

sorts of things. Descartes' emphasis on the need for proof and logical demonstration will be more forcefully felt in the later work of Locke and some of the 19th century pragmatists.

Spinoza (d. 1677)

Prior to our period also, our note for Descartes also applies to Spinoza. More creative than Descartes, he espoused an obvious pantheism in denying there could be any difference between the creator and the creation. It was apparent, he argued, that if there was such difference then the one stopped where the other began and neither was universal. God is everything, so to speak, and yet nothing as there is no transcendence and no revelation. The thinking of Spinoza did not affect the church so much, but his ideas with those of Descartes pushed for a growing rationalism that would eventually challenge everything that might be called belief.

Liebnitz (d. 1716)

A producer of enormously influential ideas, he required the acceptance of a rational approach to the study of life. Man must solve his own problems logically, both internally and externally. The mind was a sort of clearing house of ideas and piety was not part of the plan. We do detect in Liebnitz the reaction that comes from the observation of a religious system in which true piety had been lost or was at a low ebb. In this light it was happier to seek the answer for things in terms of what could be easily understood and quickly developed.

Locke (d. 1704)

Dean of the English rationalists, Locke and his group were of a slightly different bent and hardly thought of themselves as being in conflict with religion at the start. In effect they made a breach between what they deemed reasonable and unreasonable and thought that either could be maintained at will with no necessary violence to the other. So one could believe in the religious setting and, even though it was an unreasoning belief, one could still cherish it. But in the world at large empiricism was demanded and apart from personal convictions evidence and scientific method drew the conclusions. The concept of belief was something of an accommodation to the Divine Mind.

In conjunction with this the schools of deism were growing in England. Deism denies a personal God in