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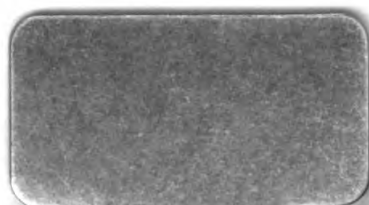


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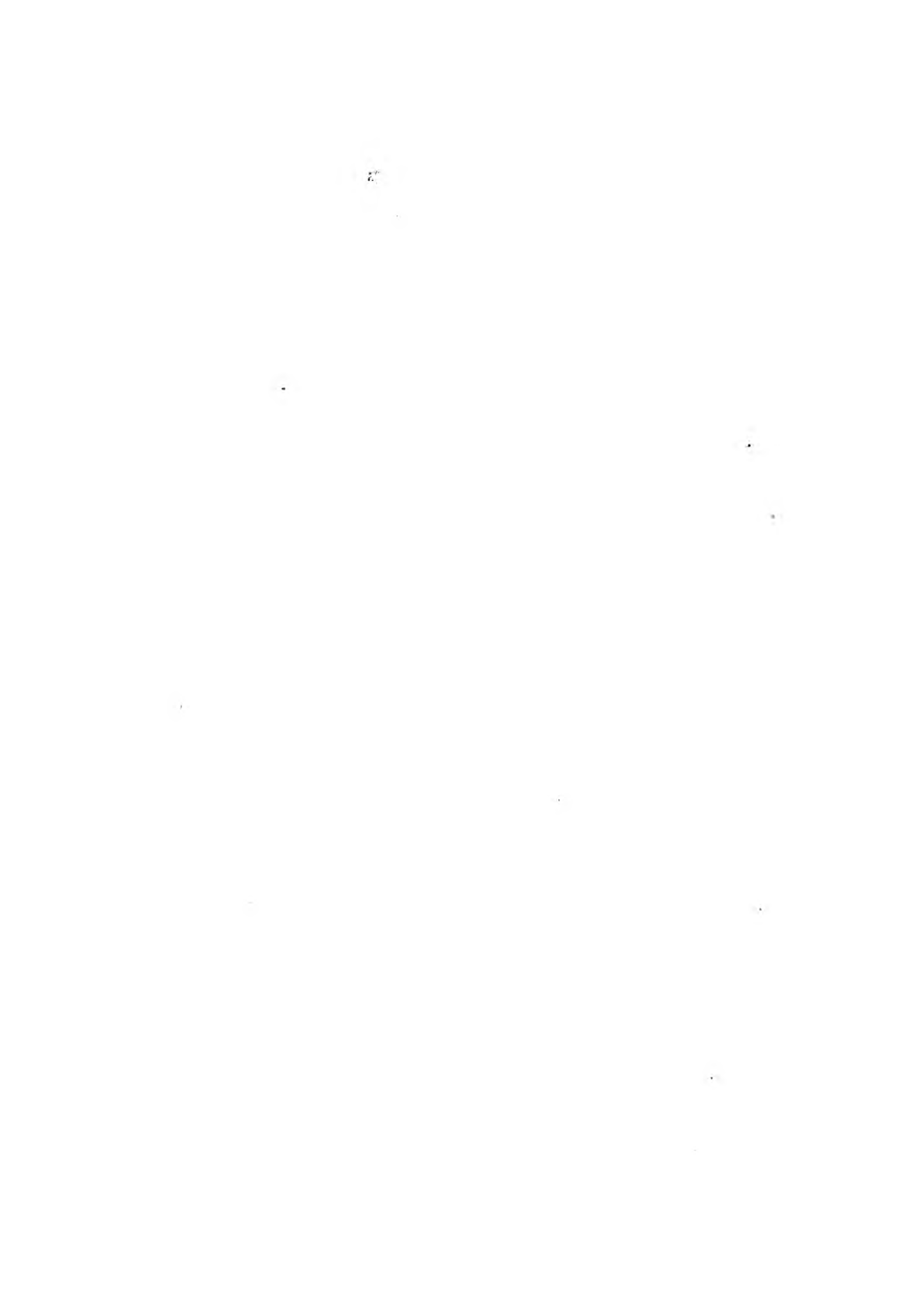




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if a universal Church had a representant, then all Christendom were one commonwealth, and its sovereign were that representant in things temporal and spiritual. iii. 576. in Christ's Church in all times false teachers that seek reputation with the people by fantastical and false doctrines. iii. 584. nothing in the Scriptures whence may be inferred the infallibility of the Church. iii. 589:—much less of any particular Church. *ibid.* the Church that can make laws, is the commonwealth. iii. 600:—the laws of, are part of the civil law. *ibid.* enjoys not, as the land of Goshen, all the light necessary to perform the work of God. iii. 604. the wresting of the Scriptures to prove the kingdom of God to be the present Church, the greatest and main abuse of them. iii. 605:—to the error that the present Church is Christ's kingdom, is consequent that there be some man representing his person to all Christians. *ibid.* the Church of Rome tolerates Jews, Turks, and Gentiles, why. iii. 609. the doctrine of the Church respecting the existence of the soul till the resurrection. iii. 616. the Holy Ghost resideth in the Church. iii. 630:—to speak against the Holy Ghost, is to speak against the Church. *ibid.* pretended by the Roman Church that the souls of men are now tormented in purgatory. iii. 631. the doctrine of *spirits incorporeal* has prevailed in the Church. iii. 644:—that in the primitive Church there were many demoniacs and few madmen, in these times many madmen but few demoniacs, proceeds from a change of names, not of natures. iii. 644:—the extraordinary gifts of the primitive Church, why originally given, and why since taken away. iii. 645. the Roman Church, its worship of saints and images. iii. 656–8:—the errors brought into the Church from the *entities* and *essences* of Aristotle. iii. 671–5. a constitution of the Church requires in those that continually attend the altar and administration of the Eucharist, a continual abstinence of women. iii. 681. to the error that the Church now militant is the kingdom of God, are annexed what benefits. iii. 389, 693:—is the cause of the present spiritual darkness. iii. 693:

—the consequences that followed upon that doctrine being received. iii. 697.

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the ministers of, in England, seemed to usurp an independency of the civil power. iii. 690:—but acknowledged a right in the king to deprive them of their office at his pleasure. *ibid.*

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cannot have rights and actions attributed to it without a lawful power of assembling. ii. 277:—and a lawful power of obliging every man to be present in convocation. ii. 278:—many commonwealths may become one *Church*, but no otherwise than as they may become one *commonwealth*. ii. 279.

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the Church had always the *election* of its own doctors for ordination. ii. 281-3:—no man could constitute a doctor without the permission of the Church. ii. 283.

to the Church belongs the interpretation of the Scriptures. ii. 293.

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they that do not inwardly assent to every article defined by the Church, but submit without contradicting, will not be eternally damned. ii. 307, n.

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held tyrannicide to be deserving of the greatest praise. ii. 153:—gave the names of *right* and *wrong* as his passions directed him. iv. 211:—makes the idolatry of the Romans better than the religion of the Jews. iv. 287.

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CIRCUMSCRIPTIVE ET DEFINITIVE—terms signifying nothing, and used in Latin only that the vanity of them may be concealed. iii. 675-6. iv. 296-7.

CITATION—not esteemed an ornament amongst the ancients. iii. 712:—is a custom of late time. iii. 711-12.

DE CIVE—nothing in it contrary to the word of God, or good manners, or to the public tranquillity. iii. 713:—does not meddle with the civil laws of any particular nation whatsoever. ii. *ded.*:—describes the duties of men, first as *men*, next as *Christians*. ii. *pref.*:—takes its beginning from the matter of civil government, and proceeds thence to its generation and form. *ibid.*:—the part called *Liberty*, contains what. *ibid.*:—the part *Dominion*, what. *ibid.*:—the part *Religion*, what. *ibid.*:—the reasons which moved the writing of *De Cive*. *ibid.*:—the rules to himself by the writer, to leave the determination of the justice of all single actions to the law, not to dispute what are the laws of any government in particular, nor to appear to think that less obedience is due in an *aristocracy* or *democracy* than in a *monarchy*. *ibid.*:—to dispute no doctrines of theologians, save those which deny the obedience of subjects and shake the foundations of government. *ibid.*:—was privately dispersed amongst the author's friends before being published. *ibid.*:—the points most bitterly excepted against, that the civil power was made too large, liberty of conscience taken away, and kings set above the laws. *ibid.*:—these exceptions by whom taken. *ibid.*:—these knots thereupon tied by the author somewhat faster. *ibid.*:—the *annotations* added for the sake of whom. *ibid.*:—delivers so much only of the law of nature as relates to peace. ii. 49:—in it is explained the

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- CLOUD—a sign of rain to follow. i. 14:—not the clouds, but men from the clouds, say it shall rain. i. 57.
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- the ecclesiastics, wherein they resemble the fairies. iii. 698-9:—exempt themselves from the tribunals of civil justice. iii. 698:—take from young men the use of reason by charms compounded of metaphysics, miracles, traditions, and abused Scripture. iii. 699:—pinch their princes by preaching sedition. *ibid.*:—take the cream of the land by donations and tithes. *ibid.*:—make payments in *indulgences, masses* &c. *ibid.*:—were cast out by the exorcisms of Henry and Elizabeth. iii. 700.
- ecclesiastics are who. ii. 280:—*magisterial* and *ministerial*. *ibid.*:—their *election* belonged to the Church, their *ordination* and *consecration* to the apostles &c. ii. 283.
- ecclesiastics marry not. iii. 699:—why not. ii. 318.
- more Christians burnt and killed in the Christian Church since the first four general councils by ecclesiastical authority, than by the heathen emperors' laws. iv. 340.
- ECHO**—reflected sound. i. 493:—laws of reflection the same is in sight. i. 494:—is sound as well as the original. iv. 8:—cannot be inherent in the body making it. *ibid.*
- ECLIPSE**—of the sun and moon, taken by the common people for supernatural works. iii. 429.
- ECLIPTIC**—line, the way of the earth, considered as a *point*. i. 111:—the greatest declination of, how many degrees. i. 437:—the ecliptic of the sun, and the ecliptic of the earth. vii. 98:—its obliquity, whence. vii. 104.
- EDGE-HILL**—battle of. vi. 315.
- EDICT**—decrees and edicts of princes, why believed to be laws. ii. 193.
- EDWARD III**—made the Statute of *Provisors*, to remedy what mischief. vi. 111, 113.
- EFFECT**—the effects and appearances of things, are the faculties and powers of bodies. i. 5.
- knowledge of effects, how gotten by the knowledge of their generation. i. 6.
- when we are said to know any effect. i. 66.
- the accident generated in the *patient*, is called the effect. i. 120:—is produced according to some accident affecting both the agent and the patient. i. 121.
- where no effect, there no cause. i. 122.
- may be frustrated by a defect in either patient or agent. i. 122:—is produced in the same instant in which the cause is entire. i. 123, 128.
- every effect is produced by a necessary cause. i. 123.
- all effects that have been, or shall be produced, have their necessity in things antecedent. i. 123:—causation and production of effects consists in a certain continual progress. i. 123:—in which the first part must be cause, the last effect. i. 124:—like effects are produced by like agents and patients, at one time as at another. i. 125.
- no effect whatsoever, to which something is not contributed by the several motions of all the several things in the world. i. 530-31:—no effect which the power of God cannot produce by many several ways. vii. 3, 88:—all are produced by motion. *ibid.*
- EGERIA**—the nymph. iii. 103.
- EGYPT**—the Egyptian sorcerers worked miracles, though not so great as those of Moses. iii. 363:—thought to have deluded the spectators by a false show of things. iii. 611:—worshipped leeks and onions. *ibid.*:—thought by some to be the most ancient kingdom and nation in the world. vi. 278:—her priests. *ibid.* vii. 74:—their knowledge in astronomy, geometry, and arithmetic. vi. 282. vii. 74.
- why so little rain in Egypt. vii. 41, 42.
- εἶδος, εἶδωλον, ἰδέα*—i. 404. iii. 649.
- εἶς*—πιστεύω *εἶς*, words never used but in the writings of divines. iii. 54.
- ἐκείνον, ἐκείνινον*—how used by Aristotle. i. 118.
- ELDER**—the seventy elders. iii. 66, 386, 421.
- is, in the New Testament, the name of an office. iii. 526:—were presidents of the assemblies in the absence of the apostles. iii. 528:—were in the apostles' time subordinate one to another. iv. 194.
- ELEAZAR**—and Joshua, distributed the land of promise amongst the Israelites. iii. 234:—assigned to the tribe of Levi no land. *ibid.*:—but the tenth of the

- whole fruits. *ibid.*:—ruled Israel as God's lieutenant, after Moses. iii. 441:—on Aaron's death the sacerdotal kingdom descended to him. iii. 468. ii. 241.
- ELECT**—are such as God has determined should become his subjects. iii. 431:—for them only are miracles wrought. *ibid.*:—are sometimes called *the Church*. iii. 459. ii. 276:—shall enjoy eternal life by grace. iii. 623:—shall have their earthly bodies suddenly changed, and made spiritual and immortal. iii. 625. shall be in the estate of Adam before sin committed. iii. 625:—are the only children of the resurrection. iii. 627:—are equal to the angels, and are the children of God. *ibid.*:—shall be not consumed, but refined, in the conflagration of the world at the day of judgment. iii. 632. are not properly called a *Church*. ii. 276:—are a *future Church*. *ibid.* 279:—shall triumph over the reprobate. ii. 276.
- ELECTION**—the *liberty* of election does not do away with the *necessity* of electing this or that particular thing. iv. 245:—he that is led to prison by force, has election whether he will walk or be dragged. iv. 264.
- ELIAS**—the prophet. iii. 417:—he and Enoch immortal otherwise than by the resurrection. iii. 443:—his inspiration proved by what miracle. iv. 63.
- ELIJAH**—and Ahab. iv. 332.
- ELISHA**—the prophet. iii. 417, 493.
- ELIZABETH**—totally dissolved the power of the pope. iii. 696:—cast out his ecclesiastics by her exorcisms. iii. 700:—the debate in the reign of Mary as to proceeding against her upon the statute of Henry VIII for heresy. iv. 405:—on coming to the crown repealed all former laws concerning the punishment of heretics. *ibid.*:—her commission to the bishops, called *the High Commission*. *ibid.*
- ELOQUENCE**—is power, because seeming prudence. iii. 75:—seemeth wisdom both to themselves and others. iii. 89. with flattery, disposes to confidence in them that have it. iii. 89:—both joined with military reputation, dispose men to subject themselves to those that have them. iii. 89-90. passion makes eloquent. iii. 248:—eloquence draws others into the same advice. *ibid.* without powerful eloquence, the effect of reason little. iii. 701:—may stand very well together. iii. 702. its nature, to exaggerate, or to make *just* seem *unjust* &c. ii. 137:—takes its principles of reasoning from vulgar opinions. *ibid.*:—addresses itself to the passions. ii. 138:—its end not truth, but victory. *ibid.* 162. *wisdom* separated from eloquence, by Salust. ii. 161. iv. 209. is twofold. ii. 161:—the various qualities and ends of each. ii. 162:—the eloquence fit to stir up sedition, what. ii. 162-3. folly and eloquence concur in the subversion of government, as the daughters of Pelias in the death of their father. ii. 164. iv. 212. is but the power of persuasion. iv. 211:—its power in exciting the passions. iv. 212.
- EMANCIPATION**—is the same thing as manumission. ii. 119.
- EMBRYO**—in the womb, moveth its limbs with voluntary motion for avoiding pain &c. i. 407.
- EMPEDOCLES**—a natural philosopher, reckoned a poet by whom. iv. 445.
- EMPEROR**—the Emperors were esteemed for sheep or wolves by the great doctors of the Church, at what time. iii. 375:—were obliged, for keeping peace to regulate the election of the bishops. iii. 529. their epistles were laws. iii. 565. deprived of their power by the popes. iii. 661:—suffered the encroachments of ecclesiastics upon their office to creep in for want of foresight. iii. 694:—must be esteemed accessories to their own and the public damage. *ibid.*
- EMPIRICUS**—Sextus, uses the definitions of Euclid to the overthrow of geometry. vii. 184, 317.
- EMPLOYMENT**—is a sign of power. iii. 80.
- EMPSON and DUDLEY**—were not favorites, but sponges, of Henry VII. vi. 120:—well squeezed by his son. *ibid.*
- EMPTY**—and full, what. i. 107.
- EMPUSA**—what. i. ep. ded.:—sent by Hecate, as a sign of approaching evil fortune. *ibid.*:—the best exorcism against her, what. *ibid.*:—the metaphysical Empusa to be frightened away by letting in the light upon her. *ibid.* the Empusa of Dr. Wallis. vii. 355.
- EMULATION**—grief for the success of a competitor, if joined with endeavour to enforce our own abilities to equal or exceed him. iii. 47. iv. 45. the emulation of who shall exceed in benefiting, the most noble and profitable contention of all. iii. 88.
- END**—the last reckoned of extremes, of which the first is the beginning. i. 98:—by some called the *final cause*. i. 131.

- from looking to the end proceeds all order and coherence in thought. i. 400. iii. 13.
- he that deserteth the means, deserteth the end. iii. 323:—he that retains the end, retains the means. ii. 106.
- to every end the means are determined by nature or by God supernaturally. iii. 577.
- the reason which commands the end, commands the means necessary to the end. ii. 41.
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- near* and *remote*. ii. 33:—the former as compared with the latter, are *means*. ib.:—the *utmost* end, in this world exists not. *ibid*.
- ENDEAVOUR**—motion made in less space and time than can be given. i. 206:—made through the length of a point, and in a point of time. i. 206, 216, 333:—may be compared with another endeavour, and may be greater or less than it. i. 206.
- of a body moved, which way it tendeth. i. 215:—in motion by concurrence, if one of the forces cease, the endeavour is changed in the line of the other forces. i. 215:—in motion in a circle, caused by a movent in a tangent and the retention of the radius, the retention ceasing the endeavour will be in the tangent. i. 215-16.
- all endeavour is propagated *in infinitum*. i. 216, 341:—in an instant of time. i. 216:—in space whether empty or full. *ibid*.
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- to endeavour simply, is to go. i. 333.
- endeavour and pressure, how they differ. i. 333.
- whatsoever endeavoureth, is moved. i. 342, 385, 389.
- endeavour infinitely propagated, though not apparent to the sense, is apparent as the cause of some mutation. i. 342.
- the first endeavour in animal motion, called *appetite* and *aversion*, when. i. 407. iii. 39.
- is the small beginning of motion in man's body, before it appears in visible action. iii. 39.
- is what. vii. 87.
- ENDOR**—the woman of. iii. 414:—foretold Saul his death. *ibid*. 426:—not therefore a prophetess. iii. 414:—but her imposture guided by God to be the means of Saul's discomfiture. *ibid*.
- ENEMY**—a man is in the power of the enemy, when his person or means of living are so. iii. 288, 208:—obedience to the enemy, then no crime. *ibid*. *ibid*.
- a declared enemy is not the subject of punishment. iii. 300.
- the *Enemy* hath been here in the night of our ignorance, and sown the tares of spiritual ignorance. iii. 605.
- ENERGUMENT**—a name for madmen, that is, moved or agitated with spirits. iii. 65.
- ENGAGEMENT**—enacted by the Rump. vi. 369:—abrogated by Cromwell's parliament. vi. 391:—restored by the Rump on its first restoration. vi. 408:—made void again by the Long Parliament. vi. 416.
- ENGLAND**—few now in England, that do not see that the rights of sovereignty are inseparable. iii. 168.
- the monarch had the sovereignty from a descent of 600 years. iii. 173:—yet not considered as the representative. *ibid*.
- and Scotland, the union of attempted by James I. iii. 184:—might have prevented the civil war. *ibid*.
- it was at one time lawful in England, for a man by force to dispossess such as wrongfully possessed his land. iii. 206:—that right taken away by act of parliament. *ibid*.
- the land of, held of William the Conqueror. iii. 234.
- the late troubles in England, arose from an imitation of the Low Countries. iii. 314.
- the civil sovereigns of, recovered their rights on the Churches resigning universal power to the pope. iii. 690:—its Church government præter-political. iii. 696:—the dissolution thereof. *ibid*.
- a man's land may be transferred to another by the three estates, without his crime, and without pretence of public benefit. iv. 165:—such has been done. *ibid*.
- was very lately an anarchy, and dissolute multitude of men. iv. 287.
- many times invaded by the Saxons. vi. 159:—had at one time many kings and many parliaments. *ibid*.
- the Lord and gentry more affected to monarchy than to popular government. vi. 205:—but not so as to endure absolute monarchy. *ibid*:—desire a king, lords, and commons. *ibid*:—the idea general in the whole nation, that the government was a *mixed* not an *absolute* monarchy. vi. 306, 309, 319.
- claims the dominion of the Sea. vi. 383.
- the name of *Englishman* a name of reproach amongst the Normans in the time of the Conqueror. vi. 9.

- ENOCH**—and Elias, the only two men immortal otherwise than by the resurrection. iii. 443 :—his translation peculiar to them that please God. iii. 623.
- ENTHUSIASM**—the supposed possession of madmen with a divine spirit. iii. 102.
- ENTITY**—*essence, essentiality, entitative, &c.*, insignificant words, from what fountain sprung. i. 34. iii. 19, 674, 675 :—not heard of amongst nations that do not copulate their names by the word *is*. ib. ib. ib.
- ENVY**—grief for the success of a competitor, joined with endeavour to supplant or hinder him. iii. 47 :—joined with pleasure in imagining ill fortune befalling him. iv. 45.
- ἐφάρμοσις, ἐφαρμογή**—how used by Euclid. vii. 192, 196-7.
- EPHESIAN**—Diana. iii. 225.
- EPHESUS**—Council of. iv. 400. vi. 176.
- EPICURUS**—his *atoms*. i. 416 :—his arguments for a vacuum as delivered by Lucretius. *ibid.* :—allows neither to the world nor to motion any beginning at all. i. 417 :—supposes atoms to be indivisible. i. 419 :—and yet to have small superficies. *ibid.* :—the disputes of the Epicureans about *fate* and *contingency*. iv. 182 :—he and his followers. iv. 387-8. vi. 98.
- EPILEPSY**—the disease of, what. iii. 317 :—supposed by the Jews to be one kind of possession by spirits. *ibid.* :—resembles the possession of the body politic by the spiritual power. *ibid.*
- ἐπίσκοπος**—an overseer, particularly a pastor or shepherd. iii. 526.
- EQUALITY**—and inequality, the same accident, under another name, with the magnitude of the thing compared. i. 135. no definition of, in Euclid. i. 272. vii. 197 :—the definition necessary in geometry. vii. 197.
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- the acknowledgement of equality, the *eighth* law of nature. ii. 39 :—the *ninth*. iii. 141. iv. 103.
- they are equal, that can do equal things against each other. ii. 7.
- equal quantities, what. vii. 197 :—all things that are said to be equal, are said to be so from the equality of bodies. vii. 226 :—no subject of equality but body. vii. 227.
- EQUATION**—the finding out of the equality between known and unknown things. i. 90 :—what necessary to such finding out. *ibid.* :—is best done by him that has the best natural wit. *ibid.*
- EQUILIBRIUM**—if two weights and their distances from the centre of the scale, be in reciprocal proportion, they will be in equilibrium. i. 355 :—and if in equilibrium, the weights and their distances, will be in reciprocal proportion. *ibid.*
- EQUINOX**—cause of the precession of. i. 440-43. vii. 102-4 :—why so called. i. 443 :—is said by Copernicus and others, to be a degree in 100 years. vii. 103.
- EQUIPONDERATION**—what. i. 351 :—plane of, what. *ibid.* :—diameter of, what. i. 352 :—centre of. *ibid.*
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- if two weights and their distances from the centre, be in reciprocal proportion, they will be equiponderant. i. 355 :—and if they be in equilibrium, the weights and distances will be in reciprocal proportion. *ibid.*
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- ERGAMENES**—destroys all the priests of Meroe. vi. 281. vii. 74.
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- HEBREW**—language, has no word answerable to the copulative *est*. iv. 304. vii. 81:—no unusual thing to join a noun of the

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- HOBBS**—civil philosophy not older than his book *DE CIVE*. i. ep. ded. :—his fear, circumspection, and diffidence in composing his *DE CORPORE*. *ibid.* :—strives not to appease envy, but to revenge himself of it, by increasing it. *ibid.*
- his philosophy not that which makes philosophers' stones. i. epis. to Reader :—what it is. *ibid.* :—commends not, but propounds only, aught of his to the reader. *ibid.*
- his purpose to lay open the first elements of philosophy, as so many seeds of pure and true philosophy. i. 2 :—undertakes what. i. 12 :—his reason for reducing words to the forms of the predicaments. i. 28.
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- has found the dimension of a circle, or it is not to be found at all. i. 307 :—found out a straight line equal to the arc of a circle, and the trisection of an angle by the rule and compass only. i. 316 :—has written only for those that agree with him in the use of words and appellations. i. 388.
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- supposes with Copernicus, that the diurnal revolution is from the motion of the earth by which the equinoctial circle is described about it. i. 428.
- honoured by Sidney Godolphin with real testimonies of his good opinion. iii. ded.
- speaks, in the *LEVIATHAN*, not of the men, but of power in the abstract. iii. dedic. :—has alleged texts of Scripture to other purpose than ordinarily by others. *ibid.*
- disapproves not of the use of Universities. iii. 3 :—but points out what things may be amended in them. *ibid.* :—the question, whether he undertakes to teach the Universities, to be answered by looking to what he is doing. iii. 332.
- whether the principles contained in the *LEVIATHAN* be noticed by those that have power to use them or not, concerns his interest at this day but little. iii. 325 :—is at the point of believing his labour of the *LEVIATHAN* useless. iii. 357 :—but recovers hope, whence. iii. 358 :—hopes that by the exercise of entire sovereignty it may be publicly taught and converted into practice. *ibid.*
- was inclined to the opinion that angels were supernatural apparitions raised in the fancy by God to signify his presence. iii. 393-4 :—but many places in the New Testament and the words of our Saviour have extorted his belief, that there be also angels substantial and permanent. iii. 394.
- is the subject of the commonwealth. iii. 438 :—submits the determination of all questions of the Scriptures to the interpretation of the Bible authorised by the commonwealth. *ibid.*
- his doctrine of the kingdom of God to be *on earth*, he doth but propound. iii. 444 :—maintains no paradox of religion. *ibid.* :—attends the end of the dispute of

the sword concerning the authority not yet amongst his countrymen decided. *ib.* pretends not to advance any opinion of his own concerning *the kingdom of God* and policy ecclesiastical. iii. 602:—has endeavoured to avoid texts obscure and of controverted interpretation. *ibid.* propounds to the consideration of more learned divines such things concerning the text, *whosoever shall speak a word against the son of man &c.*, as the text suggesteth. iii. 629:—concerning St. Paul's text, *what shall they be that are baptized for the dead &c.*, propounds it to those more thoroughly versed in the Scripture. iii. 631.

distrusts nothing so much as his own elocution. iii. 711:—is confident it is not obscure. *ibid.*:—has neglected, contrary to the custom of late time, the ornament of quotations, why. iii. 711-12:—returns to his interrupted speculations of bodies natural. iii. 714.

enjoyed his means of study by the goodness of William Earl of Devonshire. ii. *ded.*:—studied philosophy from inclination. ii. *pref.*:—his original plan of the *DE CORPORE*, what. *ibid.*:—reasons, but disputes not. *ibid.*:—the last part in order of *DE CORPORE* published first, why. *ibid.*

has diligently sought and vehemently desired some law whereby *atheism* might be punished as an offence against the law. ii. 198, n.:—but found none. *ibid.*:—has ranked the atheist in the same rank in which God himself has placed him. *ibid.* the examination of cases between *sovereign* and *sovereign*, or between *sovereign* and *subject*, leaves to others. iv. *ep. ded.*:—has consulted, in writing, more with *logic* than *rhetoric*. *ibid.*

suspects *Platonic* love for merely sensual, with an honourable pretence for the old to haunt the company of the young and beautiful. iv. 50.

desires to have it noted against the now sect of Arians, that Christ was the *begotten Son of God*. iv. 175.

writes the treatise of *LIBERTY AND NECESSITY* only in hopes that the Marquis of Newcastle and the Bishop will keep it private. iv. 256, 278:—for what reason. v. 15:—finds not in the articles of our faith, or the decrees of our Church, set down how we are to conceive God and good angels to work by necessity or in what sense they work freely, and suspends his sentence thereupon. iv. 262-3. believes the omnipotence of God, but dares not say *how* everything is done. iv.

296:—could believe, if he could find it in the Scriptures, that that may be called *whole*, which has no parts. *ibid.*

the error he fell into (in *LEVIATHAN*, p. 488) in the doctrine of the Trinity. iv. 316:—the same corrected. iv. 317:—told by Dr. Cosins, that his place cited was not applicable to the Trinity. *ibid.*

solicited from beyond seas to translate the *LEVIATHAN* into Latin. iv. 317:—feared some other man might not do it to his liking. *ibid.*

allows the denying of Christ with the tongue not to all men, but how far. iv. 361.

his opinion, that the best government in religion is by episcopacy, but in the king's right. iv. 364:—his explanation of his words in the *LEVIATHAN* (p. 444), *but because this doctrine will appear &c.* iv. 366:—will abstain from saying anything forbidden by the Church of England, except this point, that *Jesus Christ died for his sins*. iv. 367.

neither Dr. Bramhall, nor Hobbes himself, could extinguish the light set up in the world by the greatest part of Hobbes' works. iv. 382.

Hobbius Heauton-timorumenos. iv. 413.

writes a treatise in English, in April 1640, upon the powers and rights of sovereignty. iv. 414:—his life thereby in danger. *ibid.*:—was the first that ventured to write in the king's defence. *ibid.*:—the first that fled. *ibid.*:—remained in France eleven years. *ibid.*:—wrote his book *DE CIVI* at Paris, to what end. iv. 415:—no book more magnified beyond seas. *ibid.*:—initiated Charles II, when at Paris, in Mathematics. *ibid.*:—whilst at Paris wrote and published his *LEVIATHAN*, having no encouragement nor desire to return to England. *ibid.*:—came home because he could not trust his safety with the French clergy. *ib.*:—had no enemies but such as were the king's, and because the king's, therefore his. iv. 417:—was the only man, a few holding his principles excepted, that has not done something more or less to blush for. iv. 419:—taken by the throat for a fault in his *LEVIATHAN*, made so by over-hasty construction. iv. 420:—returned to England before 1651. *ibid.*:—wrote his *LEVIATHAN* in behalf of whom. *ibid.*:—defines the time when a subject has liberty to submit to a conqueror, to be *when his means of life are within the guards and garrisons of the enemy*. iv. 422. iii. 703:—which words signify what. iv. 422:—allows submission to Oliver only to the

king's faithful party. iv. 423:—the above words were put in the *Review*, for what reason. iv. 423-4:—the king displeased with him. iv. 424:—for a while, but not long. *ibid.*:—said openly, that he thought Hobbes never meant him hurt. iv. 425:—testified his esteem of him in his bounty. *ibid.*
 his private opinion, that the episcopacy now in England is the most commodious instrument for a Christian king to govern Christ's flock with. iv. 432:—wonders at the uncharitable censure of some. *ibid.*:—sees a relic of the venom of Popish ambition lurking in the seditious distinction of *spiritual* and *civil*. *ibid.*:—the bishops that are displeased with him, are who. *ibid.*:—is reviled by Ward, Baxter, and Pike. iv. 435:—his reputation beyond the seas fades not. *ibid.*
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 his justification of his *self-praise*. iv. 438:—of his *morosity* and *peevishness*. iv. 439:—of his opposition to Boyle's doctrine. iv. 440.
 the points in difference between him and Bramhall. v. *epis.* to reader:—met Bramhall at Paris, at the Earl of Newcastle's. v. 2:—his answer to Bramhall published without his knowledge and against his will. *ibid.*, 25, 434:—the reason of his unwillingness. v. 15:—how and by whom it was published. v. 25-6.
 Bramhall's *Objections* to the *DE CIVE*, and why they were never answered. v. 26, 29:—Luther, Melancthon, Calvin, Perkins and others, he always much revered and admired. v. 266.
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 what course he would have had taken by Charles I at the outset. vi. 307-10.
 the approbation of the king will protect his reasoning in natural philosophy from the contempt of his adversaries. vii. 4:—relies on no apology for his *LEVIATHAN*, but on the general pardon. *ibid.*:

—has put in it nothing as his own opinion, but propounded with submission to the power ecclesiastical. vii. 5:—is spoken of by some of the bishops as an atheist, and a man of no religion. *ibid.*:—calls the Bishop of Durham to bear witness as to his religion when at the point of death at Paris. *ibid.*:—fighting against the king's enemies, lighted on a weapon that had a double edge. vii. 6.
 wrote in French, and sent from Paris a printed paper on the *duplication of the cube*. vii. 59:—the confutations of it. *ib.*:—his quadrature of the circle &c., not yet confuted. vii. 68:—has wrested out of the hands of his antagonists the weapon of *algebra*, so as they can never make use of it again. *ibid.*
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 is the first that ever sought the differences of qualities in local motion. vii. 139:—both he and Warner have demonstrated, that in *refraction* the sines of the angles of refraction are as the sines of the angles of inclination. vii. 174-5:—has rectified and explained the principles of geometry. vii. 185:—book XVIII of his *DE CORPORE*, as it is now in English, contains what. *ibid.*:—book XXIV almost all new. *ibid.*:—his *quadrature of the circle* he calls only an aggression. vii. 186:—not willing to leave it out, why. *ibid.*:—Wallis' *Angle of Contact* and his *Arithmetica Infinitorum*, has in two or three leaves wholly and clearly confuted. vii. 187:—is the first that has made the grounds of geometry firm and coherent. vii. 242:—whether he has added anything to the edifice, to be judged by the readers. *ibid.*:—the truth of Euclid's definition of the *same proportion*, cannot be known but by Hobbes' definition, why. vii. 243:—observation on his definition of *parallel lines* by one of the prime geometricians of Paris. vii. 255:—his demonstration, that the *perimeters of circles are as their radii*, denied by Wallis. vii. 255:—cap. XVI art. 1 of *DE CORPORE* in Latin, how corrected in the English translation. vii. 270:—makes a parallelogram of but one side. vii. 271:—the same fault corrected by one from beyond sea. *ibid.*:—faults, proceeding not from ignorance of geometry, or want of art of demonstration, but from security. vii. 269, 279:—once added, but never published, a twentieth to the XIX articles of chap. XVI of *DE CORPORE*. vii. 296:—were it not that he must defend his reputation,

- would not show the world the unsoundness of Wallis' doctrine. vii. 315:—a few negligences of his, not to be ashamed of, spied by Wallis in his *Elenchus*. vii. 317:—two propositions in cap. XVIII DE CORPORE truly demonstrated by Wallis to be false. vii. 319:—the fault arose how. *ibid.*:—his words, *quæ de dimensione circuli* etc. *accipiat lector tanquam dicta problematicæ*, signify what. vii. 323:—has, in chap. XVIII of the English edition, found a straight line equal to the spiral of Archimedes. vii. 327.
- the faults in manners laid to his charge. vii. 332:—never said he had solved the problem of the quadrature of the circle, but that he was about it, and afterwards that he *thought* he had done it. vii. 333-4:—the expectation of what should be written by him, raised by Mersenne's *Cogitata Physico-Mathematica*. vii. 334.
- the cause of his writing the LEVIATHAN. vii. 335:—commended his *doctrine*, not his LEVIATHAN to be taught in the Universities. *ibid.*:—believes it has had what effect on the minds of men. vii. 336:—never discoursed with Wallis, nor, that he remembers, with Ward. *ibid.*:—attacked by Moranus the Jesuit. vii. 339:—glories in his doctrine of *sensation*. *ibid.*:—his opinion concerning *sense* and the rest of the faculties of the soul, set forth in the Preface to Mersenne's *Ballistica*. vii. 341:—never saw any of Warner's papers but that of *Vision by Refraction*. vii. 342:—never heard him speak of anything he was writing *De penicillo optico*. *ibid.*:—has demonstrated, and means to publish, all the symptoms of vision. *ibid.*:—much of his *Optics* hath been privately read by others. *ibid.*:—has lent his papers to the prejudice of the advancement of his reputation. *ibid.*
- the history of the proposition of the spiral line equal to a parabolical line, demonstrated by Roberval, mentioned by Mersenne in his *Hydraulica*. vii. 343.
- what doctrine he would have taught in the Universities. vii. 344:—would have *lay* Universities. vii. 345:—in the LEVIATHAN (p. 670), *philosophy hath no otherwise place in the Universities than as a hand-maid to the Roman religion*, put by mistake *hath* for *had*. vii. 347:—his opinion of the Universities of Oxford and Cambridge. vii. 399-400.
- is charged by Ward and Wallis with being an enemy to religion. vii. 349-50:—suffered, in his LEVIATHAN, the clergy of the Church of England to escape. vii. 354.
- confesses he was made angry by Wallis' *Elenchus*. vii. 361:—charged with plagiarism as to the spiral. *ibid.* 380:—will vindicate himself when he knows the author of the charge. vii. 362.
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- would never have answered the *Elenchus*, but for its being aimed at the LEVIATHAN. vii. 381:—if he exceed Wallis in plain scolding, did but answer his challenge. vii. 385-6.
- his verses of *The Peak*, made long since. vii. 389.
- the *grammatical* part of the *στιγμαὶ* written by a learned friend. vii. 359, 393.
- HOLLIS—one of the five members. vi. 283.
- HOLY—signifies that which is God's by *special*, not by *general* right. iii. 400, 652:—answers in the kingdom of God to what men in their kingdom call *public* or the king's. iii. 404:—God was the *Holy One* of Israel. *ibid.*:—by it always understood God himself, or his propriety. *ibid.* iv. 335:—taken properly, always signifies something of property gotten by consent. *ibid.* *ibid.*:—*holy* and *proper*, in the kingdom of God are the same. iii. 405:—men that lead godly lives are called *holy*, as wholly devoted to God. *ibid.*:—that which is made *holy*, is said to be *sanctified* to God. *ibid.*:—*degrees* of holiness. *ibid.*
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- λογίζεσθαι—to put into account, or *consider*. i. 5.
- λογομαχία—the controversy of logicians about the fourth figure of the syllogism. i. 53.
- λόγος—the Greek word for both speech and reason. iii. 25, 407:—*λόγος θεοῦ* and *theologia*, all one. iii. 407.
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- LONDON—the city of, and other great towns, why inclined to change in the Civil War. vi. 168:—petitions the king for a guard to the parliament, and to put the Tower into trusty hands. vi. 284.
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- LONGITUDE—the book called *The Longitude Found*. vii. 159-68.
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- LOVE—a presbyterian minister, beheaded by the Rump for corresponding with the king. vi. 382:—his preaching during the treaty at Uxbridge, what. *ibid.*
- LUCAN—is a historian, rather than a poet. iv. 445.
- LUCCA—on the turrets of the city written at this day the word *LIBERTAS*. iii. 201:—no particular man more free there than in Constantinople. *ibid.*
- LUCIAN—derider of the ancient philosophers. i. ep. ded.
- LUCRETIUS—his exposition of the arguments of Epicurus concerning a vacuum. i. 416:—his first argument, that without a vacuum there could be no motion, what to be concluded from it. i. 417:—his second and third arguments. i. 418:—his fourth more repugnant to the opinion of Epicurus than of those that deny vacuum. i. 419.
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- LUXURY—love of persons for pleasing the sense only, acquired from rumination. iii. 44:—imagination of pleasure past. *ib.*
- LYCEUM—the walk of the temple of Pan, wherein Aristotle taught. iii. 666.
- MACEDONIUS—his heresy, that the Holy Ghost was created. vi. 176.
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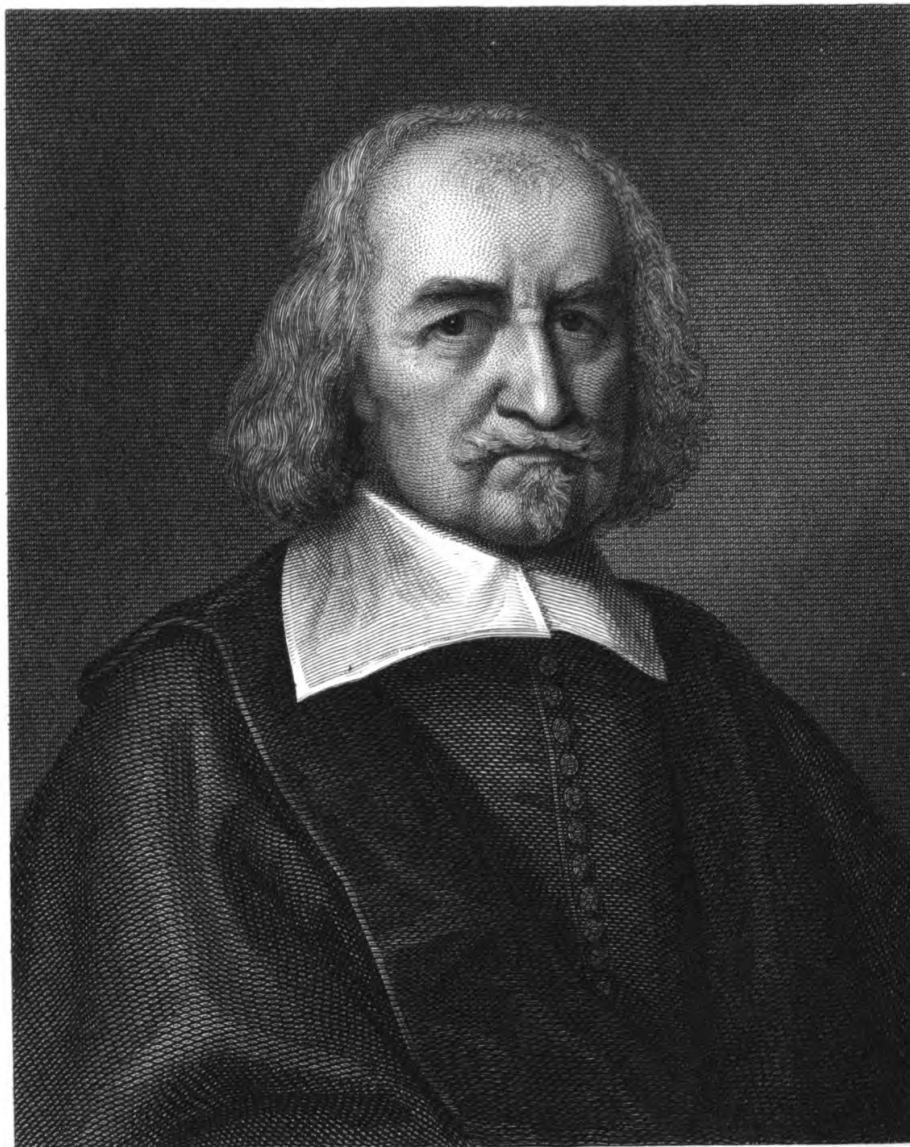
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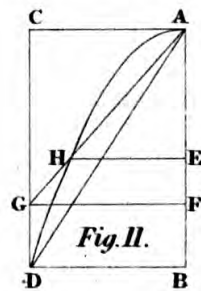
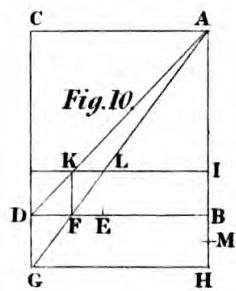
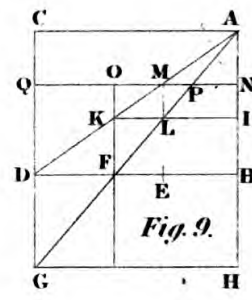
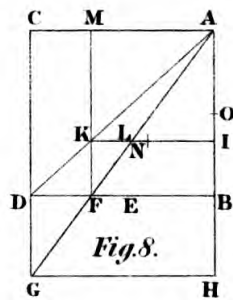
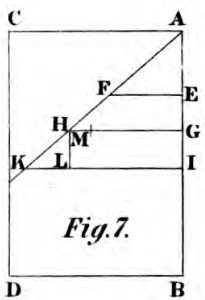
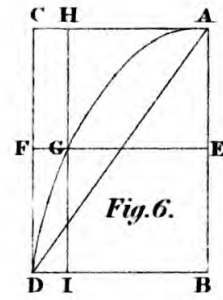
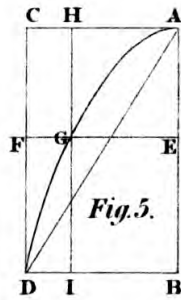
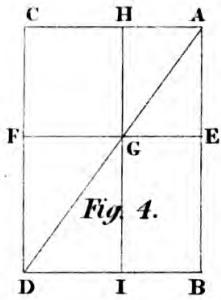
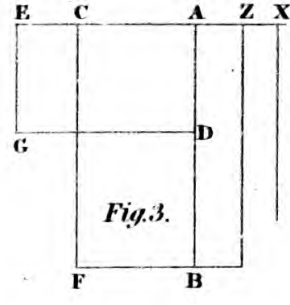
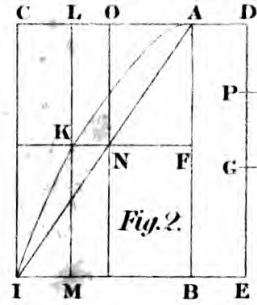
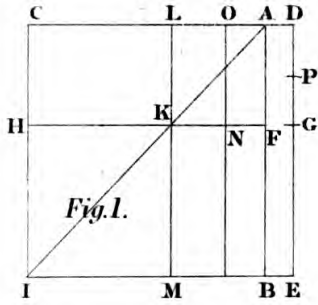




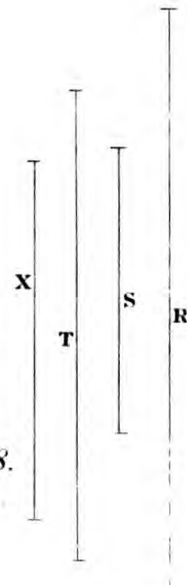
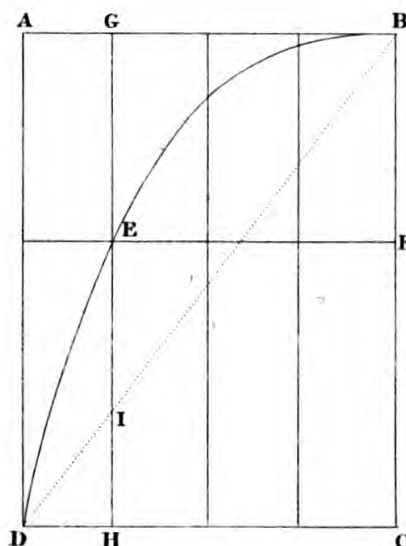
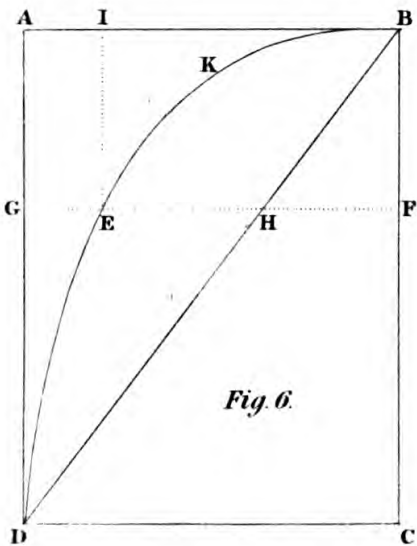
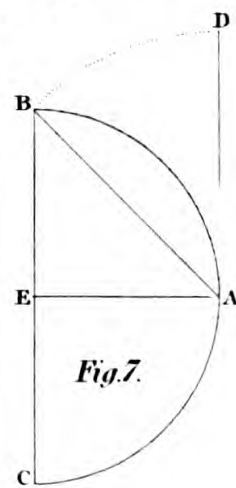
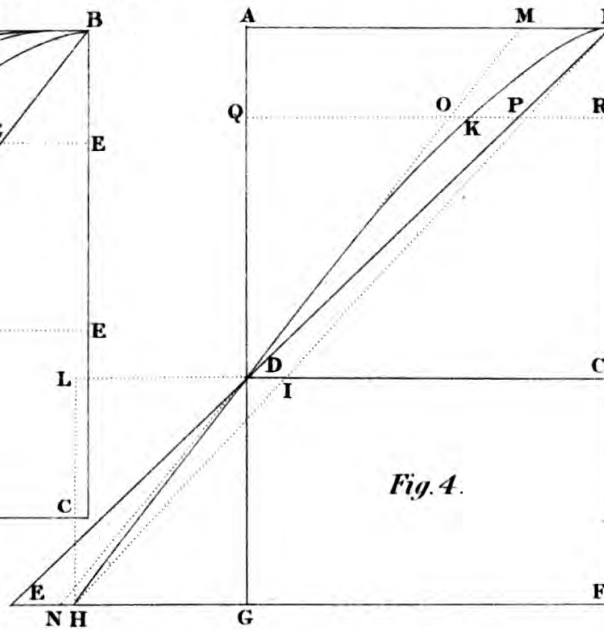
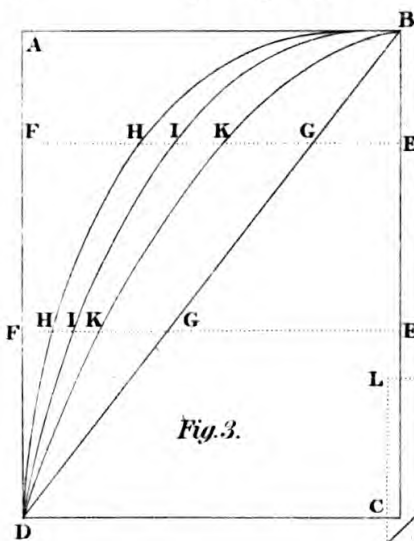
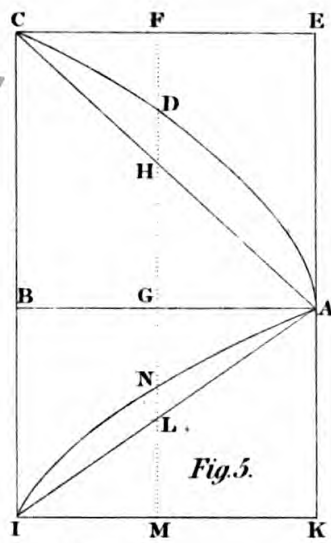
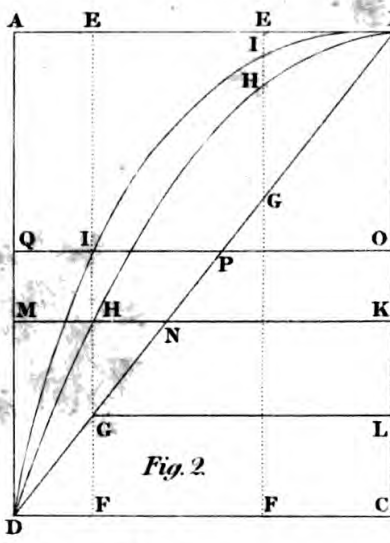
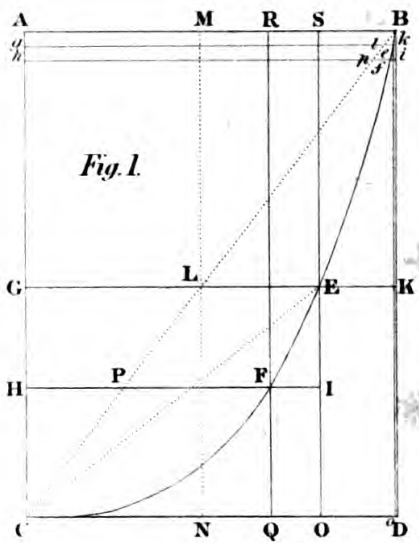
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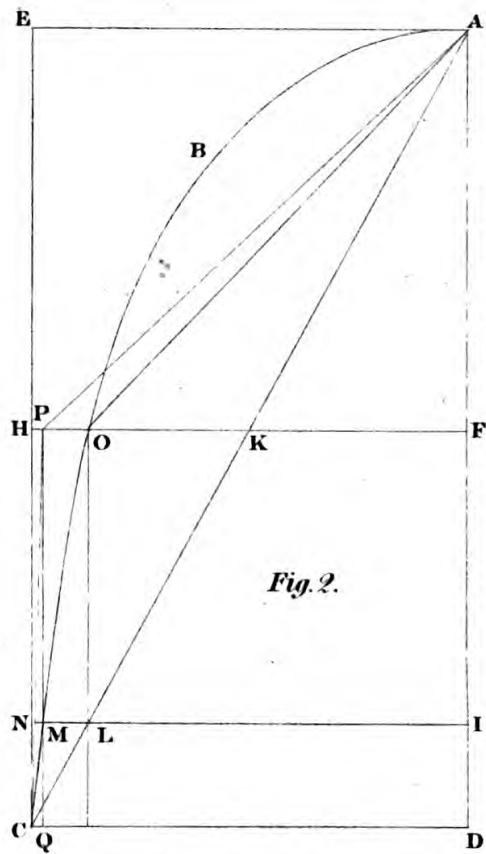
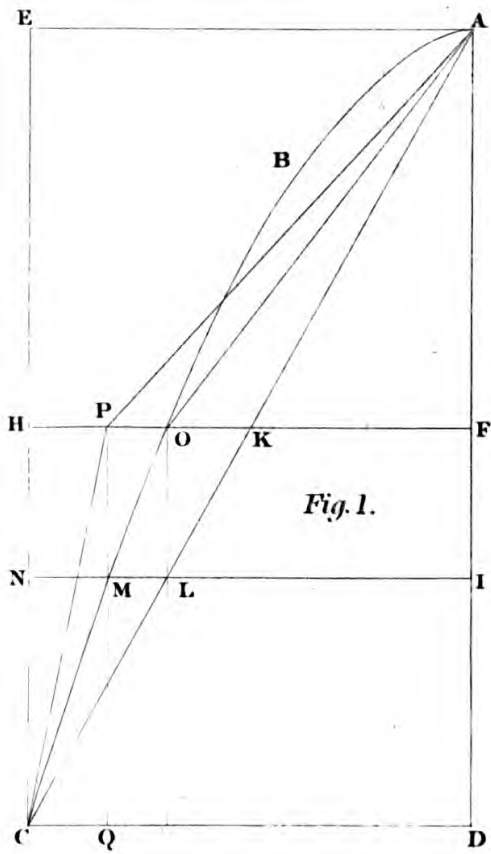
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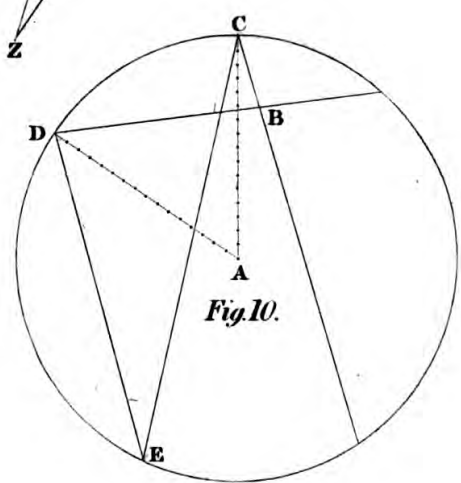
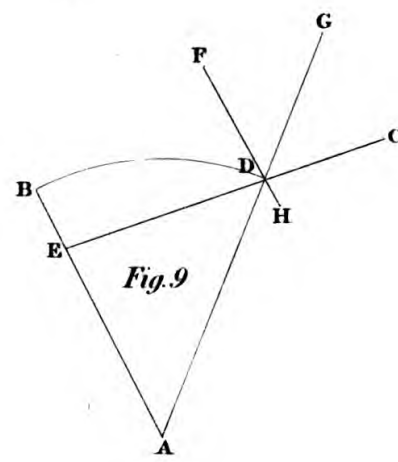
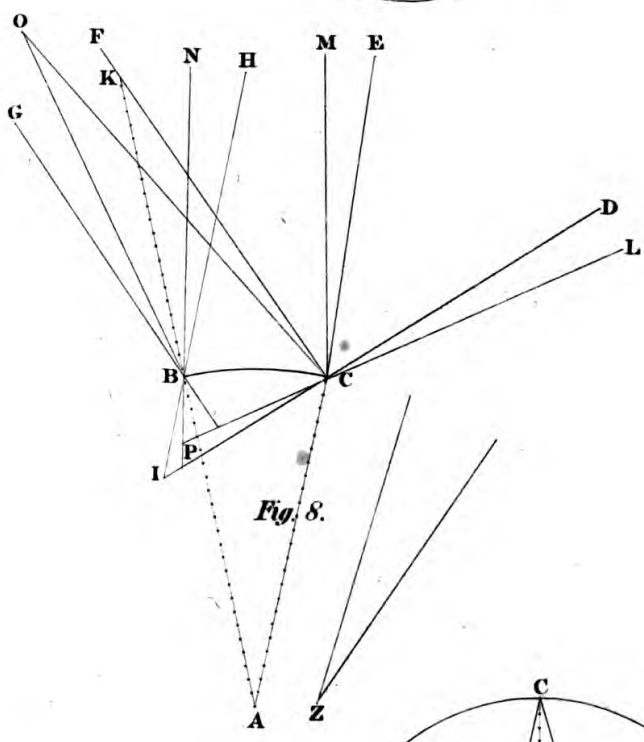
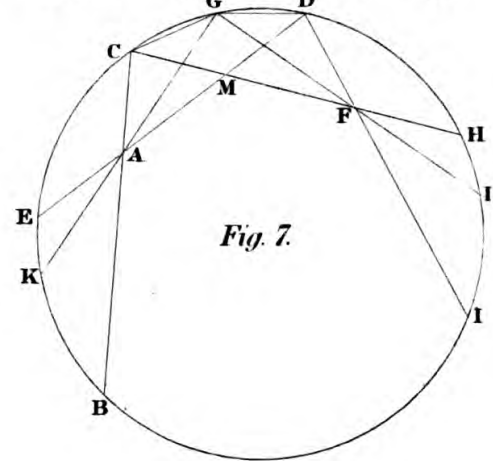
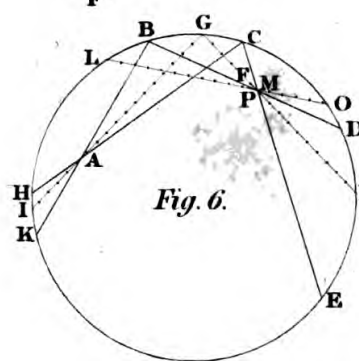
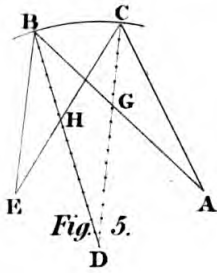
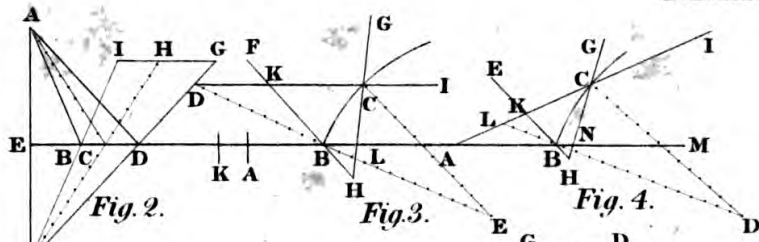
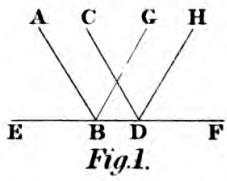


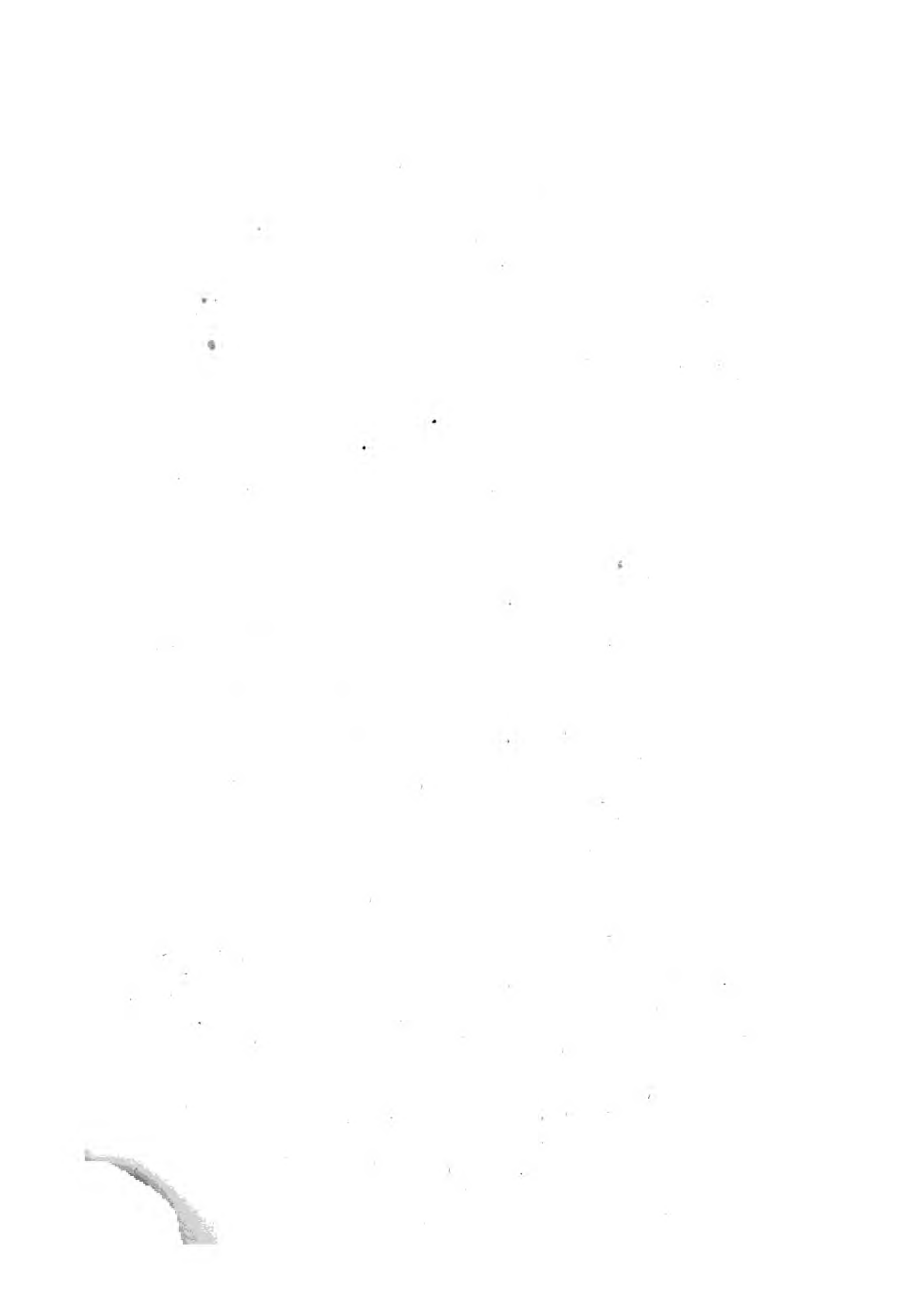


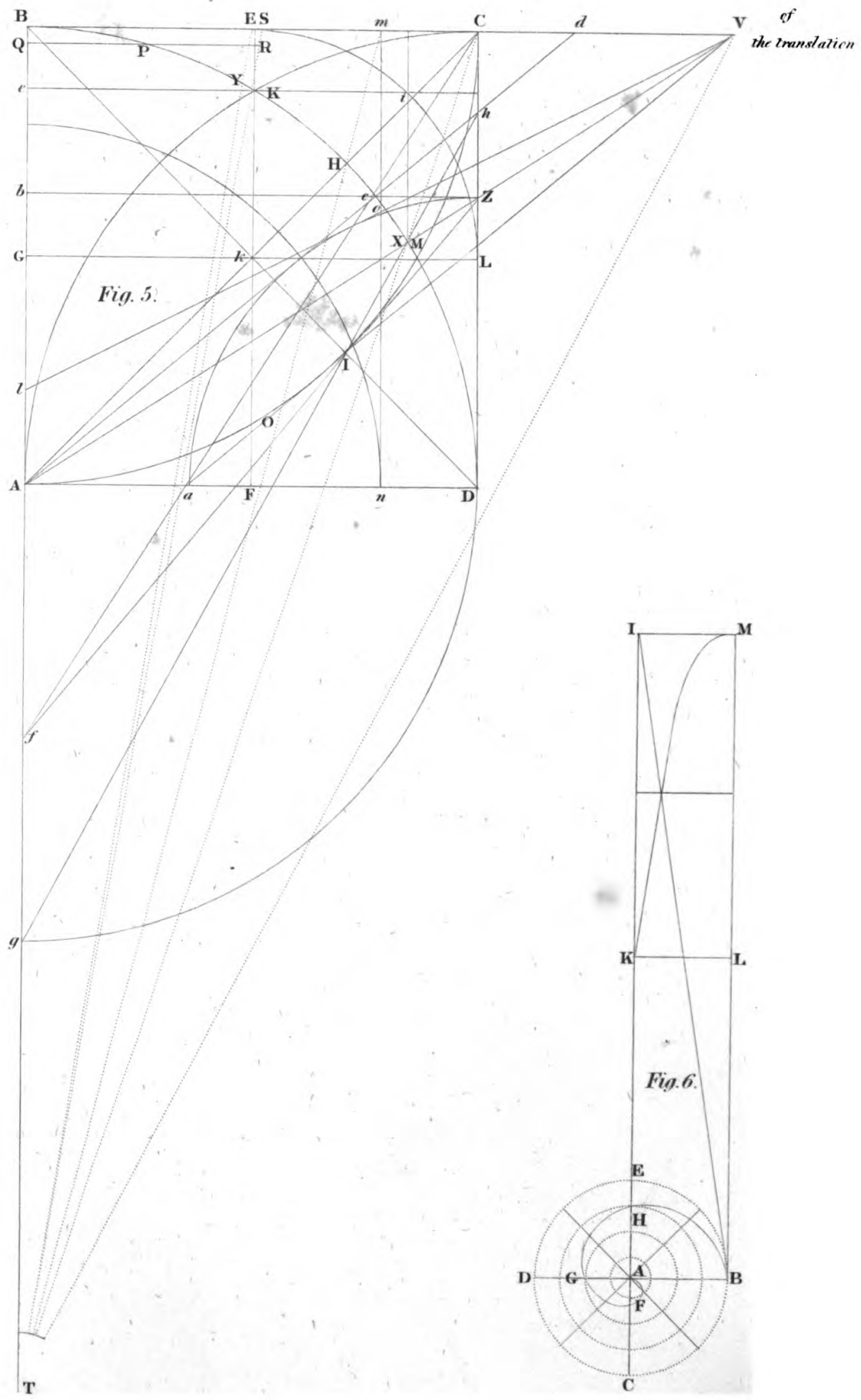






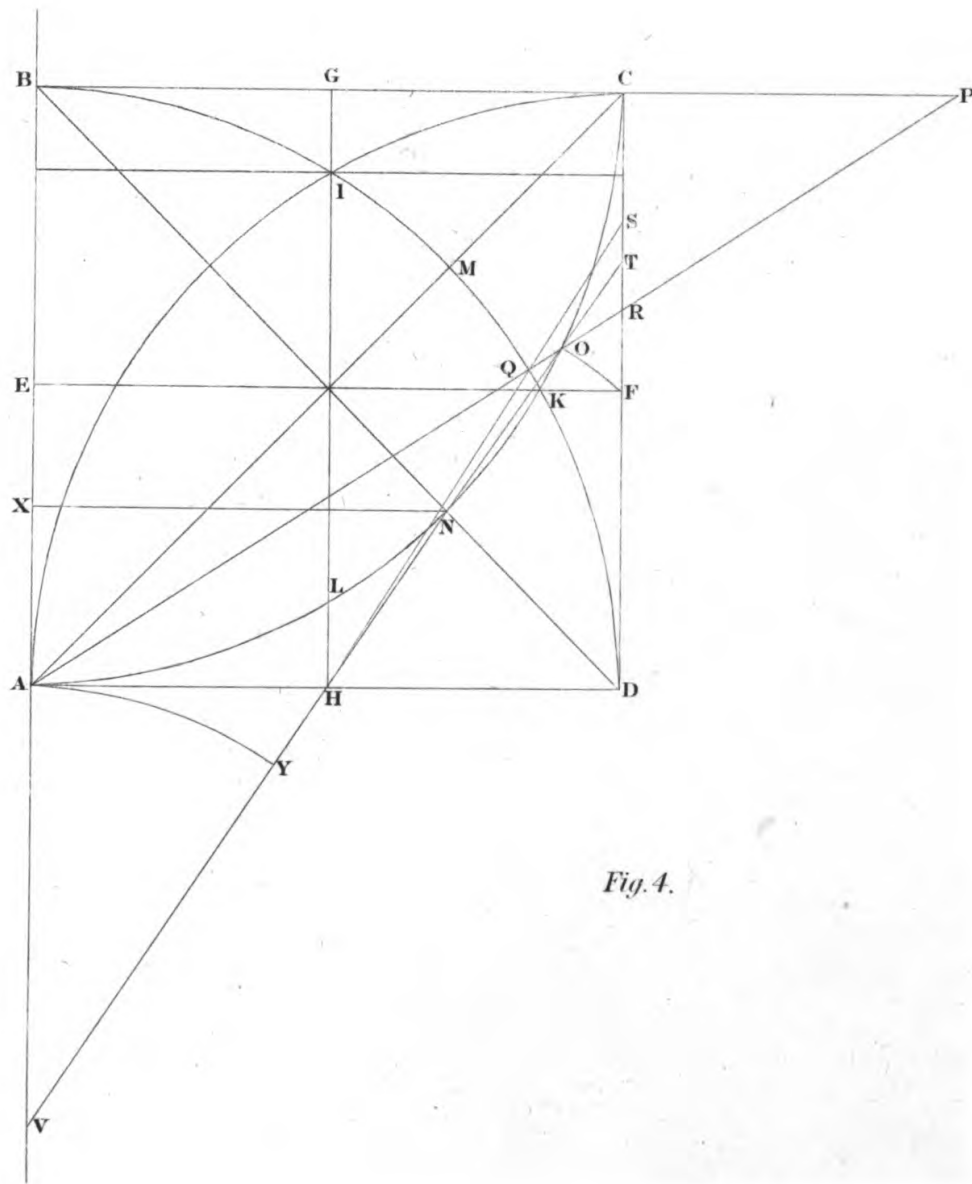








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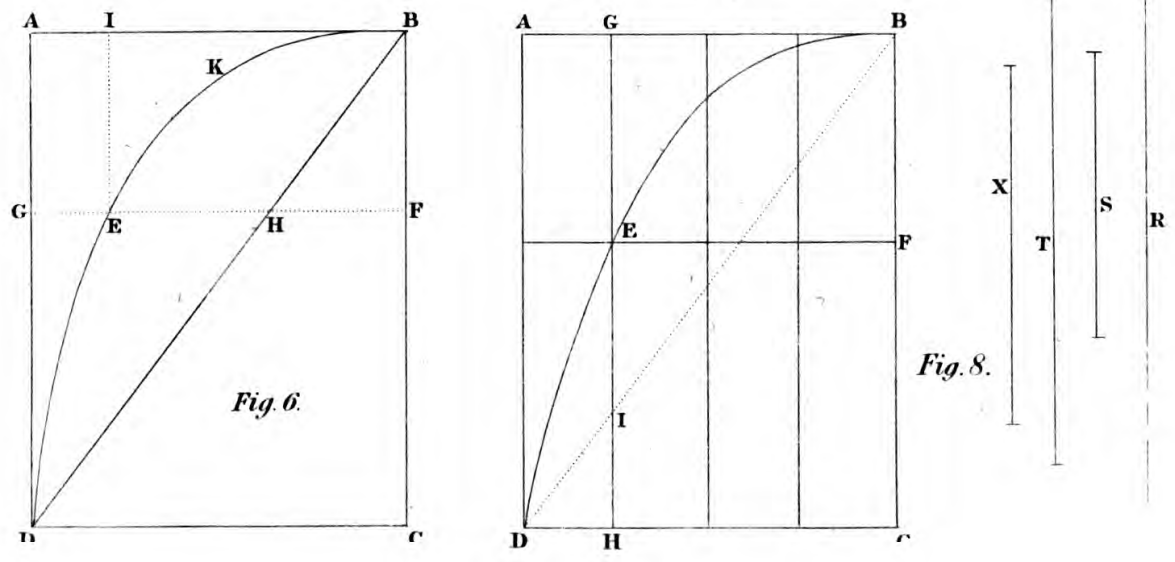
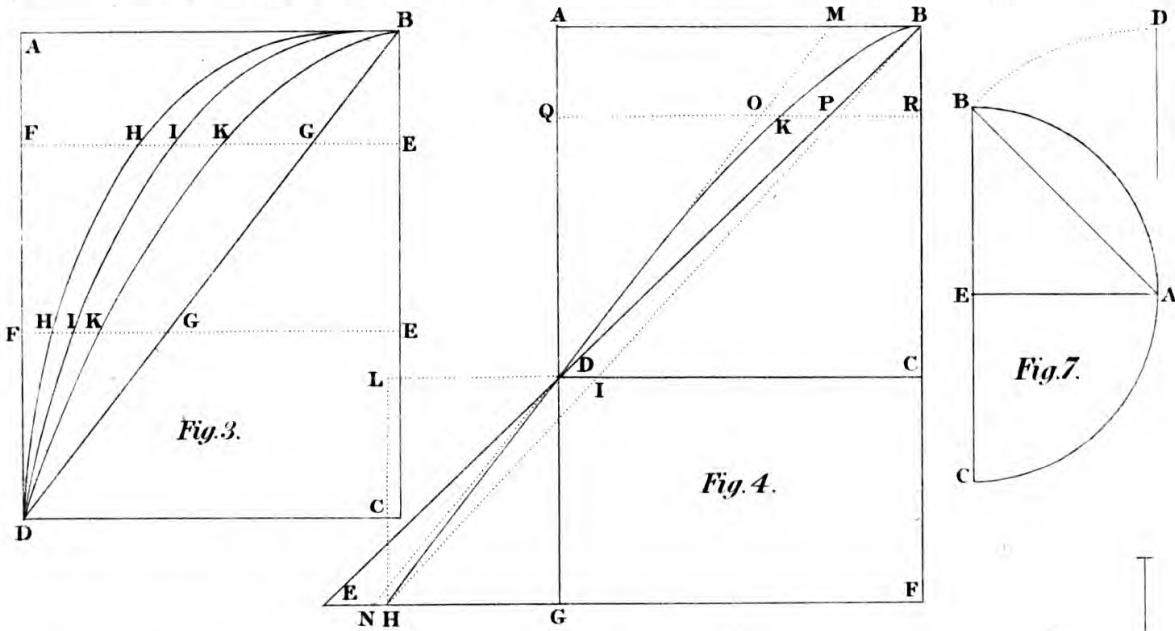
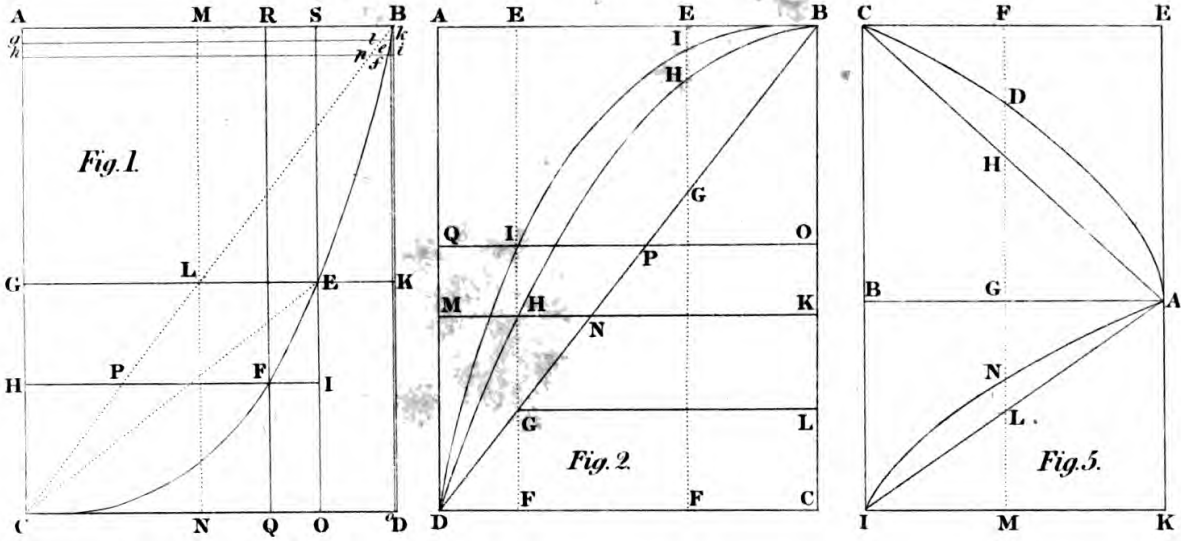
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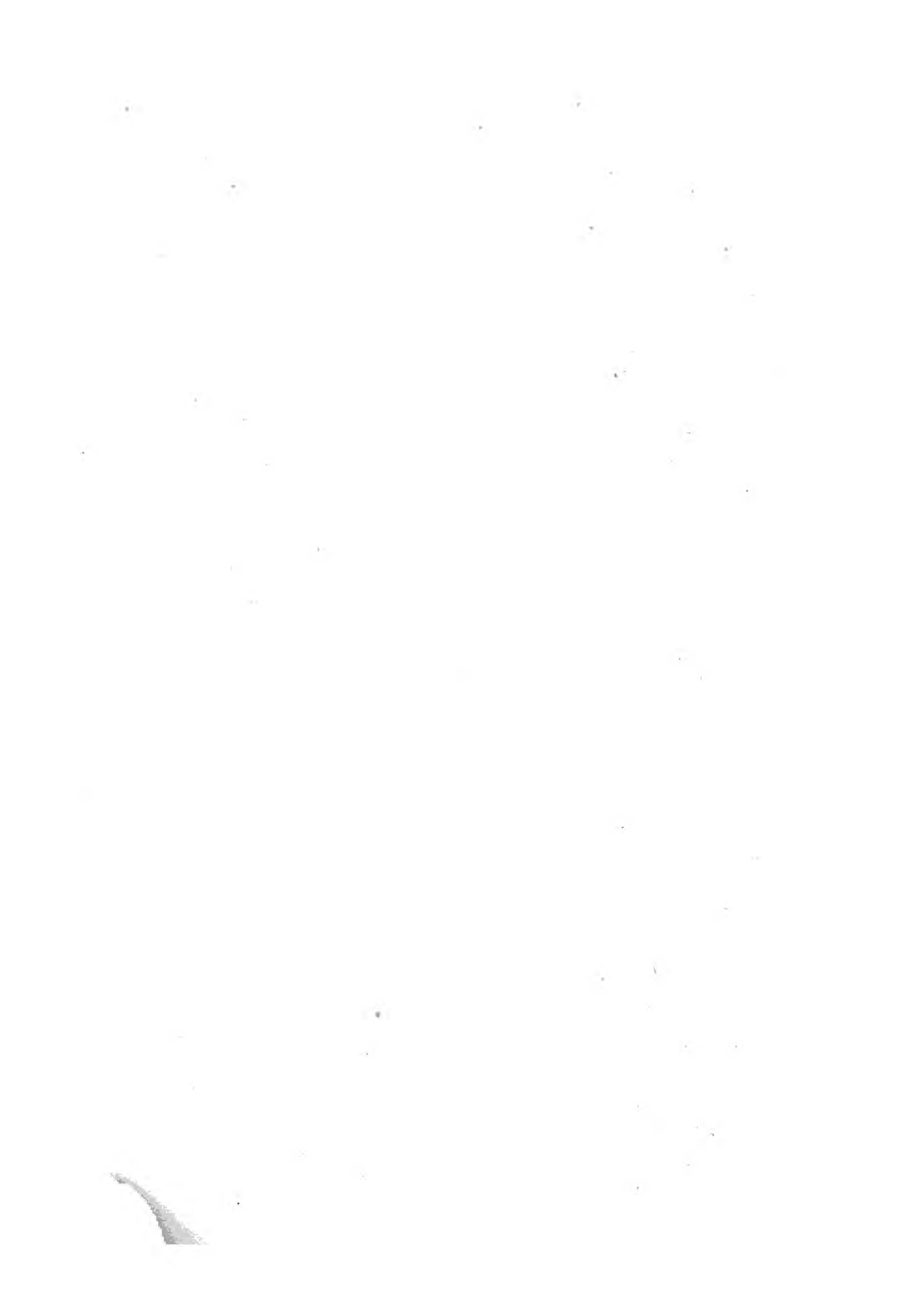
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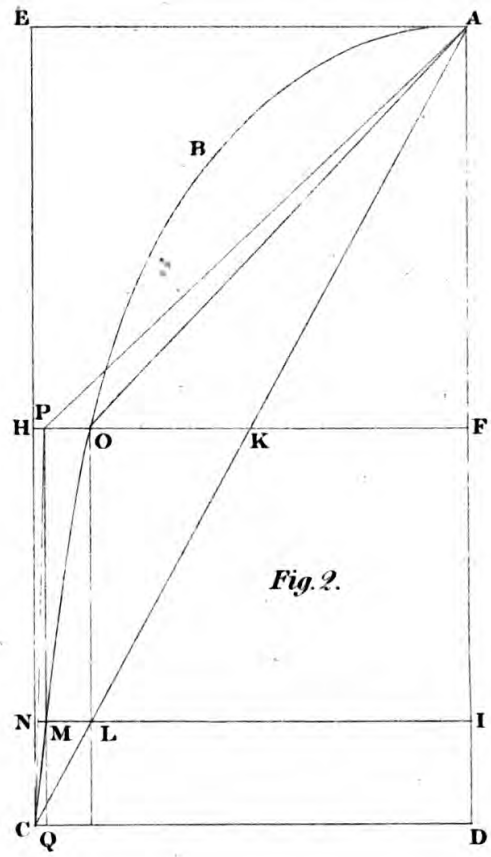
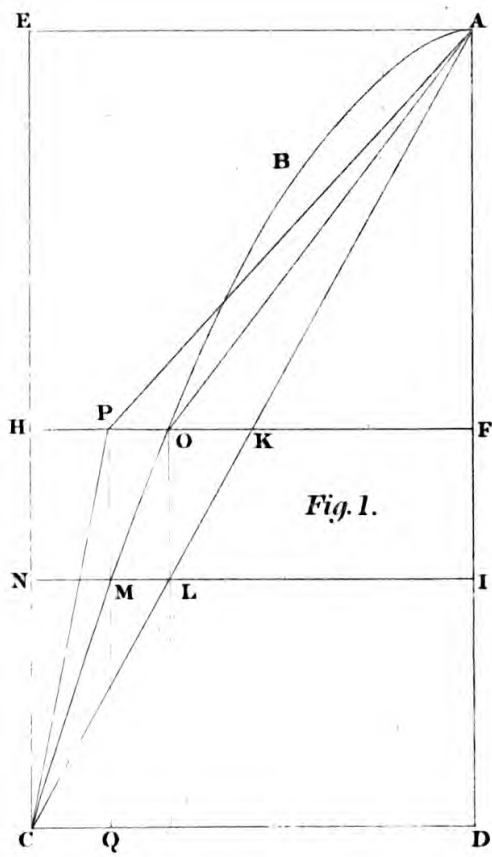
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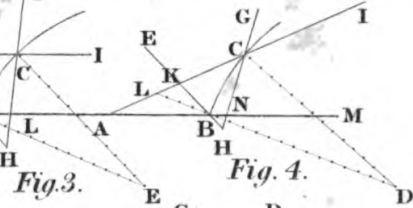
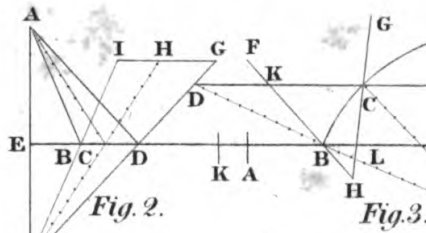
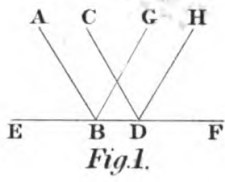
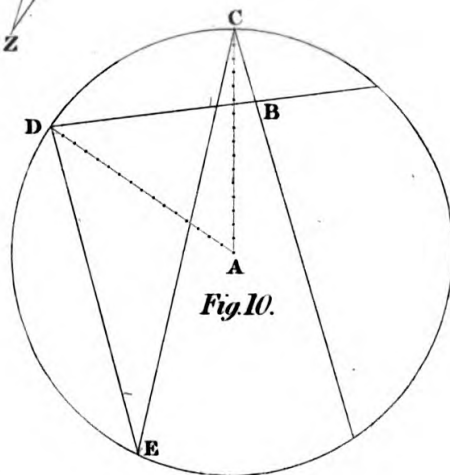
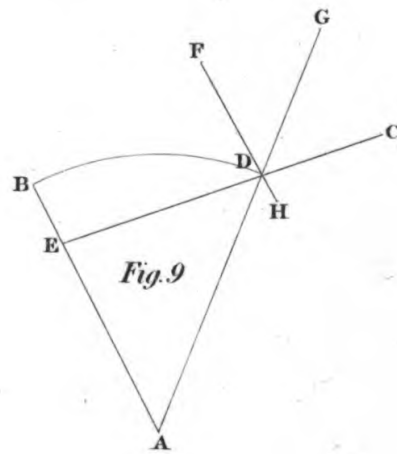
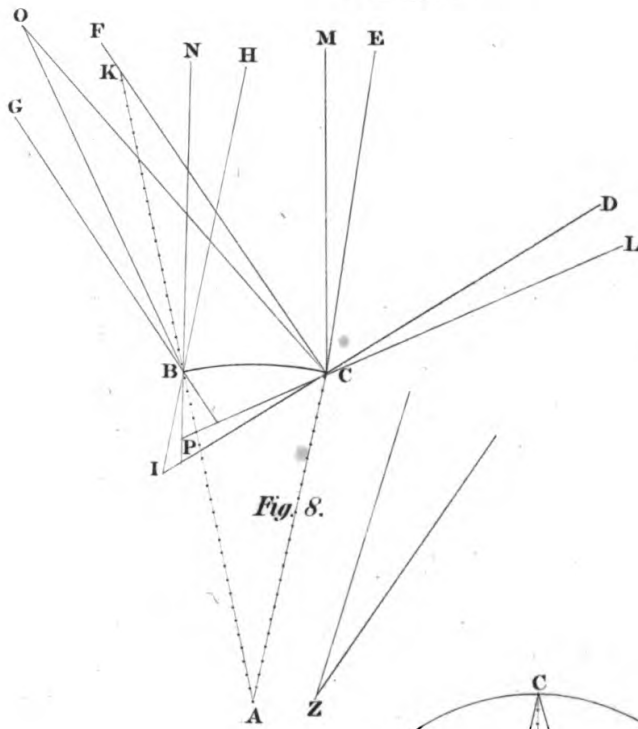
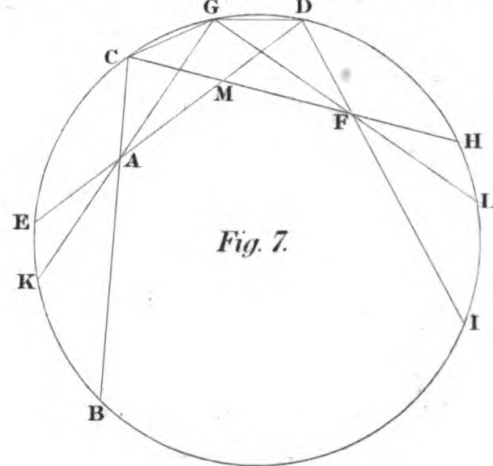
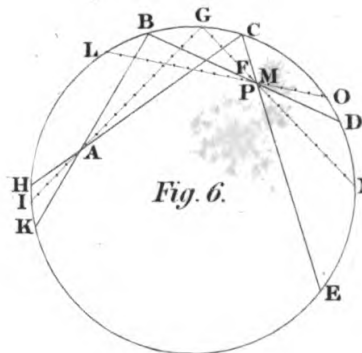
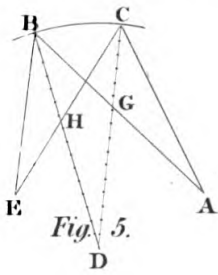
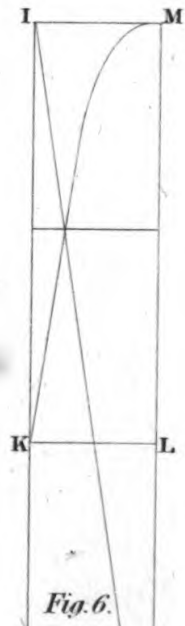
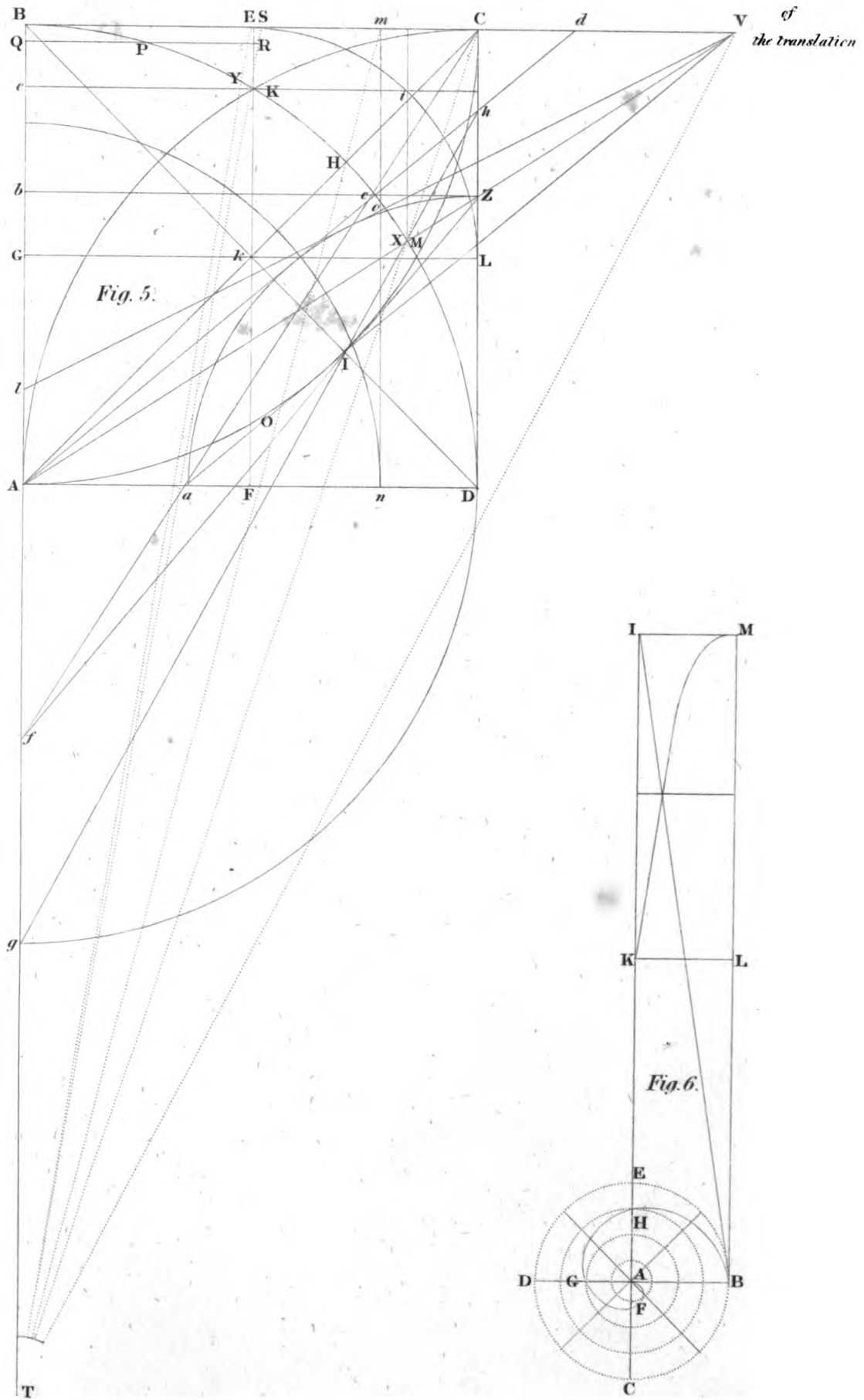


Fig. 4.









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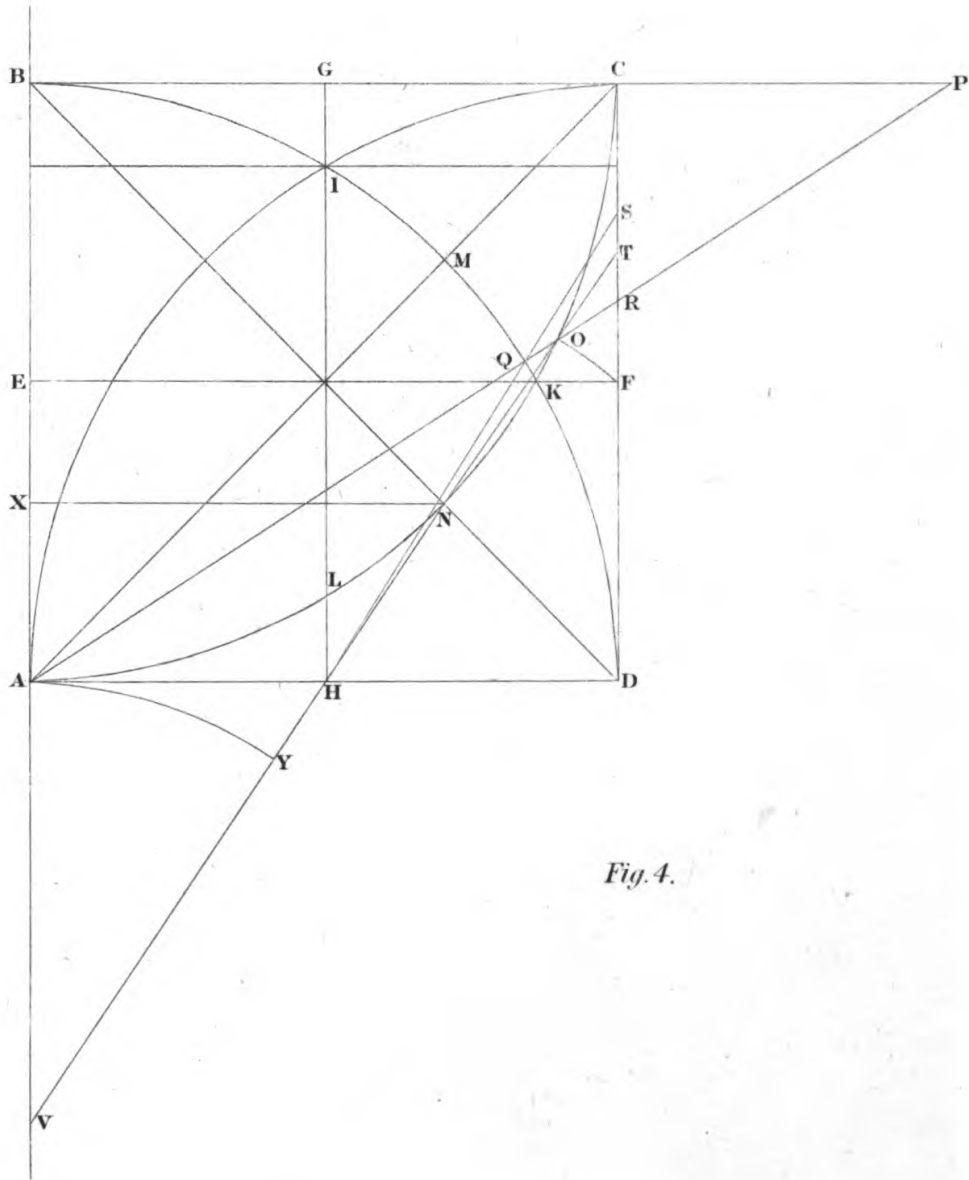
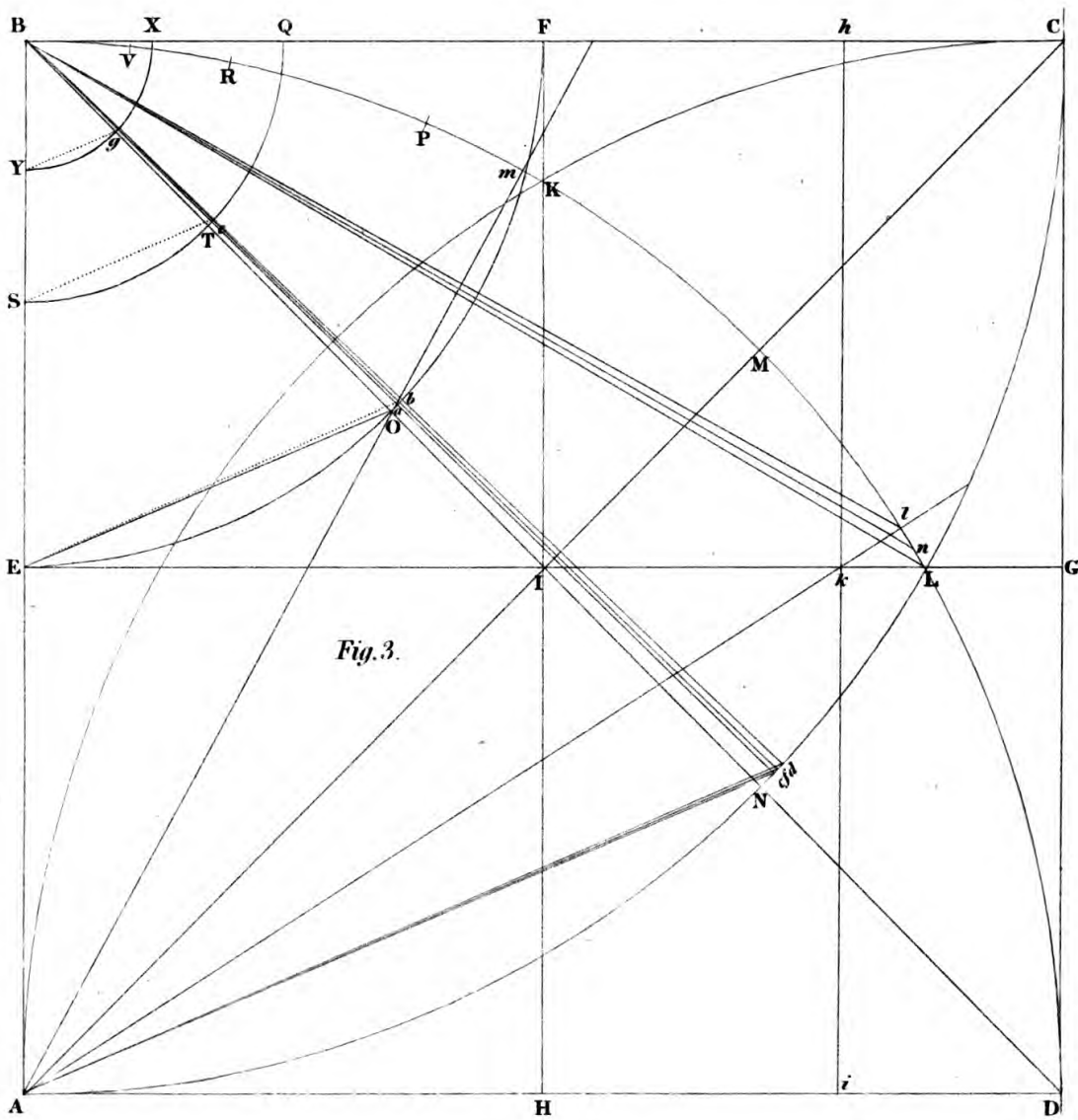
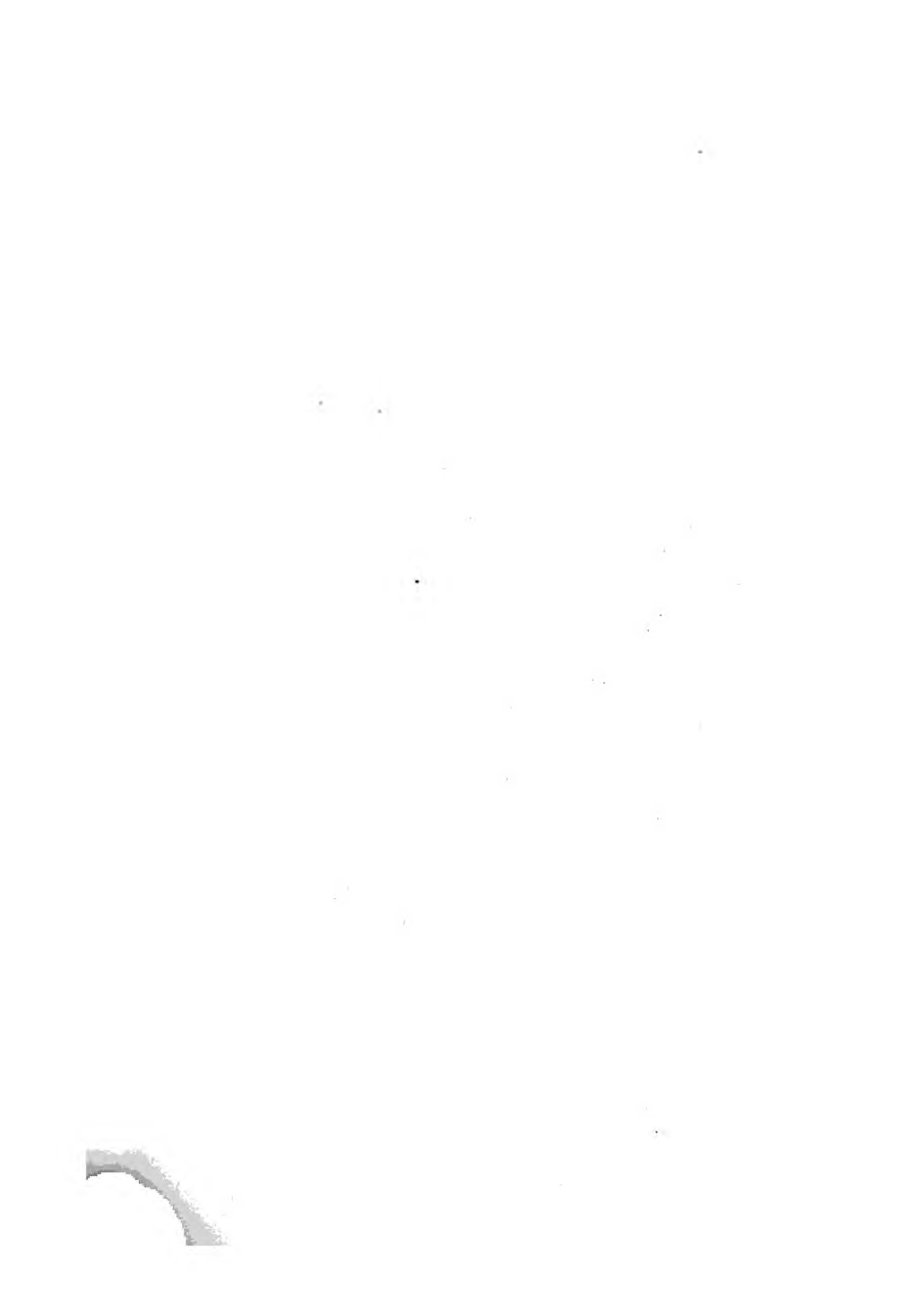
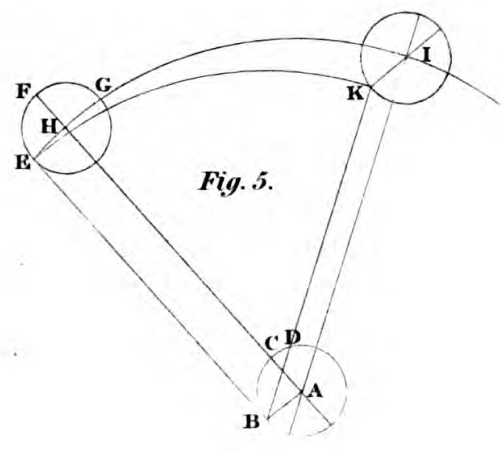
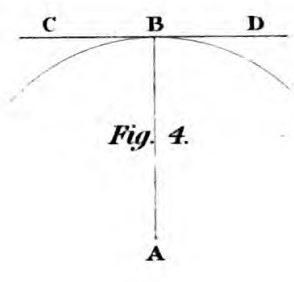
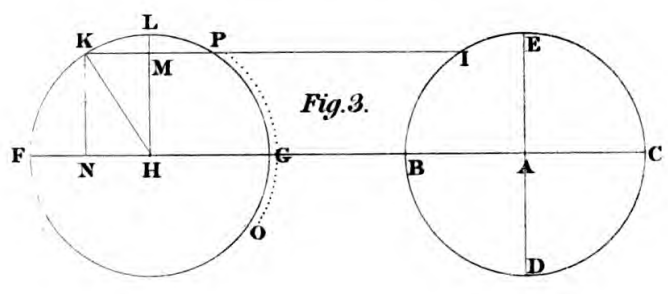
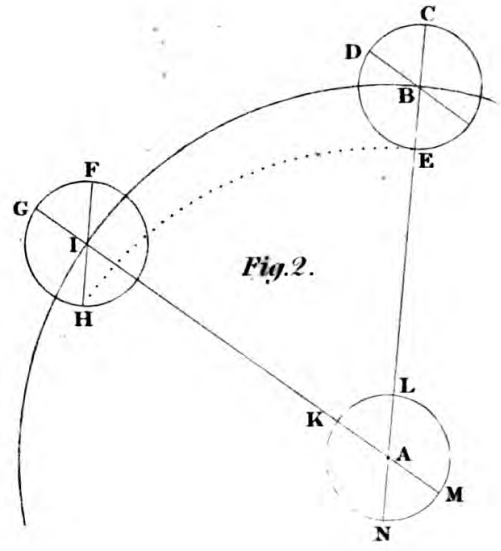
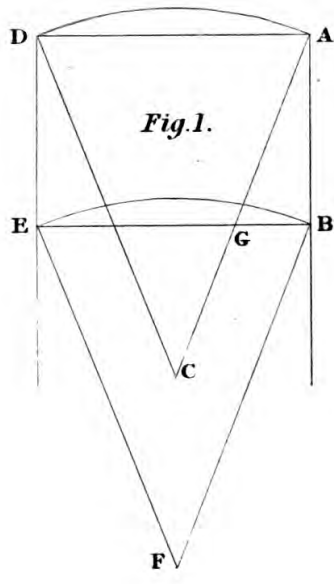


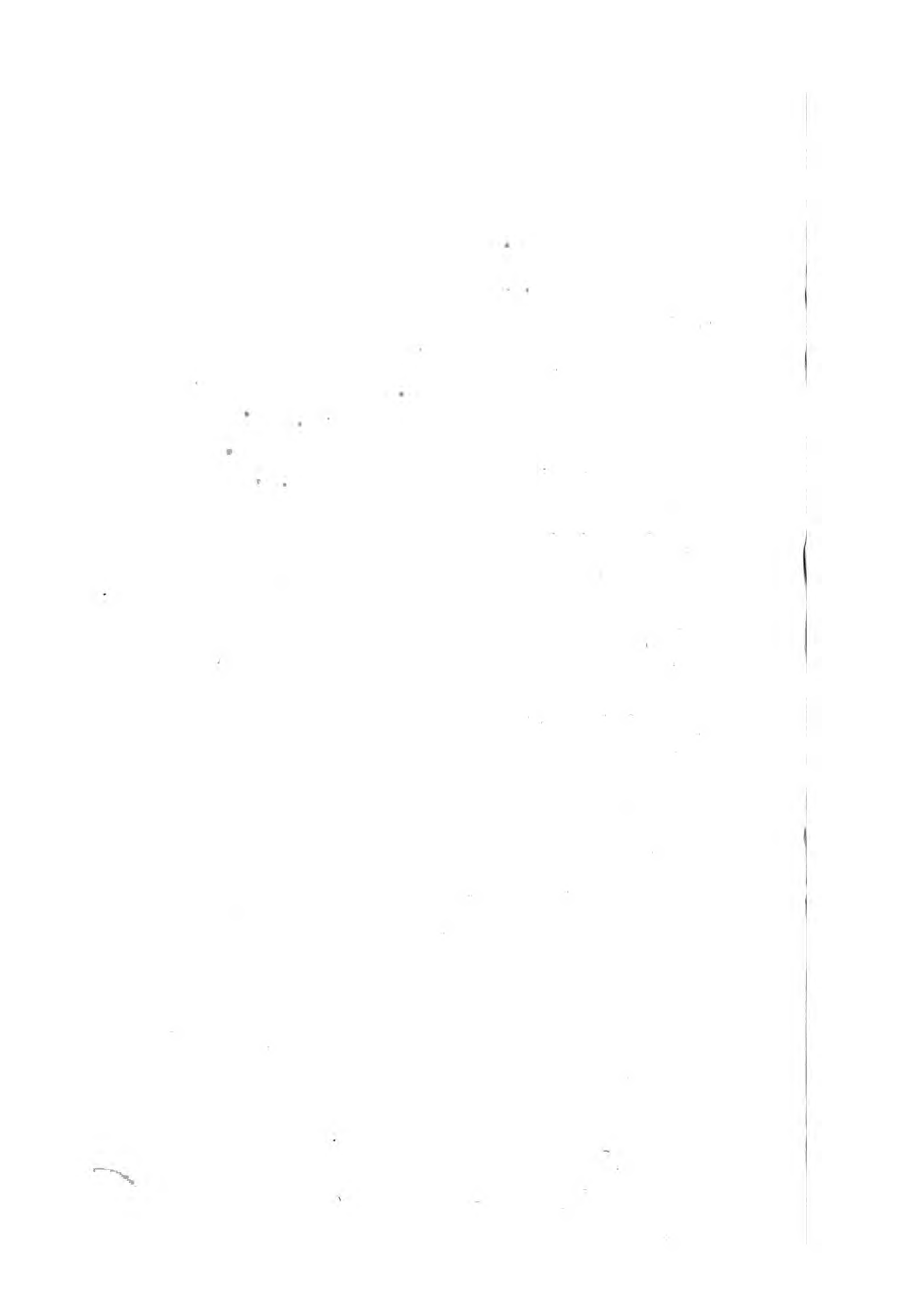
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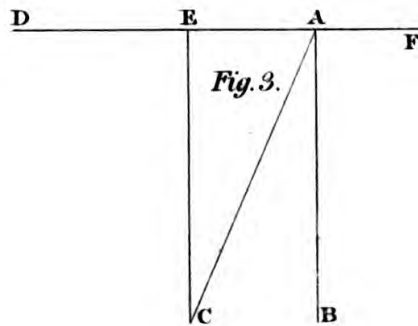
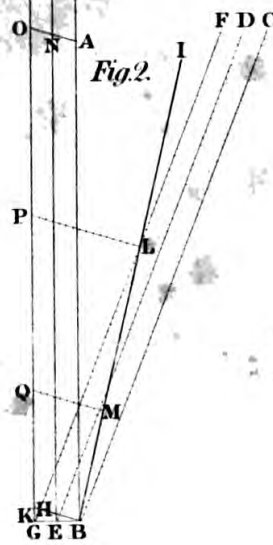
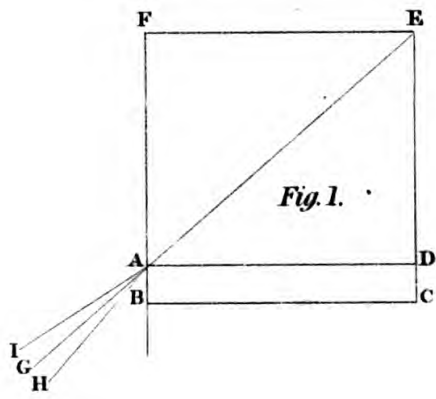
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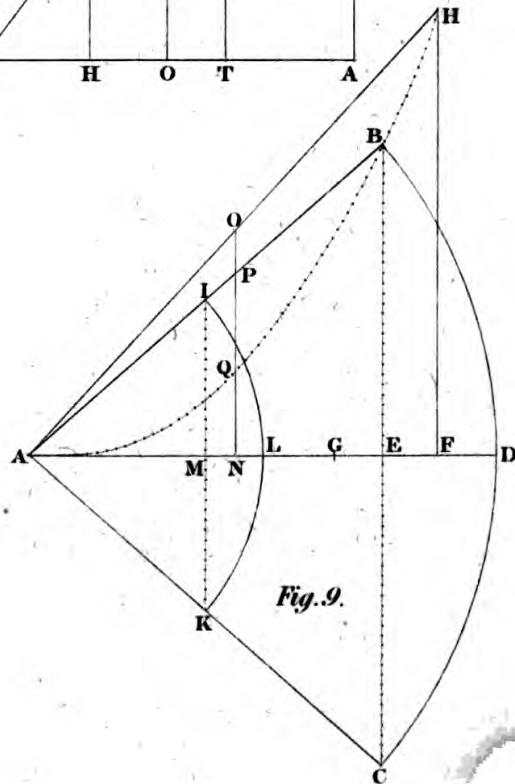
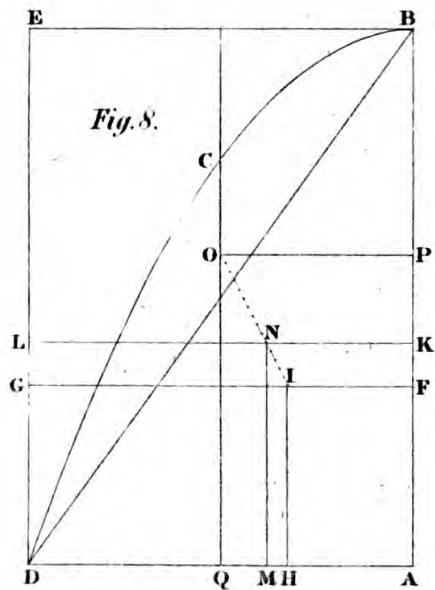
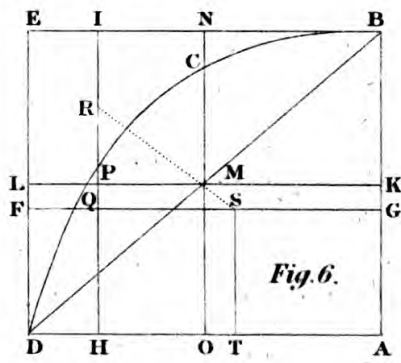
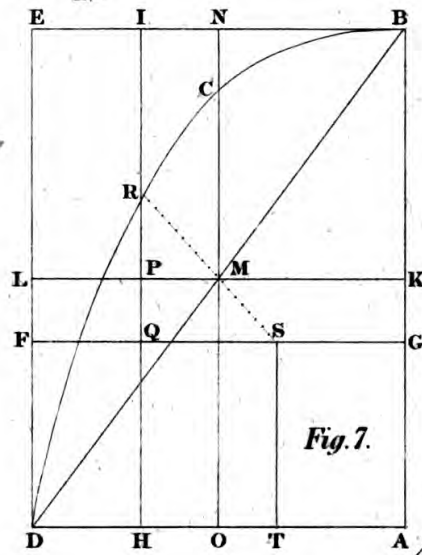
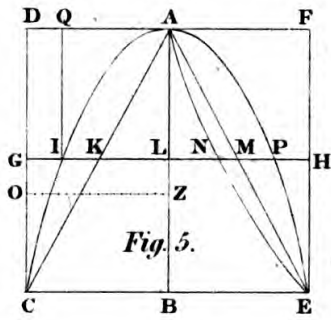
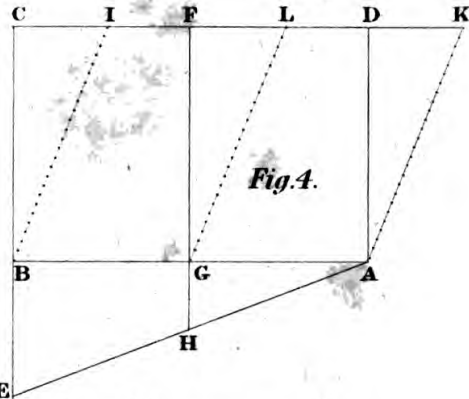
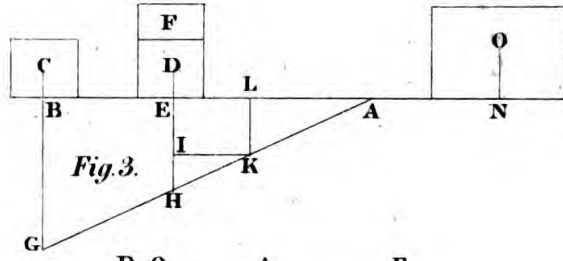
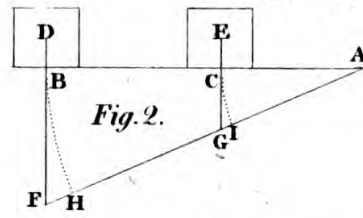
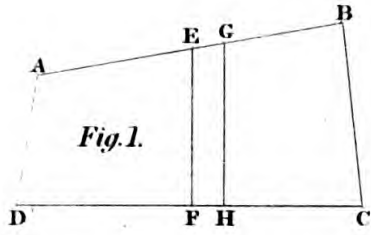














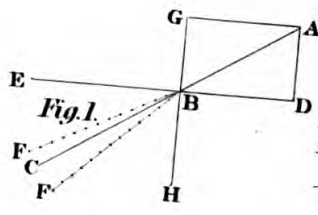


Fig. 1.

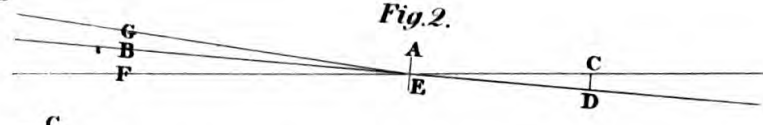


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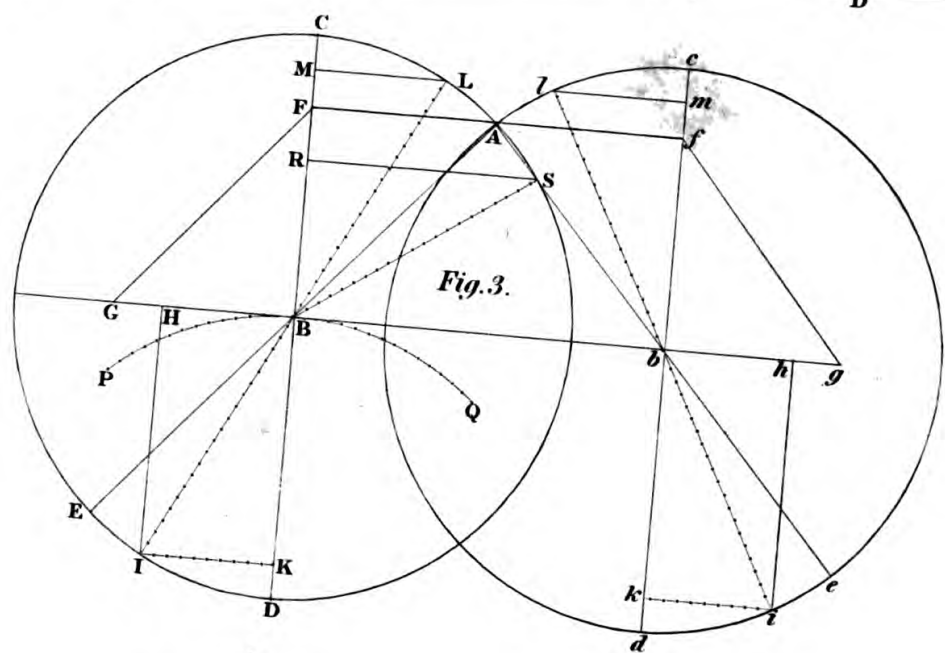


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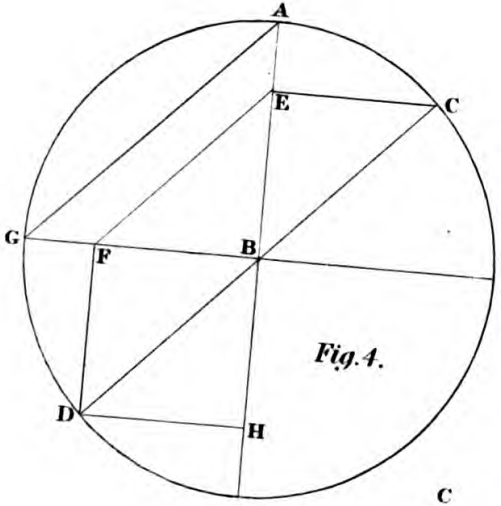


Fig. 4.

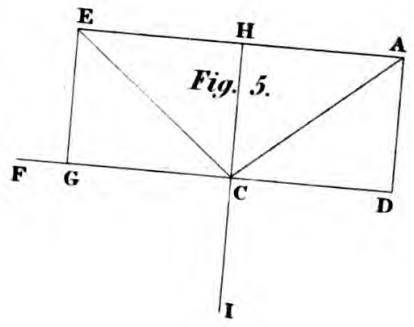


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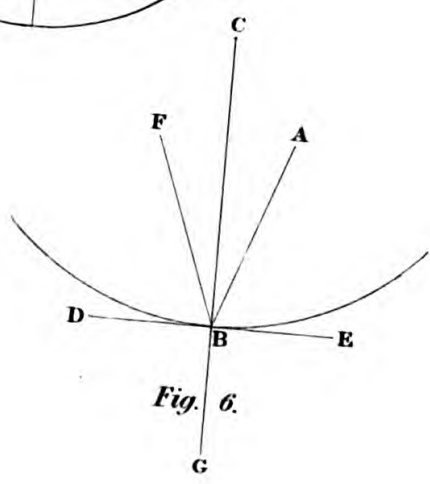
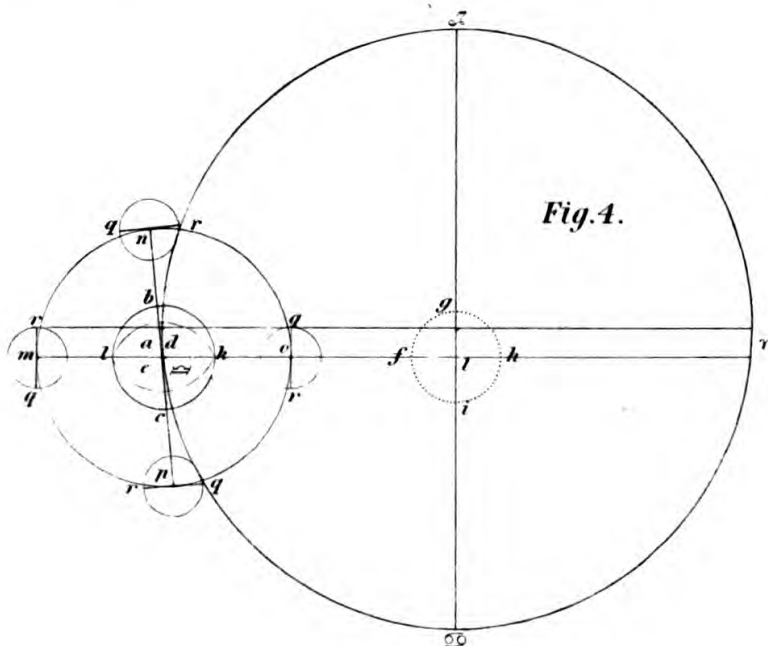
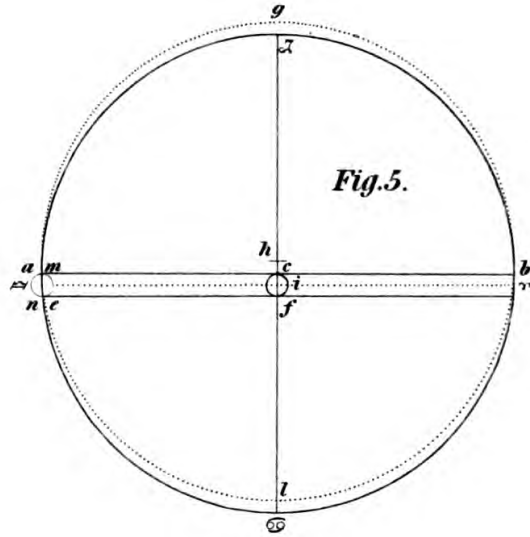
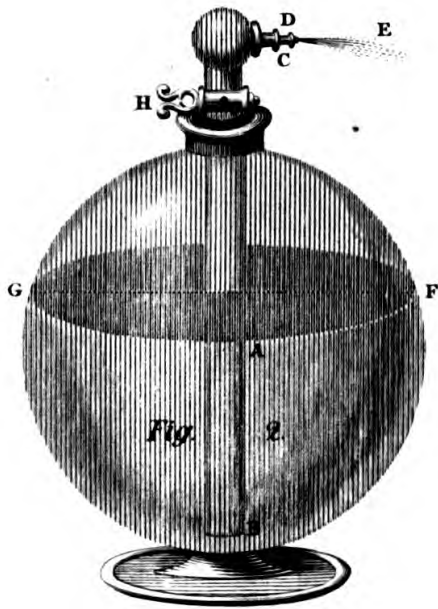
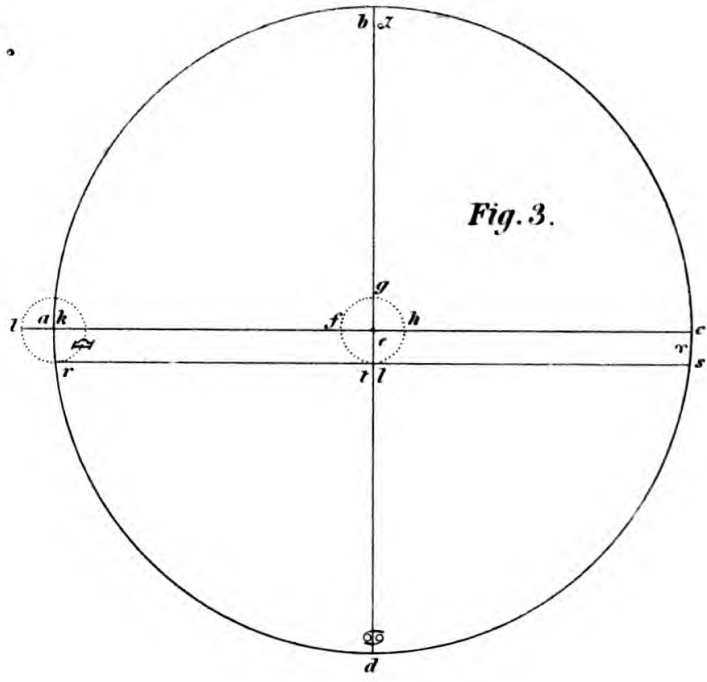
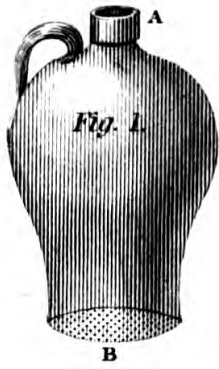
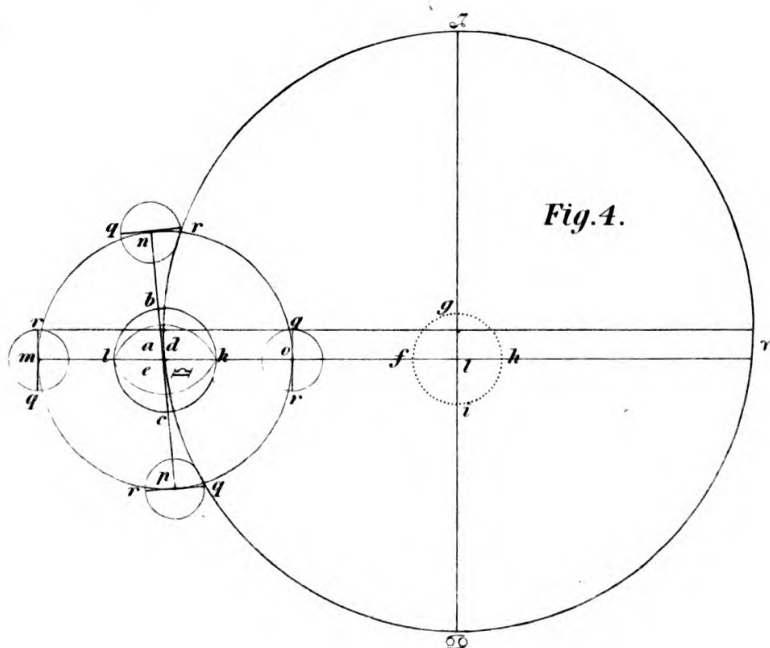
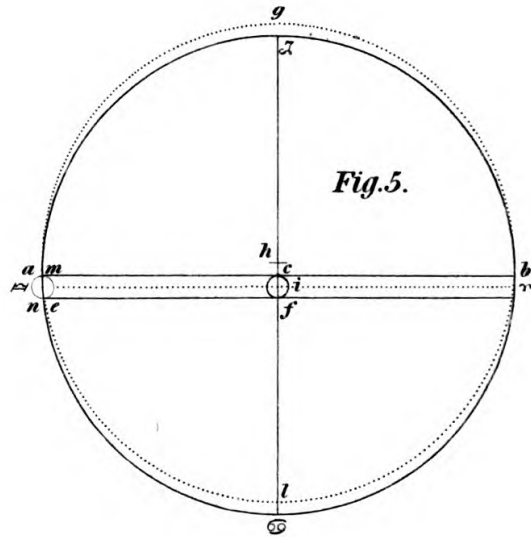
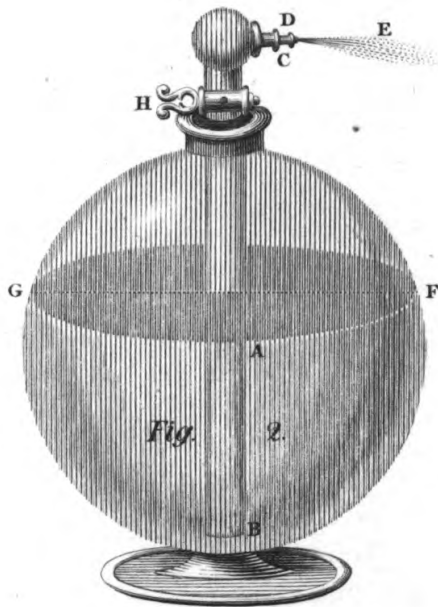
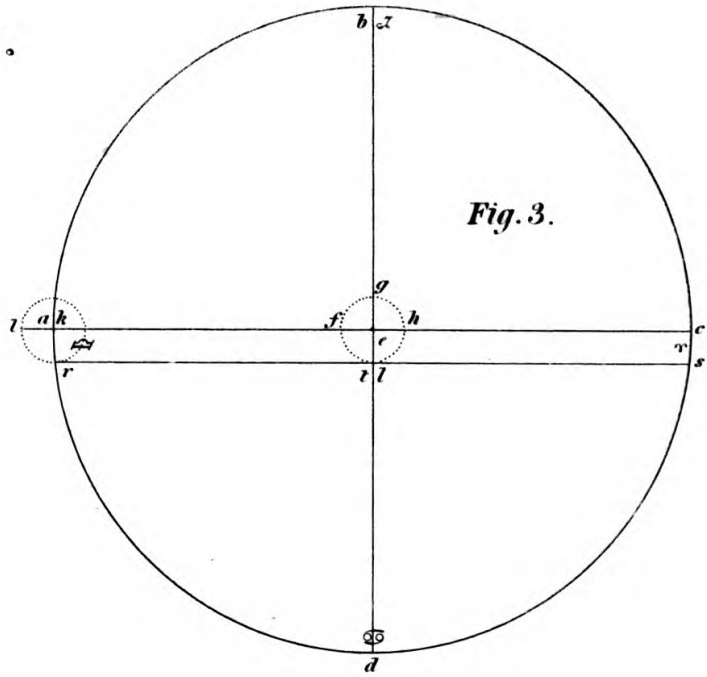
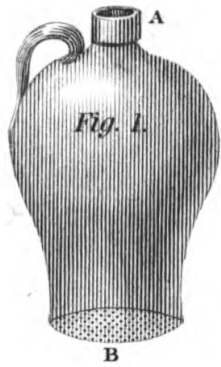


Fig. 6.

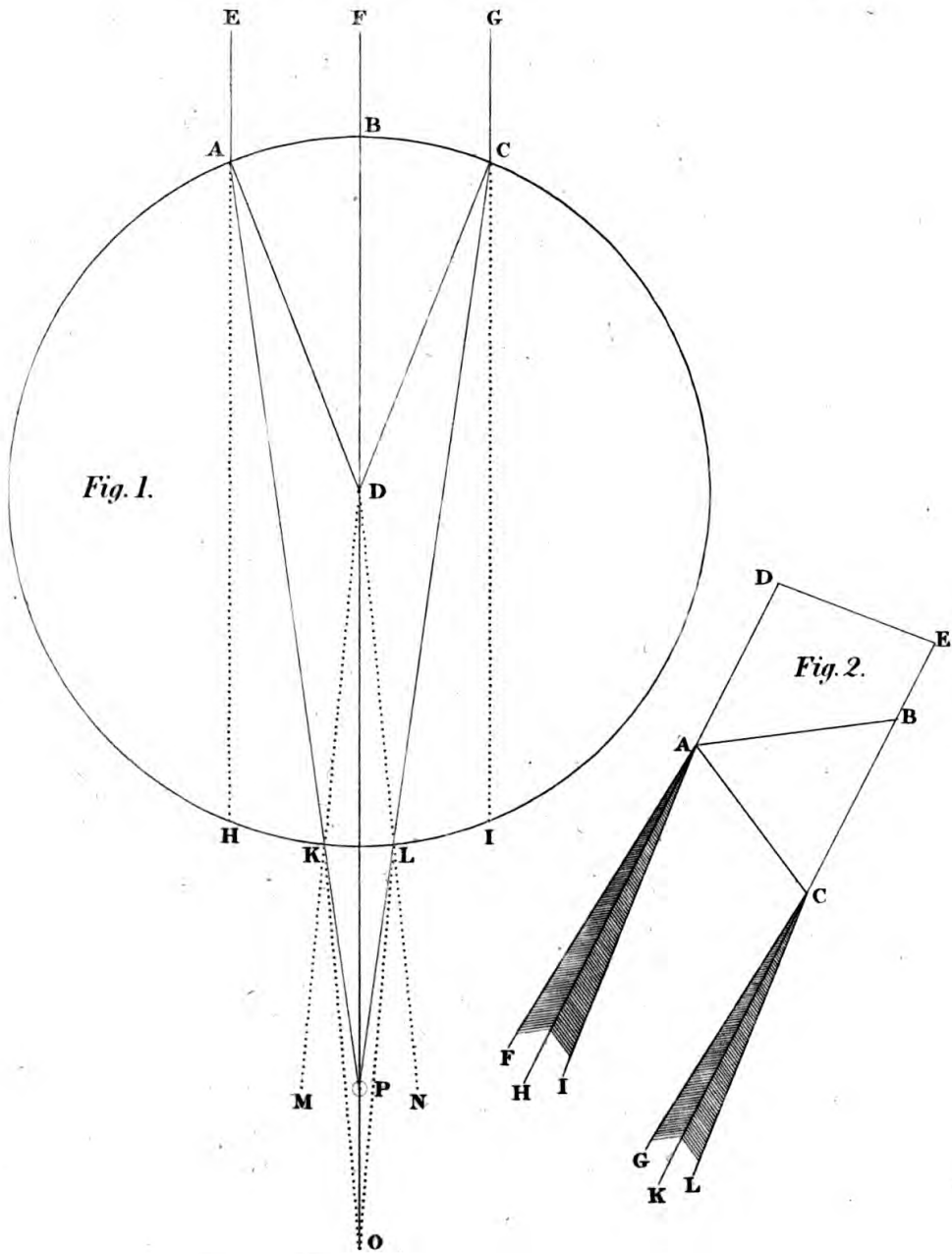




C. XXVI.







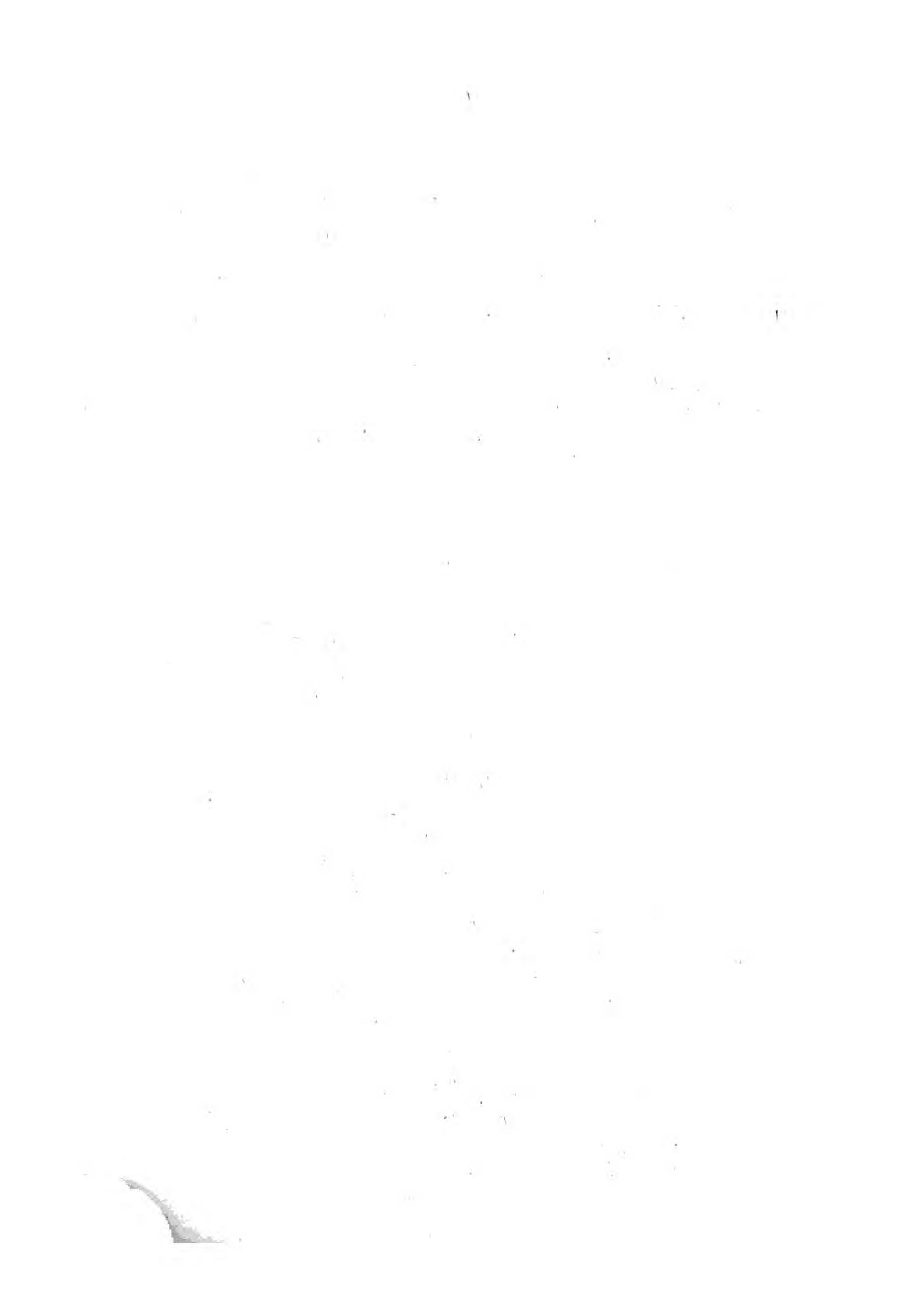


Fig. 3.

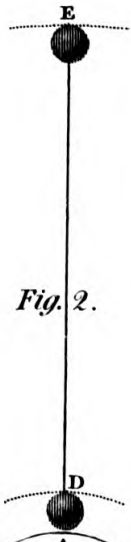
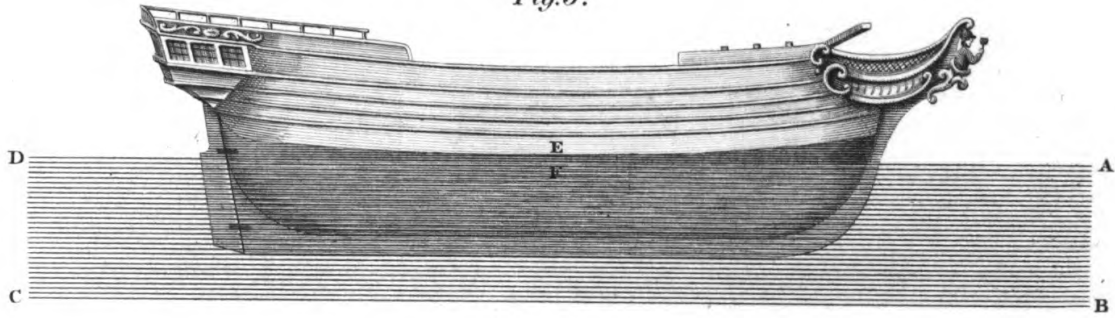


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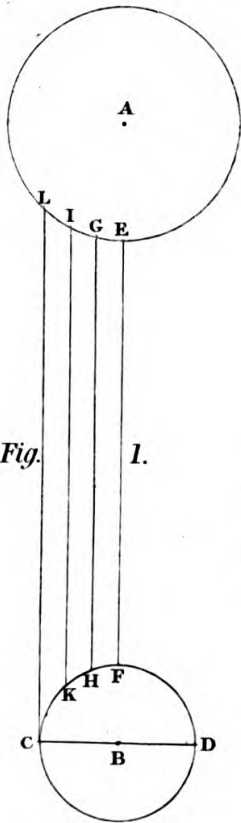


Fig.

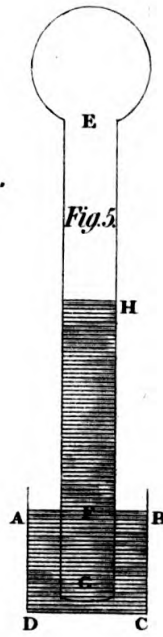


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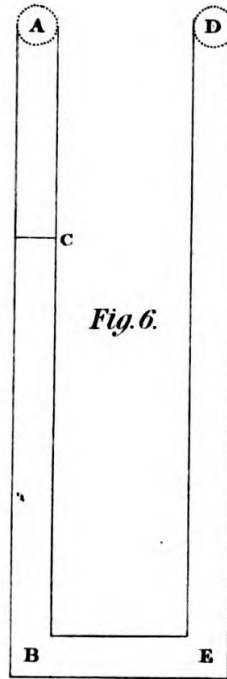


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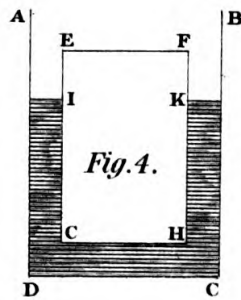
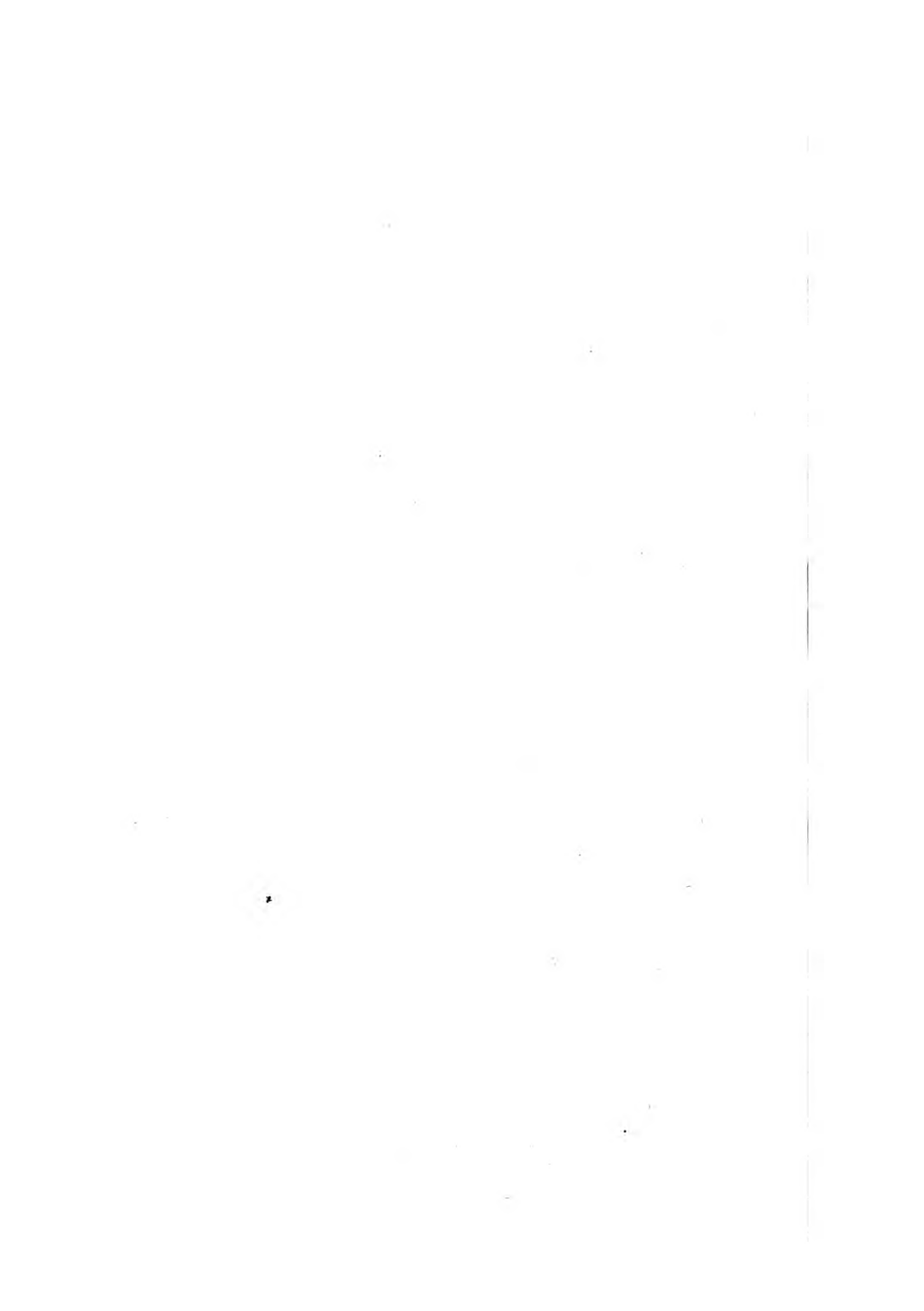
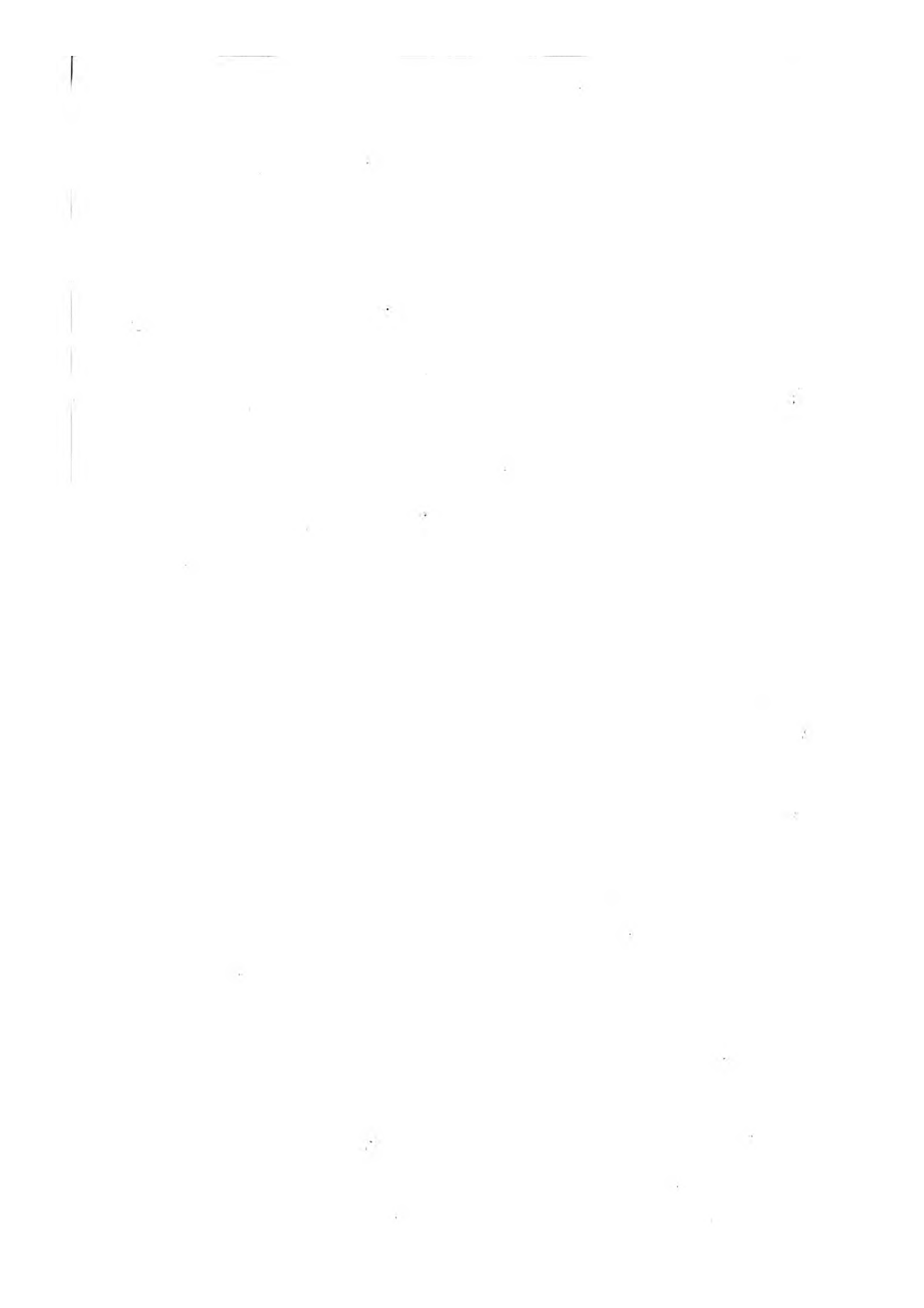












Fig. 4.

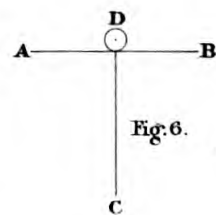
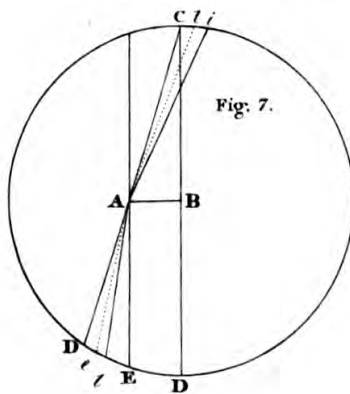
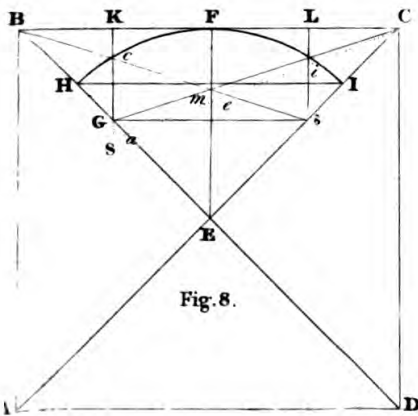
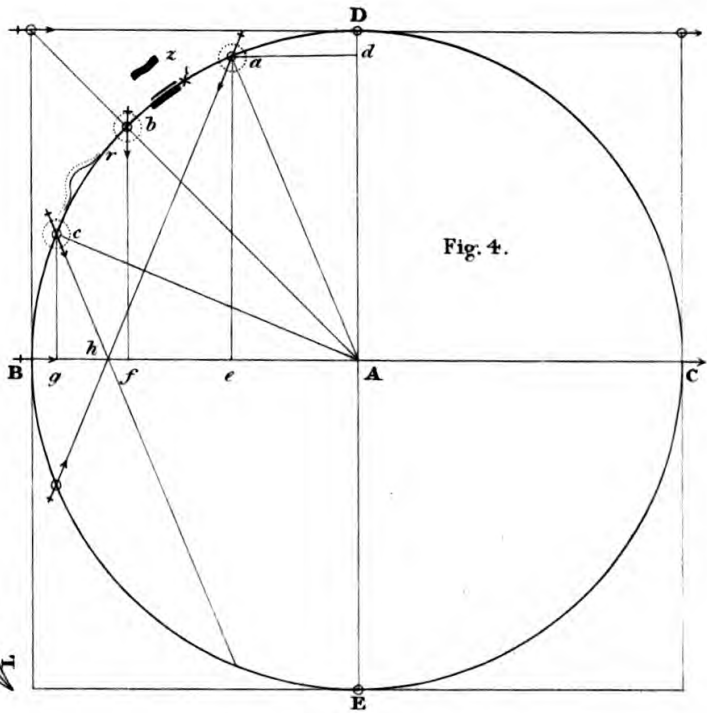
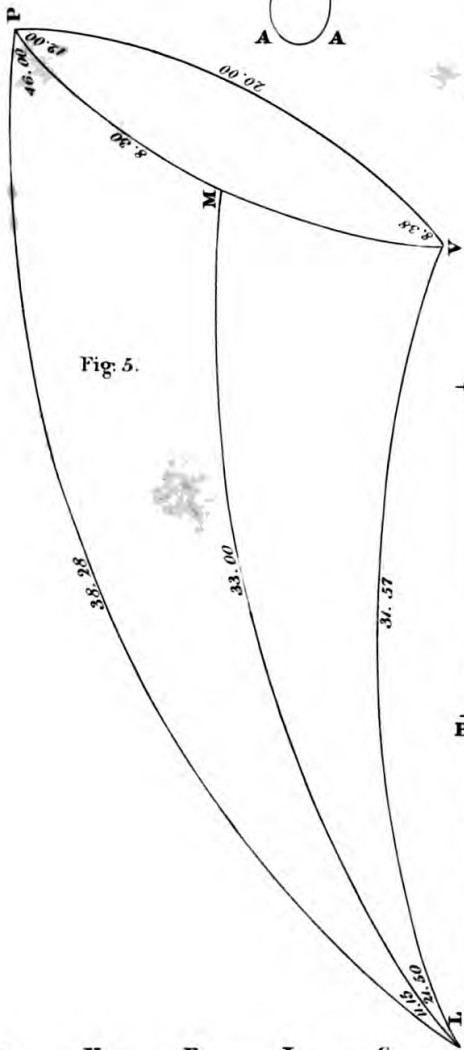
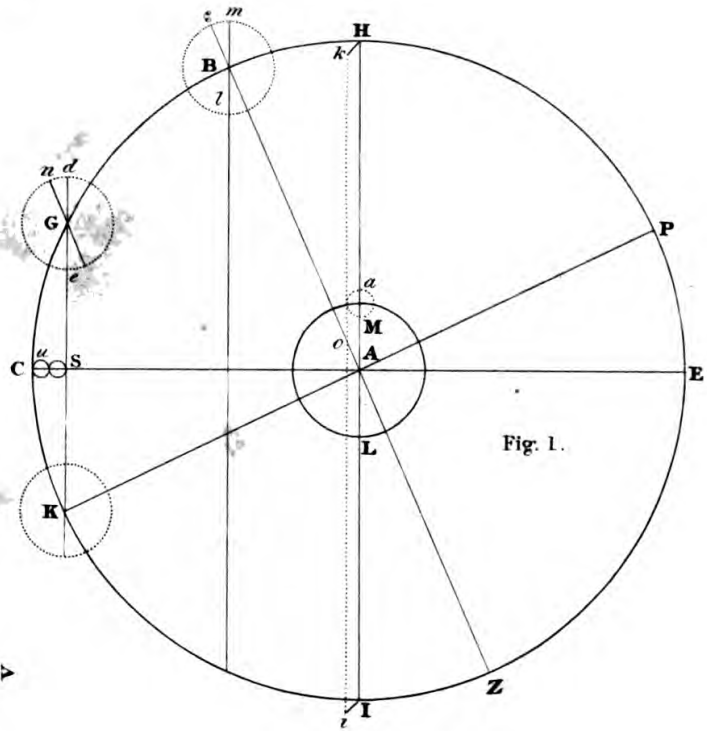
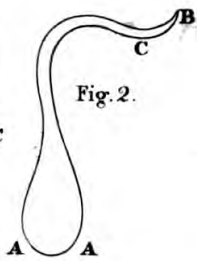
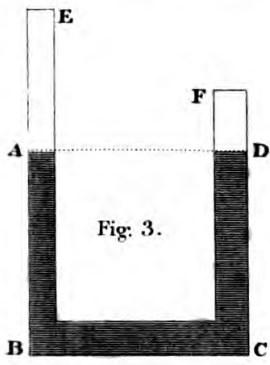


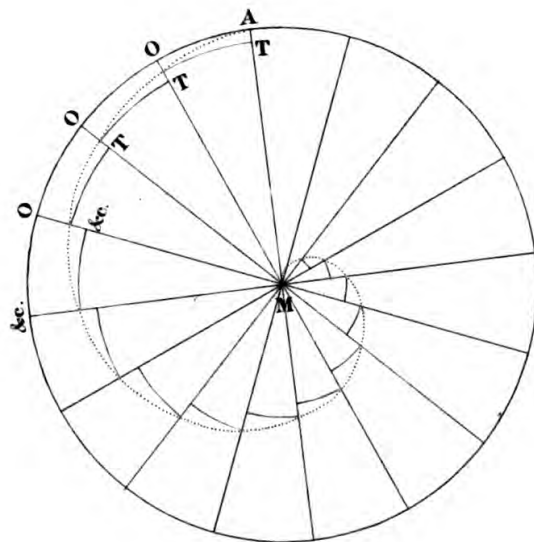
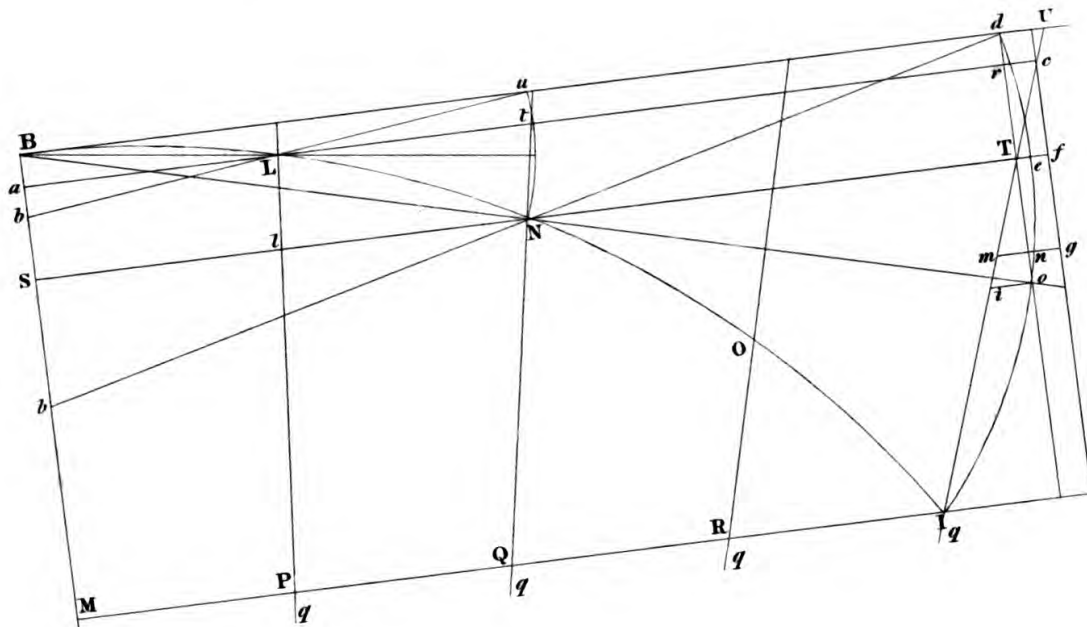


Non est potestas Super Terram quae Comparetur ei. — Job xli. 24.



	<p>LEVIATHAN : OR, THE MATTER, FORM, AND POWER OF A COMMONWEALTH, ECCLESIASTICAL AND CIVIL. BY THOMAS HOBBS OF MALMESBURY.</p> <p>LONDON : PRINTED FOR JOHN BOHN MDCCCXXXIX.</p>	
		
		
		
		





ΕΝΔΟΣΟΤΑΤΗ ΛΑΚΕΔΑΙΜΩΝ



ΑΡΧΙΔΑΜΟΣ



ΕΛΛΑΣ



ΕΛΛΑΔΟΣ ΕΛΛΑΣ ΑΘΗΝΑΙ



ΠΕΡΙΚΛΗΣ



EIGHT BOOKS
OF THE
PELOPONNESIAN WAR

WRITTEN BY
THUCYDIDES
THE SON OF Olorus

INTERPRETED
WITH FAITH AND DILIGENCE
IMMEDIATELY OUT OF THE GREEK

BY
THOMAS HOBBS,
Secretary to the late Earl of Devonshire.

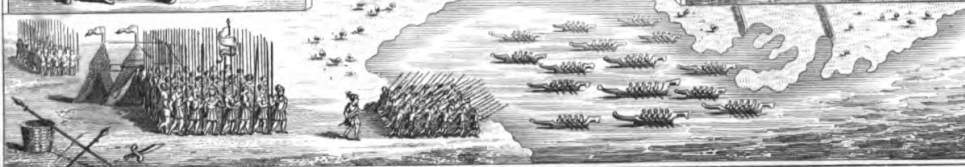
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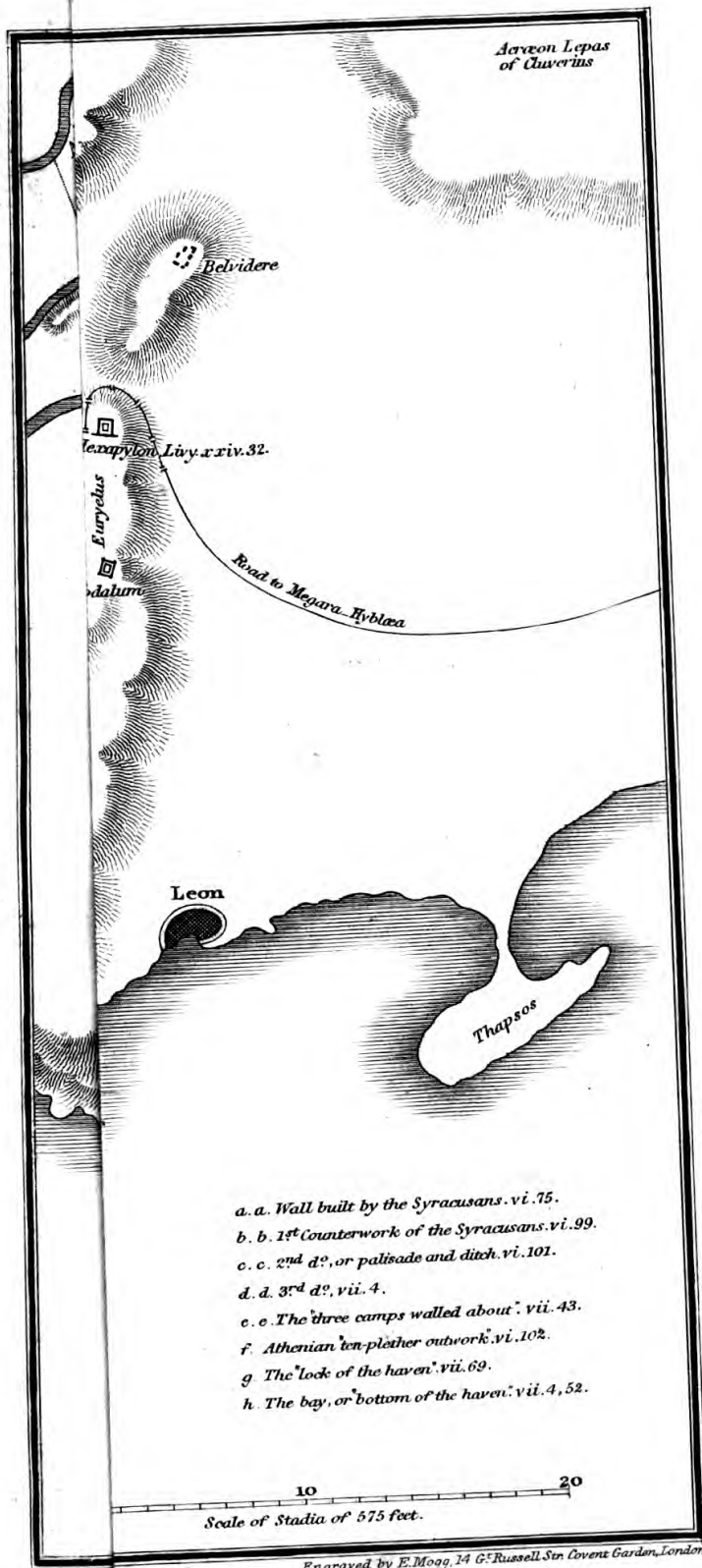
ΟΙ ΑΡΙΣΤΟΙ



ΟΙ ΠΟΛΛΟΙ







Acraon Lepas
of Cluverius

Belvidere

Euryelus
Livy. xiv. 32.

Road to Megara Hyblaea

Leon

Thapsos

- a. a. Wall built by the Syracusans. vi. 75.
- b. b. 1st Counterwork of the Syracusans. vi. 99.
- c. c. 2nd d^o, or palisade and ditch. vi. 101.
- d. d. 3rd d^o. vii. 4.
- e. e. The three camps walled about. vii. 43.
- f. f. Athenian ten-plaier outwork. vi. 102.
- g. g. The lock of the haven. vii. 69.
- h. h. The bay, or bottom of the haven. vii. 4, 52.

10 20
Scale of Stadia of 675 feet.

Engraved by E. Mogg, 14 G. Russell St. Covent Garden, London.



To the Earl of Devonshire

J. M. [Signature]

Aug. 2 - 1691

imp
the
out
ol

now
made

To the Right Honorable
my very good Lord
the Earl of Devonshire

London



