Workshops on the Latin Works of Henry More

**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**  

**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**  
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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. Göcke, 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

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