

## **Henry More 1614 1687 Tercentenary Studies With A Biography And Bibliography By Robert Crocker International Archives Of The History Of Ideas Dhistoire Des Idi 1 2 Es Volume 127**

In *Milton and the Ends of Time*, a team of leading international scholars addresses Milton's treatment of millennial and apocalyptic ideas, topics of major importance in the religious and philosophical thought of his day. The subject has wide-ranging ramifications for the interpretation of Milton's poetry and prose, as his speculations on the ends of time played a vital part in shaping the Miltonic quest and vision. This collection provides a broad range of approaches to Milton, including Milton and the visual arts, Milton's politics and theology, and Milton and science.

This collection of essays looks at the distinctively English intellectual, social and political phenomenon of Latitudinarianism, which emerged during the Civil War and Interregnum and came into its own after the Restoration, becoming a virtual orthodoxy after 1688. Dividing into two parts, it first examines the importance of the Cambridge Platonists, who sought to embrace the newest philosophical and scientific movements within Church of England orthodoxy, and then moves into the later seventeenth century, from the Restoration onwards, culminating in essays on the philosopher John Locke. These contributions establish a firmly interdisciplinary basis for the subject, while collectively gravitating towards the importance of discourse and language as the medium for cultural exchange. The variety of approaches serves to illuminate the cultural indeterminacy of the period, in which inherited models and vocabularies were forced to undergo revisions, coinciding with the formation of many cultural institutions still governing English society.

If he had lived among the Greeks, he would now be numbered among the stars. So wrote Gottfried Wilhelm Leibniz in his epitaph for Francis Mercury van Helmont. With his friend Christian Knorr von Rosenroth, van Helmont edited the *Kabbala Denudata* (1677-1684), the largest collection of Lurianic Kabbalistic texts available to Christians up to that time. Because the subject matter of this work appears so difficult and arcane, it has never been appreciated as a significant text for understanding the emergence of modern thought. However, one can find in it the basis for the faith in science, the belief in progress, and the pluralism characteristic of later western thought. The Lurianic Kabbalah thus deserves a place it has never received in histories of western scientific and cultural developments.

*Aspects of English Protestantism* examines the reverberations of the Protestant Reformation, which contented up until the end of the 17th century. In this wide-ranging book Nicholas Tyacke looks at the history of Puritanism, from the Reformation itself, and the new marketplace of ideas that opened up, to the establishment of the freedom of worship for Protestant non-conformists in 1689. Tyacke also looks at the theology of the Restoration Church, and the relationship between religion and science.

Provides new emphasis on Locke's theological commitments, As well as those of Descartes, Hobbes, Henry More and Robert Boyle. This volume contains more than twenty essays in the history of modern philosophy and history of religion by R.H. Popkin. Several of the essays have not been published before. Thinkers discussed include Hobbes, Henry More, Pascal, Spinoza, Cudworth, Newton, Hume, Condorcet, and Moritz Schlick.

European philosophy from the late seventeenth century through most of the eighteenth is broadly conceived as 'the Enlightenment', the

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period of empirical reaction to the great seventeenth century Rationalists. This volume begins with Herbert of Cherbury and the Cambridge Platonists and with Newton and the early English Enlightenment. Locke is a key figure in late chapters, as a result of his importance both in the development of British and Irish philosophy and because of his seminal influence in the Enlightenment as a whole. British Philosophy and the Age of Enlightenment includes discussion of Scottish Enlightenment and its influence on the German Aufklärung, and consequently on Kant. French thought, which in turn affected the late radical Enlightenment, especially Bentham, is also considered here. This survey brings together clear, authoritative chapters from leading experts and provides a scholarly introduction to this period in the history of philosophy. It includes a glossary of technical terms and a chronological table of important political, philosophical, scientific and other cultural events. Fouke examines the anti-enthusiastical crusade of the Cambridge Platonist, Henry More, while exploring connections between Hermeticism, Cartesianism, and religious radicalism. More is shown to offer, through the dialectical employment of speech genres, a consistent ideal of the spiritual life.

The Oxford Handbook of Descartes and Cartesianism comprises fifty specially written chapters on René Descartes (1596-1650) and Cartesianism, the dominant paradigm for philosophy and science in the seventeenth century, written by an international group of leading scholars of early modern philosophy. The first part focuses on the various aspects of Descartes's biography (including his background, intellectual contexts, writings, and correspondence) and philosophy, with chapters on his epistemology, method, metaphysics, physics, mathematics, moral philosophy, political thought, medical thought, and aesthetics. The chapters of the second part are devoted to the defense, development and modification of Descartes's ideas by later generations of Cartesian philosophers in France, the Netherlands, Italy, and elsewhere. The third and final part considers the opposition to Cartesian philosophy by other philosophers, as well as by civil, ecclesiastic, and academic authorities. This handbook provides an extensive overview of Cartesianism - its doctrines, its legacies and its fortunes - in the period based on the latest research.

Richard Baxter, one of the most famous Puritans of the seventeenth century, is generally known as a writer of practical and devotional literature. But he also excelled in knowledge of medieval and early modern scholastic theology, and was conversant with a wide variety of seventeenth-century philosophies. Baxter was among the early English polemicists who wrote against the mechanical philosophy of René Descartes and Pierre Gassendi in the years immediately following the establishment of the Royal Society. At the same time, he was friends with Robert Boyle and Matthew Hale, corresponded with Joseph Glanvill, and engaged in philosophical controversy with Henry More. In this book, David Sytsma presents a chronological and thematic account of Baxter's relation to the people and concepts involved in the rise of mechanical philosophy in late-seventeenth-century England. Drawing on largely unexamined works, including Baxter's *Methodus Theologiae Christianae* (1681) and manuscript treatises and correspondence, Sytsma discusses Baxter's response to mechanical philosophers on the nature of substance, laws of motion, the soul, and ethics. Analysis of these topics is

framed by a consideration of the growth of Christian Epicureanism in England, Baxter's overall approach to reason and philosophy, and his attempt to understand creation as an analogical reflection of God's power, wisdom, and goodness, or vestigia Trinitatis. Baxter's views on reason, analogical knowledge of God, and vestigia Trinitatis draw on medieval precedents and directly inform a largely hostile, though partially accommodating, response to mechanical philosophy. This fifth volume covers many of the most important philosophers and movements of the nineteenth century, including utilitarianism, positivism and pragmatism.

Explores the work of Anne Conway, whose philosophy of the natural world incorporated a spiritual vision.

Offers comprehensive treatment of Thomas Hobbes's thought, providing readers with different ways of understanding Hobbes as a systematic philosopher As one of the founders of modern political philosophy, Thomas Hobbes is best known for his ideas regarding the nature of legitimate government and the necessity of society submitting to the absolute authority of sovereign power. Yet Hobbes produced a wide range of writings, from translations of texts by Homer and Thucydides, to interpretations of Biblical books, to works devoted to geometry, optics, morality, and religion. Hobbes viewed himself as presenting a unified method for theoretical and practical science—an interconnected system of philosophy that provides many entry points into his thought. A Companion to Hobbes is an expertly curated collection of essays offering close textual engagement with the thought of Thomas Hobbes in his major works while probing his ideas regarding natural philosophy, mathematics, human nature, civil philosophy, religion, and more. The Companion discusses the ways in which scholars have tried to understand the unity and diversity of Hobbes's philosophical system and examines the reception of the different parts of Hobbes's philosophy by thinkers such as René Descartes, Margaret Cavendish, David Hume, and Immanuel Kant. Presenting a diversity of fresh perspectives by both emerging and established scholars, this volume: Provides a comprehensive treatment of Hobbes's thought in his works, including Elements of Law, Elements of Philosophy, and Leviathan Explores the connecting points between Hobbes' metaphysics, epistemology, mathematics, natural philosophy, morality, and civil philosophy Offers readers strategies for understanding how the parts of Hobbes's philosophical system fit together Examines Hobbes's philosophy of mathematics and his attempts to understand geometrical objects and definitions Considers Hobbes's philosophy in contexts such as the natural state of humans, gender relations, and materialist worldviews Challenges conceptions of Hobbes's moral theory and his views about the rights of sovereigns Part of the acclaimed Blackwell Companions to Philosophy series, A Companion to Hobbes is an invaluable resource for scholars and advanced students of Early modern thought, particularly those from disciplines such as History of Philosophy, Political Philosophy, Intellectual History, History of Politics, Political Theory, and English.

The nature of matter and the idea of indivisible parts has fascinated philosophers, historians, scientists and physicists from antiquity to the present day. This collection covers the richness of its history, starting with how the Ancient Greeks came to assume the existence of atoms and concluding with contemporary metaphysical debates about structure, time and reality. Focusing on important moments in the history of human thought when the debate about atomism was particularly flourishing and transformative for the scientific and philosophical spirit of the time, this collection covers: - The discovery of atomism in ancient philosophy - Ancient non-Western, Arabic and late Medieval thought - The Renaissance, when along with the re-discovery of ancient thought, atomism became once again an important doctrine to be fully debated - Logical atomism in early analytic philosophy, with Russell and Wittgenstein - Atomism in Liberalism and Marxism - Atomism and the philosophy of time - Atomism in contemporary metaphysics - Atomism and the sciences

Featuring 28 chapters by leading and younger scholars, this valuable collection reveals the development of one of philosophy's central doctrines across 2,500 years and within a broad range of philosophical traditions.

What is time? This is one of the most fundamental questions we can ask. Traditionally, the answer was that time is a product of the human mind, or of the motion of celestial bodies. In the mid-seventeenth century, a new kind of answer emerged: time or eternal duration is 'absolute', in the sense that it is independent of human minds and material bodies. Emily Thomas explores the development of absolute time or eternal duration during one of Britain's richest and most creative metaphysical periods, from the 1640s to the 1730s. She introduces an interconnected set of main characters - Henry More, Walter Charleton, Isaac Barrow, Isaac Newton, John Locke, Samuel Clarke, and John Jackson - alongside a large and varied supporting cast, whose metaphysical views are all read in their historical context and given a place in the seventeenth- and eighteenth-century development of thought about time.

The Cambridge Platonists were defenders of tolerance in the political as well as the moral sphere ; they held that practical judgment came down in the last instance to individual conscience ; and they laid the foundations of our modern conceptions of conscience and liberty. But at the same time they maintained the existence of eternal truths , and of a Good-in-itself , identical with Truth and Being, refusing to admit that freedom of conscience implied moral relativism. They were critics of dogmatism, and of the sectarian notion of "enthusiasm" as a source of illumination , on the grounds that both were disruptive of social harmony; they pleaded the cause of reason , in the hope that it could become the foundation of all human knowledge . Yet , for all that , they maintained that a certain sort of mystical illumination lay at the heart of all true thought , and that human reason had validity only in virtue of its divine origin . They debated with Des cartes and took a keen interest in his mechanism and his dualism ; they brought the atomistic theories of Democritus back into repute; and they sought to provide a detailed account of the causality linking all phenomena.

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Of all the Cambridge Platonists, Henry More has attracted the most scholarly interest in recent years, as the nature and significance of his contribution to the history of thought has come to be better understood. This revival of interest is in marked contrast to the neglect of More's writings lamented even by his first biographer, Richard Ward, a regret echoed two centuries after his death. Since then such attention as there has been to More has not always served him well. He has been dismissed as credulous on account of his belief in witchcraft while his reputation as the most mystical of the Cambridge 2 school has undermined his reputation as a philosopher. Much of the interest in More in the present century has tended to focus on one particular aspect of his writing. There has been considerable interest in his poems. And he has come to the attention of philosophers thanks to his having corresponded with Descartes. Lately, however, interest in More has been rekindled by renewed interest in the intellectual history of the seventeenth century and Renaissance. And More has been studied in the context of seventeenth-century science and the wider context of seventeenth-century philosophy. Since More is a figure who belongs to the Renaissance tradition of unified sapientia he is not easily compartmentalised in the categories of modern disciplines. Inevitably discussion of any one aspect of his thought involves other aspects.

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This proceedings book addresses the main issues of contemporary political geography and international relations, providing a platform for discussion and collaboration of experts in the fields of Political Geography, Geopolitics, International Relations, and International Law. Participants from all over the world consider the controversies and challenges posed by globalization, focusing, in particular, on the ideologies of globalization and regionalism, migration crises, prevention of ethnic conflicts, and measures to counteract racism, xenophobia, and extremism

The Aspiring Adept presents a provocative new view of Robert Boyle (1627-1691), one of the leading figures of the Scientific Revolution, by revealing for the first time his avid and lifelong pursuit of alchemy. Boyle has traditionally been considered, along with Newton, a founder of modern science because of his mechanical philosophy and his experimentation with the air-pump and other early scientific apparatus. However, Lawrence Principe shows that his alchemical quest--hidden first by Boyle's own codes and secrecy, and later suppressed or ignored--positions him more accurately in the intellectual and cultural crossroads of the seventeenth century. Principe radically reinterprets Boyle's most famous work, *The Sceptical Chymist*, to show that it criticizes not alchemists, as has been thought, but "unphilosophical" pharmacists and textbook writers. He then shows Boyle's unambiguous enthusiasm for alchemy in his "lost" *Dialogue on the Transmutation and Melioration of Metals*, now reconstructed from scattered fragments and presented here in full for the first time. Intriguingly, Boyle believed that the goal of his quest, the Philosopher's Stone, could not only transmute base metals into gold, but could also attract angels. Alchemy could thus act both as a source of knowledge and as a defense against the growing tide of atheism that tormented him. In seeking to integrate the seemingly contradictory facets of Boyle's work, Principe also illuminates how alchemy and other "unscientific" pursuits had a far greater

impact on early modern science than has previously been thought.

The Cambridge Platonist, Henry More (1614-1687), was a dominant figure on the 17th-century intellectual scene. His life spanned both the political revolutions of the English Civil War and its aftermath and the intellectual revolution in 17th-century science and philosophy. More was highly regarded in his own day as a metaphysician, although the combination of receptivity to the new (such as his admiration of Galileo, Descartes and Boyle) and defence of traditional thinking (notably his belief in witchcraft) makes him a difficult figure to assess today. The heterodoxy of his theological views notwithstanding, More was an important spokesman for moderation within the Anglican Church after the Restoration, and a key figure in the Latitudinarian movement.

Over three hundred years ago, the paramount modern Catholic exegete, Cornelius a Lapide, S.J., wrote that the 25th of March, 2000, was the most likely date for the world to end. Catholic Millenarianism does not let the day pass without comment. Catholic Millenarianism offers an authoritative overview of Catholic apocalyptic thought combined with detailed presentations by specialists on nine major Catholic authors, such as Savonarola, Luis de León, and António Vieira. With its companion volumes, Catholic Millenarianism illustrates a hold apocalyptic concerns had on intellectual life, particularly between 1500 and 1900, rivaling and influencing rationalism and skepticism. Catholics do not ordinarily expect a messianic reign by earthly means. Catholic Millenarianism shows instead what is common to Catholic authors: their preoccupation with the relationship between linguistic prophecies and the events they foretell. This makes the perspectives offered as surprisingly diverse as their particular times, and the book itself interesting and worth repeated reading.

The early modern philosopher Anne Conway offers a remarkable synthesis of ideas from differing philosophical traditions that deserve our attention today. Exploring all of the major aspects of Conway's thought, this book presents a valuable guide to her contribution to the history of philosophy. Through a close reading of her central text, *Principles of the Most Ancient and Modern Philosophy* (1690), it considers her intellectual context and addresses some of the outstanding interpretive issues concerning her philosophy. Contrasting her position with that of contemporaries such as Henry More, Franciscus Mercurius van Helmont and George Keith, it examines her critique of the prominent philosophical schools of the time, including Cartesian dualism and Hobbesian materialism. From her accounts of dualism, time and God to the often overlooked elements of her work such as her theory of freedom and salvation, *The Philosophy of Anne Conway* illuminates the ideas and legacy of an important early-modern woman philosopher.

The early modern period is arguably the most pivotal of all in the study of the mind, teeming with a variety of conceptions of mind. Some of these posed serious questions for assumptions about the nature of the mind, many of which still depended on notions of the soul and God. It is an era that witnessed the emergence of theories and arguments that continue to animate the study of philosophy of mind, such as dualism, vitalism, materialism, and idealism. Covering pivotal figures in philosophy such as Descartes, Hobbes, Kant, Leibniz, Cavendish, and Spinoza, *Philosophy of Mind in the Early Modern and Modern Ages* provides an outstanding survey of philosophy of mind of the period. Following an introduction by Rebecca Copenhaver, sixteen specially

commissioned chapters by an international team of contributors discuss key topics, thinkers, and debates, including: Hobbes, Descartes' philosophy of mind and its early critics, consciousness, the later Cartesians, Malebranche, Cavendish, Locke, Spinoza, Descartes and Leibniz, perception and sensation, desires, mental substance and mental activity, Hume, and Kant. Essential reading for students and researchers in philosophy of mind, enlightenment philosophy, and the history of philosophy, *Philosophy of Mind in the Early Modern and Modern Ages* is also a valuable resource for those in related disciplines such as religion, history of psychology, and history of science.

A newly translated edition of Conway's radical and influential philosophical treatise.

*Platonism, Ficino to Foucault* explores some key chapters in the history of Platonic philosophy from the revival of Plato in the fifteenth century to the new reading of Platonic dialogues promoted by the so-called 'Critique of Modernity'.

This volume brings together for the first time some of the world's leading authorities on the German mystic Jacob Boehme, to illuminate his thought and its reception over four centuries for the benefit of students and advanced scholars alike. Boehme's theosophical works have influenced Western culture in profound ways since their dissemination in the early 17th Century, and these interdisciplinary essays trace the social and cultural networks as well as the intellectual pathways involved in Boehme's enduring impact. The chapters range from situating Boehme in the 16th Century Radical Reformation, to discussions of his significance in modern theology. They explore the major contexts for Boehme's reception including the Pietist movement, Russian religious thought and Western esotericism, as well as focusing more closely on important readers: the religious radicals of the English Civil Wars and the later English Behmenists; literary figures such as Goethe and Blake, and great philosophers of the modern age, among them Schelling and Hegel. Together, the chapters illustrate the depth and variety of Boehme's influence and a concluding chapter addresses directly an underlying theme of the volume – asking why Boehme matters today, and how readers in the present might be enriched by a fresh engagement with his apparently opaque and complex writings.

A book that finally demystifies Newton's experiments in alchemy When Isaac Newton's alchemical papers surfaced at a Sotheby's auction in 1936, the quantity and seeming incoherence of the manuscripts were shocking. No longer the exemplar of Enlightenment rationality, the legendary physicist suddenly became "the last of the magicians." *Newton the Alchemist* unlocks the secrets of Newton's alchemical quest, providing a radically new understanding of the uncommon genius who probed nature at its deepest levels in pursuit of empirical knowledge. In this evocative and superbly written book, William Newman blends in-depth analysis of newly available texts with laboratory replications of Newton's actual experiments in alchemy. He does not justify Newton's alchemical research as part of a religious search for God in the physical world, nor does he argue that Newton studied alchemy to learn about gravitational attraction. Newman traces the evolution of Newton's alchemical ideas and practices over a span of more than three decades, showing how they proved fruitful in diverse scientific fields. A precise experimenter in the realm of "chymistry," Newton put the riddles of alchemy to the test in his lab. He also used ideas drawn from the alchemical texts to great effect in his optical experimentation. In his hands, alchemy was a tool for attaining the material benefits associated with the philosopher's stone and an instrument for acquiring scientific knowledge of the most sophisticated kind. *Newton the Alchemist* provides rare insights into a man who was neither Enlightenment rationalist nor irrational magus, but rather an alchemist who sought through experiment and empiricism to alter nature at its very heart.

*Mary Astell: Reason, Gender, Faith* includes essays from diverse disciplinary perspectives to consider the full range of Astell's political,

theological, philosophical, and poetic writings. The volume does not eschew the more traditional scholarly interest in Astell's concerns about gender; rather, it reveals how Astell's works require attention not only for their role in the development of early modern feminism, but also for their interventions on subjects ranging from political authority to educational theory, from individual agency to divine service, and from Cartesian ethics to Lockean epistemology. Given the vast breadth of her writings, her active role within early modern political and theological debates, and the sophisticated complexity of her prose, Astell has few parallels among her contemporaries. *Mary Astell: Reason, Gender, Faith* bestows upon Astell the attention which she deserves not merely as a proto-feminist, but as a major figure of the early modern period. In this book, Janet Kourany offers an antidote to the pervasive and pernicious strains in Western philosophy that discount women. Most areas of Western philosophy tend not only to ignore women, but also to perpetuate long-standing antifeminine biases of the society as a whole. It does not have to be this way. Rather than be part of the problem, philosophy can be a powerful force for much needed social change. In this collection of essays by some of the most noted feminist philosophers, Kourany showcases ideas on the newest work of Western philosophy that is benefiting women as well as men. Included here are articles by Eileen O'Neill, Louise Antony, Virginia Held, Susan Okin, Carolyn Korsmeyer, Nancy Frankenberry, Lorraine Code, Janet Kourany, Andrea Nye, and Susan Bordo, all of whom show further directions in which philosophy ought to proceed. This book demonstrates that feminist philosophy is not a separate area of philosophy that can safely be ignored by philosophers not "in" it. Rather, it relates to at least most of the major areas of philosophy, and its gains will stand to benefit all philosophers, no matter what their field.

This volume contains essays that examine the work and legacy of the Cambridge Platonists. The essays reappraise the ideas of this key group of English thinkers who served as a key link between the Renaissance and the modern era. The contributors examine the sources of the Cambridge Platonists and discuss their take-up in the eighteenth-century. Readers will learn about the intellectual formation of this philosophical group as well as the reception their ideas received. Coverage also details how their work links to earlier Platonic traditions. This interdisciplinary collection explores a broad range of themes and an appropriately wide range of knowledge. It brings together an international team of scholars. They offer a broad combination of expertise from across the following disciplines: philosophy, Neoplatonic studies, religious studies, intellectual history, seventeenth-century literature, women's writing, and dissenting studies. The essays were originally presented at a series of workshops in Cambridge on the Cambridge Platonists funded by the AHRC.

Best known as the *Saducismus triumphatus* (1681), Joseph Glanvill's book on witchcraft is among the most frequently published from the seventeenth century, and its arguments for the reality of diabolic witchcraft elicited passionate responses from critics and supporters alike. Davies untangles the intricate development of this text and explores how Glanvill's roles as theologian, philosopher and advocate for the Royal Society of London converge in its pages. Glanvill's broader philosophical method and unique approach to the supernatural provide a case study that enables the exploration of the interaction between the rise of experimental science and changing attitudes to witchcraft. What is the Gospel, and how is it to be commended? This question encapsulates the running theme of this collection of papers. In five essays Professor Sell discusses some Puritans, Cambridge Platonists, Quakers, and critics of deism and pantheism who sought to articulate the Gospel in the intellectual environment in which they had been set. Their underlying concerns are of continuing relevance in current ecumenical discussion, as are questions of doctrinal change and development, the subjects of two further papers. A paper on spirituality echoes some of the concerns of the Separatists, Platonists, and Quakers, but views them in relation to the widespread interest in the topic at the present time. Two papers concern the ways in which the Gospel is shared in ecumenical circles, with special reference to the Holy Spirit,

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ecclesiology, and the Reformed contribution to interconfessional discussion. A bibliographical survey of Reformed theology in twentieth-century Britain shows the range of interest within one ecclesiastical tradition, while such wider issues as contextual theology, inclusivism, and the peril of sectarianism are discussed in a further paper. The book concludes with an attempt to answer the question, what is involved in proclaiming the Gospel of reconciliation today?

An analysis of the nature of apocalyptic and millennial beliefs that reveals concerns prominent in England in the early seventeenth century had not abated after 1660.

This book is an attempt to critically embrace a tradition--a culture--in which the author was formed and against which he has often found himself in resistance, using academic disciplines in which he is well versed but about which he is deeply suspicious. This book began to come together as a book in a series of lectures on the history of Western thought at Shenzhen University in the People's Republic of China, an opportunity to cultivate disciplined criticism that might afford a second look at traditions behind the West which are being embraced all too quickly. In a time of acceleration, this book offers a meditation on the virtue of hesitation. The book is an invitation to philosophy and the history of ideas, but it is also a sustained critical reflection on the religious dimensions--explicit and implicit--of those ideas, with enough utopian vision left to imagine a city in which violence is not necessary.

This is the first complete modern edition of Henry More's long philosophical poem, *A Platonick Song of the Soul* (1647). This early work, written in Spenserian stanzas, is a sustained literary presentation of the Neoplatonic doctrine of the immateriality and immortality of the soul. The Introduction to this book discusses both the literary background of the work and its varied philosophical and scientific sources, from Plotinus to Ficino and Galileo.

Philosopher, theologian, educational theorist, feminist and political pamphleteer, Mary Astell was an important figure in the history of ideas of the early modern period. Among the first systematic critics of John Locke's entire corpus, she is best known for the famous question which prefaces her *Reflections on Marriage*: 'If all men are born free, how is it that all women are born slaves?' She is claimed by modern Republican theorists and feminists alike but, as a Royalist High Church Tory, the peculiar constellation of her views sits uneasily with modern commentators. Patricia Springborg's study addresses these apparent paradoxes, recovering the historical and philosophical contexts to her thought. She shows that Astell was not alone in her views; rather, she was part of a cohort of early modern women philosophers who were important for the reception of Descartes and who grappled with the existential problems of a new age.

Histories of medicine and science are histories of political and social change, as well as accounts of the transformation of particular disciplines over time. Taking their inspiration from the work of Charles Webster, the essays in this volume consider the effect that demands for social and political reform have had on the theory and, above all, the practice of medicine and science, and on the promotion of human health, from the Renaissance and Enlightenment up to the present. The eighteen essays by an international group of scholars provide case studies, covering a wide range of locations and contexts, of the successes and failures of reform and reformers in challenging the status quo. They discuss the impact of religious and secular ideologies on ideas about the nature and organization of health, medicine, and science, as well as the effects of social and political institutions, including the professions themselves, in shaping the possibilities for reform and renewal. *The Practice of Reform in Health, Medicine, and Science, 1500-2000* also addresses the afterlife of reforming concepts, and describes local and regional differences in the practice and perception of reform, culminating in the politics of welfare in the twentieth century. The authors build up a composite picture of the interaction of politics and health, medicine, and science in western Europe over time that can pose

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questions for the future of policy as well as explaining some of the successes and failures of the past.

Lloyd Strickland presents a new translation of the 'Monadology', alongside key parts of the 'Theodicy', and an in-depth, section-by-section commentary that explains in detail not just what Leibniz is saying in the text but also why he says it.

This 2004 book was the first intellectual biography of one of the very first English women philosophers. At a time when very few women received more than basic education, Lady Anne Conway wrote an original treatise of philosophy, her Principles of the Most Ancient and Modern Philosophy, which challenged the major philosophers of her day - Descartes, Hobbes and Spinoza. Sarah Hutton's study places Anne Conway in her historical and philosophical context, by reconstructing her social and intellectual milieu. She traces her intellectual development in relation to friends and associates such as Henry More, Sir John Finch, F. M. van Helmont, Robert Boyle and George Keith. And she documents Conway's debt to Cambridge Platonism and her interest in religion - an interest which extended beyond Christian orthodoxy to Quakerism, Judaism and Islam. Her book offers an insight into both the personal life of a very private woman, and the richness of seventeenth-century intellectual culture.

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