby the quite contrary to what those Gentlemen imagine, is Geometrically made out, beginning with acquainting him with the Occasion of their being made against Mr. C.

I have asserted in the *Remarks*, that Mr. L. establish'd and strenuously improved in his Essay, this Sceptical Hypothesis, *viz. We neither have, nor can have any Idea of Substance*, as he phrases it; in order to give Defence to, and to render it impossible for any one to confute his Hypothesis of *One only Material Substance*, either to perceive, or prove, that there is any other besides that in the whole World, *i. e.* any other *GOD* but the *Universe*. Both those Hypotheses being establish'd by Mr. C. I likewise charg'd him with establishing the One, in order to give Defence to the other: Indeed if that Sceptical Hypothesis be true, 'tis an invincible Defence to the *Atheistical* One. Now the Author of the *Remarks* turned their only Defence into an invincible Battery against themselves, by proving Geometrically, that if the Sceptical Hypothesis be true, as they teach and pretended it is; 'tis absolutely impossible for them to establish the other, or to know what they say, when they go about to do so. To convince, by Authority, those who doubt of this Truth, made out in that Pamphlet, by Demonstrations; I look'd over the Controversies manag'd by, and against Mr. L. to see, if on either side those Demonstrations were made use of. For if any one allowing this Hypothesis to be true, *viz. We neither have, nor can have any Idea of any real Substance whatever*, should perceive the Hypothesis of one only material Substance establish'd by Mr. L. and undertake to prove against him, that there are more real Substances in the World than one; Mr. L. could make use of the forementioned Demonstrations, or of the Reasoning contain'd in them, to shew his Adversary, that he could not possibly perceive, know, or prove, that there is any other but his pretended One only material Substance, in the whole Universe.

On the other Hand, any one duly qualified, may from that very
Sceptical

Sceptical Hypothesis establish'd and improv'd by Mr. L. Geometrical-ly Demonstrate, That it is absolutely impossible for him, to perceive, know, or prove, that there are not more than his pretended one real material Substance in the World; and that it is absolutely impossible for him to know what he says, in any one single Assertion he makes use of, to establish the Eternal Existence of his material Substance. But no Body precisely discovering that Hypothesis as establish'd by Mr. L. the forementioned Reasoning could not, nor have not been made use of on either side. I say, *Precisely*, because it has been Equivalently discovered by the Learned *Bishop of Worcester*, as you may see by the following, and such-like Expressions, *viz.* 'That Mr. L. is 'Ignorant or Doubtful, whether *Matter* may not think, to that degree, 'that he is not certain, or does not believe that there is a Principle 'above *Matter* and *Motion* in the World, and consequently all *Revela-* 'tion may be nothing but the effects of an exalted Fancy, or the Heats 'of disorder'd Imaginations, as *Spinoza* affirm'd, *Lo. L. 3. pag. 151.* This, and the like frequent Accusations in those Letters, quoted out of that Learned Prelate, are Equivalent to his charging Mr. L. with the Hypothesis of One only material Substance. But Mr. L's Skill in managing that Controversy hinder'd, that the Hypothesis of One Substance has not been therein precisely named; and consequently, that the Reasonings in those Demonstrations, has not been us'd on either side.

But what I could not meet with in the Controversies manag'd by, and against Mr. L. himself, I found in a book Intitl'd, *A Discourse concerning the Resurrection of the same Body; with two Letters concerning the Necessary Immateriality of Created Thinking Substance.* Printed for J. Churchill in *Water-Neister-Row.* This Book is writ in Defence of Mr. L's Doctrine. The Two Letters in it undertake to confute what Mr. *Broughton* in his *Psychologia*, and Mr. *Norris* in his *Theory of the Ideal World* have asserted, in order to prove the *Entire Difference* of a *real Immaterial*, from a *real Material Substance.* It very plainly and earnestly establishes *Spinoza's* Hypothesis, in Mr. L's newly coin'd Jargon. I am sure Mr. *Norris* asserts, and that rightly, That we have two different distinct Ideas, of the foremention'd Substances; and if I mistake not, Mr. *Broughton* teaches that we have an *Idea of Substance.* However, he asserts, according to right Reason, *That there is a Repugnancy to conceive Thinking and Extension to be the Properties of One and the same Substance.* *Psychol. p. 31.* This, the Author of the Letters, endeavours every where to confute, as you may see by the following Passage, which I choose out of many, as regarding my present Deliga.

' Now the *Nature* of *Substance* being acknowledg'd by Mr. *Brough*

' ton to be unknown to us, it is plain, even to Demonstration; that it is
 ' not possible we shou'd be able to determine, whether it is, or is not capable
 ' of both Properties; and it appears strange, or rather pleasant, that
 ' One who acknowledges Substance is an unknown Nature, should
 ' take pains to prove that two Properties, and particularly by a pre-
 ' tended comparing them two together, cannot be both together the
 ' Properties of *He does not I know what*: Or that the same Substance
 ' is not capable of *Cogitation* and *Extension* of the Nature and Capa-
 ' cities of which Substance he acknowledges, that himself and all
 ' Men are perfectly Ignorant. P. 140.

The Reasoning in this Passage, made use of by Mr. L's Scholar, to
 maintain his Doctrine, especially of One only material Substance, con-
 firms, several things said in the *Remarks*, as First, That Mr. L. design-
 edly establish'd and improv'd this Sceptical Hypothesis, *viz. Substance*
is an unknown Nature, or a supposed Something, we know not what, whereof
we neither have, nor can have any Idea at all; to deprive us of all possible
 Means, either of perceiving, knowing, or proving, that there is any
 other real Substance in the World, but his pretended One only ma-
 terial Substance, *Remarks*, p 39. Secondly, That it is impossible for
 Mr. C. to prove the Existence of God, against *Spinoza*, or any other
 Atheist, even according to the Author of those Letters, his own dear
 Fellow-Scholar. 'Tis the first Charge made out against him in the
Remarks. Thirdly, That he, with his Master, has establish'd that
 Sceptical Hypothesis, to give Defence to their Hypothesis of One on-
 ly material Substance, &c.

Now the Author of the *Remarks* pushes and sinks those Men into the
 very Pit they have dug for to ketch the Unwary. He attacks them
 in their own Way, and beats them with their own Weapons. The
 Demonstrations in the *Remarks* Geometrically make out, that it is ab-
 solutely impossible for Mr. C. to prove the Existence of the One only
 True God, against *Spinoza*, or any other Atheist whatever. Turn
 them on the other side, and they will Geometrically prove, that it is
 likewise absolutely impossible for him, or for those other few Men of
 one Substance with *Spinoza*, to make out to themselves, or to prove
 the Existence of their God, of their pretended One only Eternal ma-
 terial Substance, against any Orthodox or Reasonable Man what-
 ever. For it is absolutely impossible for them, either to *perceive* or
prove, to *know*, or to be *certain* of the Eternal Existence of their pre-
 tended material Substance, without knowing, or being certain, or
 without perceiving and proving a *Constant, Visible, Immutable, Necessa-*
ry Connexion or Agreement, betwixt the Ideas of infinite Knowledge,
 Perception, Thinking, Omnipotency, &c. and the Idea of their pre-
 tended Eternal Material Substance on the one Hand. And on the other
 Hand

Hand, a Constant, Visible, Immutable, Necessary *Repugnancy* or *Disagreement*, betwixt the Ideas of those Attributes, and an Eternal Immaterial Substance, an Eternal Spirit, to which they have been always ascrib'd by Christian Philosophers and Divines, and the knowing part of Mankind, to say no more.

Now those Demonstrations unanswerably prove, That is absolutely impossible for them, either *mediately* or *immediately*, either by *Intuition* or *Demonstration*; to perceive or prove, to know or to be certain of that *Connexion* or *Agreement*, *Repugnancy* or *Disagreement* on either side. That it is absolutely impossible for them to advance one single step, one jot, with Evidence, Certainty, Knowledge or Reason, to establish the Existence of their pretended Eternal, Material Substance, and to destroy the Existence of an Eternal Immaterial Substance, of an Eternal Spirit. That the utmost extent of their Doctrine upon this Subject, amounts barely to perfect *Scepticism*. That in reference to those Matters, they reduce themselves to the most absolute and incurable State of *Scepticism*, that Humane Understanding can be consider'd in, or reduced to, which is the Second General Head made out against Mr. C. in the Remarks, and which is plainly expressed in the Passage before us, in these Words: *Now the Nature of Substance being unknown to us, it is plain even to Demonstration, that it is not possible we should be able to determine, whether it is, or is not capable of both Properties, i. e. of Thinking, and of Extension: That is, that it is absolutely impossible for us to know, or to be certain, that there is any other Substance in the World, but those Men's pretended One only Eternal Material Substance, &c.*

Since therefore those *Demonstrations* turn their own Sceptical Hypothesis into an unswerable Proof against those Men of one Substance with *Spinoza*; since they fix them in a contemptible *Scepticism*, and that it was upon the Account of that very Hypothesis, that the *Great* and *Learned* B. of *W.* charg'd Mr. *L.* with *Scepticism*; I think it would become those Men, who have in some measure disproved them, either to suspend their Judgment concerning them, or to become better acquainted with them. Besides, they understand them, or they do not. If not, they ought not to approve, or disprove them. If they do, they perceive that they are either *True* or *False*. If the former, they ought to confess it. If the latter, I beseech them to shew it. None of them dares to set them before his Reader, as they are in the *Remarks*, and undertake to confute them, least he should with Mr. *C.* in his attempt that way, shew himself to be *Sauco-Panca* in *Magniture*, or succeed as Mr. *De La Bruyeres* famous *Magistrate* did. Indeed they are the best Arguments that have been made against our Modern *Systematical Atheists* pretending to Reason, and to the strict Rules of Argumentation,

gumentation, without having any Right to do so. And I crave leave to know, that Humane Understanding, whilst in the State wherein 'tis now, shall never be able to prove any of them *Falſe*; tho' they Geometrically make out, that thoſe *Pretenders*, are but *Bare, Pure, Meer, Contemptible Scepticks* as to the Subject before us. So much for the first part of Mr. C's Charge, which has been, indeed by dint of Impudence, forc'd from the Author of the *Remarks*.

Before I come to the second part of that Charge, I must acquaint you, that Mr. C. in his Sermons, *Pag. 37.* has these words. 'Hence we may observe, That our first Certainty of the Existence of God, arises not from this, that in the *Idea* we frame of him in our own Minds, or rather in the *Definition* we make of the word *God*, as signifying a Being of all possible Perfections, we include *Self-Existence*, but, &c.' And then calls that *Definition*, *Pag. 38. a Nominal Idea* or *Notion* which he likewise frames in his own Mind. Now I took the Terms in the first Period to signify, that he frames the *Idea* of God, not only in his *Mind*, but also (or rather) in the *Definition* of the word *God*. And because he makes the words *Nominal Idea*, to signify the same thing with *Definition*; I acquainted him, that there is no such thing as a *Nominal Idea*, and that it was impossible for him to frame an *Idea* in a *Real*, much less in a *Nominal Idea*, except he had the *Faculties* of *Sanco-Panca*, who could see *Dulcinea* by hear-say, *i. e.* a *Lady* in her *Name*, or in an articulate *Sound*, and that too by his *Ears*, *Remarks, Pag. 19.* Hereupon he charges me in his Preface, *Pag. 10.* with a *Childish Understanding* of the *Syntax* of that *Sentence*, and with referring the Particle *Or*, to a wrong Member of the Period. But I Challenge him or any body to make Sense of that Period, and then to refer the Particle *Or*, to any thing but what I refer'd it to. Indeed, tho' I suspected something of the matter, by considering Mr. C's Sermons, yet I was not sure that he pretended to have *Sanco-Panca's Faculties*, till I read this Preface to his second Volume. The *Faculties* of that Famous Squire enabled him to see *Dulcinea* in her *Name*, in an articulate *Sound*; wherein the neither was, nor could be; and wherein if she either was, or could be, he neither did, nor could see her, because he neither did, nor could see a *Sound*. This Author's *Faculties* enable him to see and not to see, the Entire Difference of the *Essences* of things. We must therefore own, that he has exactly the very same *Faculties* which *Sanco-Panca* had.

And to be sure, those are the *Faculties* which enabled him to Charge me with *Extreme Malice, Insincerity, Want of Honesty, &c.* He saw, and neither did, nor could see those Vices in me.

But sure 'tis no discredit to be thus Charg'd, by the Intervention of *Sanco-Panca's Faculties*; residing in, and employ'd by a *Modification*, even of one *Substance* with *Spinoza*. I was never so charg'd before. Those Mean and Unmanly Vices, are indeed contrary to any Natural Temper. Setting Religion a Part, and acting by another Principle, I would not be guilty of any of them. I could not only Charge, but even prove Mr. C. guilty of what he charges me with. For he misrepresents my *Words*, or *Sense* or *Both* every where. But 'tis enough to have proved, that the Sermons I wrote against, do, under Pretence of *Confuting*, really Establish *Spinoza's Atheism*. Besides, The Truth I maintain requires no such Defence. The God I adore, the Revelation I believe, the Religion I profess, forbid it.

