

# DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

## Chapter 1 : Thomas Hobbes | Project Gutenberg Self-Publishing - eBooks | Read eBooks online

*The Hardwick Library and Hobbes's Early Intellectual Development. Available for Download and Print-on-demand. Richard A. Talaska. This volume publishes the entirety of Hobbes's MS EA, "Old Catalogue", the s catalogue of the Hardwick/Chatsworth library.*

Thomas Hobbes, the younger, had a brother Edmund, about two years older, and a sister. The family was left in the care of Thomas Sr. Hobbes was a good pupil, and around he went up to Magdalen Hall, the predecessor college to Hertford College, Oxford. At university, Hobbes appears to have followed his own curriculum; he was "little attracted by the scholastic learning". He did not complete his B. Hobbes was exposed to European scientific and critical methods during the tour, in contrast to the scholastic philosophy that he had learned in Oxford. It has been argued that three of the discourses in the publication known as *Horea Subsecivae: Observations and Discourses* also represent the work of Hobbes from this period. His employer Cavendish, then the Earl of Devonshire, died of the plague in June. The widowed countess dismissed Hobbes, but he soon found work, again as a tutor, this time to Gervase Clifton, the son of Sir Gervase Clifton, 1st Baronet. This task, chiefly spent in Paris, ended in when he again found work with the Cavendish family, tutoring William, the eldest son of his previous pupil. Over the next seven years, as well as tutoring, he expanded his own knowledge of philosophy, awakening in him curiosity over key philosophic debates. He visited Florence in and was later a regular debater in philosophic groups in Paris, held together by Marin Mersenne. Despite his interest in this phenomenon, he disdained experimental work as in physics. He went on to conceive the system of thought to the elaboration of which he would devote his life. His scheme was first to work out, in a separate treatise, a systematic doctrine of body, showing how physical phenomena were universally explicable in terms of motion, at least as motion or mechanical action was then understood. He then singled out Man from the realm of Nature and plants. Then, in another treatise, he showed what specific bodily motions were involved in the production of the peculiar phenomena of sensation, knowledge, affections and passions whereby Man came into relation with Man. Finally he considered, in his crowning treatise, how Men were moved to enter into society, and argued how this must be regulated if Men were not to fall back into "brutishness and misery". Thus he proposed to unite the separate phenomena of Body, Man, and the State. It was not published and only circulated as a manuscript among his acquaintances. A pirated version, however, was published about ten years later. Although it seems that much of *The Elements of Law* was composed before the sitting of the Short Parliament, there are polemical pieces of the work that clearly mark the influences of the rising political crisis. However, the arguments in *Leviathan* were modified from *The Elements of Law* when it came to the necessity of consent in creating political obligation. Namely, Hobbes wrote in *The Elements of Law* that Patrimonial kingdoms were not necessarily formed by the consent of the governed, while in *Leviathan* he argued that they were. He did not return for 11 years. In Paris, he rejoined the coterie around Mersenne and wrote a critique of the *Meditations on First Philosophy* of Descartes, which was printed as third among the sets of "Objections" appended, with "Replies" from Descartes, in A different set of remarks on other works by Descartes succeeded only in ending all correspondence between the two. Hobbes also extended his own works in a way, working on the third section, *De Cive*, which was finished in November. Although it was initially only circulated privately, it was well received, and included lines of argumentation that were repeated a decade later in *Leviathan*. He then returned to hard work on the first two sections of his work and published little except a short treatise on optics *Tractatus opticus* included in the collection of scientific tracts published by Mersenne as *Cogitata physico-mathematica* in He built a good reputation in philosophic circles and in was chosen with Descartes, Gilles de Roberval and others to referee the controversy between John Pell and Longomontanus over the problem of squaring the circle. The printing began in by Samuel de Sorbiere through the Elsevier press at Amsterdam with a new preface and some new notes in reply to objections. In, Hobbes took up a position as mathematical instructor to the young Charles, Prince of Wales, [20] who had come over

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

from Jersey around July. This engagement lasted until when Charles went to Holland. Frontispiece from De Cive The company of the exiled royalists led Hobbes to produce Leviathan, which set forth his theory of civil government in relation to the political crisis resulting from the war. Hobbes compared the State to a monster leviathan composed of men, created under pressure of human needs and dissolved by civil strife due to human passions. The work closed with a general "Review and Conclusion", in response to the war, which answered the question: During the years of composing Leviathan, Hobbes remained in or near Paris. In , a serious illness that nearly killed him disabled him for six months. On recovering, he resumed his literary task and completed it by Meanwhile, a translation of De Cive was being produced; scholars disagree about whether it was Hobbes who translated it. Meanwhile, the printing of the greater work proceeded, and finally appeared in mid, titled Leviathan, or the Matter, Forme, and Power of a Common Wealth, Ecclesiasticall and Civil. It had a famous title-page engraving depicting a crowned giant above the waist towering above hills overlooking a landscape, holding a sword and a crozier and made up of tiny human figures. The work had immediate impact. Soon, Hobbes was more lauded and decried than any other thinker of his time. The first effect of its publication was to sever his link with the exiled royalists, who might well have killed him. The secularist spirit of his book greatly angered both Anglicans and French Catholics. Hobbes appealed to the revolutionary English government for protection and fled back to London in winter After his submission to the Council of State , he was allowed to subside into private life in Fetter Lane. Leviathan Hobbes book Frontispiece of Leviathan In Leviathan, Hobbes set out his doctrine of the foundation of states and legitimate governments and creating an objective science of morality. This gave rise to social contract theory. Leviathan was written during the English Civil War ; much of the book is occupied with demonstrating the necessity of a strong central authority to avoid the evil of discord and civil war. Beginning from a mechanistic understanding of human beings and their passions, Hobbes postulates what life would be like without government, a condition which he calls the state of nature. In that state, each person would have a right, or license, to everything in the world. This, Hobbes argues, would lead to a "war of all against all" bellum omnium contra omnes. The description contains what has been called one of the best known passages in English philosophy, which describes the natural state humankind would be in, were it not for political community: So, in order to avoid it, people accede to a social contract and establish a civil society. According to Hobbes, society is a population and a sovereign authority , to whom all individuals in that society cede some rights for the sake of protection. The individuals are thereby the authors of all decisions made by the sovereign. Hobbes duly replied, but not for publication. However, a French acquaintance took a copy of the reply and published it with "an extravagantly laudatory epistle". In , Hobbes was ready with The Questions concerning Liberty, Necessity and Chance, in which he replied "with astonishing force"[ citation needed ] to the bishop. Hobbesâ€™Wallis controversy Hobbes opposed the existing academic arrangements, and assailed the system of the original universities in Leviathan. He went on to publish De Corpore , which contained not only tendentious views on mathematics but also an erroneous proof of the squaring of the circle. This all led mathematicians to target him for polemics and sparked John Wallis to become one of his most persistent opponents. After years of debate, the spat over proving the squaring of the circle gained such notoriety that it has become one of the most infamous feuds in mathematical history. Atheist[ edit ] Hobbes has been accused of atheism , or in the case of Bramhall of teachings that could lead to atheism. He says that this "sort of discrepancy has led to many errors in determining who was an atheist in the early modern period ". For example, he argued repeatedly that there are no incorporeal substances, and that all things, including human thoughts, and even God, heaven, and hell are corporeal, matter in motion. He argued that "though Scripture acknowledge spirits, yet doth it nowhere say, that they are incorporeal, meaning thereby without dimensions and quantity". Like John Locke , he also stated that true revelation can never disagree with human reason and experience, [33] although he also argued that people should accept revelation and its interpretations for the reason that they should accept the commands of their sovereign, in order to avoid war. De Homine consisted for the most part of an elaborate theory of vision. The remainder of the treatise dealt cursorily with some of the topics more fully treated in the Human Nature

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBESS EARLY INTELLECTUAL DEVELOPMENT

and the Leviathan. In addition to publishing some controversial writings on mathematics and physics, Hobbes also continued to produce philosophical works. From the time of the Restoration, he acquired a new prominence; "Hobbism" became a byword for all that respectable society ought to denounce. The king was important in protecting Hobbes when, in 1673, the House of Commons introduced a bill against atheism and profaneness. That same year, on 17 October, it was ordered that the committee to which the bill was referred "should be empowered to receive information touching such books as tend to atheism, blasphemy and profaneness Hobbes called the Leviathan". At the same time, he examined the actual state of the law of heresy. The results of his investigation were first announced in three short Dialogues added as an Appendix to his Latin translation of Leviathan, published in Amsterdam in 1673. In this appendix, Hobbes aimed to show that, since the High Court of Commission had been put down, there remained no court of heresy at all to which he was amenable, and that nothing could be heresy except opposing the Nicene Creed, which, he maintained, Leviathan did not do. The only consequence that came of the bill was that Hobbes could never thereafter publish anything in England on subjects relating to human conduct. Other writings were not made public until after his death, including Behemoth: For some time, Hobbes was not even allowed to respond, whatever his enemies tried. Despite this, his reputation abroad was formidable, and noble or learned foreigners who came to England never forgot to pay their respects to the old philosopher. His final works were an autobiography in Latin verse in 1688, and a translation of four books of the Odyssey into "rugged" English rhymes that in led to a complete translation of both Iliad and Odyssey in 1690. Death[ edit ] In October Hobbes suffered a bladder disorder, and then a paralytic stroke, from which he died on 4 December 1689, aged 89. Three of the discourses in the Horae Subsecivae: A new edition has been edited by John T. Southern Illinois University Press, De Motu, Loco et Tempore first edition with the title: Part of the Praefatio to Mersenni Ballistica in F. Marini Mersenni minimi Cogitata physico-mathematica. Opticae, liber septimus, written in in Universae geometriae mixtaeque mathematicae synopsis, edited by Marin Mersenne reprinted by Molesworth in OL V pp. Of Liberty and Necessity published without the permission of Hobbes in 1651. Elementa Philosophica de Cive second expanded edition with a new Preface to the Reader

# DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

## Chapter 2 : Thomas Hobbes, le guerre di religione e il mito dell'Ercole gallico

*This work publishes the entirety of Hobbes's MS EA, "Old Catalogue," the s catalogue of the Hardwick/Chatsworth library. The author provides handwriting samples and a full discussion of the problem of identifying Hobbes's handwriting to prove that the "Old Catalogue" is in Hobbes's own.*

Cita Qui sotto puoi vedere in anteprima la prima pagina di questo articolo. Otherwise, little attention has been devoted to those authors who were probably familiar to Hobbes. This study aims to focus attention on the works that emerged in the context of the historiography in France from the 16th to the 17th century, in particular, the texts of Jean de Serres and Jacques-Auguste de Thou. These works present a connotation of the figure of the Gallic Hercules that is very similar to that developed later in Leviathan. Achille Bocchi, Achillis Bocchii Bonon. Symbolicarum quaestionvm, De vniuerso genere, quas ferio ludebat, libri qvinque, Apud Societatem Typographiae Bononiensis, Bologna Horst Bredekamp, Thomas Hobbes der Leviathan. Gianluca Briguglia, Il corpo vivente dello Stato. Una metafora politica, Bruno Mondadori, Milano James Henderson Burns and Mark Goldie eds. Selected Works of Cicero, ed. Sebastian de Covarrubias, Emblemas morales, s. Andreas Cratander, Dictionarium, quo latina graecis exponuntur, s. Denis Crouzet, Les guerriers de Dieu, 2 Voll. Sebastiano Erizzo, Discorso di M. Sebastiano Erizzo sopra le medaglie degli antichi, appresso Giovanni Varisco et compagni, Venezia Bodin, Botero, Richelieu and Hobbes, in Lloyd , pp. Hale, The Body Politic. Clarendon Press, Oxford Paolo Sarpi, Lettere ai Protestanti, 2 voll. Kantorowicz, I due corpi del re, Einaudi, Torino ed. Preston King, The Ideology of Order. Jean Leclerc, Storia della tolleranza nel secolo della Riforma, 2 voll. MacLeod, Clarendon Press, Oxford Nuccio Ordine, Tre corone per un re. William Shakespeare, The Complete Works, ed. Jules Cesar Soulenger attr. Question of Interpretation, in Daly , pp. Thomas Wilson, Arte of Rhetorique, for the use of all suche are studious of Eloquence, sette forth in English, s.

# DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

## Chapter 3 : Thomas Hobbes Explained

*The Hardwick Library and Hobbes's Early Intellectual Development [Richard A. Talaska] on calendrierdelascience.com*  
*\*FREE\* shipping on qualifying offers. This volume publishes the entirety of Hobbes's MS EA, Old Catalogue, the s catalogue of the Hardwick/Chatsworth library.*

Thomas Hobbes, the younger, had one brother Edmund who was about two years older than he. Hobbes was educated at Westport church from the age of four, passed to the Malmesbury school and then to a private school kept by a young man named Robert Latimer, a graduate of the University of Oxford. Hobbes was a good pupil, and around he went up to Magdalen Hall, which is most closely related to Hertford College, Oxford. At university, Hobbes appears to have followed his own curriculum; he was "little attracted by the scholastic learning". He did not complete his B. Hobbes was exposed to European scientific and critical methods during the tour in contrast to the scholastic philosophy which he had learned in Oxford. It has been argued that three of the discourses in the publication known as *Horea Subsecivae: Observations and Discourses*, also represent the work of Hobbes from this period. His employer Cavendish, then the Earl of Devonshire, died of the plague in June. The widowed countess dismissed Hobbes but he soon found work, again as a tutor, this time to Gervase Clifton, the son of Sir Gervase Clifton, 1st Baronet. This task, chiefly spent in Paris, ended in when he again found work with the Cavendish family, tutoring the son of his previous pupil. Over the next seven years as well as tutoring he expanded his own knowledge of philosophy, awakening in him curiosity over key philosophic debates. He visited Florence in and later was a regular debater in philosophic groups in Paris, held together by Marin Mersenne. From he considered himself a philosopher and scholar. Despite his interest in this phenomenon, he disdained experimental work as in physics. He went on to conceive the system of thought to the elaboration of which he would devote his life. His scheme was first to work out, in a separate treatise, a systematic doctrine of body, showing how physical phenomena were universally explicable in terms of motion, at least as motion or mechanical action was then understood. He then singled out Man from the realm of Nature and plants. Then, in another treatise, he showed what specific bodily motions were involved in the production of the peculiar phenomena of sensation, knowledge, affections and passions whereby Man came into relation with Man. Finally he considered, in his crowning treatise, how Men were moved to enter into society, and argued how this must be regulated if Men were not to fall back into "brutishness and misery". Thus he proposed to unite the separate phenomena of Body, Man, and the State. Hobbes came home, in , to a country riven with discontent which disrupted him from the orderly execution of his philosophic plan. It was not published and only circulated among his acquaintances in manuscript form. A pirated version, however, was published about ten years later. Although it seems that much of *The Elements of Law* was composed before the sitting of the Short Parliament, there are polemical pieces of the work that clearly mark the influences of the rising political crisis. It should be noted, however, that the arguments in *Leviathan* were modified from *The Elements of Law* when it came to the necessity of consent in creating political obligation. Namely, Hobbes wrote in *The Elements of Law* that Patrimonial kingdoms were not necessarily formed by the consent of the governed, while in *Leviathan* he argued that they were. When in November the Long Parliament succeeded the Short, Hobbes felt he was a marked man by the circulation of his treatise and fled to Paris. He did not return for eleven years. In Paris he rejoined the coterie about Mersenne, and wrote a critique of the *Meditations on First Philosophy* of Descartes, which was printed as third among the sets of "Objections" appended, with "Replies" from Descartes in. A different set of remarks on other works by Descartes succeeded only in ending all correspondence between the two. Hobbes also extended his own works somewhat, working on the third section, *De Cive*, which was finished in November. Although it was initially only circulated privately, it was well received, and included lines of argumentation to be repeated a decade later in the *Leviathan*. He then returned to hard work on the first two sections of his work and published little except for a short treatise on optics *Tractatus opticus* included in the collection of

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

scientific tracts published by Mersenne as *Cogitata physico-mathematica* in . He built a good reputation in philosophic circles and in was chosen with Descartes, Gilles de Roberval and others, to referee the controversy between John Pell and Longomontanus over the problem of squaring the circle. Many came to Paris and were known to Hobbes. The printing began in by Samuel de Sorbiere through the Elsevier press at Amsterdam with a new preface and some new notes in reply to objections. In Hobbes took up a position as mathematical instructor to the young Charles, Prince of Wales ,[13] who had come over from Jersey around July. This engagement lasted until when Charles went to Holland. The company of the exiled royalists led Hobbes to produce an English book to set forth his theory of civil government in relation to the political crisis resulting from the war. The State, it now seemed to Hobbes, might be regarded as a great artificial man or monster Leviathan , composed of men, with a life that might be traced from its generation under pressure of human needs to its dissolution through civil strife proceeding from human passions. Hobbes also criticised religious doctrines on rationalistic grounds in the Commonwealth. In a serious illness disabled him for six months. On recovering from this near fatal disorder, he resumed his literary task, and carried it steadily forward to completion by . Meanwhile, a translation of *De Cive* was being produced; scholars disagree over whether Hobbes translated the work himself or not. In the translation of *De Cive* was published under the title of *Philosophicall Rudiments concerning Government and Society*. Meanwhile, the printing of the greater work proceeded, and finally it appeared about the middle of , under the title of *Leviathan, or the Matter, Forme, and Power of a Common Wealth, Ecclesiasticall and Civil* , with a famous title-page engraving in which, from behind hills overlooking a landscape, there towered the body above the waist of a crowned giant, made up of tiny figures of human beings and bearing sword and crozier in the two hands. The work had immediate impact. Soon Hobbes found himself more lauded and decried than any other thinker of his time. However, the first effect of its publication was to sever his link with the exiled royalists, forcing him to appeal to the revolutionary English government for protection. The exiles might very well have killed him; the secularist spirit of his book greatly angered both Anglicans and French Catholics. Hobbes fled back to England, arriving in London in the winter of . Following his submission to the Council of State he was allowed to subside into private life in Fetter Lane. *Leviathan Frontispiece of Leviathan* In *Leviathan* , Hobbes set out his doctrine of the foundation of states and legitimate governments and creating an objective science of morality. This gave rise to social contract theory. *Leviathan* was written during the English Civil War ; much of the book is occupied with demonstrating the necessity of a strong central authority to avoid the evil of discord and civil war. In that state, each person would have a right, or license, to everything in the world. This, Hobbes argues, would lead to a "war of all against all" *bellum omnium contra omnes*. The description contains what has been called one of the best known passages in English philosophy, which describes the natural state mankind would be in, were it not for political community: So in order to avoid it people accede to a social contract and establish a civil society. According to Hobbes, society is a population beneath a sovereign authority , to whom all individuals in that society cede some rights for the sake of protection. The individuals are thereby the authors of all decisions made by the sovereign. Opposition John Bramhall Hobbes now turned to complete the fundamental treatise of his philosophical system. He worked so steadily that *De Corpore* was first printed in . Bramhall, a strong Arminian , had met and debated with Hobbes and afterwards wrote down his views and sent them privately to be answered in this form by Hobbes. Hobbes duly replied, but not for publication. But a French acquaintance took a copy of the reply and published it with "an extravagantly laudatory epistle. In Hobbes was ready with *The Questions concerning Liberty, Necessity and Chance*, in which he replied "with astonishing force" to the bishop. John Locke Hobbes explained that our forefathers lived in an anarchy, which he believed to be a state of nature. He said that people chose a leader to rule them; making an unwritten social contract, giving the leader absolute power. The people kept only the power to protect their own lives. Hobbes was strongly influenced by the chaos and destruction caused by the English Civil War. The ideas Hobbes expressed in *Leviathan* reflected his belief that people acted from self-interest and without regard for other people. The social contract Hobbes described was based on the exchange of individual liberty for group safety

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBESS EARLY INTELLECTUAL DEVELOPMENT

and order. John Locke , another philosopher, disagreed. He accepted the idea of the social contract but believed that people had given up only some of their individual rights. Among those they kept were the rights to live, to enjoy liberty, and to own property. Locke said the people expected their ruler to preserve these rights, and a ruler who violated these rights violated the natural law and broke the social contract. Governments existed for the purpose of protecting these rights. John Wallis Hobbes opposed the existing academic arrangements, and assailed the system of the original universities in " Leviathan ". He went on to publish " De Corpore ", which contained not only tendentious views on mathematics, but also an unacceptable proof of the squaring of the circle. This all led mathematicians to target him for polemics and sparked John Wallis to become one of his most persistent opponents. After years of debate, the spat over proving the squaring of the circle gained such notoriety that this feud has become one of the most infamous in mathematical history. Atheism Hobbes has been accused of atheism , or in the case of Bramhall of teachings which could lead to atheism. As Martinich , p. He says that this "sort of discrepancy has led to many errors in determining who was an atheist in the early modern period ". In this extended early modern sense of atheism, Hobbes did indeed take positions which were in strong disagreement with church teachings of his time. For example, Hobbes argued repeatedly that there are no incorporeal substances, and that all things, including human thoughts, and even God, heaven, and hell are corporeal, matter in motion. He argued that "though Scripture acknowledge spirits, yet doth it nowhere say, that they are incorporeal, meaning thereby without dimensions and quantity". He also, like Locke , stated that true revelation can never be in disagreement with human reason and experience,[21] although he also argues that people should accept revelation and its interpretations also for the reason that they should accept the commands of their sovereign, in order to avoid war. Later life In , Hobbes published the final section of his philosophical system, completing the scheme he had planned more than twenty years before. De Homine consisted for the most part of an elaborate theory of vision. The remainder of the treatise dealt cursorily with some of the topics more fully treated in the Human Nature and the Leviathan. In addition to publishing some controversial writings on mathematics and physics, Hobbes also continued to produce philosophical works. From the time of the Restoration he acquired a new prominence; "Hobbism" became a byword for all that respectable society ought to denounce. The king was important in protecting Hobbes when, in , the House of Commons introduced a bill against atheism and profaneness. That same year, on 17 October , it was ordered that the committee to which the bill was referred "should be empowered to receive information touching such books as tend to atheism, blasphemy and profaneness Hobbes called the Leviathan". At the same time, he examined the actual state of the law of heresy.

# DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

## Chapter 4 : Works by Noel Malcolm - PhilPapers

*The Hardwick Library and Hobbes's Early Intellectual Development* by Richard A. Talaska () [Richard A. Talaska] on [calendrierdelascience.com](http://calendrierdelascience.com) \*FREE\* shipping on qualifying offers.

Cookies help us deliver our services. By using our services, you agree to our use of cookies.

Hobbes Thomas Hobbes ; 5 April – 4 December , in some older texts Thomas Hobbes of Malmesbury, was an English philosopher who is considered one of the founders of modern political philosophy. Hobbes is best known for his book *Leviathan*, which established the social contract theory that has served as the foundation for most later Western political philosophy. In addition to political philosophy, Hobbes also contributed to a diverse array of other fields, including history, jurisprudence, geometry, the physics of gases, theology, ethics, and general philosophy. Though on rational grounds a champion of absolutism for the sovereign, Hobbes also developed some of the fundamentals of European liberal thought: His understanding of humans as being matter and motion, obeying the same physical laws as other matter and motion, remains influential; and his account of human nature as self-interested cooperation, and of political communities as being based upon a "social contract" remains one of the major topics of political philosophy. Born prematurely when his mother heard of the coming invasion of the Spanish Armada, Hobbes later reported that "my mother gave birth to twins: His father, Thomas Sr. Thomas Hobbes, the younger, had a brother Edmund, about two years older, and a sister. The family was left in the care of Thomas Sr. Hobbes was a good pupil, and around he went up to Magdalen Hall, the predecessor college to Hertford College, Oxford. The principal John Wilkinson was a Puritan, and he had some influence on Hobbes. At university, Hobbes appears to have followed his own curriculum; he was "little attracted by the scholastic learning". He did not complete his B. Hobbes became a companion to the younger William and they both took part in a grand tour of Europe in 1637. Hobbes was exposed to European scientific and critical methods during the tour, in contrast to the scholastic philosophy that he had learned in Oxford. It has been argued that three of the discourses in the publication known as *Horea Subsecivae: Observations and Discourses* also represent the work of Hobbes from this period. His employer Cavendish, then the Earl of Devonshire, died of the plague in June 1638. The widowed countess dismissed Hobbes, but he soon found work, again as a tutor, this time to Gervase Clifton, the son of Sir Gervase Clifton, 1st Baronet. This task, chiefly spent in Paris, ended in 1640 when he again found work with the Cavendish family, tutoring William, the eldest son of his previous pupil. Over the next seven years, as well as tutoring, he expanded his own knowledge of philosophy, awakening in him curiosity over key philosophic debates. He visited Florence in 1643 and was later a regular debater in philosophic groups in Paris, held together by Marin Mersenne. Despite his interest in this phenomenon, he disdained experimental work as in physics. He went on to conceive the system of thought to the elaboration of which he would devote his life. His scheme was first to work out, in a separate treatise, a systematic doctrine of body, showing how physical phenomena were universally explicable in terms of motion, at least as motion or mechanical action was then understood. He then singled out Man from the realm of Nature and plants. Then, in another treatise, he showed what specific bodily motions were involved in the production of the peculiar phenomena of sensation, knowledge, affections and passions whereby Man came into relation with Man. Finally he considered, in his crowning treatise, how Men were moved to enter into society, and argued how this must be regulated if Men were not to fall back into "brutishness and misery". Thus he proposed to unite the separate phenomena of Body, Man, and the State. Hobbes came home, in 1644, to a country riven with discontent, which disrupted him from the orderly execution of his philosophic plan. It was not published and only circulated as a manuscript among his acquaintances. A pirated version, however, was published about ten years later. Although it seems that much of *The Elements of Law* was composed before the sitting of the Short Parliament, there are polemical pieces of the work that clearly mark the influences of the rising political crisis. However, the arguments in *Leviathan* were modified from *The Elements of Law* when it came to the necessity of consent in creating political obligation. Namely,

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBESS EARLY INTELLECTUAL DEVELOPMENT

Hobbes wrote in *The Elements of Law* that Patrimonial kingdoms were not necessarily formed by the consent of the governed, while in *Leviathan* he argued that they were. When in November the Long Parliament succeeded the Short, Hobbes felt that he was in disfavour due to the circulation of his treatise and fled to Paris. He did not return for 11 years. In Paris, he rejoined the coterie around Mersenne and wrote a critique of the *Meditations on First Philosophy* of Descartes, which was printed as third among the sets of "Objections" appended, with "Replies" from Descartes, in *A different set of remarks on other works by Descartes* succeeded only in ending all correspondence between the two. Hobbes also extended his own works in a way, working on the third section, *De Cive*, which was finished in November. Although it was initially only circulated privately, it was well received, and included lines of argumentation that were repeated a decade later in *Leviathan*. He then returned to hard work on the first two sections of his work and published little except a short treatise on optics *Tractatus opticus* included in the collection of scientific tracts published by Mersenne as *Cogitata physico-mathematica* in *He built a good reputation in philosophic circles and in was chosen with Descartes, Gilles de Roberval and others to referee the controversy between John Pell and Longomontanus over the problem of squaring the circle. Many came to Paris and were known to Hobbes. The printing began in by Samuel de Sorbier through the Elsevier press at Amsterdam with a new preface and some new notes in reply to objections. In , Hobbes took up a position as mathematical instructor to the young Charles, Prince of Wales, who had come over from Jersey around July. This engagement lasted until when Charles went to Holland. The company of the exiled royalists led Hobbes to produce *Leviathan*, which set forth his theory of civil government in relation to the political crisis resulting from the war. Hobbes compared the State to a monster leviathan composed of men, created under pressure of human needs and dissolved by civil strife due to human passions. The work closed with a general "Review and Conclusion", in response to the war, which answered the question: During the years of composing *Leviathan*, Hobbes remained in or near Paris. In , a serious illness that nearly killed him disabled him for six months. On recovering, he resumed his literary task and completed it by *Meanwhile, a translation of De Cive was being produced; scholars disagree about whether it was Hobbes who translated it. In , the translation of De Cive was published under the title Philosophicall Rudiments concerning Government and Society. Meanwhile, the printing of the greater work proceeded, and finally appeared in mid, titled *Leviathan, or the Matter, Forme, and Power of a Common Wealth, Ecclesiasticall and Civil. It had a famous title-page engraving depicting a crowned giant above the waist towering above hills overlooking a landscape, holding a sword and a crozier and made up of tiny human figures. The work had immediate impact. Soon, Hobbes was more lauded and decried than any other thinker of his time. The first effect of its publication was to sever his link with the exiled royalists, who might well have killed him. The secularist spirit of his book greatly angered both Anglicans and French Catholics. Hobbes appealed to the revolutionary English government for protection and fled back to London in winter. After his submission to the Council of State, he was allowed to subside into private life in Fetter Lane. This gave rise to social contract theory. *Leviathan* was written during the English Civil War; much of the book is occupied with demonstrating the necessity of a strong central authority to avoid the evil of discord and civil war. Beginning from a mechanistic understanding of human beings and their passions, Hobbes postulates what life would be like without government, a condition which he calls the state of nature. In that state, each person would have a right, or license, to everything in the world. This, Hobbes argues, would lead to a "war of all against all" *bellum omnium contra omnes*. The description contains what has been called one of the best known passages in English philosophy, which describes the natural state humankind would be in, were it not for political community: In such a state, people fear death, and lack both the things necessary to commodious living, and the hope of being able to toil to obtain them. So, in order to avoid it, people accede to a social contract and establish a civil society. According to Hobbes, society is a population beneath a sovereign authority, to whom all individuals in that society cede some rights for the sake of protection. The individuals are thereby the authors of all decisions made by the sovereign. According to Hobbes, the sovereign must control civil, military, judicial and ecclesiastical powers, even the words. Bramhall, a strong Arminian, had***

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBESS EARLY INTELLECTUAL DEVELOPMENT

met and debated with Hobbes and afterwards wrote down his views and sent them privately to be answered in this form by Hobbes. Hobbes duly replied, but not for publication. However, a French acquaintance took a copy of the reply and published it with "an extravagantly laudatory epistle". Bramhall countered in , when he printed everything that had passed between them under the title of *A Defence of the True Liberty of Human Actions from Antecedent or Extrinsic Necessity*. In , Hobbes was ready with *The Questions concerning Liberty, Necessity and Chance*, in which he replied "with astonishing force" to the bishop. He went on to publish *De Corpore*, which contained not only tendentious views on mathematics but also an erroneous proof of the squaring of the circle. This all led mathematicians to target him for polemics and sparked John Wallis to become one of his most persistent opponents. After years of debate, the spat over proving the squaring of the circle gained such notoriety that it has become one of the most infamous feuds in mathematical history. Hobbes always defended himself from such accusations. In more recent times also, much has been made of his religious views by scholars such as Richard Tuck and J. He says that this "sort of discrepancy has led to many errors in determining who was an atheist in the early modern period". In this extended early modern sense of atheism, Hobbes did take positions that strongly disagreed with church teachings of his time. For example, he argued repeatedly that there are no incorporeal substances, and that all things, including human thoughts, and even God, heaven, and hell are corporeal, matter in motion. He argued that "though Scripture acknowledge spirits, yet doth it nowhere say, that they are incorporeal, meaning thereby without dimensions and quantity". In this view, Hobbes claimed to be following Tertullian, whose views were not condemned in the First Council of Nicaea. Like John Locke, he also stated that true revelation can never disagree with human reason and experience, although he also argued that people should accept revelation and its interpretations for the reason that they should accept the commands of their sovereign, in order to avoid war. *De Homine* consisted for the most part of an elaborate theory of vision. The remainder of the treatise dealt cursorily with some of the topics more fully treated in the *Human Nature* and the *Leviathan*. In addition to publishing some controversial writings on mathematics and physics, Hobbes also continued to produce philosophical works. From the time of the Restoration, he acquired a new prominence; "Hobbism" became a byword for all that respectable society ought to denounce. The king was important in protecting Hobbes when, in , the House of Commons introduced a bill against atheism and profaneness. That same year, on 17 October , it was ordered that the committee to which the bill was referred "should be empowered to receive information touching such books as tend to atheism, blasphemy and profaneness Hobbes called the *Leviathan*".

# DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

## Chapter 5 : Thomas Hobbes (The Diary of Samuel Pepys)

*Richard A. Talaska, The Hardwick Library and Hobbes's Early Intellectual Development, Malcolm, Noel Richard Talaska completed a doctoral thesis on Hobbes (entitled Hobbes's Philosophy as a System: The Relation between his Political and Natural Philosophy) at the Catholic University of America in*

Western political and legal philosophy, and sociology Notable Ideas: Modern founder of the social contract tradition; life in the state of nature is "solitary, poor, nasty, brutish and short"; bellum omnium contra omnes Thomas Hobbes ; 5 April – 4 December , in some older texts Thomas Hobbes of Malmesbury, [2] was an English philosopher who is considered one of the founders of modern political philosophy. Though on rational grounds a champion of absolutism for the sovereign, Hobbes also developed some of the fundamentals of European liberal thought: Thomas Hobbes, the younger, had a brother Edmund, about two years older, and a sister. The family was left in the care of Thomas Sr. Hobbes was a good pupil, and around he went up to Magdalen Hall, the predecessor college to Hertford College, Oxford. At university, Hobbes appears to have followed his own curriculum; he was "little attracted by the scholastic learning". He did not complete his B. Hobbes was exposed to European scientific and critical methods during the tour, in contrast to the scholastic philosophy that he had learned in Oxford. It has been argued that three of the discourses in the publication known as *Horea Subsecivae: Observations and Discourses* also represent the work of Hobbes from this period. His employer Cavendish, then the Earl of Devonshire, died of the plague in June The widowed countess dismissed Hobbes, but he soon found work, again as a tutor, this time to Gervase Clifton , the son of Sir Gervase Clifton, 1st Baronet. This task, chiefly spent in Paris, ended in when he again found work with the Cavendish family, tutoring William , the eldest son of his previous pupil. Over the next seven years, as well as tutoring, he expanded his own knowledge of philosophy, awakening in him curiosity over key philosophic debates. He visited Florence in and was later a regular debater in philosophic groups in Paris, held together by Marin Mersenne. Despite his interest in this phenomenon, he disdained experimental work as in physics. He went on to conceive the system of thought to the elaboration of which he would devote his life. His scheme was first to work out, in a separate treatise, a systematic doctrine of body, showing how physical phenomena were universally explicable in terms of motion, at least as motion or mechanical action was then understood. He then singled out Man from the realm of Nature and plants. Then, in another treatise, he showed what specific bodily motions were involved in the production of the peculiar phenomena of sensation, knowledge, affections and passions whereby Man came into relation with Man. Finally he considered, in his crowning treatise, how Men were moved to enter into society, and argued how this must be regulated if Men were not to fall back into "brutishness and misery". Thus he proposed to unite the separate phenomena of Body, Man, and the State. Hobbes came home, in , to a country riven with discontent, which disrupted him from the orderly execution of his philosophic plan. It was not published and only circulated as a manuscript among his acquaintances. A pirated version, however, was published about ten years later. Although it seems that much of *The Elements of Law* was composed before the sitting of the Short Parliament, there are polemical pieces of the work that clearly mark the influences of the rising political crisis. However, the arguments in *Leviathan* were modified from *The Elements of Law* when it came to the necessity of consent in creating political obligation. Namely, Hobbes wrote in *The Elements of Law* that Patrimonial kingdoms were not necessarily formed by the consent of the governed, while in *Leviathan* he argued that they were. When in November the Long Parliament succeeded the Short, Hobbes felt that he was in disfavour due to the circulation of his treatise and fled to Paris. He did not return for 11 years. In Paris, he rejoined the coterie around Mersenne and wrote a critique of the *Meditations on First Philosophy* of Descartes , which was printed as third among the sets of "Objections" appended, with "Replies" from Descartes, in A different set of remarks on other works by Descartes succeeded only in ending all correspondence between the two. Hobbes also extended his own works in a way, working on the third section, *De Cive* , which was finished in November Although it was initially

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

only circulated privately, it was well received, and included lines of argumentation that were repeated a decade later in *Leviathan*. He then returned to hard work on the first two sections of his work and published little except a short treatise on optics *Tractatus opticus* included in the collection of scientific tracts published by Mersenne as *Cogitata physico-mathematica* in . He built a good reputation in philosophic circles and in was chosen with Descartes, Gilles de Roberval and others to referee the controversy between John Pell and Longomontanus over the problem of squaring the circle. Many came to Paris and were known to Hobbes. The printing began in by Samuel de Sorbier through the Elsevier press at Amsterdam with a new preface and some new notes in reply to objections. In , Hobbes took up a position as mathematical instructor to the young Charles, Prince of Wales , [15] who had come over from Jersey around July. This engagement lasted until when Charles went to Holland. The company of the exiled royalists led Hobbes to produce *Leviathan*, which set forth his theory of civil government in relation to the political crisis resulting from the war. Hobbes compared the State to a monster leviathan composed of men, created under pressure of human needs and dissolved by civil strife due to human passions. The work closed with a general "Review and Conclusion", in response to the war, which answered the question: During the years of composing *Leviathan*, Hobbes remained in or near Paris. In , a serious illness that nearly killed him disabled him for six months. On recovering, he resumed his literary task and completed it by . Meanwhile, a translation of *De Cive* was being produced; scholars disagree about whether it was Hobbes who translated it. In , the translation of *De Cive* was published under the title *Philosophicall Rudiments concerning Government and Society*. Meanwhile, the printing of the greater work proceeded, and finally appeared in mid, titled *Leviathan, or the Matter, Forme, and Power of a Common Wealth, Ecclesiasticall and Civil*. It had a famous title-page engraving depicting a crowned giant above the waist towering above hills overlooking a landscape, holding a sword and a crozier and made up of tiny human figures. The work had immediate impact. Soon, Hobbes was more lauded and decried than any other thinker of his time. The first effect of its publication was to sever his link with the exiled royalists, who might well have killed him. The secularist spirit of his book greatly angered both Anglicans and French Catholics. Hobbes appealed to the revolutionary English government for protection and fled back to London in winter . After his submission to the Council of State , he was allowed to subside into private life in Fetter Lane. *Leviathan* See main article: In *Leviathan*, Hobbes set out his doctrine of the foundation of states and legitimate governments and creating an objective science of morality. This gave rise to social contract theory. *Leviathan* was written during the English Civil War ; much of the book is occupied with demonstrating the necessity of a strong central authority to avoid the evil of discord and civil war. Beginning from a mechanistic understanding of human beings and their passions, Hobbes postulates what life would be like without government, a condition which he calls the state of nature. In that state, each person would have a right, or license, to everything in the world. This, Hobbes argues, would lead to a "war of all against all" *bellum omnium contra omnes*. The description contains what has been called one of the best known passages in English philosophy, which describes the natural state humankind would be in, were it not for political community: So, in order to avoid it, people accede to a social contract and establish a civil society. According to Hobbes, society is a population and a sovereign authority , to whom all individuals in that society cede some rights for the sake of protection. The individuals are thereby the authors of all decisions made by the sovereign. Bramhall, a strong Arminian , had met and debated with Hobbes and afterwards wrote down his views and sent them privately to be answered in this form by Hobbes. Hobbes duly replied, but not for publication. However, a French acquaintance took a copy of the reply and published it with "an extravagantly laudatory epistle". Bramhall countered in , when he printed everything that had passed between them under the title of *A Defence of the True Liberty of Human Actions from Antecedent or Extrinsic Necessity*. In , Hobbes was ready with *The Questions concerning Liberty, Necessity and Chance*, in which he replied "with astonishing force" to the bishop. John Wallis Hobbes opposed the existing academic arrangements, and assailed the system of the original universities in *Leviathan*. He went on to publish *De Corpore* , which contained not only tendentious views on mathematics but also an erroneous proof of the

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBESS EARLY INTELLECTUAL DEVELOPMENT

squaring of the circle. This all led mathematicians to target him for polemics and sparked John Wallis to become one of his most persistent opponents. After years of debate, the spat over proving the squaring of the circle gained such notoriety that it has become one of the most infamous feuds in mathematical history. Atheism Hobbes has been accused of atheism, or in the case of Bramhall of teachings that could lead to atheism. He says that this "sort of discrepancy has led to many errors in determining who was an atheist in the early modern period". For example, he argued repeatedly that there are no incorporeal substances, and that all things, including human thoughts, and even God, heaven, and hell are corporeal, matter in motion. He argued that "though Scripture acknowledge spirits, yet doth it nowhere say, that they are incorporeal, meaning thereby without dimensions and quantity". Like John Locke, he also stated that true revelation can never disagree with human reason and experience, [24] although he also argued that people should accept revelation and its interpretations for the reason that they should accept the commands of their sovereign, in order to avoid war.

Later life In 1650, Hobbes published the final section of his philosophical system, completing the scheme he had planned more than 20 years before. *De Homine* consisted for the most part of an elaborate theory of vision. The remainder of the treatise dealt cursorily with some of the topics more fully treated in *Human Nature* and *the Leviathan*. In addition to publishing some controversial writings on mathematics and physics, Hobbes also continued to produce philosophical works. From the time of the Restoration, he acquired a new prominence; "Hobbism" became a byword for all that respectable society ought to denounce. The king was important in protecting Hobbes when, in 1673, the House of Commons introduced a bill against atheism and profaneness. That same year, on 17 October, it was ordered that the committee to which the bill was referred "should be empowered to receive information touching such books as tend to atheism, blasphemy and profaneness Hobbes called *the Leviathan*". At the same time, he examined the actual state of the law of heresy. The results of his investigation were first announced in three short Dialogues added as an Appendix to his Latin translation of *Leviathan*, published in Amsterdam in 1671. In this appendix, Hobbes aimed to show that, since the High Court of Commission had been put down, there remained no court of heresy at all to which he was amenable, and that nothing could be heresy except opposing the Nicene Creed, which, he maintained, *Leviathan* did not do. The only consequence that came of the bill was that Hobbes could never thereafter publish anything in England on subjects relating to human conduct. Other writings were not made public until after his death, including *Behemoth*: For some time, Hobbes was not even allowed to respond, whatever his enemies tried. Despite this, his reputation abroad was formidable, and noble or learned foreigners who came to England never forgot to pay their respects to the old philosopher. His final works were an autobiography in Latin verse in 1688, and a translation of four books of the *Odyssey* into "rugged" English rhymes that in led to a complete translation of both *Iliad* and *Odyssey* in 1690.

Death In October Hobbes suffered a bladder disorder, and then a paralytic stroke, from which he died on 4 December 1679, aged 89.

# DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBESS EARLY INTELLECTUAL DEVELOPMENT

## Chapter 6 : Thomas Hobbes - Hobbes View On Human Nature

*The Hardwick Library and Hobbes's Early Intellectual Development* Richard A. Talaska (ed.), *Hobbes studies Online edition Bulletin Hobbes in the Journal Archives de Philosophie*.

Thomas Hobbes was born on 5 April 1633 in Malmesbury, Wiltshire, England, and died on 4 December 1679 in Westport, Devon, England. He was an English philosopher who is considered one of the founders of modern political philosophy. Though on rational grounds a champion of absolutism for the sovereign, Hobbes also developed some of the fundamentals of European liberal thought: Thomas Hobbes, the younger, had a brother Edmund, about two years older, and a sister. The family was left in the care of Thomas Sr. Hobbes was a good pupil, and around he went up to Magdalen Hall, the predecessor college to Hertford College, Oxford. At university, Hobbes appears to have followed his own curriculum; he was "little attracted by the scholastic learning". He did not complete his B. Hobbes was exposed to European scientific and critical methods during the tour, in contrast to the scholastic philosophy that he had learned in Oxford. It has been argued that three of the discourses in the publication known as *Horea Subsecivae: Observations and Discourses* also represent the work of Hobbes from this period. His employer Cavendish, then the Earl of Devonshire, died of the plague in June. The widowed countess dismissed Hobbes, but he soon found work, again as a tutor, this time to Gervase Clifton, the son of Sir Gervase Clifton, 1st Baronet. This task, chiefly spent in Paris, ended in when he again found work with the Cavendish family, tutoring William, the eldest son of his previous pupil. Over the next seven years, as well as tutoring, he expanded his own knowledge of philosophy, awakening in him curiosity over key philosophic debates. He visited Florence in and was later a regular debater in philosophic groups in Paris, held together by Marin Mersenne. Despite his interest in this phenomenon, he disdained experimental work as in physics. He went on to conceive the system of thought to the elaboration of which he would devote his life. His scheme was first to work out, in a separate treatise, a systematic doctrine of body, showing how physical phenomena were universally explicable in terms of motion, at least as motion or mechanical action was then understood. He then singled out Man from the realm of Nature and plants. Then, in another treatise, he showed what specific bodily motions were involved in the production of the peculiar phenomena of sensation, knowledge, affections and passions whereby Man came into relation with Man. Finally he considered, in his crowning treatise, how Men were moved to enter into society, and argued how this must be regulated if Men were not to fall back into "brutishness and misery". Thus he proposed to unite the separate phenomena of Body, Man, and the State. Hobbes came home, in 1651, to a country riven with discontent, which disrupted him from the orderly execution of his philosophic plan. It was not published and only circulated as a manuscript among his acquaintances. A pirated version, however, was published about ten years later. Although it seems that much of *The Elements of Law* was composed before the sitting of the Short Parliament, there are polemical pieces of the work that clearly mark the influences of the rising political crisis. However, the arguments in *Leviathan* were modified from *The Elements of Law* when it came to the necessity of consent in creating political obligation. Namely, Hobbes wrote in *The Elements of Law* that Patrimonial kingdoms were not necessarily formed by the consent of the governed, while in *Leviathan* he argued that they were. When in November the Long Parliament succeeded the Short, Hobbes felt that he was in disfavour due to the circulation of his treatise and fled to Paris. He did not return for 11 years. In Paris, he rejoined the coterie around Mersenne and wrote a critique of the *Meditations on First Philosophy* of Descartes, which was printed as third among the sets of "Objections" appended, with "Replies" from Descartes, in *A different set of remarks on other works by Descartes* succeeded only in ending all correspondence between the two. Hobbes also extended his own works in a way, working on the third section, *De Cive*, which was finished in November. Although it was initially only circulated privately, it was well received, and included lines of argumentation that were repeated a decade later in *Leviathan*. He then returned to hard work on the first two sections of his work and published little except a short treatise on optics *Tractatus opticus* included in the

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBESS EARLY INTELLECTUAL DEVELOPMENT

collection of scientific tracts published by Mersenne as *Cogitata physico-mathematica* in . He built a good reputation in philosophic circles and in was chosen with Descartes, Gilles de Roberval and others to referee the controversy between John Pell and Longomontanus over the problem of squaring the circle. The printing began in by Samuel de Sorbriere through the Elsevier press at Amsterdam with a new preface and some new notes in reply to objections. In , Hobbes took up a position as mathematical instructor to the young Charles, Prince of Wales ,[20] who had come over from Jersey around July. This engagement lasted until when Charles went to Holland. Frontispiece from *De Cive* The company of the exiled royalists led Hobbes to produce *Leviathan*, which set forth his theory of civil government in relation to the political crisis resulting from the war. Hobbes compared the State to a monster leviathan composed of men, created under pressure of human needs and dissolved by civil strife due to human passions. The work closed with a general "Review and Conclusion", in response to the war, which answered the question: During the years of composing *Leviathan*, Hobbes remained in or near Paris. In , a serious illness that nearly killed him disabled him for six months. On recovering, he resumed his literary task and completed it by . Meanwhile, a translation of *De Cive* was being produced; scholars disagree about whether it was Hobbes who translated it. Meanwhile, the printing of the greater work proceeded, and finally appeared in mid, titled *Leviathan, or the Matter, Forme, and Power of a Common Wealth, Ecclesiasticall and Civil*. It had a famous title-page engraving depicting a crowned giant above the waist towering above hills overlooking a landscape, holding a sword and a crozier and made up of tiny human figures. The work had immediate impact. Soon, Hobbes was more lauded and decried than any other thinker of his time. The first effect of its publication was to sever his link with the exiled royalists, who might well have killed him. The secularist spirit of his book greatly angered both Anglicans and French Catholics. Hobbes appealed to the revolutionary English government for protection and fled back to London in winter . After his submission to the Council of State , he was allowed to subside into private life in Fetter Lane. Frontispiece of *Leviathan* In *Leviathan*, Hobbes set out his doctrine of the foundation of states and legitimate governments and creating an objective science of morality. This gave rise to social contract theory. *Leviathan* was written during the English Civil War ; much of the book is occupied with demonstrating the necessity of a strong central authority to avoid the evil of discord and civil war. Beginning from a mechanistic understanding of human beings and their passions, Hobbes postulates what life would be like without government, a condition which he calls the state of nature. In that state, each person would have a right, or license, to everything in the world. This, Hobbes argues, would lead to a "war of all against all" *bellum omnium contra omnes*. The description contains what has been called one of the best known passages in English philosophy, which describes the natural state humankind would be in, were it not for political community: So, in order to avoid it, people accede to a social contract and establish a civil society. According to Hobbes, society is a population and a sovereign authority , to whom all individuals in that society cede some rights for the sake of protection. The individuals are thereby the authors of all decisions made by the sovereign. Hobbes duly replied, but not for publication. However, a French acquaintance took a copy of the reply and published it with "an extravagantly laudatory epistle". Bramhall countered in , when he printed everything that had passed between them under the title of *A Defence of the True Liberty of Human Actions from Antecedent or Extrinsic Necessity*. In , Hobbes was ready with *The Questions concerning Liberty, Necessity and Chance*, in which he replied "with astonishing force" to the bishop. John Wallis Hobbes opposed the existing academic arrangements, and assailed the system of the original universities in *Leviathan*. He went on to publish *De Corpore* , which contained not only tendentious views on mathematics but also an erroneous proof of the squaring of the circle. This all led mathematicians to target him for polemics and sparked John Wallis to become one of his most persistent opponents. After years of debate, the spat over proving the squaring of the circle gained such notoriety that it has become one of the most infamous feuds in mathematical history. Atheist Hobbes has been accused of atheism , or in the case of Bramhall of teachings that could lead to atheism. He says that this "sort of discrepancy has led to many errors in determining who was an atheist in the early modern period ". For example, he argued repeatedly that there are no incorporeal

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

substances, and that all things, including human thoughts, and even God, heaven, and hell are corporeal, matter in motion. He argued that "though Scripture acknowledge spirits, yet doth it nowhere say, that they are incorporeal, meaning thereby without dimensions and quantity". Like John Locke, he also stated that true revelation can never disagree with human reason and experience,[33] although he also argued that people should accept revelation and its interpretations for the reason that they should accept the commands of their sovereign, in order to avoid war. *De Homine* consisted for the most part of an elaborate theory of vision. The remainder of the treatise dealt cursorily with some of the topics more fully treated in *Human Nature* and *the Leviathan*. In addition to publishing some controversial writings on mathematics and physics, Hobbes also continued to produce philosophical works. From the time of the Restoration, he acquired a new prominence; "Hobbesism" became a byword for all that respectable society ought to denounce. The king was important in protecting Hobbes when, in 1673, the House of Commons introduced a bill against atheism and profaneness. That same year, on 17 October, it was ordered that the committee to which the bill was referred "should be empowered to receive information touching such books as tend to atheism, blasphemy and profaneness Hobbes called the *Leviathan*". At the same time, he examined the actual state of the law of heresy. The results of his investigation were first announced in three short Dialogues added as an Appendix to his Latin translation of *Leviathan*, published in Amsterdam in 1673. In this appendix, Hobbes aimed to show that, since the High Court of Commission had been put down, there remained no court of heresy at all to which he was amenable, and that nothing could be heresy except opposing the Nicene Creed, which, he maintained, *Leviathan* did not do. The only consequence that came of the bill was that Hobbes could never thereafter publish anything in England on subjects relating to human conduct. Other writings were not made public until after his death, including *Behemoth*: For some time, Hobbes was not even allowed to respond, whatever his enemies tried. Despite this, his reputation abroad was formidable, and noble or learned foreigners who came to England never forgot to pay their respects to the old philosopher. His final works were an autobiography in Latin verse in 1688, and a translation of four books of the *Odyssey* into "rugged" English rhymes that in led to a complete translation of both *Iliad* and *Odyssey* in 1690. Death In October Hobbes suffered a bladder disorder, and then a paralytic stroke, from which he died on 4 December 1679, aged 79. Three of the discourses in the *Horae Subsecivae*: A new edition has been edited by John T. Southern Illinois University Press, *De Motu, Loco et Tempore* first edition with the title: Part of the Praefatio to Mersenni *Ballistica* in F. Marini Mersenni *minimi Cogitata physico-mathematica*.

# DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBESS EARLY INTELLECTUAL DEVELOPMENT

## Chapter 7 : Richard A. Talaska, The Hardwick Library and Hobbes's Early Intellectual Development - PhilP

*Books & Digital Media; Library of Congress Subject Headings in Philosophy The Hardwick Library and Hobbes's Early Intellectual Development;*

Thomas Hobbes, the younger, had one brother Edmund who was about two years older than he. Hobbes was educated at Westport church from the age of four, passed to the Malmesbury school and then to a private school kept by a young man named Robert Latimer, a graduate of the University of Oxford. Hobbes was a good pupil, and around he went up to Magdalen Hall, the predecessor college to Hertford College, Oxford. At university, Hobbes appears to have followed his own curriculum; he was "little attracted by the scholastic learning". He did not complete his B. Hobbes was exposed to European scientific and critical methods during the tour in contrast to the scholastic philosophy which he had learned in Oxford. It has been argued that three of the discourses in the publication known as *Horea Subsecivae: Observations and Discourses*, also represent the work of Hobbes from this period. His employer Cavendish, then the Earl of Devonshire, died of the plague in June. The widowed countess dismissed Hobbes but he soon found work, again as a tutor, this time to Gervase Clifton, the son of Sir Gervase Clifton, 1st Baronet. This task, chiefly spent in Paris, ended in when he again found work with the Cavendish family, tutoring William, the eldest son of his previous pupil. Over the next seven years as well as tutoring he expanded his own knowledge of philosophy, awakening in him curiosity over key philosophic debates. He visited Florence in and was later a regular debater in philosophic groups in Paris, held together by Marin Mersenne. From he considered himself a philosopher and scholar. Despite his interest in this phenomenon, he disdained experimental work as in physics. He went on to conceive the system of thought to the elaboration of which he would devote his life. His scheme was first to work out, in a separate treatise, a systematic doctrine of body, showing how physical phenomena were universally explicable in terms of motion, at least as motion or mechanical action was then understood. He then singled out Man from the realm of Nature and plants. Then, in another treatise, he showed what specific bodily motions were involved in the production of the peculiar phenomena of sensation, knowledge, affections and passions whereby Man came into relation with Man. Finally he considered, in his crowning treatise, how Men were moved to enter into society, and argued how this must be regulated if Men were not to fall back into "brutishness and misery". Thus he proposed to unite the separate phenomena of Body, Man, and the State. It was not published and only circulated among his acquaintances in manuscript form. A pirated version, however, was published about ten years later. Although it seems that much of *The Elements of Law* was composed before the sitting of the Short Parliament, there are polemical pieces of the work that clearly mark the influences of the rising political crisis. It should be noted, however, that the arguments in *Leviathan* were modified from *The Elements of Law* when it came to the necessity of consent in creating political obligation. Namely, Hobbes wrote in *The Elements of Law* that Patrimonial kingdoms were not necessarily formed by the consent of the governed, while in *Leviathan* he argued that they were. He did not return for eleven years. In Paris he rejoined the coterie about Mersenne, and wrote a critique of the *Meditations on First Philosophy* of Descartes, which was printed as third among the sets of "Objections" appended, with "Replies" from Descartes in. A different set of remarks on other works by Descartes succeeded only in ending all correspondence between the two. Hobbes also extended his own works somewhat, working on the third section, *De Cive*, which was finished in November. Although it was initially only circulated privately, it was well received, and included lines of argumentation to be repeated a decade later in the *Leviathan*. He then returned to hard work on the first two sections of his work and published little except for a short treatise on optics *Tractatus opticus* included in the collection of scientific tracts published by Mersenne as *Cogitata physico-mathematica* in. He built a good reputation in philosophic circles and in was chosen with Descartes, Gilles de Roberval and others, to referee the controversy between John Pell and Longomontanus over the problem of squaring the circle. Many came to Paris and were known to Hobbes. The printing began in by

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

Samuel de Sorbiere through the Elsevier press at Amsterdam with a new preface and some new notes in reply to objections. In Hobbes took up a position as mathematical instructor to the young Charles, Prince of Wales , [13] who had come over from Jersey around July. This engagement lasted until when Charles went to Holland. The company of the exiled royalists led Hobbes to produce an English book to set forth his theory of civil government in relation to the political crisis resulting from the war. The State, it now seemed to Hobbes, might be regarded as a great artificial man or monster leviathan , composed of men, with a life that might be traced from its generation under pressure of human needs to its dissolution through civil strife proceeding from human passions. In a serious illness disabled him for six months. On recovering from this near fatal disorder, he resumed his literary task, and carried it steadily forward to completion by Meanwhile, a translation of De Cive was being produced; scholars disagree over whether Hobbes translated the work himself or not. In the translation of De Cive was published under the title of Philosophicall Rudiments concerning Government and Society. Meanwhile, the printing of the greater work proceeded, and finally it appeared about the middle of , under the title of Leviathan, or the Matter, Forme, and Power of a Common Wealth, Ecclesiasticall and Civil, with a famous title-page engraving in which, from behind hills overlooking a landscape, there towered the body above the waist of a crowned giant, made up of tiny figures of human beings and bearing sword and crozier in the two hands. The work had immediate impact. Soon Hobbes found himself more lauded and decried than any other thinker of his time. However, the first effect of its publication was to sever his link with the exiled royalists, forcing him to appeal to the revolutionary English government for protection. The exiles might very well have killed him; the secularist spirit of his book greatly angered both Anglicans and French Catholics. Hobbes fled back to England, arriving in London in the winter of Following his submission to the Council of State he was allowed to subside into private life in Fetter Lane. Leviathan book Frontispiece of Leviathan In Leviathan, Hobbes set out his doctrine of the foundation of states and legitimate governments and creating an objective science of morality. This gave rise to social contract theory. Leviathan was written during the English Civil War ; much of the book is occupied with demonstrating the necessity of a strong central authority to avoid the evil of discord and civil war. In that state, each person would have a right, or license, to everything in the world. This, Hobbes argues, would lead to a "war of all against all" bellum omnium contra omnes. The description contains what has been called one of the best known passages in English philosophy, which describes the natural state mankind would be in, were it not for political community: So in order to avoid it people accede to a social contract and establish a civil society. According to Hobbes, society is a population beneath a sovereign authority , to whom all individuals in that society cede some rights for the sake of protection. The individuals are thereby the authors of all decisions made by the sovereign. Opposition John Bramhall Hobbes now turned to complete the fundamental treatise of his philosophical system. He worked so steadily that De Corpore was first printed in Bramhall, a strong Arminian , had met and debated with Hobbes and afterwards wrote down his views and sent them privately to be answered in this form by Hobbes. Hobbes duly replied, but not for publication. But a French acquaintance took a copy of the reply and published it with "an extravagantly laudatory epistle. In Hobbes was ready with The Questions concerning Liberty, Necessity and Chance, in which he replied "with astonishing force" to the bishop. John Wallis For more details on this topic, see Hobbesâ€™Wallis controversy. Hobbes opposed the existing academic arrangements, and assailed the system of the original universities in Leviathan. He went on to publish " De Corpore ", which contained not only tendentious views on mathematics, but also an unacceptable proof of the squaring of the circle. This all led mathematicians to target him for polemics and sparked John Wallis to become one of his most persistent opponents. After years of debate, the spat over proving the squaring of the circle gained such notoriety that this feud has become one of the most infamous in mathematical history. Atheism Hobbes has been accused of atheism , or in the case of Bramhall of teachings which could lead to atheism. As Martinich , p. He says that this "sort of discrepancy has led to many errors in determining who was an atheist in the early modern period ". In this extended early modern sense of atheism, Hobbes did indeed take positions which were in strong disagreement with church teachings of his time. For

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBESS EARLY INTELLECTUAL DEVELOPMENT

example, Hobbes argued repeatedly that there are no incorporeal substances, and that all things, including human thoughts, and even God, heaven, and hell are corporeal, matter in motion. He argued that "though Scripture acknowledge spirits, yet doth it nowhere say, that they are incorporeal, meaning thereby without dimensions and quantity". He also, like Locke, stated that true revelation can never be in disagreement with human reason and experience, [21] although he also argues that people should accept revelation and its interpretations also for the reason that they should accept the commands of their sovereign, in order to avoid war. *De Homine* consisted for the most part of an elaborate theory of vision. The remainder of the treatise dealt cursorily with some of the topics more fully treated in the *Human Nature* and the *Leviathan*. In addition to publishing some controversial writings on mathematics and physics, Hobbes also continued to produce philosophical works. From the time of the Restoration he acquired a new prominence; "Hobbism" became a byword for all that respectable society ought to denounce. The king was important in protecting Hobbes when, in 1673, the House of Commons introduced a bill against atheism and profaneness. That same year, on 17 October, it was ordered that the committee to which the bill was referred "should be empowered to receive information touching such books as tend to atheism, blasphemy and profaneness Hobbes called the *Leviathan*". At the same time, he examined the actual state of the law of heresy. The results of his investigation were first announced in three short Dialogues added as an Appendix to his Latin translation of *Leviathan*, published in Amsterdam in 1671. In this appendix, Hobbes aimed to show that, since the High Court of Commission had been put down, there remained no court of heresy at all to which he was amenable, and that nothing could be heresy except opposing the Nicene Creed, which, he maintained, *Leviathan* did not do. The only consequence that came of the bill was that Hobbes could never thereafter publish anything in England on subjects relating to human conduct. Other writings were not made public until after his death, including *Behemoth*: For some time, Hobbes was not even allowed to respond, whatever his enemies tried. Despite this, his reputation abroad was formidable, and noble or learned foreigners who came to England never forgot to pay their respects to the old philosopher. His final works were a curious mixture: In October 1678, Hobbes suffered a bladder disorder, which was followed by a paralytic stroke from which he died on 4 December 1679. He is said to have uttered the last words "A great leap in the dark" in his final moments of life. Three of the discourses in the *Horae Subsecivae: De Cive* Latin, first limited edition *De Motu, Loco et Tempore* first edition with the title: Part of the Praefatio to Mersenni *Ballistica* in F. Marini Mersenni *minimi Cogitata physico-mathematica*.

# DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

## Chapter 8 : Thomas Hobbes | Revolv

*Hobbes's Study and the Hardwick Library* James Jay Hamilton *Journal of the History of Philosophy*, Volume 16, Number 4, October , pp. (Article).

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Such an inquiry inevitably will involve a degree of informed conjecture. This essay aims at providing a basis for investigation that limits conjecture. There is direct evidence of only a few of the books Hobbes read, but it is possible to introduce method into an inquiry into the intellectual sources of his political theory by examining his account of his study and the contents of the library available to him during most of his study, the library of the Cavendishes at Hardwick Hall. Some selections are provided below from the seventeenth-century catalogues of the library that are preserved today at Chatsworth. It is impossible to trace with precision all the intellectual influences on Hobbes. The chief problem is the paucity of references to the works of other writers in his letters, manuscripts, and printed works. In fact, Hobbes sometimes gives the impression that he read very little, that his philosophy and its doctrines, the only true ones, were developed from first principles and observation by his own creative genius alone. Hobbes expressly rejected the prevailing philosophical doctrines of his time and sought to build a new philosophy upon new foundations. He condemned appeal to authority. Accepting uncritically the vocabulary and conclusions of others is not science, he reasoned, but trust. If one does not conceive the meanings of words, one cannot verify experience and matters of fact. Wrong definitions will lead to utter nonsense, which is worse than ignorance. Moreover, the habit of taking opinions on trust may be dangerous, for some men--Hobbes had the scholastics particularly in mind--would manipulate the opinions of others for their own fraudulent ends. Clarendon Press, , 1: Examination of the opinions of others may be profitable if it is done critically: According to Clarendon, Hobbes was a man of "some reading, and somewhat more thinking. After his standard Aristotelian education at Oxford, Hobbes entered a long humanist period, which culminated in his translation of Thucydides, published in During this period he studied on the sufferance of his friend You are not currently authenticated. View freely available titles:

# DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

## Chapter 9 : Project MUSE - Hobbes's Study and the Hardwick Library

*Richard A. Talaska (ed.), The Hardwick Library and Hobbes's Early Intellectual Development Hobbes studies Online edition Bulletin Hobbes in the Journal Archives de Philosophie.*

Hobbes is best known for his book *Leviathan*, which established the social contract theory that has served as the foundation for most later Western political philosophy. In addition to political philosophy, Hobbes also contributed to a diverse array of other fields, including history, jurisprudence, geometry, the physics of gases, theology, ethics, and general philosophy. Though on rational grounds a champion of absolutism for the sovereign, Hobbes also developed some of the fundamentals of European liberal thought: His understanding of humans as being matter and motion, obeying the same physical laws as other matter and motion, remains influential; and his account of human nature as self-interested cooperation, and of political communities as being based upon a "social contract" remains one of the major topics of political philosophy.

**Early life and education source:** Born prematurely when his mother heard of the coming invasion of the Spanish Armada, Hobbes later reported that "my mother gave birth to twins: His father, Thomas Sr. Thomas Hobbes, the younger, had a brother Edmund, about two years older, and a sister. The family was left in the care of Thomas Sr. Hobbes was a good pupil, and around he went up to Magdalen Hall, the predecessor college to Hertford College, Oxford. The principal John Wilkinson was a Puritan, and he had some influence on Hobbes. At university, Hobbes appears to have followed his own curriculum; he was "little attracted by the scholastic learning". He did not complete his B. Hobbes became a companion to the younger William and they both took part in a grand tour of Europe in Hobbes was exposed to European scientific and critical methods during the tour, in contrast to the scholastic philosophy that he had learned in Oxford. It has been argued that three of the discourses in the publication known as *Horea Subsecivae: Observations and Discourses* also represent the work of Hobbes from this period. His employer Cavendish, then the Earl of Devonshire, died of the plague in June The widowed countess dismissed Hobbes, but he soon found work, again as a tutor, this time to Gervase Clifton, the son of Sir Gervase Clifton, 1st Baronet. This task, chiefly spent in Paris, ended in when he again found work with the Cavendish family, tutoring William, the eldest son of his previous pupil. Over the next seven years, as well as tutoring, he expanded his own knowledge of philosophy, awakening in him curiosity over key philosophic debates. He visited Florence in and was later a regular debater in philosophic groups in Paris, held together by Marin Mersenne. Despite his interest in this phenomenon, he disdained experimental work as in physics. He went on to conceive the system of thought to the elaboration of which he would devote his life. His scheme was first to work out, in a separate treatise, a systematic doctrine of body, showing how physical phenomena were universally explicable in terms of motion, at least as motion or mechanical action was then understood. He then singled out Man from the realm of Nature and plants. Then, in another treatise, he showed what specific bodily motions were involved in the production of the peculiar phenomena of sensation, knowledge, affections and passions whereby Man came into relation with Man. Finally he considered, in his crowning treatise, how Men were moved to enter into society, and argued how this must be regulated if Men were not to fall back into "brutishness and misery". Thus he proposed to unite the separate phenomena of Body, Man, and the State. Hobbes came home, in , to a country riven with discontent, which disrupted him from the orderly execution of his philosophic plan. It was not published and only circulated as a manuscript among his acquaintances. A pirated version, however, was published about ten years later. Although it seems that much of *The Elements of Law* was composed before the sitting of the Short Parliament, there are polemical pieces of the work that clearly mark the influences of the rising political crisis. However, the arguments in *Leviathan* were modified from *The Elements of Law* when it came to the necessity of consent in creating political obligation. Namely, Hobbes wrote in *The Elements of Law* that Patrimonial kingdoms were not necessarily formed by the consent of the governed, while in *Leviathan* he argued that they were. When in November the Long Parliament succeeded the Short, Hobbes felt that he was in disfavour due

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBBS EARLY INTELLECTUAL DEVELOPMENT

to the circulation of his treatise and fled to Paris. He did not return for 11 years. In Paris, he rejoined the coterie around Mersenne and wrote a critique of the Meditations on First Philosophy of Descartes, which was printed as third among the sets of "Objections" appended, with "Replies" from Descartes, in A different set of remarks on other works by Descartes succeeded only in ending all correspondence between the two. Hobbes also extended his own works somewhat, working on the third section, De Cive, which was finished in November Although it was initially only circulated privately, it was well received, and included lines of argumentation that were repeated a decade later in Leviathan. He then returned to hard work on the first two sections of his work and published little except a short treatise on optics Tractatus opticus included in the collection of scientific tracts published by Mersenne as Cogitata physico-mathematica in He built a good reputation in philosophic circles and in was chosen with Descartes, Gilles de Roberval and others to referee the controversy between John Pell and Longomontanus over the problem of squaring the circle. Civil war in England source: Many came to Paris and were known to Hobbes. The printing began in by Samuel de Sorbiere through the Elsevier press at Amsterdam with a new preface and some new notes in reply to objections. In , Hobbes took up a position as mathematical instructor to the young Charles, Prince of Wales, who had come over from Jersey around July. This engagement lasted until when Charles went to Holland. The company of the exiled royalists led Hobbes to produce Leviathan, which set forth his theory of civil government in relation to the political crisis resulting from the war. Hobbes compared the State to a monster leviathan composed of men, created under pressure of human needs and dissolved by civil strife due to human passions. The work closed with a general "Review and Conclusion", in response to the war, which answered the question: During the years of composing Leviathan, Hobbes remained in or near Paris. In , a serious illness that nearly killed him disabled him for six months. On recovering, he resumed his literary task and completed it by Meanwhile, a translation of De Cive was being produced; scholars disagree about whether it was Hobbes who translated it. In , the translation of De Cive was published under the title Philosophicall Rudiments concerning Government and Society. Meanwhile, the printing of the greater work proceeded, and finally appeared in mid, titled Leviathan, or the Matter, Forme, and Power of a Common Wealth, Ecclesiasticall and Civil. It had a famous title-page engraving depicting a crowned giant above the waist towering above hills overlooking a landscape, holding a sword and a crozier and made up of tiny human figures. The work had immediate impact. Soon, Hobbes was more lauded and decried than any other thinker of his time. The first effect of its publication was to sever his link with the exiled royalists, who might well have killed him. The secularist spirit of his book greatly angered both Anglicans and French Catholics. Hobbes appealed to the revolutionary English government for protection and fled back to London in winter After his submission to the Council of State, he was allowed to subside into private life in Fetter Lane. This gave rise to social contract theory. Leviathan was written during the English Civil War; much of the book is occupied with demonstrating the necessity of a strong central authority to avoid the evil of discord and civil war. Beginning from a mechanistic understanding of human beings and their passions, Hobbes postulates what life would be like without government, a condition which he calls the state of nature. In that state, each person would have a right, or license, to everything in the world. This, Hobbes argues, would lead to a "war of all against all" bellum omnium contra omnes. The description contains what has been called one of the best known passages in English philosophy, which describes the natural state humankind would be in, were it not for political community: In such condition, there is no place for industry; because the fruit thereof is uncertain: In such a state, people fear death, and lack both the things necessary to commodious living, and the hope of being able to toil to obtain them. So, in order to avoid it, people accede to a social contract and establish a civil society. According to Hobbes, society is a population beneath a sovereign authority, to whom all individuals in that society cede some rights for the sake of protection. The individuals are thereby the authors of all decisions made by the sovereign. According to Hobbes, the sovereign must control civil, military, judicial and ecclesiastical powers, even the words. Bramhall, a strong Arminian, had met and debated with Hobbes and afterwards wrote down his views and sent them privately to be answered in this form by Hobbes. Hobbes duly replied, but not for

## DOWNLOAD PDF THE HARDWICK LIBRARY AND HOBESS EARLY INTELLECTUAL DEVELOPMENT

publication. However, a French acquaintance took a copy of the reply and published it with "an extravagantly laudatory epistle". Bramhall countered in , when he printed everything that had passed between them under the title of A Defence of the True Liberty of Human Actions from Antecedent or Extrinsic Necessity. In , Hobbes was ready with The Questions concerning Liberty, Necessity and Chance, in which he replied "with astonishing force" to the bishop. John Wallis Hobbes opposed the existing academic arrangements, and assailed the system of the original universities in Leviathan. He went on to publish De Corpore, which contained not only tendentious views on mathematics but also an erroneous proof of the squaring of the circle. This all led mathematicians to target him for polemics and sparked John Wallis to become one of his most persistent opponents. After years of debate, the spat over proving the squaring of the circle gained such notoriety that it has become one of the most infamous feuds in mathematical history. Atheism Hobbes has been accused of atheism, or in the case of Bramhall of teachings which could lead to atheism. Hobbes always defended himself from such accusations. In more recent times also, much has been made of his religious views by scholars such as Richard Tuck and J. He says that this "sort of discrepancy has led to many errors in determining who was an atheist in the early modern period". In this extended early modern sense of atheism, Hobbes did take positions that strongly disagreed with church teachings of his time. For example, he argued repeatedly that there are no incorporeal substances, and that all things, including human thoughts, and even God, heaven, and hell are corporeal, matter in motion. He argued that "though Scripture acknowledge spirits, yet doth it nowhere say, that they are incorporeal, meaning thereby without dimensions and quantity". In this view, Hobbes claimed to be following Tertullian, whose views were not condemned in the First Council of Nicaea. He also, like Locke, stated that true revelation can never disagree with human reason and experience, although he also argued that people should accept revelation and its interpretations also for the reason that they should accept the commands of their sovereign, in order to avoid war. De Homine consisted for the most part of an elaborate theory of vision. The remainder of the treatise dealt cursorily with some of the topics more fully treated in the Human Nature and the Leviathan. In addition to publishing some controversial writings on mathematics and physics, Hobbes also continued to produce philosophical works. From the time of the Restoration, he acquired a new prominence; "Hobbism" became a byword for all that respectable society ought to denounce. The king was important in protecting Hobbes when, in , the House of Commons introduced a bill against atheism and profaneness.