BIBLIOGRAPHY

Primary Sources

Printed Manuscripts

- Baxter, Richard, *Calendar of the Correspondence of Richard Baxter*, ed. N. H. Keeble and Geoffrey F. Nuttall (2 vols., Oxford, 1991).
- Calendar of State Papers, Domestic Series, of the Reign of Charles II, ed. Mary Anne Everett Green (27 vols., London, 1860-1938).
- Calendar of State Papers Relating to English Affairs in the Archives of Venice, ed. Allen B. Hinds (38 vols., London, 1932).
- Penn, William, *The Papers of William Penn, Volume One: 1644-1679*, ed. Richard S. Dunn, Mary Maples Dunn, Craig Horle, Alison Duncan Hirsch, Joy Wiltenburg, Marianne Wokeck, Edwin B. Bronner and David Fraser (5 vols., Philadelphia, 1981-1986).

Printed Works

- Account of the Tryal, Examination & Conviction of the Pretended French Prophets (London, 1707).
- Clavis Prophetica, or, A Key to the Prophecies of Mons. Marion and Other Camisars (London, 1707).
- The Devil of Delphos, or, The Prophets of Baal (London, 1708).

A Dissuasive Against Enthusiasm (London, 1707).

The French Prophets Mad Sermon (London, 1708).

The Honest Quaker: Or, The Forgeries and Impostures of the Pretended French Prophets and Their Abettors (London, 1707).

Observations Upon Elias Marion and His Book of Warnings (London, 1707).

Pillory Disapointed, or The False Prophets Advancement (London, 1707).

Allestree, Richard, A Sermon Preached in St. Peter's Westminster (London, 1660).

Baxter, Richard, *The Arrogancy of Reason Against Divine Revelations* (London, 1655).

The Unreasonableness of Infidelity (London, 1655).

A Third Defence of the Cause of Peace (London, 1681).

Of the Immortality of Mans Soul (London, 1682).

The Certainty of the Worlds of Spirits (London, 1691).

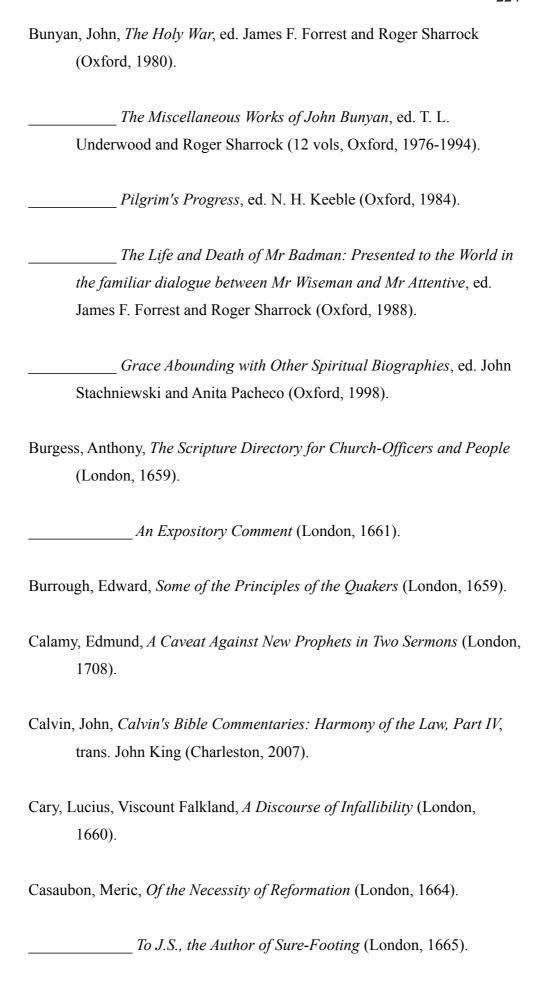
_____ *The Autobiography of Mr Richard Baxter*, ed. J. M. Thomas (London, 1974).

1907).

___ The Saints' Everlasting Rest, ed. William Young (London,

Beaumont, Agnes, 'The Narrative of the Persecution of Agnes Beaumont', in John Bunyan, *Grace Abounding with Other Spiritual Autobiographies*, ed. John Stachniewski and Anita Pacheco (Oxford,

Blackall, Offspring, A Sermon Preached Before the Honourable House of
Commons (London, 1699).
No Reason to Desire New Revelations (London, 1700).
Sufficiency of Standing Revelation (London, 1700).
A Sermon Preach'd Before the Right Honourable the Lord Mayor (London, 1704).
The Subject's Duty (London, 1705).
The Blessedness of the Poor in Spirit (London, 1707).
The Way of Trying New Prophets (London, 1707).
The Rules and Measures of Alms-Giving (London, 1708)
Of Children's Bearing the Iniquities of Their Fathers (London, 1709).
The Lord Bishop of Exeter's Answer to Mr. Hoadly's Letter (London, 1709).
Practical Discourses Upon Our Saviour's Sermon on the Mount (8 vols., London, 1717-18).
Bulkeley, Richard, An Impartial Account of the Prophets: In a Letter to a Friend (London, 1707).
An Answer to Several Treatises Lately Publish'd on the
Subject of the Prophets: The First Part (London, 1708).

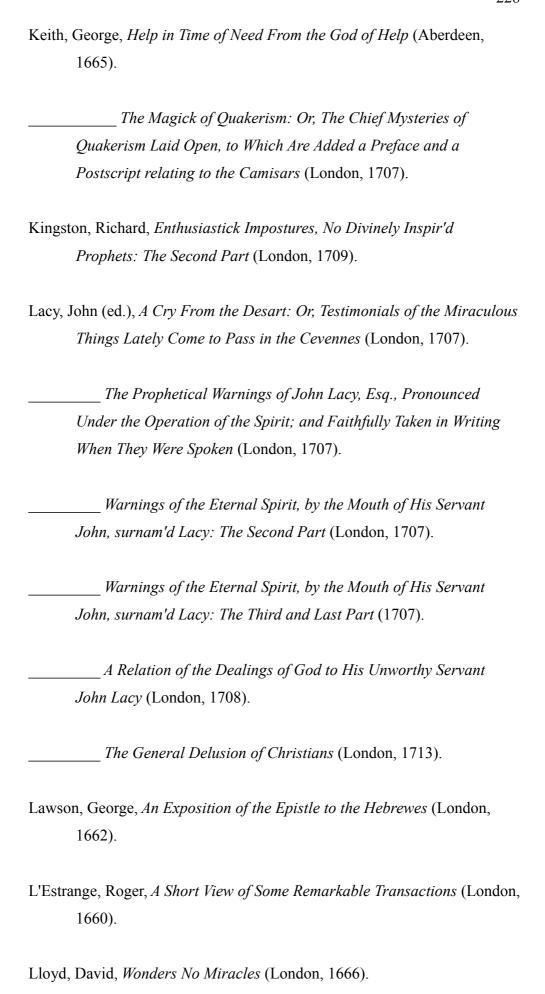


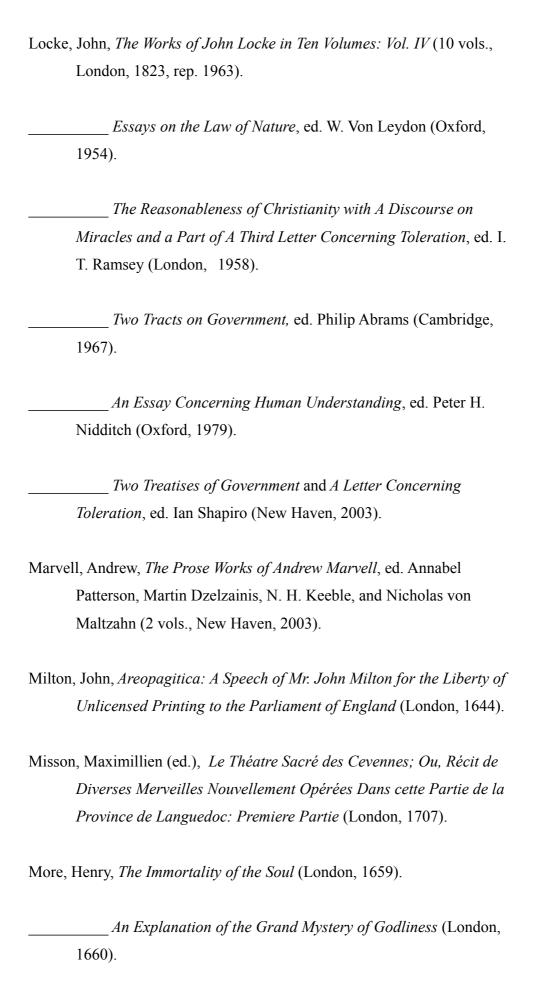
Charlton, Walter, A Character of His Most Sacred Majesty (London, 1661).
Chillingworth, William, Mr. Chillingworth's Judgment of the Religion of
Protestants (London, 1680).
Additional Discourse of Mr. Chillingworth (London,
1687).
Chishull, Edmund, The Great Danger and Mistake of All New Unnspir'd
Prophecies Relating the End of the World (London, 1707).
Clagett, William, A Discourse Concerning the Operations of the Holy Spirit
(London, 1678).
Clarke, Samuel, Medulla Theologiae (London, 1659).
Clarkson, Lawrence, 'The Lost Sheep Found', in John Bunyan, Grace
Abounding with Other Spiritual Autobiographies, ed. John
Stachniewski and Anita Pacheco (Oxford, 1998), 171-91.
Collop, John, Charity Commended (London, 1667).
Cressy, Serenus, Roman-Catholick Doctrines No Novelties (1663).
Cudworth, Ralph, A Sermon Preached to the Honourable Society of
Lincolns-Inn (London, 1664).
Defoe, Daniel, A Review of the State of the British Nation, vol. 5, num. 32
(London, 1706).
Descartes, René, Les Passions de L'Âme (Paris, 1649).
The Philosophical Works of René Descartes, Volume 1, ed.
Elizabeth Haldane and G. H. T. Ross (2 vols., Cambridge, 1911).

Evans, Katharine, A Brief Discovery of God's Eternal Truth (London, 1663).
Fell, Margaret, A Touch-Stone (London, 1665).
Fisher, Samuel, <i>The Bishop Busied Beside the Business</i> (London, 1662).
Ford, Thomas, Logos Autopistos (London, 1667).
Fox, George, <i>The Journal of George Fox</i> , ed. John L. Nickals (Philadelphia, 1997).
<i>George Fox's 'Book of Miracles'</i> , ed. Henry J. Cadbury (Richmond, 2000).
Fox the Younger, George, <i>A Collection of the Several Books of Writings</i> (London, 1662).
Gauden, John, A Sermon Preached in St. Pauls Church London (London, 1660).
Glanvill, Joseph, <i>The Vanity of Dogmatizing</i> (London, 1661).
A Loyal Tear Dropt on the Vault of Our Late Martyred Sovereign (London, 1667).
Saducismus Triumphatus, or, Full and Plain Evidence Concerning Witches and Apparitions (London, 1681).
Gunning, Peter, <i>The Paschal or Lent-Fast, Apostolical & Perpetual</i> (London, 1662).
Hammond, Henry, A Paraphrase and Annotations Upon all the Books of the New Testament (London, 1659).
A Vindication of the Ancient Liturgie of the Church of

England (London, 1660).

Hardy, Nathaniel, <i>The Pious Votary and Prudent Traveller Characterized</i> (London, 1659).
Lamentation, Warning, and Woe (London, 1666).
Heylyn, Peter, Ecclesia Restaurata (London, 1660).
Hickes, Hickes, The Spirit of Enthusiasm Exorcis'd (London, 1709).
Hobbes, Thomas, Behemoth (London, 1682).
Leviathan, ed. Edwin Curley (Cambridge, 1994).
Hooker, Richard, Of the Laws of Ecclesiastical Polity: Preface, Book I, Book VIII, ed. Arthur Stephen McGrade (Cambridge, 1989).
Hubberthorne, Richard, An Account of Several Things (London, 1660).
Humfrey, John, An Account of the French Prophets and Their Pretended Inspirations (London, 1707).
Hutchinson, Francis, A Short View of the Pretended Spirit of Prophecy (London, 1709).
Josephus, Flavius, <i>The New Complete Works of Josephus</i> , ed. William Whiston and Paul L. Meier (Grand Rapids, 1999).
Jurieu, Pierre, Policy of the Clergy of France (London, 1681).
Monsieur Jurieu's Pastoral Letters (London, 1688).
Defending Our Religion By Arms (London, 1689).





A Collection of Several Philosophical Writings (London, 1662).
A Modest Inquiry Into the Mystery of Iniquity (London, 1664).
Mucklow, William, <i>The Spirit of the Hat</i> (London, 1673).
Nicholson, Henry, <i>The Falsehood of the New Prophets Manifested</i> (London, 1708).
Owen, John, <i>Pneumatologia, or A Discourse Concerning the Holy Spirit</i> (London, 1676).
A Discourse of the Work of the Holy Spirit in Prayer (London, 1682).
Parker, Samuel, A Free and Impartial Censure of the Platonick Philosophy (London, 1666).
An Account of the Nature and Extent of the Divine Dominion (London, 1666).
A Defence and Continuation of the Ecclesiastical Politie (1671).
Penn, William, Innocency With Her Open Face (London, 1669).
One Project For the Good of England (London, 1679).
An Essay Towards the Present and Future Peace of Europe (London, 1693).
William Pann on Religion and Ethics: The Emergence of

Liberal Quakerism, ed. Hugh Barbour (Lewiston, 1991).
No Cross, No Crown, ed. Hugh Barbour (London, 1682; facs York, 1999).
Prideaux, Humphrey, <i>The True Nature of Imposture</i> (London, 1697).
Proceedings of the Consistory of the Savoy, An Account of the Lives and Behaviour of the Three French Prophets (London, 1708).
Prynne, William, A Gospel Plea (Interwoven with a Rational and Legal) for the Lawfulnes & Continuance of the Ancient Set[t]led Maintainence (London, 1660).
The Quakers Unmasked, and Clearly Detected to be But the Spawn of Romish Frogs, Jesuites, and Franciscan Fryers (London, 1664).
Scot, Reginald, <i>The Discovery of Witchcraft</i> (London, 1651).
Sergeant, John, Sure-Footing in Christianity (London, 1665).
Smith, John, Select Discourses (London, 1660).
Smith, William, <i>The Reign of the Whore Discovered</i> (London, 1659).
South, Robert, Interest Deposed, and Truth Restored (Oxford, 1660).
Posthumous Works of the Late Reverend Robert South, DD (London, 1717).
Spencer, John, A Discourse Concerning Prodigies (Cambridge, 1663).
4 Discourse Concerning Vulgar Prophecies (London, 1665)

Sprat, Thomas, *The History of the Royal-Society of London for the Improving of Natural Knowledge* (London, 1667).

Stillingfleet, Edwa (London, 1	ard, Irenicum: A Weapon-Salve for the Churches Wounds
(London, 1	000).
	_ Origines Sacrae (London, 1662).
	A Rational Account of the Grounds of Protestant
Religion (I	London, 1665).
1673).	Sermons Preached on Several Occasions (London,
	The Mischief of Separation (London, 1680).
	The Unreasonableness of Separation (London, 1680).
(London, 1	A Discourse in Vindication of the Doctrine of the Trinity 697).
1697).	Ten Sermons Preached on Several Occasions (London,
Second Let	The Bishop of Worcester's Answer to Mr. Locke's tter (1698).
of the Parc	Ecclesiastical Cases Relating to the Duties and Rights ochial Clergy (London, 1698).
Swift, Jonathan, A	Tale of a Tub (London, 1704).
Taylor, Jeremy, Do	ekas Embolimaios (London, 1667).
Vincent Thomas	Christ's Certain and Sudden Annearance (London 1667)

Waterhouse, Edward, Fortescutus Illustratus (London, 1663).

Webster, John, The Displaying of Supposed Witchcraft (London, 1677).

Whitro, Abraham, Warnings of the Eternal Spirit, Spoken by the Mouth of the Servant of God, Abraham Whitro (London, 1709).

William, Lord Archbishop of York, 'Preface', in Offspring Blackall,

*Practical Discourses Upon Our Saviour's Sermon on the Mount (8 vols, London, 1717-18).

Willis, Thomas, *The Anatomy of the Brain* (London, 1664; facs., New York, 1971).

Wilson, Thomas, A Complete Christian Dictionary (London, 1661).

Secondary Sources

Published Books

Abernathy, G.R., *The English Presbyterians and the Stuart Restoration*, 1648-1663 (Philadelphia, 1956).

Achinstein, Sharon, *Literature and Dissent in Milton's England* (Cambridge, 2003).

Almeras, Charles, La Révolte des Camisards (France, 1960).

Anstey, Peter R. (ed.), *The Philosophy of John Locke: New Perspectives* (London, 2003).

- Arendt, Hannah, Essays in Understanding, 1930-1954: Formation, Exile, and Totalitarianism (New York, 1994).
- Armitage, David, *Ideological Origins of the British Empire* (Cambridge, 2000).
- Ashcraft, Richard, Revolutionary Politics and Locke's 'Two Treatises of Government' (Princeton, 1986).
- Bauman, Richard, Let Your Words Be Few: Symbolism of Speaking and Silence Among Seventeenth-Century Quakers (Cambridge, 1983).
- Beatty, Edward Corbyn Obert, William Penn as Social Philosopher (New York, 1930).
- Brace, Laura, *The Idea of Property in Seventeenth-Century England: Tithes and the Individual* (Manchester, 1998).
- Braithwaite, William C., *The Beginnings of Quakerism* (London, 1912).

 ______ *The Second Period of Quakerism* (Cambridge, 1961).
- Brooke, John and Ian Maclean (eds.), *Heterodoxy in Early Modern Science* and *Religion* (Oxford, 2005).
- Burgess, Glenn (ed.), *The New British History: Founding a Modern State,* 1603-1715 (London, 1999).
- Calvert, Jane E., *Quaker Constitutionalism and the Political Thought of John Dickinson* (Cambridge, 2009).
- Camden, Vera (ed.), *Trauma and Transformation: The Political Progress of John Bunyan* (Stanford, 2008).

Capp, Bernard, Fifth Monarchy Men: A Study in Seventeenth-Century English Millenarianism (London, 2008). Carroll, Kenneth L., John Perrot: Early Quaker Schismatic (London, 1971). Carroll, Robert Todd, The Common-sense Philosophy of Religion of Bishop Edward Stillingfleet (The Hague, 1975). Champion, Justin, The Pillars of Priestcraft Shaken: The Church of England and its Enemies (Cambridge, 1992). Republican Learning: John Toland and the Crisis of Christian Culture, 1696-1722 (Manchester, 2003). Chernaik, Warren and Martin Dzelzainis (eds.), Marvell and Liberty (Basingstoke, 1999). Clark, Elizabeth A., History, Theory, Text: Historians and the Linguistic Turn (Cambridge, 2004). Clark, J. C. D., Revolution and Rebellion: State and Society in England in the Seventeenth and Eighteenth Centuries (Cambridge, 1986). English Society, 1660-1832: Religion, Ideology and Politics During the Ancien Regime, 1660-1832 (Cambridge, 2000). Cohn, Norman, The Pursuit of the Millennium (London, 1957). Colas, Dominique, Civil Society and Fanaticism: Conjoined Histories, tr. Amy Jacobs (Stanford, 1997). Collingwood, R.G., *The Idea of History*, ed., T. M. Knox (Oxford, 1975). The Principles of History and Other Writings in P hilosophy of History, ed. W. H. Dray and W. J. Van Der Dussen

(Oxford, 1999).

- Comfort, William Wistar, *William Penn and Our Liberties* (Philadelphia, 1947).
- Corns, Thomas N. and David Loewenstein (eds.), *The Emergence of Quaker Writing: Dissenting Literature in Seventeenth-Century England* (London, 1995).
- Cosmos, Georgia, Huguenot Prophecy and Clandestine Prophecy in the Eighteenth Century: The Sacred Theatre of the Cévennes (Burlington, 2005).
- Crimmins, James E. (ed.), *Religion, Secularization and Political Thought: Thomas Hobbes to J. S. Mill* (London, 1989).
- Davies, Adrian, The Quakers in English Society, 1655-1725 (Oxford, 2000).
- Davies, Godfrey, The Restoration of Charles II (San Marino, 1955).
- Davies, Horton and Marie-Helene Davies, *French Huguenots in English-Speaking Lands* (New York, 2000).
- de Baar, Mirjam and Lynne Richards (eds), *Choosing the Better Part: Anna Maria van Schurman (1607-1678)* (London, 1996).
- De Krey, Gary S., A Fractured Society: The Politics of London in the First Age of Party 1688-1715 (Oxford 1985).
- London and the Restoration, 1659-1683 (Cambridge, 2004).
- Dickinson, H. T., *Liberty and Property: Political Ideology in Eighteenth-Century Britain* (New York, 1977).

- Dunn, Richard S. and Mary Maples Dunn (eds.), *The World of William Penn* (Philadelphia, 1986).
- Dray, William H., *History As Re-Enactment: R.G. Collingwood's Idea of History* (Oxford, 1995).
- Dunn, Mary Maples, *William Penn: Politics and Conscience* (Princeton, 1 967).
- Eccleshall, Robert (ed.), English Conservatism Since the Restoration: An Introduction and Anthology (London, 1990).
- Endy, Melvin, Jr, William Penn and Early Quakerism (Princeton, 1973).
- Erickson, Robert A., *The Language of the Heart: 1600-1750* (Pennsylvania, 1997).
- Feldman, Louis, Studies in Josephus' Rewritten Bible (Boston, 1998).
- Ferry, Anne, *The 'Inward' Language: Sonnets of Wyatt, Sidney, Shakespeare, Donne* (Chicago, 1983).
- Fish, Stanley, Self-Consuming Artefacts: The Experience of Seventeenth-Century Literature (Berkeley, 1972).

How Milton Works (Londo

- Foucault, Michel, Surveiller et punir (Paris, 1975).
- Garrett, Clark, Spirit Possession and Popular Religion: From the Camisards to the Shakers (Baltimore, 1978).
- Gay, David, James G. Randall and Arlette Zinck (eds.), *Awakening Words: John Bunyan and the Language of Community* (Newark, 2000).

Geiter, Mary K., William Penn (New York, 2000).

- Goldie, Mark, Tim Harris, and Paul Seaward (eds.), *The Politics of Religion* in *Restoration England* (Oxford, 1990).
- Goldie, Mark (ed.), *The Entring Book of Roger Morrice, 1677-1691, Volume I: Roger Morrice and the Puritan Whigs* (Woodbridge, 2007).
- Goldish, Matt and Richard H. Popkin (eds.), *Millennarianism and Messianism in Early Modern Culture: Volume 1* (2 vols., Dordrecht, 2001).
- Greaves, Richard L., *Deliver Us From Evil: The Radical Underground in Britain, 1660-1663* (New York, 1986).

	Enemies Under His	s Feet: Radicals	and Nonconformi	sts
in Britain,	1664-1677 (Stanford	d, 1990).		

	_John Bunyan and English Nonconformity (London,
1992).	

Secrets of the Kingdom: British Radicals From the
Popish Plot to the Revolution of 1688-89 (Stanford, 1992).

God's Other Children: Protestant Nonconformists and the Emergence of Denominational Churches in Ireland, 1660-1700 (Stanford, 1997).

_____ Glimpses of Glory: John Bunyan and English Dissent (Stanford, 2002).

Grell, Ole Peter, Jonathan I. Israel and Nicholas Tyacke (eds.), From

Persecution to Toleration: The Glorious Revolution and Religion in

England (Oxford, 1991).

- Grell, Ole Peter and Andrew Cunningham (eds.), Religio Medici: Medicine and Religion in Seventeenth-Century England (Aldershot, 1996). Greenblatt, Stephen, Shakespearean Negotiations: The Circulation of Social Energy in Renaissance England (University of California Press, 1989). Renaissance Self-Fashioning: From More to Shakespeare (Chicago, 2005). Griffin, Martin I. J., Jr, Latitudinarianism in the Seventeenth-Century Church of England (Leiden, 1992). Gwynn, Robin D., Huguenot Heritage: The History and Contribution of the Huguenot in Britain (London, 1985). Harris, Tim, Politics Under the Stuarts: Party Conflict in a Divided Age (London, 1993). Restoration: Charles II and His Kingdoms (London, 2005). The Revolution: The Great Crisis of the British Monarchy, 1685-1720 (London, 2006). Harrison, Ross, Hobbes, Locke, and Confusion's Masterpiece: An Examination of Seventeenth-Century Political Philosophy (Cambridge, 2003). Hawes, Clement, Mania and Literary Style: The Rhetoric of Enthusiasm from the Ranters to Christopher Smart (Cambridge, 1996). Hazard, Paul, The European Mind, the Critical Years, 1680-1715
- Hegel, G.W.F., The Phenomenology of Spirit, ed. A.V. Miller (Oxford,

(Cleveland, 1964).

Irlam, Shaun, Elations: The Poetics of Enthusiasm in Eighteenth-Century

Britain (Stanford, 1999).

Israel, Jonathan, Radical Enlightenment: Philosophy and the Making of
Modernity (Oxford, 2002).
(ed.), The Anglo-Dutch Moment: Essays on the Glorious
Revolution and its World Impact (Cambridge, 2003).
Enlightenment Contested: Philosophy, Modernity, and the
Emancipation of Man (Oxford, 2006)
A Revolution of the Mind: Radical Enlightenment and the
Intellectual Origins of Modern Democracy (Princeton, 2009).
Jacob, James R., Henry Stubbe, Radical Protestantism and the Early
Enlightenment (Cambridge, 2002).
Jones, J. R., The First Whigs: The Politics of the Exclusion Crisis,
1678-1683 (Oxford, 1961).
Liberty Secured? Britain Before and After 1688 (Stanford, 1992).
1772).
Jones, Rufus M., Spiritual Reformers in the 16th and 17th Centuries (Boston, 1959).
Harvey J. Kaye, <i>The British Marxists: An Introductory Analysis</i> (New York 1984).
Keeble, N. H., Richard Baxter, Puritan Man of Letters (Oxford, 1982).
The Literary Culture of Nonconformity in Later Seventeenth-
Century England (Leicester, 1987).
(ed.), John Bunyan: Conventicle and Parnassus: Tercentena

- Essays (Oxford, 1998).
- _____, The Restoration: England in the 1660s (Oxford, 2002).
- Keeble, N. H., and James Francis (eds.), *John Bunyan: Reading Dissenting Writing* (Oxford, 2002).
- Kendall, R. T., Calvin and English Calvinism to 1649 (Oxford, 1979).
- Kenyon, J. P., The Popish Plot (London, 1972).
- Klein, Lawrence E., Shaftesbury and the Culture of Politeness: Moral Discourse and Cultural Politics in Early Eighteenth-Century England (Cambridge, 1994).
- Klein, Lawrence E. and Anthony J. La Volpa (eds.), *Enthusiasm and Enlightenment in Europe, 1650-1850* (San Marino, 1998).
- Knights, Mark, Representation and Misrepresentation in Later Stuart Britain: Partisanship and Political Culture (Oxford, 2006).
- Knox, Ronald, *Enthusiasm: A Chapter in the History of Religion* (Oxford, 1950).
- Kunze, Bonnelyn Young, Margaret Fell and the Rise of Quakerism (Stanford, 1994).
- Lake, Peter and Steve Pincus (eds.), *The Politics of the Public Sphere in Early Modern England* (Manchester, 2007).
- Landsman, Ned (ed.), *Nation and Province In the First British Empire* (Lewisburg, 2001).
- Laurence, Anne, W. R. Owen and Stuart Sim (eds.), *John Bunyan and His England*, 1628-1688 (London, 1990).

- Le Roy Ladurie, Emmanuel, Les Paysans de Languedoc (Paris, 1966).
- Lewalski, Barbara, *Protestant Poetics and the Seventeenth-Century Religious Lyric* (Princeton, 1979).
- Lindsay, Jack, John Bunyan: Maker of Myths (Port Washington, 1969).
- Luxon, Thomas, *Literal Figures: Puritan Allegory and the Reformation Crisis in Representation* (Chicago, 1995).
- Mack, Phyllis, Visionary Women: Ecstatic Prophecy in Seventeenth-Century England (Berkeley, 1994).
- MacLean, Gerald, Donna Landry and Joseph P. Ward (eds.), *The Country and City Revisited: England and Politics of Culture, 1550-1850* (Cambridge 1999).
- Malcolm, Noel, Aspects of Hobbes (Oxford, 2002).
- Marshall, John, *John Locke: Resistance, Religion and Responsibility* (Cambridge, 1994).
- ______John Locke, Toleration and Early Enlightenment Culture:

 Religious Intolerance and Arguments For Religious Toleration in

 Early Modern and 'Early Enlightenment' Europe (Cambridge, 2006).
- Martz, Louis L., *The Poetry of Meditation: A Study In English Religious Literature of the Seventeenth Century* (New Haven, 1976).
- Maus, Katharine Eisaman, *Inwardness and Theatre in the English Renaissance* (Chicago, 1995).
- McElligott, Jason (ed.), Fear, Exclusion and Revolution: Roger Morrice and Britain in the 1680s (Burlington, 2006).

- McLachlan, H. John, *Socinianism in Seventeenth-Century England* (Oxford, 1951).
- McLaren, John and Harold G. Coward (eds.), *Religious Conscience, the State, and the Law: Historical Contexts and Contemporary Significance* (New York, 1998).
- Mee, John, Dangerous Enthusiasm: William Blake and the Culture of Radicalism in the 1790s (Oxford, 1994).
- Romanticism, Enthusiasm, and Regulation: Poetics and the Policing of Culture in the Romantic Period (Oxford, 2010).
- Merkel, Ingrid and Allen G. Debus (eds.), *Hermeticism and the*Renaissance: Intellectual History and the Occult in Early Modern

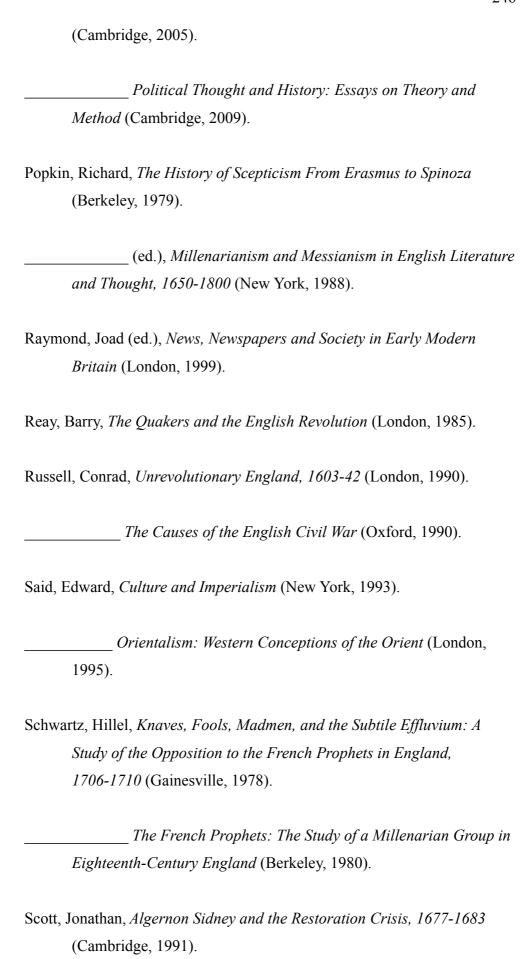
 Europe (Washington, 1988).
- Morrill, John, The Nature of the English Revolution (London, 1994).
- ______ Revolt in the Provinces: The People of England and Tragedies of War, 1630-1648 (London, 1999).
- Morton, Timothy and Nigel Smith (eds.), *Radicalism in British Literary Culture*, *1650-1830* (Cambridge, 2002).
- Nussbaum, Martha, *Upheavals of Thought: The Intelligence of Emotions* (Cambridge, 2003).
- Nuttall, Geoffrey F., *The Holy Spirit in Puritan Faith and Experience* (Chicago, 1947).
- O'Brien, Edith Florence, *An Admiral's Son and How He Founded Pennsylvania* (London, 1917).

- Orme, William, *The Practical Works of the Rev. Richard Baxter* (London, 1830).
- Orr, Robert R., Reason and Authority: The Thought of William Chillingworth (Oxford, 1967).
- Packer, J. W., *The Transformation of Anglicanism, 1643-1660, with special reference to Henry Hammond* (Manchester, 1969).
- Patrides, C. A. (ed.), The Cambridge Platonists (Cambridge, 1969).
- Peare, Catharine Owens, William Penn: A Biography (London, 1965).
- Pelczynski, Z. A. (ed.), *Hegel's Political Philosophy: Problems and Perspectives* (Cambridge, 1971).
- Phillips, Philip Edward, *Milton's Epic Invocations: Converting the Muse* (Bern, 2000).
- Pincus, Steven and Alan Houston (eds.), *A Nation Transformed: England After the Restoration* (Cambridge, 2001).
- Pincus, Steven, 1688: The First Modern Revolution (New Haven, 2009).
- Pocock, J. G. A., Virtue, Commerce, and History: Essays on Political

 Thought and History, Chiefly the Eighteenth Century (Cambridge, 1985).

	Politics	s, Language,	and Time:	Essays on	Political	Thought
a	and History (Ch	icago, 1989)				

		The Machi	avellian	Moment:	Florentine	Political	Though
a	nd the A	Itlantic Rep	ublican	Tradition	(Princeton,	2003).	

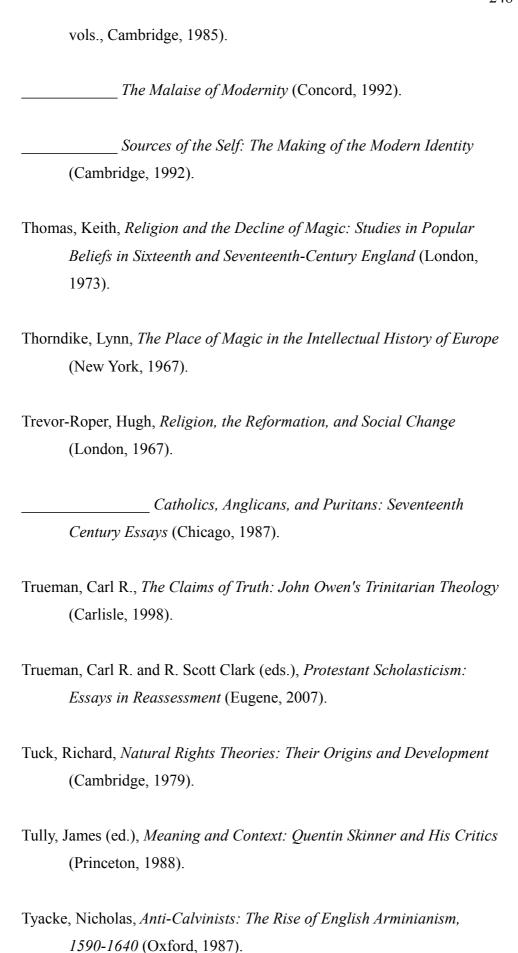


- England's Troubles: Seventeenth-Century English Instability in European Context (Cambridge, 2000). Commonwealth Principles: Republican Writing of the English Revolution (Cambridge, 2004). Seaward, Paul, The Cavalier Parliament and the Reconstruction of the Old Regime (Cambridge, 1989). Sharpe, J. A., Remember, Remember: A Cultural History of Guy Fawkes Day (London, 2005). Sharpe, Kevin, Remapping Early Modern England: The Culture of Seventeenth-Century Politics (Cambridge, 2000). Snell, Bruno, The Discovery of the Mind: The Greek Origins of European Thought (Oxford, 1953). Spargo, Tamsin, *The Writings of John Bunyan* (Vermont, 1997). Spurr, John, The Restoration Church of England, 1646-1689 (New Haven, 1991). *England in the 1670s: 'This Masquerading Age'* (Oxford, 2000). Stewart, M. A. (ed.), English Philosophy in the Age of Locke (Oxford, 2000).
- Szőnyi, György E., *John Dee's Occultism: Magical Exaltation Through Powerful Signs* (New York, 2005).

Strayer, Brian E., Huguenots and Camisards As Aliens in France,

1598-1798 (Lewiston, 2001).

Taylor, Charles, Human Agency and Language: Philosophical Papers, 1 (2



- Underdown, David, Revel, Riot, and Rebellion: Popular Politics and Culture in England, 1603-60 (Oxford, 1987).
- Vallance, Edward, *The Glorious Revolution*, 1688: Britain's Fight For Liberty (London, 2007).
- Vann, Richard T., *The Social Development of English Quakerism*, 1655-1755 (Cambridge, 1965).
- Villani, Stefano, *Tremolanti e Papisti: Missioni Quacchere nell'Italia de Seicento* (Roma, 1996).
- Walker, D. P., *The Decline of Hell: Seventeenth-Century Discussions of Eternal Torment* (London, 1970).
- Walsh, John, Colin Haydon and Stephen Taylor (eds.), *The Church of England, c. 1689-1833* (Cambridge, 2002).
- Weddle, Meredith Baldwin, Walking in the Way of Peace: Quaker Pacifism in the Seventeenth Century (Oxford, 2001).
- Wootton, David and Michael Hunter (eds.), *Atheism From Reformation to the Enlightenment* (Oxford, 1992).
- Wootton, David (ed.), *Republicanism, Liberty, and Commercial Society,* 1659-1776 (Stanford, 1994).
- Yates, Frances A., *Giordano Bruno and the Hermetic Tradition* (Chicago, 1999).
- Yolton, John, *The Two Intellectual Worlds of John Locke: Man, Person, and Spirits in the 'Essay'* (Ithaca, 2004).
- Zagorin, Perez (ed.), Culture and Politics From Puritanism to the Enlightenment (Berkeley, 1980).

Chapters in Books, Articles in Journals, Online Citations

- Achinstein, Sharon, 'Honey From the Lion's Carcass: Bunyan, Allegory, and the Samsonian Moment', in David Gay, James G. Randall and Arlette Zinck (eds.), *Awakening Words: John Bunyan and the Language of Community* (Newark, 2000), 68-80.
- Aylmer, G. E., 'Blackwell, John (1624-1701)', *Oxford Dictionary of National Biography* (Oxford, 2004), online edn. (24 August 2010).
- Barbour, Hugh, 'The Young Controversialist', in Richard S. Dunn and Mary Maples Dunn (eds.), *The World of William Penn* (Philadelphia, 1986), 15-37.
- ______ 'Introduction', in William Penn, *No Cross, No Crown*, ed.

 Hugh Barbour (London, 1682; facs., York, 1999), xviii-xxiv.
- Bracken, H. M., 'Pierre Jurieu: The Politics of Prophecy', in Matt Goldish and Richard H. Popkin (eds.), *Millennarianism and Messianism in Early Modern Culture* (2 vols., Dordrecht, 2001), I, 85-95.
- Burnham, Frederic B., 'The More-Vaughan Controversy: The Revolt Against Philosophical Enthusiasm', *Journal of the History of Ideas*, 35 (1974), 33-49.
- Camden, Vera, "That of Esau": The Place of Hebrews xii. 16, 17 in Grace Abounding', in N. H. Keeble and James Francis (eds.), *John Bunyan:* Reading Dissenting Writing (Oxford, 2002), 133-63.
- Capp, Bernard, 'Review Article', *American Historical Review*, 86 (1981), 391.

Carey, Carey, 'A Work in Praise of Terrorism? September 11th and Sampson Agonistes', Times Literary Supplement, 6 September 2002, 15-16. Champion, Justin, 'Religion After the Restoration', *Historical Journal*, 36 (1993), 423-30. 'John Toland: The Politics of Pantheism', in Revue de Synthèse, 116 (1995), 259-80. 'Willing to Suffer: Law and Religious Conscience in Seventeenth-Century England', in John McLaren and Harold G. Coward (eds.), *Religious Conscience, the State, and the Law:* Historical Contexts and Contemporary Significance (New York, 1998), 13-28. 'Ecrasez L'infame: Clever Clerics and the Politics of Knowledge', British Journal for the History of Philosophy, 8 (2000), 149-58. "Religion's Safe, with Priestcraft is the War": Augustan Anticlericalism and the Legacy of the English Revolution', *The* European Legacy, 5 (2000), 547-61. "May the last king be strangled in the bowels of the last priest": Irreligion and the English Enlightenment, 1649-1789', in Timothy Morton and Nigel Smith (eds.), Radicalism in British Literary Culture, 1650-1830(Cambridge, 2002), 29-44. Clericuzio, Antonio, 'Webster, John (1611-1682)', Oxford Dictionary of National Biography (Oxford, 2004), online edn. (24 August 2010). Coudert, Allison, 'Henry More and Witchcraft', in Sarah Hutton (ed.), Henry More (1614-1687): Tercentenary Studies (Boston, 1990), 115-37.

- Crocker, Robert, 'Henry More: A Biographical Essay', in Sarah Hutton (ed.), *Henry More (1614-1687): Tercentenary Studies* (Boston, 1990), 1-18.
- De Krey, Gary S., 'Rethinking the Restoration: Dissenting Cases for Conscience, 1667-1672', *Historical Journal*, 38 (1995), 53-83.
- Dray, William H. and W. J. Van Der Dussen, 'Editors' Introduction', in R. G. Collingwood, *The Principles of History and Other Writings in Philosophy of History*, ed. William H. Dray and W. J. Van Der Dussen (Oxford,1999), xiii-lxxxvii.
- Dunn, John, 'The Claim to Freedom of Conscience: Freedom of Speech,
 Freedom of Thought, Freedom of Worship?' in Ole Peter Grell,
 Jonathan I. Israel and Nicholas Tyacke (eds.), From Persecution to
 Toleration: The Glorious Revolution and Religion in England
 (Oxford, 1991), 171-93.
- 'Measuring Locke's Shadow', in John Locke, *Two Treatises of Government and A Letter Concerning Toleration*, ed. Ian Shapiro (New Haven, 2003), 257-85.
- Dunn, Richard S., 'Penny Wise and Pound Foolish: Penn as a Businessman', in Richard S. Dunn and Mary Maples Dunn (eds.), *The World of William Penn* (Philadelphia, 1986), 37-55.
- Estes, Leland L., 'Reginald Scot and His *Discoverie of Witchcraft*: Religion and Science in Opposition to the European Witch Craze', *Church History*, 52 (1983), 444-56.
- Ezell, Margaret J. M., 'Bunyan's Women, Women's Bunyan', in Vera Camden (ed.), *Trauma and Transformation: The Political Progress of John Bunyan* (Stanford, 2008), 63-81.
- Fix, Andrew, 'Angels, Devils, and Evil Spirits in Seventeenth-Century

- Thought: Balthasar Bekker and the Collegiants', *Journal of the History of Ideas*, 50 (1989), 527-47.
- Funkenstein, Amos, 'The Body of God in Seventeenth-Century Theology and Science', in Richard Popkin (ed.), *Millenarianism and Messianism in English Literature and Thought, 1650-1800* (New York, 1988), 149-75.
- Golden, Richard M., 'Review Article', *Journal of Church and State*, 23 (1981), 351-52.
- Goldie, Mark, 'The Theory of Religious Intolerance', in Ole Peter Grell,
 Jonathan I. Israel, and Nicholas Tyacke (eds.), *From Persecution to Toleration: The Glorious Revolution and Religion in England*(Oxford, 1991), 332-64.
- 'John Locke, Jonas Proast and Religious Toleration', in John Walsh, Colin Haydon and Stephen Taylor (eds.), *The Church of England, c. 1689-1833* (Cambridge, 2002), 143-71.
- 'Cambridge Platonists (act. 1630s-1680s)', *Oxford Dictionary* of National Biography (Oxford, 2004), online edn. (23 August 2010).
- Greaves, Richard L., 'Conscience, Liberty, and the Spirit: Bunyan and Nonconformity', in N. H. Keeble (ed.), *John Bunyan: Conventicle and Parnassus: Tercentenary Essays* (Oxford, 1988), 21-43.
- 'Amid the Holy War: Bunyan and the Ethic of Suffering', in Anne Laurence, W. R. Owen and Stuart Sim (eds.), *John Bunyan and His England*, *1628-1688* (London, 1990), 63-76.
- _____ 'Shattered Expectations? George Fox and the Restoration State', *Albion*, 24 (1992), 237-59.

- National Biography (Oxford, 2004), online edn. (24 August 2010).
- Hazelton, Meiling, "Mony Choaks": The Quaker Critique of the Seventeenth-Century Public Sphere', *Modern Philology*, 98 (2000), 251-70.
- Henry, John, 'A Cambridge Platonist's Materialism: Henry More and the Concept of Soul', *Journal of the Warburg and Courtauld Institute*, 49 (1986), 172-95.
- Heyd, Michael, 'The Reaction to Enthusiasm in the Seventeenth Century: Toward an Integrative Approach', *Journal of Modern History*, 52 (1981), 258-80.
- Hill, Christopher, 'God and the English Revolution', *History Workshop Journal*, 17 (1984), 19-31.
- Jacob, Margaret, 'Review Article', Isis, 73 (1982), 473-74.
- Jenner, Mark, 'Quackery and Enthusiasm, or Why Drinking Water Cured the Plague', in Ole Peter Grell and Andrew Cunningham (eds.), *Religio Medici: Medicine and Religion in Seventeenth-Century England* (Aldershot, 1996), 313-39.
- Jobe, Thomas Harmon, 'The Devil in Restoration Science: The Glanvill-Webster Witchcraft Debate', *Isis*, 72 (1981), 342-56.
- Johns, Adrian, 'The Physiology of Reading and the Anatomy of Enthusiasm', in Ole Peter Grell and Andrew Cunningman (eds.), *Religio Medici: Medicine and Religion in Seventeenth-Century England* (Aldershot, 1996), 291-314.
- Hunter, Michael, 'New Light on the "Drummer of Tedworth": Conflicting Narratives of Witchcraft in Restoration England', *Historical Research*, 78 (2005), 311-53.

- Keeble, N. H., 'The Politic and the Polite in Quaker Prose: The Case of William Penn', in Thomas N. Corns and David Loewenstein (eds.), The Emergence of Quaker Writing: Dissenting Literature in Seventeenth-Century England (London, 1995), 112-25.
- Hutton, Sarah, 'More, Henry (1614-1687)', *Oxford Dictionary of National Biography* (Oxford, 2004), online edn. (24 August 2010).
- Jordan, Richard Douglas, 'Thomas Traherne and the Art of Meditation', *Journal of the History of Ideas*, 46 (1985), 381-403.
- Kent, Stephen A. and James V. Spickard, 'The "Other" Civil Religion and the Tradition of Quaker Radical Politics', *Journal of Church and State*, 36.2 (1994), 374-87.
- Koeff, Rina, 'The Reins of the Soul: The Centrality of the Intercostal Nerves to the Neurology of Thomas Willis and to Samuel Parker's Theology', *Journal of the History of Medicine and Allied Sciences*, 59 (2004), 413-40.
- Lindberg, David, 'The Genesis of Kepler's Theory of Light: Light Metaphysics of Plotinus to Kepler', *Osirius*, 2 (1986), 4-42.
- Malcolm, Noel, 'The Case Against "Europe", Foreign Affairs, 74 (1995), 52-68.
- Mandelbrote, Scott, 'The Heterodox Career of Nicolas Fatio du Duilllier', in John Brooke and Ian Maclean (eds.), *Heterodoxy in Early Modern Science and Religion* (Oxford, 2005), 263-97.
- Marshall, John, 'The Ecclesiology of the Latitude-men, 1660-89: Stillingfleet, Tillotson, and "Hobbism"', *Journal of Ecclesiastical History* 36 (1985), 407-27.

- Locke, Socinianism, "Socinianism", and Unitarianism', in M. A. Stewart (ed.), *English Philosophy in the Age of Locke* (Oxford, 2000), 111-83.
- Miller, Perry, 'Review Article', American Literature, 12 (1940), 252-55.
- Mohamed, Feisal, 'Confronting Religious Violence: Milton's Samon Agonistes', *Publications of the Modern Language Association of America*, 120 (2005), 327-40
- _____ 'Reading Samson in the New American Century', *Milton Studies*, 46 (2007), 149-64.
- Nuovo, Victor, 'Locke's Theology, 1694-1704', in M. A. Stewart (ed.), English Philosophy in the Age of Locke (Oxford, 2000), 183-217.
- Nussbaum, Martha, 'Our Pasts, Ourselves', *New Republic*, 9 April 1990, 27-34.
- Overhoff, Jurgen, 'The Theology of Thomas Hobbes's *Leviathan*', *Journal of Ecclesiastical History*, 51 (2000), 527-55.
- Owen, W. R., 'Beaumont, Agnes (1652-1720)', *Oxford Dictionary of National Biography* (Oxford, 2004), online edn. (24 August 2010).
- McGrade, Arthur Stephen, 'Introduction', in Richard Hooker, *Of the Laws of Ecclesiastical Polity: Preface, Book I, Book VIII*, ed. Arthur Stephen McGrade (Cambridge, 1989), ix-xxxv.
- Minogue, Kenneth, 'Method in Intellectual History: Quentin Skinner's Foundations', in James Tully (ed.), Meaning and Context: Quentin Skinner and His Critics (Princeton, 1988), 176-93.
- Parkin, Jon, 'Liberty Transpros'd: Andrew Marvell and Samuel Parker', in Warren Chernaik and Martin Dzelzainis (eds.), *Marvell and Liberty*

(Basingstoke, 1999), 269-89. 'Parker, Samuel (1640-1688)', Oxford Dictionary of National Biography (Oxford, 2004), online edn. (24 August 2010). Penney, Norman, 'Introduction to the 1930 Edition', in William Penn, No. Cross, No Crown, ed. Hugh Barbour (London, 1682; facs., York, 1999), vii-xvi. Pocock, J. G. A., 'Post-Puritan England and the Problem of the Enlightenment', in Perez Zagorin (ed.), Culture and Politics From Puritanism to the Enlightenment (Berkeley, 1980), 91-112. 'Thomas Hobbes: Atheist or Enthusiast? His Place in a Restoration Debate', *History of Political Thought*, 11 (1990), 737-49. 'Enthusiasm: The Antiself of Enlightenment', in Lawrence E. Klein and Anthony J. La Volpa (eds.), *Enthusiasm and* Enlightenment in Europe, 1650-1850 (San Marino, 1998), 7-28. Popkin, Richard, 'The Philosophy of Bishop Stillingfleet', Journal of the History of Philosophy, 9 (1973), 303-19. Prall, Stuart E., 'Review Article', Albion, 11 (1979), 178-79. Reeve, John, 'Britain or Europe? The Context of Early Modern English

- Reeve, John, 'Britain or Europe? The Context of Early Modern English History: Political and Cultural, Economic and Social, Naval and Military', in Glenn Burgess (ed.), *The New British History: Founding a Modern State*, *1603-1715* (London, 1999), 287-312.
- Rivers, Isabel, 'Grace, Holiness, and the Pursuit of Happiness: Bunyan and Restoration Latitudinarianism', in N. H. Keeble (ed.), *John Bunyan: Conventicle and Parnassus: Tercentenary Essay* (Oxford, 1988), 45-69.

- Robbins, Caroline, 'William Penn, 1689-1702: Eclipse, Frustration, and Achievement', Richard S. Dunn and Mary Maples Dunn (eds.), *The World of William Penn* (Philadelphia, 1986), 71-87.
- Robertson, John, 'Hugh Trevor-Roper, Intellectual History, and "The Religious Origins of the Enlightenment", *English Historical Review*, 124 (2009), 1389-1421.
- Rose, Jacqueline, 'John Locke, "Matters Indifferent", and the Restoration Church of England', *Historical Journal*, 48 (2005), 601-21.
- Scott, Jonathan, 'England's Troubles: Exhuming the Popish Plot', in Tim Harris, Paul Seaward and Mark Goldie (eds.), *The Politics of Religion in Restoration England* (Oxford, 1990), 107-31.
- Shapiro, Ian, 'John Locke's Democratic Theory', in John Locke, *Two Treatises of Government* and *A Letter Concerning Toleration*, ed. Ian Shapiro (New Haven, 2003), 309-40.
- Sharpe, Kevin, 'Religion, Rhetoric, and Revolution in Seventeenth-Century England', *Huntington Library Quarterly*, 57 (1994), 255-99.
- Shimokawa, Kiyoshi, 'Locke's Concept of Justice', in Peter R. Anstey (ed.), *The Philosophy of John Locke: New Perspectives* (London, 2003), 61-85.
- Skinner, Quentin, 'A Reply to My Critics', in James Tully (ed.), *Meaning and Context: Quentin Skinner and His Critics* (Princeton, 1988), 231-59.
- Smith, Nigel, 'Enthusiasm and Enlightenment: of food, filth, and slavery', in Gerald MacLean, Donna Landry and Joseph P. Ward (eds.), *The Country and City Revisited: England and Politics of Culture,* 1550-1850 (Cambridge 1999), 106-19.

- Spargo, Tamsin, 'The Purloined Postcard: Waiting For Bunyan', Textual Practices, 8 (1984), 79-96. Spurr, John, "Latitudinarianism" and the Restoration Church', Historical Journal, 31 (1988), 61-82. "Rational Religion" in Restoration England', Journal of the History of Ideas 49 (1988), 563-85. "Virtue, Religion, and Government": The Anglican Uses of Providence', in Tim Harris, Paul Seaward and Mark Goldie (eds.), The Politics of Religion in Restoration England (Oxford, 1990), 29-47. Starkie, Andrew, 'Blackall, Offspring (bap. 1655, d. 1716)', Oxford Dictionary of National Biography (Oxford, 2004), online edn. (24 August 2010). Suter, J. F., 'Burke, Hegel, and the French Revolution', in Z. A. Pelczynski (ed.), Hegel's Political Philosophy: Problems and Perspectives (Cambridge, 1971), 52-72. Taylor, Charles, 'Foucault on Freedom and Truth', *Political Theory*, 12 (1984), 152-83. 'The Hermeneutics of Conflict', in James Tully (ed.), Meaning and Context: Quentin Skinner and His Critics (Princeton, 1988), 218-28.
- National Biography (Oxford, 2004), online edn. (24 August 2010).

Till, Barry, 'Stillingfleet, Edward (1635-1699)', Oxford Dictionary of

Trueman, Carl R., 'A Small Step Toward Rationalism: The Impact of the Metaphysics of Tommaso Campanella on the Theology of Richard Baxter', in Carl R. Trueman and R. Scott Clark (eds.), *Protestant*

- Scholasticism: Essays in Reassessment (Eugene, 2007), 147-64.
- Tuck, Richard, 'The "Christian Atheism" of Thomas Hobbes', in David Wootton and Michael Hunter (eds.), *Atheism From Reformation to the Enlightenment* (Oxford, 1992), 111-30.
- Van Ruler, Han, 'Mind, Forms, and Spirits: The Nature of Cartesian Disenchantment', *Journal of the History Ideas*, 61 (2000), 381-95.
- Vermeir, Koen, 'The "Physical Prophet" and the Powers of the Imagination, Part I: A Case Study in Prophecy, Vapours, and the Imagination (1685-1710)', Studies in the History and Philosophy of Biological and Biomedical Science, 35 (2004), 561-91.
- Wokler, Robert, 'Contextualizing Hegel's Phenomenology of the French Revolution and the Terror', *Political Theory*, 26 (1998), 33-55.
- Wootton, David, 'John Locke: Socinian or Natural Law Theorist?', in James E. Crimmins (ed.), *Religion, Secularization and Political Thought: Thomas Hobbes to J. S. Mill* (London, 1989), 39-67.

 'New Histories of Atheism', in David Wootton and Michael
Hunter (eds.), Atheism From Reformation to the Enlightenment
(Oxford, 1992), 13-55.

_____ 'Introduction', in John Locke, *Political Writings*, ed. David Wootton (Indianapolis, 2003), 7-119.

______'One Moment of Cowardice', *Times Literary Supplement*, 29 August 2003, 5-6.

_____'Scot, Reginald (d. 1599)', Oxford Dictionary of National Biography (Oxford, 2004), online edn. (24 August 2010).

_____ 'John Donne's Religion of Love', in John Brooke and Ian

Maclean (eds.), Heterodoxy in Early Modern Science and Religion

(Oxford, 2005), 31-59.