

## The Enlightenment In Europe History With Mr Green

This Handbook re-examines the concept of early modern history in a European and global context. The term "early modern" has been familiar, especially in Anglophone scholarship, for four decades and is securely established in teaching, research, and scholarly publishing. More recently, however, the unity implied in the notion has fragmented, while the usefulness and even the validity of the term, and the historical periodisation which it incorporates, have been questioned. The Oxford Handbook of Early Modern European History, 1350-1750 provides an account of the development of the subject during the past half-century, but primarily offers an integrated and comprehensive survey of present knowledge, together with some suggestions as to how the field is developing. It aims both to interrogate the notion of "early modernity" itself and to survey early modern Europe as an established field of study. The overriding aim will be to establish that "early modern" is not simply a chronological label but possesses a substantive integrity. Volume II is devoted to "Cultures and Power", opening with chapters on philosophy, science, art and architecture, music, and the Enlightenment. Subsequent sections examine 'Europe beyond Europe', with the transformation of contact with other continents during the first global age, and

military and political developments, notably the expansion of state power. Radically reorienting our understanding of the Enlightenment, this book explores the complex relations between "enlightened" values and the making of scientific knowledge. Here monsters and automata, barometers and botanical gardens, polite academics and boisterous clubs, plans for violent wars and for universal peace, are all relocated in the landscape of enlightened Europe. The contributors show how changing forms of discipline, machinery, and instrumentation affected the emergence of new kinds of knowledge; consider how institutions of public taste and conversation helped provide a common frame for the study of human and nonhuman natures; and explore the regional operations of scientific culture at the geographical fringes of Europe. Covering a wide range of scientific disciplines, both in the principal European countries and in areas peripheral to Europe, the book also includes ample illustrations and an extensive bibliography. Implicated in the rise of both fascism and liberal secularism, the moral and political values that shaped the Enlightenment remain controversial today. Through careful scrutiny of how these values influenced and were influenced by the concrete practices of its sciences, this book gives us an entirely new sense of the Enlightenment. -- from back cover.

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 higher 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 Life of 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 pivotal in 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 must reading for anyone interested in the history of

the book or the production and diffusion of Enlightenment thought.

This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. This book offers a critical survey of religious change and its causes in eighteenth-century Europe, and constitutes a challenge to the accepted views in traditional Enlightenment studies. Focusing on Enlightenment Italy, France and England, it illustrates how the canonical view of eighteenth-century religious change has in reality been constructed upon scant evidence and assumption, in particular the idea that the thought of the enlightened led to modernity. For, despite a lack of evidence, one of the fundamental assumptions of Enlightenment studies has been the assertion that there was a vibrant Deist movement which formed the “intellectual solvent” of the eighteenth century. The central claim of this book is that the immense ideological appeal of the traditional birth-of-modernity myth has meant that the actual lack of Deists has been glossed over, and a quite misleading historical view has become entrenched.

The Enlightenment is often seen as the great age of religious and intellectual toleration, and this volume is the first systematic pan-European survey of the theory, practice, and very real limits to toleration in eighteenth century Europe. A powerful team of contributors demonstrate how the publicists of the European

Enlightenment developed earlier ideas about toleration, gradually widening the desire for religious toleration into a philosophy of freedom seen as a fundamental precondition for a civilized society. Despite this, advances in toleration remained fragile and often short-lived.

A great book about an even greater book is a rare event in publishing. Darnton's history of the Encyclopedie is such an occasion. The author explores some fascinating territory in the French genre of *histoire du livre*, and at the same time he tracks the diffusion of Enlightenment ideas. He is concerned with the form of the thought of the great philosophes as it materialized into books and with the way books were made and distributed in the business of publishing. This is cultural history on a broad scale, a history of the process of civilization. In tracing the publishing story of Diderot's Encyclopedie, Darnton uses new sources--the papers of eighteenth-century publishers--that allow him to respond firmly to a set 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 market place, 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 prerevolutionary 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 ways 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 doing so 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. The Vital Roots of European Enlightenment is a collection of essays which deal with the influence of Ibn Tufayl, a 12th-century Arab philosopher from Spain, on major European thinkers. His philosophical novel, Hayy Ibn Yaqzan, could be considered one of the most important books that heralded the Scientific Revolution. Its thoughts are found in different variations and to different degrees

in the books of Thomas Hobbes, John Locke, Isaac Newton, and Kant. But if Ibn Tufayl's fundamental values, such as equality, freedom and toleration, which the thinkers of the European Enlightenment had adopted as theirs, paved the way to the French Revolution, they certainly marked the end of the age of reason in southern Spain and the rest of the Islamic world. Ibn Tufayl's philosophy was appropriated, subverted, or reinvented for many centuries. But the memory of the man who wrote such an influential book was buried in the dust of history. The *Vital Roots of European Enlightenment* reexamines Ibn Tufayl's momentous book and its continued influence over contemporary philosophy. This intriguing book will appeal to those interested in comparative literature and religion.

The most cherished values of modernity are unthinkable without the eighteenth-century Enlightenment. Equal rights, the growth of democracy, and the idea of perpetual progress stem from thinkers who lived 250 years ago but whose ideas are as attractive as ever. This book argues that while Catholic beliefs are commonly assumed to be at odds with modernity, most of the progressive reforms associated with the Enlightenment actually began to take shape during the Catholic Counter-Reformation two centuries earlier and were staunchly defended by enlightened Catholics during the eighteenth century. This is the forgotten story of a progressive Catholicism that actively engaged with the world.

Although this mode of thought declined in the nineteenth century, it reemerged powerfully at and after Vatican II (1962-1965)

This volume offers a new history of the relationship between commerce and politics, from the eighteenth century to the present.

New Approaches to Religion and the Enlightenment examines religious belief and practice during the age of Enlightenment from a range of disciplinary perspectives, including theology, the natural sciences, politics, the law, art, philosophy, and literature.

The Enlightenment period, here understood as covering the years 1650 to 1789, is usually considered to be a period when religion was obliged to give way to rationality. With respect to medicine this means that the religious elements in the treatment and interpretation of diseases to all intents and purposes disappeared. However, there are growing indications in recent scholarship that this may well be an overstatement. Indeed it appears that religion retained many of its customary relations with medicine. This volume explores how far, and the ways in which, this was still the case. It looks at this multi-faceted relationship with respect to among others: medical care and death in hospitals, religious vocation and nursing, chemical medicine and religion, the clergy and medicine, the continued significance of popular medicine, faith healing, dissection and religion,



and religious dissent and medical innovation. Within these significant areas the volume provides a European perspective which will make it possible to draw comparisons and determine differences.

In view of the challenges—many of which are political—that different European countries are currently facing, scholars who work on the eighteenth century have compiled this anthology which includes earlier recognitions of common values and past considerations of questions which often remain pertinent nowadays. During the Enlightenment, many men and women of letters envisaged the continent's future in particular when stressing their hope that peace could be secured in Europe. The texts gathered here, and signed by major thinkers of the time (Rousseau, Montesquieu, Voltaire, Kant, Hume or Staël for instance), as well as by writers history has forgotten, present the reflections, with a couple of chronological extensions (from Sully to Victor Hugo) of authors from the long eighteenth century—the French Empire and the fall of Napoleon generated numerous upheavals—on Europe, its history, its diversity, but also on what the nations, which, in all their diversity, make up a geographical unit, have in common. They show the historical origins of the project of a European union, the desire to consolidate the continent's ties to the Maghreb or to Turkey, the importance granted to commerce and the worries engendered by history's

convulsions, but also the hope vested in future generations. The Idea of Europe follows its sister edition in French, *L'idée de l'Europe au Siècle des Lumières*, also published by Open Book.

A diary kept by a boy in the 1790s sheds new light on the rise of autobiographical writing in the 19th century and sketches a panoramic view of Europe in the Age of Enlightenment. The French Revolution and the Batavian Revolution in the Netherlands provide the backdrop to this study, which ranges from changing perceptions of time, space and nature to the thought of Jean-Jacques Rousseau and its influence on such far-flung fields as education, landscape gardening and politics. The book describes the high expectations people had of science and medicine, and their disappointment at the failure of these new branches of learning to cure the world of its ills.

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.

Based on the most recent scholarship, this book provides students and interested lay readers with a basic introduction to key facts and current controversies concerning the Enlightenment. • Provides the Enlightenment in various formats, thereby enabling students to better understand and fully appreciate its causes

and effects • Develops critical thinking skills through the interplay of primary and secondary sources • Includes argumentative essays that showcase the diversity of informed opinions on the modern Enlightenment • Supports NCHS World History content standards for Era 6, Standard 2E

Scotland and England produced well-known intellectuals during the Enlightenment, but Ireland's contribution to this 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 work shows that the collapse of the post-reformation confessional state was more the result of religious dissent from within, much of it orthodox, than attacks of an anti-religious Enlightenment. In sharp contrast to the Reformation-era religious conflicts which tended to pit Protestant and Catholic confessions and states against each other, the 18th century religious conflicts described in this work took place within the various confessional establishments and states that founded and maintained them, such as Russian Orthodoxy in the East and the Anglican Establishment in England and Ireland. In the course of its analysis, this work destroys the notion of any kind of privileged relationship between religion and political or social reaction. This work reveals the religious roots of modern ideas of individual rights and limitations on government, as

well as the imperative of political order and the need for social hierarchy.

This Very Short Introduction explores the history of the 18th-century Enlightenment movement. Considering its intellectual commitments, Robertson then turns to their impact on society, and the ways in which Enlightenment thinkers sought to further the goal of human betterment, by promoting economic improvement and civil and political justice.

This book tells nothing less than the story of how the modern, Western view of the world was born. Cultural and 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 have done battle with an inward-looking, tradition-oriented view of the world ever since. Cosmopolitanism is an ancient creed; but in its modern form it was a creature of the Enlightenment attempt to create a new 'science of man', based upon a 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 claimed, 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. In recent years, historians have rediscovered the religious dimensions of the Enlightenment. This volume offers a thorough reappraisal of the so-called "Catholic Enlightenment" as a transnational Enlightenment movement. This Catholic Enlightenment was at once ultramontane and conciliarist, sometimes moderate but often surprisingly radical, with participants active throughout Europe in universities, seminaries, salons, and the periodical press. In *Enlightenment and Catholicism in Europe: A Transnational History*, the contributors, primarily European scholars, provide intellectual biographies of twenty Catholic Enlightenment figures across eighteenth-century Europe, many of them little known in English-language scholarship on the Enlightenment and pre-revolutionary eras. These figures represent not only familiar French intellectuals of the Catholic Enlightenment but also Iberian, Italian, English, Polish, and German thinkers. The essays focus on the intellectual and cultural factors influencing the lives and works of their subjects, revealing the often global networks of intellectual sociability and reading that united them both to the Catholic Enlightenment and to eighteenth-century policies and projects. The volume, whose purpose is to

advance the understanding of a transnational "Catholic Enlightenment," will be a reliable reference for historians, theologians, and scholars working in religious studies. "This is a compelling collection on an important subject. Its transnational and biographical approach helps one to see eighteenth-century Catholicism and the Enlightenment itself in fresh and interesting ways." —Darrin M. McMahon, Florida State University

Explores the social, cultural, and political developments in France in the period before the Revolution

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 was 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 disciplines of political science, economic theory, sociology and anthropology, the disciplines that still form the basis of 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.

Wolff explores how Western thinkers contributed to defining and characterizing Eastern Europe as half-civilized and barbaric.

This book present the first comprehensive overview of the Catholic Enlightenment in Europe by a group of leading international scholars.

Eating the Enlightenment offers a new perspective on the history of food, looking at writings about cuisine, diet, and food chemistry as a key to larger debates over the state of the nation in Old Regime France. Embracing a wide range of authors and scientific or medical practitioners—from physicians and poets to philosophes and playwrights—E. C. Spary demonstrates how public discussions of eating and drinking were used to articulate concerns about the state of civilization versus that of nature, about the effects of consumption upon the identities of individuals and nations, and about the proper form and practice of scholarship. En route, Spary devotes extensive attention to the manufacture, trade, and eating of foods, focusing upon coffee and liqueurs in particular, and also considers controversies over specific issues such as the chemistry of digestion and the nature of alcohol. Familiar figures such as Fontenelle, Diderot, and Rousseau appear alongside little-known individuals from the margins of the world of letters: the draughts-playing café owner Charles Manoury, the “Turkish envoy” Soliman Aga, and the

natural philosopher Jacques Gautier d'Agoty. Equally entertaining and enlightening, *Eating the Enlightenment* will be an original contribution to discussions of the dissemination of knowledge and the nature of scientific authority.

The West – Europe and the USA – has kind of had its way with the world for a few centuries. Why else does everyone speak English, listen to hip-hop, and want to buy Mercedes? Starting with the Enlightenment, Europeans developed big ideas that have increased opportunities for people around the world and raised standards of living. But those same ideas have also produced wars, genocide, colonialism, and the potential for global environmental disaster. This book describes the origins and legacy of this mixed bag of ideas which includes everything from democracy and feminism to those old foes, communism and capitalism. After all, it's a bag which still shapes how most people on the planet look at things today. In a natural, funny and engaging style, *So, About Modern Europe...* expertly guides readers through the good, the bad and the indifferent of modern European history, convincingly arguing the need to 'tip the cap' to the Enlightenment and its influence along the way.

The book is considered to be one of the greatest classics in philosophy. It provokes one into thinking about the truths and realities of life. The author has



presented his philosophy that all sufferings and miseries of human kind will be resolved due to human intellect with the passage of time. A master-piece that aggravates thinking!

Eighteenth-century Spain drew on the Enlightenment to reconfigure its role in the European balance of power. As its force and its weight declined, Spanish thinkers discouraged war and zealotry and pursued peace and cooperation to reconfigure the international Spanish Empire.

This volume is a ground-breaking contribution to enlightenment studies and the international and cross-cultural history of print. The result of a five year research project, the volume traces the output and dissemination of books and how reading tastes changed in the years 1769-1794. Mapping the book trade of the Société Typographique de Neuchâtel (STN), a Swiss publisher-wholesaler which operated throughout Europe, the authors reconstruct the cosmopolitan elite culture of the later enlightenment, incorporating many engaging case studies. The STN's archives are uniquely rich in both detail and range, and while these archives have long attracted book historians (notably Robert Darnton, a leading scholar of the Enlightenment), existing work is fragmentary and limited in scope. By means of comparative study, the author considers the entire book market across Europe, making local, regional and chronological nuances, based on

advanced taxonomies of subject content, author information, markers of illegality and much more. This volume is, in short, the most diverse and detailed study of the late 18th-century book trade yet, while offering fresh insights into the enlightenment.

Long before the European Union was the ideal of Europe: a continent politically united and thereby at peace. In a pointed warning to Euroskeptics, Stella Ghervas shows that, for more than 300 years, European thinkers and political leaders have sought to achieve peace by pursuing political unity, with the EU representing the latest achievement.

Europe 1715-1919 explores the tumultuous period in European history between the Age of Enlightenment and World War I. By integrating political, social, economic, and cultural history, Shirley Elson Roessler and Reny Miklos provide an entertaining and comprehensive account of the emergence of modern Europe. With clear and eloquent prose, the book explains the ideas of the Enlightenment and their effect on the social fabric of Europe, the watershed of the French Revolution, the rise and fall of Napoleon, the advances of the Industrial Revolution, and the centrifugal forces of nationalism that led, ultimately, to the disaster of World War I. Eminently readable, Europe 1715-1919 will appeal to students, scholars, and all interested in the history of modern Europe.

This is the second edition of a unique textbook on the Enlightenment.

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 theories including Locke's own Treatises.

How Enlightenment Europe rediscovered its identity by measuring itself against the great civilizations of Asia During the long eighteenth century, Europe's travelers, scholars, and intellectuals looked to Asia in a spirit of puzzlement, irony, and openness. In this panoramic book, Jürgen Osterhammel tells the story of the European Enlightenment's nuanced encounter with the great civilizations of the East, from the Ottoman Empire and India to China and Japan. He shows how major figures such as Leibniz, Voltaire, and Gibbon took a keen interest in Asian culture and challenges the notion that Europe's formative engagement with the non-European world was invariably marred by an imperial gaze and presumptions of Western superiority. A momentous work by one of Europe's

most eminent historians, *Unfabling the East* brings the sights and sounds of this tumultuous age vividly to life. It takes readers on a thrilling voyage to the farthest shores, bringing back vital insights for our own multicultural age.

In *A View from Abroad* Nicolás Bas recreates, using a bibliographical approach, the manner in which Spain was regarded in Europe in the Eighteenth century, by consulting booksellers' catalogues, private book collections and key auctions in Paris and London.

This novel study of political culture in Enlightenment Europe analyses print, public opinion and the transnational dissemination of texts.

*The Oxford Handbook of Early Modern European History, 1350-1750* Oxford Handbooks

James Melton examines the rise of the public in 18th-century Europe. A work of comparative synthesis focusing on England, France and the German-speaking territories, this a reassessment of what Habermas termed the bourgeois public sphere.

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