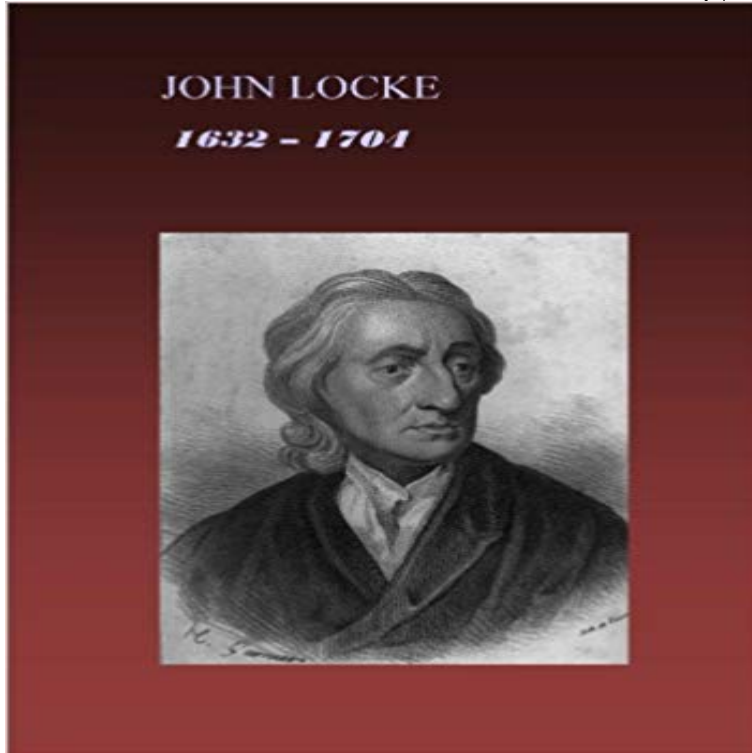


Of the Conduct of the Understanding & On Toleration In Four Letters



Of the Conduct of the Understanding
Lockes treatise *Of the Conduct of the Understanding* differs significantly in style and format from its predecessor, *Some Thoughts Concerning Education*. The *Thoughts* took form in a series of letters to Edward Clarke on the rearing of his children, and the work itself bears the characteristic marks of its origin: it is loosely drawn, often repetitive, and generally informal in tone. The *Conduct*, on the other hand, was initially conceived as an addendum to the *Essay Concerning Human Understanding*, and is in the character of that *Essay*, although at the same time more systematic and more abstruse. It can be read, as Mr. Garforth points out, both as an extension of the *Essay*, indicating the practical implications of the doctrines set forth there, and as a complement to the *Thoughts*, elaborating in particular those principles that apply to the cultivation of the intellect. Yet the cast of the *Thoughts* and the *Conduct* is essentially the same. Taken together, they stand squarely within the tradition of Elyots *Governour*, Brathwaits *English Gentleman*, and Chesterfields *Letters*, as courtesy books addressed to the problem of educating a ruling class. They assume, in the fashion of the genre, that the ideal training for leadership takes place, not in schools and universities, but within the family, and they sketch the principles for making that training noble, responsible, and effective. *On Toleration In Four Letters*
A Letter Concerning Toleration by John Locke was originally published in 1689. Its initial publication was in Latin, though it was immediately translated into other languages. Lockes work appeared amidst a fear that Catholicism might be taking over England, and responds to the problem of religion and government by proposing religious toleration as the answer. This letter is addressed to an anonymous Honored Sir: this was actually

Lockes close friend Philipp van Limborch, who published it without Lockes knowledge. ABOUT THE AUTHOR: John Locke, widely known as the Father of Liberalism, was an English philosopher and physician regarded as one of the most influential of Enlightenment thinkers. Considered one of the first of the British empiricists, following the tradition of Francis Bacon, he is equally important to social contract theory. His work had a great impact upon the development of epistemology and political philosophy. His writings influenced Voltaire and Rousseau, many Scottish Enlightenment thinkers, as well as the American revolutionaries. His contributions to classical republicanism and liberal theory are reflected in the American Declaration of Independence. Lockes theory of mind is often cited as the origin of modern conceptions of identity and the self, figuring prominently in the work of later philosophers such as Hume, Rousseau and Kant. Locke was the first to define the self through a continuity of consciousness. He postulated that the mind was a blank slate or tabula rasa. Contrary to pre-existing Cartesian philosophy, he maintained that we are born without innate ideas, and that knowledge is instead determined only by experience derived from sense perception

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Introduction (Oxford: Oxford University Press, 2004), 12-4. Several of her formulations such as the irresistible force the
understanding has on volitions (ibid., 456) and necessarily determined in their volitions by right principles of conduct
(ibid., 462) Macaulay, Letters on Education, 472-73. **The Works of John Locke First Edition Two Treatises** Sep 2,
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