

Foreword

Locke's influence on the history of Western thought has been immense, as Hans Aarsleff has remarked. His works have inspired a myriad of philosophers, educators, writers, and continue to attract the attention of a large number of scholars from different countries. The wealth of source material that Locke left for posterity, the greatest part of which became accessible to the public less than a century ago, has stimulated interest in his ideas and has contributed to a better understanding of his works. Extensive research into Locke's manuscripts, carried out by Benjamin Rand, Richard Ayer, Jocelyn Gibb, Wilhelm von Leyden, Peter Laslett, William Yolton and Kenneth Dewhurst, to mention but a few, has clarified key aspects of Locke's thought and has provided us with a more accurate account of his sources, interests, and beliefs. Other scholars have opened up new perspectives on some aspects of his oeuvre and have thus contributed to improving our appreciation of crucial issues in his philosophy. As a consequence, Locke's views on politics, ethics, religion, physics, education, and even economics appear today in a new light. Our understanding of his ideas regarding Aristotelianism, Scholasticism, Cartesianism and corpuscularianism is clearer than in the past.

Scholars from various countries have contributed to making this reassessment of Locke's work available to a larger public. New editions of Locke's corpus, translated into various languages, appeared almost everywhere in the past century. In Italy, Armando Carlini and Vittorio Sainati published the first Italian translation of the drafts of the *Essay*, while Carlo Augusto Viano edited the Italian translation of the *Two Tracts on Government* and *A Letter concerning Toleration*. A new edition of the *Essay* was published by Nicola Abbagnano in 1971, and was followed

by another edited by Viano. Locke's writings on toleration appeared in 1997, translated and edited by Diego Marconi. Thanks to Mario Sina, several of Locke's manuscript notes on religion were published for the first time in Italian in 2000, together with the *Abregé, The Reasonableness of Christianity*, and *Of the Conduct of the Understanding*. All these Locke specialists have offered us powerful insights into Locke's work. This is also the case with Chiara Giuntini's recent book on Locke's concept of awareness (2015).

Studi lockiani. Ricerche sull'età moderna intends to follow the path pursued by these scholars by promoting international scholarly dialogue about central issues in Locke's thought. This journal aims at providing a forum for the discussion of Locke's ideas and the theories of authors who influenced him (e.g. Hooker, Descartes, Hobbes, Boyle, Malebranche, Arnauld, Pascal, More, Newton, etc.), or were engaged in debate with him (e.g. Stillingfleet, Butler, Clarke, Damaris Cudworth, Norris, Astell, Leibniz, Toland, Collins, Clarke, Hume, Reid, Voltaire, etc.). The focus of this journal is mainly on key themes, which may take us some way towards an understanding of the religious, political, cultural and intellectual contexts that influenced Locke, or were influenced by him.

The inaugural volume of *Studi lockiani* has a sharp focus on Locke. It is devoted to some aspects of his thought, with the aim of offering a broad view on various perspectives of research on his works. The essays and notes collected in this first volume have been written by members of the Editorial Board of the journal, and represent the first fruit of a project involving scholars from different countries. We would like to thank all of them for their support, which has encouraged us to go ahead in hard times like these. A special "thank you" goes to the reviewers, who have helped us significantly with their valuable suggestions.

The Editors of Studi Lockiani
Giuliana Di Biase
Diego Lucci
Luisa Simonutti