

John Locke's Note-Taking: A very short Introduction

Richard Yeo

From an early age, John Locke was a note-taker, and later, a keeper of notebooks. His first experience of note-taking is likely to have been at Westminster School, London, as a student from 1646 to 1652.¹ In his *Ludus literarius, or the Grammar Schoole* (1612), the English schoolmaster, John Brinsley, mentioned “a little paper-booke” as obligatory classroom equipment.² The importance of collecting extracts from classical Latin authors under headings or titles (from *titulus/tituli*) in commonplace books was inculcated in all grammar school students. Another early exposure to notebooks was Locke's acquaintance with his father's memorandum book containing information about the family property in Somerset, his own work as a magistrate, and some reading notes.³ He also inherited a notebook bearing his mother's name and titled “Farrago” (hodgepodge), which included household recipes for medicines and cooking.⁴ Both these notebooks contained more miscellaneous information than school paperbooks, but nevertheless also employed headings – often in the margins. For educated young gentlemen of the day, these experiences were not unusual. However, there is something distinctive in Locke's case: soon after he began to use various notebooks, some quite disorganized, in his undergraduate studies from the summer of 1652 at Christ Church, Oxford, and then for scholarly

¹ Fox-Bourne, *Life of Locke*, vol. 1, pp. 15-25; von Leyden, “Introduction” to Locke, *Essays on the Law of Nature*, pp. 15-21; Woolhouse, *Locke*, pp. 10-15.

² Brinsley, *Ludus literarius*, p. 124. See Mack, *Elizabethan Rhetoric*, pp. 111-47; Havens, *Commonplace Books*, pp. 29-31.

³ British Library, London (BL) Add. MS 28, 273. John Locke senior died on 13 February 1661; see Fox-Bourne, *Life of Locke*, vol. 1, p. 81.

⁴ Locke's mother, Agnes Locke (née Keene, 1597-1637) died when he was about five years old. See Lovelace Collection, Bodleian Library, Oxford, MS Locke e. 4, date of “52” on inside front cover signed “Agnis Locke”. Probably in the late 1650s, Locke added medical and chemical notes, sometimes in collaboration with the physician, Richard Lower (1631-1691); see Dewhurst, “An Oxford Medical Student's Notebook”, pp. 141-42.

purposes in the late 1650s, he invented his own systematic procedure for entering and retrieving material. He began applying this method in notebooks from 1660, especially in those containing his excerpts from medical books.⁵

Eventually, in July 1686 Locke shared this way of making notes with the Republic of Letters in an anonymous article titled “Méthode nouvelle de dresser des recueils” in the *Bibliothèque universelle et historique*, edited by the Genevan scholar, Jean Le Clerc (1657-1736), and published in Amsterdam.⁶ From this time, he became recognized as a significant contributor to the genre of *ars excerpendi* (from *excerpere* – to select, to make excerpts), the art or skill of selecting and arranging excerpts, especially in commonplace books.⁷ He gained a European reputation as an authority on note-taking, a status awarded in some cases by people who were unaware of the older scholastic and humanist advice.⁸ Of course, Locke called his contribution a *new* method in acknowledgement of these earlier intellectual traditions. After his death in October 1704, the “New Method” (as it was called) was published in two English editions of 1706; the original French version was reprinted in 1710 and 1732; and German and Dutch translations appeared, respectively, in 1711 and 1739.⁹ There is now a body of work on the conventions and procedures that regulate Locke’s commonplace books, and this has facilitated some studies that examine the content of the actual notebooks.¹⁰

One thing Locke did not mention in the article of 1686 was his use of another kind of notebook, the journal. He did not keep one of these until late 1675 when he set off for France (possibly for health reasons) without his commonplace books, but he maintained an annual journal until just before

⁵ See BL, Add. MS 32554; MSS Locke f. 19 and d. 9; Milton, “Locke at Oxford”, p. 34; Milton, “Locke’s life and times”.

⁶ [Locke], “Méthode nouvelle”.

⁷ Placcius, *De arte excerpendi*, pp. 8-11. See Cevoloni, *De Arte Excerpendi*; Zedelmaier, “Excerpting/Commonplaces”.

⁸ Yeo, “Locke’s ‘New Method’”, pp. 27-29; Allan, *Commonplace Books and Reading*, pp. 63-70; Yeo, *Notebooks*, pp. 215-18; Locke, *Literary and Historical Writings*, pp. 52-56. At least from the early 1700s, Locke was lauded as “the great Master of Order”; see Chambers, *Cyclopaedia*, vol. 1, “Common-Places”; Yeo, “Ephraim Chambers’s *Cyclopaedia*”.

⁹ See Locke, *Literary and Historical Writings*, pp. 51-52; Locke, “A New Method of a Common-Place-Book”.

¹⁰ For example, on the method, see Meynell, “Locke’s Method of Common-placing”; Milton, “Locke’s Medical Notebooks”; Yeo, “Locke’s ‘New Method’”; Stolberg, “Locke’s ‘New Method’”; on the content, Walmsley and Milton, “Locke’s notebook ‘Adversaria 4’”; Anstey, *Locke and Natural Philosophy*, passim.

his death in October 1704.¹¹ Although there were some entries in the journals used in France which Locke did not wish to publicize, there is nothing mysterious about this silence: the journal simply did not belong to the scholarly tradition of *ars excerpendi*.

From the mid-twentieth century, John Lough, W. von Leyden and Kenneth Dewhurst brought sections of Locke's journals to a wider readership. We remain indebted to them. Their work improved on the inadequate selection and editing of the small number of extracts in *The Life of John Locke* (1829) by Lord Peter King (1776-1833)¹² and on the somewhat better account in Henry R. Fox-Bourne's *The Life of John Locke* (1876). Fox-Bourne had access to the journal of 1679 in the British Museum, but relied on King for extracts from the others.¹³ Lough offered non-medical extracts from the four journals Locke kept in France; von Leyden published some 'philosophical' entries written in shorthand from the journals of 1676 and 1677, thus adding to what Richard Aaron and Jocelyn Gibb had done in 1936.¹⁴ Dewhurst produced "a complete edition" of the medical notes in the journals from 1675 to 1698.¹⁵ More recently, Mark Goldie included important entries from some of the journals in his *Locke: Political Essays* (1997).¹⁶ Nevertheless, the journals kept in France have not been fully transcribed, edited or published, and the current separate selections make it difficult to appreciate the sequence and context of the entries.¹⁷ Moreover, the significant works just mentioned are editions of the journals, not close or extended analyses of their multifarious content, or of how Locke used them.

Outside the community of Locke specialists, the status of the journals is damaged by comparisons with Samuel Pepys' famous diary which, since

¹¹ Bodleian MSS Locke f. 1-10 and BL, Add. MS 15642. Before this trip Locke used the memoranda books MSS Locke f. 11, f. 12, f. 13 for financial accounts.

¹² King, *Life of Locke*, pp. 41-118. King (the 7th Lord King) was the great-grandson of Locke's cousin, Lord Chancellor Peter King, to whom Locke bequeathed half his books and most of his manuscripts. King had access to these when writing about Locke. See LL, pp. 8-9, 55-56. For criticism of King's editing of journal extracts, see von Leyden, "Notes", p. 63.

¹³ Fox-Bourne, *Life of Locke*, vol. 1, pp. 337-38. The British Museum acquired this journal in December 1845.

¹⁴ Lough, *Locke's Travels in France*; Locke, *Essays on the Law of Nature*, pp. 258-81; Locke, *An Early Draft*, pp. 75-125.

¹⁵ Dewhurst, *Locke*, p. x; see pp. 62-151 for selected entries from 1675-1679.

¹⁶ Locke, *Political Essays*, pp. 235-67; 269-82; 289-91. See the "philosophical" journal entries between 1676 and 1679 listed in Schankula, "A Summary Catalogue", pp. 4, 27-30.

¹⁷ For a recent reflection on the importance of this task, see Terenzio, "Il contenuto dei *Journals* di Locke". See also the notice of a "projected edition [of the journals]" in the John Locke bibliography at <https://openpublishing.psu.edu/locke/bib/Clarendon-ed.html>.

published in 1825, has remained the exemplar of unreserved self-disclosure in a notebook.¹⁸ In 1967, William Matthews, a co-editor of Pepys' *Diary*, remarked that Locke's journal was "very scrappy and disappointing, but has biographical value".¹⁹ In order to avoid such annoyance following inappropriate expectations, we should recognize that the self-reporting in the diaries of contemporaries such as Pepys, John Evelyn and Robert Hooke jars with the controlled and secretive *persona* Locke cultivated in his letters and conversation.²⁰ Goldie sums this up in the context of what Locke's correspondence betrays: "His record-keeping was meticulous to the point of obsessional, though he was scarcely ever confessional and never autobiographical".²¹ Whereas some contemporary diaries exhibited the features of what came to be called "egodocuments", Locke's journals did this only obliquely – which is not to say that sound inferences cannot be drawn.²² Even with better access to the original material, closer attention must be paid to the context in which Locke kept journals for the first time – in France, from his arrival on 14 November 1675 to his departure for England on 8 May 1679.²³ Awareness of the conventions and expectations governing the two kinds of notebook Locke used is essential.

We need a short account of the commonplace book and the journal (or diary).²⁴ In early modern Europe these were two different formats for the collection of information and knowledge in notebooks, or "paperbooks".²⁵ It is helpful to start with some obvious differences: commonplace books stored textual extracts from authoritative texts organised thematically or alphabetically under Heads (in English) or titles; journals, by definition, comprised entries about daily actions, agendas and thoughts entered in chronological

¹⁸ This portrayal must be qualified by what is now known about Pepys' careful revisions; see Dawson, "Histories and Texts"; Smyth, *Autobiography*, pp. 2 n. 3, 54-55.

¹⁹ Matthews, *British Diaries*, p. 36; Pepys, *Diary of Samuel Pepys*.

²⁰ Not long before he died, Locke told Anthony Collins that 'in my whole life I have been constantly against any thing that makes a shew, noe maxime being more agreeable to my condition and temper than *Qui bene latuit bene vixit*' [he who has lived well hidden has lived well; trans. de Beer]. Locke to Collins, 26 May 1704, Locke, *Correspondence*, vol. 8, no. 3544, p. 301, cited in Yeo, "Locke on Conversation", pp. 24-25.

²¹ Goldie (ed.), *Locke. Selected Correspondence*, p. xv.

²² Dekker, *Egodocuments*.

²³ While in France, Locke used the 'new-style' Gregorian calendar. On his return to London he gave two dates in his journal using, respectively, the Julian and Gregorian calendars: "Wed. 30 Apr:/10 May". See BL, Add. MS 15642, p. 93.

²⁴ See Yeo, "Notebooks".

²⁵ See Locke's English draft of the "New Method" in BL, Add. MS 28728, fols. 54-63, at fol. 57v for "paperbooke"; and for "un livre de papier blanc", see [Locke], "Méthode nouvelle", p. 320.

order. Indeed, the notion of daily notes, a *diurnal* record, was the essence of the various names for journals – diary, day-booke, *diario*, *Tagebuch*. The fundamental unit of the commonplace book was topical (themes, excerpts, aphorisms) not temporal; the entries were not dated because the focus was on the selected excerpts, not on when these were collected.²⁶

The commonplace book was associated with study in both grammar school and university; as Ann Moss observed, “it was part of the initial intellectual experience of every schoolboy”.²⁷ These notebooks were intended to encourage the selection and storage of choice excerpts famous ancient authors such as Ovid, Virgil, Horace, Cicero and Seneca.²⁸ From the Renaissance, the nature and purpose of the commonplace book was outlined in a plethora of manuals and treatises. In *De formando studio*, a long letter of 1484, the Dutch scholar, Rodolphus Agricola (c.1443–1485), urged this as habitual practice. Humanist authors such as Erasmus of Rotterdam (1466–1536) and Juan Luis Vives (1493–1540) endorsed this advice and gave instructions on compiling and arranging notebooks.²⁹ The emphasis was on remembering and imitating selected passages from reputable works and, especially in the case of young scholars, of morally sound ones. The organization of the excerpts was deemed crucial: keeping like with like, in a *common* place, under a suitable head or title, aided memory.³⁰ When study was largely confined to a set of canonical texts, this was easily achieved by pre-assigning standard heads to pages or sections of a notebook on the expectation that these would be filled as reading proceeded.³¹ A frequent consequence was that some pages remained vacant while others were bursting with entries.³²

Beyond grammar school and university, personalized versions of the commonplace book were used by scholars who mined a wider range of texts, not just

²⁶ See Lejeune, *On Diary*, pp. 79–80 for the distinction between dating events mentioned in an entry and dating an entry as “the time of writing”. The latter only became crucial from the seventeenth century; see, for example, the notebook MS Locke e. 4 mentioned above which on p. 144 shows a date of “feb: 6.1654/5” within one entry, but the entries themselves are not dated.

²⁷ Moss, *Printed Commonplace-Books*, p. viii.

²⁸ Blair, *Too Much to Know*, p. 35.

²⁹ Erasmus, *De Copia/De Ratione Studii* (published in 1511–1512); Vives, *Vives on Education*, for his *De tradendis disciplinis* (1531).

³⁰ The Renaissance humanists often cited Aristotle, Cicero and Quintilian on this principle: namely, that “it is chiefly order that gives distinctness to memory”; Watson, *Cicero on Oratory and Orators*, pp. 186–91.

³¹ This approach lived on: see the commonplace book (from 1660s) of the diplomat and virtuoso, Robert Southwell (1635–1702), in Havens, *Commonplace Books*, pp. 67–69; Yeo, *Notebooks*, pp. 64–68.

³² Locke’s “New Method” addressed this; see the references in n. 10 above.

ancient classics promoted by the humanists, but more recent, modern, ones.³³ With this extension in mind, the manuscript scholar, Peter Beal, has suggested that these notebooks “constituted the primary intellectual tool for organizing knowledge and thought among the intelligentsia of the seventeenth century.”³⁴ Especially in continental Europe, Latin treatises and manuals devoted to *ars excerpenti* sustained a discussion about notes, memory, judgement, and even critical thinking.³⁵ Two Jesuit teachers – Francesco Sacchini (1570-1625) and Jeremias Drexel (1581-1638) – published influential works on the practice and value of note-taking.³⁶ As well as confirming the foundational role of commonplace books in grammar schools, these authors (especially Drexel) reflected the desire of scholars, some pursuing original projects, for methods more sophisticated than those involved in undergraduate study. This was especially the case as they explored a wider range of subjects beyond those already interpreted in terms of commonplaces, and as continuing inquiry generated more and more notes.³⁷ In his *Polyhistor* (1688), the German scholar, Daniel Georg Morhof (1639-1691), recommended gathering “what occurs to us when reading an author or in everyday reflection, also what we have observed or what has been told to us by others.”³⁸ This is a fair description of the more diverse material, not necessarily reliant on textual excerpts, in Locke’s journals in France.

The journal was not so inextricably linked with study and reading but rather with daily actions in various spheres – commercial, military, political, religious, and personal. One of the injunctions to keep journals was associated with travel. In his *Method for Travel. Shewed by taking the View of France* (1605), Robert Dallington counselled travellers not to take books with them in case they were prohibited by the Inquisition, but rather to carry “a Giornale, wherein from day today, he shall set downe” notes about the geography, archi-

³³ See Décultot, Krämer, and Zedelmaier, “Towards a History of Excerpting in Modernity”.

³⁴ Beal, “Notions in Garrison”, p. 134.

³⁵ Cevolini, *De Arte Excerptendi*; Zedelmaier, “Excerpting/Commonplaces”.

³⁶ Sacchini, *De ratione libros cum profectu legendi libellus* (a little book on how to read with profit) in 1614; Drexel, *Aurifodina* (full title in bibliography). Sacchini taught rhetoric at the Collegio Romano; Drexel was professor of rhetoric at the Jesuit seminary in Dilligen, and later court preacher to Maximilian I in Bavaria; see Blair, *Too Much to Know*, pp. 70, 77-80.

³⁷ Indeed, in 1531 the German Protestant theologian, Philip Melanchthon (1497-1560), had already made it clear that suitable commonplaces could be drawn from the world (*res*), not just from words (*verba*). See Moss, *Printed Commonplace-Books*, p. 120, citing Melanchthon’s *De locis communibus ratio* (1531).

³⁸ Zedelmaier, “Excerpting/Commonplacing”, pp. 442-43, citing Daniel Georg Morhof, *Polyhistor* (1688), part 1, Book III, ch. 1.

ecture and customs of the country.³⁹ James Howell's *Instructions for Forreine Travell* (1642) offered similar guidance for the gentleman: "He must alwayes have a *Diary* about him, when he is in motion of Journeys, to set down what his Eyes meetes with most remarquable in the day time, out of which he may raise matter of discours at night..."⁴⁰ These works belonged to the *ars apodemica* literature which provided advice on what to observe and note.⁴¹

The journals that emerged in Europe from the fifteenth century were informed by the notion of "accounting" – merchants accounting for financial transactions and individuals confessing their daily thoughts and deeds in writing. Commercial account books included the "journal" at the midpoint of a process that began with the "waste book" and concluded with the "ledger" (the transfer from waste book to journal happened daily).⁴² In a section of his *Summa de arithmetica, geometria, proportioni & proportionalita* (1494), Luca Pacioli explained bookkeeping procedures, presenting them as having a moral force, even though the journals of merchants were corporate, rather than personal, notebooks.⁴³ The religious applications, in both Catholic and Protestant confessions, were powerful: the poet, John Donne (1572-1631), explained in a sermon of 1629 that "God sees the sins of the Elect, ... and in his Ephemerides, his journals, he writes them downe under that Title, sins, and he reads them every day".⁴⁴ In his introduction to John Beadle's *The Journal or Diary of a Thoughtful Christian* (1656), John Fuller (born c. 1640) stated that "God kept a Diary in the Creation of the world"⁴⁵ and gave this rationale in his endorsement of Beadle's promotion of a journal appropriate for a Christian life:

We have our State Diurnals, relating the National Affaires. Tradesmen keep their shop books. Merchants Accompt books. ... Travellers a Journall of all they have seen. ... A Christian that would be exact hath more need, and may reap much more good by such a Journal as this. ('To the Reader, Octob. 12., 1655', sig. bv).⁴⁶

³⁹ Dallington, *A Method for Travell*, sig. Cv.

⁴⁰ Howell, *Instructions for Forreine Travell*, p. 30; see Stoye, *English Travellers Abroad*; Black, *The British Abroad*.

⁴¹ See Stagl, *History of Curiosity*. For Locke's views on travel, and its influence on him, see Di Biase (ed.), *Locke and Travel Literature*.

⁴² Vine, *Miscellaneous Order*, pp. 149-57.

⁴³ Aho, *Confession and Bookkeeping*.

⁴⁴ Donne, *LXXX sermons*, sermon XXIV ("Easter-day" 1629), p. 240.

⁴⁵ Fuller, "To the Reader", sig. b4 (2)r.

⁴⁶ Cited in Sherman, *Telling Time*, p. 49; Smyth, *Autobiography*, p. 118.

On this premise, both Jesuits and Puritans advocated spiritual diaries for the daily scrutiny of efforts and failings in an attempt to match the register that would inform Divine judgement.

Locke's decision to start a journal was not predicated on this accounting framework. Instead, it was forced on him when he left for France for what turned out to be a three and a half-year sojourn. He did not take any of his commonplace books, some of which were far too large for ease of travel; but, for the first time (apart from various memoranda), he started an annual journal which now served as the single storehouse for the extensive information and reflections he recorded. My article in the appendix of this issue asks what happened when his dependence for at least fifteen years on the commonplace book as the instrument of information management was displaced, for a time, by the journal. What was gained and lost in this change?

In this appendix Giuliana Di Biase provides the first Italian translation of Locke's English draft (February 1685) of the article published in French in 1686 as "Méthode nouvelle".⁴⁷ This opens in the style of a letter (headed "Epistola") to Nicolas Toinard (1628-1706) as a member of the Republic of Letters.⁴⁸ The draft was a formalized description of the procedures Locke had been using since 1660, and it was written about nine years after he began to use journals in France, a fact which, as I have said, he did not disclose. Di Biase also translates an entry from Locke's journal made on 4 September 1677, and extracts from two of his letters. The journal entry, titled "Adversaria" in the margin, concerns the principal headings to be considered when making notes. The first of the letters, dated 14/24 February 1685, was sent to Toinard, probably from Utrecht.⁴⁹ Included with this letter was the English draft of the "New Method". Locke wanted Toinard to arrange translation and publication of this piece in a French journal, saying that his command of that language was not sufficient for this task.⁵⁰ The second letter of 16 May

⁴⁷ BL, Add. MS 28728, fols. 54-63; printed in Locke, *Literary and Historical Writings*, pp. 215-32. There is no title on the manuscript but Locke and Toinard referred to it as the "Adversariorum methodus"; *ibid.*, p. 147; Toinard to Locke, 26 February/8 March 1685, in Locke, *Correspondence*, vol. 2, no. 812, pp. 694-96, at p. 695.

⁴⁸ See Goldgar, *Impolite Learning*.

⁴⁹ See the journal entry in MS Locke, f. 8 (14 February 1685), p. 261 for Locke's return "From Amsterdam to Utrecht".

⁵⁰ Locke to Toinard, 14/24 February 1685, in Locke, *Correspondence*, vol. 2, no. 811, pp. 691-94, at pp. 691-92; Latin trans. by de Beer. See Locke, *Literary and Historical Writings*, pp. 35-37, 41-43 on their correspondence dating back to August 1679, and the eventual translation by Jean Le Clerc, most likely working from a Latin version.

1699 answers some inquiries from Samuel Bold (1649-1737), one of Locke's admirers, about memory and notes. Locke's reply affirmed the manifold benefits of a lifetime of note-taking, not only with regard to textual excerpts but also trains of ideas, especially the "thoughts that come often unsought, and, as it were, drop into the mind", and which were "the most valuable of any we have".⁵¹

Abbreviations

LL: Harrison, John, and Laslett, Peter (eds.), *The Library of John Locke*, Oxford Bibliographical Society, Oxford University Press, Oxford 1965.

Bibliography

- Aho, James, *Confession and Bookkeeping: The Religious, Moral and Rhetorical Roots of Accounting*, State University of New York Press, New York 2005.
- Allan, David, *Commonplace Books and Reading in Georgian England*, Cambridge University Press, Cambridge 2010.
- Anstey, Peter R., *John Locke and Natural Philosophy*, Oxford University Press, Oxford 2011.
- Beal, Peter, "Notions in Garrison: The Seventeenth-Century Commonplace Book", in Hill, W. Speed (ed.), *New Ways of Looking at Old Texts: Papers of the Renaissance Text Society*, ACMRS, Tempe, AZ 1993, pp. 131-47.
- Black, Jeremy, *The British abroad: the Grand Tour in the eighteenth century*, St. Martin's Press, New York 1992.
- Blair, Ann M., *Too Much to Know: Managing Scholarly Information before the Modern Age*, Yale University Press, New Haven 2010.
- Blair, Ann, Duguid, Paul, Goeing, Anja-Silvia, and Grafton, Anthony (eds.), *Information: A Historical Companion*, Princeton University Press, Princeton 2021.
- Brinsley, John, *Ludus literarius, or the Grammar Schoole*, T. Man., London 1612.
- Chambers, Ephraim, *Cyclopaedia: Or, an Universal Dictionary of Arts and Sciences*, 2 vols., J. and L. Knapton, J. Darby, D. Midwinter et al., London 1728.

⁵¹ Locke to Bold, 16 May 1699, in Locke, *Correspondence*, vol. 6, no. 2590, pp. 626-30, at p. 628.

- Cevolini, Alberto, *De Arte Excerptendi. Imparare a dimenticare nella modernità*, L.S. Olschki Editore, Florence 2006.
- Cevolini, Alberto (ed.), *Forgetting Machines. Knowledge Management Evolution in Early Modern Europe*, Brill, Leiden-Boston 2016.
- Cevolini, Alberto, “A Universal Index upon all Authors’: Thomas Harrison’s *Ark of Studies* and the Evolution of Social Memory”, in Cevolini, Alberto (ed.), *Thomas Harrison: The Ark of Studies*, Brepols, Turnhout 2017, pp. 1-69.
- Dallington, Robert, *A Method for Travell. Shewed by taking the View of France*, T. Creede, London 1605.
- Dawson, Mark, “Histories and Texts: Refiguring the Diary of Samuel Pepys”, in *The Historical Journal* 43 (2000), pp. 407-31.
- Décultot, Elisabeth, Krämer, Fabian, and Zedelmaier, Helmut, “Towards a History of Excerpting in Modernity”, in *Berichte Wissenschaftsgeschichte* 43 (2020), pp. 169-79.
- Dekker, Rudolf (ed.), *Egdocuments and History: Autobiographical Writing in its Social Context since the Middle Ages*, Verloren, Hilversum 2002.
- Dewhurst, Kenneth, “An Oxford Medical Student’s Notebook (1652-9)”, in *Oxford Medical School Gazette* 11 (1959), pp. 141-45.
- Dewhurst, Kenneth, *John Locke (1632-1704), Physician and Philosopher: A Medical Biography with an Edition of the Medical Notes*, The Wellcome Historical Medical Library, London 1963.
- Dewhurst, Kenneth (ed.), *Thomas Willis’s Oxford Lectures*, Sandford Publications, Oxford 1980.
- Di Biase, Giuliana (ed.), *Locke and Travel Literature*, special issue of *Studi Lockiani* 2022.
- Donne, John, *LXXX sermons preached by that learned and reverend divine, John Donne, Dr in Divinity, late Deane of the cathedrall church of S. Pauls London*, R. Royston and R. Marriot, London 1640.
- Drexel, Jeremias, *Aurifodina artium et scientiarum omnium: excerptendi solertia amantibus monstrata*, Apud viduam Ioannis Cnobbari, Antwerp 1638.
- Erasmus, Desiderius, *Literary and Educational Writings 2: De Copia/De Ratione Studii*, vol. 24 of *Collected Works of Erasmus*, ed. Craig R. Thomson, trans. Betty I. Knott, University of Toronto Press, Toronto 1978.
- Fox-Bourne, Henry R., *The Life of John Locke*, 2 vols., London 1876.
- Fuller, John, “To the Reader”, in [Beadle, John], *The Journal or Diary of a Thankful Christian*, T. Parkhurst, London 1656, sig. a4(1)r - b4(2)r.
- Goldgar, Anne, *Impolite Learning: Conduct and Community in the Republic of Letters, 1680-1750*, Yale University Press, New Haven-London 1995.

- Goldie, Mark (ed.), *John Locke. Selected Correspondence*, Oxford University Press, Oxford 2002.
- Havens, Earle, *Commonplace Books: A History of Manuscripts and Printed Books from Antiquity to the Twentieth Century*, University Press of New England, New Haven 2001.
- Howell, James, *Instructions for Forreine Travell*, H. Mosely, London 1642.
- King, Peter, *The Life of John Locke with Extracts from his Correspondence, Journals and Common-Place Books. By Lord King*, Henry Colbourn, London 1829.
- Lejeune, Philippe, *On Diary*, eds. Jeremy D. Popkin and Julie Rak, University of Hawai'i Press, Honolulu 2009.
- Lough, John (ed.), *Locke's Travels in France 1675-1679: As Related in his Journals, Correspondence and other Papers*, Cambridge University Press, Cambridge 1953.
- [Locke, John], "Méthode nouvelle de dresser des Recueils: Communiquée par l'auteur", in *Bibliothèque universelle et historique* 2 (1686), pp. 315-40.
- [Locke, John], "A New Method of a Common-Place-Book. Translated out of French from the second volume of the Bibliothèque Universelle", in King, Peter, and Collins, Anthony (eds.), *Posthumous Works of John Locke*, W. B. for A. and J. Churchill, London 1706, pp. 311-36.
- Locke, John, *An Early Draft of Locke's Essay together with Excerpts from his Journals*, eds. R.I. Aaron and Jocelyn Gibb, Clarendon Press, Oxford 1936.
- Locke, John, *The Correspondence of John Locke*, ed. E.S. de Beer, 8 vols., Clarendon Press, Oxford 1976-1989.
- Locke, John, *Political Essays*, ed. Mark Goldie, Cambridge University Press, Cambridge 1997.
- Locke, John, *Essays on the Law of Nature and Associated Writings*, ed. W. von Leyden, Oxford University Press, Oxford 2002.
- Locke, John, *Literary and Historical Writings*, ed. J.R. Milton, in collaboration with Brandon Chua, Geoff Kemp, David McInnis, John Spurr, and Richard Yeo, Oxford University Press, Oxford 2019.
- Mack, Peter, *Elizabethan Rhetoric: Theory and Practice*, Cambridge University Press, Cambridge 2002.
- Matthews, William, *British Diaries: an annotated bibliography of British diaries written between 1442 and 1942*, P. Smith, Gloucester (MA) 1967.
- Meynell, G.G., "John Locke's Method of Common-placing, as seen in his Drafts and his Medical Notebooks, Bodleian MSS Locke d. 9, f. 21, f. 23", in *The Seventeenth Century* 8 (1993), pp. 245-67.
- Milton, J.R., "Locke's life and times", in Chappell, Vere (ed.), *The Cambridge Companion to Locke*, Cambridge University Press, Cambridge 1994, pp. 5-25.

- Milton, J.R., "Locke at Oxford", in Rogers, G.A.J. (ed.), *Locke's Philosophy*, Clarendon Press, Oxford 1994, pp. 29-47.
- Milton, J.R., "John Locke's Medical Notebooks", in *Locke Newsletter* 28 (1997), pp. 135-56.
- Moss, Ann, *Printed Commonplace-Books and the Structuring of Renaissance Thought*, Clarendon Press, Oxford 1996.
- Pepys, Samuel, *The Diary of Samuel Pepys*, 11 vols., eds. Robert Latham and William Matthews, Bell and Hyman, London 1970-1983.
- Placcius, Vincent, *De Arte Excerptendi: Vom gelährten Buchhalten liber singularis*, G. Liebezeit, Hamburg 1689.
- Sacchini, Francesco, *De ratione libros cum profectu legendi libellous ...*, Sammieli, F. du Bois, 1615. First published 1614.
- Shankula, H.A.S., "A Summary Catalogue of the philosophical manuscript papers of John Locke", in *Bodleian Library Record* 9 (1973), 1, pp. 24-35; and 9 (1974), 2, pp. 81-82.
- Sherman, Stuart, *Telling Time. Clocks, Diaries, and English Diurnal Form, 1660-1785*, The University of Chicago Press, Chicago 1996.
- Smyth, Adam, *Autobiography in Early Modern England*, Cambridge University Press, Cambridge 2010.
- Stagl, Justin, *A History of Curiosity: The Theory of Travel 1550-1800*, Harwood, Chur, Switzerland 1995.
- Stolberg, Michael, "John Locke's 'New Method of Making Common-Place-Books': Tradition, Innovation and Epistemic Effects", in *Early Science and Medicine* 19 (2014), pp. 448-70.
- Stoye, John, *English Travellers Abroad, 1604-1667: their influence in English society and politics*, Cape, London 1952.
- Terenzio, Francesco, "Il contenuto dei *Journals* di Locke", in *Studi Lockiani* 1 (2020), pp. 197-212.
- Vine, Angus, *Miscellaneous Order: Manuscript culture and the early modern organization of knowledge*, Oxford University Press, Oxford 2019.
- Vives, Juan Luis, *Vives on Education*, trans. Foster Watson, Rowman and Littlefield, Totowa (NJ) 1971.
- von Leyden, W., "Notes Concerning Papers of John Locke in the Lovelace Collection", in *The Philosophical Quarterly* 2 (1952), pp. 63-69.
- Walmsley, Jonathan C., and Milton, J.R., "Locke's notebook 'Adversaria 4' and his early training in chemistry", in *The Locke Newsletter* 30 (1999), pp. 85-101.

- Watson, J.S. (ed.), *Cicero on Oratory and Orators*, Southern Illinois University Press, Carbondale 1970.
- Woolhouse, Roger, *Locke: a biography*, Cambridge University Press, Cambridge 2007.
- Yeo, Richard, "Ephraim Chambers's *Cyclopaedia* and the Tradition of Commonplaces", in *Journal of the History of Ideas* 57 (1996), pp. 157-75.
- Yeo, Richard, "John Locke's 'New Method' of Commonplacing: Managing Memory and Information", in *Eighteenth-Century Thought* 2 (2004), pp. 1-38.
- Yeo, Richard, "John Locke on Conversation with Friends and Strangers", in *Parergon* 26 (2009), pp. 11-37.
- Yeo, Richard, *Notebooks, English Virtuosi, and Early Modern Science*, The University of Chicago Press, Chicago 2014.
- Yeo, Richard, "Notebooks", in Blair, Ann, Duguid, Paul, Goeing, Anja-Silvia, and Grafton, Anthony (eds.), *Information. A Historical Companion*, Princeton University Press, Princeton and Oxford 2021, pp. 636-40.
- Zedelmaier, Helmut, "Excerpting/Commonplaces", in Blair, Ann, Duguid, Paul, Goeing, Anja-Silvia, and Grafton, Anthony (eds.), *Information. A Historical Companion*, Princeton University Press, Princeton and Oxford 2021, pp. 441-48.

Emeritus Professor Richard Yeo
Griffith University, Brisbane, Australia
r.yeo@griffith.edu.au

