THE importance of Locke to English poets of the first half of the eighteenth century is attested by their many references to him. In the particular case of Pope, Wakefield long ago pointed out an obvious parallel between the passage in *An Essay on Man* which opens with, "Why has not Man a microscopic eye?" and Locke's specific discussion of this point in Book II, Chapter XXIII, Section 12.

There are other parallel concepts. Although general in nature, and such as might well have been developed by Pope himself, or drawn from innumerable sources, they are principles which Locke made important and prominent. The first of these ideas occurs in the section from which Pope drew the parallel noted by Wakefield. In this section, Locke states that "we are furnished with faculties to discover enough in the creatures to lead us to the knowledge of the Creator, and the knowledge of our duty." Pope introduces the second half of the fourth section of Epistle III with the admonition, "Go, from the Creatures thy instructions take," and continues with an amplification of this theme. Although it is traditionally considered that this section, "finely improved," was taken from Bacon's *Advancement of Learning*, it is important that Pope was indebted to this particular portion of Locke's *Essay* for the parallel established by Wakefield.

A more vital similarity, however, occurs in the purpose of the two essays. Both seek to turn the thoughts of man from the infinite realm of the universal to the finite world of man. These two phases of the generative purpose of the essays are noticeable in both works.

Pope opens Epistle II of his *Essay* with the injunction:

Know then thyself, presume not God to scan;
The proper study of Mankind is Man.

As expanded in the "argument" of Epistles I and II, and in the epistles proper, the scanning of God is the product of a quest for more knowledge. This quest is the result of pride, and occasional
in man error and misery. Although God be known in many worlds, it is the duty of man to trace Him only in his own. This assertion means, in turn, that it is the business of man to study himself, his nature, his powers and frailties, and the extent of his capacity.

According to Pope, to scan God is to philosophize, and particularly to study science. In the first section of Epistle II, the general theme of which is that man should not pry into God, Pope is severe in his comment on science:

Go, wond’rous creature! mount where Science guides;
Go, measure earth, weigh air, and state the tides;
Instruct the planets in what orbs to run;

Go, teach Eternal Wisdom how to rule—
Then drop into thyself, and be a fool!

Not only is the study of science an occupation for the fool, but it offers, according to Pope, little of value to mankind:

Trace Science then, with Modesty thy guide;
First strip off all her equipage of Pride;
Deduct what is but Vanity, or Dress,
Or Learning’s Luxury, or Idleness;

Then see how little the remaining sum,
Which serv’d the past, and must the times to come!

It was Pope’s desire that man study himself rather than seek universal knowledge, that he place no faith in science which occasions thought concerning Deity, and that man know and respect his capacity.

Similar attitudes are generally expressed by Locke. In the Introduction of his Essay, he attacks the search after universal knowledge, and urges man to understand his capacity so that he may be “more cautious in meddling with things exceeding (his) comprehension.” He next states that “we should not then, perhaps, be so forward, out of an affectation of an universal knowledge, to raise questions, and perplex ourselves and others with disputes, about things to which our understandings are not suited.” Such disputes, he continues, only cause men to increase their doubts, and “confirm them at last in perfect scepticism.” He concludes that “our business here is not to know all things, but those which concern our conduct.”

In comparison with that of Pope, Locke’s attitude toward sci-
ence is one vaguely expressed. Pope specifically labels the scientist as a fool and his work as almost worthless folly, but such unequivocal statements are not made by Locke. His most direct assertion occurs in the "Epistle to the Reader," wherein he discourses on worthless forms of speech which have "so long passed for mysteries of science," and perhaps by implication indicts science. This indictment, however, has little or no connection with Pope's objection to a science which scanned God.

Various references in the Epistle to the Reader and the Introduction suggest, however, that the origin of the Essay Concerning Human Understanding was connected with the scientific movement which then called the attributes of Deity into question. The epistle implies that Locke regarded himself as "an under-labourer in clearing the ground" for "the incomparable Mr. Newton, with some other of that strain." Since Newton, especially in the scholium of the Principia, held that God is as unknowable to man as colors are to the blind, it is not impossible that Locke considered a portion of his "ground clearing" a demonstration that a deistic interpretation of God was faulty because of the limits of man's capacity.

It is probable that Locke did have in mind various philosophic and scientific ideas of his period, particularly those concerning Deity. He speaks of disputes as something leading to scepticism, condemns an affectation of universal knowledge, and urges man that he be satisfied with what God has seen fit to give him. One of Locke's best statements of this last point is given in Book II, Chapter XXIII, Section 12, as follows:

The infinite wise Contriver of us and all things about us hath fitted our senses, faculties, and organs to the conveniences of life, and the business we have to do here. We are able by our senses to know and distinguish things, and to examine them so far as to apply them to our uses, and several ways to accommodate the exigencies of this life. We have insight enough into their admirable contrivances and wonderful effects to admire and magnify the wisdom, power, and goodness of their Author. Such a knowledge as this, which is suited to our present condition, we want not faculties to attain. But it appears not that God intended we should have a perfect, clear, and adequate knowledge of them, that perhaps is not in the comprehension of any finite being. We are furnished with faculties (dull and weak as they are) to discover enough in the creatures to lead us to the knowledge of
the Creator, and the knowledge of our duty; and we are fitted well enough with abilities to provide for the conveniences of living; these are our business in this world.

The Essay Concerning Human Understanding and An Essay on Man state that it is improper for man to seek universal knowledge, and that the proper study of mankind is man and his problems on earth. Both essays advise or suggest that man study the creatures, and agree that man is as perfect as he should be. They further agree in praising the wisdom, power, and goodness of the Creator, and in establishing a virtuous life as the principal consideration of man.

Although it is true that most of these concepts or principles are stated in that section of Locke’s Essay which provided Pope with comments on the adequacy of the senses of man, it would be hazardous to assert that Pope drew them from this source. He may or may not have done so. In either case, however, Locke made a notable contribution to Pope’s Essay, for more than any other man he gave to these concepts and ideas the prestige and validity essential to make them attractive to an accepted poet.
THE NEW ORIENT SOCIETY
OF AMERICA

ANNOUNCES

the publication of twelve monographs on modern Oriental culture
beginning January, 1932, and continuing bi-monthly for two years
as special numbers of THE OPEN COURT magazine.

EDITORIAL COMMITTEE

MISS ELIZABETH CARUS, Editor of the OPEN COURT monthly. Chairman.

DR. BERTHOLD LAUFER, Curator, Department of Anthropology, Field Mu-

seum of Natural History, Chicago.

PROFESSOR ALBERT H. LYBYER, Department of History, University of Illinois

PROFESSOR A. T. OLMEASTEAD, Department of Oriental History, Oriental-In-

stitute, University of Chicago.

PROFESSOR MARTIN SPRENGLING, Department of Arabic and Islam, and head

of sub-department of Islam, Oriental Institute, University of

Chicago.

These Monographs will deal with relatively modern cultural development
of the Orient, meaning Asia and related adjacent territories, e.g. Moslem
North Africa and a large part of Malaysia.

PROPOSED LIST OF MONOGRAPHS

January, 1932. The Heritage of Western Asia.

Edited by Professor Martin Sprengling, University of Chicago.


Edited by Professor A. E. Haydon, Department of Comparative Religion, Uni-

versity of Chicago.

May, 1932. Modern Turkey.

Edited by Professor A. H. Lybyer, University of Illinois.


Edited by Professor A. T. Olmstead, University of Chicago.

September, 1932. Egypt.

Edited by Professor Halford L. Hoskins, Department of History, Tufts College, Massachusetts.

November, 1932. Arabia.

Edited by Professor Martin Sprengling, University of Chicago.

January, 1933. Persia.

Edited by Professor Arthur Upham Pope, Director of the Persian Institute, assisted by Myron Bement Smith, Secre-

tary.

March, 1933. Russian and Central Asia.

Edited by Dr. Berthold Laufer, Curator, Department of Anthropology, Field Mu-

seum of Natural History, Chicago.


Edited by Professor Quincy Wright, Department of Political Science, University

of Chicago.

July, 1933. India.

Edited by Professor Walter E. Clark, Department of Sanskrit, Harvard Uni-

versity.

September, 1933. China.

Edited by Dr. Berthold Laufer, Field Museum of Natural History.

November, 1933. Northern Africa.

Those who are desirous of becoming members of the New Orient Society
of America are invited to apply for particulars of purposes and privileges
of membership to the Secretary, CATHERINE E. COOK.

The New Orient Society of America

337 E. CHICAGO AVE.
THE DEVIL
IN LEGEND
AND LITERATURE

BY

MAXIMILIAN RUDWIN

The author traces, in a fascinating manner, the rising and falling fortunes of Satan through the nineteen centuries of the Christian Era, as told in legend and literature, both secular and sacred.

372 Pages, illustrated
Price: Three Dollars

THE OPEN COURT PUBLISHING CO.
339 EAST CHICAGO AVENUE, CHICAGO, ILLINOIS
In the July issue:

Three Significant Articles—

The Illusion of Religion, by Paul E. Johnson
The Church and World Peace, by Robert C. Stevenson
The Religious Background of the Indian People,
   By Nicol Macnicol

And 100 Pages of Book Reviews—

In this issue the Journal of Religion is devoting over half of its pages to comprehensive criticisms of recent literature in the religious field. It is your guide to an intelligent selection of new books. If you do not have time to read the books, or reduced budgets prevent your buying them, reading these reviews will keep you in touch with current thought and research in religion.

The Journal of Religion provides an unprejudiced account of modern religious activities and their interpretation by religious leaders of all denominations and all parts of the world.

$4.00 a year
Single copy, $1.25

THE UNIVERSITY OF CHICAGO PRESS

ANNOUNCING

a new edition of

MARY EVEREST BOOLE COLLECTED WORKS

Edited by E. M. COBHANM    Preface by ETHEL S. DUMMER

Four Volumes, $15.00 the set.

Mary Everest Boole was a pioneer in the study of mental hygiene. She compared the wisdom enshrined in ancient ritual and story with the methods of thought formulated in mathematics, checking both by the results of actual observation. By this means she was able to deal with questions of psychology applied to education, discovery and recreation, and to civic, national and international symbiosis. This collection of her works into four volumes is arranged in chronological order to bring out the development of her thought.

THE OPEN COURT PUBLISHING CO.
337 East Chicago Ave., Chicago, Ill.
NOW READY
Third Series of the Paul Carus Lectures

THE PHILOSOPHY OF THE PRESENT
BY
GEORGE HERBERT MEAD
EDITED BY
ARTHUR E. MURPHY
Professor of Philosophy in Brown University
WITH PREFATORY REMARKS BY JOHN DEWEY
Price $3.00

The books listed below are both publications of Paul Carus Lectures. The next publication will be by Professor William Pepperell Montague of Columbia University.

THE REVOLT AGAINST DUALISM.
An Inquiry Concerning the Existency of Ideas.
By ARTHUR O. LOVEJOY,
Professor of Philosophy, The Johns Hopkins University.

The last quarter century will have for future historians of philosophy a distinctive interest as the age of the great revolt against dualism, a phase of the wider revolt of the 20th against the 17th century. THE REVOLT AGAINST DUALISM, Dr. Lovejoy’s long awaited book, reviews this most characteristic philosophic effort of our generation
Price $4.00

EXPERIENCE AND NATURE.
By JOHN DEWEY.

Irwin Edman writes: “The wish has long been expressed that John Dewey would some day produce a book making clear and explicit the metaphysical basis of his singularly humane and liberalizing philosophy of life. . . With monumental care, detail, and completeness Professor Dewey has in this volume revealed the metaphysical heart that beats its unvarying alert tempo through all his writings. Price $4.00*

* A. L. A. recommendation.

THE OPEN COURT PUBLISHING COMPANY
Chicago London