experiments and observations. To this method it is hardly to be said or imagined what light, what splendor, hath accrued from this admirable work of our illustrious author, whose happy and sublime genius, resolving the most difficult problems, and reaching the discoveries of which the mind of man was thought incapable before, is deservedly admired by all those who are somewhat more than superficially versed in these matters. The gates are now set open; and by his means we may freely enter into the knowledge of the hidden secrets and wonders of natural things. He has so clearly laid open and set before our eyes the most beautiful frame of the System of the World, that, if King Alphonsus were now alive, he would not complain for want of the graces either of simplicity or of harmony in it. Therefore we may now more nearly behold the beauties of nature, and entertain ourselves with the delightful contemplation; and, which is the best and most valuable fruit of philosophy, be thence incited the more profoundly to reverence and adore the great Maker and Lord of all. He must be blind, who, from the most wise and excellent contrivances of things, cannot see the infinite wisdom and goodness of their Almighty Creator; and he must be mad and senseless who refuses to acknowledge them.

Questions

1. Why does Cotes argue that "all sound and true philosophy is founded on the appearances of things"? What is wrong with depending on reason alone?
2. Why is Newton's physics compatible with the idea that there is a "great Maker and Lord of all"?
3. What can physics tell us about the "Almighty Creator"?

John Locke and Enlightenment Universalism (1689)

An eminent philosopher and physician, John Locke (1632–1704) was one of the most influential thinkers of the Enlightenment. His thought influenced David Hume, Jean-Jacques Rousseau, Immanuel Kant, Thomas Jefferson, and others in the eighteenth century. It inspired the framers of the U.S. Constitution and, later, the Classical Liberalism of the nineteenth century.

As a student at Oxford, Locke studied medicine with Robert Boyle and Robert Hooke. He met Anthony Ashley Cooper, the 1st Earl of Shaftesbury, a founder of the Whig movement in politics, who later served as his mentor and patron. The Whigs challenged the power of the Tories and the absolute monarchy of the Catholic Stuarts (and the philosopher Thomas Hobbes), as well as the privileges of gentry. Although in economic terms the early Whigs were protectionist, opposing trade with Catholic France, they couched their arguments in universal terms and over time married the interests of the commercial middle classes with those of great aristocratic families, at the expense of minor gentry.

Locke draws on those influences in the passage presented here. He does so in the context of a discussion of the state of nature—a concept in political philosophy, influential in seventeenth- and eighteenth-century Europe, that refers to the condition of humanity everywhere before the advent of organized societies and government.

CHAPTER II.

Of the State of Nature.

§. 4. To understand political power right, and derive it from its original, we must consider, what state all men are naturally in, and that is, *a state of perfect freedom* to order their actions, and dispose

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CITATION: John Locke, *Two Treatises of Government* (London: Whitmore and Fenn, 1821), pp. 189–92.

of their possessions and persons, as they think fit, within the bounds of the law of nature, without asking leave, or depending upon the will of any other man.

A *state* also *of equality*, wherein all the power and jurisdiction is reciprocal, no one having more than another; there being nothing more evident, than that creatures of the same species and rank, promiscuously born to all the same advantages of nature, and the use of the same faculties should also be equal one amongst another without subordination or subjection, unless the lord and master of them all should, by any manifest declaration of his will, set one above another, and confer on him, by an evident and clear appointment, an undoubted right to dominion and sovereignty.

* * *

§. 6. But though this be *a state of liberty*, yet *it is not a state of license*: though man in that state have an uncontroulable liberty to dispose of his person or possessions, yet he has not liberty to destroy himself, or so much as any creature in his possession, but where some nobler use than its bare preservation calls for it. The *state of nature* has a law of nature to govern it, which obliges every one: and reason, which is that law, teaches all mankind, who will but consult it, that being all *equal and independent*, no one ought to harm another in his life, health, liberty, or possessions: for men being all the workmanship of one omnipotent, and infinitely wise maker; all the servants of one sovereign master, sent into the world by his order, and about his business; they are his property, whose workmanship they are, made to last during his, not one another's pleasure: and being furnished with like faculties, sharing all in one community of nature, there cannot be supposed any such *subordination* among us, that may authorize us to destroy one another, as if we were made for one another's uses, as the inferior ranks of creatures are for ours. Every one, as he is *bound to preserve himself*, and not to quit his station wilfully, so by the like reason, when his own preservation comes not in competition, ought he, as much as he can, to *preserve the rest of mankind* and may not, unless it be to do justice on an offender, take away, or impair the life, or what tends to the preservation of the life, the liberty, health, limb, or goods of another.

Questions

1. Identify the law that governs the state of nature. Where and to whom does the law apply? Who interprets and enforces it?
2. What is the relationship between a state of liberty and a state of license?
3. What are the constraints on people's actions in the state of nature?

Jahangir, Policy toward the Hindus (seventeenth century)

The Mughal Empire flourished in the seventeenth century. Its Muslim rulers actively supported Islam as they promulgated policies of religious tolerance. The official proclamation of tolerance—even if Islam was favored at the court—was important for the management of a multicultural empire that, at its height, encompassed most of South Asia (beyond the boundaries of modern India, Pakistan, and Bangladesh). Mughal courtly culture displayed a strong Persian influence; the elite cultivated the arts, music, literature, philosophy, and science. Jahangir (1569–1627) was the fourth emperor of the dynasty (ruled 1605–1627). A protector of Islam, he is also remembered for his personal piety, promotion of religious tolerance, attention to justice, and as a patron of the arts.

This passage comes from Jahangir's *Memoirs*, written for an audience in a culture in which only elites could read. His use of the first person and a conversational tone establishes an intimacy with the reader. He is frank in his disdain for Hindu beliefs, turning to the authority of his father to establish a rationale for a policy of tolerance.

I am here led to relate that at the city of Banaras [Benares, now Varanasi] a temple had been erected. * * * The principal idol in this temple had on its head a tiara or cap, enriched with jewels. * * *

CITATION: Jahangueir, *Memoirs of the Emperor Jahangueir*, translated by David Price (London: Oriental Translation Committee, 1829), pp. 14–15, 28–29.