

The Enlightenment Rise Of Modern Paganism Peter Gay

Sharon A. Stanley chronicles the emergence of a recognizably modern form of cynicism during the French Enlightenment, by discussing the work of philosophers such as Denis Diderot and Jean-Jacques Rousseau. While recent scholarly and popular commentary has depicted cynicism as a novel, contemporary phenomenon that threatens healthy democratic functioning, this book shows that cynicism has much earlier roots and may contribute to the health of democracies.

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.

"An outstanding study of the rise of the European nation-state from feudal, monarchical roots following the Roman Empire's collapse to the end of the Napoleonic Era at Waterloo in 1815. The work is a tour de force addressing the fundamental dynamics inherent in the evolution of modern Western civilization and nation-states."--Stanley D.M. Carpenter, U.S. Naval War College, Newport, Rhode Island The 1648 Treaty of Westphalia marked the emergence of the nation-state as the dominant political entity in Europe. This book traces the development of the nation-state from its infancy as a virtual dynastic possession, through its incarnation as the embodiment of sovereign popular will. Three sections chronicle the critical epochs of this transformation, beginning with the belief in the "divine right" of monarchical rule and ending with the concept that the

people, not their leaders, are the heart of a nation--an enduring political ideal that remains the basis of the modern the nation-state.

The German Enlightenment and the Rise of Historicism traces the thought of a large and neglected group of German thinkers and their encounter with the ideas and ideal of the Enlightenment from 1740 to 1790. Concentrating on the nature of their historical consciousness, Peter Hanns Reill addresses two basic issues in the interpretation of the Enlightenment: to what degree can one speak of the unity of the Enlightenment and to what extent can the Enlightenment be characterized as "modern"? Reill attempts to revise the traditional interpretation of the Enlightenment as an age insensitive to the postulates of modern historical thought and to dissolve the alleged opposition of the Enlightenment to later intellectual developments such as Idealism. He argues that German Enlightened thinkers generated the general presuppositions upon which modern historical thought is founded. Asserting that the Enlightenment was not a unitary movement, Reill shows how each phase of it had unique elements and made contributions to Enlightenment thought as a whole. Exploring the forms of thought, the mental climate, and the different intellectual milieus in which the German thinkers operated, Reill demonstrates that they were confronted by two opposing intellectual traditions: German Pietism and rationalism. In attempting to reconcile both without submerging one into the other, these Enlightenment thinkers turned to historical speculation and learning. They discussed the relation between religious and rationalistic assumptions, the transformation of the concepts of religion and law, the interaction between aesthetic and historical thought, the creation of a theory of understanding to support the new idea of history, the use of causation in historical analysis, and the rediscovery of the Middle Ages. Reill reveals how they anticipated the work of more famous thinkers of the nineteenth century and establishes the conceptual similarities between thinkers generally thought to be more different than alike. This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1975.

Tells the story of how the research university emerged in the early nineteenth century at a similarly fraught moment of cultural anxiety about revolutionary technologies and their disruptive effects on established institutions of knowledge. New essays tracing the 18th-century literary revival in German-speaking lands and the cultural developments that accompanied it.

Srinivas Aravamudan here reveals how Oriental tales, pseudo-ethnographies, sexual fantasies, and political satires took Europe by storm during the eighteenth century. Naming this body of fiction Enlightenment Orientalism, he poses a range of urgent questions that uncovers the interdependence of Oriental tales and domestic fiction, thereby challenging standard scholarly narratives about the rise

of the novel. More than mere exoticism, Oriental tales fascinated ordinary readers as well as intellectuals, taking the fancy of philosophers such as Voltaire, Montesquieu, and Diderot in France, and writers such as Defoe, Swift, and Goldsmith in Britain. Aravamudan shows that Enlightenment Orientalism was a significant movement that criticized irrational European practices even while sympathetically bridging differences among civilizations. A sophisticated reinterpretation of the history of the novel, Enlightenment Orientalism is sure to be welcomed as a landmark work in eighteenth-century studies.

The Dream of Enlightenment: The Rise of Modern Philosophy W. W. Norton & Company

"Drawing on a wide range of primary sources, Darrin M. McMahon shows that well before the French Revolution, enemies of the Enlightenment were warning that the secular thrust of modern philosophy would give way to horrors of an unprecedented kind. Greeting 1789, in turn, as the realization of their worst fears, they fought the Revolution from its onset, profoundly affecting its subsequent course. The radicalization - and violence - of the Revolution was as much the product of militant resistance as any inherent logic."--BOOK JACKET.

The Science of Freedom completes Peter Gay's brilliant reinterpretation begun in The Enlightenment: The Rise of Modern Paganism. In the present book, he describes the philosophes' program and their views of society. His masterful appraisal opens a new range of insights into the Enlightenment's critical method and its humane and libertarian vision.

INSTANT NEW YORK TIMES BESTSELLER A NEW YORK TIMES NOTABLE BOOK OF 2018 ONE OF THE ECONOMIST'S BOOKS OF THE YEAR "My new favorite book of all time."

--Bill Gates If you think the world is coming to an end, think again: people are living longer, healthier, freer, and happier lives, and while our problems are formidable, the solutions lie in the Enlightenment ideal of using reason and science. By the author of the new book, Rationality. Is the world really falling apart? Is the ideal of progress obsolete? In this elegant assessment of the human condition in the third millennium, cognitive scientist and public intellectual Steven Pinker urges us to step back from the gory headlines and prophecies of doom, which play to our psychological biases. Instead, follow the data: In seventy-five jaw-dropping graphs, Pinker shows that life, health, prosperity, safety, peace, knowledge, and happiness are on the rise, not just in the West, but worldwide. This progress is not the result of some cosmic force. It is a gift of the Enlightenment: the conviction that reason and science can enhance human flourishing. Far from being a naïve hope, the Enlightenment, we now know, has worked. But more than ever, it needs a vigorous defense. The Enlightenment project swims against currents of human nature--tribalism, authoritarianism, demonization, magical thinking--which demagogues are all too willing to exploit. Many commentators, committed to political, religious, or romantic ideologies, fight a rearguard action against it. The result is a corrosive fatalism and a willingness to wreck the precious institutions of liberal democracy and global cooperation. With intellectual depth and literary flair, Enlightenment Now makes the case for reason, science, and humanism: the ideals we need to confront our problems and continue our progress.

Anthony Gottlieb's landmark The Dream of Reason and its sequel challenge Bertrand Russell's classic as the definitive history of Western philosophy. Western philosophy is now two and a half millennia old, but much of it came in just two staccato bursts, each lasting only about 150 years. In his landmark survey of Western philosophy from the Greeks to the Renaissance, The Dream of Reason, Anthony Gottlieb documented the first burst, which came in the Athens of Socrates, Plato, and Aristotle. Now, in his sequel, The Dream of Enlightenment, Gottlieb expertly navigates a second great explosion of thought, taking us to northern Europe in the wake of its wars of religion and the rise of Galilean science. In a relatively short period—from the early 1640s to the eve of the French Revolution—Descartes,

Hobbes, Spinoza, Locke, Leibniz, and Hume all made their mark. The Dream of Enlightenment tells their story and that of the birth of modern philosophy. As Gottlieb explains, all these men were amateurs: none had much to do with any university. They tried to fathom the implications of the new science and of religious upheaval, which led them to question traditional teachings and attitudes. What does the advance of science entail for our understanding of ourselves and for our ideas of God? How should a government deal with religious diversity—and what, actually, is government for? Such questions remain our questions, which is why Descartes, Hobbes, and the others are still pondered today. Yet it is because we still want to hear them that we can easily get these philosophers wrong. It is tempting to think they speak our language and live in our world; but to understand them properly, we must step back into their shoes. Gottlieb puts readers in the minds of these frequently misinterpreted figures, elucidating the history of their times and the development of scientific ideas while engagingly explaining their arguments and assessing their legacy in lively prose. With chapters focusing on Descartes, Hobbes, Spinoza, Locke, Pierre Bayle, Leibniz, Hume, Rousseau, and Voltaire—and many walk-on parts—The Dream of Enlightenment creates a sweeping account of what the Enlightenment amounted to, and why we are still in its debt.

The second volume of Peter Gay's in-depth study of the dawn of the modern world—the Age of Reason.

An illuminating history of how religious belief lost its uncontested status in the West This landmark book traces the history of belief in the Christian West from the Middle Ages to the Enlightenment, revealing for the first time how a distinctively modern category of belief came into being. Ethan Shagan focuses not on what people believed, which is the normal concern of Reformation history, but on the more fundamental question of what people took belief to be. Shagan shows how religious belief enjoyed a special prestige in medieval Europe, one that set it apart from judgment, opinion, and the evidence of the senses. But with the outbreak of the Protestant Reformation, the question of just what kind of knowledge religious belief was—and how it related to more mundane ways of knowing—was forced into the open. As the warring churches fought over the answer, each claimed belief as their exclusive possession, insisting that their rivals were unbelievers. Shagan challenges the common notion that modern belief was a gift of the Reformation, showing how it was as much a reaction against Luther and Calvin as it was against the Council of Trent. He describes how dissidents on both sides came to regard religious belief as something that needed to be justified by individual judgment, evidence, and argument. Brilliantly illuminating, The Birth of Modern Belief demonstrates how belief came to occupy such an ambivalent place in the modern world, becoming the essential category by which we express our judgments about science, society, and the sacred, but at the expense of the unique status religion once enjoyed.

Renowned historian Andrzej Walicki here challenges the conventional understanding of the rise of nationalism and the nation-building process in East-Central Europe. Arguing that the views advanced by Hans Kohn and others are marred by an inadequate knowledge of Polish history and thought, Walicki examines the emerging nationalism of the eighteenth century in a comparative perspective. He shows how Poland, the largest state in East-Central Europe, developed a modern national consciousness and, in fact, a political nationalism earlier and more successfully than has generally been acknowledged. Walicki presents his case by examining the main currents of Polish thought in the Enlightenment from Noble Republicanism to the development of the progressive constitution of May 3, 1791. A final chapter analyzes the ideas of Tadeusz Kosciuszko, the leader of the Polish uprising of 1794, showing him as an ideologist of "new republicanism" and a bridge between the Enlightenment and Romantic periods. This chapter will be of particular interest to readers familiar with Kosciuszko as a hero of the American Revolution.

"With this profound and magnificent book, drawing on his deep reservoir of thought and

expertise in the humanities, James MacGregor Burns takes us into the fire's center. As a 21st-century philosopher, he brings to vivid life the incandescent personalities and ideas that embody the best in Western civilization and shows us how understanding them is essential for anyone who would seek to decipher the complex problems and potentialities of the world we will live in tomorrow." --Michael Beschloss, New York Times bestselling author of *Presidential Courage: Brave Leaders and How They Changed America, 1789-1989* "James MacGregor Burns is a national treasure, and *Fire and Light* is the elegiac capstone to a career devoted to understanding the seminal ideas that made America - for better and for worse - what it is." --Joseph J. Ellis, Pulitzer Prize and National Book Award winning author *Revolutionary Summer* Pulitzer Prize-winning and bestselling historian James MacGregor Burns explores the most daring and transformational intellectual movement in history, the European and American Enlightenment In this engaging, provocative history, James MacGregor Burns brilliantly illuminates the two-hundred-year conflagration of the Enlightenment, when audacious questions and astonishing ideas tore across Europe and the New World, transforming thought, overturning governments, and inspiring visionary political experiments. *Fire and Light* brings to vivid life the galaxy of revolutionary leaders of thought and action who, armed with a new sense of human possibility, driven by a hunger for change, created the modern world. Burns discovers the origins of a distinctive American Enlightenment in men like the Founding Fathers Benjamin Franklin, John Adams, Thomas Jefferson, and James Madison, and their early encounters with incendiary European ideas about liberty and equality. It was these thinker-activists who framed the United States as a grand and continuing experiment in Enlightenment principles. Today the same questions Enlightenment thinkers grappled with have taken on new urgency around the world: in the turmoil of the Arab Spring, in the former Soviet Union, and China, as well as in the United States itself. What should a nation be? What should citizens expect from their government? Who should lead and how can leadership be made both effective and accountable? What is happiness, and what can the state contribute to it? Burns's exploration of the ideals and arguments that formed the bedrock of our modern world shines a new light on these ever-important questions.

From a critically acclaimed author comes an engagingly written and groundbreaking new work that highlights the long-underestimated British role in delivering the Enlightenment to the modern world. Porter reveals how the monumental transformation of thinking in Great Britain influenced wider developments elsewhere. of color illustrations.

This historical study examines the way women used writing to create themselves as modern individuals in post-Revolutionary France.--From publisher description.

What was the Enlightenment? Was it a unified body of thought generated by an established canon of "great thinkers", or were there many areas of contradiction and divergence? How far-reaching were its critiques intended to be? Was it a revolutionary body of thought, or was it merely the catalyst for a revolutionary age? Did it mean the same for men and for women, for rich and poor, for European and non-European? In this important new textbook Dorinda Outram sets the major debates of the period against broader social changes. This unique and accessible synthesis of scholarship on the "Enlightenment" will be invaluable for any student of eighteenth-century history.

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 book includes fifty-six selections from many countries, including France, England, Scotland, the German and Italian states, the American colonies, and Russia.

Arguably the most decisive shift in the history of ideas in modern times was the complete demolition during the late seventeenth and eighteenth centuries - in the wake of the Scientific Revolution - of traditional structures of authority, scientific thought, and belief by the new philosophy and the philosophes, culminating in Voltaire, Diderot, and Rousseau. In this revolutionary process which effectively overthrew all justification for monarchy, aristocracy, and ecclesiastical power, as well as man's dominance over woman, theological dominance of education, and slavery, substituting the modern principles of equality, democracy, and universality, the Radical Enlightenment played a crucially important part. Despite the present day interest in the revolutions of the late eighteenth century, the origins and rise of the Radical Enlightenment have been astonishingly little studied doubtless largely because of its very wide international sweep and the obvious difficulty of fitting in into the restrictive conventions of 'national history' which until recently tended to dominate all historiography. The greatest obstacle to the Radical Enlightenment finding its proper place in modern historical writing is simply that it was not French, British, German, Italian, Jewish or Dutch, but all of these at the same time. In this novel interpretation of the Radical Enlightenment down to La Mettrie and Diderot, two of its key exponents, particular stress is placed on the pivotal role of Spinoza and the widespread underground international philosophical movement known before 1750 as Spinozism.

The eighteenth century Enlightenment marks the beginning of the modern age when the scientific method and belief in reason and progress came to hold sway over the Western world. In the twentieth century, however, the Enlightenment has often been judged harshly for its apparently simplistic optimism. Here a master historian goes back to the sources to give us both a more sophisticated and intriguing view of the philosophes, their world and their ideas.

The Age of Enlightenment of the 18th century, also called the Age of Reason, was so named for an intellectual movement that shook the foundations of Western civilization. In championing radical ideas such as individual liberty and an empirical appraisal of the universe through rational inquiry and natural experience, Enlightenment philosophers in Europe and America planted the seeds for modern liberalism, cultural humanism, science and technology, and laissez-faire Capitalism. This volume brings together works from this era, with more than 100 selections from a range of sources. It includes examples by Kant, Diderot, Voltaire, Newton, Rousseau, Locke, Franklin, Jefferson, Madison, and Paine that demonstrate the pervasive impact of Enlightenment views on philosophy and epistemology as well as on political, social, and economic institutions. This is the second edition of a unique textbook on the Enlightenment.

In this sweeping and richly illustrated history, S. Frederick Starr tells the fascinating but largely unknown story of Central Asia's medieval enlightenment through the eventful lives and astonishing accomplishments of its greatest minds--remarkable figures who built a bridge to the modern world. Because nearly all of these figures wrote in Arabic, they were long assumed to have been Arabs. In fact, they were from Central Asia--drawn from the Persianate and Turkic peoples of a region that today extends from Kazakhstan southward through Afghanistan, and from the easternmost province of Iran

through Xinjiang, China. *Lost Enlightenment* recounts how, between the years 800 and 1200, Central Asia led the world in trade and economic development, the size and sophistication of its cities, the refinement of its arts, and, above all, in the advancement of knowledge in many fields. Central Asians achieved signal breakthroughs in astronomy, mathematics, geology, medicine, chemistry, music, social science, philosophy, and theology, among other subjects. They gave algebra its name, calculated the earth's diameter with unprecedented precision, wrote the books that later defined European medicine, and penned some of the world's greatest poetry. One scholar, working in Afghanistan, even predicted the existence of North and South America--five centuries before Columbus. Rarely in history has a more impressive group of polymaths appeared at one place and time. No wonder that their writings influenced European culture from the time of St. Thomas Aquinas down to the scientific revolution, and had a similarly deep impact in India and much of Asia. *Lost Enlightenment* chronicles this forgotten age of achievement, seeks to explain its rise, and explores the competing theories about the cause of its eventual demise. Informed by the latest scholarship yet written in a lively and accessible style, this is a book that will surprise general readers and specialists alike.

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.

A new history which overturns the received wisdom that science displaced magic in Enlightenment Britain In early modern Britain, belief in prophecies, omens, ghosts, apparitions and fairies was commonplace. Among both educated and ordinary people the absolute existence of a spiritual world was taken for granted. Yet in the eighteenth century such certainties were swept away. Credit for this great change is usually given to science – and in particular to the scientists of the Royal Society. But is this justified? Michael Hunter argues that those pioneering the change in attitude were not scientists but freethinkers. While some scientists defended the reality of supernatural phenomena, these sceptical humanists drew on ancient authors to mount a critique

both of orthodox religion and, by extension, of magic and other forms of superstition. Even if the religious heterodoxy of such men tarnished their reputation and postponed the general acceptance of anti-magical views, slowly change did come about. When it did, this owed less to the testing of magic than to the growth of confidence in a stable world in which magic no longer had a place.

A magisterial history that recasts the Enlightenment as a period not solely consumed with rationale and reason, but rather as a pursuit of practical means to achieve greater human happiness. One of the formative periods of European and world history, the Enlightenment is the fountainhead of modern secular Western values: religious tolerance, freedom of thought, speech and the press, of rationality and evidence-based argument. Yet why, over three hundred years after it began, is the Enlightenment so profoundly misunderstood as controversial, the expression of soulless calculation? The answer may be that, to an extraordinary extent, we have accepted the account of the Enlightenment given by its conservative enemies: that enlightenment necessarily implied hostility to religion or support for an unfettered free market, or that this was "the best of all possible worlds". Ritchie Robertson goes back into the "long eighteenth century," from approximately 1680 to 1790, to reveal what this much-debated period was really about. Robertson returns to the era's original texts to show that above all, the Enlightenment was really about increasing human happiness – in this world rather than the next – by promoting scientific inquiry and reasoned argument. In so doing Robertson chronicles the campaigns mounted by some Enlightened figures against evils like capital punishment, judicial torture, serfdom and witchcraft trials, featuring the experiences of major figures like Voltaire and Diderot alongside ordinary people who lived through this extraordinary moment. In answering the question 'What is Enlightenment?' in 1784, Kant famously urged men and women above all to "have the courage to use your own intellect". Robertson shows how the thinkers of the Enlightenment did just that, seeking a well-rounded understanding of humanity in which reason was balanced with emotion and sensibility. Drawing on philosophy, theology, historiography and literature across the major western European languages, *The Enlightenment* is a master-class in big picture history about the foundational epoch of modern times.

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 is a reassessment of what Habermas termed the bourgeois public sphere.

A profile of the United States and French Republic founder describes him as a controversial figure who helped shape the revolutionary age, in an account that provides coverage of his unlikely rise to fame and prominence, his best-selling books, and his relationships with his contemporaries.

"His book...supplant[s] all others, even the immensely successful *History of Western Philosophy* by Bertrand Russell."—A. C. Grayling
Already a classic in its first year of publication, this landmark study of Western thought takes a fresh look at the writings of the great thinkers of classic philosophy and questions many pieces of conventional wisdom. The book invites comparison with Bertrand Russell's monumental *History of Western Philosophy*, "but Gottlieb's book is less idiosyncratic and based on more recent scholarship" (Colin McGinn, *Los Angeles Times*). A *New York Times* Notable Book, a *Los Angeles Times* Best Book, and a *Times Literary Supplement* Best Book of 2001.

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