

## Episode Thirty-Two: The Atoms Are Colorless, But

the Implications Are Not

### BOOK I. *Of the Nature of Things.*

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BESIDES, there is Nothing you can strictly say, It neither Body is nor Void, which you may call a third Degree of Things distinct from these. For every Being must in Quantity be more or less; and if it can be touch'd, tho' ne'er so small or light, it must be *Body*, and so esteemed; but if it can't be touch'd, and has not in itself a Power to stop the Course of other Bodies as they pass, this is the *Void* we call an empty Space.

AGAIN, \* whatever Is must either act itself, or be by other Agents acted on; or must be somewhat in which other Bodies must have a Place and move; but Nothing without Body can act, or be acted on; and where can this be done, but in a Vacuum or empty Space? Therefore, beside what Body is or Space, no third Degree in Nature can be found, Nothing that ever can affect our Sense, or by the Power of Thought can be conceiv'd. All other Things you'll find essential *Conjuncts*, or else the *Events* or Accidents of these. I call essential Conjunct, what's so joined to a Thing that it cannot, without fatal Violence, be forced or parted from it; such is Weight to Stones, to Fire Heat, Moisture to the Sea, Touch to all Bodies, and not to be touch'd essential is to *Void*; but, on the contrary, Bondage, Liberty, Riches, Poverty, War, Concord, or the like, which not affect the Nature of the Thing, but when they come or when they go, the Thing remains entire; these, as 'tis fit we should, we call *Events*.

has been done long since, the Thing that present is, and what's to come. For no one, we must own, e'er thought of Time distinct from Things in Motion or at Rest.

FOR when the Poets sing of <sup>z</sup> *Helen's Rape*, or of the *Trojan State* subdued by War, we must not say that these Things do exist now in themselves, since Time, irrevocably past, has long-since swept away that Race of Men that were the Cause of those *Events*; for every Act is either properly the Event of Things, or of the Places where those Things are done.

FURTHER, if Things were not of Matter form'd, were there no Place or Space where Things might act, the Fire that burn'd in *Paris's* Heart, blown up by Love of *Helen's* Beauty, had never rais'd the famous Contests of a cruel War; nor had the Wooden Horse set *Troy* on fire, discharging from his Belly in the Night the armed *Greeks*: from whence you plainly see that Actions do not of themselves subsist, as Bodies do, nor are in Nature such as is a *Void*, but rather are

<sup>7</sup> *Pythagoras*, *Heraclitus* and others believed, that Time was a Body; but *Lucretius* calls it an Event, attributed to Things by the Mind or Thought only, according as they are conceived to persevere in the State in which they are, or to cease from it, and to preserve a longer or shorter Existence, and to have it, or to have had it, or to be to have it. *Epicurus*, because he saw that Time is nothing besides Body and Void, asserted, that it does not exist of itself, nor as a Con-junct or Event, but as the chief Event of Events; he taught, that it exists not in Reality, but only in the Mind, and therefore may properly be called a Being of the Understanding.

<sup>z</sup> The Rape of *Helen*, and the Destruction of *Troy*, are not at this time, nor do exist in themselves as Body and Void do, but are, as it were, the Events of Things, of Persons, or of Places, for the Time past has carried off those Men of whom