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John Locke

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ISBN 978-0-333-63422-6 ISBN 978-1-349-25392-0 (eBook)
DOI 10.1007/978-1-349-25392-0

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Softcover reprint of the hardcover 1997 978-0-333-63421-9

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For information, address:

St. Martin's Press, Scholarly and Reference Division,
175 Fifth Avenue, New York, N.Y. 10010

First published in the United States of America in 1997

This book is printed on paper suitable for recycling and made from fully managed and sustained forest sources.

ISBN 978-0-312-16511-6(cloth)

ISBN 978-0-312-16512-3(paper)

Library of Congress Cataloging-in-Publication Data

Spellman, W. M.

John Locke / W. M. Spellman.

p. cm. — (British history in perspective)

Includes bibliographical references and index.

ISBN 978-0-312-16511-6(cloth). ISBN 978-0-312-16512-3(paper)

1. Locke, John, 1632–1704. 2. Christianity—Philosophy—

—History—17th century. I. Title. II. Series.

B1297.S64 1997

192—dc20

96–29390

CIP

In memory of
Mary Catherine and Robert Emmet

CONTENTS

<i>Preface</i>	ix
<i>Abbreviations</i>	xi
Introduction	1
1 A Life of Counsel	9
2 Knowledge, Duty, and Salvation	34
3 The Heterodoxy of a Simple Faith	53
4 Education into Humanity	79
5 A Renewed Christian Politics	98
6 An Enlightenment Legacy	122
Conclusion	140
<i>Notes</i>	143
<i>Bibliography</i>	156
<i>Index</i>	161

PREFACE

The following brief study is presented as an introduction to some of the major issues which concerned John Locke from the Restoration until the beginning of the eighteenth century. In a synthetic work of this length no attempt is made at comprehension. I have relied very heavily on the valuable recent work of specialist scholars in the field of Locke studies throughout the book, and the bibliography provides some guidance for anyone wishing to explore particular questions in more detail and from a number of different perspectives. There has been an enormous expansion in the range and quantity of Locke scholarship over the last two decades as philosophers, political scientists, and historians continue to re-evaluate his many contributions to the intellectual life of the late seventeenth century and beyond. Hopefully something of the liveliness of the current debate over Locke's intentions will emerge from this survey; the reader should be cautioned that my own views are presented as one possible paradigm, but by no means the only one. The matter of Locke's religion and its relationship to his major published work has been the subject of increased scrutiny over the last decade, and I hope that what follows will affirm the general value of this new line of inquiry. Whenever appropriate, I have attempted to place Locke's work into an English and European historical context where religious conflict, or the memory of religious conflict, helped to shape most intellectual endeavours during the late seventeenth century. Beginning with a biographical overview in the first chapter, chapters 2 through 5 explore Locke's chief concerns in his work on epistemology, religion, education, and politics. The final chapter briefly charts the influence of Locke's work during the course of the eighteenth century, suggesting how the author's intentions were modified in a changing European and American historical context.

Two research fellowships, one funded by the William Andrews Clark Memorial Library at the University of California, Los Angeles, during the summer of 1995, and a second sponsored by the Obert and Grace A. Tanner Humanities Centre at the University of Utah during the

1995–6 academic year, allowed me to complete this project on schedule. A research leave and a faculty travel grant from my home institution, the University of North Carolina at Asheville, afforded me the opportunity to relocate and to write at two key periods. As with earlier projects my department chair, Bruce Greenawalt, unflinchingly supported my request for an off-campus research assignment. I wish to thank Carole Levin and Nancy Costello for reading and commenting on the text, my research colleagues at the Tanner Humanities Centre for listening and for criticizing, and Vivian Coman, Lynne Rasmussen and Greg Kemp for administrative support. Margaret Costello and Robert Burke, in their own inimitable styles, provided the requisite distractions at the right moments.

Salt Lake City
W.M.S.

ABBREVIATIONS FOR WORKS BY JOHN LOCKE

Correspondence	<i>The Correspondence of John Locke</i> , ed. E.S. De Beer, 8 vols (Oxford: Clarendon Press, 1976–89). Citations refer to volume and letter number.
ECHU	<i>An Essay Concerning Human Understanding</i> , ed. Peter Nidditch (Oxford: Clarendon Press, 1975). Citations refer to book, chapter, section.
ELN	<i>Essays on the Law of Nature</i> , ed. W. von Leyden (Oxford: Clarendon Press, 1954). Reissued 1988.
FT or ST	Respectively <i>First Treatise</i> or <i>Second Treatise</i> in <i>Two Treatises of Government</i> , ed. Peter Laslett (New York: Mentor Books, 1965). Citations refer to section numbers.
Paraphrase	<i>A Paraphrase and Notes on the Epistles of St. Paul to the Galatians, 1 and 2 Corinthians, Romans, Ephesians</i> , ed. Arthur W. Wainwright, 2 vols (Oxford: Clarendon Press, 1987). Citations refer to volume and page number.
STCE	<i>Some Thoughts Concerning Education</i> , ed. John Yolton and Jean Yolton (Oxford: Clarendon Press, 1989). Citations refer to section numbers.
Works	<i>The Works of John Locke in Ten Volumes</i> (London, T. Tegg, 1823).