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**Benjamin Whichcote, John
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Select Sermons of Benjamin Whichcote Benjamin Whichcote, 1977 *Select Sermons*, 1742 **The Cambridge Platonists** Benjamin Whichcote, John Smith, Nathanael Culverwel, 1901 British Philosophy in the Seventeenth Century Sarah Hutton, 2015-06-04 Sarah Hutton presents a rich historical study of one of the most fertile periods in modern philosophy. It was in the seventeenth century that Britain's first philosophers of international stature and lasting influence emerged. Its most famous names, Hobbes and Locke, rank alongside the greatest names in the European philosophical canon. Bacon too belongs with this constellation of great thinkers, although his status as a philosopher tends to be obscured by his status as father of modern science. The seventeenth century is normally regarded as the dawn of modernity following the breakdown of the Aristotelian synthesis which had dominated intellectual life since the middle ages. In this period of transformational change, Bacon, Hobbes, Locke are acknowledged to have contributed significantly to the shape of European philosophy from their own time to the present day. But these figures did not work in isolation. Sarah Hutton places them in their intellectual context, including the social, political, and religious conditions in which philosophy was practised. She treats seventeenth-century philosophy as an ongoing conversation; like all conversations, some voices will dominate, some will be more persuasive than others, and there will be enormous variations in tone from the polite to the polemical, matter of fact to intemperate. The conversation model allows voices to be heard which would otherwise be discounted. Hutton shows the importance of figures normally regarded as minor players in philosophy, e.g. Herbert of Cherbury, Cudworth, More, Burthogge, Norris, Toland, as well as others who have been completely overlooked, notably female philosophers. Crucially, instead of emphasizing the break between seventeenth-century philosophy and its past, the conversation model makes it possible to trace continuities between the Renaissance and seventeenth century across the seventeenth century and into the eighteenth century, while at the same time acknowledging the major changes which occurred.

Shaftesbury and the Culture of Politeness Lawrence E. Klein, 1994-02-25 The third Earl of Shaftesbury was a pivotal figure in eighteenth-century thought and culture. Professor Klein's study is the first to examine the extensive Shaftesbury manuscripts and offer an interpretation of his diverse writings as an attempt to comprehend contemporary society and politics and, in particular, to offer a legitimation for the new Whig political order established after 1688. As the focus of Shaftesbury's thinking was the idea of politeness, this study involves the first serious examination of the importance of the idea of politeness in the eighteenth century for thinking about society and culture and organising cultural practices. Through politeness, Shaftesbury conceptualised a new kind of public and critical culture for Britain and Europe and greatly influenced the philosophical and cultural models associated with the European Enlightenment.

The Cambridge History of English Literature: The age of Dryden Sir Adolphus William Ward, Alfred Rayney Waller, 1912 **Philosophy and Religion in Enlightenment Britain** Ruth Savage, 2012-04-26 *Philosophy and Religion in Enlightenment Britain* explores some of the themes and issues that

exercised thinkers concerned with religion and philosophy and their interrelatedness in the period known as the long eighteenth century while illustrating the techniques and style of intellectual history as practised in the early twenty first century The volume will encourage further understanding of the influences that were current at the time that some of the most significant works in western philosophy were written and use primary materials to achieve this The essays presented here have been specially commissioned from both established distinguished collaborators and young up and coming scholars to illustrate the breadth and diversity of philosophy in the late seventeenth and eighteenth centuries This was a period when ideas were being formed and developed against a background of evolving views in science politics and religion and in light of their implications for traditional religious belief and thought The figures examined range from Locke and Hume to lesser known personalities who provide a different perspective on the intellectual environment of the time such as Samuel Halliday Martin Clifford and Henry Scougal In addition the volume contains new transcriptions of two revealing works by Hume a letter illustrating his later attitude to political theory and an early essay on ethics and chivalry , *Women Philosophers of Eighteenth-Century England* Jacqueline Broad,2020-05-20 This is the second of two collections of correspondence written by early modern English women philosophers In this volume Jacqueline Broad presents letters from three influential thinkers of the eighteenth century Mary Astell Elizabeth Thomas and Catharine Trotter Cockburn Broad provides introductory essays for each figure and explanatory annotations to clarify unfamiliar language content and historical context for the modern reader Her selections make available many letters that have never been published before or that live scattered in various archives obscure manuscripts and rare books The discussions range in subject from moral theology and ethics to epistemology and metaphysics they involve some well known thinkers of the period such as John Norris George Hickes Mary Chudleigh John Locke and Edmund Law By centering epistolary correspondence Broad s anthology works to reframe early modern philosophy the foundation for so much of twentieth century philosophy as consisting of collaborative debates that women actively participated in and shaped Together with its companion volume *Women Philosophers of Eighteenth Century England Selected Correspondence* is an invaluable primary resource for students scholars and those undertaking further research in the history of women s contributions to the formation and development of early modern thought *Seeds of a Different Eden* Yu Liu,2008 This is an original investigation into the transference of intellectual principles of natural beauty across cultures and disciplines *Seeds of a Different Eden* is a path breaking multidisciplinary study of the influence of Chinese gardening concepts on the English landscaping revolution of the early eighteenth century and the resulting germination of new theories of beauty and art which took form in the works of Alexander Pope Joseph Addison and Lord Shaftesbury and culminated in the aesthetic revolution of Immanuel Kant Beginning with the importation of Chinese gardening ideas into England by Christian missionaries and other European travellers in the late seventeenth century Liu explores the sources and transmission of Chinese influence from trade goods imagery and other chinoiserie to the conceptual

influence of William Temple's *Sharawadgi* studied irregularity which conveyed appreciation of horticultural naturalism if not the underlying world view Liu demonstrates how the appeal of Chinese influenced unregulated nature free of imposed geometry and symmetry gained favor particularly in English gardens such as Moor Park and Chiswick Liu also illustrates how the Chinese aesthetic influence grew beyond horticulture to literature art and philosophy Pope adopted the new naturalistic landscaping ideas while seeking to connect them in the works of Martial Virgil and Homer Similarly Addison focused his landscape discussion on the idea of beauty without order and anchored the aesthetic pleasure of a landscape to the spiritual rather than the physical world Shaftesbury Liu argues demonstrated the Chinese influence in his view that contemplative appreciation of wild nature exerts a liberating influence on the spectator And Liu posits that the origin of Kant's idea of human beings as naturally endowed to do what is both pleasant and good stems more from Eastern than from Western sources Liu presents an original exploration of how principles of Chinese gardening cross pollinated European intellectual history with a host of new ideas rooted in the influence that freedom in the natural world exerts on the individual His is a valuable case study in East West intellectual interactions in the early modern period with ramifications across the humanities disciplines

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