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Science, Enigma, and the Quest for Nature's "Secret Fire"

John Locke and Personal Identity

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Politics, Metaphysics and Religion

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TRINITY WHITAKER

Science, Enigma, and the Quest for Nature's "Secret Fire"
Oxford University Press

This collection of articles (the Vercelli conference proceedings) places the theme of scepticism within its philosophical tradition. It explores the English philosophical thinkers, the French context, as well as major Italian figures and Spanish culture. It pays special attention to the relationships between history of philosophical ideas and the problems rising from the history of sciences (medicine, physics, linguistics, historical scholarship) in the 17th and the 18th centuries.

Springer Science & Business Media

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.

John Locke and Personal Identity Springer Science & Business Media

Henry More (1614-1687) Tercentenary Studies with a biography and bibliography by Robert Crocker Springer Science & Business Media

Essays for Charles Webster Edinburgh University Press

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.

Politics, Metaphysics and Religion Springer Science & Business Media

One of the most influential debates in John Locke's work is the problem of personal identity over time. This problem is that of how a person at one time is the same person later in time, and so can be held responsible for past actions. The time of most concern for Locke is that of the general resurrection promised in the New Testament. Given the turbulence of the Reformation and the formation of new approaches to the Bible, many philosophers and scientists paid careful attention to emerging orthodoxies or heterodoxies about death. Here K. Joanna S. Forstrom examines the interrelated positions of Rene Descartes, Thomas Hobbes, Henry More and Robert Boyle in their individual contexts and in Locke's treatment of them. She argues that, in this way, we can better understand Locke and his position on personal identity and immortality. Once his unique take is understood and grounded in his own theological convictions (or lack thereof), we can better evaluate Locke and defend him against classic objections to his thought.

A Companion to Hobbes Wipf and Stock Publishers

Henry More (1614-1687), the Cambridge Platonist, is often presented as an elusive and contradictory figure. An early apologist for the new natural philosophy and its rational support for Christian doctrine, More also defended the existence of witchcraft and wrote extensively on the nature of the soul and the world of spirits. A vigorous and prolific controversialist against many varieties of contemporary 'atheism' and 'enthusiasm', More was himself a spiritual perfectionist and illuminist, believing

that the goal of the religious life was a conscious union with God. Until now, most biographies of More have ignored these, his own, preoccupations, and have made of him a rather eccentric but important illustrative figure in one of several larger narratives dominated by canonical figures like Descartes, Boyle, Spinoza or Newton. This is the first modern biography to place his own religious and philosophical preoccupations centre-stage, and to provide a coherent interpretation of his work from a consideration of his own writings, their contexts and aims. It is also the first study of More to exploit the full range of his prolific writings and a number of unknown manuscripts relating to his life. In addition, it contains an annotated handlist of his extant correspondence.

Millenarianism and Messianism in Early Modern European Culture Oxford University Press

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.

Routledge History of Philosophy Cambridge University Press

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. Latterly, 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 anyone aspect of his thought involves other aspects.

The Return of Scepticism BRILL

An innovative perspective on the relationship between philosophy and the Bible. The early modern philosophers' interpretations of the Scriptures allow deciphering the breeding ground of the freedom of philosophizing, the theological-political debate, and the new conception of nature.

Religion, Reason and Nature in Early Modern Europe Springer Science & Business Media

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A Biography of the Cambridge Platonist Routledge

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.

A New Translation And Guide Princeton University Press

This is the first complete modern edition of Henry More's long philosophical poem, *A Platonic 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.

Absolute Time Taylor & Francis

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.

God, Creation and the Nature of Time Henry More (1614-1687) Tercentenary Studies with a biography and bibliography by Robert Crocker

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 Descartes 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.

Leibniz's Monadology Springer Science & Business Media

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

The Aspiring Adept Springer Science & Business Media

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.

Theological Themes and Thinkers 1550-2000 Springer Science & Business Media

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.

Religious Meaning and the Psychology of Delusion BRILL

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, 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?

The History of the Philosophy of Mind Cambridge University Press

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.

Ficino to Foucault Princeton University Press

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

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