

THE CAMBRIDGE PLATONISTS

Edited by
Sarah Morton



Cambridge Platonists

John Tulloch



Cambridge Platonists:

Henry More Aharon Lichtenstein, 2013-10-01 *The Cambridge Platonists and Early Modern Philosophy* Samuel M. Kaldas, 2024-05-16 Often neglected by historians today the seventeenth century philosophers known as the Cambridge Platonists were recognised in their time as some of the most influential and controversial philosophers in England Whereas most studies of the Cambridge Platonists have discussed their later careers this book focuses on their early formative years at Cambridge during the English Civil Wars Samuel M Kaldas explores how the Cambridge Platonists addressed issues central to philosophy of religion as we know it today through their engagement with early seventeenth century religious controversies about predestination the character and nature of God and the role of reason in religion His study serves as an accessible introduction to both the Cambridge Platonists and to English religious controversies that contributed to the birth of the modern philosophy of religion At the same time Kaldas provides context for and fresh insights into the Cambridge Platonists intellectual development and the coherence of their thought *The Cambridge Platonists* Sarah Hutton, 2023-10-17 This book illustrates the vitality and diversity of the seventeenth century philosophers now known as the Cambridge Platonists focusing chiefly on Henry More Ralph Cudworth and two women associated with the group Anne Conway and Damaris Masham The Cambridge Platonists made significant contributions to early modern philosophy Their Platonist sobriquet obscures the fact that they were at the forefront of new thinking of their day Some of the first English philosophers to write in the vernacular they tackled the big themes of seventeenth century philosophy materialism determinism scepticism atheism and contributed original and innovative ideas in metaphysics epistemology psychology and ethics This volume highlights their treatment of some key philosophical themes from the infinity of the world and the concept of substance to consciousness animals love and their inter connections with contemporary philosophers Descartes Leibniz and Locke This book will be a valuable resource for academics researchers and Philosophy graduates The chapters in this book were originally published in the British Journal for the History of Philosophy *Cambridge Platonist Spirituality* Charles Taliaferro, Alison J. Teply, 2004 This anthology collects essays poetry and treatises by a group of English philosophers from the Age of Reason who were devoted to the goodness of God and the spiritual importance of rationalism These philosophers known as the Cambridge Platonists produced a movement in philosophical theology that flourished around Cambridge University in the seventeenth century and influenced not only Great Britain but the United States and beyond Their school of thought emphasized the great goodness of God the compatibility of reason and faith an integrated life of virtue and the deep joy of living in concord with God This volume introduces and presents the key documents of the Cambridge Platonist movement while setting its thinkers in their historical and religious context the decades of turbulence and political crises surrounding the English Civil War **The Cambridge Platonists** John Tulloch, 1874 **The Cambridge Platonists** John Tulloch, 1966 **Henry More, 1614-1687** R. Crocker, 2013-03-09 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

The Cambridge Platonists Tod E. Jones, 2005 *The Cambridge Platonists* is written with students and novice theologians in mind It provides context as well as description while outlining the most representative ideas of the school with clarity and brevity This introduction will meet the needs of many readers but for those beginning a study of the works of the Cambridge Platonists the *Eight Letters* of Dr Antony Tuckney and Dr Benjamin Whichcote not only provide a logical starting point in that they present the most characteristic ideas of Whichcote arguably the Cambridge Platonists founding member but also help to clarify what sets this school of religious thought apart from contemporary Puritan theology as represented by Tuckney This is the first complete edition of the *Eight Letters* since their original publication in 1753 now rendered accessible to readers without knowledge of classical languages [Revisioning Cambridge Platonism: Sources and Legacy](#) Douglas Hedley, David Leech, 2020-01-01 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 **An Anthology of the Cambridge Platonists** Douglas Hedley, Christian Hengsternann, 2023-09-08 Notwithstanding their neglect in many histories of ideas in the West the Cambridge Platonists constitute the most significant and influential group of thinkers in the Platonic tradition between the Florentine Renaissance and the Romantic Age This anthology offers readers a unique thematically

structured compendium of their key texts along with an extensive introduction and a detailed account of their legacy The volume draws upon a resurgence of interest in thinkers such as Benjamin Whichcote 1609 1683 Ralph Cudworth 1618 1688 Henry More 1614 1687 John Smith 1618 1652 and Anne Conway 1631 1679 and includes hitherto neglected extracts and some works of less familiar authors within the group like George Rust 1627 1670 Joseph Glanvill 1636 1680 and John Norris 1657 1712 It also highlights the Cambridge Platonists important role in the history of philosophy and theology influencing luminaries such as Shaftesbury Berkeley Leibniz Joseph de Maistre S T Coleridge and W R Emerson An Anthology of the Cambridge Platonists is an indispensable guide to the serious study of a pivotal group of Western metaphysicians and is of great value for both students and scholars of philosophy literature history and theology Key Features The only systematic anthology to the Cambridge Platonists available facilitating quick comprehension of key themes and ideas Uses new translations of the Latin works vastly improving upon faulty and misleading earlier translations Offers a wide range of new perspective on the Cambridge Platonists showing the extent of their influence in early modern philosophy and beyond

The Cambridge Platonists Frederick James Powicke, 1926 *Eighteenth-Century Dissent and Cambridge Platonism* Louise Hickman, 2017-05-12 Eighteenth Century Dissent and Cambridge Platonism identifies an ethically and politically engaged philosophy of religion in eighteenth century Rational Dissent particularly in the work of Richard Price 1723 1791 and in the radical thought of Mary Wollstonecraft It traces their ethico political account of reason natural theology and human freedom back to seventeenth century Cambridge Platonism and thereby shows how popular histories of the philosophy of religion in modernity have been over determined both by analytic philosophy of religion and by its critics The eighteenth century has typically been portrayed as an age of reason defined as a project of rationalism liberalism and increasing secularisation leading inevitably to nihilism and the collapse of modernity Within this narrative the Rational Dissenters have been accused of being the culmination of eighteenth century rationalism in Britain epitomising the philosophy of modernity This book challenges this reading of history by highlighting the importance of teleology deity the immutability of goodness and the divinity of reason within the tradition of Rational Dissent and it demonstrates that the philosophy and ethics of both Price and Wollstonecraft are profoundly theological Price s philosophy of political liberty and Wollstonecraft s feminism both grounded in a Platonic conception of freedom are perfectionist and radical rather than liberal This has important implications for understanding the political nature of eighteenth century philosophical theology these thinkers represent not so much a shaking off of religion by secular rationality but a challenge to religious and political hegemony By distinguishing Price and Wollstonecraft from other forms of rationalism including deism and Socinianism this book takes issue with the popular division of eighteenth century philosophy into rationalistic and empirical strands and through considering the legacy of Cambridge Platonism draws attention to an alternative philosophy of religion that lies between both empiricism and discursive inference **The Theology of Jonathan Edwards** Michael J. McClymond, Gerald

R. McDermott, 2012-01-05 Scholars and laypersons alike regard Jonathan Edwards 1703-58 as North America's greatest theologian. *The Theology of Jonathan Edwards* is the most comprehensive survey of his theology yet produced and the first study to make full use of the recently completed seventy-three volume online edition of the Works of Jonathan Edwards. The book's forty-five chapters examine all major aspects of Edwards's thought and include in-depth discussions of the extensive secondary literature on Edwards as well as Edwards's own writings. Its opening chapters set out Edwards's historical and personal theological contexts. The next thirty chapters connect Edwards's theological loci in the temporally ordered way in which he conceptualized the theological enterprise: beginning with the triune God in eternity with his angels to the history of redemption as an expression of God's inner reality *ad extra* and then back to God in eschatological glory. The authors analyze such themes as aesthetics, metaphysics, typology, history of redemption, revival, and true virtue. They also take up such rarely explored topics as Edwards's missiology, treatment of heaven and angels, sacramental thought, public theology, and views of non-Christian religions. Running throughout the volume are what the authors identify as five basic theological constituents: trinitarian communication, creaturely participation, necessitarian dispositionalism, divine priority, and harmonious constitutionalism. Later chapters trace his influence on and connections with later theologies and philosophies in America and Europe. The result is a multi-layered analysis that treats Edwards as a theologian for the twenty-first century global Christian community and a bridge between the Christian West and East, Protestantism and Catholicism, conservatism and liberalism, and charismatic and non-charismatic churches. *The Cambridge Platonists in Philosophical Context* G.A. Rogers, J.-M. Vienne, Y.C. Zarka, 2013-03-14 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. *Latitudinarianism and Didacticism in Eighteenth-century Literature* Patrick Müller, 2009 The relationship between Latitudinarian moral theology and eighteenth-century literature has been much debated among scholars. However, this issue can only be tackled if the exact objectives of the Latitudinarians' moral theology are clearly delineated. In doing so, Patrick Müller unveils the intricate connection between the didactic bias of Latitudinarianism and the resurgent interest in didactic literary genres in the first half of the eighteenth

century His study sheds new light on the complex and contradictory reception of the Latitudinarians controversial theses in the work of three of the major eighteenth century novelists Henry Fielding Laurence Sterne and Oliver Goldsmith

Creation and New Creation Sean M McDonough,2016-04-01 In keeping with the Scriptural witness and the theological heritage this remarkable book examines the doctrine of creation alongside new creation The connection between the two creation and new creation has drawn renewed attention in the last several decades but the burden of Sean McDonough s argument is that this emphasis on creation and new creation has been a feature of the doctrine since the beginning whether in the eschatological reading of Genesis 1 that predominated at least until early modern times or the intertwining of the narratives of creation and redemption in thinkers from Irenaeus to Barth Whilst covering the traditional elements of the doctrine McDonough treats the important subject with a special emphasis on how these unfold in the story of what Gunton has called God s creation project

When Souls Had Wings Terryl L. Givens,Terryl Givens,2012-06-07 The idea of the pre existence of the soul has been extremely important widespread and persistent throughout Western history from even before the philosophy of Plato to the poetry of Robert Frost This book offers the first systematic history of this little explored feature of Western culture Terryl Givens underscores how durable and controversial this idea has been throughout history highlighting the theological dangers it has represented and revealing how prominently it has featured in poetry literature and art

Jonathan Edwards Confronts the Gods Gerald Robert McDermott,2000 It has long been thought that Edwards s polemical arguments were aimed against Arminianism a doctrine that denied the Calvinist idea of predestination In this book Gerald McDermott shows that Edwards s real target was a larger and more influential one namely deism the belief in a creator God who does not intervene in His Creation To Edwards s mind deism was the logical conclusion of most if not all schemes of divinity that appropriated Enlightenment tenets McDermott argues that Edwards was an inclusivist who came to realize that salvation was open to peoples beyond the hearing of the Christian gospel

Receptive Human Virtues Elizabeth Agnew Cochran,2010-10-27 This book offers a new reading of Jonathan Edwards s virtue ethic that examines a range of qualities Edwards identifies as virtues and considers their importance for contemporary ethics Each of Edwards s human virtues is receptive in nature humans acquire the virtues through receiving divine grace and therefore depend utterly on Edwards s God for virtue s acquisition By contending that humans remain authentic moral agents even as they are unable to attain virtue apart from his God s assistance Edwards challenges contemporary conceptions of moral responsibility which tend to emphasize human autonomy as a central part of accountability

The New International Encyclopædia Daniel Coit Gilman,Harry Thurston Peck,Frank Moore Colby,1902

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