

## CONTENTS OF THE SECOND VOLUME.

### I.

#### HISTORICAL POSITION OF CAMBRIDGE SCHOOL— PHILOSOPHY AND CHRISTIANITY.

A. D.		PAGE
	Rational movement widens as it advances, . . . . .	I
	The idea of the Church—the centre of first movement, . . . . .	1-3
	Leaders of this movement real authors of religious freedom in England, . . . . .	3-5
	Philosophical character of second movement, . . . . .	5-6
	Superficial contrasts betwixt the two movements, . . . . .	6-7
	Influences preceding and affecting Cambridge School, . . . . .	8
1650.	Diversity of religious sects and opinions, . . . . .	8-10
	Ultra-dogmatic character of the Westminster theology, . . . . .	11-13
	Rise of a new speculative spirit, . . . . .	13-15
	State of thought and education at Cambridge, . . . . .	15-17
	Bacon and Descartes, . . . . .	17-21
1662.	“The New Sect of Latitude-men,” Pamphlet by S. P., . . . . .	22
	Platonic revival, . . . . .	25
	Speculations and influence of Hobbes, . . . . .	26-30
	Burnet’s description of the Cambridge School, . . . . .	31-34
	Fowler’s “Moderate Divines of Church of England,” . . . . .	35-44

### II.

#### BENJAMIN WHICHCOTE—REASON AND RELIGION.

	Whichcote, founder of the new School, . . . . .	45-46
1610-1633.	His birth and education at Emmanuel College, Cambridge, . . . . .	47
	His connection with the Puritans, . . . . .	49
1644.	His appointment as Provost of King’s, . . . . .	52

## CONTENTS.

A. D.	His influence as a teacher and lecturer, . . . . .	52
	His relations with the Puritan Doctors at Cambridge, . . . . .	53
	Tuckney, Hill, Arrowsmith, . . . . .	53-57
	Correspondence betwixt Whichcote and Tuckney, . . . . .	59-80
	Whichcote as a leader of thought, . . . . .	83-87
1662.	His retirement from Cambridge after the Restoration, . . . . .	88
1668.	Appointed Vicar of St Laurence, Jewry, . . . . .	89
1683.	His death at Cambridge on a visit to Cudworth, . . . . .	90
	Tillotson preaches his funeral sermon, . . . . .	92
	His Discourses and Aphorisms, . . . . .	94-112
	His Christian Rationalism of a deeper vein than any preceding it in England, . . . . .	113-116

### III.

#### JOHN SMITH—FOUNDATIONS OF A CHRISTIAN PHILOSOPHY.

	Connection of religion with philosophy, . . . . .	117
	Growing speculative character of the movement, . . . . .	120
	Smith a "thinker without a biography," . . . . .	122
1618.	Birth in Northamptonshire, . . . . .	123
	Connection with Emmanuel College and Whichcote, . . . . .	123-124
1644.	Chosen a Fellow of Queen's College . . . . .	124
1652.	His early death and character—Patrick's sermon on him, . . . . .	125-133
	His lofty spiritual genius, . . . . .	135-136
	His Select Discourses, . . . . .	138
	Exposition of his religious philosophy, . . . . .	139
	I. Method of Divine Knowledge, . . . . .	140
	II. Superstition and Atheism, . . . . .	157
	III. Main principles of Divine Knowledge, Immortality, and God, . . . . .	157
	IV. Distinctive character of Christianity, . . . . .	180
	Smith's claims as a Christian thinker, . . . . .	186-192

### IV.

#### RALPH CUDWORTH—CHRISTIAN PHILOSOPHY IN CONFLICT WITH MATERIALISM.

	Cudworth, the most celebrated of the Cambridge School, . . . . .	193
1617-1639.	His birth and education at Emmanuel College, . . . . .	194-195
1642.	His first authorship—Discourse on Lord's Supper, . . . . .	195-201

## CONTENTS.

A.D.	His Platonic culture and acquaintance with the Neo-Platonists, . . . . .	201
1644.	Appointed Master of Clare Hall, and Professor of Hebrew, . . . . .	203
1654.	Master of Christ's College, . . . . .	206
	Connection with Cromwell, . . . . .	207
	His prophetic studies, . . . . .	210-212
	Continued at Cambridge after the Restoration, . . . . .	212
	His ethical studies . . . . .	215
1678.	Publication of his 'Intellectual System of the Universe,' . . . . .	222
1688.	His death, . . . . .	225
	His daughter, Lady Masham, and her connection with Locke, . . . . .	226
	Examination of his merits—	
	(1.) As a preacher, . . . . .	228
	(2.) As a theistic thinker, . . . . .	240
	(3.) As a moralist, . . . . .	281
	His relations to Hobbes and Descartes, . . . . .	293-299
	Central questions of his religious philosophy, . . . . .	301

## V.

### HENRY MORE—CHRISTIAN THEOSOPHY AND MYSTICISM.

	More's interesting character, . . . . .	303
1614.	His birth and childhood, . . . . .	303-304
	His change of religious opinion as a boy, . . . . .	305
1628-1639.	His education at Eton and Christ's Church, Cambridge, . . . . .	308
1634-5.	His temporary scepticism, . . . . .	309
1635.	His emergence into a "lucid state of mind," . . . . .	311
1642.	His poems, . . . . .	312-317
	His vision of divine things, . . . . .	317-323
	His indifference to ecclesiastical promotion, . . . . .	324
	His "heroine pupil," Lady Conway, . . . . .	325-328
	His friends Van Helmont and V. Greatrakes, . . . . .	326-327
	His supposed personal endowments, . . . . .	332
	His happy days in the seclusion of Christ's College, . . . . .	334
	His mode of living there, . . . . .	335
	His relations with the Quakers, . . . . .	336
	He is "above all sects,"—"a true and free Christian," . . . . .	339
1642-1687.	Period of his activity as an author, . . . . .	341

## CONTENTS.

A.D.

Classification of his writings, . . . . .	342-343
His 'Divine Dialogues,' . . . . .	344
His theosophic dreams, . . . . .	346
His beautiful and elevated mysticism, . . . . .	348
Estimate of him as a Christian thinker, . . . . .	350
His Rationalism, . . . . .	353
His Neo-Platonism, . . . . .	356
His credulity, . . . . .	357-359
His general theological opinions, . . . . .	360
His philosophical position in relation to Hobbes and Descartes, . . . . .	363-368
His correspondence with Descartes, . . . . .	368-377
His defence of the spiritual side of human nature, . . . . .	379-392
His hyper-spiritualism, . . . . .	393
His views as a moralist, . . . . .	397
Final estimate of his genius and thought, . . . . .	406

## VI.

### MINOR MEMBERS OF THE CAMBRIDGE SCHOOL.

	Nathaniel Culverwel, the most significant of the group, . . . . .	410
	His lofty spiritual genius, . . . . .	411-412
1633-1640.	His education at Emmanuel College, . . . . .	413
1652.	His 'Discourse of the Light of Nature,' . . . . .	415
	His reconciliation of reason and faith, . . . . .	416
	Analysis of his views—	
	(1.) What Nature is? . . . . .	} 420-426
	(2.) What the law of Nature is? . . . . .	
	(3.) What the light of Nature is? . . . . .	
1632-1660.	John Worthington, educated at Emmanuel College, and Master of Jesus College, . . . . .	427
	His 'Miscellanies' and 'Discourses,' . . . . .	428-430
	His connection with Whichcote, . . . . .	431
1657-1682.	George Rust and his 'Discourse of Truth,' . . . . .	433-437
1670.	Edward Fowler and his 'Free Discourse,' . . . . .	437-439
1626-1707.	Simon Patrick, his peculiar mysticism, . . . . .	440
1616-1672.	Bishop Wilkins, . . . . .	442
1636-1680.	Joseph Glanvill, . . . . .	443
	His mixed credulity and anti-dogmatism, . . . . .	444-452
1657-1711.	John Norris of Bemerton, . . . . .	452
	His connection with Henry More, . . . . .	453
1605-1682.	Sir Thomas Browne—the 'Religio Medici' and 'Chris- tian Morals,' . . . . .	454

# CONTENTS.

## VII.

### GENERAL ESTIMATE—RELIGIOUS PHILOSOPHY.

Services of the Rational movement, . . . . .	456
The Rational theologians—the first teachers of the doctrine of toleration, . . . . .	457
The Church according to them not a school of doctrine, but a communion of faith, . . . . .	458
Their distinction betwixt dogma and religion, . . . . .	460
The idea of dissent unknown to them, . . . . .	461
Their theory of the Church constitutional in opposition to the sacerdotal and dogmatical theories, . . . . .	464
Their theory of religion, . . . . .	466
True nature of Christian Rationalism, . . . . .	468
Their services in defence of the Christian faith, . . . . .	470
Their political services, . . . . .	473
Their defects, philosophical and literary, . . . . .	475-478
Their lack of criticism in confusing Platonism and Neo-Platonism, . . . . .	478
Their speculative fancifulness, . . . . .	482
Their misappreciation of evidence, . . . . .	484
How far they failed as religious philosophers, . . . . .	485-488