

Content

Preface	5
---------------	---

ORIGENISM AND CHRISTIAN PLATONISM IN HENRY MORE

Christian Hengstermann

Introduction: Visions of the Cosmic God. The Christian Platonism of Origen and Henry More	11
---	----

Marilyn A. Lewis

John Cockshute – “whoever he may have been [...]”	75
---	----

Christian Hengstermann

Geist und Äther. Die origeneische Präexistenz- und Apokatastasislehre in Henry Mores <i>Platonischem Lied von der Seele</i>	89
---	----

David Leech

Does Henry More’s Conception of a “Divine Life” Bear Traces of Origen’s Influence?	125
--	-----

Rudolf B. Hein O.Praem.

Das fehlende Bindeglied. Die Rolle der <i>facultas boniformis</i> in der Gewissenskonzeption von Henry More	141
---	-----

Jon Thompson

Henry More’s Origenist Metaphysics of Resurrection	169
--	-----

Douglas Hedley

Seeing is Believing. Henry More and the Transformation of Mystery into Revelation	187
---	-----

Adrian Mihai

“Strato’s Ghost”. A Critique of “Hylozoick” Philosophy by Henry More and Ralph Cudworth	203
---	-----

Marilyn A. Lewis

Expanding the “Origenist Moment”. Nathaniel Ingelo, George Rust and Henry Hallywell	221
---	-----

Bogdan-Antoniou Deznar

The God of Universal Goodness in Henry More and the Cambridge Origenists. From the <i>Grand Mystery of Godliness</i> to the <i>Two Choice and Useful Treatises</i>	241
--	-----

Remus Gabriel Manoila

<i>Origenes est bonus Scripturarum Interpres, malus dogmatistes.</i> Isaac Newton Reads Origen	263
---	-----

THE BONIFORM VISION OF GOD – TEXTS

<i>Historiola</i> (1679) (Henry More, <i>Opera omnia</i> , Praefatio Generalissima 7–11) – The Dr’s little Narrative of Himself (1710) (Richard Ward, <i>The Life of Henry More</i> , chap. 1)	288
--	-----

<i>Carmina</i> : <i>Necessitas Triumphata Seu, Humanam voluntatem ad unum necessariò non determinari</i> and <i>Monocardia</i> – Early Poetry: <i>Necessity Vanquished Or Man’s will is not necessarily determined to one thing and Monocardia or The Single Heart</i> (ca. 1637–1639)	300
--	-----

<i>Epistola prima</i> H. Mori ad R. Des-Cartes, <i>ubi præcipuè agitur de Natura Corporis & Vacui, de Mundi extensione, deque sensu Brutorum</i> – The first letter of H. More to R. Descartes which deals primarily with the nature of the body and the vacuum, the extension of the world and the sensation of brutes (1648)	306
--	-----

<i>Ad V.C. Epistola altera</i> – Another Letter to V.C. 43–45 (1678/79)	320
---	-----

Indexes

Bible	333
Origen	334
Ancient and Medieval Sources	336
Modern Sources	337
Names and Subjects	348