

thing exists but does not exist necessarily. It has not the ground of its existence in itself—even as a necessary truth has its evidence or the ground of its trueness in itself. And therefore the ground of its existence must be in another beside itself. It must have had a beginning.—It must not have existed from eternity.

6. It will be at once seen how when furnished with such an instrument of demonstration as this—he could on the strength of a mere logical category, go forth on the whole of this peopled universe and pronounce of all its matter and of all mind but the one and universal mind that they have been created. We can conceive them not to exist—and this without any of that violence which is felt by the mind, when one is asked to receive as true that which carries some logical or mathematical contradiction on the face of it. “The only true idea,” he says, “of a self-existent or necessarily existing Being, is the idea of a Being the supposition of whose not existing is an express contradiction.” “But the material world,” he afterwards says, “cannot possibly be such a being”—for “unless the material world exists necessarily, by an absolute necessity in its own nature, so as that it must be an express contradiction to suppose it not to exist; it cannot be independent and of itself eternal.”\* This argument is reiterated in the following terms—“’Tis manifest the material world cannot exist necessarily, if without a contradiction we can con-

\* This and the other extracts from Clarke given within inverted commas are quotations from his *Demonstration of the Being and Attributes of God*.