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Moral Philosophy at Seventeenth Century Harvard: A Discipline in Transition (Institute of Early American History)

Fiering, Norman

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Moral Philosophy At 17th Century Harvard A Discipline In Transition

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Moral Philosophy At 17th Century Harvard A Discipline In Transition:

Moral Philosophy at Seventeenth-century Harvard Norman Fiering, 1981 **The Cambridge History of Eighteenth-century Philosophy** Knud Haakonssen, 2006 This two volume set presents a comprehensive and up to date history of eighteenth century philosophy The subject is treated systematically by topic not by individual thinker school or movement thus enabling a much more historically nuanced picture of the period to be painted Jonathan Edwards and the American Experience Nathan O. Hatch, Harry S. Stout, 1989-10-05 Universally recognized as a seminal figure in American intellectual history Jonathan Edwards has been the focus of considerable scholarly attention in a variety of academic disciplines including religion history literature and philosophy Because these disciplines discuss him in relation to different intellectual traditions Edwards scholarship remains segmented This volume represents the first attempt to provide a synthetic vision of Edwards and his contributions to American culture Its fifteen previously unpublished essays present the best contemporary literary historical theological and philosophical thinking on Edwards locating him in his full historical context and demonstrating the continuity of his influence Together they provide the fullest account to date of his role in the development of the American consciousness This volume is the first attempt to provide a synthetic vision of Edwards and his contribution to the development of the American consciousness Fifteen previously unpublished essays present the best contemporary literary historical theological and philosophical thinking on Edwards locating him in his full historical context and demonstrating the continuity of his influence *The Routledge Companion to Eighteenth Century Philosophy* Aaron Garrett, 2014-03-21 The Eighteenth century is one of the most important periods in the history of Western philosophy witnessing philosophical scientific and social and political change on a vast scale In spite of this there are few single volume overviews of the philosophy of the period as a whole The Routledge Companion to Eighteenth Century Philosophy is an authoritative survey and assessment of this momentous period covering major thinkers topics and movements in Eighteenth century philosophy Beginning with a substantial introduction by Aaron Garrett the thirty five specially commissioned chapters by an outstanding team of international contributors are organised into seven clear parts Context and Movements Metaphysics and Understanding Mind Soul and Perception Morals and Aesthetics Politics and Society Philosophy in relation to the Arts and Sciences Major Figures Major topics and themes are explored and discussed ranging from materialism free will and personal identity to the emotions the social contract aesthetics and the sciences including mathematics and biology The final section examines in more detail three figures central to the period Hume Rousseau and Kant As such The Routledge Companion to Eighteenth Century Philosophy is essential reading for all students of the period both in philosophy and related disciplines such as politics literature history and religious studies **Jonathan Edwards's Moral Thought and Its British Context** Norman Fiering, 2006-04-01 The problems of moral philosophy were a central preoccupation of literate people in eighteenth century America and Britain It is not surprising then that Jonathan Edwards was drawn into a colloquy with some

of the major ethicists of the age Moral philosophy in this era was so all encompassing in its claims that it encroached seriously on traditional religion In response Edwards presented a detailed analysis and criticism of secular moral philosophy in order to demonstrate its inadequacy and he formulated a system that he believed was demonstrably superior to the existing secular systems In this comprehensive study Norman Fiering skillfully integrates Edwards s work on ethics into seventeenth and eighteenth century British and Continental philosophy and isolates Edwards s particular contributions to the ethical thought of his time In addition Fiering traces the chronological development of Edwards s thought showing the relationship between his wide reading and his writing The Thought of Jonathan Edwards Miklos Veto,2021-01-25

Jonathan Edwards is the greatest theologian of colonial America as well as its first important philosopher As a theologian he represents without any concession Calvinistic Orthodoxy re thought and re lived through the experience of the Great Awakening The large majority of his writings are of a theological character yet this theology is articulated and expressed through a systematic philosophical reflection Edwardsian thought covers three major areas First being grace and glory then the doctrine of the will extending to the study of the original sin and evil finally an entirely original theory of knowledge synthesizing spirituality aesthetics and epistemology The present book the first edition of which appeared in French almost thirty years ago is a uniquely comprehensive study of the work of Jonathan Edwards It discusses all the aspects of his thought over against the background of classical Protestant theology and of seventeenth and eighteenth century Western philosophy Our time witnesses a significant renewal of interest in Jonathan Edwards Professor Veto s book should prove to be a major contribution to assist and to guide the readers of America s Theologian Protestant Virtue and Stoic Ethics Elizabeth Agnew Cochran,2017-12-28 The Stoics are known to have been a decisive influence on early Christian moral thought but the import of this influence for contemporary Christian ethics has been underexplored Elizabeth Agnew Cochran argues that attention to the Stoics enriches a Christian understanding of the virtues illuminating precisely how historical Protestant theology gives rise to a distinctive virtue ethic Through examining the dialogue between Roman Stoic ethics and the work of Martin Luther John Calvin and Jonathan Edwards Cochran illuminates key theological convictions that provide a foundation for a contemporary Protestant virtue ethic consistent with theological beliefs characteristic of the historical Reformed tradition

Encyclopedia of American Literature Manly, Inc.,2013-06 Susan Clair Imbarrato Carol Berkin Brett Barney Lisa Paddock Matthew J Bruccoli George Parker Anderson Judith S **The Birth of Bioethics** Albert R. Jonsen,2003-08-28 Bioethics represents a dramatic revision of the centuries old professional ethics that governed the behavior of physicians and their relationships with patients This venerable ethics code was challenged in the years after World War II by the remarkable advances in the biomedical sciences and medicine that raised questions about the definition of death the use of life support systems organ transplantation and reproductive interventions In response philosophers and theologians lawyers and social scientists joined together with physicians and scientists to rethink and revise the old standards Governments established

commissions to recommend policies Courts heard arguments and legislatures passed laws This book is the first broad history of the growing field of bioethics Covering the period 1947-1987 it examines the origin and evolution of the debates over human experimentation genetic engineering organ transplantation termination of life sustaining treatment and new reproductive technologies It assesses the contributions of philosophy theology law and the social sciences to the expanding discourse of bioethics Written by one of the field's founders The Birth of Bioethics is based on extensive archival research into sources that are difficult to obtain and on interviews with many of the leading figures in the moral debates in medicine A very readable and comprehensive account of the evolution of bioethics this book stresses the history of ideas but does not neglect the social and cultural context and the people involved It will serve the information needs of philosophers ethicists social historians and everyone interested in the origins of some of today's most hotly debated issues **Approaching**

Jonathan Edwards Carol Ball, 2016-03-09 Exploring the inner motivations of one of America's greatest religious thinkers this book analyses the ways in which Jonathan Edwards' intense personal piety and deep experience of divine sovereignty drove an introverted intellectual along a course that would eventually develop into a mature and respected public intellectual Throughout his life the tension between his innately contemplative nature and the active demands of public office was a constant source of internal and public strife for Edwards **Approaching Jonathan Edwards** offers a new theoretical approach to the study of Edwards with an emphasis on his writing activity as the key strategy in shaping his legacy Tracing Edwards' strategic self-fashioning of his persona through the many conflicts in which he was engaged the critical turning points in his life and his strategies for managing conflicts and crises Carol Ball concludes that Edwards found his place as a superlative contemplative apologist and theorist of experiential spirituality **Jonathan Edwards's Vision of Reality** John J.

Bombaro, 2011-10-19 Since the publication of Sang Hyun Lee's revolutionary commentary *The Philosophical Theology of Jonathan Edwards* scholars have considered the possibilities of understanding Jonathan Edwards's thought in terms of dispositional laws forces and habits While some scholars reject the notion of a dispositional ontology in Edwards others have taken the concept of disposition in his thought beyond the usage the Northampton minister ever indicated especially with respect to soteriological considerations The preacher of *Sinners in the Hands of an Angry God* is made to be an inclusivist if not a crypto universalist Jonathan Edwards's *Vision of Reality* substantiates that Edwards in an effort to combat deistic and materialistic Enlightenment paradigms employs dispositions in his philosophy but that his radical theocentrism and Calvinistic particularism established its boundaries within his apologetical reconsideration of spatiotemporal and metaphysical reality Within his spiritual vision of reality Edwards leaves no stone unturned history and even the reprobate find inherent value and a positive functional role not only in God's program of self-glorification but as manifestations of divine being the damned are deformities in God The logic of Edwards's theocentric vision of reality pushes his ideas to the limits of acceptable Reformed orthodoxy and sometimes beyond those limits Virtue Reformed Stephen Wilson, 2005-10-01 Much of

the previous fifty years of scholarship on Jonathan Edwards 1703 1758 has circumscribed his ethical thought either within narrow interpretations of Calvinist theology or the philosophy of the moral sense The mutually exclusive nature of each perspective has distorted the importance Edwards granted human abilities in the salvation process and the demanding moral standards he thought were uniquely defining of Christians Building on new interest in Protestant scholasticism Puritan precisionism and virtue ethics *Virtue Reformed* recalibrates the scholarly stalemate with a comprehensive rereading of both major published treatises and lesser known discourses The result is a fresh portrait of a fascinating eighteenth century figure s struggle to be both a forwarder of the Reformation and a participant in the Enlightenment *The Making of the Modern University* Julie A. Reuben,1996-09-15 Based on extensive research at eight universities Harvard Yale Columbia Johns Hopkins Chicago Stanford Michigan and California at Berkeley Reuben examines the aims of university reformers in the context of nineteenth century ideas about truth She argues that these educators tried to apply new scientific standards to moral education but that their modernization efforts ultimately failed **Knowledge and Belief in America** William M. Shea,Peter A. Huff,2003-02-13 The Enlightenment values of individual autonomy democracy and secularizing reason conflict with the religious traditions of community authority and traditional learning Yet in American history the two heritages have been intertwined since the colonial era the development of the Enlightenment has been influenced by community based thinking and religious institutions have adopted to an extent critical methods and a democratic ethos even within their own walls This volume unites the work of a distinguished group of theologians historians literary critics and philosophers to explore the interaction between Enlightenment ideals and American religion The Enlightenment s effect on the major religious traditions including the Catholic Church Evangelical Protestantism and Judaism is examined Also highlighted is religion in the thinking of such representative figures as Edwards Franklin Emerson Lincoln Santayana and the Pragmatists Stevens and Eliot *The History of American Higher Education* Roger L. Geiger,2016-09-06 This book tells the compelling saga of American higher education from the founding of Harvard College in 1636 to the outbreak of World War II The author traces how colleges and universities were shaped by the shifting influences of culture the emergence of new career opportunities and the unrelenting advancement of knowledge He describes how colonial colleges developed a unified yet diverse educational tradition capable of weathering the social upheaval of the Revolution as well as the evangelical fervor of the Second Great Awakening He shows how the character of college education in different regions diverged significantly in the years leading up to the Civil War for example the state universities of the antebellum South were dominated by the sons of planters and their culture and how higher education was later revolutionized by the land grant movement the growth of academic professionalism and the transformation of campus life by students By the beginning of the Second World War the standard American university had taken shape setting the stage for the postwar education boom The author moves through each era exploring the growth of higher education **Receptive Human Virtues** Elizabeth Agnew Cochran,2011 An

examination of the writings on virtues and ethics of eighteenth century Puritan Jonathan Edwards Provided by publisher

Historical Dictionary of Colonial America William A. Pencak, 2011-07-15 The years between 1450 and 1550 marked the end of one era in world history and the beginning of another Most importantly the focus of global commerce and power shifted from the Mediterranean Sea to the Atlantic Ocean largely because of the discovery of the New World The New World was more than a geographic novelty It opened the way for new human possibilities possibilities that were first fulfilled by the British colonies of North America nearly 100 years after Columbus landed in the Bahamas The Historical Dictionary of Colonial America covers America's history from the first settlements to the end and immediate aftermath of the French and Indian War This is done through a chronology an introductory essay appendixes an extensive bibliography and over 400 cross referenced dictionary entries on the various colonies which were founded and how they became those which declared independence Religious political economic and family life important people warfare and relations between British French Spanish and Dutch colonies are also among the topics covered This book is an excellent access point for students researchers and anyone wanting to know more about Colonial America

Edwards on the Will Allen C. Guelzo, 2008-03-17 Jonathan Edwards towered over his contemporaries a man over six feet tall and a figure of theological stature but the reasons for his power have been a matter of dispute Edwards on the Will offers a persuasive explanation In 1753 after seven years of personal trials which included dismissal from his Northampton church Edwards submitted a treatise Freedom of the Will to Boston publishers Its impact on Puritan society was profound He had refused to be trapped either by a new Arminian scheme that seemed to make God impotent or by a Hobbesian natural determinism that made morality an illusion He both reasserted the primacy of God's will and sought to reconcile freedom with necessity In the process he shifted the focus from the community of duty to the freedom of the individual Edwards died of smallpox in 1758 soon after becoming president of Princeton as one obituary said he was a most rational and exemplary Christian Thereafter for a century or more all discussion of free will and on the church as an enclave of the pure in an impure society had to begin with Edwards His disciples the New Divinity men principally Samuel Hopkins of Great Barrington and Joseph Bellamy of Bethlehem Connecticut set out to defend his thought Ezra Stiles president of Yale tried to keep his influence off the Yale Corporation but Edwards's ideas spread beyond New Haven and sparked the religious revivals of the next decades In the end old Calvinism returned to Yale in the form of Nathaniel William Taylor the Boston Unitarians captured Harvard and Edwards's troublesome ghost was laid to rest The debate on human freedom versus necessity continued but theologians no longer controlled it In Edwards on the Will Guelzo presents with clarity and force the story of these fascinating maneuverings for the soul of New England and of the emerging nation

Jonathan Edwards's Turn from the Classic-Reformed Tradition of Freedom of the Will Philip John Fisk, 2016-07-11 Theologians Church Historians Historical Theologians

Isaac Watts Graham Beynon, 2016-10-20 Isaac Watts was an important but relatively unexamined figure and this volume offers a description of his theology specifically

identifying his position on reason and passion as foundational The book shows how Watts modified a Puritan inheritance on both topics in the light of the thought of his day In particular there is an examination of how he both took on board and reacted against aspects of Enlightenment and sentimentalist thought Watts position on these foundational issues of reason and passion are then shown to lie behind his more practical works to revive the church Graham Beynon examines the motivation for Watts work in writing hymns and the way in which he wrote them and discusses his preaching and prayer In each of these practical topics Watts s position is compared to earlier Puritans to show the difference his thinking on reason and passion makes in practice Isaac Watts is shown to have a coherent position on the foundational issues of reason and passion which drove his view of revival of religion

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