

Samuel Hartlib And Universal Reformation Studies In Intellectual Communication

The first comprehensive intellectual biography of William Petty (1623-1687), the inventor of 'political arithmetic' and a key figure in the English colonization of Ireland, the institutionalization of experimental science, and early social science. This study examines the Protestant utopian movement that was inspired by the writings of Johann Valentin Andreae and led to brotherhoods in early modern Germany and England. It is based on the leges and manifestos of these societies and letter exchanges among members.

This collection of essays looks at the shared experience of exile across different groups in the early modern period. Contributors argue that exile is a useful analytical tool in the study of a wide variety of peoples previously examined in isolation.

Represents a history of the British Empire that takes account of the sense of empire as intellectual as well as geographic dominion: the historiography of the British Empire, with its preoccupation of empire as geographically unchallenged sovereignty, overlooks the idea of empire as intellectual dominion.

1.i THE HISTORY OF BRITISHAPOCALYPTICTHOUGHT 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 1 of constitutional liberty. Whig Historians from the nineteenth century described 2 these changes as a "Puritan Revolution." Essentially this was England's inevitable 3 march towards enlightenment as a result t of religious and political maturation. Subsequent Marxist historians attributed these radical changes to socio-economic 4 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 5 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).

First published in 1996, and here issued with a new preface, this work describes the emergence of the first weekly news publications, the immediate precursors of the modern newspaper. Previous ed.: Oxford: Clarendon, 1996.

This is the first book to examine one of Europe's largest Protestant communities in Hungary and Transylvania. It highlights the place of the Hungarian Reformed church in the international Calvinist world, and reveals the impact of Calvinism on Hungarian politics and society. Calvinism attracted strong support in Hungary and Transylvania, where one of the largest Reformed churches was established by the early seventeenth century. Understanding of this Hungarian Reformed church remains the most significant missing element in the analysis of European Calvinism. The Hungarian Reformed church survived on narrow ground between the Habsburgs and Turks, thanks to support from Transylvania's princes and local nobles. They worked with Reformed clergy to maintain contact with western co-religionists, to combat confessional rivals, to improve standards of education and to impose moral discipline. However, there were also tensions within the church over further reforms of public worship and church government, and over the impact of puritanism. This book examines the development of the Hungarian church within the international Calvinist community, and the impact of Calvinism on Hungarian politics and society.

Modern credit, developed during the financial revolution of 1620–1720, laid the foundation for England's political, military, and economic dominance in the eighteenth century. Possessed of a generally circulating credit currency, a modern national debt, and sophisticated financial markets, England developed a fiscal-military state that instilled fear in its foes and facilitated the first industrial revolution. Yet a number of casualties followed in the wake of this new system of credit. Not only was it precarious and prone to accidents, but it depended on trust, public opinion, and ultimately violence. Carl Wennerlind reconstructs the intellectual context within which the financial revolution was conceived. He traces how the discourse on credit evolved and responded to the Glorious Revolution, the Scientific Revolution, the founding of the Bank of England, the Great Recoinage, armed conflicts with Louis XIV, the Whig-Tory party wars, the formation of the public sphere, and England's expanded role in the slave trade. Debates about credit engaged some of London's most prominent turn-of-the-century intellectuals, including Daniel Defoe, John Locke, Isaac Newton, Jonathan Swift and Christopher Wren. Wennerlind guides us through these conversations, toward an understanding of how contemporaries viewed the precariousness of credit and the role of violence—war, enslavement, and executions—in the safeguarding of trust.

Improvement was a new concept in seventeenth-century England; only then did it become usual for people to think that the most effective way to change things for the better was not a revolution or a return to the past, but the persistent application of human ingenuity to the challenge of increasing the country's wealth and general wellbeing. Improvements in agriculture and industry, commerce and social welfare, would bring infinite prosperity and happiness. The word improvement was itself a recent coinage. It was useful as a slogan summarising all these goals, and since it had no equivalent in other languages, it gave the English a distinctive culture of improvement that they took with them to Ireland and Scotland, and to their possessions overseas. It made them different from everyone else. *The Invention of Improvement* explains how this culture of improvement came about. Paul Slack explores the political and economic circumstances which allowed notions of improvement to take root, and the changes in habits of mind which improvement accelerated. It encouraged innovation, industriousness, and the acquisition of consumer goods which delivered comfort and pleasure. There was a new appreciation of material progress as a process that could be measured, and its impact was publicised by the circulation of information about it. It had made the country richer and many of its citizens more

prosperous, if not always happier. Drawing on a rich variety of contemporary literature, *The Invention of Improvement* situates improvement at the centre of momentous changes in how people thought and behaved, how they conceived of their environment and their collective prospects, and how they cooperated in order to change them.

An examination of the role played by the Bible in the emergence of natural science.

Confessionalization in Europe, 1555-1700 brings together a closely-focused set of essays by leading scholars from the USA, UK, and Europe, in memory of Bodo Nischan. They address what historians of the Early Modern period have recently come to define as the pre-eminent issue in the history of the Reformation, as they turn their emphases from the earlier part of the 16th century to the relatively neglected latter half of the century. By the time of his death Bodo Nischan had distinguished himself as a significant contributor to this central problem of confessionalization. The concept involves the practice of 'confession building' which in relation to that of 'social disciplining', promoted interrelated processes contributing decisively to the formation of confessional churches, greater social cohesion, and the emergence of the Early Modern absolute state. Many religious practices, earlier considered as *adiaphora* (indifferent matters), now became treated as marks of demarcation between the emerging Protestant confessional churches and at the same time politicized as the early modern state sought to impose greater social control. Through the analysis of such liturgical, ritual, and ceremonial practices Nischan helped show the way towards a better understanding of the Reformation's engagement with the people. These are the themes treated in this volume.

This collection of essays by leading scholars in the field reveals the major contribution of puritan women to the intellectual culture of the early modern period. It demonstrates that women's roles within puritan and broader communities encompassed translating and disseminating key texts, producing an impressive body of original writing.

The sixteenth century witnessed some of the most abrupt and traumatic transformations ever seen in European society and culture. Population growth strained the old fabric of community and economic relations. New supplies of precious metals from east and west re-wrote the rules of finance and commerce. Politics was dominated first by the gladiatorial struggle of two great Renaissance monarchs, then by the bitter and bloody entanglement of religion and politics. Society became more disciplined but also more fragmented. Yet this was also the age when the Renaissance became a European rather than just an Italian phenomenon, an age of art, architecture, and literature, of unprecedented reflection on the thinking person's role in government and civic life. It was the era of the Reformation and Catholic reform, when the ideals and priorities of the life of faith were examined and reshaped in the light of new readings of Scripture. For the first time Europeans not only learned more about the world beyond their continent; they reached out and grasped huge new overseas empires. Six leading scholars in their respective fields have here contributed their insights into the challenging and tumultuous sixteenth century. The economy, politics, society, and secular and religious thought all receive careful thematic treatment and analysis. A detailed picture also emerges of how Europeans made and managed their overseas empires. The volume challenges, tests, and revises the received wisdom of past accounts in the light of the most modern scholarship. The diverse experiences of regions of Europe often ignored, including the East and the Mediterranean, receive particular attention where their destinies were different from the more better-known experiences of France and Germany. Many clichés of textbook history, from the multiple 'revolutions' to the rise of the nation-states, emerge transformed from this account.

This new volume in the *Short Oxford History of Europe* series looks at the sixteenth century - one of the most tumultuous and dramatic periods of social and cultural transformation in European history. Six leading experts consider this period from a variety of perspectives, including political, social, economic, religious, and intellectual history, and subject traditional explanations of all these areas to revision in light of the most modern scholarship. - ;The sixteenth century witnessed some of the most abrupt and traumatic transformations ever seen in European society and culture. Populatio.

In *Notebooks, English Virtuosi, and Early Modern Science*, Richard Yeo interprets a relatively unexplored set of primary archival sources: the notes and notebooks of some of the leading figures of the Scientific Revolution. Notebooks were important to several key members of the Royal Society of London, including Robert Boyle, John Evelyn, Robert Hooke, John Locke, and others, who drew on Renaissance humanist techniques of excerpting from texts to build storehouses of proverbs, maxims, quotations, and other material in personal notebooks, or commonplace books. Yeo shows that these men appreciated the value of their own notes both as powerful tools for personal recollection, and, following Francis Bacon, as a system of precise record keeping from which they could retrieve large quantities of detailed information for collaboration. The virtuosi of the seventeenth century were also able to reach beyond Bacon and the humanists, drawing inspiration from the ancient Hippocratic medical tradition and its emphasis on the gradual accumulation of information over time. By reflecting on the interaction of memory, notebooks, and other records, Yeo argues, the English virtuosi shaped an ethos of long-term empirical scientific inquiry.

What did it mean to believe in alchemy in early modern England? In this book, Bruce Janacek considers alchemical beliefs in the context of the writings of Thomas Tymme, Robert Fludd, Francis Bacon, Sir Kenelm Digby, and Elias Ashmole. Rather than examine alchemy from a scientific or medical perspective, Janacek presents it as integrated into the broader political, philosophical, and religious upheavals of the first half of the seventeenth century, arguing that the interest of these elite figures in alchemy was part of an understanding that supported their national--and in some cases royalist--loyalty and theological orthodoxy. Janacek investigates how and why individuals who supported or were actually placed at the traditional center of power in England's church and state believed in the relevance of alchemy at a time when their society, their government, their careers, and, in some cases, their very lives were at stake.

Reid Barbour's 2002 study takes a fresh look at English Protestant culture in the reign of Charles I (1625–1649). In the decades leading into the civil war and the execution of their monarch, English writers explored the experience of a Protestant life of holiness, looking at it in terms of heroic endeavours, worship, the social order, and the cosmos. Barbour examines sermons and theological treatises to argue that Caroline religious culture comprises a rich and extensive stocktaking of the conditions in which Protestantism was celebrated, undercut, and experienced. Barbour argues that this stocktaking was also carried out in unusual and sometimes quite secular contexts; in the masques, plays and poetry of the era as well as in scientific works and diaries. This broad-ranging study offers an extensive appraisal of crucial seventeenth-century themes, and will be of interest to historians as well as literary scholars of the period.

Menasseh ben Israel (1604–1657) was one of the best-known rabbis in early modern Europe. In the course of his life he became an important Jewish interlocutor for Christian scholars interested in Hebrew studies and negotiated with Oliver Cromwell and Parliament the return of the Jews to England. Born to a family of former conversos, Menasseh was versed in Christian theology and astutely used this knowledge to adapt the content and tone of his publications to the interests and needs of his Christian readers. *Judaism for Christians:*

Menasseh ben Israel (1604–1657) is the first extensive study to systematically focus on key titles in Menasseh's Latin works and discuss the success and failure of his strategies of translation in the larger context of early modern Christian Hebraism. Rauschenbach also examines the mistranslation of his books by Christian scholars, who were not yet ready to share Menasseh's vision of an Abrahamic theology and of a republic of letters whose members were not divided by denomination. Ultimately, Menasseh's plans to use Jewish knowledge as an entrée billet for Jews into Christian societies proved to be illusory, as Christian readers understood him instead as a Jewish witness for "Christian truths." Menasseh's Jewish coreligionists disapproved of what they perceived to be his dangerous involvement in Christian debates, providing non-Jews with delicate information. It was only a century after his death that Menasseh became a model for new generations of Jewish scholars.

A collaborative study of the theoretical and practical interests of Samuel Hartlib and his circle.

A study of European utopias in context from the early years of Henry VIII's reign to the Restoration, this book is the first comprehensive attempt since J. C. Davis' *Utopia and the Ideal Society* (1981) to understand the societies projected by utopian literature from Thomas More's *Utopia* (1516) to the political idealism and millenarianism of the mid-seventeenth century. Where Davis concentrated on understanding utopias historically, *Renaissance Utopia* also seeks to make sense of utopia as a literary form, offering both a new typology of utopia and a new history of European humanist utopianism. This book examines how the utopia was transformed from an intellectual exercise in philosophical interrogation to a serious means of imagining practical social reform. In doing so it argues that the relationship between Renaissance utopia and Renaissance dialogue is crucial; the utopian mode of discourse continued to make use of aspects of dialogue even when the dialogue form itself was in decline. Exploring the ways in which utopian texts assimilated dialogue, *Renaissance Utopia* complements recent work by historians and literary scholars on early modern communities by providing a thorough investigation of the issues informing a way of modelling a very particular community and literary mode - the utopia.

'Scottish and English Christians are greatly indebted to George Ella for reviving and greatly expanding their knowledge of the tireless and many-sided work of one of their own Christian scholars, who lived in troubled times and laboured in many parts of Europe as well as in his own country to expand learning and to foster international Protestant understanding.' Roger T. Beckwith, M.A., B.D., D.D. Former Warden, Latimer House, Oxford. 'George Ella has written a rich and compelling account of a seminal seventeenth-century figure. Scholars of puritanism and its intellectual contexts across the disciplines will be enormously in his debt.' Prof. Dr. Crawford Gibben, B.A., M.A., Ph.D., F.R. Hist.S., F.T.C.D.. Trinity College, Dublin

Drawing on globalization theory and the representations of China in English Renaissance literature, author Mingjun Lu proposes a liberal cosmopolitanism model to study the early modern interactions with the 'other'. Challenging the conventional colonial/postcolonial, nationalist, and Orientalist frameworks, the liberal cosmopolitanism model not only opens Renaissance literary texts to globalization theory but also initiates a new approach to the early modern conception of cultural pluralism. By pushing East-West contact back to the period in 1570s-1670s, Lu's work uncovers some hitherto unrecognized Chinese elements in Western culture and their shaping influence upon English literary imagination.

Though the Reformation was sparked by the actions of Martin Luther, it was not a decisive break from the Church in Rome but rather a gradual process of religious and social change. As the men responsible for religious instruction and moral oversight at the village level, parish pastors played a key role in the implementation of the Reformation and the gradual development of a Protestant religious culture, but their ministry has seldom been examined in the light of how they were prepared for the pastorate. *Teaching the Reformation* examines the four generations of Reformed pastors who served the church of Basel in the century after the Reformation, focusing on the evolution of pastoral training and Reformed theology, the theory and practice of preaching, and the performance of pastoral care in both urban and rural parishes. It looks at how these pastors were educated and what they learned, examining not only the study of theology but also the general education in languages, rhetoric and dialectic that future pastors received at the city's Latin school and in the arts faculty of the university. It points to significant changes over time in the content of that education, which in turn separated Basels pastors into distinct generations. The study also looks more specifically at preaching in Basel, demonstrating how the evolution of dialectic and rhetoric instruction, and particularly the spread of Ramism, led to changes in both exegetical method and homiletics. These developments, combined with the gradual elaboration of Reformed theology, resulted in a distinctive style of Reformed Orthodox preaching in Basel. The development of pastoral education also had a direct impact on how Basels clergy carried out their other duties: catechization, administering the sacraments, counseling the dying and consoling the bereaved, and overseeing the moral conduct of their parishioners. The growing professionalization of the clergy, the result of more intensive education and more stringent supervision, contributed to the gradual implantation of a Reformed religious culture in Basel. *Science and Humanism in UNESCO's Approach to Globalization* studies the influence of scientific humanism on the emergence and development of UNESCO's original approach to globalization. It also studies the role that UNESCO tried to play in the international system through the promotion of its own specific account of globalization.

Volume XXVI/1 of *History of Universities* contains the customary mix of learned articles and book reviews which makes this publication such an indispensable tool for the historian of higher education. The volume is, as always, a lively combination of original research and invaluable reference material.

This collection of articles analyses the interests and experiences in the Levant of a number of leading western scholars of the seventeenth and eighteenth centuries, with an emphasis on the networks of learned friends throughout Europe with whom they corresponded.

A broad interpretation of the events and beliefs of seventeenth-century England, first published in 2000.

The Kingdom of Science examines Baconian utopias as blueprints for a scientific sociology of knowledge that founded a new social and economic world in the seventeenth century. Looking backward, Paul A. Olson begins with More's *Utopia* and Shakespeare's *The Tempest*, static state utopias designed to woo us toward a moral as opposed to a scientific reform. To these, Olson then contrasts the primary subjects of his study: Bacon's *New Atlantis*, the Commonwealth educational utopias, and the utopianism of Adam Smith and his Utilitarian followers. These later utopias increasingly point to an ideal world to be dominated by a science linked to technology, compelled education, and competitive capitalism. They posit as their end the conquest of nature and use as their means the routinizing of research and education. Their visions, Olson argues, lie at the center of the educational models adopted by mainstream British and American policymakers in the last century and a half: despite the warnings of both conservative and radical critics concerning their potential consequences for the environment and for culture. The challenge Olson presents for those responsible for forging our social future is creating visions sufficient to energize human groups while allowing both for the critical reflection necessary for constructive policy debate and for the action necessary to prevent environmental chaos and cultural disruption. *The Kingdom of Science* is a companion to Olson's earlier book, *The Journey to Wisdom*, and carries the assumptions of that patristic-medieval study into the early-modern and modern periods.

This anthology discusses different aspects of Protestantism, past and present. Professor Tarald Rasmussen has written both on medieval and modern theologians, but his primary interest has remained the reformation and 16th century church history. In stead

of a traditional «Festschrift» honouring the different fields of research he has contributed to, this will be a focused anthology treating a specific theme related to Rasmussen's research profile. One of Professor Rasmussen's most recent publications, a little popularized book in Norwegian titled «What is Protestantism?», reveals a central aspect research interest, namely the Weberian interest for Protestantism's cultural significance. Despite difficulties, he finds the concept useful as a Weberian «Idealtypus» enabling research on a phenomenon combining theological, historical and sociological dimensions. Thus he employs the Protestantism as an integrative concept to trace the makeup of today's secular societies. This profiled approach is a point of departure for this anthology discussing important aspects of historiography in reformation history: Continuity and breaks surrounding the reformation, contemporary significance of reformation history research, traces of the reformation in today's society. The book relates to current discussions on Protestantism and is relevant to everyone who want to keep up to date with the latest research in the field.

Utopias have long interested scholars of the intellectual and literary history of the early modern period. From the time of Thomas More's Utopia (1516), fictional utopias were indebted to contemporary travel narratives, with which they shared interests in physical and metaphorical journeys, processes of exploration and discovery, encounters with new peoples, and exchange between cultures. Travel writers, too, turned to utopian discourses to describe the new worlds and societies they encountered. Both utopia and travel writing came to involve a process of reflection upon their authors' societies and cultures, as well as representations of new and different worlds. As awareness of early modern encounters with new worlds moves beyond the Atlantic World to consider exploration and travel, piracy and cultural exchange throughout the globe, an assessment of the mutual indebtedness of these genres, as well as an introduction to their development, is needed. *New Worlds Reflected* provides a significant contribution both to the history of utopian literature and travel, and to the wider cultural and intellectual history of the time, assembling original essays from scholars interested in representations of the globe and new and ideal worlds in the period from the sixteenth to eighteenth centuries, and in the imaginative reciprocal responsiveness of utopian and travel writing. Together these essays underline the mutual indebtedness of travel and utopia in the early modern period, and highlight the rich variety of ways in which writers made use of the prospect of new and ideal worlds. *New Worlds Reflected* showcases new work in the fields of early modern utopian and global studies and will appeal to all scholars interested in such questions.

Commemorating the 400th anniversary of the publication of Francis Bacon's *Advancement of Learning* (1605), this collection examines Bacon's recasting of proto-scientific philosophies and practices into early modern discourses of knowledge. Like Bacon, all of the contributors to this volume confront an essential question: how to integrate intellectual traditions with emergent knowledges to forge new intellectual futures. The volume's main theme is Bacon's core interest in identifying and conceptualizing coherent intellectual disciplines, including the central question of whether Bacon succeeded in creating unified discourses about learning. Bacon's interests in natural philosophy, politics, ethics, law, medicine, religion, neoplatonic magic, technology and humanistic learning are here mirrored in the contributors' varied intellectual backgrounds and diverse approaches to Bacon's thought.

This collection of essays explores the role of women and gender in a broad range of 'radical' religious movements of the post-Reformation.

The first reconstruction of the artificial language movement in seventeenth-century England.

Empires of Knowledge charts the emergence of different kinds of scientific networks – local and long-distance, informal and institutional, religious and secular – as one of the important phenomena of the early modern world. It seeks to answer questions about what role these networks played in making knowledge, how information traveled, how it was transformed by travel, and who the brokers of this world were. Bringing together an international group of historians of science and medicine, this book looks at the changing relationship between knowledge and community in the early modern period through case studies connecting Europe, Asia, the Ottoman Empire, and the Americas. It explores a landscape of understanding (and misunderstanding) nature through examinations of well-known intelligencers such as overseas missions, trading companies, and empires while incorporating more recent scholarship on the many less prominent go-betweens, such as translators and local experts, which made these networks of knowledge vibrant and truly global institutions. *Empires of Knowledge* is the perfect introduction to the global history of early modern science and medicine.

This volume deepens our understanding of Jacob Böhme's texts and contexts and facilitates future research. It encompasses sections on the text-centered approach to Böhme, facets of his environment, and aspects of his influence which bring latent features of his writings to light.

In *Prospero's America*, Walter W. Woodward examines the transfer of alchemical culture to America by John Winthrop, Jr., one of English colonization's early giants. Winthrop participated in a pan-European network of natural philosophers who believed alchemy could improve the human condition and hasten Christ's Second Coming. Woodward demonstrates the influence of Winthrop and his philosophy on New England's cultural formation: its settlement, economy, religious toleration, Indian relations, medical practice, witchcraft prosecution, and imperial diplomacy. *Prospero's America* reconceptualizes the significance of early modern science in shaping New England hand in hand with Puritanism and politics.

Secrets played a central role in transformations in medical and scientific knowledge in early modern Europe. As a new fascination with novelty began to take hold from the late fifteenth century, Europeans thirsted for previously unknown details about the natural world: new plants, animals, and other objects from nature, new recipes for medical and alchemical procedures, new knowledge about the human body, and new facts about the way nature worked. These 'secrets' became popular items of commerce and trade, as the quest for new and exclusive bits of information met the vibrant early modern marketplace. Whether disclosed widely in print or kept more circumspect in manuscripts, secrets helped drive an expanding interest in acquiring knowledge throughout early modern Europe. Bringing together international scholars, this volume provides a pan-European and interdisciplinary overview on the topic. Each essay offers significant new interpretations of the role played by secrets in their area of specialization. Chapters address key themes in early modern history and the history of medicine, science and technology including: the possession, circulation and exchange of secret knowledge across Europe; alchemical secrets and laboratory processes; patronage and the upper-class market for secrets; medical secrets and the emerging market for proprietary medicines; secrets and cosmetics; secrets and the body and finally gender and secrets.

This book explores the things which united, rather than divided, poets during the English Civil Wars, focusing less on conflicts between 'Cavaliers' and 'Roundheads' than on the friendships and shared literary enthusiasms of men of various political allegiance. Includes new readings of the early verse of John Milton and Andrew Marvell.

A collection of essays by an international team of scholars, *Archival Afterlives* explores the posthumous fortunes of scientific and medical archives in early modern Britain. It demonstrates the sustaining importance of archival institutions in the growth of the "New Sciences."

[Copyright: e5d6b5aec68baada3ef1273fc22f5eb9](https://doi.org/10.1017/9781017081273fc22f5eb9)