

**THE  
INTELLECTUALISM  
OF LOCKE: AN ESSAY**

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The intellectualism of Locke: an essay by Thomas E. Webb

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**THOMAS E. WEBB**

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INTELLECTUALISM OF LOCKE:

An Essay.

BY

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TO

THE RIGHT REVEREND

WILLIAM FITZGERALD, D. D.,

LORD BISHOP OF CORK, CLOYNE, AND ROSS,

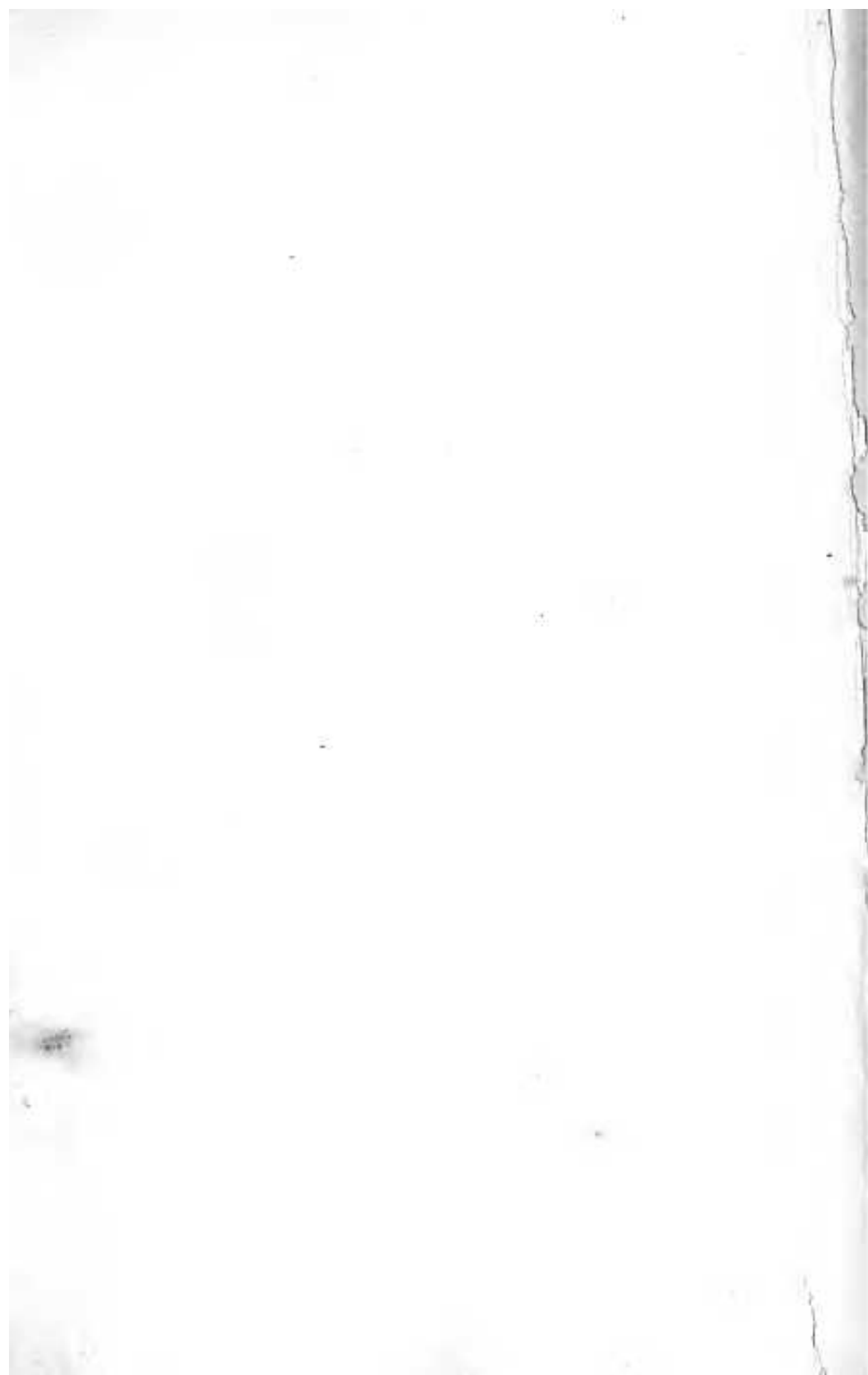
*This Essay*

IS DEDICATED,

IN GRATITUDE FOR THE INTEREST HE HAS TAKEN IN ITS PROGRESS,

AND IN ACKNOWLEDGMENT OF

THE BENEFIT IT HAS DERIVED FROM HIS SUGGESTIONS.





## P R E F A C E .

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**T**HE object of this Book is indicated by its Title. It professes to establish by a rigorous analysis of the *Essay concerning Human Understanding*, that Locke is neither a Sensualist, ignoring the existence of any Elements of Thought but those supplied by the External Senses, nor an Empiricist, recognising the existence of no Elements of Thought but those supplied by Sense, External or Internal. It professes to establish that Locke, on the contrary, as recognising Ideas of which Intellect is properly the source, and Cognitions of which Intellect is exclusively the guarantee, is an Intellectualist—an Intellectualist in the sense of Reid and Kant.

To enunciate this doctrine is to proclaim that Locke's Philosophy has hitherto been interpreted by opposites. Any attempt to propitiate the prepossessions of the Reader in such a case is plainly out of the question; the utmost I can hope is to

guard against misapprehension. To secure this object I shall give, though at the expense of any interest which my Essay might otherwise possess, a synopsis of the results at which it professes to have arrived.

In the First Chapter, then, I give a brief sketch of the History of Locke's Philosophy, and point out certain antecedent probabilities in favour of my general conclusion. In the Second, I show that Locke regarded our Ideas neither as Separate Entities, nor as Latent Modifications of Mind, but as Percipient Acts ;—in other words, that his Ideal Theory was identical with that of Arnauld. In the Third, I show that Locke was not misled by an *Ignis Fatuus* in his Polemic against Innate Ideas, on the one hand ; and that, on the other, he systematically recognised the element of truth of which the Doctrine of Innate Ideas was the disguised expression. In the Fourth, I determine the meaning attached by Locke to the words Sensation and Reflection, and show that in declaring Sensation and Reflection to be the sole "Originals" of our Ideas, Locke merely contemplated the Chronological Conditions of Thought. In the Fifth, I show that, ulterior to Sensation and Reflection, Locke recog-

nises the Understanding itself as a principle genetic of Ideas which Sensation and Reflection are wholly incompetent to give. In the Sixth, I show that Locke anticipated the Kantian distinction of Knowledge into *A posteriori* and *A priori*, Synthetic and Analytic. In the Seventh, I endeavour to systematize Locke's views on the subject of the Three Ontologic Realities, the World, the Soul, and God. In the Eighth, I endeavour to perform the same office with respect to his views on Freedom and the Moral Law. In the Ninth, by a minute comparison of Locke's doctrines with those of Hume and Kant, I endeavour to show that Hume's doctrine was not the sceptical development, but the dogmatic reversal, of that of Locke, and that Locke, on all the fundamental questions of Psychology, was agreed with Kant, though with regard to the Science of Metaphysics the two Philosophers diverged.

These conclusions are so utterly alien to the accredited Criticism of the last hundred and fifty years, that, perhaps, I may be suspected of having failed to comprehend the nature of the question I have undertaken to discuss. To obviate this suspicion, I have selected as the expression of the received opinions on the subject of Locke's Philosophy, the two