

W. VON LEYDEN

**Seventeenth
Century
Metaphysics**

Seventeenth Century Metaphysics An Exami

Robert Strivens



Seventeenth Century Metaphysics An Exami:

Seventeenth-century Metaphysics Wolfgang Leyden,1968 **Seventeenth-century Metaphysics** Leyden w. von wolfgang,1968 **The Trinitarian Theology of Dr. Samuel Clarke (1675-1729)** Thomas C. Pfizenmaier,2022-07-04 This volume deals with the trinitarian debate in early eighteenth century England Samuel Clarke s trinitarian thought represents a reappraisal of that doctrine in the light of early modern philosophy and close Patristic study This work utilizes current studies on the fourth century debate recent evaluations of Latitudinarianism and previously unpublished theological manuscripts of Sir Isaac Newton s to shed light on Clarke s treatment of this central Christian doctrine The conclusion calls for a reclassification of Clarke s thought by historians of doctrine The volume is organized in three parts The first examines Clarke s intellectual milieu the second treats his use of sources and the third evaluates his role in the Trinitarian controversy Students of Latitudinarianism the doctrine of the Trinity and Isaac Newton s thought will all profit from this discussion In addition those interested in the relationship between science and religion will benefit **Henry More (1614-1687)** **Tercentenary Studies** S. Hutton,2012-12-06 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 Causation Debate in Modern Philosophy, 1637-1739** Kenneth Clatterbaugh,2014-04-23 The Causation Debate in Modern Philosophy examines the debate that began as modern science separated itself from natural philosophy in the sixteenth and seventeenth centuries The book specifically explores the two dominant approaches to causation as a metaphysical problem and as a scientific problem The Honourable Roger North, 1651-1734 Jamie C. Kassler,2017-05-15 Roger North is known today as a biographer and writer on music architecture and estate management Yet his writings including thousands of pages still in manuscript also contain critical reflections about intellectual and social changes taking place in England This feature is little recognised because North s reputation as an

author was formed between 1740 and 1890 when seven of his manuscripts were published in editions that drastically altered his original texts and when the reception of these works was influenced by Whig criticism. Although some of North's writings were later edited according to more rigorous standards, many critics still utilise the discredited editions and continue to repeat Whig stereotypes of North. Eschewing such stereotypes, Jamie C. Kassler provides the first interpretation of North's philosophy by retrieving what is consistent in his pattern of thought and by analysing some of his practices and purposes as a writer. By these methods she shows that North, a common lawyer by profession, combined the moral scepticism of Montaigne with the legal philosophy of Coke, Selden and Hale. The result was a sceptical philosophy that accounts for North's critical reflections on the dogmatism of natural law doctrine both in its medieval intellectualist version and in its voluntarist reformulation that began with Grotius and was developed by Hobbes, Pufendorf and Locke. Kassler bases her interpretation on a wide range of North's writings, even those in which one might least expect to find a philosophy. In addition, one of his manuscripts, which is edited here for the first time, includes an exposition of his jurisprudence as well as his attempt to bring England's past into the legal tradition. These features form part of North's broader argument that language, including the language of law, is the invention of humans and a representation of their changing history and habits; an argument that he later extended to musical language in his more finished essay *The Musickall Grammarian* (1728).

Time and the Science of the Soul in Early Modern Philosophy Michael Edwards, 2013-09-20 For many early modern philosophers, particularly those influenced by Aristotle's *Physics* and *De anima*, time had an intimate connection to the human rational soul. This connection had wide-ranging implications for metaphysics, natural philosophy and politics; at its heart was the assumption that man was not only a rational but also a temporal animal. In *Time and the Science of the Soul in Early Modern Philosophy*, Michael Edwards traces this connection from late Aristotelian commentaries and philosophical textbooks to the natural and political philosophy of two of the best-known new philosophers of the seventeenth century, Thomas Hobbes and René Descartes. The book demonstrates both time's importance as a philosophical problem and the intellectual fertility and continued relevance of Aristotelian philosophy into the seventeenth century.

[Philip Doddridge and the Shaping of Evangelical Dissent](#) Robert Strivens, 2016-03-03 Evangelical Dissent in the early eighteenth century had to address a variety of intellectual challenges. How reliable was the Bible? Was traditional Christian teaching about God, humanity, sin and salvation true? What was the role of reason in the Christian faith? Philip Doddridge (1702–51) pastored a sizeable evangelical congregation in Northampton, England, and ran a training academy for Dissenters which prepared men for pastoral ministry. *Philip Doddridge and the Shaping of Evangelical Dissent* examines his theology and philosophy in the context of these and other issues of his day and explores the leadership that he provided in evangelical Dissent in the first half of the eighteenth century. Offering a fresh look at Doddridge's thought, the book provides a critical examination of the accepted view that Doddridge was influenced in his thinking primarily by Richard Baxter and John Locke. Exploring the influence of other streams of

thought from John Owen and other Puritan writers to Samuel Clarke and Isaac Watts as well as interaction with contemporaries in Dissent the book shows Doddridge to be a leader in and shaper of an evangelical Dissent which was essentially Calvinistic in its theology adapted to the contours and culture of its times Naturalism and Unbelief in France, 1650-1729 Alan Charles Kors, 2016-06-20 Atheism was the most fundamental challenge to early modern French certainties Leading educators theologians and philosophers labelled such atheism as manifestly absurd confident that neither the fact nor behaviour of nature was explicable without reference to God The alternative was a categorical naturalism This book demonstrates that the Christian learned world had always contained the naturalistic atheist as an interlocutor and a polemical foil and its early modern engagement and use of the hypothetical atheist were major parts of its intellectual life In the considerations and polemics of an increasingly fractious orthodox culture the early modern French learned world gave real voice and eventually life to that atheistic presence Without understanding the actual context and convergence of the inheritance scholarship fierce disputes and polemical modes of orthodox culture the early modern generation and dissemination of absolute naturalism are inexplicable This book brings to life that Christian learned culture its dilemmas and its unintended consequences Representation and the Mind-Body Problem in Spinoza Michael Della Rocca, 1996-11-21 This first extensive study of Spinoza's philosophy of mind concentrates on two problems crucial to the philosopher's thoughts on the matter the requirements for having a thought about a particular object and the problem of the mind's relation to the body Della Rocca contends that Spinoza's positions are systematically connected with each other and with a principle at the heart of his metaphysical system his denial of causal or explanatory relations between the mental and the physical In this way Della Rocca's exploration of these two problems provides a new and illuminating perspective on Spinoza's philosophy as a system

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