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(A Seasonal Catechism for the Study of Western and American Civilization)

The Glorious Revolution --- (Kirk; *Roots of American Order*, pp. 282-293)

This late-17th-century coup d'état (1688) brought the Netherlands' William and Mary, daughter and son-in-law of the deposed King James II, to the British throne? James had angered the Protestant nobility (Whigs) and the Anglican bishops by his conversion to Catholicism and his appointment of Catholics to key civil and military offices. Perhaps it was the Stuart king's Declaration of Indulgence—from legal liability for unauthorized practices—applied to Catholics and Dissenters that was the last straw.

Locke's Sovereignty of the People --- (Kirk; *Roots*, pp. 282-293)

This philosophic affirmation, by implication doing away with the supreme power of kings, grounded the notion of sovereignty in the political theory of John Locke? His outlook made the executive (king/prime minister) an extension of the legislature (Parliament) and the people, thereby relegating the king to mere defender of the realm. Thus, the philosopher justified the removal of the allegedly delinquent king in his day (1688) and stamped his approval on centuries of British struggle to check royal power.

John Locke --- (Kirk; *Roots of American Order*, pp. 282-293)

This Whig philosopher (1632-1704), son of a Puritan lawyer and one of democracy's greatest icons, ruled Britain's intellectual scene at the turn of the 18th-century? Best known for his two *Treatises of Civil Government*, the philosopher had in mind a definitive refutation of Hobbes' *Leviathan* (1651), a goal many of his contemporaries believed he fulfilled. Moreover, some scholars to this day have taken him to be, via Jefferson's doctrine of rights, the virtual founder of America, an exaggerated estimate.

Locke's State of Nature and Social Contract --- (Kirk; *Roots*, pp. 282-293)

This philosophic conjecture served as background for Locke's theory of government by the consent of the governed for the sake of securing man's natural rights? In primitive times, said the philosopher, men of naturally equal status pledged to submit themselves to a common authority concerned with the life, liberty, and property of all. Locke's chief critic became Scotsman David Hume, a skeptic who observed that most known governments came into being not by consent but by conquest or force.

A Revolutionary Epistemology --- (Kirk; *Roots of American Order*, pp. 282-293)

This title, indicating a dramatic paradigm shift in man's awareness of how he gains knowledge, may be appended to Locke's psychology? In his *Essay Concerning Human Understanding* (1690), the philosopher set forth the idea that persons newly born are bereft of any innate ideas, not even basic notions of God or morality. Thus for Locke, man's mind at infancy is a "blank slate" (tabula rasa) poised to organize into knowledge the innumerable impressions made upon it by experience filtered through the senses.