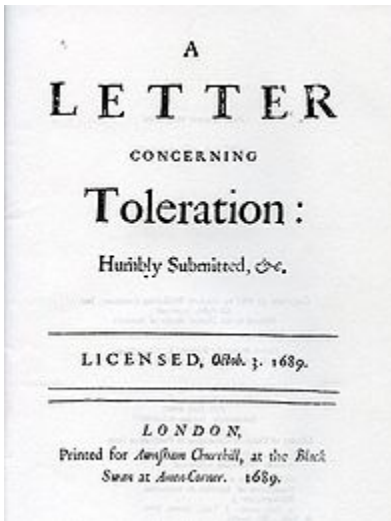


## TWO TREATISES ON THE GOVERNMENT (Analysis by the first book)

### I.

Locke's work, "Two Treatises of Government and Letter Concerning Toleration" is composed of three parts. First is based on the work of Sir Robert Filmer, Patriarch and the other two on the original origin of government and tolerance.



In my free evaluation, the first part is a paradigm to think Sir Robert Filmer. In this part John Locke is in a specific way of trying

to bring the counter-consciousness, than the one that was shaped Filmer. Locke in one explicit way gave his basic argument, philosophical reflections on man's freedom in relation to government. He thought that is completely unacceptable and humiliating for a man to live a spiritual belief in Sir Robert Filmer way and that all people are slaves, or are born with this fact, while only one in this case the monarch, who was born only raised his free voice. Locke insight and rational type resisted the view that "every government is an absolute monarchy," and therefore that "no man is born free." He believed that a certain group of people, the opinions really has just a trendy way of thinking that is not in the long run, and this is reflected in the attitude of the people by birth-not free, and that the absolute (tyrannical) authority of rulers, in this case the monarch justified by God, that is Divine law. Filmer tried to explain his views, relying on biblical legend of the origin of the world, the example of the so-called the first man, or his thinking of Adam. This is related to the explanation of paternal and royal power of Adam's right to sovereignty based on the existence of Adam's right to sovereignty on the basis of giving, of Adam's right to sovereignty based on the subordination of Eve, of Adam's right to sovereignty on the basis of paternity, fatherhood and property taken together as sources of sovereignty, the transfer of Adam's monarchical power of the sovereign, etc.

The main item that starts with Filmer that all men are by nature non-free. To just absolute monarchy base that rises to a maximum height of hairs, above which there are no one. Locke is this very important moment in trying to clarify the precise way. Filmer's argument is that the people of his subordinates born parental mindset (calling it a "royal power"), paternal authority, paternity. In rightly argues that fatherhood just created with Adam, who was alleged by the Bible, God gave dominion over women, children, Earth. In this view Locke elaborates his further consideration of Adam's sovereignty, and against the natural freedom. Lok also notes that Filmer completely off from the mother says that the doctrine. Locke his doctrine, because of his knowledge of such an underlying entirely different purpose "fatherly authority of Adam" is being extended to the king, the patriarch of his children. Locke indicates that Filmer is used very freely arguments. For Adam he gives too much, unlimited power. Power that is ideal only if it is above any law. To this item, says Locke, Filmer refers to one of God's commandments: "Honor your father," which raises "fatherly" or "Royal power". Locke states that if we take that logic, why do not we obey the power of queens, because the scripture also says: "Honor thy mother."

Trying to prove the sovereignty of Adam, Filmer claims that he was at his birth became the ruler of the world, in truth, no parents, but it is God the creator who gave him sovereignty. Locke here sees another ambiguity raises the question, cocoa is possible to gain power over their his wife and children in infancy, when Eve was not there right away, and he was also required to be made by their children? This confirms the Christian mythical story which claims that God created Eve from Adam's rib. Ser Robert Filmer and for this had little argument. He thought that Adam was monarch of the world to their way of life, not by work. Therefore and I'm a writer and this Paper before I was assigned to, of course, the way of life.

What can be concluded that exposure to quite a few said Filmer seems quite unconvincing to John Locke, but he certainly gives incentive to address this theme. He says that Sir Robert Filmer began his presentation by one, and completely opposite ends meaning. The main difference that exists between the two is in the way of interpretation of Scripture dealing with the source of power from the foundation of the world. While Locke believes that God gave to Adam coexistence with other species, but it gave him a certain degree of authority. In his opinion, Adam was not no absolutist, but had a mastery of all the other people. To best demonstrated by the fact that God is not speaking to Adam in the ones. Example: "Bless them" or "God said to them". So, the basic question is, why would Eva, as his wife exempted from this? Locke this proves that Sir Robert served less precise guidelines and that his views are used for an entirely different purpose essential and objective.

If you look at the section of the book that refers to Adam's right to sovereignty based on the subordination of Eve, then we can conclude that our Filmer quite vaguely explains that submission, if it so be called. He believes that Adam in relation to their life companion Eve is like monarh. Locke absolute wonders how it could exist in a world of political rulers that Sir Robert rightly claim? Each spouse would be a monarch of his wife. "Submission" Eve represents one prior prescribed life by faith, not a precursor to political power. Because if you serve a rational view of the fact that Adam would then have to be a good subject to God, when Eve was complicit in her curiosity, why were both expelled from paradise and doomed to a life in which to live by their work? Lok asks: "Would any of us wanted such a favor?"

As in the first part of his speech, and in the second Lok deals with the relationship of Adam's paternity and the power. He said that parents are the creators of our children, and therefore they have over them all their power. Filmer wants to prove one of the '10 Commandments of God", and It is well-known and reads: "Honor thy father and thy mother". Locke has, as always, a counter question: "How can parents create their children? Did not say for sure that they are creators, that the child created?" To create something has to be put together piece by piece, as in everyday life and can be seen. Experts of experiential anatomy does not know the purpose of different parts of the human organism. This is complex and perfectly assembled. Locke asks whether satisfaction natural needs of each person can be called creating something, tj. Creation of the child? Does the father really satisfy your need for sexual acts from a desire to create a child, because it often is the fact that children born by accident and without the great desire of parents in some cases, by what that the mother should have more power, because the child is 9 months it is formed. Does God is the giver of life, asks Locke, not the father and that you always take what you are given? Does it not justify a civilized tribes who eat their own children, because they have power over them? According to Filmer and it is an absolute power parents of their children, as it was his one and only argument. Important moment, and that will continue to engage in the Lok difference respect between parents and children, according to the duties of parents in relation to their minor children with respect to absolute monarchic power that Sir Robert continually mentioned as a argument. If then Adam had authority over children and your children, if you go by that logic?

Important issue is the question of what happens to Adam's property after his death, is that right passes to his eldest son and is then possible to speak of a natural lordship? How is it possible that Cain is the master when Abel was not, parent or any anyone else, and Filmer said that only a parent has

authority over his children. This is the great paradox of his presentation.

I think that Locke was not happy Filmer settings in proving his claims because he did not really explain in best way how transfer of power nor consequently the property over heirs. Talked about the three methods through inheritance-nearest Adam's heir or combination, inheritance or legacy as a usurpation by giving and sometimes he talked about all three of these combined model. However there left open the question of which of these three methods and Filmer decided whether to keep the government so they do not choose the way in which it takes place?

### **(Analysis by the second book)**

#### **II.**

From the interpretation of paragraphs Sir Robert Filmer, Locke's second book in the "debate" is pretty clearly amounts to conclusions that Adam simply did not have absolute power over their children or other living things. His power was not transferable, and in extreme cases could succeeding him his eldest son. On recapitulate, Locke makes a clear parallel between the political power that could be simplistic to call the authorities control over its subjects, and it is different from the power of the father of her children, her husband over his wife, the master of your goods . Political power is the right to make laws with death or a lesser punishment for development and preservation of property, and in the exercise of such laws and defense of the state of inostarane injury, and all this only for the sake of the common good.

To have political power could not figure out the right way, we first have to derive its origin from its source, and to consider what all people are by nature, and that is exactly the state of freedom, and it's not common, but perfect freedom to manage their lives and individuals in accordance to that which is at the discretion of our convenient for us same. Man is located in the state of equality, because no one has more power than another, had all the same abilities, no one has a greater natural advantages, what exists is only ability to impose its will on anyone over someone else, which is sovereignty. However , when he says the state of freedom, does not mean the state of arbitrariness, capriciousness and although involves a form of behavior that involves individual freedom of choice, no one has the right to destroy myself or any other creature in his possession except in some exceptional cases. Man is obliged to keep themselves and others people. To to preserve the natural law, or mind when people ask for advice on how to proceed, because all people are equal and have the right to threaten each other or themselves. In natural laws and punish the guilty, and then the man has the right to perform certain punishment. Then mind directed to compensate the injured party or restrain the culprit.

When we talk about the state of the war, the first referring to the state of hostility and a destroy. There his word, act or deed decides to reach for the life of another man just put it in this condition, and thus expose someone else's life is very sili. Important is that we should respect the law of nature that says that a man should be more carefully preserved it, and if you all can not be preserved to give the broadcast of safety innocents. Therefore one who is trying to bring another person under their absolute blade , puts himself in a state of war with this man, as it should be seen as a declaration of specific intent to reach for his own life. There is an obvious difference between the state of nature and the state of war that is too big and makes them totally opposite phenomenas. Lok says: "The lack of a common judge with authority puts all men in a state of nature, without the violence of the personality of man produces a state of war, and where there is no common judge".<sup>1</sup>

**1(John Locke, Two Treatises of Government and Letter Concerning Toleration, Book II, Chapter Three, page 19 ., NIP "Mladost", Belgrade 1978)**

Natural liberty of man is to be free from whatever power on earth, and not be under whose will, as soon as such a man is able to have slavery. Freedom is to have a rule by which we live and which is characteristic of every society. You are free if just in matters where the rule does not tolerate freedom exist. Nature limitations if you do not come from the natural law.

Locke particularly pay attention to the property and the property relations and gives it a pretty important place in his exposure. He he says that God gave the common good of the people and that they gave it to him along for comfortable use of life. That should clearly explain or understand what it is by virtue of ownership. We can't say a thing like that, or if it is not our work simple our. Man has absolute ownership of his person, except it does not have one of her full right. It can be said that the work of his body and the work of his hands with the right his. When that take what nature has given him, and he in his work adding to his own somewhat, the man has done his ownership. Then he has provided what is his and no man can give it to him. The conclusion is that it only acquires ownership of their work, while stealing something completely different and is typical of some lower life species. Locke said: "The country is in so far as man's property he cultivated, planted, improves, cultivates, and can use its fruit".<sup>2</sup> Nature is duly established property boundary measure of the man and the comforts of life, because no work could not subdue, nor to spend what he just is. A man whose work has usurped a particular country, not by itself create a benefit. Because of that work creates most of the values of the country, because without that, it almost does not appear to work all useful products and even property. In all these relationships, an important development was the invention of money, which is of great importance, which are regulated by a basic property relations and other incentives and benefits. In the second part, deliberate attention paid to Lok fatherly authority and complements what is presented in the first part. People who have their own children are not, and never will be their masters or their masters of Life. Relationship between parents and children is reciprocal. Parents do not have power, they have a duty to care for their children until they come of age, at least until their mental maturity, when they do not need further guidance or parental care. Children owe their parents respect, but not the behavior of the dominantsubjects. Father is required to manage a child with his reasons, and it just does not acquire its true ratio. Here is a clear distinction between the authority and respect, because respect is not power, nor is assisting another person power.

An important element in the debate is Locke's explanation of the origin of political society and civic societ. Locke relies on the first book of Moses, which says that God created man not to be alone, he gave the obligations of necessity that impelled him to society. First there was an association between a man and a woman, then it follows society of parents and children, between the master and then sluge. Tthis company taken individually or together, they gradually grew into a political society. Marital society creates a contract between a man and a woman, and includes not only the right over the body of another, and the creation of labor, but also regulates the special interests of a spouse that has nothing to do with the union of emotions. How is created with the aim of procreation, the relationship should last and after getting his own nature. It is one of the main reasons why the Men and Women relate more to the community than other species. however, Locke mentioned in this place, and that divorce is a very important moment for the state of modern society, and wonders why the marriage contract would be for a limited time, for anyone with can safely be said that one person to love all my life, and that this can work together. By the valid reason why all the goals of a marriage should be regulated under the political government that would solve some doubts if it would occur between the political society of spouses. Different from what it really means to the individual political society. Disclaim all of some of their natural rights, and natural authority in order to protect their general rights, and therefore the duty to commit themselves to the same society. Every people in this way set to their common, higher interest are members of the political society. Waiver or transition state of nature into a state of unity is a political or civic society. Beginning of political societies bordering the compelling need to prepare

<sup>2</sup>(John Locke, *Two Treatises of Government and Letter Concerning Toleration*, Book II, Chapter Three, page 19 ., NIP "Mladost", Belgrade 1978)

people one body politic under one government, that the undertakes that receives legitimacy, to obey the decision of the fact that all to radical contract to unite people in a society. However Locke for this has two complaints: 1) there is no example in the history of human society is that people that are independent and equal to each other, met together and in this way began and set up a government; and 2) is generally not possible for people to do so, also because all the people born under the government should submit to her and not free to start a new government.

The main goal of joining the people in the state and placing it under government is the protection of their *svojine*. One should note that the original right and the birth of both statutory and final government starts from the very government and a political society. Main goal is to preserve the values of peace, security and the common good of the people.

**The basic forms are removed:**

- Perfect-democracy laws are executed through official
- Oligarchy-giving of the law is in the hands of a few
- Monarchy-power in the hands of one man
- Hereditary monarchy-power in the hands of heirs
- Election-most-monarchy itself appoint successor

Locke says: "Under the state must assume that all this does not mean democracy or some form of government, but any independent community, which means the *Latins civitas*".<sup>3</sup> An essential first positive law of all countries is the establishment of the basic legislative power. First natural law of the conservation of society. Legislature power is not only the highest authority of the state, but no irreplaceable. World and has the power and obligation of the law who is approved by the legislative organ. For consent law is most important to society in general was efficiently. It follows obedience that the first ended in a supreme power which can not be absolutely arbitrary over the lives and property of others, justice has to share on the basis of applicable law published, it can not take any man part of his property without his consent, legislature is unable to convey rule of law-making in the hands of another.

How is the government the right to determine how it will be the force of the state to preserve the same, and its members should make a distinction between the executive and federative power. Executive includes the application of domestic law within a society, and while the other managed by external or union security and interest of community. In established state there can only be one supreme power in the form of a legislative body, by which all others must be subject. In all these cases while the government is the supreme legislative body power. Locke says: "The power of convening and dissolution of the legislature, which was given to the executive branch, does not give the executive supremacy and them, but it is entrusted with the authority given to her eye for the safety of the people in the case where uncertainty and variability of human affairs can not rely on the unchanging established right".<sup>4</sup>

There is a saying *salus populi suprema lex*, which means the salvation of the people is the supreme law. To means that the holder is entitled to a government prerogative, making decisions and outside the law, or if it does not exist when it comes to general good. This decision is never called in question.

Although the political leadership community based on consent of the people, and there are still times of crisis and turmoil when the consent of the people was mixed with the use of force or weapons. There talking about winning or winning in an unfair condition of war. That they are unjust to win they

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<sup>3</sup>(John Locke, *Two Treatises of Government and Letter Concerning Toleration*, Book II, Chapter Three, , NIP "Mladost", Belgrade 1978)

<sup>4</sup> Page 87., Section 156, Title HIII

have no right to need of subordination and obedience of slaves. Have no power over those who have won them. The power that the winner wins over those who win in a fair War is not perfect. To despotic power is based on awe, not the consent of the government of citizens. Keep in mind that every person is born with a double right, that must be, and respect, and that the right to liberty and the rights of his personality that his brothers, before any other man inherits his good father. Winner is a just winning a despotic power over the persons of those who have helped against him and thus damage reached for the case to rule over those who did not take part in all that this would simply constitute aggression. May need to make a clear distinction between land acquisition and wielding tyranny. Agresor to which someone else has the right, while tyranny a power outsidelaw. Lok says: "Wherever law ends, tyranny arises." Locke is widely addressed in great detail and the collapse of the government, and made a distinction between the government's collapse and disintegration of the society. The man running from the state of nature is just society, political society. Every day and almost the only reason why the unity of the people, embodied in Society, is the dissolution of the invasion force that it win. When society disintegrates and decay is the government that society, and that it is logical and correct. The state of the soul that gives form of life. Legislature is the first and fundamental act of society, whereby ensuring the continuation of his body union. Legislature change when you introduce a ruler of his own arbitrary will of instead of social laws that the legislature declared, when the ruler prevent the legislature to convene at a certain time, or to act in accordance with its objectives, when the arbitrary will of the ruler changed the way voters or election without the consent of the people and contrary to general interests, when there is oppression of the people of a foreign power. One of the reasons leading to the collapse of the government when it is he who has the supreme executive power just neglected to manage so that the laws do not make the same more effective and efficient and can no longer be applied. Also the ruler's action contrary to the action of the legislature leads to the disintegration gowermwnt. In these cases, people have the freedom to take care of themselves by establishing a new legislative body, which is different from the previous one by changing the form of government, or the reverse, or both of them, but how to assess is best for their safety.

### **(Analysis by letter on tolerance)**

#### III.

When talking about John Locke tolerance primarily refers to religion, the church as its institutionalized form of the very government that is inevitably intertwined with all this. It is a blending of the spiritual and the secular.

Locke says that tolerance is the basic characteristic of the church. Believes that the churches are not established for believers boasting about their magnificent buildings, but for the sake of creating a new outlook on life and the life she was supposed to tolerance. He has permeated the only true mission of every church and every true Christian. Gospel and the apostles no man can be a Christian if you do not own charity and faith which works through love. Locke himself an advocate of tolerance, but impose their views through an analysis of Christian teachings, and one of them say be made toward tolerance for those who differ in religious matters is inconsistent with the gospel of Jesus Christ and the true mind of humanity, so it's not good that people are blinded andtolerance. Christianity not preach against adultery, fornication, impurity, lust, idolatry and all similar things that are part of the body, not his soul. Who based their teachings on opposite principles were considered apostates from the faith, church official, were called heretics. There is reciprocity between the states and church. State is there to preserve, promote civic interests, and these are life, liberty, health, and the absence of physical pain, as well as possession of external things such as money, land, houses, furniture ... however the state can not take care of the soul is the main arbiter pojedinca. Tu churches as spiritual construction and is a voluntary association of people who own gather along the discretion to undertake religious services

which they believe is acceptable to God, which is effective for their soul. Power of church is different from the power of the state. She is subject to their own laws it constitutes a way of preserving the faith and is composed of the prescribed order, which must be respected. Purpose of religious community is a public service of God in order to come to eternal life, preaching and Christian religion. In a plurality of different world religions, no private person has no entitled to in any way harm the person who belongs to another religion. Church is also voluntary and community and civil government can not give any right to the church or vice versa, regardless of whether the ruler of one of the churches unity or separated from the she. Church behaves according to its own canons. She is completely separate from the state and can not interfere in secular matters or have the right to call for war and similar forms of non-tolerance. Church, nor the states have no right to threaten another civil rights and material resources under religion. One excuse those that are supposed to promote tolerancy. Every man should care for his own soul, and that the church and the state that it only infrequently help. In some cases going to the church to be influenced by the court to a greater extent than the other way around but which should not be rule. State and church institutions that should be the maximum resources toleration. There are various items that would show what a state should not tolerate, and the church, of course, but what is emphasized in the discussion of Locke and which is certainly inherent in the Christian world is that we should not tolerate those who do not worship God.

Locke in his book "Two Treatises of Government and Letter Concerning Toleration," in a comprehensive way, and above all a philosophical view expressed significant facts about the reality civic society. He cover everything that is most important for the proper functioning of a state and all that is under its umbrella, and therefore the church, since each state has in its ranks a large number of believers.

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