4.45-5.30	Raimund LITZ, Cologne: The Question of
	Human Free Will and Virtue – Spinozist
	conatus and Platonic eros (Tractatus,
	ch. 16; Epistola altera, 37–39)

5.45–6.30 Anders-Christian JACOBSEN, Aarhus: God's Goodness and the Pre-existence of Souls – More's Origenism in the Epistola Altera

6.30–7.15 Jan ROHLS, Munich: Between Geometrical Rationalism and Biblical Fideism – More's Refutation of Frans Kuyper's *The Secrets of Atheism* Revealed (Epistola Altera, 47–51)

4th June, Faculty of Divinity

10:00–10:45 Christian HENGSTERMANN, Münster Spinoza: Imperfect Theist or Atheist? – God as Infinite Spatial Extension in Spinoza's Ethics and More's Confutation (Jacob, More's Refutation, 60–78)

10.45–11.30 Thomas Leinkauf, Münster: Sufficient Cause or Benign Creator? – Conflicting Concepts of Divine Causality in Spinoza and More (Jacob, *More's Refutation*, 78–97)

11.45–12.30 Adrian MIHAI, Cambridge: Hylozoist Atheism. A Critique of Spinoza's Philosophy by Ralph Cudworth

Time

3-4 June 2018

Venue

Cambridge University, Faculty of Divinity/Clare College Contact

Professor Douglas Hedley Professor Dr Dr Benedikt P. Göcke Dr Christian Hengstermann rdh26@cam.ac.uk / Benedikt.Goecke@rub.de hengstec@uni-muenster.de

Workshops on the Latin Works of Henry More



I. Concepts of God and Man in Henry

More's Critique of Spinoza

Workshops on the Latin Works of Henry More

Henry More was by far the most prolific writer among the Cambridge Platonists. His magisterial *Opera Philosophica* of 1679, now being edited and translated into English on the AHRC-funded project *Cambridge Platonism at the Origins of the Enlightenment*, contains some of his most seminal writings, including his influential critiques of Baruch de Spinoza, Jacob Boehme and Isaac de Luria. The interdisciplinary *Workshops on the Latin Works of Henry More*, organized by the Universities of Cambridge and Bochum, provide first analyses of these newly-edited and newly-translated texts from a variety of historical, philosophical and theological perspectives.









I. Concepts of God and Man in Henry More's Critique of Spinoza

More's refutations of Spinoza's *Theological-Political Treatise* and *Ethics* provide a comprehensive rebuttal of the Dutch rationalist's monism of substance and striving on the basis of his mature Christian Platonism. Insisting upon God's goodness and man's free will as corollaries of divine perfection, More delineates a deeply original panentheism of space in which the whole of reality, whether intellectual or material, is viewed as extended.

Part I: Baruch de Spinoza and the Cambridge Enlightenment 3rd June. Clare College

10.00-10.30	Benedikt P. Göcке, Bochum			
	Introduction: Panentheism of Space -			
	The	Contemporary	Significance of	
	Henry More's Anti-Spinozistic Writings			

10.30–11.30 Klaus E. MÜLLER, Münster

Atheorum pessimus or Theissimus et

Christianissimus? About Spinoza's

Theological Pertinence

11.45–12.45 Douglas Hedley, Cambridge
God's Goodness and the Law of
Disinterested Love – Henry More and
the Threat of Spinoza's Naturalism

12.45-1.30 Discussion

Part II: More's Anti-Spinozistic Writings: The Ad V.C. Epistola altera, the Scholia and the Confutatio

2.30-3.00	Christian HENGSTERMANN, Münster		
	The Cambridge Platonists and the First		
	Pantheism Debate – Translating Henry		
	More's Ad V.C. Epistola Altera and		
	Scholia and the Confutatio		

3–3.30 Mark Burden, Bristol
The Politics of Henry More

4.00–4.45 Friedrich UEHLEIN, Freiburg: Revelation, Miracles and Rational Faith – More's Defence of the Religious Imagination and Divine Action (*Tractatus*, chs. 1–3. 13–14; *Epistola altera*, 1–13. 33–34)