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Age of EnlightenmentEarly Modern Natural Law TheoriesNatural Law Theories in the Early EnlightenmentProphecy and ReasonThe Art of PhilosophySeers of GodAn Essay Concerning Human UnderstandingWomen, Feminism and Religion in Early Enlightenment EnglandThe Philosophy of the EnlightenmentEnlightenment and RevolutionEnlightenment UndergroundThe Radicalization of CiceroThe Religious EnlightenmentThe Art of PhilosophyThe EnlightenmentRadical EnlightenmentPassions and the legitimacy of rule from antiquity to the early EnlightenmentChina in Early Enlightenment Political ThoughtThe Business of EnlightenmentEnlightenment ContestedGod in the EnlightenmentHenry Stubbe, Radical Protestantism and the Early EnlightenmentProphecy and ReasonThe EnlightenmentCompendious ConversationsHarlequin BesiegedThe English DeistsRobert Challe, a Utopian Voice in the Early EnlightenmentThe History of Scottish Theology, Volume IIJohn Locke, Toleration and Early Enlightenment CultureChina in Early Enlightenment Political ThoughtThe age of reasonThe Irish EnlightenmentThe Enlightenment and the BookThe Early Enlightenment in the Dutch Republic, 1650-1750Bodies of ThoughtLocke: The Treatises of GovernmentNatural Law and Toleration in the Early EnlightenmentEnlightenment WorldAn Answer to Question: 'What is Enlightenment?'

This three-volume work comprises over eighty essays surveying the history of Scottish theology from the early onwards. Written by an international team of scholars, the collection provides the most comprehensive review yet of theological movements, figures, and themes that have shaped Scottish culture and exercised a significant influence on other parts of the world. Attention is given to different traditions and to the dispersion of Scottish theology through migration, and missionary activity. The volumes present in diachronic perspective the theologies that have flourished in Scotland from early monasticism until the end of the twentieth century. The History of Scottish Theology, Volume II covers the period from the appearance of Christianity around the time of Columba to the era of Reformed Orthodoxy in

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seventeenth century. Volume II begins with the early Enlightenment and concludes in late Victorian Scotland. Volume III explores the 'long twentieth century'. Recurrent themes and challenges are assessed, but also new currents and theological movements that arose through Renaissance humanism, Reformation teaching, federal theology, the Scottish Enlightenment, evangelicalism, missionary, Biblical criticism, idealist philosophy, dialectical theology, and existentialism. Chapters also consider the Scots Catholic colleges in Europe, Gaelic women writers, philosophical scepticism, the dialogue with science, and the reception of theology in liturgy, hymnody, art, literature, architecture, and stained glass. Contributors also discuss the treatment of theological themes in Scottish literature.

China in Early Enlightenment Political Thought examines the ideas of China in the works of three major thinkers of the early European Enlightenment of the late seventeenth to early eighteenth centuries: Pierre Bayle, Gottfried Wilhelm Leibniz, and the Baron de Montesquieu. Unlike surveys which provide only cursory overviews of Enlightenment views on China, or individual studies of each thinker which tend to address their conceptions of China in individual chapters, this is the first book to provide in-depth comparative analyses of these seminal Enlightenment thinkers that specifically relate their views on China to their political concerns. Against the backdrop especially of the Jesuit accounts of China of the time, these philosophers read, Bayle, Leibniz, and Montesquieu interpreted imperial China in three radically divergent ways: as a tolerant, atheistic monarchy; as an exemplar of human and divine justice; and as an exceptional but nonetheless corrupt despotic state. The book thus shows how the development of political thought in the early Enlightenment was closely linked to the question of China as a positive or negative model for Europe, and argues that revisiting Bayle's approach to China is a salutary corrective to the errors and presumptions in the thought of Leibniz and Montesquieu. The book also discusses how Chinese reformers of the late nineteenth and early twentieth centuries drew on Enlightenment writers' different views of China as they sought to envisage how China should be remodeled.

The Enlightenment World offers an informed, comprehensive and up-to-date analysis of the European Enlightenment (1720-1800) as both an historical epoch and a cultural formation. This prestigious collection begins with the international origins of the Enlightenment, and spans early formations up to both contemporary and modern critics of the Enlightenment. The chapters, written by leading international experts, represent the most cutting-edge research

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field and include: The High Enlightenment Polite Culture and the Arts Reforming the World Material and Pop Culture Transformations and Exploration. Covering topics as diverse as government, fashion, craftsmen and artisans, philanthropy, cross-cultural encounters, feminism, censorship, science and education, this volume will provide essential reading for all students of the Enlightenment.

Scotland and England produced well-known intellectuals during the Enlightenment, but Ireland's contribution to the revolution in Western thought has received less attention. Michael Brown shows that Ireland also had its Enlightenment which for a brief time opened up the possibility of a tolerant society, despite a history of sectarian conflict.

This book uses a previously overlooked Neo-Latin treatise, Cicero Illustratus, to provide insight into the status and function of the Ciceronian tradition at the beginning of the eighteenth century, and consequently to more broadly illuminate the fate of that tradition in the early Enlightenment. Cicero Illustratus itself is the first subject for inquiry, examined for what its deliberately erudite and colorfully polemical passages of scholarly stratagems reveal about Cicero scholarship and the motives for exploring it within the context of early Enlightenment thought. It also includes an analysis of the role played by the Ciceronian tradition in the broader political and radical movements that existed in the Enlightenment, with particular attention paid to Cicero's unexpectedly prominent position in major political and philosophical Republican and Erastian works. The subject of this book together with the conclusions reached will be of interest to scholars and students with crucial new material relating to the classical tradition, the history of scholarship, and the intellectual history of the early Enlightenment.

Observing that intellectual changes within late-seventeenth-century Massachusetts Puritan culture closely paralleled changes within Puritan culture in England, Michael Winship re-examines one of the more nettlesome issues in the intellectual history of early New England. How did the logic of Puritanism square itself with the contrary assumptions of the early Enlightenment? Finding themselves in an intellectual world largely hostile to Puritanism, how did Puritans to maintain credibility?

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A foundational moment in the history of modern European thought, the Enlightenment continues to be a reference point for philosophers, scholars and opinion-formers. To many it remains the inspiration of our commitments to the betterment of the human condition. To others, it represents the elevation of one set of European values to the world, many of which other peoples have quite different values. But what is the relationship between the historical Enlightenment and the idea of 'Enlightenment', and can these two understandings be reconciled? In this Very Short Introduction, John Robertson provides a concise historical introduction to the Enlightenment as an intellectual movement of eighteenth-century Europe. Discussing its intellectual achievements, he also explores how its supporters exploited new ways of communicating ideas to a wider public, creating a new 'public sphere' for critical discussion of the moral, economic and political challenges facing their societies. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

This is a managerial survey and reinterpretation of the Enlightenment. The text offers an assessment of the nature and development of the important currents in philosophical thinking arguing that supposed national enlightenments are of less significance than the rift between conservative and radical thought.

Online supplement, "Mulsow: Additions to Notes drawn from the 2002 edition of *Moderne aus dem Untergrund*". Includes versions of nearly 300 notes that were truncated in the print edition. Hosted on H. C. Erik Midelfort's website. In his book, Mulsow's seismic reinterpretation of the origins of the Enlightenment in Germany won awards and renown in its native German edition, and now H. C. Erik Midelfort's translation makes this sensational book available to English-speaking readers. In *Enlightenment Underground*, Mulsow shows that even in the late seventeenth century some thinkers in Germany ventured to express extremely dangerous ideas, but did so as part of a secret underground. Scouring manuscript collections across northern Europe, Mulsow studied the writings of countless hitherto unknown radical jurists, theologians, historians, and dissident students who pushed for the secularization of legal, political, social, and religious knowledge. Often their works circulated in manuscript, anonymously, or as clandestinely published books. Working

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philosophical microhistorian, Mulsow has discovered the identities of several covert radicals and linked them to young German scholars, many of whom were connected with the vibrant radical cultures of the Netherlands, England, and Denmark. The author reveals how radical ideas and contributions to intellectual doubt came from Socinians, Jews, church historians and biblical scholars, political theorists, and unemployed university students. He shows that misreadings of humorous or ironic works sometimes gave rise to unintended skeptical thoughts or corrosively polemical interpretations of Christianity. This landmark book overturns stereotypical views of the early Enlightenment in Germany as cautious, conservative, and moderate, and replaces them with a new portrait that reveals a movement far more unintended, and puzzling than previously suspected.

In this classic work of intellectual history, Ernst Cassirer provides both a cogent synthesis and a penetrating analysis of one of history's greatest intellectual epochs: the Enlightenment. Arguing that there was a common foundation behind the diverse strands of thought of this period, he shows how Enlightenment philosophers drew upon the ideas of the centuries even while radically transforming them to fit the modern world. In Cassirer's view, the Enlightenment brought philosophy from the realm of pure thought and restored it to its true place as an active and creative force through which knowledge of the world is achieved. In a new foreword, Peter Gay considers The Philosophy of the Enlightenment in the context in which it was written--Germany in 1932, on the precipice of the Nazi seizure of power and one of the most serious assaults on the ideals of the Enlightenment. He also argues that Cassirer's work remains a trenchant defense against the enemies of the Enlightenment in the twenty-first century.

A pioneering study of the origins of feminist thought in late seventeenth-century England.

The abundance of information entering the discourse of both English and continental Enlightenments encouraged the exploration of new or the renovation of old genres and disciplines. Dialogue, the most flexible, responsive, and spontaneous of forms, became not only the preferred, but often the dominant method for the retention, evaluation, analysis, and communication of new worlds of knowledge and for the expunging of old worlds of error. The contents of "Compendious Conversations" take advantage of the recent expansion of literary studies into vast catalogues

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overlooked works, from dialogical contemplations of Socrates to midnight marital conversations, to consider the dialogue as both a literary mode and a philosophical method. They propose the most comprehensive study to date of the social, literary, and philosophical history of the form linking Shakespeare's declamation with Coleridge's table talk.

A great book about an even greater book is a rare event in publishing. Darnton's history of the *Encyclopédie* is such an occasion. The author explores some fascinating territory in the French genre of *histoire du livre*, and at the same time tracks the diffusion of Enlightenment ideas. He is concerned with the form of the thought of the great philosophers as it materialized into books and with the way books were made and distributed in the business of publishing. This is not just a history on a broad scale, a history of the process of civilization. In tracing the publishing story of Diderot's *Encyclopédie*, Darnton uses new sources--the papers of eighteenth-century publishers--that allow him to respond firmly to a host of problems long vexing historians. He shows how the material basis of literature and the technology of its production affected the substance and diffusion of ideas. He fully explores the workings of the literary marketplace, including the roles of publishers, book dealers, traveling salesmen, and other intermediaries in cultural communication. How publishing functioned as a business, and how it fit into the political as well as the economic systems of pre-revolutionary Europe are set forth. The making of books touched on this vast range of activities because books were products of artisanal labor, objects of economic exchange, vehicles of ideas, and elements in political and religious conflict. The way ideas traveled in early modern Europe, the level of penetration of Enlightenment ideas in the society of the Old Regime, and the connections between the Enlightenment and the French Revolution are brilliantly treated by Darnton. In the process, he unearths a double paradox. It was the upper orders in society rather than the industrial bourgeoisie or the lower classes that first shook off archaic beliefs and took up Enlightenment ideas. And the state, which initially had suppressed those ideas, ultimately came to favor them. Yet at this high point in the diffusion and legitimation of the Enlightenment, the French Revolution erupted, destroying the social and political order in which the Enlightenment had flourished. Never again will the contours of the Enlightenment be drawn without reference to this work. Darnton has written an indispensable book for historians of modern Europe.

This book tells nothing less than the story of how the modern, Western view of the world was born. Cultural and

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intellectual historian Anthony Pagden explains how, and why, the ideal of a universal, global, and cosmopolitan society became such a central part of the Western imagination in the ferment of the Enlightenment - and how these ideas were done battle with an inward-looking, tradition-oriented view of the world ever since. Cosmopolitanism is an ancient idea but in its modern form it was a creature of the Enlightenment attempt to create a new 'science of man', based on a new vision of humanity made up of autonomous individuals, free from all the constraints imposed by custom, prejudice, and religion. As Pagden shows, this 'new science' was based not simply on 'cold, calculating reason', as its critics claim, but on the argument that all humans are linked by what in the Enlightenment were called 'sympathetic' attachments. The conclusion was that despite the many tribes and nations into which humanity was divided there was only one 'human nature', and that the final destiny of the species could only be the creation of one universal, cosmopolitan society. This new 'human science' provided the philosophical grounding of the modern world. It has been the inspiration behind the League of Nations, the United Nations and the European Union. Without it, international law, global justice, and human rights legislation would be unthinkable. As Anthony Pagden argues passionately and persuasively in this book, it is a legacy well worth preserving - and one that might yet come to inherit the earth.

Interprets the works of an important group of writers known as 'the English deists'. This title argues that this interpretation reads Romantic conceptions of religious identity into a period in which it was lacking. It contextualizes these writers within the early Enlightenment, which was multivocal, plural and in search of self definition.

John Marshall offers an extensive study of late seventeenth-century practices of religious intolerance and toleration in England, Ireland, France, Piedmont and the Netherlands and of the arguments which John Locke and his associates made in defence of 'universal religious toleration'. He analyzes early modern and early Enlightenment discussions of toleration; debates over toleration for Jews and Muslims as well as for Christians; the limits of toleration for the intolerant, atheists, 'libertines' and 'sodomites'; and the complex relationships between intolerance and resistance, including Locke's own Treatises.

This collection offers a timely opportunity to re-examine both the coherence of the concept of an 'early Enlightenment

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and the specific contribution of natural law theories to its formation. It reassesses the work of major thinkers such as Grotius, Hobbes, Locke, Malebranche, Pufendorf and Thomasiaus, and evaluates the appeal and importance of the discourse of natural jurisprudence both to those working inside conventional educational and political structures and those outside.

China in Early Enlightenment Political Thought examines the ideas of China in the works of three major thinkers of the early European Enlightenment of the late seventeenth to early eighteenth centuries: Pierre Bayle, Gottfried Wilhelm Leibniz, and the Baron de Montesquieu. Unlike surveys which provide only cursory overviews of Enlightenment views on China, or individual studies of each thinker which tend to address their conceptions of China in individual chapters, this is the first book to provide in-depth comparative analyses of these seminal Enlightenment thinkers that specifically address their views on China to their political concerns. Against the backdrop especially of the Jesuit accounts of China which these philosophers read, Bayle, Leibniz, and Montesquieu interpreted imperial China in three radically divergent ways: as a tolerant, atheistic monarchy; as an exemplar of human and divine justice; and as an exceptional but nonetheless corrupt despotic state. The book thus shows how the development of political thought in the early Enlightenment was closely linked to the question of China as a positive or negative model for Europe, and argues that revisiting Bayle's approach to China is a salutary corrective to the errors and presumptions in the thought of Leibniz and Montesquieu. The book also discusses how Chinese reformers of the late nineteenth and early twentieth centuries drew on Enlightenment writers' different views of China as they sought to envisage how China should be remodeled.

We have long been taught that the Enlightenment was an attempt to free the world from the clutches of Christian civilization and make it safe for philosophy. The lesson has been well learned. In today's culture wars, both liberals and their conservative enemies, inside and outside the academy, rest their claims about the present on the notion that the Enlightenment was a secularist movement of philosophically driven emancipation. Historians have had doubts about the accuracy of this portrait for some time, but they have never managed to furnish a viable alternative to it—for the classroom or for scholars interested in matters of church and state, or for the public at large. In this book, William J. Bulman and Robert G. Ingram bring together recent scholarship from distinguished experts in history, theology, and literature

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clear that God not only survived the Enlightenment but thrived within it as well. The Enlightenment was not a radical break from the past in which Europeans jettisoned their intellectual and institutional inheritance. It was, to be sure, a moment of great change, but one in which the characteristic convictions and traditions of the Renaissance and Reformation were perpetuated to the point of transformation, in the wake of the Wars of Religion and during the phases of globalization. The Enlightenment's primary imperatives were not freedom and irreligion but peace and prosperity. As a result, Enlightenment could be Christian, communitarian, or authoritarian as easily as it could be atheistic, individualistic, or libertarian. Honing in on the intellectual crisis of the late seventeenth and early eighteenth centuries while moving from Spinoza to Kant and from India to Peru, God in the Enlightenment takes a prism to separate the colors of lights.

Delving into the intersections between artistic images and philosophical knowledge in Europe from the late sixteenth to the early eighteenth centuries, *The Art of Philosophy* shows that the making and study of visual art functioned as important methods of philosophical thinking and instruction. From frontispieces of books to monumental prints created by philosophers in collaboration with renowned artists, Susanna Berger examines visual representations of philosophy and overturns prevailing assumptions about the limited function of the visual in European intellectual history. Rather than merely illustrating already existing philosophical concepts, visual images generated new knowledge for both Aristotelian thinkers and anti-Aristotelians, such as Descartes and Hobbes. Printmaking and drawing played a decisive role in discoveries that led to a move away from the authority of Aristotle in the seventeenth century. Berger illustrates visual art from printed books, student lecture notebooks, *alba amicorum* (friendship albums), broadsides, and paintings and examines the work of such artists as Pietro Testa, Léonard Gaultier, Abraham Bosse, Dürer, and Rembrandt. In particular, she focuses on the rise and decline of the "plural image," a genre that was popular among early modern philosophers. Plural images brought multiple images together on the same page, often in order to visualize systems of logic, metaphysics, natural philosophy, or moral philosophy. Featuring previously unpublished prints and drawings from the early modern period and lavish gatefolds, *The Art of Philosophy* reveals the essential connections between visual commentary and philosophical thought.

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The church in danger' : latitudinarians, socinians, and hobbists -- Animal spirits and living fibres -- Mortalists and materialists -- Journalism, exile, and clandestinity -- Mid-eighteenth-century materialism -- Epilogue: Some conse

Arguably the most decisive shift in the history of ideas in modern times was the complete demolition during the seventeenth and eighteenth centuries - in the wake of the Scientific Revolution - of traditional structures of scientific thought, and belief by the new philosophy and the philosophes, culminating in Voltaire, Diderot, and Rousseau. In this revolutionary process which effectively overthrew all justification for monarchy, aristocracy, and ecclesiastical power, as well as man's dominance over woman, theological dominance of education, and slavery, substituting the modern principles of equality, democracy, and universality, the Radical Enlightenment played a crucially important role. Despite the present day interest in the revolutions of the late eighteenth century, the origins and rise of the Radical Enlightenment have been astonishingly little studied doubtless largely because of its very wide international sweep and the obvious difficulty of fitting in into the restrictive conventions of 'national history' which until recently tended to dominate all historiography. The greatest obstacle to the Radical Enlightenment finding its proper place in modern historical writing is simply that it was not French, British, German, Italian, Jewish or Dutch, but all of these at the same time. In this novel interpretation of the Radical Enlightenment down to La Mettrie and Diderot, two of its key exponents, stress is placed on the pivotal role of Spinoza and the widespread underground international philosophical movement known before 1750 as Spinozism.

Greece sits at the center of a geopolitical storm that threatens the stability of the European Union. To comprehend this small country precipitated such an outsized crisis, it is necessary to understand how Greece developed into the first place. Enlightenment and Revolution identifies the ideological traditions that shaped a religious community of Greek-speaking people into a modern nation-state--albeit one in which antiliberal forces have exacted a high price. Paschalis Kitromilides takes in the vast sweep of the Greek Enlightenment in the eighteenth and nineteenth centuries, assessing developments such as the translation of modern authors into Greek; the scientific revolution; the redemptive myth of the civilization of classical Greece; and a powerful countermovement. He shows how Greek thinkers such as Voulgaris and Korais converged with currents of the European Enlightenment, and demonstrates how the Enlightenment's

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confrontation with Church-sanctioned ideologies shaped present-day Greece. When the nation-state emerged from a decade-long revolutionary struggle against the Ottoman Empire in the early nineteenth century, the dream of a liberal polity was soon overshadowed by a romanticized nationalist and authoritarian vision. The failure to create a modern liberal state at that decisive moment is at the root of Greece's recent troubles.

Originally published in 1960, this analysis of all of Locke's publications quickly became established as the standard edition of the Treatises as well as a work of political theory in its own right.

A biography of Henry Stubbe, 1632-76, classicist, polemicist, physician and philosopher.

Immanuel Kant was one of the most influential philosophers in the whole of Europe, who changed Western thought through his examinations of reason and the nature of reality. In these writings he investigates human progress, civilization, morality and why, to be truly enlightened, we must all have the freedom and courage to use our own intellect. Throughout history, some books have changed the world. They have transformed the way we see ourselves - and each other. They have inspired debate, dissent, war and revolution. They have enlightened, outraged, provoked and comforted. They have enriched lives - and destroyed them. Now Penguin brings you the works of the great thinkers, pioneers, radicals and visionaries whose ideas shook civilization and helped make us who we are.

From its beginnings as a loosely definable group of philosophical ideas to the culmination of its revolutionary effect on public life in Europe, the Age of Enlightenment is the defining intellectual and cultural movement of the modern world. Using reason as its core value, the Enlightenment believed that progress and the betterment of the human condition were inevitable. Inside you will read about... ? The Great Thinkers of the Enlightenment ? Engaging With Religion ? Morality in the Age of Enlightenment ? Society in the Age of Enlightenment ? Science and Political Economy ? The Enlightenment and the Public ? Print Culture and the Press Philosophies of the Enlightenment gave birth to the modern disciplines of political science, economic theory, sociology and anthropology, the disciplines that still form the backbone of modern society.

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how we understand life in the 21st century. A bold attack on the Church, the State and the Monarchy, the Age of Enlightenment was a direct challenge to the status quo that sought freedom for all.

During the second half of the seventeenth century the entire intellectual framework of educated Europe underwent radical transformation. A secularized view of humanity and nature was replacing faith in the direct operation of God's will in the temporal world, while a growing confidence in human reason and the Scientific Revolution turned back the epistemological skepticism spawned by the Reformation. By focusing on the Dutch Collegiants, a radical Protestant sect that flourished in Holland from 1620 to 1690, Andrew Fix explicates the mechanisms at work in this crucial intellectual transition from traditional to modern European worldview. Starting from Rijnsburg, near Leiden, the Collegiants spread over the course of the century to every major Dutch city. At the same time, their thinking evolved from a millennialist spiritualism influenced heavily by the sixteenth-century Radical Reformation to a philosophical rationalism similar to the ideas of Spinoza. Fix has taken on an important topic in the history of ideas: the circumstances under which natural reason came to be accepted as an autonomous source of truth for the individual conscience. He also has fresh and concrete things to say about the relationship between religion and science in early modern European history. Originally published in 1990, 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 mission 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.

The late eighteenth century witnessed an explosion of intellectual activity in Scotland by such luminaries as David Hume, Adam Smith, Hugh Blair, William Robertson, Adam Ferguson, James Boswell, and Robert Burns. And the books written by these seminal thinkers made a significant mark during their time in almost every field of polite literature and learning throughout Britain, Europe, and the Americas. In this magisterial history, Richard B. Sher breaks new ground for our understanding of the Enlightenment and the forgotten role of publishing during that period. The Enlightenment and the Book seeks to remedy the common misperception that such classics as *The Wealth of Nations* and *The*

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Samuel Johnson were written by authors who eyed their publishers as minor functionaries in their profession. To the contrary, Sher shows how the process of bookmaking during the late eighteenth-century involved a deeply complex partnership between authors and their publishers, one in which writers saw the book industry not only as a pivot for the dissemination of their ideas, but also as crucial to their dreams of fame and monetary gain. Similarly, Sher demonstrates that publishers were involved in the project of bookmaking in order to advance human knowledge as well as to accumulate profits. *The Enlightenment and the Book* explores this tension between creativity and commerce that still exists in scholarly publishing today. Lavishly illustrated and elegantly conceived, it will be a must reading for anyone interested in the history of the book or the production and diffusion of Enlightenment thought.

This book contains twelve major essays written by prominent historians from the Netherlands, Belgium and the United States on the early Enlightenment in the Dutch Republic, and more in particular on the main schools of thought that made up its philosophical profile.

In intellectual and political culture today, the Enlightenment is routinely celebrated as the starting point of modern secular rationalism, or demonized as the source of a godless liberalism in conflict with religious faith. In *The Religious Enlightenment*, David Sorkin alters our understanding by showing that the Enlightenment, at its heart, was religious in nature. Sorkin examines the lives and ideas of influential Protestant, Jewish, and Catholic theologians of the Enlightenment, such as William Warburton in England, Moses Mendelssohn in Prussia, and Adrien Lamourette in France, among others. He demonstrates that, in the century before the French Revolution, the major religions of Europe gave rise to movements of renewal and reform that championed such hallmark Enlightenment ideas as reasonableness and natural religion, toleration and natural law. Calvinist enlightened orthodoxy, Jewish Haskalah, and reform Catholicism, to name but three such movements, were influential participants in the eighteenth century's burgeoning public sphere and promoted a new ideal of church-state relations. Sorkin shows how they pioneered a religious Enlightenment that embraced the new science of Copernicus and Newton and the philosophy of Descartes, Locke,

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Christian Wolff, uniting reason and revelation to renew faith and piety. This book reveals how Enlightenment thought refashioned belief as a solution to the dogmatism and intolerance of previous centuries. Read it and you will never see the Enlightenment the same way.

Cover -- Title -- Copyright -- Dedication -- CONTENTS -- Acknowledgments -- Abbreviations -- Introduction -- 1 A Cabinet of Printed Curiosities -- 2 Thinking through Plural Images of Logic -- 3 The Visible Order of Student Lecture Notebooks -- 4 Visual Thinking in Logic Notebooks and *Alba amicorum* -- 5 The Generation of Art as the Generation of Philosophy -- APPENDIX 1 Catalogue of Surviving Impressions of Philosophical Plural Images -- APPENDIX 2 Transcriptions of the Texts Inscribed onto Philosophical Plural Images -- Notes -- Bibliography -- Index -- Illustrations -- Credits

This book looks at the development of the idea of toleration into something like its modern shape in the early enlightenment period and its consequences on the ways in which states treat religion. Essays discuss a range of images and challenge both their image and that of the early enlightenment as the seedbed of liberal modernity.

This major addition to *Ideas in Context* examines the development of natural law theories in the early stages of Enlightenment in Germany and France. T. J. Hochstrasser investigates the influence exercised by theories of natural law from Grotius to Kant, with a comparative analysis of the important intellectual innovations in ethics and political philosophy of the time. Hochstrasser includes the writings of Samuel Pufendorf and his followers who evolved a natural law theory based on human sociability and reason, fostering a new methodology in German philosophy. This book assesses the first histories of political thought since ancient times, giving insights into the nature and influence of natural law within eighteenth-century natural jurisprudence. Ambitious in range and conceptually sophisticated, *Natural Law Theories in the Early Enlightenment* will be of great interest to scholars in history, political thought, law and philosophy.

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