

**THE RELATION OF
JOHN LOCKE TO
ENGLISH DEISM**

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TO ENGLISH DEISM

By

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PREFACE

Probably all students of English thought of the sixteenth and seventeenth centuries recognize some sort of relation between John Locke and English Deism, but they differ as to how they are related. Some writers make him a part of the movement, others consider him its father, and several of the leading historians of philosophy merely note the fact that there is some relation without defining it.

This monograph undertakes to show that these statements are wrong or inadequate, and that [Locke and English Deism are related as co-ordinate parts of the larger progressive movement of the age.]

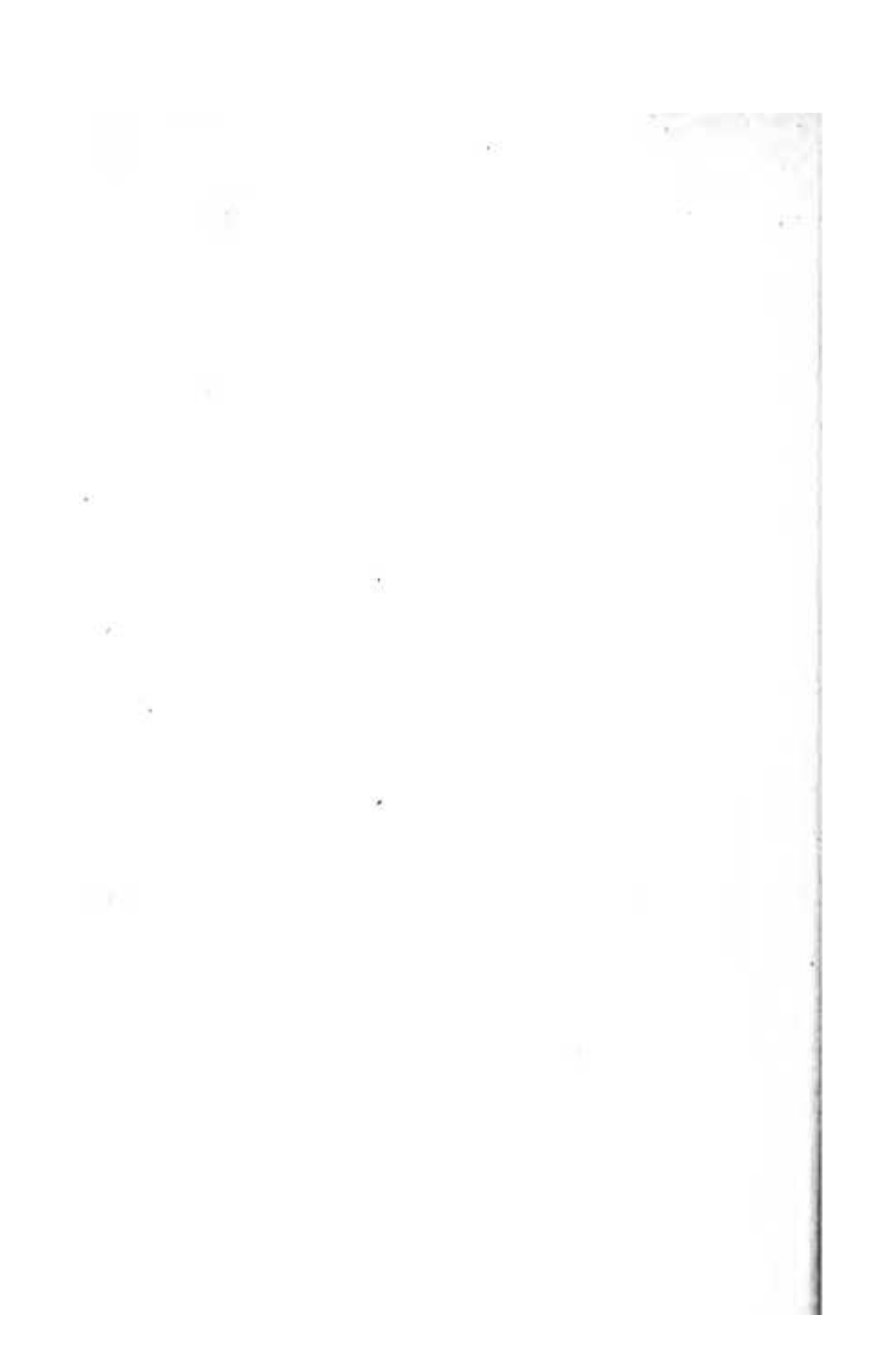
When widely accepted historical opinions are challenged, proof of the thesis to be established should be made accessible to the reader and should be as complete as possible. Accordingly the book is to a great extent a tediously detailed marshaling of evidence.

The discussion of the belief in Providence and the statement of the attitude of the progressive leaders toward toleration in the fifth chapter do not contribute to the solution of the problem. The former is introduced here because [it is generally believed that the "absentee God" was a characteristic of Deism, which it was not; and the presentation of the latter is necessary because some writers use it to prove that Locke was a Deist, which it does not prove.]

The quotations from Locke are from Fraser's edition of the *Essay* and from the tenth edition of his works.

TOPEKA, KANSAS
June, 1918

S. G. H.



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CHAPTER I

INTRODUCTION

I. THE REMOTE HISTORICAL BACKGROUND

The problem concerning the relation of John Locke and English Deism arises out of a situation that had been developing slowly for a long time. A full account of its origin would lead us back centuries to the beginnings of the New Learning in Italy. The scene had shifted, other interests had appeared; but the dominant motives were essentially the same. In the political, the social, the religious, the philosophical, and the scientific strife and movements of this time we have the age-old struggle of humanity for freedom. Man is so constituted that awareness of limitations is felt as a perpetual challenge to throw them off. Men felt this in Italy in the thirteenth century; they were conscious of it in England in the seventeenth century; the resulting movements differ because conditions had changed.

When the Renaissance dawned in Italy, it did not find the general confusion that we often associate with the Middle Ages. On the contrary, the civilization at that time was strongly organized. There was one central authority that dominated everything everywhere. Henry IV defied it, and in order to carry out his political plans he found it necessary to make peace with Pope Hildebrand at Canossa. Abelard was condemned by councils, and he was imprisoned and his books were