

Samuel Hartlib And Universal Reformation Studies In Intellectual Communication

Benjamin Worsley

universal reform from the Invisible College to the Navigation Act in Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication (1994)

Benjamin Worsley (1618–1673) was an English physician, Surveyor-General of Ireland, experimental scientist, civil servant and intellectual figure of Commonwealth England. He studied at Trinity College, Dublin, but may not have graduated.

His survey of land in Ireland was of land claimed by Oliver Cromwell under the Act of Settlement. Worsley was from 1651 a physician in Cromwell's army, but took to surveying around 1653. His work was too rough-and-ready to be of practical help to arranging land grants to soldiers, and William Petty took over.

He was an alchemical writer, and associate of Robert Boyle, and knew George Starkey from 1650. He was a major figure of the Invisible College of the 1640s.

Worsley associated with the circle around Samuel Hartlib and John Dury, and on their behalf visited Johann Rudolph Glauber in 1648-9. Worsley followed the theories of Michael Sendivogius and Clovis Hestean. He was a projector in the manufacture of saltpeter (1646). Later, probably in the mid-1650s, he wrote *De nitro theses quaedam*. He also took up the alchemy of transmutation, with Johann Moriaen and Johannes Sibertus Kuffler.

He was also probably heterodox in religion.

== References ==

John Worthington (academic)

the Jews," in M. Greengrass, M. Leslie, and T. Raylor, eds., Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication, Cambridge

John Worthington (1618–1671) was an English academic. He was closely associated with the Cambridge Platonists. He did not in fact publish in the field of philosophy, and is now known mainly as a well-connected diarist.

== Life ==

He was born in Manchester, and educated at Emmanuel College, Cambridge. At Emmanuel he was taught by Joseph Mead; he described Mead's teaching methods, and later edited his works. Another teacher was Benjamin Whichcote.

He was Master of Jesus College, Cambridge, from 1650 to 1660, and Vice-Chancellor in 1657. At the English Restoration he was replaced by Richard Sterne, apparently willingly. Subsequently he held various church positions, being lecturer at St Benet Fink in London until the church burnt out in the Great Fire of London in 1666. He then was given a living at Ingoldsby. At the end of his life he was a lecturer in Hackney.

He died in London in 1671 and he left his books on Jakob Boehme and Hendrik Niclaes to the philosopher Elizabeth Foxcroft and to her son the alchemist Ezechial Foxcroft.

John Brinsley the Elder

, pp. 64-5 in Mark Greengrass, Michael Leslie (editors), *Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication* (2002). Adamson

John Brinsley the Elder (fl. 1581–1624) was an English schoolmaster, known for his educational works.

== Life ==

He was educated at Christ's College, Cambridge, where he graduated B.A. in 1584 and M.A. in 1588. He became the master of the school at Ashby-de-la-Zouch in Leicestershire, brought there by Henry Hastings, 3rd Earl of Huntingdon. The astrologer William Lilly, who calls him a "strict puritan", was one of his pupils. Brinsley was close to Arthur Hildersham, a local Puritan minister who at this period ended in the Fleet Prison for his views. Around 1620 Brinsley himself lost his post, expelled for nonconformity, and went to London as a lecturer.

He married a sister of Joseph Hall; John Brinsley the Younger was their son.

John Dury

John Dury and the politics of Irenicism in England, 1628-1643 in Samuel Hartlib and Universal Reformation: studies in intellectual communication, ed. M.

John Dury (1596 in Edinburgh - 1680 in Kassel) was a Scottish Calvinist minister and an intellectual of the English Civil War period. He made efforts to re-unite the Calvinist and Lutheran wings of Protestantism, hoping to succeed when he moved to Kassel in 1661, but he did not accomplish this. He was also a preacher, pamphleteer, and writer.

== Early life ==

He was the fourth son of the exiled Scottish presbyterian minister Robert Durie; John was brought up in the Netherlands, at Leiden, attending the university there. He was in Cologne, at the Walloon Church, 1624-6, and subsequently at Elbląg (Elbing). He was a close associate of Samuel Hartlib, a native of Elbląg, whom he met there, and shared his interest in education. According to Richard Popkin, another key influence was Joseph Mede, from whom Dury took a method of scriptural interpretation; this interpretation has been challenged by recent research claiming that Dury developed his "Scriptural Analysis" before meeting with the works of Mede. While at Elbing he translated an anti-trinitarian work of Samuel Przyrkowski into English.

From 1628 Dury petitioned Gustavus Adolphus for help in the cause of Protestant unity. He spent...

Cyprian Kinner

Greengrass; Michael Leslie (16 May 2002). Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication. Cambridge University Press. p. 45

Cyprian Kinner (died 1649) was a Silesian educator and linguist. He has been described as the bridge between the projects of 17th-century Europe concerned with a universal language, and those concerned with a philosophical language. He has also been called a pioneer of faceted classification.

== Life ==

Kinner was a pupil of Melchior Lauban in Brieg who also taught Samuel Hartlib and Abraham von Franckenberg, who both were to be important in Kinner's life; Lauban had previously been a professor of philology in Danzig, and was an admirer of Bartholomäus Keckermann. Kinner became physician in ordinary at the court of the Duchy of Brieg.

Kinner's career as physician and jurist was interrupted by the invasion of Silesia by troops of the Habsburg Empire. Around 1630 he was supported by the Dutch church in London. In 1631 he turned down an invitation from the Racovian Academy, instead going to the Imperial court in Prague at the request of Michael Sendivogius. In 1634 to 1635 he worked with Johann Heinrich Bisterfeld and Johann Heinrich Alsted.

From about 1644 to 1647, Kinner worked with Comenius, but the relationship was troubled. In the period 1645-6 the patronage of Louis de Geer, who...

Johann Heinrich Alsted

(editors), Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication (2002), p. 47; Google Books. "Logic And Rhetoric In England 1500

Johann Heinrich Alsted (March 1588 – November 9, 1638), "the true parent of all the Encyclopædias", was a German-born Transylvanian Saxon Calvinist minister and academic, known for his varied interests: in Ramism and Lullism, pedagogy and encyclopedias, theology and millenarianism. His contemporaries noted that an anagram of Alstedius was *sedulitas*, meaning "hard work" in Latin.

== Life ==

Alsted was born in Mittenaar. He was educated at Herborn Academy in the state of Hesse, studying under Johannes Piscator. From 1606 he was at the University of Marburg, taught by Rudolf Goclenius, Gregorius Schönfeld and Raphaël Egli. The following year he went to Basel, where his teachers were Leonhardt Zubler for mathematics, Amandus Polanus von Polansdorf for theology, and Johann Buxtorf. From about 1608 he returned to the Herborn Academy to teach as professor of philosophy and theology.

Alsted was later in exile from the Thirty Years' War in Transylvania, where he remained for the rest of his life. In 1629 he left war-torn Germany for Weißenburg (now Alba Iulia in Romania) to found a Calvinist Academy: the context was that the Transylvanian royal family had just returned from Unitarianism to Calvinism...

Hartlib Circle

The Hartlib Circle was the correspondence network set up in Western and Central Europe by Samuel Hartlib, an intelligencer based in London, and his associates

The Hartlib Circle was the correspondence network set up in Western and Central Europe by Samuel Hartlib, an intelligencer based in London, and his associates, in the period 1630 to 1660. Hartlib worked closely with John Dury, an itinerant figure who worked to bring Protestants together.

== Workings of the Circle ==

Ludwig Crocius

Ludwig Mark Greengrass, Michael Leslie, Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication (2002), p. 70; Google Books; Rademaker

Ludwig Crocius (also Ludovicus Crocius; 29 March 1586 – 7 December 1653 or 1655) was a German Calvinist minister. He was a delegate at the Synod of Dort and professor of theology and philosophy in Bremen.

== Background and career ==

Ludwig Crocius was born in Laasphe, the son of Paul Crocius (1551–1607). He was at one time tutor to the sons of the counts of Nassau-Dillenburg and Wittgenstein-Berleburg. From 1583, he was minister and Superintendent in Laasphe. Crocius was the author of a book of Protestant martyrology *Groß Matyrbuch und Kirchenhistorien* (1606). Johann Crocius was his younger brother. His grandfather Matthias Crocius (1479–1557) had been a minister in Zwickau, and was close to Martin Luther and Philipp Melanchthon.

Crocius studied at Herborn Academy, and then from 1603 studied theology at the University of Marburg where he graduated M.A. in 1604. On 5 September 1607 his father died, vacating his position as preacher and inspector of the county of Katzenelnbogen in Langenschwalbach—Crocius succeeded him, but in 1608 he asked for leave from Moritz of Hesse-Kassel for further study.

Crocius went to the universities in Bremen, Marburg and Basel. On 4 April 1609, he graduated...

Irenicism

England, 1628–1643, p. 96 in Mark Greengrass (editor), Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication (2002). Pope Paul VI

In Christian theology, irenicism refers to attempts to unify Christian apologetical systems by using reason as an essential attribute. The word is derived from the Greek word εἰρήνη (eirene) meaning peace. It is a concept related to a communal theology and opposed to committed differences, which can cause unavoidable tension or friction, and is rooted in the ideals of pacifism. Those who affiliate themselves with irenicism identify the importance of unity in the Christian Church and declare the common bond of all Christians under Christ.

== Erasmus and his influence ==

Desiderius Erasmus was a Christian humanist and reformer, in the sense of checking clerical abuses, honoring inner piety, considering reason as meaningful in theology as in other ways. He also promoted the notion that Christianity must remain under one church, both theologically and literally, under the body of the Catholic Church. Since his time, irenicism has postulated removing conflicts between different Christian creeds by way of mediation and gradual amalgamation of theological differences. Erasmus wrote extensively on topics related generally to peace, and an irenic approach is part of the texture of his thought...

Islamic philosophy

Barclay, the Quakers, and Samuel Hartlib. Early Islamic political philosophy emphasized an inexorable link between science and religion, and the process of ijtiḥad

Islamic philosophy is philosophy that emerges from the Islamic tradition. Two terms traditionally used in the Islamic world are sometimes translated as philosophy—*falsafa* (lit. 'philosophy'), which refers to philosophy as well as logic, mathematics, and physics; and *kalam* (lit. 'speech'), which refers to a rationalist form of Scholastic Islamic theology which includes the schools of Ash'arism, Maturidism and Mu'tazilism.

Early Islamic philosophy began with al-Kindi in the 2nd century of the Islamic calendar (early 9th century CE) and declined with Ibn Rushd (Averroes) in the 6th century AH (late 12th century CE), broadly coinciding with the period known as the Islamic Golden Age. The death of Ibn Rushd effectively marked the end of a specific discipline of Islamic philosophy usually called the Islamic peripatetic school, and philosophical

activity declined significantly in the west of the Islamic world, including al-Andalus and the Maghreb.

Islamic philosophy persisted for much longer in the east of the Islamic world, particularly in Safavid Iran, the Ottoman Empire, and the Mughal Empire, where several schools of philosophy continued to flourish: Avicennism, Averroism, Illuminationism...

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