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Hobbes and the Cause of Religious
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University of Michigan Even the careful
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might have been - in intention and in act - a friend of religious toleration. Who could be further removed, on this issue, from that "saint of liberalism,"¹ John Locke?

Hobbes and the Ideal of Religious Toleration

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the rise of religious toleration in Europe during the early modern period, examining the arguments for and against toleration. Among the opponents of toleration, he will focus on Augustine and Aquinas. Among the advocates: Castellio, Montaigne, Bodin, Spinoza, Bayle, Locke, Montesquieu, Diderot, and Rousseau.

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Argues that Hobbes' Leviathan is more favorable to religious toleration than might be thought. Bayle vs. Spinoza on Toleration Revised version of a talk given to the Dutch Spinoza Society, Vereniging het Spinozahuis in May 2008, and published in their monograph series

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in 2009.

**On Religious Liberty - Edwin Curley -
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Curley, Edwin. "Castellio vs. Spinoza on Religious Toleration." In The Proceedings of the Twentieth World Congress of Philosophy, vol. 7, pp. 89-110. 2000.

Curley, Edwin. "Notes on a Neglected

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Masterpiece: Spinoza and the Science of Hermeneutics." Spinoza: The Enduring Questions (2001): 64-97. Curley, Edwin. "Spinoza—as an Expositor of Descartes."

Curley, Edwin | Spinoza Wiki | Fandom

Hobbes and the Cause of Religious Toleration. Edwin Curley. Hobbes

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believed in the subordination of Church to State, believing the sovereign ought to decide what should not be taught, and what should be, specifically the doctrine of total obedience. However, the sovereign should also determine what books are canonical and how scripture is to be interpreted.

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**strong reading: Hobbes and the
Cause of Religious Toleration**

Currently he is most interested in the history of early modern political theory, the development of heterodox religious ideas, and the associated development of the ideal of religious toleration. These interests have led him to expand into the 16th and 18th centuries, with work

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without endangering piety or the public peace, but that it must do so if it is not to destroy piety and the public peace.

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of philosophizing can be allowed in a free republic and that it cannot be abolished without also destroying the peace and piety of that republic.

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toleration”

He states that what is needed is not another edict of toleration or comprehension bill, but, rather, true toleration. His essay begins with the assertion that all men are orthodox to themselves— a heretical claim in his era.[2]

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John Locke's "A Letter Concerning Toleration" and the ...

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Giancotti, Bibliopolis, 1992), pp. 497-593
Curley reexamines Hobbes' reaction to
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Political Treatise, taking up the question of Hobbes' own religious views and the sincerity of his professions of the Christian faith.

Commentary - Thomas Hobbes

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