

Plato The Republic Trans Francis Macdonald

Cornford Oxford

Religious Knowledge The Republican Hero No Place for Ethics Abysmal John Witherspoon and the Founding of the American Republic The English Catalogue of Books "The" English Catalogue of Books Aesthetics The student's Hume. A history of England, based on the History of D. Hume, continued to 1878 Means Without End Frank Leslie's Sunday Magazine Izbrannye rasskazy A Study of Roles for the Teacher from an Historical Perspective Sagetrieb The Breach of Time Models of Teaching Moreana CR. The Centennial Review Real Politics Alexis de Tocqueville and the Second Republic, 1848-1852 James Kellenberger Michael Lusztig T. Patrick Hill Gunnar Olsson Jeffry H. Morrison Sampson Low Dabney Townsend David Hume Gregory H. Davis Fyodor Sologub Clyde Emerson De Bourg Ellen Cashwell Caldwell Bruce R. Joyce Jean Bethke Elshtain Sharon B. Watkins

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this book addresses the place of religious knowledge in religion particularly within christianity the book begins by examining the difference between the general concepts of knowledge and belief the relation between faith and knowledge and reasons why belief as faith and not knowledge is central to the abrahamic religions the book explores the ambivalence about religious knowledge within christianity some religious thinkers explicitly accepted and sought religious knowledge as did st thomas aquinas while others notably søren kierkegaard cast knowledge and seeking it as incompatible with faith the book also examines two antithetical religious intuitions about knowledge both at home in the christian tradition for one faith requires a struggle with doubt for the other faith requires a certainty that excludes doubt for the first religious knowledge would destroy faith for the second religious knowledge is compatible with faith and completes it though the book focuses on the christian tradition it also considers other traditions including a chapter on the place of religious knowledge in nontheistic religious traditions the final chapter examines how coming to wisdom as personified in the jewish and christian traditions may be distinct from attaining religious knowledge

politically speaking do heroes matter are we living in a post heroic age the republican hero addresses both these questions the general tenor of modern thinking is that

heroes do matter but that the modern age is characterized by a narrowing of moral horizons once illuminated by heroes secular and spiritual michael lusztig argues that the modern world is not post heroic he makes the case that the modern age is the most heroic age if measured in terms of the aristotelian currency of balance and completeness to this end he identifies four main hero types the epic magnanimous romantic and common each can rightfully be called a republican hero each contributes to the promotion or protection or provision of republican values each exemplifies the heroic virtues of their age however taken conjunctively each contributes to what lusztig conceives as the complete republican hero of the modern age

in no place for ethics hill argues that contemporary judicial review by the u s supreme court rests on its mistaken positivist understanding of law law simply because so ordered as something separate from ethics further to assert any relation between the two is to contaminate both either by turning law into an arm of ethics or by making ethics an expression of law this legal positivism was on full display recently when the supreme court declared that the cdc was acting unlawfully by extending the eviction moratorium to contain the spread of the covid 19 delta variant something that the court admitted was of indisputable benefit to the public how mistaken however to think that acting for the good of the public is to act unlawfully when actually it is to act ethically and must therefore be lawful to address this mistake hill contends that an understanding of natural law theory provides the basis for a constitutive relation between ethics and law without confusing their distinct role in answering the basic question how should i behave in society to secure that relation the court has an overriding responsibility when carrying out its review to do so with reference to normative ethics from which the u s constitution is derived and to which it is accountable while the constitution confirms for example the liberty interests of individuals it does not originate those interests which have their origin in human rights that long preceded it essential to this argument is an appreciation of ethics as objective and based on principles like those of justice truth and reason that ought to inform human behavior at its very springs applied in an analysis of five major supreme court cases this appreciation of ethics reveals how wrongly decided these cases are

people rely on reason to think about and navigate the abstract world of human relations in much the same way they rely on maps to study and traverse the physical world starting from that simple observation renowned geographer gunnar olsson offers in abysmal an astonishingly erudite critique of the way human thought and action have become deeply immersed in the rhetoric of cartography and how this cartographic reasoning allows the powerful to map out other people s lives a spectacular reading of western philosophy religion and mythology that draws on early maps and atlases plato kant and wittgenstein thomas pynchon gilgamesh and marcel duchamp abysmal is itself a minimalist guide to the terrain of western culture olsson roams widely but always returns to the problems inherent in reason to question the outdated assumptions and fixed ideas that thinking cartographically entails a work of ambition scope and sharp wit abysmal will appeal to an eclectic audience to geographers and cartographers but also to anyone interested in the history of ideas culture and art

jeffrey h morrison offers readers the first comprehensive look at the political thought

and career of John Witherspoon a Scottish Presbyterian minister and one of America's most influential and overlooked founding fathers Witherspoon was an active member of the Continental Congress and was the only clergyman both to sign the Declaration of Independence and to ratify the Federal Constitution during his tenure as president of the College of New Jersey at Princeton Witherspoon became a mentor to James Madison and influenced many leaders and thinkers of the founding period he was uniquely positioned at the crossroads of politics religion and education during the crucial first decades of the new republic Morrison locates Witherspoon in the context of early American political thought and charts the various influences on his thinking This impressive work of scholarship offers a broad treatment of Witherspoon's constitutionalism including his contributions to the mediating institutions of religion and education and to political institutions from the colonial through the early federal periods This book will be appreciated by anyone with an interest in American political history and thought and in the relation of religion to American politics I have been waiting a long time for such a book on John Witherspoon This book is not only well researched but well written The story Morrison tells is quite wonderful Michael Novak American Enterprise Institute for Public Policy Research Dr John Witherspoon is at once an exceptionally influential figure in early American history and a sadly neglected one Professor Morrison's book fills this gap in American political history brilliantly It is especially revealing of 18th century views on the interrelationships between education religion and society Morrison presents new insights into the early American understanding of balancing faith government and society It will change our conceptions of this period and provide fresh perspectives on contemporary problems Everyone interested in the American founding era is indebted to Morrison for this illuminating book Garrett Ward Sheldon University of Virginia's College at Wise At last we have a full and learned account as the title states of John Witherspoon and the founding of the American Republic including discussion of Witherspoon's direct role in the crucial events of 1775-1790 as an advocate of independence and friend of the Constitution as a contributor to early American religious and political thought and most important as a mentor to James Madison and other Princeton revolutionaries and nation builders Morrison reveals Witherspoon's high standing in American religious educational and political history Madison remembered Witherspoon's injunction to his students to lead useful lives He provided an excellent role model Ralph Ketcham Syracuse University

volumes for 1898-1968 include a directory of publishers

Means Without End is based on a recognition that contemporary technology is without limits in both a practical and an ideological sense In following the historical evolution of ideas about technology in Western culture and situating them in the philosophical theological and scientific ideological contexts in which they emerged this work examines a development that has radically altered the conditions of contemporary existence The analysis critical at all points begins with the Apollonian Greek *techne* of limits and situates the ideological roots of technology without limits in Christian theology of the patristic and medieval periods Other highlights include ideological underpinnings of the scientific revolution and its implications for philosophy and technology the formulation by Enlightenment philosophes of a secular technology promoting theory of progress their critique of received ideas and Rousseau's radical

stance vis à vis progress and technology marx s technology based theory of dialectical materialism the development of the philosophy of will and the idea of autonomous art and nietzsche s eventual proclamation of nihilism in the 19th century and the emergence of technology without limits in the 20th century reflected in the german reactionary modernists theory of autonomous technology ellul s and marcuse s critique of the technological society after world war ii and virilio s pessimistic assessment of postmodern technoculture

elshtain reaffirms the quirky and by no means simple pleasures of small town life as a microcosm of the human condition as she considers the current crisis in american education and its consequences for democracy beyond exploring the details of political life over the past two decades real politics advocates a via media politics that avoids unacceptable extremes and serves as a model for responsible political discourse throughout her diverse and insightful writings elshtain champions a civic philosophy that regards the dignity of everyday life as a democratic imperative of the first order

drawing upon a variety of primary sources this work scrutinizes tocqueville s actual political action in 1848 1852 and suggests his famous souvenirs recollections reflect second thoughts more than deeds as a pragmatic strategist operating from a small left center faction tocqueville attempted to construct a future france uniting political liberty including universal manhood suffrage with social stability the book details tocqueville s contribution to the new constitution and concludes he deliberately strengthened the executive branch to counterbalance the strong unicameral legislature while opposed to socialism he advocated major advances in public education and government assistance to the poor the work explores his relationship with louis napoléon bonaparte tocqueville cultivated friendship with president bonaparte whom he hoped to utilize for his own political purposes tocqueville eagerly became lois napoléon s foreign minister and shared his desire for liberalizing the papal government of rome while suppressing domestic radicalism as president bonaparte approached the end of his constitutionally allowable term tocqueville advocated amendment of the constitution unsuccessfully and an illegal election to allow louis napoléon to retain power he considered this the best option for preserving order and some liberty however he opposed presidential use of military force and protested the coup of december 2 1851 ultimately tocqueville blamed extremists both socialists and reactionaries for the destruction of the moderate republic he had labored to found

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