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Edited by C. A. Partrides
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BENJAMIN WHICHCOTE

by Mary Beale (1682)

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FOR L. J. LUDOVICI

*κρεῖττον ἕνα φίλον ἔχειν πολλοῦ ἀξίον
ἢ πολλοὺς μηδενὸς ἀξίους*

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General Preface

THE Stratford Library has been formed for the student, teacher and general reader who is interested in Elizabethan and Jacobean life and literature. Further editions of Shakespeare's Works, or *The Faerie Queene*, or Jonson's Works will not be provided, nor will the Library duplicate readily available editions of any poet or dramatist. The editors hope to reprint what is generally unavailable outside the great libraries and microfilm and photostat collections, or available only in expensive and rare complete editions.

The first four publications in the Stratford Library are as follows: a selected works of Nashe (providing more than half his total writings and including four works in their entirety, *Pierce Penniless*, *Summer's Last Will and Testament*, *The Terrors of the Night* and *The Unfortunate Traveller*); an anthology entitled *The Elizabethans' America* (reprinting letters, reports and pamphlets about the New World); a collection of *Elizabethan Narrative Verse* (offering twelve examples in this kind from the anonymous 'Fable of Ovid treading of Narcissus' to Giles Fletcher's 'Christ's Victorie and Triumph'); and a selected non-dramatic works of Dekker (including the first full version of *Lantern and Candle-light* and *Pound Wise and Penny Foolish*).

In preparation are volumes devoted to Sir Thomas Wilson's *Art of Rhetoric* with generous selections from Fraunce's *Arcadian Rhetoric* and other works, and to material illustrating Elizabethan and Jacobean concern with witchcraft and demonology.

It is the general policy of the series to present its texts in modernised form. Editors have been asked to reparagraph, repunctuate, substitute italic type for roman, or *vice versa*, wherever they consider that such changes will avoid unnecessary confusions or obscurities. However, this volume on the Cambridge Platonists retains the spelling, and the numerous Greek and Latin quotations (including some Hebrew phrases), for two important reasons. As a number of the reprinted texts were first published in the mid-seventeenth century, and the rest after the Restoration, the spelling and punctuation do not present the difficulties which a reader encounters with earlier-printed texts; had any

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General Preface

changes been made they would have been limited and therefore pointless. The lengthy quotations from Greek and Latin were retained because they demonstrate, by their very presence on the page and the pattern they create, the nature of the mode of thinking which the Cambridge Platonists endeavoured to resuscitate.

Editors have provided annotations, a glossary or an index, whichever seems appropriate, and also textual notes, collating substantive changes to the copy-text and briefly discussing its special authority. Each volume has an introduction dealing with any topic that will enhance the reading of the texts. We have not aimed at minute consistency between each volume, or even between each item in a single volume; editors have been encouraged to present these texts in the clearest practicable manner and with due consideration of the fact that many of the works reprinted have hitherto been 'known about' rather than known, more honoured or dishonoured in scholarly works than read and enjoyed as substantial achievements and records of the late sixteenth and seventeenth centuries.

JOHN RUSSELL BROWN
BERNARD HARRIS

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Acknowledgements

'He is not a *modest* man,' wrote Benjamin Whichcote, 'who thinks himself wise enough to find-out Truth by *Himself*: without submitting his Thoughts to *Examination* and Trial among *others*.' Not prepared to argue with Whichcote, I have sought and obtained the assistance of scholars on both sides of the Atlantic. I should like to express my gratitude to Professors William B. Hunter of the University of New Hampshire, Sears Jayne of Queens College of The City University of New York, and Ernest Tuveson of the University of California at Berkeley, for their indispensable suggestions on this edition in general and on my Introduction in particular; to Dr Dorothee Finkelstein of Yale University, Dr Jason P. Rosenblatt of the University of Pennsylvania, Dr Gordon Leff of the University of York, Dr Henry J. Blumenthal of the University of Liverpool, and my Greek friend Photios K. Litsas, for their assistance with the annotation of passages in Hebrew, medieval Latin, and Greek; to Mr C. B. L. Barr of the York Minster Library for shedding abundant light on several passages in Latin; and to Professors A. H. Armstrong of the University of Liverpool, Alvin B. Kernan of Yale University, W. K. Pritchett and Wayne Shumaker of the University of California at Berkeley, and R. C. Zaehner of All Souls College, Oxford, for various important recommendations. I am also grateful to Professor Marjorie H. Nicolson—herself a pioneer in our understanding of the Cambridge Platonists—who encouraged me to attempt this edition just as she has always lent me her indispensable support.

The frontispiece of Mary Beale's portrait of Whichcote is reproduced by permission of the Master and Fellows of Emmanuel College, Cambridge. I am particularly obliged to Dr F. H. Stubbings, the Librarian of Emmanuel, for providing me with details on Mary Beale (1632/3–1699), the reputable if prolific and variable painter whose best known work includes portraits of churchmen. Dr Stubbings also introduced me to Mr Richard Jeffree who is preparing with Miss Elizabeth Walsh a full-scale biography of Beale, scheduled for publication in the near future. Interested readers may in the meantime

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consult the biographical details in Edward Croft-Murray and Paul Hulton, *Catalogue of British Drawings* (London, 1960), I, 198–9, with further references; and the accounts by Ida Procter in *Country Life* CXXVII (1960), 1242–3, with three plates; and especially by Elizabeth Walsh, ‘Mrs Mary Beale, Paintress’, *The Connoisseur*, CXXXI (1953), 3–8, with thirteen plates. Mr Jeffree informs me that Mary Beale was related by marriage to both Whichcote and Cudworth. An earlier version of the portrait reproduced here is available at Lambeth Palace.

Another portrait of Whichcote is in the Provost’s Lodge, King’s College, Cambridge. I am grateful to the Provost for arranging to have me inspect it and to Mr John Saltmarsh for providing the limited information available on it. The portrait is anonymous and its date of composition unknown.

The selections in this volume are reprinted from copies on deposit at the British Museum. I am grateful to the Trustees of the British Museum for permission to reprint, and to the staff of the Reading Room for assisting me in more ways than is possible to mention here.

Several works of reference have been extremely useful, notably the superb lexica of the Greek language by Henri Estienne, *Θησαυρός τῆς ἑλληνικῆς γλώσσης*, rev. ed. (Paris, 1831–65), 8 vols., and D. Demetrakos, *Μέγα λεξικόν τῆς ἑλληνικῆς γλώσσης*, ed. I. S. Zervos (Athens, 1936–50), 9 vols. I am also indebted to three past editors of the Cambridge Platonists: J. L. Mosheim, who annotated Cudworth’s *True Intellectual System* in 1733; H. G. Williams, who edited Smith’s *Discourses* in 1859; and F. I. Mackinnon, who edited More’s *Philosophical Writings* in 1925. Finally, Professor Geoffrey Bullough’s edition of More’s poems (1931) has restored me to sanity more often than is perhaps wise to confess.

Gerald A. Cragg’s edition of *The Cambridge Platonists* (New York: Oxford University Press, 1968) came to my attention when the present volume was already in the hands of the printer. Prefaced by a survey of the principal tenets of Cambridge Platonism, the edition provides readings in modernised spelling and arranged under distinct headings. Unlike Mr Cragg, I have not deleted classical quotations for the fundamental reason stated by the general editors (above, p. vi), and I have excluded Culverwell because he has not ‘penetrated to the centre of Cambridge Platonism’ (see below, p. xxvi). But I am gratified that Mr Cragg and I have independently contributed to the resuscitation

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of the Cambridge Platonists. It was indeed time that 'the school of Plato' in seventeenth-century England became known to a wider audience.

C. A. P.

*Langwith College
University of York
16 November 1968*

Abbreviations

- I. *Primary Sources (A)*: Works by the Cambridge Platonists and some related writers xi
- II. *Primary Sources (B)*: The principal editions consulted in the preparation of the present edition xiv
- III. *Secondary Sources*: The principal commentaries on the Cambridge Platonists and related writers, with select editions of their works xix

Sections I and III are also intended as a select bibliography of further readings in and about the Cambridge Platonists. For a more detailed bibliography see below, pp. xxxi–xxxii.

The place of publication is given only if it is other than London. Unless otherwise indicated the editions used are the first.

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PRIMARY SOURCES (A):

THE CAMBRIDGE PLATONISTS

- Cudworth, *Freewill* *A Treatise of Freewill*, ed. John Allen (1838).
- Cudworth, *Imm. Morality* *A Treatise concerning Eternal and Immutable Morality* (1731).
- Cudworth, *Int. System* *The True Intellectual System of the Universe: the First Part; wherein, all the Reason and Philosophy of Atheism is Confuted; and its Impossibility Demonstrated* (1678). [Also reproduced in facsimile (Stuttgart, 1964). Cf. JLM.]
- Culverwell, *Discourse* Nathanael Culverwell, *An Elegant and Learned Discourse of the Light of Nature*, ed. William Dillingham (1652). [Cf. Campagnac.]
- More, *Antidote* *An Antidote against Atheisme, or an Appeal to the Natural Faculties of the Minde of Man, whether there be not a GOD* (1653).
- More, *Apology* *The Apology of Dr Henry More*, appended to *A Modest Enquiry into the Mystery of Iniquity* (1664).
- More, *Cabbala* *Conjectura Cabbalistica. Or, A Conjectural Essay of interpreting the Minde of Moses, according to*

Abbreviations

- a Threefold Cabbala: Viç. Literal, Philosophical, Mystical, or Divinely Moral* (1653). Dedicated to Cudworth.
- More, *Dialogues* *Divine Dialogues, containing sundry Disquisitions & Instructions concerning the Attributes of God and his Providence in the World* (1688), 2 vols.
- More, *Discourses* *Discourses on Several Texts of Scripture*, ed. John Worthington (1692).
- More, *Ench. Eth.* *Enchiridion ethicum, præcipua moralis philosophiæ rudimenta complectens* (1666); tr. Edward Southwell, *An Account of Virtue* (1690). [Also reproduced in facsimile, with a Note by S. P. Lamprecht (New York, 1930).]
- More, *Ench. Met.* *Enchiridion metaphysicum: sive, de rebus incorporeis succincta & luculenta dissertatio. Pars prima: de existentia & natura rerum incorporearum in genere* (1671). [Ch. XXVII-XXVIII were translated in Joseph Glanvill's *Saducismus Triumphatus* (1681), pp. 99–179. Cf. FM.]
- More, *Enth. Tr.* *Enthusiasmus Triumphatus, or, A Discourse of the Nature, Causes, Kinds, and Cure, of Enthusiasme* (1656). Published under the pseudonym Philophilus Parresiastes. [Also reproduced in facsimile, with a Note by M. V. DePorte (Los Angeles, 1966).]
- More, *Godliness* *An Explanation of the Grand Mystery of Godliness; or, A True and Faithfull Representation of the Everlasting Gospel of our Lord* (1660).
- More, 'Grounds of Faith' 'A Brief Discourse of the True Grounds of the Certainty of Faith in Points of Religion', in *Dialogues* (as above), II, 467–93.
- More, *Immortality* *The Immortality of the Soul, so farre forth as it is demonstrable from the Knowledge of Nature, and the Light of Reason* (1659).
- More, *Letters* *Conway Letters: The Correspondence of Anne, Viscountess Conway, Henry More, and their Friends, 1642–1684*, ed. Marjorie H. Nicolson (1930).
- More, *Poems* *Philosophical Poems* (Cambridge, 1647). Contains *Psychozoia*, *Psychathanasia*, *Antipsycho-pannychia*, *Antimonopsychia* (all initially published in 1642 as *Ψυχωδία platonica*), *Demo-*

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- critus platonissans* (first published in 1646), *The Præxistency of the Soul*; etc. [Also edited by A. B. Grosart (1878; repr. 1967). Cf. Bullough.] ‘The Preface General’ to *A Collection of Several Philosophical Writings*, 2nd rev. ed. (1662), pp. iv–xxvii.
- More, ‘Preface’
- More, *Reply* *The Second Lash of Alazonomastix; containing a solid and serious Reply to a very uncivill Answer to certain Observations* (Cambridge, 1651). Published under the pseudonym Alazonomastix Philalethes.
- Norris John Norris of Bremerton, *Christian Blessedness: or, Discourses upon the Beatitudes* (1690).
- Smith, *Discourses* *Select Discourses*, ed. John Worthington (1660), [Cf. HGW.]
- Sterry, *Discourse* Peter Sterry, *A Discourse of the Freedom of the Will* (1675).
- Sterry, *Sermons* Peter Sterry, *The Rise, Race, and Royalty of the Kingdom of God in the Soul of Man. Opened in several Sermons upon Matthew 18. 3. As also The Loveliness & Love of Christ set forth in several other Sermons upon Psal. 45. v. 1, 2* (1683).
- Whichcote, *Aphorisms* *Moral and Religious Aphorisms . . . published in MDCCIII, by Dr Jeffery. Now re-published, with very large additions, by Samuel Salter* (1753). [Also edited by W. R. Inge (1930).]
- Whichcote, *Discourses* *Several Discourses*, ed. John Jeffery (1701–1707), 4 vols.
- Whichcote, *Dogmata* *Θεοφορούμενα Δόγματα: or, Some Select Notions*, ed. ‘Philantropus’ (1685).
- Whichcote, *Letters* *Eight Letters of Dr. Antony Tuckney, and Dr. Benjamin Whichcote . . . written in September and October, MDCLI* (appended to Salter’s edition of the *Aphorisms*, as above).
- Whichcote, *Sermons* *Select Sermons*, ed. Anthony, Third Earl of Shaftesbury (1698).
- Worthington, *Discourses* John Worthington, *Select Discourses* (1826; initially edited by the author’s son in 1725).

II.

PRIMARY SOURCES (B):

EDITIONS CONSULTED

- | | |
|-------------------------------|---|
| Aelian, <i>De nat. an.</i> | <i>De natura animalium</i> , ed. R. Hercher (<i>BT</i> : 1864), I. |
| Albinus | 'Alcinous', <i>Διδασκαλικὸς</i> [<i>Didascalicus</i>], in <i>Platonis dialogi</i> , ed. C. F. Hermann (<i>BT</i> : 1884), VI, 153–89; tr. George Burges, in <i>The Works of Plato</i> (1854), VI, 241–314. |
| Alexander Aphrodisaeus | <i>Φυσικαὶ καὶ ἠθικαὶ ἀπορίαι</i> [<i>Quaestiones naturales et morales</i>], ed. L. Spengel (Munich, 1842). |
| <i>ANCL</i> | <i>Ante-Nicene Christian Library</i> (Buffalo, 1884 ff.). |
| Apollonius Rhodius | <i>Ἀργοναυτικὰ</i> [<i>Argonautica</i>], tr. R. C. Seaton (<i>LCL</i> : 1912); with the Greek text. |
| Aristophanes, <i>Nubes</i> | <i>Νεφέλαι</i> , tr. W. J. M. Starkie, <i>The Clouds</i> (1911); with the Greek text. |
| Aristotle | <i>Opera</i> , ed. E. Bekker (Berlin, 1831–70), 5 vols.; tr. W. D. Ross <i>et al.</i> (Oxford, 1908–52), 12 vols. |
| Athanasius, <i>De Inc.</i> | <i>Περὶ τῆς ἐνανθρωπήσεως τοῦ Θεοῦ Λόγον</i> [<i>De Incarnatione Dei Verbi</i>], tr. James Ridgway (Oxford, 1880); with the Greek text. |
| Augustine, <i>Conf.</i> | <i>Confessiones</i> , in <i>PL</i> , XXXII, 659–868; tr. A. C. Outler, in <i>LCC</i> , VII, 31–333. |
| Augustine, <i>De civ. Dei</i> | <i>De civitate Dei</i> , in <i>PL</i> , XLI; tr. John Healey (1610), rev. R. V. G. Tasker (1945), 2 vols. |
| Augustine, <i>Letters</i> | <i>The Letters of Saint Augustine</i> , tr. J. G. Cunningham, in <i>Works</i> , ed. Marcus Dodds (Edinburgh, 1872–75), vols. VI and XIII. |
| AV | The King James ('Authorised') Version of the Bible (1611). |
| Bacon | <i>Works</i> , ed. James Spedding, R. L. Ellis and D. D. Heath (1857–74), 14 vols. |
| Boethius | <i>De consolatione philosophiae</i> , tr. I. T. (1609), rev. H. F. Stewart (<i>LCL</i> : 1918); with the Latin text. |
| <i>BT</i> | <i>Bibliotheca scriptorum graecorum et romanorum Teubneriana</i> (Leipzig, 1849 ff.). |
| Chalcidius | <i>Platonis Timaeus interprete Chalcidio cum eiusdem commentario</i> , ed. J. Wrobel (<i>BT</i> : 1876). |

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- Cicero, *De nat. deo.* *De natura deorum*, ed. C. F. W. Mueller (*BT*: 1878); tr. Francis Brooks (1896).
- Cicero, *De officiis* *De officiis*, tr. Walter Miller (*LCL*: 1913); with the Latin text.
- Cicero, *Disp.* *Tusculanae disputationes*, tr. J. E. King (*LCL*: 1927); with the Latin text.
- Clement of Alexandria *Λόγος προτρεπτικός πρὸς Ἕλληνας* [*Cohortatio ad gentes*], *Παιδαγωγός* [*Pædagogus*], and *Στρώματα* [*Stromata*], in *PG*, VIII–IX; tr. William Wilson, in *ANCL*, IV and XII.
- Damascius *Περὶ τῶν πρώτων ἀρχῶν* [*De primis principiis*], ed. J. Kopp (Frankfurt, 1826).
- Descartes *Philosophical Works*, tr. E. S. Haldane and G. R. T. Ross (Cambridge, 1911–12), 2 vols.
- Diogenes Laetius *Βίοι καὶ γνώμαι τῶν ἐν φιλοσόφοις εὐδοκίμησάντων* [*De vita et moribus philosophorum*], tr. R. D. Hicks (*LCL*: 1925), 2 vols.; with the Greek text.
- Empedocles *The Fragments of Empedocles*, tr. W. E. Leonard (Chicago, 1908); with the Greek text.
- Epictetus, *Ench.* *Ἐγχειρίδιον* [*Enchiridion*], ed. Anon. (Dublin, 1796); tr. P. E. Matheson (Oxford, 1916), II, 213–38.
- Eusebius, *H.E.* *Ἐκκλησιαστικὴ ἱστορία* [*Historia ecclesiastica*], tr. J. E. L. Oulton (*LCL*: 1926–32), 2 vols.; with the Greek text.
- Ficino Marsilio Ficino, *Opera* (Basle, 1576), 2 vols. (numbered consecutively). [The *Commentarium in convivium Platonis*, ed. & tr. Sears Jayne, University of Missouri Studies, XIX (1944), §1.]
- Galen, *De usu partium* *Περὶ χρείας μορίων*, ed. G. Helmreich (*BT*: 1907–9), 2 vols. [Also consulted: the Latin translation *De usu partium corporis humani*, ed. N. R. Calabrio (Paris, 1528).]
- Hermes ‘Hermes Trismegistus’, *Hermetica*, tr. Walter Scott (Oxford, 1924–36), 4 vols.; with the Greek text.
- Hierocles, *Aur. carm.* *Εἰς τὰ τῶν Πυθαγορείων χρυσὰ ἔπη ὑπόμνημα* [*In aurea Pythagorae carmina commentarius*], in *Fragmenta philosophorum graecorum*, ed. F. W. A. Mullach (Paris, 1860), I, 416–84; tr. William Rayner (Norwich, 1797).

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Hippocrates, <i>Epid.</i>	Ἐπιδημιῶν βιβλία [<i>Epidemiorum libri</i>], in <i>Opera omnia. græce & latine</i> , ed. J. A. van der Linden (Leyden, 1665), vol. I.
Hobbes, <i>Leviathan</i>	<i>Leviathan, or the Matter, Forme & Power of a Commonwealth Ecclesiasticall and Civill</i> (Oxford, 1909; being a reprint of the 1651 ed.).
Homer, <i>Iliad</i>	Ἰλιάς, tr. A. T. Murray (<i>LCL</i> : 1924–5), 2 vols.; with the Greek text.
Homer, <i>Odyssey</i>	Ὀδύσσεια, tr. A. T. Murray (<i>LCL</i> : 1919), 2 vols.; with the Greek text.
Hyginus	<i>Fabulæ</i> , ed. B. Bunte (Leipzig, 1857).
Iamblichus, <i>De myst.</i>	Περὶ μυστηρίων [<i>De mystiriis</i>], ed. T. Gale (Oxford, 1678); tr. Thomas Taylor (2nd ed., 1895).
Iamblichus, <i>Vit. Pyth.</i>	Περὶ τοῦ Πυθαγορείου βίον [<i>De vita Pythagorica</i>], ed. L. Deubner (<i>BT</i> : 1937); tr. Thomas Taylor (new ed., 1926).
Julian	<i>The Works of the Emperor Julian</i> , tr. W. C. Wright (<i>LCL</i> : 1913–23), 3 vols.; with the Greek text.
LCC	<i>The Library of Christian Classics</i> , ed. John Baillie <i>et al.</i> (Philadelphia, 1953 ff.).
LCL	The Loeb Classical Library (Cambridge, Mass., 1912 ff.).
Longinus	Περὶ ὑψους [<i>De sublimitate</i>], tr. W. R. Roberts (2nd ed., Cambridge, 1907); with the Greek text.
Lucretius	<i>De rerum natura</i> , ed. J. Martin (<i>BT</i> : 1963); tr. Cyril Bailey (Oxford, 1910).
LXX	The Greek version of the OT: the Septuagint (third cent. B.C.?). [The Greek text edited by Alfred Rahlfs (8th ed., Stuttgart, 1965), 2 vols.]
Marcus Aurelius	M. Aurelius Antoninus, <i>Τῶς εἰς ἑαυτὸν</i> [<i>Ad seipsum</i>], tr. C. R. Haines (<i>LCL</i> : 1916); with the Greek text.
NPNF	<i>Nicene and Post-Nicene Fathers</i> (Buffalo: 1st Series, 1886 ff.; 2nd Series, 1890 ff.).
NT	The New Testament [the Greek text edited by Kurt Aland <i>et al.</i> (New York etc., 1966)].
Origen, <i>De princ.</i>	Περὶ ἀρχῶν [<i>De principiis</i>], in <i>PG</i> , XI, 115–414; tr. G. W. Butterworth (1936).
Origen, <i>Cont. Cels.</i>	Κατὰ Κέλσον [<i>Contra Celsum</i>], in <i>PG</i> , XI, 641–1632; tr. Henry Chadwick (Cambridge, 1953).

Abbreviations

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- Orpheus 'Orpheus', *Orphicorum fragmenta*, ed. Otto Kern (Berlin, 1922). [*The Hymns of Orpheus*, tr. Thomas Taylor (1792).]
- OT The Old Testament [the Hebrew text edited by R. Kittel (Stuttgart, 1945), 2 vols.].
- Ovid, *Met.* *Metamorphoses*, tr. F. J. Miller (*LCL*: 1916), 2 vols.; with the Latin text.
- Pausanias *Ἑλλάδος περιήγησις* [*Descriptio Graeciae*], tr. W. H. S. Jones (*LCL*: 1918–35), 5 vols.; with the Greek text.
- PG *Patrologia*, Series graeca, ed. J.-P. Migne (Paris, 1857 ff.).
- Philo *Philo*, tr. F. H. Colson and G. H. Whitaker (*LCL*: 1929–41), 9 vols.; with the Greek text.
- Pico Giovanni Pico della Mirandola, *Opera omnia* (Basle, 1572). [*De hominis dignitate*, *De ente et uno*, and *Heptaplus*, tr. C. G. Wallis. P. J. W. Miller, and D. Carmichael (New York, 1965).]
- Pirke Aboth* *Pirke Aboth—The Ethics of the Talmud: Sayings of the Fathers*, ed. & tr. R. Travers Herford (1945; repr. New York, 1962).
- PL *Patrologia*, Series latina, ed. J.-P. Migne (Paris, 1844 ff.).
- Plato *Platonis dialogi*, ed. C. F. Hermann and M. Wohlrab (*BT*: 1887–94), 6 vols.; tr. B. Jowett (4th rev. ed., Oxford, 1953), 4 vols.
- Plotinus *Ἐννεάδες* [*Enneades*], ed. R. Volkman (*BT*: 1883–4), 2 vols.; tr. Stephen MacKenna, 3rd ed., rev. B. S. Page (1956). [The definitive edition of the Greek text is now in progress, ed. P. Henry and H.-R. Schwyzer (Paris, 1951 ff.), 3 vols.]
- Plutarch *Τὰ ἠθικά* [*Moralia*], in *Opera*, ed. F. Dübner (Paris, 1839–41), III–IV; tr. by several hands, ed. W. W. Goodwin (1870), 5 vols.
- Porphyry, *Vit. Plot.* *Περὶ τοῦ Πλωτίνου βίου* [*Vita Plotini*], in *Plotini opera*, ed. P. Henry and H.-R. Schwyzer (Paris, 1951), I, 1–41; tr. S. MacKenna (in the Plotinus edition cited above), pp. 1–20.
- Porphyry, *Vit. Pyth.* *Πυθαγόρου βίος* [*Vita Pythagorae*], in *Opuscula tria*, ed. A. Nauck (*BT*: 1860), pp. 14–39.
- Proclus, *Inst. th.* *Στοιχείωσις Θεολογική* [*Institutio theologica*],

Abbreviations

- tr. E. R. Dodds (Oxford, 1933); with the Greek text.
- Proclus, *Primum Alc.* *Εἰς τὸν Πλάτωνος πρῶτον Ἀλκιβιάδην* [*In Platonis primum Alcibiadem commentaria*], ed. L. G. Westerink (Amsterdam, 1954).
- Proclus, *Primum Eucl.* *Εἰς τὸ πρῶτον τῶν Εὐκλείδους στοιχείων* [*In primum Euclidis elementorum librum commentariū*], ed. G. Friedlein (*BT*: 1873); tr. Thomas Taylor (1788–9), 2 vols.
- Proclus, *Tim.* *Εἰς τὸν Τιμαῖον Πλάτωνος* [*In Platonis Timaeum commentaria*], ed. E. Diehl (*BT*: 1903–1906), 3 vols.; tr. Thomas Taylor (1820), 2 vols.
- Pseudo-Dionysius ‘Dionysius the Areopagite’, *Περὶ τῆς οὐρανίας ἱεραρχίας* [*De coelesti hierarchia*], *Περὶ θεῶν ὀνομάτων* [*De divinis nominibus*], etc., in *PG*, III; tr. John Parker (1897–9), 2 vols.
- Pythagoras ‘Pythagoras’, *Χρυσὰ ἔπη* [*Carmina aurea*], in *Fragmenta philosophorum graecorum*, ed. F.W.A. Mullach (Paris, 1860), I, 193–9; tr. Anon. (1929).
- Seneca, *Ep.* *Ad Lucilium epistulae morales*, tr. R. M. Gummere (*LCL*: 1917–25), 3 vols.; with the Latin text.
- Seneca, *Nat. quaest.* *Naturales quaestiones*, ed. F. Haase (*BT*: 1862); tr. John Clarke (1910).
- Simplicius, *Arist. Cael.* ‘Υπομνήματα εἰς τέσσερα βιβλία Ἀριστοτέλους περὶ οὐρανοῦ. . . *Commentarii in quatuor Aristotelis libros de caelo* (Venice, 1526).
- Simplicius, *Arist. Phys.* ‘Υπομνήματα εἰς τὰ ὀκτὼ Ἀριστοτέλους φυσικῆς ἀκροάσεως βιβλία. . . *Commentarii in octo Aristotelis physicae auscultationis libros* (Venice, 1526).
- Simplicius, *In Epict.* Ἐξηγήσεις εἰς τὸ τοῦ Ἐπικτήτου Ἐγχειρίδιον [*Commentarius in Enchiridion Epicteti*], in the Wolfius–Salmasius ed. (Leyden, 1639–1640); tr. George Stanhope (5th ed., 1741).
- SVF* *Stoicorum veterum fragmenta*, ed. Hans von Arnim (Leipzig, 1903–24), 4 vols.
- Synesius *Περὶ Δείωνος* [*De Dionē*], etc., in *PG*, LXVI, 1053–1616; tr. Augustine FitzGerald (1930), 2 vols.
- Talmud* *The Babylonian Talmud*, gen. ed. Isidore Epstein (1935–52), 35 vols.

Abbreviations

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Themistius	" <i>Ἀπαντα, τουτέστι παραφράσεις, καὶ λόγοι</i> . . . <i>Opera, hoc est paraphrases, et orationes</i> , ed. V. Trincavellius (Venice, 1534).
Theophrastus, <i>Char.</i>	<i>Χαρακτῆρες</i> [<i>Characteres</i>], tr. J. M. Edmonds (<i>LCL</i> : 1929); with the Greek text.
Thomas Aquinas, <i>S. th.</i>	<i>Summa theologica</i> , in 4 vols. appended to <i>PL</i> ; tr. by the English Dominican Fathers (1911–1925), 22 vols.
Virgil, <i>Aeneid</i>	<i>Aeneis</i> , ed. F. A. Hirtzel (Oxford, 1900); tr. J. W. Mackail (1908).
Vulgate	St Jerome's Latin version of the Bible (c. 384–404). [The text edited by A. C. Fillion (Paris, 1930).]

III.

SECONDARY SOURCES:

COMMENTARIES ON THE CAMBRIDGE PLATONISTS

Anderson	Paul R. Anderson, <i>Science in Defence of Liberal Religion: A Study of Henry More's Attempt to Link Seventeenth Century Religion with Science</i> (New York, 1933).
Arnold	Matthew Arnold, 'A Psychological Parallel', in <i>Last Essays on Church and Religion</i> (1877), Ch. I. On Smith, pp. 18–28.
Aspelin	Gunnar Aspelin, 'Ralph Cudworth's Interpretation of Greek Philosophy: A Study in the History of English Philosophical Ideas', <i>Göteborgs Högskolas Årsskrift</i> , XLIX (1943), § 1.
Baker	Herschel Baker, <i>The Wars of Truth: Studies in the Decay of Christian Humanism in the Earlier Seventeenth Century</i> (1952). On the Cambridge Platonists, Ch. III (v).
Baker, <i>S & T</i>	John Tull Baker, <i>An Historical and Critical Examination of English Space and Time Theories from Henry More to Bishop Berkeley</i> (Bronxville, N.Y., 1930). On More, Ch. II.
Bullough	<i>Philosophical Poems of Henry More</i> , ed. Geoffrey Bullough (Manchester, 1931). Reprints the <i>Psychozoia</i> and some minor poems.
Burt	Edwin A. Burt, <i>The Metaphysical Foundations</i>

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	<i>of Modern Physical Science</i> (New York, 1924; 2nd rev. ed., 1932; repr. 1954). On More, Ch. V.
Bush	Douglas Bush, <i>English Literature in the Earlier Seventeenth Century</i> , 2nd rev. ed. (Oxford, 1962). On the Cambridge Platonists, Ch. X(7).
Campagnac	E. T. Campagnac, ed., <i>The Cambridge Platonists</i> (Oxford, 1901). Reprints three sermons and select aphorisms by Whichcote, four discourses by Smith, and an abridged version of 12 chapters from Culverwell's <i>Discourse</i> . See below, p. xxvi.
Cassirer	Ernst Cassirer, <i>The Platonic Renaissance in England</i> , tr. James P. Pettegrove (Austin, 1953).
Cohen	Leonora D. Cohen, 'Descartes and Henry More on the Beast-Machine—A Translation of their Correspondence pertaining to Animal Automation', <i>Annals of Science</i> , I (1936), 48–61.
Coleridge	<i>Coleridge on the Seventeenth Century</i> , ed. Roberta F. Brinkley (Durham, N.C., 1955). On More and Smith, pp. 316–21, 365–7.
Colie	Rosalie L. Colie, <i>Light and Enlightenment: A Study of the Cambridge Platonists and the Dutch Arminians</i> (Cambridge, 1957).
Cragg	G. R. Cragg, <i>From Puritanism to the Age of Reason: A Study of Changes in Religious Thought within the Church of England 1660 to 1700</i> (Cambridge, 1950). On the Cambridge Platonists, Ch. III.
Feibleman	James K. Feibleman, <i>Religious Platonism: The Influence of Religion on Plato and the Influence of Plato on Religion</i> (1959). On the Cambridge Platonists, Ch. XII (b).
FM	Flora I. Mackinnon, ed., <i>Philosophical Writings of Henry More</i> (New York, 1925).
Fowler	Edward Fowler, <i>The Principles and Practices, of certain Moderate Divines of the Church of England, (greatly mis-understood) Truly Represented and Defended</i> (1670).
George	Edward A. George, <i>Seventeenth Century Men of Latitude</i> (1909). On Whichcote, Smith and More, pp. 69–128.
Greene	Robert A. Greene, 'Henry More and Robert

Abbreviations

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- Boyle on the Spirit of Nature', *Journal of the History of Ideas*, XXIII (1962), 451–74.
- Gregory Joshua C. Gregory, 'Cudworth and Descartes', *Philosophy*, VIII (1933), 454–67.
- Gysi Lydia Gysi, *Platonism and Cartesianism in the Philosophy of Ralph Cudworth* (Bern, 1962).
- HGW Henry Griffin Williams, ed., *Select Discourses: by John Smith* (Cambridge, 1859).
- Hoopes Robert Hoopes, *Right Reason in the English Renaissance* (Cambridge, Mass., 1962). On the Cambridge Platonists, pp. 174–85.
- Hunter William B. Hunter, Jr., 'The Seventeenth Century Doctrine of Plastic Nature', *Harvard Theological Review*, XLIII (1950), 197–213.
- Hutin Serge Hutin, *Henry More: Essai sur les doctrines théosophiques chez les Platoniciens de Cambridge* (Hildesheim, 1966).
- Jammer Max Jammer, *Concepts of Space: The History of Theories of Space in Physics* (Cambridge, Mass, 1954). On More, pp. 38–46, 108–11.
- JLM J. L. Mosheim, ed. & tr., *Radulphi Cudworthi . . . Systema intellectuale huius universi seu de veris naturae rerum originibus commentarii* (Jena, 1733), 2 vols. [Mosheim's notes are cited from their translation by John Harrison (1845), 3 vols.]
- Jones Rufus M. Jones, *Spiritual Reformers in the 16th and 17th Centuries* (New York, 1914; repr. Boston, 1959). On Whichcote and Smith, Ch. XV–XVI.
- Jordan Wilbur K. Jordan, *The Development of Religious Toleration in England* (1940), Vol. IV: *Attainment of the Theory and Accomodations in Thought and Institutions, 1640–1660*. On the Cambridge Platonists, pp. 94–137.
- Koyré Alexandre Koyré, *From the Closed World to the Infinite Universe* (Baltimore, 1957). On More, esp. Ch. V–VI.
- Laird John Laird, *Hobbes* (1934). On More and Cudworth, pp. 258–60, 273–5.
- Lichtenstein Aharon Lichtenstein, *Henry More: The Rational Theology of a Cambridge Platonist* (Cambridge, Mass., 1962).

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Lovejoy	Arthur O. Lovejoy, <i>The Great Chain of Being: A Study of the History of an Idea</i> (Cambridge, Mass., 1936; repr. New York, 1960).
Lowrey	Charles E. Lowrey, <i>The Philosophy of Ralph Cudworth: A Study of the True Intellectual System of the Universe</i> (New York, 1884).
McAdoo	H. R. McAdoo, 'The Cambridge Platonists', in <i>The Spirit of Anglicanism: A Survey of Anglican Theological Method in the Seventeenth Century</i> (1965), Ch. III–IV.
Martineau	James Martineau, 'Dianoetic Ethics: Cudworth', in <i>Types of Ethical Theory</i> (Oxford, 1885), II, 396–424.
Mintz	Samuel I. Mintz, <i>The Hunting of Leviathan: Seventeenth-Century Reactions to the Materialism and Moral Philosophy of Thomas Hobbes</i> (Cambridge, 1962). On More and Cudworth, Ch. V–VI.
Mitchell	W. Fraser Mitchell, <i>English Pulpit Oratory from Andrewes to Tillotson: A Study of its Literary Aspects</i> (1932). On the Cambridge Platonists, Ch. VIII.
Muirhead	John H. Muirhead, <i>The Platonic Tradition in Anglo-Saxon Philosophy</i> (1931). On the Cambridge Platonists and esp. Cudworth, Pt. I, Ch. I–III.
Mullinger	James Bass Mullinger, <i>The University of Cambridge</i> (Cambridge, 1911), Vol. III. On the Cambridge Platonists, pp. 588–665.
Nicolson, <i>Aesthetics</i>	Marjorie H. Nicolson, <i>Mountain Gloom and Mountain Glory: The Development of the Aesthetics of the Infinite</i> (Ithaca, N.Y., 1959; repr. New York, 1963). On More, Ch. III.
Nicolson, 'Cartesianism'	Marjorie H. Nicolson, 'The Early Stages of Cartesianism in England', <i>Studies in Philology</i> , XXVI (1929), 356–74. Largely on More.
Nicolson, <i>Circle</i>	Marjorie H. Nicolson, <i>The Breaking of the Circle: Studies in the Effect of the 'New Science' upon Seventeenth-Century Poetry</i> , rev. ed. (New York, 1962). On More, pp. 158–65.
Passmore	J. A. Passmore, <i>Ralph Cudworth: An Interpretation</i> (Cambridge, 1951).

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| Pauley | W. C. de Pauley, <i>The Candle of the Lord: Studies in the Cambridge Platonists</i> (1937). |
| Pawson | G. P. H. Pawson, <i>The Cambridge Platonists and their Place in Religious Thought</i> (1930). |
| Pinto | Vivian de Sola Pinto, <i>Peter Sterry, Platonist and Puritan, 1613–1672: A Biographical and Critical Study with passages selected from his Writings</i> (Cambridge, 1934). |
| Powicke | Frederick J. Powicke, <i>The Cambridge Platonists: A Study</i> (1926). |
| Raven | Charles E. Raven, <i>Natural Religion and Christian Theology</i> , First Series: <i>Science and Religion</i> (Cambridge, 1953). On Cudworth, Ch. VI. |
| Shorey | Paul Shorey, <i>Platonism Ancient and Modern</i> (Berkeley, 1938). On Cudworth, pp. 198–201. |
| Snow | A. J. Snow, <i>Matter and Gravity in Newton's Physical Philosophy: A Study in the Natural Philosophy of Newton's Time</i> (1926). On More, Ch. I (2) and IV (3). |
| S.P., <i>Brief Account</i> | S.P. [Simon Patrick?], <i>A Brief Account of the new Sect of Latitude-Men together with some reflections upon the New Philosophy</i> (1662). [Also reproduced in facsimile, with a Note by T. A. Birrell (Los Angeles, 1963).] |
| Stewart | J. A. Stewart, 'Cambridge Platonists', <i>Encyclopaedia of Religion and Ethics</i> , ed. J. Hastings (Edinburgh, 1910), III, 167–73. |
| Tulloch | John Tulloch, <i>Rational Theology and Christian Philosophy in England in the Seventeenth Century</i> , 2nd ed. (1874; repr. 1968), Vol. II: <i>The Cambridge Platonists</i> . |
| Tuveson | Ernest L. Tuveson, <i>Millennium and Utopia: A Study in the Background of the Idea of Progress</i> (Berkeley and Los Angeles, 1949). On More, Ch. III (4). |
| Ward | Richard Ward, <i>The Life of the Learned and Pious Dr. Henry More . . . to which are annex'd divers of his useful and excellent letters</i> (1710). [Also edited, without the letters, by M. F. Howard (1911).] |
| Watkin | E. I. Watkin, 'John Smith the Cambridge Platonist', in <i>Poets and Mystics</i> (1953), Ch. X. |

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Willey

Basil Willey, *The Seventeenth Century Background: Studies in the Thought of the Age in Relation to Poetry and Religion* (1934). On the Cambridge Platonists, Ch. VIII.

Williamson

George Williamson, 'The Restoration Revolt against Enthusiasm', *Studies in Philology*, XXX (1933), 571–603. On More, pp. 585 ff.

Yates

Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (1964). On More and Cudworth, pp. 423–31.

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A Note on Method

THE selections in this volume begin with three sermons by Whichcote, all published posthumously and thus much later (1685 ff.) than all but one of the discourses reprinted here. But Whichcote still deserves priority of place since he was the first publicly to utter the tenets characteristic of Cambridge Platonism (1636 ff.). He is also, by common consent, the group's acknowledged leader.

Whichcote's sermons are followed by Cudworth's sermon before the House of Commons (1647), the only exposition of Cambridge Platonism ever addressed to such an influential body. The sermon was published on the express 'desire' of Parliament.

John Smith is allotted the next place as the individual most directly in the line of descent from Whichcote and Cudworth. His *Discourses* first appeared posthumously in 1660 but were delivered for the most part sometime after 1644.

Henry More presented a number of problems. The selection of appropriate extracts from his works was repeatedly frustrated by his verbosity and repetitiveness, his fondness for digressions, and his frequent lapses into absurdities. In the end I decided to present him in as favourable a light as might be possible. The sermon which here introduces us to his thought (published posthumously in 1692) is representative not so much of his usual style as of his loyalty to Cambridge Platonism. The two books of *An Antidote against Atheism* (1653) flatter him even more, but then I have not reprinted either its later additions or its third book (I have given only its chapter headings, below, pp. 286 f.). His poetry was also excluded from these pages since More himself described it once—rather accurately I think—as 'A rude confused heap of ashes dead' (*Ad Paronem*, line 13). I have space only for his description of Dæmon, King of Autæsthesy ('Self-sensedness,' explained More helpfully):

he himself is quite divided
 Down to the belly; there's some unity:
 But head, and tongue, and heart be quite discided:
 Two heads, two tongues, and eke two hearts there be.

This head doth mischief plot, that head doth see
 Wrong fairly to o'reguld. One tongue doth pray,
 The other curse. The hearts do ne're agree
 But felly one another do upbray:
 An ugly cloven foot this monster doth upstay.
 (*Psychozoia*, II, 27)

More said once that his father had 'from childhood tuned mine ears to Spencers rhymes'. It does not seem to have helped.

The tendency toward 'philosophy' apparent in More's *Antidote* culminates in Cudworth's *True Intellectual System of the Universe* (1678) which provides the last selection in this volume. My choice of Cudworth's 'digression' on Plastic Nature was dictated by its central importance to the book itself, to Cudworth's development since he addressed the House of Commons in 1647, and to Cambridge Platonism considered as a philosophical system. But as Cambridge Platonism is not primarily a philosophical system, I decided that a reminder to that effect would not be out of place. Thus the present volume ends with an appendix which moves us beyond Cudworth's Plastic Nature to the quintessence of Cambridge Platonism inherent in Whichcote's *Moral and Religious Aphorisms* (1703; revised, 1753).

My failure to include a number of other writers often associated with the Cambridge Platonists may come as a surprise. There are in particular two candidates. One is Peter Sterry, extracts from whose work were edited by V. de S. Pinto under the title *Peter Sterry: Puritan and Platonist* (1934). The other is Nathanael Culverwell whose *Discourse of the Light of Nature* was abridged by E. T. Campagnac for his anthology *The Cambridge Platonists* (1901). I am however persuaded that neither Culverwell nor Sterry ever penetrated to the centre of Cambridge Platonism; both hovered on its circumference. Culverwell's loyalty to Calvinism and Sterry's denial of free will are sufficient of themselves to set both men in diametric opposition to Whichcote, Smith, Cudworth and More. Culverwell's *Discourse* is moreover quite different from what it appears to be in Campagnac's edition. Its careful abridgment there has improved its style considerably. Worse, its last two chapters were *not* reprinted, yet it is precisely in those two chapters that Culverwell (as his first editor in 1652 noted) forced reason to 'bow the head and worship, and then lay it self down quietly at the feet of Faith'. The Cambridge Platonists would have regarded such an abject surrender of Reason as treasonable.

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A Note on Method

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The annotation obliged me to spend many pleasant months amidst 'the ancient and wisest philosophers'. But there were some surprises. My most anxious moment came while reading the correspondence between Whichcote and Tuckney. 'I have bin apte to think,' Tuckney protested, 'that both in your sermons and privatt discourse you do often, as it were, quote your-selfe; in uttering latine sentences and axiomes, both in Logick Philosophie Law and Divinitie, which are of your owne making.' Whichcote's reply was not very reassuring. As he put it, 'By what rule you judge; that Hee, who useth a Latine or Greek phrase or sentence in an English discourse, must needs *quote*; I do not understand: much less, upon that account, be thought to quote himselfe.'

My annotation of Whichcote's sermons is understandably restrained.

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Biographical Sketches

BENJAMIN WHICHCOTE (1609–1683)

Born 1609 at Stoke in Shropshire of ‘an ancient and honourable family’. Admitted pensioner at Emmanuel College, Cambridge, 1626; initially tutored by Antony Tuckney. B.A. in 1629, M.A. in 1633, B.D. in 1640. Elected Fellow of Emmanuel, 1633. Ordained deacon and priest, and appointed Sunday Afternoon Lecturer in Trinity Church, 1636. Presented to the College living of North Cadbury in Somersetshire, and married to Rebecca the widow of Matthew Craddock, 1643 (there were no children). Parliamentary appointment as Provost of King’s College, 1644. Created D.D. by mandate, 1649; Vice-Chancellor, 1650–51. Advised Cromwell on toleration of Jews. Did not subscribe to the Covenant yet in 1660 lost the provostship of King’s by order of Charles II. Complied with the Act of Uniformity, and was appointed to the cure of St Anne’s, Blackfriars, 1662. Brief retirement to Milton in Cambridgeshire; presented to the vicarage of St Lawrence Jewry, 1668. Died in Cudworth’s house at Cambridge, May 1683. All his works were published posthumously (see above, p. xiii). On his portrait by Mary Beale, reproduced here as a frontispiece, see above, p. viii.

JOHN SMITH (1618–1652)

Born 1618 at Achurch near Oundle in Northamptonshire; his father was a farmer. Admitted pensioner at Emmanuel College, Cambridge, 1636; tutored by Whichcote, and may also have studied under Cudworth. B.A. in 1640, M.A. in 1644. Parliamentary appointment as Fellow of Queen’s, 1644, where he delivered some of his discourses. Died of consumption, 7 August 1652. His *Select Discourses*—only ten—were published posthumously (see above, p. xiii).

Biographical Sketches

HENRY MORE (1614–1687)

Born 1614 in Grantham in Lincolnshire; his father was ‘a gentleman of fair estate and fortune’. Educated at Eton, 1628–31. Admitted at Christ’s College, Cambridge, 1631. B.A. in 1635, M.A. in 1639. Elected Fellow of Christ’s, 1639, a position he retained through the interregnum and the Restoration. Declined all ecclesiastical and academic preferments, including the mastership of his College which in 1654 passed to Cudworth. Left Cambridge infrequently, more often than not in order to visit his friend Lady Conway at Ragley in Warwickshire. Devoted to a life of study, he corresponded with numerous thinkers, notably Descartes (1649). Died 1 September 1687. His works include principally those listed above, pp. xi–xiii.

RALPH CUDWORTH (1617–1688)

Born 1617 at Aller in Somersetshire; his father was a clergyman and sometime Fellow of Emmanuel College, Cambridge. Admitted pensioner at Emmanuel, 1632. M.A., and Fellow of Emmanuel, 1639, B.D. in 1645. Parliamentary appointment as Master of Clare Hall, and election as Regius Professor of Hebrew, 1645. Held the College living of North Cadbury in succession to Whichcote, 1650. Created D.D. in 1651. Translated to the mastership of Christ’s College, 1654, which he retained even after the Restoration. No details available on his marriage, but his daughter, Lady Masham, forms an important link between Cudworth, Locke and Newton. Presented to the vicarage of Ashwell in Hertfordshire, 1662; installed prebendary of Gloucester, 1678. Died at Cambridge, 26 June 1688. His works include principally those listed above, p. xi.

A Reading List

ON THE CAMBRIDGE PLATONISTS

Preliminary surveys include: Pawson; W. R. Inge, *Christian Mysticism*, 7th ed. (1933), pp. 285–96, and *The Platonic Tradition in English Religious Thought* (1926), Ch. II; and H. L. Stewart, ‘Ralph Cudworth, the “Latitude Man”’, *The Personalist*, XXXII (1951), 163–71. Highly-recommended introductions: Baker, Ch. III (v); Bush, pp. 358–67; Hoopes, pp. 174–85; McAdoo, Ch. III–IV; Muirhead, Pt. I, Ch. I; Mullinger, III, 588–665; Powicke; Stewart; Tulloch; Eugene M. Austin, *The Ethics of the Cambridge Platonists* (Philadelphia, 1935); Meyrick H. Carré, *Phases of Thought in England* (Oxford, 1949), Ch. VII (vi); Sterling P. Lamprecht, ‘Innate Ideas in the Cambridge Platonists’, *Philosophical Review*, XXXV (1926), 552–73; A. Nairne, ‘The Cambridge Platonists’, *Church Quarterly Review*, CI (1926), 209–29; Michael Roberts, *The Modern Mind* (1937), Ch. IV; Basil Willey, *The English Moralists* (1964), Ch. XI; and esp. Pauley. John J. de Boer’s *The Theory of Knowledge of the Cambridge Platonists* (Madras, 1931) is relatively inaccessible and, in any case, superficial. Principal contributions: Cassirer; Colie; Cragg, Ch. III; Hunter; Jordan, pp. 94–137; Mitchell, Ch. VIII; and J. E. Saveson, ‘Differing Reactions to Descartes among the Cambridge Platonists’, *Journal of the History of Ideas*, XXI (1960), 560–7.

ON BENJAMIN WHICHCOTE

Preliminary surveys include: George, pp. 69–85; Pawson, Ch. II; Brooke F. Westcott, *Essays in the History of Religious Thought in the West* (1891), pp. 362–97, and *Masters in English Theology*, ed. Alfred Barry (1877), pp. 147–73. Highly-recommended introductions: Jones, Ch. XV; Pauley, Ch. I–II; Powicke, Ch. II; Tulloch, Ch. II; and Sarah Herndon, ‘Benjamin Whichcote: Cambridge Platonist’, *Florida State University Studies*, XI (1953), 1–18. Principal contributions: Jordan, pp. 99–116.