

interpretation

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Short Notices

Eighty Years of Locke Scholarship: A Bibliographical Guide. By Roland Hall and Roger Woolhouse. (Edinburgh: Edinburgh University Press, 1983. x + 215 pp.: \$20.00.)

John Locke's Moral Philosophy. By John Colman. (Edinburgh: Edinburgh University Press, 1983. viii + 282 pp.: \$27.50.)

J. E. PARSONS, JR.

The first and by far best volume of these two works is *Eighty Years of Locke Scholarship*. It contains few omissions (generally of the German authorities), and includes not only literature in the usual European languages, but also in Polish, Romanian, Arabic and Japanese. Indeed, there exists a considerable Locke industry in Japan, which may one day even overtake the local British Locke industry. To be noted as well are the beginnings of a Canadian Locke industry, pioneered in the main by the *Canadian Journal of Philosophy*, but without visible connection to the most distinguished Canadian Locke scholar, C. B. Macpherson. May we look forward to a burgeoning Australian Locke industry, opening up the Klondike, as it were, of Locke scholarship in Oceania? South Africa, I believe, is immune to this disease, since its quasi-totalitarian, tribalistic regime is opposed on principle to the natural right to the freedom of conscience, which is one of the mainstays of the Lockean teaching. As for India or Pakistan, there seem to be no contributions whatsoever there, not to mention Bangladesh, Sri Lanka, Burma or Malaysia.

In Europe, the French appear much less interested in Locke than the Italians, while the Spanish tend to lag behind the French.

Over time, one can just perceive that the earlier years, especially 1900–1920, are more concerned with Locke the educator and epistemologist than a later concern (1950–1980) with Locke the political scientist and economist. There is as well a corresponding shift (though less equal) away from the history of ideas in terms of a study of sources and influences toward a debate, sometime quite acrid, over interpretive method. On this theme, the book ends properly with an entry for Michael P. Zuckert, published in *Interpretation*.

As for the omissions, they occur, as I have noted, generally in the area of German scholarship and thought. Not only are Karl Marx, Max Weber and Heinrich Rommen noticeably absent, but even for the British, Henry Sidgwick's name is not entered. Surprisingly enough, Husserl's name is recorded for *Logische*

Untersuchungen. Fortunately or not, Heidegger is left out—perhaps the least Lockean philosopher of the twentieth century.

Moving to the second and vastly inferior volume, Colman's *John Locke's Moral Philosophy*, we find curious omissions in his scholarship, reflected by gaps—even abysses—in the bibliography. The sole Straussian works to be mentioned are *Natural Right and History* and Richard H. Cox's *Locke on War and Peace* (Oxford, 1960). What is more, Colman thinks he can dispense with the Straussian view in a footnote by stating blandly and falsely: "The evidence for the concealment hypothesis is, to say the least, meagre" (p. 247). Anyone the least acquainted with Maurice Cranston's *Locke* (Br. Council and Nat. Book League, Writers and their Work, no. 135, London, 1969) would know the contrary. Cranston there notes that Locke was a Socinian, but that Locke was not candid in denying "he had . . . read the leading Socinian authors, though his notebooks contain excerpts he had already copied from their writings" (Cranston, p. 13). If this does not convey concealment, I don't know what does! And Cranston continues: "He [Locke] was never a candid man. . . he used all kinds of little cyphers, he modified a shorthand system for the purposes of concealment, and at least on one occasion he employed invisible ink. . . He kept secrets from people who were supposed to be his closest friends." And Cranston concludes quite rightly: ". . . Locke was sometimes secretive for a good reason" (Cranston, p. 13).

Oddly enough, Colman omits all mention of Cranston from his bibliography, as he does C. B. Macpherson, Carlo Viano, Walter Euchner, Robert A. Goldwin, and Michael P. Zuckert. Colman does not even mention Geraint Parry's *John Locke* (London: Allen & Unwin, 1978). Truly, Colman's book is like the proverbial performance of *Hamlet* acted without the Prince of Denmark. Incidentally, his index fails to list the term, "Socinian," altogether.

Therefore, Colman's book is hardly worth discussing further, except to say that, as Geraint Parry once suggested: "A profound study of Locke's theology is a striking gap in the literature" (Parry, p. 28). I, for one, believe myself to have helped close that gap with my essay, "Locke, Civil Religion and God" in *Essays in Political Philosophy* (Washington, D.C., 1982, pp. 155–186). Colman's book leaves the gap as wide as ever, despite the book jacket's vain statement that we should regard "Locke's moral theory as consistent with the [Thomistic and Hookerian] natural law tradition."