

TEXTE JOHN LOCKE

Since, therefore, it is unavoidable to the greatest part of men, if not all, to have several opinions, without certain and indubitable proofs of their truth; and it carries too great an imputation of ignorance, lightness, or folly for men to quit and renounce their former tenets presently upon the offer of an argument which they cannot immediately answer, and show the insufficiency of: it would, methinks, become all men to maintain peace, and the common offices of humanity, and friendship, in the diversity of opinions; since we cannot reasonably expect that any one should readily and obsequiously quit his own opinion, and embrace ours, with a blind resignation to an authority which the understanding of man acknowledges not. For however it may often mistake, it can own no other guide but reason, nor blindly submit to the will and dictates of another. If he you would bring over to your sentiments be one that examines before he assents, you must give him leave at his leisure to go over the account again, and, recalling what is out of his mind, examine all the particulars, to see on which side the advantage lies: and if he will not think our arguments of weight enough to engage him anew in so much pains, it is but what we often do ourselves in the like case; and we should take it amiss if others should prescribe to us what points we should study. And if he be one who takes his opinions upon trust, how can we imagine that he should renounce those tenets which time and custom have so settled in his mind, that he thinks them self-evident, and of an unquestionable certainty; or which he takes to be impressions he has received from God himself, or from men sent by him? How can we expect, I say, that opinions thus settled should be given up to the arguments or authority of a stranger or adversary, especially if there be any suspicion of interest or design, as there never fails to be, where men find themselves ill treated? We should do well to commiserate our mutual ignorance, and endeavour to remove it in all the gentle and fair ways of information; and not instantly treat others ill, as obstinate and perverse, because they will not renounce their own, and receive our opinions, or at least those we would force upon them, when it is more than probable that we are no less obstinate in not embracing some of theirs. For where is the man that has incontestable evidence of the truth of all that he holds, or of the falsehood of all he condemns; or can say that he has examined to the bottom all his own, or other men's opinions? The necessity of believing without knowledge, nay often upon very slight grounds, in this fleeting state of action and blindness we are in, should make us more busy and careful to inform ourselves than constrain others. At least, those who have not thoroughly examined to the bottom all their own tenets, must confess they are unfit to prescribe to others; and are unreasonable in imposing that as truth on other men's belief, which they themselves have not searched into, nor weighed the arguments of probability, on which they should receive or reject it. Those who have fairly and truly examined, and are thereby got past doubt in all the doctrines they profess and govern themselves by, would have a juster pretence to require others to follow them: but these are so few in number, and find so little reason to be magisterial in their opinions, that nothing insolent and imperious is to be expected from them: and there is reason to think, that, if men were better instructed themselves, they would be less imposing on others.

J. Locke, *An Essay on Human Understanding*, (1690), Book IV, Chap. 16 "Of the Degrees of Assent", §4.