

3.45–4.30 Anders-Christian JACOBSEN, Aarhus: God's Goodness and the Pre-existence of Souls – More's Origenism in the *Epistola altera*

Spinoza's Political Philosophy

4.45–5.30 Raimund LITZ, Cologne: The Question of Human Free Will and Virtue – Spinozist *conatus* and Platonic *eros* (*Tractatus*, ch. 16; *Epistola altera*, 37–39)

Frans Kuyper's Fideism

5.30–6.15 Jan ROHLS, Munich: Between Geometrical Rationalism and Biblical Fideism – More's Refutation of Frans Kuyper's *The Secrets of Atheism Revealed* (*Epistola altera*, 47–51)

“Hylozoism” in Cudworth's *True Intellectual System of the Universe* and More's *Epistola altera*

6.30–7.15 Adrian MIHAI, Cambridge: Hylozoist Atheism. A Critique of Spinoza's Philosophy by Ralph Cudworth

7.15–8.00 Christian HENGSTERMANN, Münster
Perfect Mind and Living Matter – Platonism and Panpsychism in More's *Scholia*

Time

3 June 2018

Venue

Cambridge University, Clare College

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Workshops on the Latin Works of Henry More



I. Concepts of God and Man in Henry

More's Critique of Spinoza

Workshops on the Latin Works of Henry More

Henry More was by far the most prolific writer among the Cambridge Platonists. His magisterial *Opera Philosophica* of 1679, now being edited and translated into English on the AHRC-funded project *Cambridge Platonism at the Origins of the Enlightenment*, contains some of his most seminal writings, including his influential critiques of Baruch de Spinoza, Jacob Boehme and Isaac de Luria. The interdisciplinary *Workshops on the Latin Works of Henry More*, organized by the Universities of Cambridge and Bochum, provide first analyses of these newly-edited and newly-translated texts from a variety of historical, philosophical and theological perspectives.



I. Concepts of God and Man in Henry More's Critique of Spinoza

More's *Ad V.C. Epistola altera* provides a first comprehensive rebuttal of the religious and political philosophy of Spinoza's *Theological-Political Treatise*. Insisting upon God's goodness and man's free will as corollaries of divine perfection, More outlines a pantheism of space in which the whole of reality is viewed as proceeding from and returning to the infinity of extended divine thought. In the *scholia* subsequently appended to the original *Epistola altera*, More not only criticizes the monism and determinism of Spinoza's *Opera posthuma*, but also draws extensively on Ralph Cudworth's *True Intellectual System of the Universe* to refute the Spinozistic panpsychism or "hylozoism" of the *Natura substantiae energetica* by the Cambridge physician and metaphysician Francis Glisson.

Part I: Panel Discussion: Baruch de Spinoza and the Cambridge Enlightenment

- 09.30–09.45 Benedikt P. GÖCKE, Bochum
Introduction: Pantheism of Space – The Contemporary Significance of Henry More's Anti-Spinozistic Writings
- 09.45–10.45 Klaus E. MÜLLER, Münster
Atheorum pessimus or *Theissimus et Christianissimus?* About Spinoza's Theological Pertinence
- 10.45–11.45 Douglas HEDLEY, Cambridge
God's Goodness and the Law of Disinterested Love – Henry More and the Threat of Spinoza's Naturalism
- 11.45–12.30 Discussion

Part II: Workshop: More's Anti-Spinozistic Writings: The *Ad V.C. Epistola altera* and the *Scholia*

Introduction: Text and Context

- 1.30–2.15 Christian HENGSTERMANN, Münster: The Cambridge Platonists and the First Pantheism Debate – Henry More's *Ad V.C. Epistola Altera* and *Scholia*
- 2.15–3.00 Mark BURDEN, Bristol: The Politics of Henry More

Spinoza's Philosophy of Religion

- 3.00–3.45 Friedrich UEHLEIN, Freiburg: Revelation, Miracles and Rational Faith – More's Defence of the Religious Imagination and Divine Action (*Tractatus*, chs. 1–3. 13–14; *Epistola altera*, 1–13. 33–34)