

REPRINTED FROM THE 1965 EDITION

# THE PROBLEM OF CERTAINTY IN ENGLISH THOUGHT

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with an introduction by *John A. Cover*

1965, 1966, 1967, 1968, 1969, 1970, 1971



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# The Problem Of Certainty In English Thought 16301690 2nd Edition

**D.R. Kelley, Richard Henry Popkin**



## **The Problem Of Certainty In English Thought 1630-1690 2nd Edition:**

The Problem of Certainty in English Thought 1630-1690 Henry G. Leeuwen, 2013-12-01      **A Letter Concerning Toleration** John Locke, James H. Tully, 1983-07-01 John Locke's subtle and influential defense of religious toleration as argued in his seminal *Letter Concerning Toleration* 1685 appears in this edition as introduced by one of our most distinguished political theorists and historians of political thought      *The Shapes of Knowledge from the Renaissance to the Enlightenment* D.R. Kelley, Richard Henry Popkin, 1991-10-31 The original idea for a conference on the shapes of knowledge dates back over ten years to conversations with the late Charles Schmitt of the Warburg Institute What happened to the classifications of the sciences between the time of the medieval Studium and that of the French Encyclopedie is a complex and highly abstract question but posing it is an effective way of mapping and evaluating long term intellectual changes especially those arising from the impact of humanist scholarship the new science of the seventeenth century and attempts to evaluate to apply to reconcile and to institutionalize these rival and interacting traditions Yet such patterns and transformations cannot be well understood from the heights of the general history of ideas Within the general framework of the organization of knowledge the map must be filled in by particular explorations and soundings and our project called for a conference that would combine some encyclopedic as well as interdisciplinary and international breadth with scholarly and technical depth      **Religion, Politics and Thomas Hobbes** George Wright, 2006-08-13 The essays that comprise this volume were written over the period of some ten years for different purposes and on different occasions but they are united by a number of features which this preface may serve to indicate While the collection begins with a translation drawn from the fourth presentation of Hobbes's political thought namely the Latin *Leviathan* of 1668 after *The Elements of Law* 1640 *De Cive* 1642 and 1647 and the English *Leviathan* of 1651 the focus of the essays is largely on the English version of his masterpiece of political philosophy It is the center of gravity in the twenty eight years spanning his departure from England for exile in France in 1640 till the publication in 1668 of the Latin *Leviathan* with its lengthy and complex Appendix The translation and introduction of the Appendix previously published appears here with several revisions and additions as does the essay *Thomas Hobbes and the Economic Trinity* A second feature common to these essays is the deliberate attempt to make sense of the religious elements in Hobbes's thought both in their own right and in relation to his politics and natural science These themes are woven together in complex ways For instance objecting to the use of Greek philosophic language and concepts to interpret the doctrines of the Christian religion he propounds what he takes to be a more thoroughly scriptural interpretation in pursuit of the goal of demolishing the basis for any power in the state independent of the civil sovereign      Heaven Upon Earth Jeffrey K. Jue, 2006-06-28 1 i THE HISTORY OF BRITISH APOCALYPTIC THOUGHT The study of early modern Britain between the Reformation of the 1530s and the Wars of the Three Kingdoms of the 1640s has undergone a series of historiographical revisions The dramatic events during that century were marked by a religious struggle that produced a

Protestant nation divided internally yet clearly opposed to Rome Likewise the political environment instilled a sense of responsible awareness regarding the administration of the realm and the defense of constitutional liberty Whig Historians from the nineteenth century described these changes as a Puritan Revolution Essentially this was England's inevitable march towards enlightenment as a result of religious and political maturation Subsequent Marxist historians attributed these radical changes to socio economic factors Britain was witnessing the decline of the medieval feudal system and the rise of a new capitalist class Both of these early views claimed that brewing social political and economic unrest culminated in extreme radical action More recently beginning in the 1980s new studies appeared that began to challenge these old assumptions Relying on careful archival research many of these studies discarded the former conception of this period as revolutionary instead arguing that the Reformation was in fact a gradual and unpopular process In *1 Margo Todd ed Reformation to Revolution Politics and Religion in Early Modern England* London and New York 1995 p 1 2 S R Gardiner *The First Two Stuarts and the Puritan Revolution* London 1876

**Hume's Reflection on Religion** Miguel A. Badía Cabrera, 2001-08-31 Considering the Scotsman David Hume 1711-76 to be the most important influential and studied philosopher to have written in English Badía Cabrera philosophy U of Puerto Rico Rio Piedras could not resist the temptation to translate his 1966 *Le reflexion de David Hume en torno a la religion* from the Spanish into English He offers a significantly different view of his work on religion and natural theology than has appeared in the anglophone tradition Among the aspects he examines are the historical setting of his investigation of religion the ethical depreciation of religion and the rejection of miracles c Book News Inc

**Botanophilia in Eighteenth-Century France** R.L. Williams, 2013-03-09 The book describes the innovations that enabled botany in the Eighteenth century to emerge as an independent science independent from medicine and herbalism This encompassed the development of a reliable system for plant classification and the invention of a nomenclature that could be universally applied and understood The key that enabled Linnaeus to devise his classification system was the discovery of the sexuality of plants The book which is intended for the educated general reader proceeds to illustrate how many aspects of French life were permeated by this revolution in botany between about 1760 to 1815 a botanophilia sometimes inflated into botanomania The reader should emerge with a clearer understanding of what the Enlightenment actually was in contrast to some popular second hand ideas today

**The Christianization of Pyrrhonism** J.R. Maia Neto, 1995-07-31 Augustine's christianization of Plato and Thomas Aquinas's of Aristotle provided the two main foundations of medieval Judeo Christian philosophy In *The Christianization of Pyrrhonism* Jos R Maia Neto shows that Greek scepticism played a similar role in the development of a major strand of modern religious thought From the Jansenist reaction of Molinism in the early 17th century to Shestov's resistance to the arrival of Kantian enlightenment in Russia in the late 19th century Greek scepticism was reconstructed in terms of Christian doctrines and used against major secular philosophers who posed threats to religion At the same time the ancient sceptics' practical stance was attacked in order that

it does not constitute a viable alternative to the modern secular philosophies. The resulting Christianized Pyrrhonism would be the basis for a genuine Christian or Biblical thought for the first time emancipated from the rationalist assumptions and methods of Greek philosophy. The Christianization of Pyrrhonism is extremely valuable for those interested in the modern developments of ancient scepticism in the relations between religious and philosophical ideas in modernity and for scholars and the general public interested in Pascal, Kierkegaard and Shestov.

**Treatise on the Human Mind (1666)** Louis de la Forge, 2013-03-09. Descartes' philosophy represented one of the most explicit statements of mind-body dualism in the history of philosophy. Its most familiar expression is found in the *Meditations* 1641 and in Part I of *The Principles of Philosophy* 1644. However, neither of these books provided a detailed discussion of dualism. The *Meditations* was primarily concerned with finding a foundation for reliable human knowledge, while the *Principles* attempted to provide an alternative metaphysical framework in contrast with scholastic philosophy, within which natural philosophy or a scientific explanation of natural phenomena could be developed. Thus, neither book explicitly presents a Cartesian theory of the mind, nor does either give a detailed account of how, if dualism were accepted, mind and body would interact. The task of articulating such a theory was left to two further works, only one of which was completed by Descartes, viz. the *Treatise on Man*, published posthumously in 1664. The *Treatise* began with the following sentence describing the hypothetical human beings who were to be explained in that work: "These human beings will be composed as we are of a soul and a body, and first of all I must describe the body for you separately, then also separately the soul, and finally I must show you how these two natures would have to be joined and united to constitute human beings resembling us."

**Eduard Gans and the Hegelian Philosophy of Law** M.H. Hoffheimer, 2013-03-09. Gans ranks at the head of that important group of Hegelian thinkers that bridged the generations of Hegel and Marx. Yet there is a large gap between Gans's historical importance and the scholarship on him. Despite a renewal of interest in Gans's work on the Continent, Gans remains almost completely unknown to English language scholars, and almost none of his work has been previously translated. His Prefaces to his posthumous editions of Hegel's writings are inaccessible to English speakers despite the fact that they shed important light on the authenticity of the so-called Additions to those texts. His Preface to Hegel's *Philosophy of Law* has never been translated before, while his Preface to the *Philosophy of History* has been omitted from reprintings for generations. Moreover, the recent scholarship on the Continent has focused on Gans's political and philosophical rather than his legal writings. There is little discussion in any language of his system of law, which is the focus of the present study. Some of the reasons for the neglect of Gans are obvious: Gans cannot be a hero for most readers today. He accepted apostasy as a means to professional advancement. And though more liberal than Hegel, Gans nonetheless accommodated himself to the results of the Restoration and evaded political persecution that might have kindled the sympathy of later generations.

*Locke and the Compass of Human Understanding* John W. Yolton, 1970-09-02. Professor Yolton delves into John Locke's most important work, the *Essay Concerning Human Understanding*. **The Oxford**

**Handbook of Natural Theology** Russell Re Manning, 2013-01-17 The Oxford Handbook of Natural Theology is the first collection to consider the full breadth of natural theology from both historical and contemporary perspectives and to bring together leading scholars to offer accessible high level accounts of the major themes The volume embodies and develops the recent revival of interest in natural theology as a topic of serious critical engagement Frequently misunderstood or polemicized natural theology is an under studied yet persistent and pervasive presence throughout the history of thought about ultimate reality from the classical Greek theology of the philosophers to twenty first century debates in science and religion Of interest to students and scholars from a wide range of disciplines this authoritative handbook draws on the very best of contemporary scholarship to present a critical overview of the subject area Thirty eight new essays trace the transformations of natural theology in different historical and religious contexts the place of natural theology in different philosophical traditions and diverse scientific disciplines and the various cultural and aesthetic approaches to natural theology to reveal a rich seam of multi faceted theological reflection rooted in human nature and the environments within which we find ourselves

**Millenarianism and Messianism in Early Modern European Culture** J.E. Force, R.H. Popkin, 2013-04-17 Thanks to the work of legions of scholars the millenarian expectations within large segments of the population in Cromwellian England have been carefully examined The widespread belief that England with its messianic leader 1 Cromwell heralded the millennium is well known Less well examined perhaps has been the cultural conceptions of the role of millenarian and messianic ideas in the long eighteenth century Especially during the stable Hanoverian era until the American and French Revolutions the common place millennial expectations of the English Civil War appeared to recede By the end of the eighteenth century with the Napoleonic wars millenarian views and interpretations underwent a minor renaissance but with nothing like the fervor it is commonly thought of the Puritan era when so many believed that the end was near By the end of the eighteenth century so the official story goes the religious sceptics and deists of Enlightened England such as David Hume had done too well their work of tarring such religious radicalism with the brush of enthusiasm Happily this official interpretation of the events of the early modern period in which scholars have too often taken their cue from writers such as Hume and simply ignored millenarian contexts and expectations in the Age of Reason has undergone a marked shift in the past twenty years

*Exciting the Industry of Mankind* George Berkeley's *Philosophy of Money* C.G. Caffentzis, 2013-04-17 Exciting the Industry of Mankind is the first comprehensive book about George Berkeley's revolutionary views on money and banking Berkeley broke the conceptual link between money and metallic substance in *The Querist* a work published between 1735 and 1737 in Dublin consisting entirely of questions Exciting the Industry of Mankind explains what economic and social forces caused Berkeley to write *The Querist* in response to a major economic crisis in Ireland Exciting the Industry of Mankind falsifies the view that Berkeley has nothing to tell us about our present and future social and economic life For the idealism Berkeley found in the money form is now becoming a fact of global economic life

when xenomoney and virtual money exchanges begin to dwarf commodity transactions and the future becomes the dominant temporal dimension of economic activity Philosophers historians cultural theorists economists and lovers of Irish history will be interested in this volume **Millenarianism and Messianism in Early Modern European Culture Volume IV** Matt Goldish,R.H. Popkin,John Christian Laursen,James E. Force,2001-07-31 This is the first book to bring together studies of a wide variety of millenarians who were active in the 17th and 18th centuries in France The Netherlands Germany Sweden and eastern Europe It provides much food for thought for students and teachers of early modern ideas the history of philosophy and religion and the making of the modern world It opens up many avenues for further work **Cartesian Theodicy** Z. Janowski,2012-12-06 Almost all interpreters of Cartesian philosophy have hitherto focused on the epistemological aspect of Descartes thought In his Cartesian Theodicy Janowski demonstrates that Descartes epistemological problems are merely rearticulations of theological questions For example Descartes attempt to define the role of God in man s cognitive fallibility is a reiteration of an old argument that points out the incongruity between the existence of God and evil and his pivotal question whence error is shown here to be a rephrasing of the question whence evil The answer Descartes gives in the Meditations is actually a reformulation of the answer found in St Augustine s De Libero Arbitrio and the Confessions The influence of St Augustine on Descartes can also be detected in the doctrine of eternal truths which within the context of the 17th century debates over the question of the nature of divine freedom caused Descartes to ally himself with the Augustinian Oratorians against the Jesuits Both in his Cartesian Theodicy as well as his Index Augustino Cartesian Textes et Commentaire Janowski shows that the entire Cartesian metaphysics can and should be read within the context of Augustinian thought

**Millenarianism and Messianism in Early Modern European Culture Volume IV** John Christian Laursen,R.H. Popkin,2013-03-08 Any number of misconceptions about millenarians and messianism in the early modern period will be laid to rest by a reading of this volume It is too often thought that millenarianism was largely an English phenomenon One of the reasons for bringing these studies together is to show as Martin Mulsow puts it that we can understand this European wide movement as a millenarian international in analogy with the later socialist international Another misconception is that millenarianism and messianism were a world apart from mainstream developments in intellectual history but as Mulsow also insists a proper understanding of millenarianism places it in the context of the growth and stabilization of science material progress and political reform A third mistake is to conclude too quickly that millenarianism and messianism have formed a single monolithic bloc in history but we learn in this volume that there were all sorts of millenarians Readers of this volume will be struck by at least two things One is the sheer numbers of millenarian thinkers to be found throughout Europe in the early modern period especially north of the Mediterranean We will not list them all 1 here but the index to this book contains dozens and dozens of them The second striking point is the amount of work that remains to be done For every millenarian that we explore and explain here several are mentioned about which little is known **Millenarianism and Messianism in**

**Early Modern European Culture** Matt Goldish, R.H. Popkin, J.E. Force, 2001-07-31 The influence of millenarian thinking upon Cromwell's England is well known. The cultural and intellectual conceptions of the role of millenarian ideas in the long 18th century when so the official story goes the religious sceptics and deists of Enlightened England effectively tarred such religious radicalism as enthusiasm has been less well examined. This volume endeavors to revise this official story and to trace the influence of millenarian ideas in the science, politics and everyday life of England and America in the 17th and 18th centuries.

**The Return of Scepticism** Gianni Paganini, 2013-03-14 This collection of articles from the Vercelli conference proceedings places the theme of scepticism within its philosophical tradition. It explores the English philosophical thinkers, the French context as well as major Italian figures and Spanish culture. It pays special attention to the relationships between history of philosophical ideas and the problems rising from the history of sciences, medicine, physics, linguistics, historical scholarship in the 17th and the 18th centuries.

Cartesian Spacetime E. Slowik, 2013-03-14 Although Descartes' natural philosophy marked an advance in the development of modern science, many critics over the years such as Newton have rejected his particular relational theory of space and motion. Nevertheless, it is also true that most historians and philosophers have not sufficiently investigated the viability of the Cartesian theory. This book explores consequently the success of the arguments against Descartes' theory of space and motion by determining if it is possible to formulate a version that can eliminate its alleged problems. In essence, this book comprises the first sustained attempt to construct a consistent Cartesian spacetime theory that is a theory of space and time that consistently incorporates Descartes' various physical and metaphysical concepts. Intended for students in the history of philosophy and science, this study reveals the sophisticated insights and often quite successful elements in Descartes' unjustly neglected relational theory of space and motion.



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