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Bernard Mandeville - Wikipedia

On this point, see Monro, The Ambivalence of Bernard Mandeville, p. 83. 82 I would like to express my gratitude to the two anonymous reviewers at Utilitas for their detailed and constructive comments on this article. I also thank all the participants in the 2017 Symposium of the Keio Economic Society, where I read an early draft of this article.

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It is somewhat ironic that these lines have been more widely known among readers of English literature than anything ever published by Pope's contemporary, the satirist and physician Dr. Bernard Mandeville (1670-1733), because Mandeville cites Erasmus' works far more often than Pope and shows a continuing Erasmian influence throughout his later career.

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The ambivalence of Bernard Mandeville :
Monro, D. H ...

This is the starting point for Professor Monro's book The Ambivalence of Bernard Mandeville and the setting against which R. I. Cook's book Bernard Mandeville is to be read. Monro's work, the more lengthy and ambitious of the two, is primarily concerned with this sorting out of the two "diametrically op-

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This is a guide to the vast amount of literature on the history of political thought which has appeared in English since 1945. The editors provide an annotation of

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the content of many entries and, where appropriate, indicate their significance, controversial nature and readability.

Bernard Mandeville was best known for *The Fable of the Bees*, in which he demolishes the supposed moral basis of society by a Hobbesian demonstration that civilization depends on vice. Today Mandeville is seen as a trenchant satirist of the manners and foibles of his age. He is also seen as a precursor of some of Adam Smith's doctrines, a forerunner in the field of sociology. A prescient analyst of the dynamics of our modern consumer society, Mandeville is author of a striking naturalistic account of the gradual evolution of modern society from its primitive antecedents. His literary signature, in a manner of speaking, is his famous paradox, "private vices, public benefits." This new edition of *Free Thoughts* is prefaced by a lengthy and informative introduction by Irwin Primer, who recreates not only the literary, political, and religious atmosphere surrounding Mandeville, but also the controversies that surrounded his writing in mid-eighteenth-century England. Primer includes textual notes on the first and second editions of this classic work. To understand Mandeville's *Free Thoughts*, one needs to situate it within the context of the religious and political controversies, ongoing subversion, fear and dormant warfare of his times. Those would

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eventually erupt again and for the last time in the bloody Jacobite rebellion of 1745-46. The first five chapters of the book explore religious and theological issues including the nature of belief and knowledge, the significance of rites and ceremonies, and controversies about Christian mysteries such as the Trinity and free will and predestination. The next five chapters explore controversial issues of church politics, including persecution and toleration across the centuries, the basis of Mandeville's anticlericalism. In the eleventh chapter, he turns aside from matters of religion to review the balance of powers in Britain's government, a mixed or limited monarchy. The final chapter is essentially a repetition of Mandeville's pleas for civil and religious peace through mutual toleration by opposing religious parties. Mandeville's work is of continuing interest to students of culture and history, religion and theology, and political science. Irwin Primer is professor emeritus at Rutgers University who has written widely on Mandeville and the Scottish tradition in philosophy.

Mind, Body, Motion, Matter investigates the relationship between the eighteenth century's two predominant approaches to the natural world - mechanistic materialism and vitalism - in the works of leading British and French writers such as Daniel Defoe, William Hogarth, Laurence Sterne, the third Earl of

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Shaftesbury and Denis Diderot. Focusing on embodied experience and the materialization of thought in poetry, novels, art, and religion, the literary scholars in this collection offer new and intriguing readings of these canonical authors. Informed by contemporary currents such as new materialism, cognitive studies, media theory, and post-secularism, their essays demonstrate the volatility of the core ideas opened up by materialism and the possibilities of an aesthetic vitalism of form.

The Enlightenment period, here understood as covering the years 1650 to 1789, is usually considered to be a period when religion was obliged to give way to rationality. With respect to medicine this means that the religious elements in the treatment and interpretation of diseases to all intents and purposes disappeared. However, there are growing indications in recent scholarship that this may well be an overstatement. Indeed it appears that religion retained many of its customary relations with medicine. This volume explores how far, and the ways in which, this was still the case. It looks at this multi-faceted relationship with respect to among others: medical care and death in hospitals, religious vocation and nursing, chemical medicine and religion, the clergy and medicine, the continued significance of popular medicine, faith healing, dissection and religion, and religious dissent and

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medical innovation. Within these significant areas the volume provides a European perspective which will make it possible to draw comparisons and determine differences.

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