

Renaissance Thought II: Papers on Humanism and the Arts.

Kristeller, Paul Oskar

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Renaissance Thought Ii

Jens Hoyrup



Renaissance Thought II:

Renaissance Thought II Paul Oskar Kristeller, 1965 Professor Kristeller's Renaissance Thought is one of the most valuable books in a valuable series and readers of his later scattered studies will be glad to have them collected in Renaissance Thought II a volume that enlarges his already wide domain He is a prime authority on Renaissance humanism and philosophy and while he is conversant with all the scholarship his discriminating and illuminating surveys and inquiries are founded on an extraordinarily comprehensive and minute command of the original materials Back cover **Renaissance thought ii,**

by paul oskar kristeller Paul oskar Kristeller, 1961 Renaissance Thought and the Arts Paul Oskar Kristeller, 2020-06-30 Written by an eminent authority on the Renaissance these classic essays deal not only with Paul Kristeller's specialty Renaissance humanism and philosophy but also with Renaissance theories of art The focus of the collection is on topics such as humanist learning humanist moral thought the diffusion of humanism Platonism music and learning during the early Renaissance and the modern system of arts in relation to the Renaissance For this volume the author has written a new preface a new essay and an afterword **The Brotherhood of the Common Life and Its Influence** Ross

Fuller, 1995-01-01 This book presents a lost tradition of inner work the way of the householder which was believed by the Brotherhood of Common Life to have been the teaching of the Apostles It focuses on the emergence amidst the decay of medieval culture of the mixed life this reconciliation of action and contemplation as the essential link between Catholic spirituality and Protestantism The transmission of this work to lay persons seeking the interior dimensions of their lives without withdrawing from the world is presented The hitherto monastic spiritual exercises for strengthening attention are discussed in depth The traditional and vital Christian knowledge of the human condition which the Brothers and Sisters verified for themselves is emphasized especially the crucial significance of the force of attention in the recollection of oneself and God The importance of strengthening attentive awareness is everywhere alluded to in the sources but virtually ignored in current accounts of the Christian heritage The book traces a transmission of spiritual exercises supported by a strong psychological base that is strangely familiar to the climate of today's search for meaning In the Footsteps of the Ancients Ronald Witt, 2021-10-01 This monograph demonstrates why humanism began in Italy in the mid thirteenth century It considers Petrarch a third generation humanist who christianized a secular movement The analysis traces the beginning of humanism in poetry and its gradual penetration of other Latin literary genres and through stylistic analyses of texts the extent to which imitation of the ancients produced changes in cognition and visual perception The volume traces the link between vernacular translations and the emergence of Florence as the leader of Latin humanism by 1400 and why limited to an elite in the fourteenth century humanism became a major educational movement in the first decades of the fifteenth It revises our conception of the relationship of Italian humanism to French twelfth century humanism and of the character of early Italian humanism itself This publication has also been published in hardback please click here for details **Theodore**

Beza's Doctrine of Predestination John S. Bray, 2024-04-15 This monograph focuses upon the role Theodore de Bze played in the gradual transformation of Calvin s biblically oriented theology into a new type of scholasticism in which Predestination became the keystone

Philosophy and Humanism Edward Patrick Mahoney, 1976 This volume of essays has been prepared as a tribute to honor a great scholar Paul Oskar Kristeller Its genesis dates back to a meeting of several members of the Columbia university seminar on the Renaissance in the Spring of 1969 They resolved to undertake the preparation of a Festschrift with initial intention of presenting it to Professor Kristeller on the occasion of his retirement as a full time faculty member in the Spring of 1973 From Preface p xxi

Calvinism and the Amyraut Heresy Brian G. Armstrong, 2004-05-07 To any reader who has studied Calvin then turned to the so called Calvinist tradition the absence of Calvin s name and more importantly of some of his characteristic emphases from the writings of the majority of the theologians who took his name is a striking fact That some profound transformation of Calvin s ideas despite the ubiquity of the Institutio took place in the generation after his death is incontrovertible What has long passed for example as the Calvinist doctrine of predestination whether among its proponents or opponents is not what one reads in Calvin himself This work does much to trace the complex process whereby a scholastic metaphysical edifice replaced the dynamic experiential historically and exegetically grounded faith enunciated by Calvin himself Armstrong writes in his Introduction It is hoped then that this study will both provide an introduction to the intellectual trends within French Calvinism to the teaching of Amyraut and the relation of his thought to that of Calvin and furnish an insight into the removal of orthodox Calvinist thought from Calvin into a narrower more defensive more intolerant and more impervious system Armstrong s study is a full careful and engrossing one It is to be commended not only to readers of theological interest but to all persons interested in intellectual history and especially to Christians of the Reformed tradition who are seeking to understand their intellectual and spiritual roots from a review by F L Battles *Theology Today*

The Collected Works of Erasmus Desiderius Erasmus, 1974

The Meaning of More's Utopia George M. Logan, 2014-07-14 Examining its relation to ancient and Renaissance political thought George M Logan sees Thomas More s Utopia whole in all its ironic complexity He finds that the book is not primarily a prescriptive work that restates the ideals of Christian humanism or warns against radical idealism but an exploration of a particular method of political study and the implications of that method for normative theory Originally published in 1983 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

Alessandro Piccolomini's Early Astronomical Works: I. An Exploration of Their Cultural Significance Kristen Lippincott, 2024-09-12 This book presents the first interdisciplinary

study of Alessandro Piccolomini's two early astronomical works *De la Sfera del Mondo* and *De le Stelle Fisse*. First published in Venice in 1540, the two treatises are amongst the earliest scientific texts written in the vernacular Italian and were specifically composed to make astronomical principles and practices available to a lay reader. The book includes modern editions of the original Italian texts and an English translation of both treatises, all appended as Electronic Supplementary Material to the online edition while also examining the contents of each treatise in depth. It explores the way in which Piccolomini addresses the theoretical underpinnings of the science of astronomy in his *De la Sfera del Mondo* by providing a version of Sacrobosco's *De sphaera* which he has expanded and updated to include the views of more recent natural philosophers and astronomers. The book also presents an extended study of *De le Stelle Fisse* and the unique method that Piccolomini devised for observing the stars as well as explanatory notes on the sources behind his explanations of the mythographic sources of each constellation. In addition to this, the book presents a detailed examination of the cultural context in which Piccolomini wrote his treatises, focussing on such issues as how astronomy was taught in Italian universities in the 16th century, the ongoing debates on the viability of Italian as a language for discussing scientific ideas, and how Piccolomini navigated through the competitive and complicated world of book production in 16th century Venice. Given that Piccolomini originally dedicated both treatises to his female friend, the Siennese aristocrat Laudomia Forteguerri, there is also a discussion of the mysteries behind their personal relationship, the dynamics of Siennese society at the time, and in particular, the role that the Siennese Accademia degli Intronati played in Piccolomini's own intellectual development and the composition of his astronomical treatises. This book is a companion volume to Alessandro Piccolomini's *Early Astronomical Works II: An Examination of Their Scientific Content* by Elly Dekker in the same series. The two volumes are jointly available as a print set with ISBN 978 3 031 76964 1.

Plato's Third Eye Michael J.B. Allen, 2024-10-28. Marsilio Ficino (1433-1499) was one of the luminaries of the Florentine Renaissance and the scholar responsible for the revival of Platonism. The translator and interpreter of the works of both Plato and Plotinus, as well as of various Hermetic and Neoplatonic texts, Ficino was also a musician, priest, magus, and psychotherapist, an original philosopher, and the author of a vast and important correspondence with the intellectual figures of his day, including Lorenzo the Magnificent. Professor Allen has become the foremost interpreter of Ficino's metaphysics and mythology, and the ancient sources they draw upon, and this collection of essays assembles his work on Ficino's complex interrogation of Platonic theology as not only a preparation for Christianity but as an enduring medium for intellectuals to explore and to express Christian truths.

Self and Symbolism in the Poetry of Michelangelo, John Donne and Agrippa D'Aubigne A.B. Altizer, 2012-12-06. Alienation, ecstasy, death, rebirth in the poetry of Michelangelo, Donne, and d'Aubigne: these archetypal themes make possible the ultimate formulation of new poetic symbolizations of self and world. As their poetry evolves from a primarily rhetorical towards a fully symbolic mode, images of loss of self in ecstasy or in alienation, of death and rebirth recur with increasing frequency and intensity. Whether the context

is love poetry or religious poetry the basic problem remains the same love is the link between the two kinds of poetry And love is indeed a problem for these three poets since it involves the self in relation to the other the other being either God or another human being Increasingly the work of each poet centers on a need to analyze or abolish the gulf separating subject and object self and other The dominant mode of most of the three poets work is neither rhetorical nor symbolic but expressive This transitional mode reveals the individual poet s most urgent concerns and conflicts his sense of self in Its most isolated or burdensome affirmative or struggling state Under lying most of their poems is a profound self consciousness a heightened awareness of self as a powerful separate entity with a corresponding objectification of all reality outside of self The Renaissance in general is a time of increasing individualism and 1 self consciousness *The Road from Eden* John Barber,2008

Human Sciences Jens Hoyrup,2000-06-08 Human Sciences assesses the importance and value of the humanities historically and philosophically and makes the case for treating them as sciences Through careful examination of the characteristics they share with the natural and social sciences as well as what distinguishes them from other scientific fields the book argues that the humanities may be seen to correspond with the German Latin Wissenschaft scientia that is as systematic organized bodies of knowledge rather than as branches of knowledge that should necessarily emulate the quantitative and experimental approach of the natural sciences After analyzing the humanities from historical and philosophical perspectives the book presents a general philosophy of science that results from an analysis of the features that are shared by the humanities and the natural and social sciences and then applies some of these insights to philosophical problems of particular relevance for the humanities such as moral philosophy and the relation between art and cognition

Erasmus Grandescens R.J. Schoeck,2024-04-30 **History of the Concept of Mind** PaulS. Macdonald,2017-09-29 In the 20th century theorists of mind were almost exclusively concerned with various versions of the materialist thesis but prior to current debates accounts of soul and mind reveal an extraordinary richness and complexity which bear careful and impartial investigation This book is the first single authored comprehensive work to examine the historical linguistic and conceptual issues involved in exploring the basic features of the human mind from its most remote origins to the beginning of the modern period MacDonald traces the development of an armature of psychical concepts from the Old Testament and Homer s works to the 18th century advocacy of an empirical science of the mind Along the way detailed attention is paid to the Presocratics Plato Aristotle the Stoics and Epicurus before turning to look at the New Testament Neoplatonism Augustine Medieval Islam Aquinas and Dante Treatment of Renaissance theories is followed by an unusual perhaps unique chapter on the words soul and mind in English literature from Chaucer to Shakespeare the story then rejoins the mainstream with analyses of Descartes Spinoza Leibniz Hobbes Locke Berkeley and Hume Chapter focused bibliographies Spenser's Supreme Fiction Jon A. Quitslund,2001-01-01 In Spenser s Supreme Fiction Jon A Quitslund offers a rich analysis of The Faerie Queene and of several texts contributing to the revival of Platonism stimulated by Marsilio Ficino s labours as a

translator and interpreter of Plato and the ancient Neoplatonists To the old issue of the scope and character of Spenser's Platonism Quitslund brings fresh insights from contemporary views on gender and identity intertextuality and the centrality of fiction within all aspects of Renaissance culture He argues that Spenser sought authority for his poem by grounding its narrative in a divinely ordained natural order intelligible in terms derived from the ancient sources of poetry and philosophy Passages central to the poet's world making project are shown to be intertextually linked to Book VI of the Aeneid and to Plato's Symposium regarded in the commentaries of Landino and Ficino as explanations of the gentile *prisca theologia* a cosmology parallel to the tenets of Christianity The first half of the book examines Spenser's representation of the macrocosm and its replication in human nature's lesser world in the light of divergent tendencies within humanism The legacy of Plato is shown to be especially important in the esoteric tradition which made the province of natural philosophy part of the soul's itinerary back to its otherworldly origins In the second half The Faerie Queene is interpreted as an unfolding pattern the dynamic order of nature is flawed but not fallen and seen against that background human culture contains in its myths and images both corruptions of natural impulses and aspirations to transcend the limits imposed by mortality

Humanism and the Culture of Renaissance Europe Charles G. Nauert, 2006-05-04 The updated second edition of a highly readable synthesis of the major determining features of the Renaissance

Provability, Computability and Reflection Lev D. Beklemishev, 2000-04-01 Provability Computability and Reflection

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