Selected Political Writings Of John Thelwall Pickering Masters

The first thematically arranged collection of Hume's political writings, this new work brings together substantive selections from A Treatise on Human Nature, An Enquiry Concerning the Principles of Morals, and Essays: Moral, Political and Literary, with an interpretive introduction placing Hume in the context of contemporary debates between liberalism and its critics and between contextual and universal approaches.

Denis Diderot (1713-1784) was one of the most significant figures of the French enlightenment. His political writings cover the period from the first volume of the Encyclopedie (1751), of which he was principal editor, to the third edition of Raynal's Histoire des Deux Indes (1780), one of the most widely read books of the pre-revolutionary period. This volume contains the most important of Diderot's articles for the Encyclopedie, a substantial number of his contributions to the Histoire, the complete texts of his Supplement au Voyage de Bougainville, one of his most visionary works, and his Observations sur le Nakaz, a precise and detailed political work translated here into English for the first time. The editors' introduction sets these works in their context and shows the underlying coherence of Diderot's thought. A chronology of events and a bibliography are included as further aids to the reader.

Alfarabi (ca. 870–950) founded the great tradition of Aristotelian/Platonic political philosophy in medieval Islamic and Arabic culture. In this second volume of political writings, Charles E. Butterworth presents translations of Alfarabi's Political Regime and Summary of Plato's "Laws,"
accompanied by introductions that discuss the background for each work and explore its teaching. In addition, the texts are carefully annotated to aid the reader in following Alfarabi's argument. An Arabic-English/English-Arabic glossary allows interested readers to verify the way particular words are translated. Throughout, Butterworth's method is to translate consistently the same Arabic word by the same English word, rendering Alfarabi's style in an unusually faithful and yet approachable manner.

As poet, statesman, and pamphleteer, John Milton remains one of the singular champions of liberty in the annals of history. Even in his mediations on theology Milton strove to demonstrate that liberty -- of conscience -- is one of the inviolable rights of free peoples. He published several revolutionary manifestos, two works defending regicide, and of course the famous Areopagitica, or defense of freedom of expression and the press against censorship. John Alvis has collected into a superb one-volume edition all of Milton's political writings of enduring importance. These include the entirety of Areopagitica, The Tenure of Kings and Magistrates, A Defence of the People of England, The Second Defence of the People of England, The Readie and Easie Way to Establish a Free Commonwealth, and Mr. John Milton's Character of the Long Parliament. John Milton (1608-1674) was the author also of Paradise Lost and Paradise Regained and served as Latin secretary to Oliver Cromwell during the Commonwealth.

In this new edition, Professor Riley makes available the most representative pieces from Leibniz's political theory.

An anthology that presents John Dewey's major political writings, which display Dewey's philosophical method, his controversial views on war and education, his essential contributions
to democratic theory, and his distinctive brand of progressive political ideology. Here are The Prince and the most important Discourses, newly translated into spare, vivid English by one of the most gifted historians of his generation. Why a new translation? "Machiavelli was never the dull, worthy, pedantic author who appears in the pages of other translations", says David Wootton in his Introduction. "In the pages that follow I have done my best to let him speak in his own voice." (And indeed, Wootton's Machiavelli literally does so when the occasion demands: Renderings of that most problematic of words, virtù, are in each instance followed by the Italian). Notes, a map, and an altogether remarkable Introduction, no less authoritative for being grippingly readable, help make this edition an ideal first encounter with Machiavelli for any student of history and political theory.

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poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

John Locke's political theory has been the subject of many detailed treatments by philosophers and political scientists. But The Lockean Theory of Rights is the first systematic, full-length study of Locke's theory of rights and of its potential for making genuine contributions to contemporary debates about rights and their place in political philosophy. Given that the rights of persons are the central moral concept at work in Locke's and Lockean political philosophy, such a study is long overdue.

His political thought inspired and helped to justify the American Revolution and deeply influenced the American constitution, and his arguments in favor of human rights, political equality, and government by consent are now accepted worldwide. This comprehensive collection is the only student edition of Locke's writings that includes, in addition to his pioneering political texts, selections from his ethical, epistemological, and religious writings. "Sources" includes writings by the major political theorists who influenced Locke, including Richard Hooker, Hugo Grotius, and Thomas Hobbes. Twenty-one "Interpretations" cover the major critical comments and controversies surrounding Locke's political thought, including work by Leo Strauss, C. B. Macpherson, Alan Ryan, Ruth Grant, and Jeremy Waldron. A Selected Bibliography is also included.
In The Unvarnished Doctrine, Steven M. Dworetz addresses two critical issues in contemporary thinking on the American Revolution—the ideological character of this event, and, more specifically, the relevance of "America’s Philosopher, the Great Mr. Locke," in this experience. Recent interpretations of the American revolution, particularly those of Bailyn and Pocock, have incorporated an understanding of Locke as the moral apologist of unlimited accumulation and the original ideological crusader for the "spirit of capitalism," a view based largely on the work of theorists Leo Strauss and C. B. Macpherson. Drawing on an examination of sermons and tracts of the New England clergy, Dworetz argues that the colonists themselves did not hold this conception of Locke. Moreover, these ministers found an affinity with the principles of Locke’s theistic liberalism and derived a moral justification for revolution from those principles. The connection between Locke and colonial clergy, Dworetz maintains, constitutes a significant, radicalizing force in American revolutionary thought.

The fundamental article of my political creed, declared John Adams, is that despotism, or unlimited sovereignty, or absolute power is the same in a majority of a popular assembly, an aristocratical council, an oligarchical junto, and a single emperor. Equally arbitrary, cruel, bloody, and in every respect diabolical. The consequences of this article for Adams' thought are nowhere better articulated than in this anthology, which
presents his remarkable attempts at constructing a complete political system based on constitutional, balanced, representative government.

'Man was born free, and everywhere he is in chains.' These are the famous opening words of a treatise that has stirred vigorous debate ever since its first publication in 1762. Rejecting the view that anyone has a natural right to wield authority over others, Rousseau argues instead for a pact, or 'social contract', that should exist between all the citizens of a state and that should be the source of sovereign power. From this fundamental premise, he goes on to consider issues of liberty and law, freedom and justice, arriving at a view of society that has seemed to some a blueprint for totalitarianism, to others a declaration of democratic principles. Translated by Quintin Hoare With a new introduction by Christopher Bertram

John A. Hobson is widely recognised as the most important British New Liberal thinker of politics and political economy of the twentieth century. The Selected Writings of John A. Hobson showcases an exciting and previously unpublished collection of Hobson's writings and lectures from 1932-1938 that Hobson presented at the South Place Ethical Society in the last decade of his life. The lectures and the introduction produce a fresh reading of Hobson's thinking and theorization of International Relations, thereby revealing a much more complex thinker than has conventionally been understood. Edited by Colin Tyler, a framing introduction written by the author’s great grandson, John M. Hobson situates these lectures in the context of his life-work on International
Relations between 1897 and 1940. Selected Writings of John A. Hobson 1932-1938 is an essential read for all Hobson scholars and students and scholars of globalization and political economy.


In this analysis Locke emerges as not merely a contributor to English constitutional thought or a reflector of the socio-economic change in seventeenth-century England, but as an essentially Calvinist natural theologian.

Contains some of the most influential criticisms of socialism ever written.

The conflict between power and liberty in a free government was the passionate concern of this most articulate, and often prophetic, orator and writer.

In the fifteenth-century republic of Florence, political power resided in the hands of middle-class merchants, a few wealthy families, and powerful craftsmen's guilds. The intensity of Florentine factionalism and the frequent alterations in its political institutions gave Renaissance thinkers ample opportunities to inquire into the nature of political legitimacy and the relationship between authority and its social context. This volume provides a selection of texts that describes the language, conceptual vocabulary, and issues at stake in Florentine political culture at key moments in its development during the Renaissance. Rather than presenting Renaissance political thought as a static set of arguments, Florentine
Political Writings from Petrarch to Machiavelli instead illustrates the degree to which political thought in the Italian City revolved around a common cluster of topics that were continually modified and revised—and the way those common topics could be made to serve radically divergent political purposes. Editors Mark Jurdjevic, Natasha Piano, and John P. McCormick offer readers the opportunity to appreciate how Renaissance political thought, often expressed in the language of classical idealism, could be productively applied to pressing civic questions. The editors expand the scope of Florentine humanist political writing by explicitly connecting it with the sixteenth-century realist turn most influentially exemplified by Niccolò Machiavelli and Francesco Guicciardini. Presenting nineteen primary source documents, including lesser known texts by Machiavelli and Guicciardini, several of which are here translated into English for the first time, this useful compendium shows how the Renaissance political imagination could be deployed to think through methods of electoral technology, the balance of power between different social groups, and other practical matters of political stability.

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Individualist and communitarian. Anarchist and totalitarian. Classicist and romanticist. Progressive and reactionary. Since the eighteenth century, Jean-Jacques Rousseau has been said to be all of these things. Few philosophers have been the subject of as much or as intense debate, yet almost everyone agrees that Rousseau is among the most important and influential thinkers in the history of political philosophy. This new edition of his major political writings, published in the year of the three-hundredth anniversary of his birth, renews attention to the perennial importance of Rousseau’s work. The book brings together superb new translations by renowned Rousseau scholar John T. Scott
of three of Rousseau’s works: the Discourse on the Sciences and Arts, the Discourse on the Origin and Foundations of Inequality Among Men, and On the Social Contract. The two Discourses show Rousseau developing his well-known conception of the natural goodness of man and the problems posed by life in society. With the Social Contract, Rousseau became the first major thinker to argue that democracy is the only legitimate form of political organization. Scott’s extensive introduction enhances our understanding of these foundational writings, providing background information, social and historical context, and guidance for interpreting the works. Throughout, translation and editorial notes clarify ideas and terms that might not be immediately familiar to most readers. The three works collected in The Major Political Writings of Jean-Jacques Rousseau represent an important contribution to eighteenth-century political theory that has exerted an extensive influence on generations of thinkers, beginning with the leaders of the French Revolution and continuing to the present day. The new translations on offer here will be welcomed by a wide readership of both Rousseau scholars and readers with a general interest in political thought. Originally published in 1960, this analysis of all of Locke's publications quickly became established as the standard edition of the Treatises as well as a work of political theory in its own right.
John Thelwall was London Corresponding Society's most prominent orators and was tried for high treason along with Thomas Hardy and John Horne Tooke in 1794. This edition brings together Thelwall's most important political writing ranging from scientific pamphlets and writings on the art of elocution, to political philosophy and journalism. This volume, first published in 1991, contains two political pamphlets by John Milton in which he sought to vindicate the overthrow of Charles I.

Pierre Bayle was one of the most important sceptical thinkers of the seventeenth century. His work was a major influence on the development of the ideas of Voltaire (who acclaimed it for its candour on such subjects as atheism, obscenity and sexual conduct), Hume, Montesquieu and Rousseau. Banned in France on first publication in 1697, Bayle's Dictionnaire Historique et Critique became a bestseller and ran into several editions and translations. Sally L. Jenkinson's masterly edition presents the reader with a coherent path through Bayle's monumental work (which ran to seven million words). This is volume selects political writings from Bayle's work and presents its author as a specifically political thinker. Sally L. Jenkinson's authoritative translation, careful selection of texts, and lucid introduction will be welcomed by scholars and students of the history of ideas, political theory, cultural history and French studies.

Alfarabi was among the first to explore the tensions between the philosophy of classical Greece and that of Islam, as well as of religion generally. His writings, extraordinary in
their breadth and deep learning, have had a profound impact on Islamic and Jewish philosophy. This volume presents four of Alfarabi's most important texts, making his political thought available to classicists, medievalists, and scholars of religion and Byzantine and Middle Eastern studies. In a clear prose translation by Charles E. Butterworth, these treatises provide a valuable introduction to the teachings of Alfarabi and to the development of Islamic political philosophy. All of these texts are based on new Arabic editions. Two—The Book of Religion and Harmonization of the Two Opinions of the Two Sages, Plato the Divine and Aristotle—appear in English for the first time. The translations of the other two works—Selected Aphorisms and chapter five of the Enumeration of the Sciences—differ markedly from those previously known to English-language readers. Butterworth situates each essay in its historical, literary, and philosophical context. His notes help the reader follow Alfarabi's text and identify persons, places, and events. English-Arabic and Arabic-English glossaries of terms further assist the reader.

The Social Contract & Discourses by Jean Jacques Rousseau. This little treatise is part of a longer work which I began years ago without realising my limitations, and long since abandoned. Of the various fragments that might have been extracted from what I wrote, this is the most considerable, and, I think, the least unworthy of being offered to the public. The rest no longer exists. I mean to inquire if, in the civil order, there can be any sure and legitimate rule of administration, men being taken as they are and laws as
they might be. In this inquiry I shall endeavour always to unite what right sanctions with what is prescribed by interest, in order that justice and utility may in no case be divided. I enter upon my task without proving the importance of the subject I shall be asked if I am a prince or a legislator, to write on politics. I answer that I am neither, and that is why I do so. If I were a prince or a legislator, I should not waste time in saying what wants doing; I should do it, or hold my peace. As I was born a citizen of a free State, and a member of the Sovereign, I feel that, however feeble the influence my voice can have on public affairs, the right of voting on them makes it my duty to study them: and I am happy, when I reflect upon governments, to find my inquiries always furnish me with new reasons for loving that of my own country.

John Thelwall was a pivotal figure in British radical circles during the Romantic era. This four-volume set brings together his most important and influential political writing from across the genres, from scientific pamphlets and writings on the art of elocution to political philosophy and journalism.

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