

1: John Stuart Mill | Ordinary Philosophy

During the later 16th and 17th centuries, Scotland's elite, divided by the Reformation and afflicted by political upheaval, found consolation, and sometimes inspiration, in the teachings of ancient philosophy.

Fears, Challenges and Renewal: Jetsam of the Revocation: Huguenot refugee ministers and the dilemmas they faced Biographical Dictionary of Huguenot Ministers, Lecteurs and others associated with the Ministry of the French Protestant Churches in Britain, " Select Bibliography Index Reviews This very welcome and pioneering study, the first of three proposed volumes, provides a history of French Huguenot communities in England from the civil war through the s, and includes a helpful dictionary of Huguenot refugee ministers associated with the French Protestant churches in Britain from to Subsequent volumes will cover the impact of the Revocation of the Edict of Nantes on England and its Huguenot communities, and how the French refugees became involved in the British-led coalition against their former sovereign, Louis XIV. Gwynn also does a nice job of laying out the internecine struggles among the various congregations, especially in London where the largest churches were organized, and the process of assimilation that took place over time as immigration declined until the late-century resurgence. This valuable history of a heretofore neglected subject also serves as a useful reference work. Lowe, Florida Atlantic University For a long time the history of the Huguenots in Britain received curiously little attention from scholars. Those who did take an interest focused mostly on the Elizabethan period, such as the French historian Bernard Cottret, and before him the Baron de Schickler. Robin Gwynn has devoted his long career to studying this period, and has now published the first volume in what will be a trilogy on the Huguenots in later Stuart Britain, charting their fate and fortunes from the Civil War until the Peace of Utrecht. He has established himself as the pre-eminent writer on the topic through Huguenot Heritage , his celebration of the Huguenot presence and achievements, and many specialist scholarly publications. He now seeks to draw the threads together in a dense, massively researched, synthesis which, if this first volume is any guide, will become an essential departure point for future students of the Huguenots in Britain. Since their beginnings in , Stranger churches had been in an anomalous position, allowed to worship and to govern themselves in different ways from the Protestant established church. Their position became more difficult when Anglican bishops, notably Laud, tried to force them to conform to the Church of England. They survived, but the divisions created among them by the civil wars - members of the clergy gave vociferous support to both sides - made their position delicate at the Restoration. While most congregations continued to worship as non-conformists, others, led by the new church at the Savoy, became known as conformists. This was somewhat misleading: The experience of individuals is followed up in the second part of the book, a very substantial biographical dictionary which will be a mine of information for future scholars. Even in itself, this volume is a very significant achievement, which will be consolidated in the remaining volumes. I have one query. But by Presbyterianism was fully re-established, with the General Assembly and a structure of church governance similar to that which had existed in France. Why, then, did so few Huguenots settle there? Was the comparative wealth of England more attractive than a poorer country, which in the s suffered some of the worst famines in its history? Were sympathetic bishops like Compton more congenial to deal with than hard-line Covenanters? And, considering Ireland, how far did Huguenots prefer to settle in areas where the predominant Protestant church was the Church of Ireland, rather than Presbyterian Ulster? These are questions which could perhaps be addressed in the future volumes.

2: United Kingdom - The later Stuarts | www.enganchecubano.com

During the later 16th and 17th centuries, Scotland's elite found consolation in the teachings of ancient philosophy. This study traces the attempt made to educate Scots to transpose Roman morality onto early-modern society, and provides an insight into the cultural horizons of the Stuart elite.

The moral sense school reached its fullest development in the works of two Scottish philosophers, Francis Hutcheson and David Hume. Hutcheson was concerned with showing, against the intuitionists, that moral judgment cannot be based on reason and therefore must be a matter of feeling. Early life and works Hume was the younger son of Joseph Hume, the modestly circumstanced laird, or lord, of Ninewells, a small estate adjoining the village of Chirnside, about nine miles distant from Berwick-upon-Tweed on the Scottish side of the border. In his third year his father died. He entered Edinburgh University when he was about 12 years old and left it at 14 or 15, as was then usual. Pressed a little later to study law in the family tradition on both sides, he found it distasteful and instead read voraciously in the wider sphere of letters. Because of the intensity and excitement of his intellectual discovery, he had a nervous breakdown in 1734, from which it took him a few years to recover. It is divided into three books: For those reasons his mature condemnation of it was perhaps not entirely misplaced. Book I, nevertheless, has been more read among academic philosophers than any other of his writings. Returning to England in 1735, he set about publishing the Treatise. Perhaps encouraged by this, he became a candidate for the chair of moral philosophy at Edinburgh in 1736. Unsuccessful, Hume left the city, where he had been living since 1733, and began a period of wandering: Alban as tutor to the mad marquess of Annandale in 1736; a few months as secretary to Gen. Clair a member of a prominent Scottish family, with whom he saw military action during an abortive expedition to Brittany; a little tarrying in London and at Ninewells; and then some further months with General St. Clair on an embassy to the courts of Vienna and Turin. Mature works During his years of wandering Hume was earning the money that he needed to gain leisure for his studies. Some fruits of those studies had already appeared before the end of his travels, viz. It was in those later works that Hume expressed his mature thought. An Enquiry Concerning Human Understanding is an attempt to define the principles of human knowledge. It poses in logical form significant questions about the nature of reasoning in regard to matters of fact and experience, and it answers them by recourse to the principle of association. That is to say, the mind does not create any ideas but derives them from impressions. From this Hume develops a theory of linguistic meaning. A word that does not stand directly for an impression has meaning only if it brings before the mind an object that can be gathered from an impression by one of the mental processes just mentioned. In the second place, there are two approaches to construing meaning: The idea of a plane triangle, for example, entails the equality of its internal angles to two right angles, and the idea of motion entails the ideas of space and time, irrespective of whether there really are such things as triangles and motion. Only on that level of mere meanings, Hume asserts, is there room for demonstrative knowledge. Matters of fact, on the other hand, come before the mind merely as they are, revealing no logical relations; their properties and connections must be accepted as they are given. That primroses are yellow, that lead is heavy, and that fire burns things are facts, each shut up in itself, logically barren. Each, so far as reason is concerned, could be different: Therefore, there can be no logically demonstrative science of fact. From this basis Hume develops his doctrine about causality. From what impression, then, is it derived? Hume states that no causal relation among the data of the senses can be observed, for, when people regard any events as causally connected, all that they do and can observe is that they frequently and uniformly go together. In this sort of togetherness it is a fact that the impression or idea of the one event brings with it the idea of the other. A habitual association is set up in the mind; and, as in other forms of habit, so in this one, the working of the association is felt as compulsion. This feeling, Hume concludes, is the only discoverable impressional source of the idea of causality. Belief Hume then considers the process of causal inference, and in so doing he introduces the concept of belief. When people see a glass fall, they not only think of its breaking but expect and believe that it will break. Or, starting from an effect, when they see the ground to be generally wet, they not only think of rain but believe that there has been rain.

Thus belief is a significant component in the process of causal inference. Hume then proceeds to investigate the nature of belief, claiming that he was the first to do so. He uses the term, however, in the narrow sense of belief regarding matters of fact. He defines belief as a sort of liveliness or vividness that accompanies the perception of an idea. A belief, in other words, is a vivid or lively idea. This vividness is originally possessed by some of the objects of awareness—by impressions and by the simple memory-images of them. By association it comes to belong to certain ideas as well. In the process of causal inference, then, an observer passes from an impression to an idea regularly associated with it. In the process the aspect of liveliness proper to the impression infects the idea, Hume asserts. And it is this aspect of liveliness that Hume defines as the essence of belief. Hume does not claim to prove that events themselves are not causally related or that they will not be related in the future in the same ways as they were in the past. Indeed, he firmly believes the contrary and insists that everybody else does as well. Belief in causality and in the resemblance of the future to the past are natural beliefs, inextinguishable propensities of human nature madness apart, and even necessary for human survival. Rather, what Hume claims to prove is that such natural beliefs are not obtained from, and cannot be demonstrated by, either empirical observation or reason, whether intuitive or inferential. Although reflection shows that there is no evidence for them, it also shows that humans are bound to have them and that it is sensible and sane to do so. Defining morality as those qualities that are approved 1 in whomsoever they happen to be and 2 by virtually everybody, he sets himself to discover the broadest grounds of the approvals. Qualities are valued either for their utility or for their agreeableness, in each case either to their owners or to others. But regard for others accounts for the greater part of morality. His emphasis is on altruism: He here writes as a man having the same commitment to duty as his fellows. The traditional view that he was a detached scoffer is deeply wrong: Following the publication of these works, Hume spent several years—63 in Edinburgh, with two breaks in London. An attempt was made to get him appointed as successor to Adam Smith, the Scottish economist later to be his close friend, in the chair of logic at Glasgow, but the rumour of atheism prevailed again. His recent writings had begun to make him known, but these two brought him fame, abroad as well as at home. The most colourful episode of his life ensued: The society of Paris accepted him, despite his ungainly figure and gauche manner. He was honoured as eminent in breadth of learning, in acuteness of thought, and in elegance of pen and was taken to heart for his simple goodness and cheerfulness. The salons threw open their doors to him, and he was warmly welcomed by all. Hume was partly stung and partly persuaded into publishing the relevant correspondence between them with a connecting narrative *A Concise and Genuine Account of the Dispute Between Mr. In*, somewhat tired of public life and of England too, he again established a residence in his beloved Edinburgh, deeply enjoying the company—“at once intellectual and convivial—of friends old and new he never married, as well as revising the text of his writings. He issued five further editions of his *History* between and as well as eight editions of his collected writings omitting the *Treatise*, *History*, and ephemera under the title *Essays and Treatises* between and, besides preparing the final edition of this collection, which appeared posthumously, and *Dialogues Concerning Natural Religion*, in which he refuted the cosmological and teleological arguments for the existence of God held back under pressure from friends, it was published posthumously in He died in his Edinburgh house after a long illness and was buried on Calton Hill. The mob had heard only that he was an atheist and simply wondered how such an ogre would manage his dying. Yet Boswell has recounted, in a passage in his *Private Papers*, that, when he visited Hume in his last illness, the philosopher put up a lively, cheerful defense of his disbelief in immortality. Significance and influence That Hume was one of the major figures of his century can hardly be doubted. So his contemporaries thought, and his achievement, as seen in historical perspective, confirms that judgment, though with a shift of emphasis. Some of the reasons for the assessment may be given under four heads: Hume, DavidDavid Hume, statue in Edinburgh. It exemplifies the classical standards of his day. It lacks individuality and colour, for he was always proudly on guard against his emotions. The touch is light, except on slight subjects, where it is rather heavy. Yet in his philosophical works he gives an unsought pleasure. Here his detachment, levelness all on one plane, smoothness, and daylight clearness are proper merits. It is as one of the best writers of scientific prose in English that he stands in the history of style. In its own day, moreover, it was an innovation, soaring high above its very few predecessors.

It was fuller and set a higher standard of impartiality. His History of England not only traced the deeds of kings and statesmen but also displayed the intellectual interests of the educated citizens—as may be seen, for instance, in the pages on literature and science under the Commonwealth at the end of Chapter 3 and under James II at the end of Chapter 2. It was unprecedentedly readable, in structure as well as in phrasing. Persons and events were woven into causal patterns that furnished a narrative with the goals and resting points of recurrent climaxes. That was to be the plan of future history books for the general reader. How far he influenced Adam Smith remains uncertain: His level of insight can be gathered from his main contentions: He welcomed advance beyond an agricultural to an industrial economy as a precondition of any but the barer forms of civilization. As a philosopher Hume conceived of philosophy as the inductive science of human nature, and he concluded that humans are creatures more of sensitive and practical sentiment than of reason. Hume was one of the influences that led Auguste Comte, the 19th-century French mathematician and sociologist, to develop positivism. In throwing doubt on the assumption of a necessary link between cause and effect, Hume was the first philosopher of the postmedieval world to reformulate the skepticism of the ancients. His reformulation, moreover, was carried out in a new and compelling way. The attraction of that contention for analytic philosophers was that it seemed to provide a solution to the problems arising from the skeptical tradition that Hume himself, in his other philosophical role, had done so much to reinvigorate.

3: Whiggism - Wikipedia

"During the later sixteenth and seventeenth centuries, Scotland's elite, divided by the Reformation and afflicted by political upheaval, found consolation, and sometimes inspiration, in the teachings of ancient philosophy.

Whatever the significance for those in Scotland, and whatever the interest across the world, for many politicians and commentators in Ireland this was a surprise and a disappointment. The evening of the lecture was Culture Night when arts, cultural organizations, and historic institutions across the Irish Republic put on free events and welcome the public to attend them. The venue for the lecture was Newman House on St. The Road to Woodenbridge, September This commemorated the signing into law on September 18, , of the Government of Ireland Act, which provided for Home Rule. It also marked a gathering two days later at which John Redmond, leader of the Irish Parliamentary Party, called upon the Irish Volunteers to join the British armed forces in fighting against imperial Germany. It was unnecessary for me to remind the Dublin audience of the history of oppression of the people of Ireland by English sovereigns and governments, and by colonists put on the island to maintain British control of it. Having suffered hundreds of years of conquest and oppression, Ireland then spent the first half of the twentieth century establishing itself as a fully autonomous republic. The fact that this would also discomfort the Ulster Unionists, who derive from the seventeenth century Protestant plantations enacted to civilize and Anglicise the north of Ireland, was an extra bonus. On a clear day it is possible to see across the channel between Scotland and Ireland. September 18 was misty but even so it is easy to imagine figures on either side looking out and recalling that as well as being the day of the Scottish referendum it was also the centenary of the Irish Home Rule law that was immediately suspended because of the First World War. Had it been implemented, John Redmond would likely have become the head of an Irish Government in Dublin, the Easter Uprising might not have occurred, and nor perhaps the Irish Civil War. Redmond had persuaded the English Prime Minister Herbert Asquith of the case for home rule just as Salmond had persuaded David Cameron of the legitimacy of an independence referendum. To the Irish of the present day the possibility available to the Scots of self-determined independence seemed a ripe fruit waiting to be picked which were it not might then rot away. II First, the experience of the two countries and their relationship to England is only superficially similar. Scotland was never a colony, nor was it subject to lengthy English conquest. The Kingdom of Scotland came into being in the tenth century with the Scottish Parliament existing from the early thirteenth. An English invasion in led to the Wars of Scottish Independence, and in at the Abbey of Arbroath the Scots declared their sovereignty and called upon the Pope to acknowledge it, which he John XXII did, followed by European principalities and kingdoms. In the next century the universities of St. Andrews, Glasgow, and Aberdeen were created adding a system of higher education to a separate legal system. In the period between the two World Wars, a Scottish Home rule movement was established and in the Scottish National Party was born, but it was only in the last thirty years that the appetite for political autonomy grew to the point where a devolved Parliament was created in and met for the first time the following year. The drafters of the voting system for its election tried to ensure that no party would ever have an overall majority, though it was assumed that unionist parties would be dominant. It was a shock, therefore, when the SNP secured a clear overall majority in the Scottish general election, and it was not long before it agreed with London on a determinative referendum on the issue of complete independence. A further aspect of Irish interest was due to the large scale immigration from there to Scotland that began in the eighteenth century and has continued intermittently even to the present. With the near destruction of the Catholic Faith in the centuries following the Reformation the subsequent growth of the Scottish Church in the nineteenth and twentieth was due largely to immigrants, those from Italy, Poland and Lithuania supplementing the Irish population. Given this variation in party fortunes, a particularly bad argument in the recent referendum campaign was that if you wanted to avoid Conservative government you should vote for independence. In the period before they came to power, no-one predicted the Westminster electoral triumphs of Margaret Thatcher or Tony Blair, or the Nationalist ones in the election for the Edinburgh parliament, and likewise no-one can say where Scottish politics might be in a decade or two. First, there was a real doubt as to how an independent

Scotland would stand. Would it be able to use the pound? Without clear answers to these questions caution took precedence. Beyond that there were doubts about the leadership and capacity of the Scottish Nationalists and of the other Scottish political parties; and there was also a dislike of the idea of separating Scotland from the rest of the U. More telling is the character of the locations. Glasgow and Dundee are also the principal centres of urban blight with only two-thirds of the working age populations in employment, and the highest Scottish levels of children living in poverty, to which can be added high levels of ill health and of alcohol and drug abuse. Image courtesy of the BBC These figures can be cited to contrary conclusions. Equally, however, one may argue from the same facts of poverty and deprivation to the conclusion that these are people whom Great Britain is failing and they are choosing to try to improve their lot by seeking governance closer to home. There is a further factor to be mentioned which again recalls the Irish parallel. So was the vote in part religious? In recent years Alex Salmond had worked to win the Catholic population from its traditional attachment to Labour and to that end had praised and promised to protect the provision of Catholic schools. Indeed to the extent that there has been a religious theme in recent Scottish public discourse and commentary, it has been that of sexual scandals, not of priestly abuse of the young but of sexual misconduct by priests with adults, including one another.

4: Stuart-Buttle, Tim - Politics, The University of York

If searching for a ebook by David Allan Philosophy and Politics in Later Stuart Scotland: Neo-Stoicism, Culture and Ideology in an Age of Crisis in pdf form, in that case you come on to faithful website.

Photogravure, 19th Century Introduction John Stuart Mill - was an English philosopher, political economist and Member of Parliament of the early Modern period. But he is best known for his further development of the Utilitarian theory of his teacher, Jeremy Bentham, which he popularized as a movement and of which he became the best known exponent and apologist. He was instrumental in the development of progressive political doctrines such as Socialism, Libertarianism and Feminism, and he was active in calling for political and social reforms such as the abolition of the slave trade, universal suffrage, labor unions and farm cooperatives. He was perhaps the most influential English-speaking philosopher and liberal thinker of the 19th Century, and he made important contributions to British thought, especially in Ethics and Political Philosophy.

Life John Stuart Mill was born on 20 May in the Pentonville area of north-central London, the eldest of nine children of the Scottish philosopher and historian James Mill - His mother was Harriet Barrow, but she seems to have had very little influence upon him. He was given an extremely rigorous upbringing and education by his father, with the advice and assistance of the English social reformers Jeremy Bentham and Francis Place - , and was deliberately shielded from association with children his own age other than his siblings. His father was an almost fanatical follower of Bentham and Associationism the idea that mental processes operate by the association of one state with its successor states, and wanted to deliberately groom John as an intellectual genius who would carry on the cause of Utilitarianism after he and Bentham were dead. Mill was anyway a notably precocious child, learning Greek at the age of three. At the age of eight he began learning Latin, algebra and Euclid and to teach the younger children of the family. By the age of ten he could read Plato and Demosthenes, and was familiar with all the Latin and Greek authors commonly read in the schools and universities at the time, such as Horace, Virgil, Ovid, Tacitus, Homer, Dionysus, Sophocles, Euripides, Aristophanes and Thucydides. In his "spare time", he enjoyed reading about natural sciences and some popular novels such as "Don Quixote" and "Robinson Crusoe". In the following year he was introduced to political economy and studied the works of Adam Smith and David Ricardo a close friend of his father, who would often discuss economics with the young Mill. In , at the age of 17, Mill chose rather than take Anglican orders from the "white devil" in order to study at Oxford University or Cambridge University to follow his father to work for the British East India Company. This depression eventually began to dissipate, however, with Mill taking solace in the Romantic poetry of Coleridge, Wordsworth and Goethe. He was also introduced around this time to the Positivism of Auguste Comte, which had a strong influence on his future thinking. In , Mill co-founded the Radical journal, the "London Review" with Sir William Molesworth and then, two years later, purchased the "Westminster Review" and merged the two journals, using it to support politicians who were advocating further reform of the House of Commons. In , Mill married Harriet Taylor on the death of her husband after over twenty years of intimate friendship. After only seven years of marriage, though, she died on a trip to Avignon in the south of France in after developing severe lung congestion. Mill took a house in Avignon in order to be near her grave and thereafter divided his time between there and London. During his time as an MP, Mill became the first person in Parliament to call for women to be given the right to vote, and advocated easing the burdens on Ireland, as well as working indefatigably for such political and social reforms as proportional representation, labor unions and farm cooperatives. Mill died on 8 May in Avignon, and was buried alongside his wife. Work Back to Top Throughout his life, Mill tried to persuade the British public of the necessity of a scientific approach to understanding social, political and economic change while not neglecting the insights of poets and other imaginative writers. Philosophically, he was a radical empiricist who held that all human knowledge, including even mathematics and Logic, is derived by generalization from sensory experience. He believed firmly that there is no such thing as innate ideas, no such thing as moral precepts. His "System of Logic" of was an ambitious attempt to give an account not only of Logic, as the title suggests, but of the methods of science and their applicability to social as well as purely natural phenomena.

This led him to an analysis of causation and ultimately to an account of inductive reasoning that remains the starting point of most modern discussions on Logic. The "System of Logic" also attacked the Intuitionist philosophy the belief that explanations rested on intuitively compelling principles rather than on general causal laws of William Whewell - and Sir William Hamilton - , which he saw as "bad philosophy". His "Principles of Political Economy" of tried to show that economics was not the "dismal science" that Thomas Carlyle - and its radical and literary critics had supposed, and it became one of the most widely read of all books on economics in the period, and dominated economics teaching for decades. He helped develop the ideas of economies of scale, opportunity cost and comparative advantage in trade. But in the "Principles", Mill also made the radical arguments that we should sacrifice economic growth for the sake of the environment, and should limit population as much to give ourselves breathing space as in order to fend off the risk of starvation for the overburdened poor, and advocated his own ideal of an economy of worker-owned cooperatives. His "Utilitarianism" of remains the classic defense of the Utilitarian view that we should aim at maximizing the welfare or happiness of all sentient creatures. However, he was keen to develop Utilitarianism into a more humanitarian doctrine. He went so far as to say that he would rather be a dissatisfied human being than a satisfied pig. It addressed the nature and limits of the power that can be legitimately exercised by society over the individual, and he laid down his "one very simple principle" governing the use of coercion in society whether it be by legal penalties or by the operation of public opinion , arguing that we may only coerce others in self-defense: Thus, if an action is self-regarding i. Man is therefore free to do anything unless he harms others, he argued, and individuals are rational enough to make decisions about what is good and also to choose any religion they want. Although the origins of Phenomenalism can be traced back to George Berkeley , it was only after Mill that a commitment to the doctrine became standard among scientific philosophers, until superseded by Physicalism in the s. Mill argued that if freedom is good for men, then it is for women too, and that every argument against this view drawn from the supposedly different "nature" of men and women is based on mere superstitious special pleading. If women do have different natures, the only way to discover what they are is by experiment, and that requires that women should have access to everything to which men have access. He felt that the oppression of women was one of the few remaining relics from ancient times, a set of prejudices that severely impeded the progress of humanity. In general the essays criticized traditional religious views and formulated an alternative inspired by Comte in the guise of a "Religion of Humanity". Mill argued that belief in an omnipotent and benevolent God, encouraged intellectual laziness. Among other points, though, he argued that, although it is impossible that the universe is governed by an omnipotent and loving God, it is not unlikely that a less omnipotent benign force is at work in the world. John Stuart Mill Books.

5: Scottish Philosophy in the 18th Century (Stanford Encyclopedia of Philosophy)

Culture, Politics, Race and Diaspora: The Thought of Stuart Hall. Brian Meeks & Stuart Hall (eds.) - - Lawrence & Wishart. The Crisis of the Democratic Intellect: The Problem of Generalism and Specialisation in Twentieth-Century Scotland.

Knights, "Later Stuart Debates", in M. Recent historiographical trends of the British Studies 17thth Centuries ,
An overview of different approaches will be offered before I summarise my own research findings.
Rethinking Whig interpretations Perhaps the most suitable starting place for a review of the historiography of the later Stuart period is with the idea of a Whig interpretation of history, since the term Whig was first used in England in and the triumph of whiggery after has seemed to colour many accounts of the period. In Herbert Butterfield made the argument that there was an approach to history that was whiggish and profoundly misguided. This was whiggish because Whig historians, such as Macaulay in the nineteenth century, hailed the Whigs of the late seventeenth century and early eighteenth centuries as heroes triumphing over Toryism and establishing basic principles of religious toleration and parliamentary, consensual government. Much of the Whig interpretation rested on an analysis of as a key turning point and it demonised those who appeared to obstruct what was seen as "progress". Such an interpretation has nevertheless been disowned by modern scholarship, which seeks to avoid partisan grand narratives, evaluate evidence on its merits and contextualise contemporary mindsets rather than read back into the past the mentalities of the future. The th anniversary of the revolution therefore witnessed a flood of material that, in varying degrees, distanced itself from the Whig interpretation. But it is worth noting in passing that although the Whig interpretation is much frowned upon, an alternative interpretation that emphasises the enduring strength and importance of monarchy and religion is, for some reason, not called a "Tory interpretation", even though it owes much to the late seventeenth and early eighteenth century Tory polemical historians. The debt of modern historians to this earlier partisan, polemical tradition is not often acknowledged. Rethinking Periodisation a early modernity and modernity Despite, or perhaps because of, the persistence of the Whig interpretation of history the period often falls out of modern conventional historiographical periods. Many "early modernists" end their studies with the outbreak of civil war, whilst many "modernists" begin their accounts in the mid or late eighteenth century. Although there are now signs that the situation is changing, the later Stuart period has thus for a long time languished in a kind of historiographical black hole. Was it the end of a "long seventeenth century" running from to ? Or was it the start of a "long eighteenth century", running from or to ? Was it the end of early modernity or the beginning of modernity? The answer to such questions, of course, is related to how we interpret the period and what we are interested in. If we place stress on religious tensions we might see the period as a late chapter in the end of a long reformation. By mid century divisions between protestants proved every bit as, and increasingly perhaps more, important as divisions between protestants and catholics. Alternatively we might see the later Stuart period as the beginning of an enlightenment process that produced phenomena we associate with modernity. So besides the question of whether belongs to early modernity or modernity we might also ask, was it the end of a long reformation or the beginning of the enlightenment? One answer, in accord with a process of revision that now stresses the importance of religion and clerics to the process of enlightenment, [7] is to suggest that a long reformation and enlightenment are entirely compatible and to argue that was peculiarly interesting precisely because it is both early modern and modern, displaying signs of both continuity and change. If is key to understanding both the nature of early modernity and in explaining the transformation of Britain into a modern state then the period becomes really very important. Indeed, for a term that is so often invoked there are surprisingly few attempts to define "early modernity", though one interesting attempt can be found at [http:](http://) These relate to the relationship between the two revolutions of the seventeenth century. Was the mid-century revolution the key turning point, after which British society was forever changed? Or, with the restoration, was there continuity? Was the revolution of really revolutionary at all? Or did it precipitate a fundamental transformation? For Jonathan Scott there is considerable continuity between the two halves of the seventeenth century and his recent history of the century ends with and its aftermath. Clark, however, was a real turning

point, marking the restoration of a church-state that endured until the repeal of the test and corporation acts and the passage of catholic emancipation in the s. First, it dislocates what contemporaries themselves thought was linked the invocation of the civil war in the later revolution and its aftermath was frequent and polemical, centering on the allegation that there were revolutionaries in the later period who sought forcibly to reinstate commonwealth principles [12] but also obscures what was different about the second revolution from the first and, indeed, how the memory of the first influenced and shaped the second. It would be enormously useful to have a history of the two revolutions that saw them as linked but different projects and which compared and contrasted them. To give just one example of how such an approach might be useful, whilst censorship lapsed in both revolutions, leading to rather similar developments in terms of output, the appearance of periodicals, and polemical genres, the slightly longer term impact of both revolutions was different. Whereas in the s and more particularly in the s state censorship returned, after the s the press could only be controlled after publication. Similarly, whereas the s proved fiscally innovatory it was the financial revolution of the s that had the more enduring impact. By contrast, the army of the s and s had a radicalism unmatched by the one raised in the aftermath of to fight foreign war. Comparing and contrasting the two revolutions might thus be one productive way to assess the degree of continuity and change over the seventeenth century. One likely consequence of such a project is the recognition that social changes associated with the mid century revolution in terms of gender and class will need to be discussed in the light of the restoration and later revolution.

Rethinking the state It has long been recognised that the state underwent significant development in the period and particularly in the period after A good deal of attention has focused on the emergence of a fiscal-military state. Peter Dickson and Henry Roseveare long ago charted a "financial revolution" involving the development of the Treasury, the creation of a national debt, the founding of the Bank of England in , the expansion of stock holding, paper money and recoinage. Perry Gauci has pointed to the prominence of the mercantile community; [15] Carruthers has examined the impact of partisan politics on the stock exchange; [16] Craig Muldrew has examined notions of "credit" in the early modern period and stressed its dual social and economic nature; [17] and literary scholars have explored credit and other forms of "fictional" financing in relation to the rise of the novel. And, as a result, Britain began to acquire a state bureaucracy of tax collectors and administrators. The ethos of public duty now found itself in tension with a new salaried class of state officials, many of whom such as excisemen were employed in the localities. Braddick shows that the "nerves of state", as he prefers to call them, were being strengthened in the wake of civil war. More significantly Braddick has been engaged on a wholesale revision of how we think about the state. Power could be maintained through patriarchalism and paternalism, or through the conscience; and the parish was as much the state as the institutions in London. What tensions did the rise of a fiscal-military state with paid officials create in a culture reliant on public spirit to motivate office-holders? How did ideological changes for which see below affect the legitimation of power and how in turn did changes in the nature of the state affect ideology? Might we extend the analysis so that historical sub-disciplines that have been very separate might productively converge? The act of union with Scotland in created Great Britain; but how far and fast was a British identity established? How far was Britishness a reaction against a foreign, European and often catholic other, as Linda Colley has suggested [29]? How far did affairs in Scotland, Ireland and the colonies influence and shape English ones, and visa versa? The answer to these questions is complex and there are many different possible approaches. The British dimension of later Stuart politics is a theme that has been recently developed by Tim Harris, whose work stresses the different nature of the revolution of in Scotland and Ireland to that in England. There has been a good deal of interest in the Jacobites and this has helped to highlight resistance to the integration of Britishness. John Pocock long ago highlighted the interconnections between what he called the Atlantic archipelago and the connected revolutions of seventeenth century England and eighteenth century America. Rethinking ideology Work on the state authority and its legitimising strategies can also reinvigorate work on ideology. Yet the theory came under sustained attack. On the other hand, anti-Filmerianism did not mean the total defeat of patriarchalism in its social context. Some of this paradox is explored by Rachel Weil, who nicely shows the complexity of whiggish attitudes to paternal power in the state and in the household. Indeed, patriarchy is proving a useful concept by which to further integrate political discourse and social

practice. Pocock and Skinner, alongside Kenyon and others, also attempted to paint Locke out of the picture. Michael Zuckert has nevertheless challenged this clear separation and talks of a "new republicanism" in which Locke and the "old whigs" could sit side by side particularly important for understanding the transmission of ideas to colonial America, and his line has been followed by Vicky Sullivan. Similarly contextualising political discourse now seems to mean something slightly different to what Skinner advanced in his theoretical work. Rather than using pamphlet literature as a reference point against which to read the canonical authors, it has become recognised as a key vehicle for the transmission and shaping of ideas in its own right. Similarly, the religious culture of the period has been mined by Justin Champion, for it was there, rather than in some anachronistic secular space, that radical thinking took place. For both Goldie and Pincus, however, party ideologies were tightly drawn. Thus politeness was not only confined to discourse; rather politeness could embrace material culture such as items of luxury and even, as Peter Borsay has shown, the polite landscape. Rethinking Public and private Yet it is gendered social friction that has attracted most attention. A rich vein of work now focuses our attention on the debates about the role of women. Much of this work has centred around female authors and female involvement in the burgeoning press, which is itself part of a wider debate about the nature of early modern communications and the Habermasian "public sphere". Let us take each of these themes in turn. Whereas in the s press censorship was reimposed and all but an official periodical were suppressed, after the government could only as in tax news rather than ban it. Aphra Behn and Delarivier Manley both carved out successful careers in a male-dominated world. A number of works have explored women and the press. Paula McDowell has investigated the women of Grub street, from female authors down to female hawkers; Helen Berry has reconstructed the intensely gender- preoccupied pages of one innovative periodical, *The Athenian Gazette*, that responded to readers' letters; Hannah Smith has explored the ideas of Judith Drake; Katherine Shevelov has considered women and the polite periodicals. Rethinking Party and political culture The role of the press in political culture has formed the focus of a good deal of my own work. The public was now being explicitly invoked as an audience to be wooed, persuaded, cajoled, and frightened but also increasingly as an umpire of the debates that raged between the parties. The historiography of party politics has developed in interesting ways. At the end of the last century the debate concerned the prevalence of Whig and Tory over Court and Country polarities. Robert Walcott attempted to argue that similar connections shaped later Stuart politics. He provoked Geoffrey Holmes and Bill Speck to develop a sustained counter-attack, showing the widespread nature of the Whig-Tory struggle in the constituencies through innovative use of poll books and electoral evidence. Their work has largely been confirmed by the recent *History of Parliament* volumes for the periods and , which offer a mass of information not just about all MPs of the period but also about their political activity at Westminster and the politics of the constituencies for which they sat. Controversy has swirled around the extent to which parties existed during the s, how far the crisis years of polarised opinion and crystallised organisation, and how far a two party system squeezed out room for moderates. Under such conditions, the notion of unity through uniformity became problematic and unsustainable. The appeal to popularity was not new; but the public as a collective fiction that was both frequently appealed to as an umpire of politics and as a legitimating force was a phenomena that grew to new proportions. Moreover, the culture of plots and elections that dominated the later Stuart period repeatedly invited the public to participate by exercising its judgement. Perhaps the most striking shift was the increasingly frequent appeal to a language of politeness and reason. To be sure, anxiety about words permeated much of the early modern period, but this was sharpened in the later Stuart period because partisans a necessarily offered rival, opposing interpretations b sought to use all means possible to persuade the public that they had a monopoly of truth and reason c had new means and opportunities because of the free press and new discursive spaces, such as coffee houses in which to consume print to effect their perceived designs and d the consequences of being misled by words were now so much the greater, because Britain was at war with France and because public credit necessary to fight that war rested on notions of credibility. Party was a vehicle that could carry anxieties previously manifest predominantly in the religious sphere into the political. Rethinking the boundaries between fact and fiction Parties necessarily saw the same events or personalities in conflicting ways, offering two very different interpretations. Parties also had a vested interest in manipulating

the truth to best advantage, even to the extent of lying. Thus in John Arbuthnot, the creator of John Bull, wrote a mock prospectus for a treatise on the art of political lying. Contemporaries observing the political culture became anxious about the veracity of competing truth claims and the capacity of the public to be able to judge them. In other words, partisanship destabilised the boundaries between fact and fiction. Moreover, parties used fiction to enhance their polemic.

6: John Stuart Mill > By Individual Philosopher > Philosophy

Philosophy and Politics in Later Stuart Scotland: Philosophy and Politics in Later Stuart Scotland: Neo-Stoicism,. Culture and. Ideology in an. Age of Crisis.

He befriended the Philosophical Radicals, including Jeremy Bentham, and intended his son, John, to follow in his radical footsteps. John Stuart started learning Greek at three years old and Latin at eight years old under the direct supervision of his father. By age 12, his father had him read most of the classical cannon and covered the major English and Scottish historians, Euclid, and algebra. Between age 13 and 14, Mill learned calculus, political economics, experimental sciences, and logic. In , he then spent a year in France and returned home to start working on major treatises of government, psychology, and philosophy. He also founded several study groups and intellectual societies all before age He used the Romantics to acknowledge the necessity of culture as well as social reform. Mill read Wordsworth at first and moved on to Goethe, Carlyle, and Coleridge. He decided to try to reconcile and integrate the many opposing philosophical schools of thought. Harriet had married John Taylor, a kind, but simple pharmacist, four years prior, but she and Mill fell in love very quickly. Historians and modern philosophers struggle to find the parts that are Mill and the parts that are Harriet. In , Harriet died while the couple toured through France. Mill buried her in Avignon and purchased a house nearby. He lived there for the rest of his life. John Stuart Mill began working under his father and eventually became the Chief Examiner of Correspondence, similar to the Undersecretary of State. The job allowed him to maintain a stable income and pursue his philosophical interests. He refused to canvass for the seat and stayed in Avignon for most of the campaign and still won the seat. He focused on causes he felt unpopular, but vital, including Irish reform and extending the vote to women. Mill also attempted to pursue a case against Governor Eyre of Jamaica while head of the Jamaica Committee. Governor Eyre responded to a black uprising with harsh marshal law, but Mill failed to successfully condemn him. Mill managed to do some good during his short term after the Reform Bill was defeated. He used his good will to prevent a fatal clash between government leaders and the labor class. He continued to read and write on political and social philosophy, ethics, and a variety of other subjects. He received an honorary position at the University of St. Andrews as a Rector and many thought of him as a religious skeptic. John Stuart Mill wrote *On Liberty* to address this idea of social conditions affecting the creation of character in the context of democratic societies. He applied this same idea to that of how women are formed in *Subjection of Women*, and himself in *Autobiography*. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure. The former wrote *Political Justice* in and introduced Mill to the idea of utility without religious obligation. Bentham focused more on legal and legislative reform while Stuart Mill employed it in ethical theories. John Stuart Mill

â€” Internet Encyclopedia of Philosophy [1] Macleod, C. Stanford Encyclopedia of Philosophy [2] Footnotes.

7: Adam Smith - Wikipedia

Philosophy and Politics in Later Stuart Scotland: Neo-Stoicism, Culture and Ideology in an Age of Crisis, by David Allan
Article in *The Scottish historical review* 82()

The Restoration Charles II arrived in London on the 30th birthday of what had already been a remarkably eventful life. He came of age in Europe, a child of diplomatic intrigues, broken promises, and unfulfilled hopes. By necessity he had developed a thick skin and a shrewd political realism. This was displayed in the Declaration of Breda, in which Charles offered something to everyone in his terms for resuming government. A general pardon would be issued, a tolerant religious settlement would be sought, and security for private property would be assured. Never a man for details, Charles left the specifics to the Convention Parliament, which was composed of members of the competing religious and political parties that contended for power amid the rubble of the Commonwealth. Charles II entering London after the restoration of the monarchy in, undated hand-coloured print. But it made no headway on a religious settlement. It was left to the Cavalier Parliament 1679 to make the hard choices and to demonstrate that one of the changes that had survived the revolution was the independence of Parliament. It began the alliance between squire and parson that was to dominate English local society for centuries. The bishops were returned to Parliament, a new prayer book was authorized, and repressive acts were passed to compel conformity. Town governors were put out of their places, and nearly one-fifth of all clergymen were deprived of their livings. Authority in the localities was now firmly in the hands of the gentry. The Conventicle Act barred Nonconformists Dissenters from holding separate church services, and the Five Mile Act prohibited dispossessed ministers from even visiting their former congregations. This program of repressive religious legislation was the first of many missed opportunities to remove the underlying causes of political discontent. Though religious dissenters were not a large percentage of the population, their treatment raised the spectre of permanently divided local communities and of potentially arbitrary government. This legislation the Clarendon Code is inappropriately associated with the name of Lord Chancellor Clarendon, for he, as well as the king, realized the dangers of religious repression and attempted to soften its effects. Indeed, in central government the king relied upon men of diverse political backgrounds and religious beliefs. Monck, who had made the restoration possible, was raised to duke of Albemarle and continued to hold military authority over the small standing army that, for the first time in English history, the king maintained. War and government Charles II could not undo the effects of the revolution, but they were not all negative. The Commonwealth had had to fight for its survival, and in the process England had become a potent military power. Wars against France and Spain had expanded English colonial dominions. Dunkirk and Jamaica were seized, Barbados was colonized, and the North American colonies flourished. The Navigation Acts and were directed against the Dutch, still the most powerful commercial force in Europe. In military terms the Dutch Wars 1672; 1674 were a standoff, but in economic terms they were an English triumph see Anglo-Dutch Wars. The American colonies were consolidated by the capture of New York, and the policy of the Navigation Acts was effectively established. Colonial trade and English shipping mushroomed. But in the short run it made matters worse. The Great Plague of London 1666 and the Great Fire of London were interpreted as divine judgments against a sinful nation. These catastrophes were compounded when the Dutch burned a large portion of the English fleet in, which led to the dismissal and exile of Clarendon. The king now ruled through a group of ministers known as the Cabal, an anagram of the first letters of their names. None of the five was Anglican, and two were Roman Catholic. Charles had wearied of repressive Anglicanism, underestimating its strength among rural gentry and clergy, and desired comprehension and toleration in his church. This fit with his foreign-policy objectives, for in the Treaty of Dover he allied himself with Catholic France against Protestant Holland. That moment came for the king on his deathbed, by which time his brother and heir, the duke of York, had already openly professed his conversion. In Charles promulgated the Declaration of Indulgence, which suspended the penal code against all religious Nonconformists, Catholic and Dissenter alike. But a declaration of toleration could not bring together these mortal enemies, and the king found himself faced by a unified Protestant front. Parliamentary

Anglicans would not vote money for war until the declaration was abrogated. The passage of the Test Act, which the king reluctantly signed, effectively barred all but Anglicans from holding national office and forced the duke of York to resign the admiralty. Anglicans vigorously persecuted the Protestant sects, especially Quakers and Baptists, who were imprisoned by the thousands whenever the government claimed to have discovered a radical plot. Yet dissenters held out against persecution and continued to make their converts in towns and cities. They railed against the debauchery of court life, naming the duke of York, whose shotgun wedding had scandalized even his own family, and the king himself, who acknowledged 17 bastard children but did not produce one legitimate heir. Most of all they feared a Catholic revival, which by the late 1680s was no paranoid delusion. An Anglican, Danby tried to move the crown back into alliance with the majority of country gentry, who wanted the enforcement of the penal code and the end of the pro-French foreign policy. He attempted to manage Parliament, centralize crown patronage, shore up royal finance, and maintain a standing army—in short, to build a base for royal absolutism. Catholicism and absolutism were so firmly linked in the popular mind that Danby was soon tarred by this broad brush. Although both the evidence and the plot were a total fabrication, England was quickly swept up in anti-Catholic hysteria. Parliament voted his impeachment and began to investigate the clauses of the Anglo-French treaties. A second Test Act was passed, barring all but Anglicans from Parliament, and an exception for the duke of York to sit in the Lords was carried by only two votes. Illustration of Titus Oates in the pillory. When Parliament assembled in 1689, a bill was introduced to exclude the duke of York from the throne. This plunged the state into its most serious political crisis since the revolution. But, unlike his father, Charles II reacted calmly and decisively. But when the Commons passed the Exclusion Bill, Charles dissolved Parliament and called new elections. These did not change the mood of the country, for in the second Exclusion Parliament the Commons also voted to bypass the duke of York in favour of his daughter Mary and William of Orange, though this was rejected by the Lords. Again Parliament was dissolved, again the king appealed to the country, and again an unyielding Parliament met at Oxford. By now the king had shown his determination and had frightened the local elites into believing that there was danger of another civil war. The king also appealed to his cousin Louis XIV, who feared exclusion as much as Charles did, if for different reasons. Louis also encouraged him to strike out against the Whigs. An attempt to impeach the earl of Shaftesbury was foiled only because a Whig grand jury refused to return an indictment. But the earl was forced into exile in Holland, where he died in 1699. Quo warranto proceedings against the charters of many urban corporations followed, forcing surrenders and reincorporations that gave the crown the ability to replace disloyal local governors. See Whig and Tory. In government informants named the earl of Essex, Lord William Russell, and Algernon Sidney as conspirators in the Rye House Plot, a plan to assassinate the king. Though the evidence was flimsy, Russell and Sidney were executed and Essex took his own life. There was hardly a murmur of protest when Charles II failed to summon a Parliament in 1690, as he was bound to do by the Triennial Act. He was now fully master of his state—financially independent of Parliament and politically secure, with loyal Tory servants predominating in local and national government. He died in 1702 at the height of his power. He dealt plainly with friend and foe alike. James did not desire to establish Catholicism or absolutism and offered ironclad guarantees for the preservation of the Anglican church. He did desire better treatment for his coreligionists and the repeal of the Test Acts. James came to the throne amid declarations of loyalty from the ruling elite. Monmouth recruited tradesmen and farmers as he marched through the west country on the way to defeat at the Battle of Sedgemoor. The rebellion was a fiasco, as the local gentry refused to sanction civil war. Monmouth was executed, and more than 100 of his supporters were either hanged or deported in the brutal aftermath of the rebellion, the Bloody Assizes. During the rebellion, James had dispensed with the Test Act and appointed Catholics to military command. James made it clear that he intended to maintain his large military establishment, to promote Catholics to positions of leadership, and to dispense with the penal code. These decisions could hardly have come at a worse moment. The repression of Huguenot congregations inflamed English public opinion. He had vainly hoped the Parliament of 1689 would repeal the Test Acts. When his attempt to open the universities to Catholics was met by rigid opposition, he forced a Catholic head upon Magdalen College, Oxford, but only after an open break with the fellows and unpleasant publicity. Moreover, his effort

to forge an alliance with Dissenters proved unsuccessful. By now the king was set upon a collision course with his natural supporters. In he reissued the Declaration of Indulgence , which suspended the penal laws against Catholics and Dissenters. This was a temporary measure, for James hoped that his next Parliament would repeal the penal code in its entirety. To that end he began a systematic investigation of the parliamentary boroughs. Agents were sent to question mayors, lieutenants, and justices of the peace about their loyalty to the regime and their willingness to vote for members of Parliament MPs who would repeal the Test Acts. Most gave temporizing answers, but those who stood out were purged from their places. For the first time in English history, the crown was undertaking to pack Parliament.

8: Dale Miller - Old Dominion University

Philosophy and Politics in Later Stuart Scotland Paperback. Be the first to review this item. See all 2 formats and editions Hide other formats and editions.

Carmichael on Natural Law Gershom Carmichael " studied at Edinburgh University " , taught at St Andrews University " , and spent the rest of his life at Glasgow, first as a regent in arts and then as professor of moral philosophy. He was a main conduit into Scotland of the European natural law tradition, a tradition of scientific investigation of human nature with a view to constructing an account of the principles that are morally binding on us. Among the great figures of that tradition were Hugo Grotius " and Samuel Pufendorf " , thinkers whose writings played a major role in moral philosophical activity in Scotland during the Age of Enlightenment. In he published a second edition containing extensive additional material. Hence we owe God love and veneration, and on this basis Carmichael distinguishes between immediate and mediate duties. Our immediate duty is formulated in the first precept of natural law, that God is to be worshipped. He seeks a sign of our love and veneration for him, and worship is the clearest manifestation of these feelings. The second precept, which identifies our mediate duties, is: On this basis, Carmichael deploys the distinction between self and others in two subordinate precepts: Yet for Carmichael the precept that we worship God is not traceable back to the duty to cultivate sociability, and therefore the requirement that we cultivate and preserve sociability cannot precede the laws binding us to behave appropriately towards God. For instance, God is central to the narrative concerning the duty to cultivate our mind, for performance of this duty requires that we cultivate in ourselves the conviction that God is creator and governor of the universe and of us. Carmichael criticises Pufendorf for paying too little attention to the subject of cultivation of the mind, and indicates some features that might profitably have been considered by Pufendorf, for example the following. Due cultivation of the mind involves filling it with sound opinion regarding our duty, learning to judge well the objects which commonly stimulate our desires, and acquiring rational control of our passions. It also involves our learning to act on the knowledge that, as regards our humanity, we are neither superior nor inferior to other people. Finally, a person with a well cultivated mind is aware of how little he knows of what the future holds, and consequently is neither arrogant at his present happy circumstances nor excessively anxious about ills that might yet assail him. The deliberate infringement of the moral law is said however to be another matter; it prompts a discomfort peculiarly hard to bear. Though not expressing unconditional disapproval of anger, he does point out that it is difficult to keep an outburst of anger within just limits, and that such an outburst is problematic in relation to natural law, for: Anger conflicts with sociability and it is only by due cultivation of the mind that our sociability can be fortified and enhanced. Hutcheson and Archibald Campbell The first of the major philosophers was Francis Hutcheson " His magnum opus, *A System of Moral Philosophy*, was published posthumously in Glasgow in ; a modern critical edition is awaited. During his period as a student at Glasgow University c. Hutcheson is known principally for his ideas on moral philosophy and aesthetics. Hutcheson reacted against both the psychological egoism of Thomas Hobbes and the rationalism of Samuel Clarke and William Wollaston. As regards Hobbes, Hutcheson thought his doctrine was both wrong and dangerous; wrong because by the frame of our nature we have compassionate, generous and benevolent affections which owe nothing at all to calculations of self-interest, and dangerous because people may be discouraged from the morally worthy exercise of cultivating generous affections in themselves on the grounds that the exercise of such affections is really an exercise in dissimulation or pretence. As against Hobbes Hutcheson held that a morally good act is one motivated by benevolence, a desire for the happiness of others. He believed that moral knowledge is gained via our moral sense. A sense, as the term is deployed by Hutcheson, is every determination of our minds to receive ideas independently of our will, and to have perceptions of pleasure and pain. In accordance with this definition, the five external senses determine us to receive ideas which please or pain us, and the will does not intervene " we open our eyes and by natural necessity see whatever it is that we see. But Hutcheson thought that there were far more senses than the five external ones. Three in particular play a role in our moral life. The public sense is that by which we are

pleased with the happiness of others, and are uneasy at their misery. The moral sense is that by which we perceive virtue or vice in ourselves or others, and derive pleasure, or pain, from the perception. And the sense of honour is that which makes the approbation, or gratitude of others, for any good actions we have done, the necessary occasion of pleasure. In each of these cases the will is not involved. We see a person acting with the intention of bringing happiness to someone else, and by the frame of our nature pleasure wells up in us. Hutcheson emphasises both the complexity of the relations between our natural affections and also the need, in the name of morality, to exercise careful management of the relations between the affections. An exciting reason is a motive which actually prompts a person to act; a justifying reason is one which grounds moral approval of the act. Hutcheson demonstrates that reason, unlike affection, cannot furnish an exciting motive, and that there can be no exciting reason previous to affection. Reason does of course play a role in our moral life, but only as helping to guide us to an end antecedently determined by affection, in particular the affection of universal benevolence. Two features especially work hard. He contends that we sense the beauty, sublimity or grandeur of a sight or of a sound. And associated with that sense, and perhaps even part of it – Hutcheson does not give us a clear account of the matter – is a pleasure that we take in the thing. We enjoy beautiful things and that enjoyment is not merely incidental to our sensing their beauty. A question arises here regarding the features of a thing that cause us to see it as beautiful and to take pleasure in it. Hutcheson suggests that a beautiful thing displays unity or uniformity amidst variety. If a work has too much uniformity it is simply boring. If it has too much variety it is a jumble. An object, whether visual or audible, requires therefore to occupy the intermediate position if it is to give rise to a sense of beauty in the object. But if Hutcheson is right about the basis of aesthetic judgment how does disagreement arise? If an object that we had found beautiful comes to be associated in our mind with something disagreeable this will affect our aesthetic response; we might even find the thing ugly. Hutcheson gives an example of wines to which men acquire an aversion after they have taken them in an emetic preparation. On this matter his position may seem extreme, for he holds that if two people have the same experience and if the thing experienced carries the same identical associations for the two people, then they will have the same aesthetic response to the object. The position is however difficult to disprove, since if two people do in fact disagree about the aesthetic merit of an object, Hutcheson can say that the object produces different associations in the two spectators. Hutcheson, it should be added, is equally sensitive to the danger to our moral judgments that is posed by our associative tendency. And in both types of case the best defence against the threat is reflection, understood as a mental probing, an examination and then cross-examination, whether of a work of art or of an action, and of the elements in and aspects of our situation that motivate our judgments, all this with a view to factoring out irrelevant considerations. This position, which he presents several times, points to a doctrine of free will not otherwise readily discernible in his writings. Our free will, on this account, is a habit of reflection through which we form a judgment which we are in a position to defend. We stand back from the object of reflection, do not allow ourselves to be overwhelmed by it, but instead adjudicate it in the light of whatever considerations we judge it appropriate to bring to bear. A philosopher of the early period of the Scottish Enlightenment with whom Hutcheson may helpfully be compared and contrasted is his close contemporary Archibald Campbell, professor of divinity and church history at St Andrews University. In due course Hutcheson and Campbell were both harassed by the Kirk on account of their claim that human beings are by nature inclined to virtue, for the Kirk took that claim to imply that the two men did not fully embrace the doctrine of total depravity. However, beyond this agreement Campbell opposes Hutcheson on certain essential points. From which Campbell concludes that all virtuous human acts also are motivated by self-love. As well as writing against Hobbes and Hutcheson, Campbell also directs his fire at Bernard Mandeville, who held that a virtuous act must involve an exercise of self-denial, in the sense that to act virtuously we have to cut across, or frustrate our natural principles, whereas for Campbell, as also for Hutcheson, virtuous acts are performed in realisation of, and not at all in conflict with, our nature. The Kirk set up a committee of purity of doctrine to investigate the teachings of Campbell, a Kirk minister who painted such a distressingly agreeable picture of human nature. Hutcheson, Hume and Turnbull Hutcheson influenced most of the Scottish philosophers who succeeded him, perhaps all of them, whether because he helped to set their agenda or because they appropriated, in a form suitable to their

needs, certain of his doctrines. In the field of aesthetics for example, where Hutcheson led, many, including Hume, Reid, and Archibald Alison, followed. But influences can be hard to pin down and there is much dispute in particular concerning his influence on David Hume – For Hume agreed with Hutcheson that moral and aesthetic qualities are really sentiments existing in our minds, but he also argued that the necessary connection between any pair of events E1 and E2 which are related as cause to effect is also in our minds, for it is nothing more than a determination of the mind, due to custom or habit, to have a belief a kind of feeling that an event of kind E2 will occur next when we experience an event of kind E1. As against these reasons for thinking Hume indebted to Hutcheson there are the awkward facts that Hutcheson greatly disapproved of the draft of Treatise Book III that he saw in and that Hutcheson did his best to prevent Hume being appointed to the moral philosophy chair at Edinburgh University in – One close contemporary of Hutcheson, who also stands in interesting relations to Hume, is George Turnbull – , regent at Marischal College, Aberdeen – , and teacher of Thomas Reid at Marischal. III of the Treatise but based on lectures given in Aberdeen in the mids, contains a defence of the claim that natural and moral philosophy are very similar types of enquiry. When Turnbull tells us that all enquiries into fact, reality, or any part of nature must be set about, and carried on in the same way, he is bearing in mind the fact, as he sees it to be one, that there are moral facts and a moral reality, and that our moral nature is part of nature and therefore to be investigated by the methods appropriate to the investigation of the natural world. As the natural philosopher relies on experience of the external world, so the moral philosopher relies on his experience of the internal world. Likewise, writing in Humean terms, but uninfluenced by Hume, Turnbull affirms: The experience in question is of the reality of the public affection in our nature, the immediate object of which is the good of others, and the reality of the moral sense by which we are determined to approve such affections. This moral sense, of whose workings we are all aware, is the faculty by which, without the mediation of rational activity, we approve of virtuous acts and disapprove of vicious ones; and the approval and disapproval rise up in us without any regard for self-love or self-interest. In a very Hutchesonian way Turnbull invites us to consider the difference we feel when faced with two acts which are the same except for the fact that one of them is performed from love of another person and the other act is performed from self-interest. These facts about our nature have to be accommodated within moral philosophy just as the fact that heavy bodies tend to fall has to be accommodated within natural philosophy. Turnbull is committed to a form of reliabilism according to which the faculties that we have by the frame or constitution of our nature are trustworthy. It is not simply that we are so constructed that we cannot but accept their deliverances; it is that we are also entitled to accept them. Turnbull, a deeply committed Christian, believed that the author of our nature would not have so constituted us as to accept the deliverances of our nature if our nature could not be relied upon to deliver up truth. We are in the hands of providence, and live directed towards the truth for that reason. Kames on aesthetics and religion Henry Home, Lord Kames, likewise taught a version of providential naturalism. In his Essays on the Principles of Morality and Natural Religion he has a good deal to say about the senses external and internal, treating them as enabling us, by the original frame of our nature, to gain access, without the use of reasoning processes, to the realities in the corresponding domains, including the moral domain. Beauty itself is ascribed to anything that gives pleasure. And as there are degrees of pleasure and pain, so also there are degrees of beauty and ugliness. In the lowest rank are things considered without regard to an end or a designing agent. A house, considered in itself, might be beautiful, but how much more beautiful is it judged to be if it is seen to be well designed for human occupancy. Approbation, as applied to works of art, is our pleasure at them when we consider them to be well fitted or suited to an end. The approbation is greater if the end for which the object is well suited also gives pleasure. A ship may give pleasure because it is so shapely, and also give pleasure because it is well suited to trade, and also give pleasure because trade also is a fine thing. If these further thing are taken into account the beauty of the ship is enhanced. Kames argues that these kinds of pleasure can also be taken in human actions, and that human acts can cause pleasure additionally by the special fact about them that they proceed from intention, deliberation and choice. In the case of, for example, an act of generosity towards a worthy person, the act is intentionally well suited, or fitted, to an end whose beauty is recognised by the agent. The fact that observation of acts displaying generosity, and other virtues, gives us pleasure is due to the

original constitution of our nature. The pleasure arises unbidden, and no exercise of will or reason is required, any more than we require to use our reason to see the beauty of a landscape or a work of art. Kames wrote extensively on revealed and natural theology. Hume held that in an inference from effect to cause no more should be assigned to the cause than is sufficient to explain the effect. In particular, if we argue from the existence of the natural world to the existence of God we should ascribe to God only such attributes as are requisite for the explanation of the world.

9: Cromohs Seminari - Knights - Later Stuart Debates

Early Life. John Stuart Mill was born on 20 May in Pentonville, a suburb of London. He was the eldest of the nine children of James Mills and Harriet (née Burrow). His father, who originally trained as a church minister in Scotland, came to London to become a journalist, met the utilitarian philosopher Jeremy Bentham (), and became his dedicated supporter and collaborator.

Tim completed his doctorate at the University of Oxford in His thesis explored the importance of the late Hellenistic philosophical traditions, and especially a variety of academic scepticism identified closely with Cicero, to the development of British moral, religious and political thought from Locke to Hume. A revised version of the thesis will be published as a monograph by Oxford University Press in early The Place of Literature , at the University of Cambridge. He is a Fellow of Clare Hall, Cambridge. Research Overview I am an intellectual historian of early modern Europe. I work on the relationship between moral philosophy, theology and political thought, and on the shift from natural jurisprudence to political economy as the primary framework in which this relationship was addressed. In so doing, my focus is trained on the early modern debate over the origins and implications of human un sociability: My first monograph explored how British philosophers from Locke to Hume turned to the late Hellenistic world, and in particular to the writings of Cicero, as offering valuable insights into the origins and sustaining mechanisms of civil society. My new monograph project is provisionally entitled Recognition and Respect in Early Modern Philosophy: From Hobbes to Hegel, and as the title suggests adopts an ambitious chronological and geographical scope. From Hobbes onwards, one characteristic of human nature in particular received pronounced attention from European philosophers. This pervasive emphasis on the malleability of the individual self was recognised to have deeply troubling implications for moral autonomy and personhood. I have related interests in epistemology; contemporary political and critical theory; the history of scholarship; the reception and transmission of ancient philosophy, especially scepticism; the transnational movement of ideas; the history of print and the book; the comparative history of religion; early modern historiography; and the history of science. New Approaches and Perspectives, ed. Loughlin Brill, under review. Stuart-Buttle Palgrave Macmillan, Forthcoming Young Cambridge University Press: External activities Invited talks and conferences University of Helsinki, December. University of Newcastle, 14 September. American University in Bulgaria, 30 May – 1 June. University of Edinburgh, 10–11 April. Renaissance Society of America annual conference. Chicago, 30 March – 1 April. Disciplines of Knowing in the Early Modern World annual conference. University of Oxford, 5–7 July. Early Modern Philosophy and the Scientific Imagination seminar. Roundtable Discussion of James A. University of Edinburgh, 11 March.

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