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And The Culture  
Of Politeness  
Shaftesbury  
And The  
Moral Discourse  
And Cultural  
Politics In Early  
Politeness  
Eighteenth  
Century England  
Moral  
Discourse  
And Cultural  
Politics In

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Early  
And The Culture

Eighteenth  
Of Politeness

Century  
Moral Discourse

England  
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"The queer man's  
mode of  
embodiment--his  
gestural and vocal  
style, his posture and  
gait, his occupation of  
space--remembers a

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Eighteenth  
Century England

political history. To  
gesture with the  
elbow held close to  
the body, to affect a  
courtly lisp, or to set  
an arm akimbo with  
the hand turned back  
on the hip is to cite a  
history in which the  
sovereign body  
became the  
effeminate and  
sodomitical and,  
finally, the

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Moral Discourse

Thomas A. King  
argues that the Anglo-  
American queer body  
publicizes a history of  
resistance to the  
gendered terms

whereby liberal  
subjectivities were  
secured in early  
modern England.

Arguing that queer  
agency preceded and

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enabled the  
formulation of queer  
subjectivities, Queer

Articulations

investigates  
theatricality and  
sodomy as  
performance practices  
foreclosed in the  
formation of gendered  
privacy and  
consequently  
available for resistant  
uses by male-bodied

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persons who have  
Of Politeness  
Moral Discourse  
And Culture  
Politics in Early  
Eighteenth  
Century England  
been positioned, or  
who have located  
themselves, outside  
the universalized  
public sphere of  
citizen-subjects. By  
defining queerness as  
the lack or failure of  
private pleasures,  
rather than an  
alternative pleasure or  
substance in its own  
right, eighteenth-

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century discourses  
Of Politeness  
reconfigured

Moral Discourse  
publicness as the  
mark of difference

And Cultural  
Politics in Early  
from the naturalized,  
private bodies of  
liberal subjects.

Eighteenth  
Century England  
Inviting a performance-  
centered,

interdisciplinary  
approach to

queer/male identities,  
King develops a

model of queerness

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as processual activity,  
Of Politeness  
Moral Discourse  
And Civility  
Politics In Early  
Eighteenth  
Century England  
desc. (v.2).  
situated in time and  
place but irreducible  
to the individual  
subject's  
identifications,  
desires, and  
motivations."--Pub.

A study of the social  
and political thought  
of the third Earl of  
Shaftesbury, a pivotal  
figure in eighteenth-



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And The Culture  
Of Politeness  
century thought and  
culture.

History has shown us  
that the power of  
political speech can  
be put to both positive  
and manipulative  
ends - while rhetoric  
is a powerful tool for  
those who seek to  
persuade others to  
adopt their views, it  
can also be employed  
to foment factionalism

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and undermine the very basis of a democratic society. In this unique study, Marc Hanvelt shows how eighteenth-century philosopher David Hume confronted questions about the negative moral and political effects of rhetoric, and how he differentiated between manipulative

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and non-manipulative  
political speech.

Drawing on Hume's  
philosophical,  
historical, and popular  
writings, *The Politics  
of Eloquence  
Eighteenth  
Century England*  
presents an  
understanding of  
rhetoric that can be  
properly ascribed to  
this important thinker,  
an understanding  
hitherto overlooked in

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the scholarly literature. Offering an original approach to thinking about political rhetoric – an essential element of democratic politics – Hanvelt makes important contributions to both Hume scholarship and to broader areas in political theory and philosophy.

The study of

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Moral Disagree  
And Cultural  
Politics in Early  
Eighteenth  
Century England

international ethics is  
marked by an  
overwhelming bias  
towards reasoned  
reflection at the  
expense of  
emotionally driven  
moral deliberation.  
For rationalist  
cosmopolitans in  
particular, reason  
alone provides the  
means by which we  
can arrive at the truly

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Moral Discourse  
About Cultural  
Politics in Early  
Eighteenth  
Century England

impartial moral  
judgments a  
cosmopolitan ethic  
demands. However,  
are the emotions as  
irrational, selfish and  
partial as most  
rationalist  
cosmopolitans would  
have us believe? By  
re-examining the  
central claims of the  
eighteenth-century  
moral sentiment

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theorists in light of cutting-edge discoveries in the fields of neuroscience and psychology, Ren é e Jeffery argues that the dominance of rationalism and marginalisation of emotions from theories of global ethics cannot be justified. In its place she develops a

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sentimentalist  
cosmopolitan ethic  
that does not simply  
provide a framework  
for identifying  
injustices and  
prescribing how we  
ought to respond to  
them, but which  
actually motivates  
action in response to  
international injustices  
such as global  
poverty.



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Of Politeness  
Beauty

OBSERVATIONS  
UPON THE  
GROWTH AND  
CULTURE OF VINES  
AND OLIVES: THE  
PRODUCTION OF  
SILK: THE  
PRESERVATION OF  
FRUITS. WRITTEN  
AT THE REQUEST  
OF THE EARL OF  
SHAFTESBURY: TO

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And Culture  
Politics in Early  
Eighteenth  
Century England

WHOM IT IS  
INSCRIBED: BY MR.  
JOHN LOCKE. NOW  
FIRST PRINTED  
FROM THE  
ORIGINAL  
MANUSCRIPT IN  
THE POSSESSION  
OF THE PRESENT  
EARL OF  
SHAFTESBURY.

Shaftesbury and the  
culture of politeness  
Shaftesbury and

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Learned Culture  
Of Politeness  
The Rhetoric of  
Propriety  
Discourse  
Observations Upon  
And Cultural  
the Growth and  
Politics in Early  
Culture of Vines and  
Eighteenth  
Olives  
Century England  
God, Self, and Other  
*Eighteenth century  
Britain thought of  
itself as a polite,  
sentimental,  
enlightened place,*

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*but often its  
literature belied this  
self-image. This was  
an age of satire, and  
the century's novels,  
poems, plays, and  
prints resound with  
mockery and  
laughter, with  
cruelty and wit. The  
street-level invective  
of Grub Street*

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Of Politeness,  
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And Cultural  
Politics In Early  
Eighteenth  
Century England

*pamphleteers is full  
of satire, and the  
same accents of  
raillery echo  
through the high  
scepticism of the  
period's*

*philosophers and  
poets, many of  
whom were part-  
time pamphleteers  
themselves. The*

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Politics In Early  
Eighteenth  
Century England

*novel, a genre that  
emerged during the  
eighteenth century,  
was from the  
beginning shot  
through with  
satirical colours  
borrowed from  
popular romances  
and scandal sheets.  
This Handbook is a  
guide to the*

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*And The Culture  
Of Politeness  
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And Cultural  
Politics In Early  
Eighteenth  
Century England*

*different kinds of  
satire written in  
English during the  
'long' eighteenth  
century. It focuses  
on texts that  
appeared between  
the restoration of  
the Stuart monarchy  
in 1660 and the  
outbreak of the  
French Revolution*

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*in 1789. Outlier chapters extend the story back to first decade of the seventeenth century, and forward to the second decade of the nineteenth. The scope of the volume is not confined by genre, however. So prevalent was the*



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*And The Culture  
Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England*

*satirical mode in  
writing of the age  
that this book serves  
as a broad and  
characteristic survey  
of its literature. The  
Oxford Handbook  
of Eighteenth-  
Century Satire  
reflects  
developments in  
historical criticism*

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Politics In Early  
Eighteenth  
Century England

*of eighteenth-century writing over the last two decades, and provides a forum in which the widening diversity of literary, intellectual, and socio-historical approaches to the period's texts can come together.*

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*An analysis of the forces which shaped politics and culture in Germany, France and Great Britain in the eighteenth century.*

*This book discusses the nature of masculinity in eighteenth-century literature and*

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Politics In Early  
Eighteenth  
Century England

*culture through the  
figure of the  
military man.  
Backscheider looks  
to archival  
materials, literary  
analysis,  
biographical  
evidence, and a  
configuration of  
cultural and  
feminist theories to*

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*prove her*  
*groundbreaking*  
*argument.*

*Cultures of Power in*  
*Europe During the*  
*Long Eighteenth*  
*Century*

*The Creation of the*  
*Modern World*

*The Age of Milton*

*Sex and Society in*

*Eighteenth-Century*

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*Britain*  
Of Politeness  
*A Race of Female*  
Moral Discourse  
*Patriots*  
And Cultural  
*Women and Public*  
Politics In Early  
*Spirit on the British*  
Eighteenth  
*Stage, 1688-1745*  
Century England  
*Ridicule in*  
*Enlightenment*  
*Britain*

In the preface to his  
edition of  
Shakespeare,

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Alexander Pope noted that his age was one of Parties, both in Wit and State. Much scholarship has been devoted to the complexities of the political parties of the eighteenth century, but there has been a surprising reluctance to explore what Pope implied were the corollaries of those

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And Cultural  
Politics in Early  
Eighteenth  
Century England

parties, namely,  
parties in literature.  
The essays collected  
here explore the  
literary culture that  
arose from and  
supported what Pitt  
the Elder referred to  
as the great spirit of  
Whiggism that  
animated English  
politics during the  
eighteenth century.  
From the prehistory



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Century England

of Whiggism in the  
court of Charles II to  
the fractures opened  
up within it by the  
French Revolution in  
the 1790s, the  
interactions between  
Whiggish politics and  
literature are  
sampled and  
described in  
groundbreaking  
essays that range  
widely across the

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fields of eighteenth-century political prose, poetry, and the novel.

In this ambitious account of a much expanded Age of Sensibility, Julie Ellison traces the evolution of the politics of emotion on both sides of the Atlantic from the late 17th to the early 19th

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And The Culture  
century.

An engaging account  
of how Shaftesbury  
revolutionized  
Western philosophy  
At the turn of the  
eighteenth century,  
Anthony Ashley  
Cooper, the third Earl  
of Shaftesbury  
(1671-1713),  
developed the first  
comprehensive  
philosophy of beauty

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And The Culture  
Of Politeness  
to be written in  
English. It

revolutionized  
Western philosophy.

In A Philosophy of  
Beauty, Michael Gill  
presents an engaging  
account of how

Shaftesbury's  
thought profoundly  
shaped modern ideas  
of nature, religion,  
morality, and  
art—and why, despite

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And The Culture  
Of Politeness  
Moral Discourse

its long neglect, it  
remains compelling  
today. Before

Shaftesbury's  
magnum opus,  
Charactersticks of  
Men, Manners,  
Opinions, Times  
(1711), it was  
common to see  
wilderness as ugly, to  
associate religion  
with fear and  
morality with

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Of Politeness  
Mind Discover  
And Cultural  
Politics in Early  
Eighteenth  
Century England

unpleasant  
restriction, and to  
dismiss art as trivial  
or even corrupting.  
But Shaftesbury  
argued that nature,  
religion, virtue, and  
art can all be truly  
beautiful, and that  
cherishing and  
cultivating beauty is  
what makes life  
worth living. And, as  
Gill shows, this view

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had a huge impact on the development of natural religion, moral sense theory, aesthetics, and environmentalism. Combining captivating historical details and flashes of humor, *A Philosophy of Beauty* not only rediscovers and illuminates a fascinating

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More Discourse  
And Cultural  
Politics in Early  
Eighteenth  
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philosopher but also  
offers an inspiring  
reflection about the  
role beauty can play  
in our lives.  
Sentimentalism,  
Ethics and the  
Culture of Feeling  
defends feeling  
against customary  
distrust or  
condescension by  
showing that the  
affective turn of the



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Of Politeness,  
New Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

eighteenth-century  
cult of sentiment,  
despite its sometimes  
surreal  
manifestations, has  
led to a positive  
culture of feeling. The  
very reaction against  
sentimentalism has  
taught us to identify  
sentimentality.  
Fiction, moreover,  
remains a principal  
means not just of

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And Cultural  
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Eighteenth  
Century England  
discriminating quality  
of feeling but of  
appreciating its  
essentially  
imaginative nature.  
The Skeptical  
Sublime  
Masculinity,  
Militarism and  
Eighteenth-Century  
Culture, 1689-1815  
Shaftesbury on  
Nature, Virtue, and  
Art

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Aesthetic Ideology in  
Pope and the Tory  
Satirists

The Production of  
Silk: The Preservation  
of Fruits. Written at  
the Request of the  
Earl of Shaftesbury:  
To Whom It Is  
Inscribed: By Mr. John  
Locke.

The Untold Story of  
the British  
Enlightenment

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Savagery,  
Civilization, and  
Democracy

***In The Idea of  
Europe and the  
Origins of the  
American  
Revolution, Dan  
Robinson  
presents a new  
history of politics  
in colonial***

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***America and the  
imperial crisis,  
tracing how ideas  
of Europe and  
Europeanness  
shaped British-  
American  
political culture.  
Reconstructing  
colonial debates  
about the  
European states***

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Politics In Early  
Eighteenth  
Century England

**system,  
European  
civilisation, and  
Britain's position  
within both,  
Robinson shows  
how these  
concerns  
informed colonial  
attitudes towards  
American identity  
and America's**

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Politics In Early  
Eighteenth  
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***place inside -  
and, ultimately,  
outside - the  
emerging British  
Empire. Taking in  
more than two  
centuries of  
Atlantic history,  
he explores the  
way in which  
colonists  
inherited and***

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And Cultural

Politics In Early

Eighteenth

Century England

***adapted Anglo-***

***British traditions***

***of thinking about***

***international***

***politics, how they***

***navigated***

***imperial politics***

***during the***

***European wars of***

***1740-1763, and***

***how the***

***burgeoning***



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Of Politeness  
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Politics In Early  
Eighteenth  
Century England

***patriot movement  
negotiated the  
dual crisis of  
Europe and  
Empire in the  
between 1763  
and 1775. In the  
process,  
Robinson sheds  
new light on the  
development of  
public politics in***

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*colonial America,  
the Anglicisation/  
Moral Discourse*

*Americanisation*

*debate, the*

*political economy*

*of empire, early*

*American art and*

*poetry, eighteenth*

*h-century*

*geopolitical*

*thinking, and the*

*relationship*

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*between*  
Of Politeness  
*international*  
Moral Discourse  
*affairs,*  
And Cultural  
*nationalism, and*  
Politics In Early  
*revolution. What*  
Eighteenth  
*emerges from*  
Century England  
*this story is an*  
*American*  
*Revolution that*  
*seems both*  
*decidedly arcane*  
*and strikingly*

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Eighteenth  
Century England

**relevant to the  
political  
challenges of the  
twenty-first  
century.**

**During the period  
of the Baroque  
and**

**Enlightenment  
the word**

**“emotion”,  
denoting**

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*And The Culture  
Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England*  
**passions and  
feelings, came  
into usage, albeit  
in an irregular  
fashion.**

**“Emotion”  
ultimately  
emerged as a  
term in its own  
right, and  
evolved in  
English from**

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Of Politeness

Moral Discourse

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Eighteenth

Century England

**meaning physical**

**agitation to**

**describe mental**

**feeling. However,**

**the older**

**terminology of**

**“passions” and**

**“affections”**

**continued as the**

**dominant**

**discourse**

**structuring**

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*thinking about  
Of Politeness,  
feeling and its  
Moral Discourse  
wider religious,  
And Cultural  
political, social,  
Politics In Early  
economic, and  
Eighteenth  
moral  
Century England  
imperatives. The  
emotional  
cultures  
described in  
these essays  
enable some*

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*comparative  
discussion about  
the history of  
emotions, and  
particularly the  
causes and  
consequences of  
emotional change  
in the larger  
cultural contexts  
of the Baroque  
and*



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***Enlightenment.***

***Emotions***

***research has***

***enabled a***

***rethinking of***

***dominant***

***narratives of the***

***period-of***

***histories of***

***revolution, state-***

***building, the rise***

***of the public***

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Eighteenth

Century England

***sphere, religious  
and scientific  
transformation,  
and more. As a  
new and dynamic  
field, the essays  
here are just the  
beginning of a  
much bigger  
history of  
emotions.***

***Conversable***

*Page 58/181*

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**Worlds**

**addresses the  
emergence of the  
idea of 'the  
conversation of  
culture'. Around  
1700 a new  
commercial  
society was  
emerging that  
thought of its  
values as the**

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Moral Discourse  
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***product of  
exchanges  
between citizens.***

Politics In Early  
Eighteenth  
Century England  
***Conversation  
became***

***increasingly  
important as a  
model and as a  
practice for how  
community could  
be created. A  
welter of***

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***publications, in  
periodical  
essays, in  
novels, and in  
poetry, enjoined  
the virtues of  
conversation.***

***These  
publications were  
enthusiastically  
read and  
discussed in***

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***book clubs and  
literary societies  
that created their  
own conversable  
worlds. From  
some  
perspectives, the  
freedom of a  
distinctively  
English  
conversation  
allowed for the***

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**'collision' of  
ideas and  
sentiments. For  
others, like  
Joseph Addison  
and David Hume,  
ease of 'flow' was  
the key issue,  
and politeness  
the means of  
establishing a via  
media. For**

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***Addison and  
Hume, the  
feminization of  
culture promised  
to make women  
the sovereigns of  
what Hume called  
'the conversable  
world'. As the  
culture seemed  
to open up to a  
multitude of***



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Politics In Early  
Eighteenth  
Century England

***voices, anxieties  
appeared as to  
how far things  
should be  
allowed to go.***

***The unruliness of  
the crowd***

***threatened to  
disrupt the  
channels of  
communication.***

***There was a***

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*parallel fear that  
mere feminized  
chatter might  
replace learning.*

*This book  
examines the  
influence of these  
developments on  
the idea of  
literature from  
1762 through to  
1830. Part I*

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Eighteenth  
Century England

***examines the  
conversational  
paradigm  
established by  
figures like  
Addison and  
Hume, and the  
proliferation of  
conversable  
worlds into  
gatherings like  
Johnson's Club***

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*and Montagu's  
Bluestocking  
assemblies. Part  
II looks at the  
transition from  
the eighteenth  
century to*

*'Romantic' ideas  
of literary culture,  
the question of  
the withdrawal  
from mixed social*

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Eighteenth  
Century England

***space, the drive  
to sublimate  
verbal exchange  
into forms that  
retained dialogue  
without  
contention in  
places like  
Coleridge's  
'conversation  
poems,' and the  
continuing***

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

***tensions between  
ideas of the  
republic of letters  
as a space of  
vigorous  
exchange as  
opposed to the  
organic unfolding  
of  
consciousness.  
During the  
eighteenth***

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Of Politeness,  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

***century,  
"sensibility,"  
which once  
denoted merely  
the receptivity of  
the senses, came  
to mean a  
particular kind of  
acute and well-  
developed  
consciousness  
invested with***

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***spiritual and moral values and largely identified with women. How this change occurred and what it meant for society is the subject of G.J. Barker-Benfield's argument in favor of a "culture" of***



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***sensibility, in addition to the more familiar "cult." Barker-Benfield's expansive account traces the development of sensibility as a defining concept in literature, religion, politics,***

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Of Politeness  
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Politics In Early  
Eighteenth  
Century England

***economics,  
education,  
domestic life, and  
the social world.  
He demonstrates  
that the "cult of  
sensibility" was  
at the heart of the  
culture of middle-  
class women that  
emerged in eight  
eenth-century***

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And The Culture

***Britain. The  
essence of this  
culture, Barker-  
Benfield reveals,  
was its  
articulation of  
women's  
consciousness in  
a world being  
transformed by  
the rise of  
consumerism***

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And The Culture

***that preceded the  
industrial***

***revolution. The***

***new commercial***

***capitalism, while***

***fostering the***

***development of***

***sensibility in***

***men, helped***

***many women to***

***assert their own***

***wishes for more***

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*power in the  
home and for  
pleasure in "the  
world" beyond.  
Barker-Benfield  
documents the  
emergence of the  
culture of  
sensibility from  
struggles over  
self-definition  
within individuals*

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

***and, above all,  
between men and  
women as  
increasingly self-  
conscious  
groups. He  
discusses many  
writers, from  
Rochester  
through Hannah  
More, but pays  
particular***

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

***attention to Mary  
Wollstonecraft as  
the century's  
most articulate  
analyst of the  
feminized culture  
of sensibility.  
Barker-Benfield's  
book shows how  
the cultivation of  
sensibility, while  
laying***

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Of Politeness  
Moral Discourse  
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Politics In Early  
Eighteenth  
Century England

***foundations for  
humanitarian  
reforms generally  
had as its  
primary concern  
the improvement  
of men's  
treatment of  
women. In the eig  
hteenth-century  
identification of  
women with***



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Of Politeness  
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And Cultural  
Politics In Early  
Eighteenth  
Century England

***"virtue in  
distress" the  
author finds the  
roots of  
feminism, to the  
extent that it has  
expressed***

***women's  
common sense of  
their victimization  
by men. Drawing  
on literature,***

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*philosophical  
psychology,  
social and  
economic  
thought, and a  
richly developed  
cultural*

*background, The  
Culture of  
Sensibility offers  
an innovative and  
compelling way*

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And The Culture

*to understand the*

*transformation of*

*British culture in*

*the eighteenth*

*century.*

*British Sociability*

*in the European*

*Enlightenment*

*The Atheist*

*Answered and*

*His Error*

*Confuted*

*Confuted*

*Confuted*

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England  
***Intellectual  
Politics and  
Cultural Conflict  
in the Romantic  
Period  
Literature,  
Religion, and  
Politics in  
Restoration  
England  
The Idea of  
Europe and the***

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

***Origins of the  
American  
Revolution  
Opera and  
Politics in Queen  
Anne's Britain,  
1705-1714***

***Scottish Whigs,  
English Radicals  
and the Making of  
the British Public  
Sphere***

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*Intellectual Politics  
and Cultural Conflict*

*Moral Discourse  
in the Romantic*

*Period maps the*

*intellectual formation*

*of English plebeian*

*radicalism and*

*Scottish philosophic*

*Whiggism over the*

*long eighteenth*

*century and*

*examines their*

*associated*

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*And The Culture  
Of Politeness,  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England*

*strategies of critical  
engagement with the  
cultural, social and  
political crises of the  
early nineteenth  
century. It is a story  
of the making of a  
wider British public  
sphere out of the  
agendas and  
discourses of the  
radical and liberal  
publics that both*

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Of Politeness

*shaped and responded to them. When juxtaposed, these competing intellectual formations illustrate two important expressions of cultural politics in the Romantic period, as well as the peculiar overlapping of national cultural*



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And The Culture

*histories that  
contributed to the  
ideological conflict  
over the public  
meaning of Britain's  
industrial modernity.*

*Alex Benchimol's  
study provides an  
original contribution  
to recent scholarship  
in Romantic period  
studies centred  
around the public*

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth Century  
England

*sphere, recovering the contemporary debates and national cultural histories that together made up a significant part of the ideological landscape of the British public sphere in the early nineteenth century.*

*Anti-Atheism in Early*

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*And The Culture  
Of Politeness  
Modern England  
traces the  
emergence and  
transformation of a  
distinct apologetic  
discourse called the  
confutation of  
atheism.*

*This book looks at  
the aristocratic  
adoption of Roman  
ideals in eighteenth-  
century English*

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And The Culture  
culture.

Written by  
theologians, literary  
scholars, political  
theorists, classicists,  
and philosophers,  
the essays in  
Judgment and  
Action address the  
growing sense that  
certain key concepts  
in humanistic  
scholarship have

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And The Culture  
Of Politeness

*become suspect, if not downright unintelligible, amid the current plethora of critical methods.*

*These essays aim to reassert the normative force of judgment and action, two concepts at the very core of literary analysis, systematic theology,*

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Of Politeness  
Moral Discourse  
And Cultural  
philosophy, ethics,  
aesthetics, and  
other disciplines.

Interpretation is  
essential to every  
humanistic  
discipline, and every  
interpretation is an  
act of judgment. Yet  
the work of  
interpretation and  
judgment has been  
called into question

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth Century  
England

*by contemporary  
methods in the  
humanities, which  
incline either toward  
contextual  
determination of  
meaning or toward  
the suspension of  
judgment altogether.  
Action is closely  
related to judgment  
and interpretation  
and like them, it has*

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And The Culture

*been rendered  
questionable. An  
action is not simply  
the performance of a  
deed but requires  
the deed's  
intelligibility, which  
can be secured only  
through  
interpretation and  
judgment.*

*Organized into four  
broad themes—inter*



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And The Culture  
Of Politeness

*iority/contemplation,  
ethics,*

*politics/community,*

*and aesthetics/imag*

*e—the aim of this*

*broad-ranging and*

*insightful collection*

*is to illuminate the*

*histories of judgment*

*and action, identify*

*critical sites from*

*which rethinking*

*them may begin,*

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And The Culture

*clarify how they  
came to be  
challenged, and  
relocate them within  
a broader  
intellectual-historical  
trajectory that  
renders them  
intelligible.*

*The Politics of  
Eloquence  
Reason and  
Emotion in*

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*And The Culture  
Of Politeness  
International Ethics  
Fragments toward a  
History*

*Moral Discourse  
And Cultural  
Judgment and  
Action*

*Politics In Early  
Eighteenth  
The Burke-  
Wollstonecraft  
Debate*

*Cato's Tears and the  
Making of Anglo-  
American Emotion*

*The Culture of  
Sensibility*

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth-  
Century England  
explores the  
political  
meanings that  
Italian opera -  
its composers,  
agents and  
institutions  
had for  
audiences in ei  
ghteenth-  
century  
Britain.  
Shaftesbury's

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And The Culture  
**Characteristics  
Of Politeness  
Moral Discourse  
And Cultural  
Opinions, Times  
was first  
published in  
1711. This  
England  
volume presents  
a new edition  
of the text  
together with  
an  
introduction,**

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And The Culture  
Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England  
**explanatory  
notes and a  
guide to  
further  
reading.  
This volume  
covers a broad  
range of  
everyday  
private and  
public,  
touristic,  
commercial and**

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Of Politeness  
Moral Discourse  
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Politics In Early  
Eighteenth-Century  
England

***fictional  
encounters  
between Britons  
and continental  
Europeans, in a  
variety of  
situations and  
places: moments  
that led to a  
meaningful  
exchange of  
opinions,  
practices, or***

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Of Politeness

Moral Discourse.

It argues that,  
taken together,  
travel

accounts, England  
commercial

advice,  
letters, novels  
and

philosophical  
works of the



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Of Politeness  
Moral Discourse  
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Politics In Early  
Eighteenth  
Century England  
and  
practices on  
the continent,  
and correspondi  
ngly, the  
convivial turn  
of the

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Of Politeness  
*Enlightenment.*  
*In particular,*  
*Moral Discourse*  
*the essays*  
*collected here*  
*discuss the*  
*ways and means*  
*– in*  
*eighteenth century England*  
*conversations,*  
*through travel*  
*guides or*  
*literary works*  
*– by which*  
*readers and*

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*writers*  
*grappled with*  
*their cultural*  
*differences in*  
*the field of*  
*sociability.*  
*The first part*  
*deals with*  
*travellers, the*  
*second section*  
*with the*  
*spreading of*  
*various*

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Of Politeness  
Moral Discourse  
And Cultural  
Politics in Early  
Eighteenth-Century  
England

***cultural  
practices, and  
the third with  
fictional  
encounters in  
philosophical  
dialogues and  
novels.***

***This collection  
of essays  
studies the  
expression and  
diffusion of***

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*radical ideas  
in Britain from  
the period of  
the English  
Revolution in  
the mid-  
seventeenth  
century to the  
Romantic  
Revolution in  
the early  
nineteenth  
century. The*

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Moral Discourse  
And Cultural  
Articulation  
and  
dissemination  
of radical  
ideas in the  
period by  
focusing on  
actors  
( 'radical

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*voices' ) and a  
variety of  
written texts  
and cultural  
practices  
( 'radical  
ways' ), ranging  
from fiction,  
correspondence,  
pamphlets and  
newspapers to  
petitions  
presented to*

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Of Politeness  
**Parliament and  
toasts raised  
in public. They  
analyse the way  
these media  
interacted with  
their  
17th century England  
political,  
religious,  
social and  
literary  
context. This  
volume provides**



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And Cultural  
Political Thought  
Early Eighteenth  
Century England  
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Of Politeness  
Moral Discourse  
And Cultural  
Political Thought  
Early Eighteenth  
Century England

***an interdisciplinary outlook  
on the study of  
early modern  
radicalism, with  
contributions  
from literary  
scholars and  
historians, and  
uses case  
studies as  
insights into  
the global***

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Of Politeness  
*picture of  
radical ideas.*

Moral Discourse  
And Cultural  
*It will be of  
interest to*

Politeness Early  
Eighteenth-  
*students of  
seventeenth-*

Century English  
*and eighteenth-  
century*

*literature and  
history.*

*Articulating  
and*

*disseminating*

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Of Politeness  
Moral Discourse  
And Cultural  
Politics in Early  
Eighteenth-Century  
Britain  
The Oxford  
Handbook of Eig  
hteenth-Century  
Satire  
Moral Discourse  
and Cultural  
Politics in  
Early Eighteent  
h-Century

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Of Politeness  
**England**  
**Uncivil Mirth**  
**Literature,**  
**Contention, and**  
**Community 1762**  
**to 1830**  
**Sentimentalism,**  
**Ethics and the**  
**Culture of**  
**Feeling**  
**Radical voices,**  
**radical ways**

Many modern

Page 116/181

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conservatives and feminists trace the roots of their ideologies, respectively, to Edmund Burke (1729 – 1797) and Mary Wollstonecraft (1759 – 1797), and a proper understanding of these two thinkers is therefore important as a framework for political debates today.

According to Daniel O ' Neill, Burke is

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misconstrued if viewed as mainly providing a warning about the dangers of attempting to turn utopian visions into political reality, while Wollstonecraft is far more than just a proponent of extending the public sphere rights of man to include women. Rather, at the heart of their differences lies a dispute over

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Of Politeness  
Rural Discourse  
And Cultural  
Politics in Early  
Eighteenth  
Century England

democracy as a force  
tending toward savagery  
(Burke) or toward  
civilization  
(Wollstonecraft). Their  
debate over the  
meaning of the French  
Revolution is the place  
where these differences  
are elucidated, but the  
real key to  
understanding what this  
debate is about is its  
relation to the

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intellectual tradition of  
the Scottish  
Enlightenment, whose  
language of politics  
provided the discursive  
framework within and  
against which Burke and  
Wollstonecraft  
developed their own  
unique ideas about what  
was involved in the  
civilizing process.

A Race of Female  
Patriots is a study of



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Of Politeness  
1688 that yields new  
insight into women's  
involvement in the  
public sphere and the  
political and aesthetic  
significance of feeling.

In 1666, King Charles  
II felt it necessary to  
reform Englishmen's  
dress by introducing a  
fashion that developed  
into the three-piece suit.

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We learn what inspired this royal revolution in masculine attire--and the reasons for its remarkable longevity--in David Kuchta's engaging and handsomely illustrated account. Between 1550 and 1850, Kuchta says, English upper- and middle-class men understood their authority to be based in

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part upon the display of  
masculine character:

how they presented  
themselves in public and  
demonstrated their  
masculinity helped  
define their political  
legitimacy, moral  
authority, and economic  
utility. Much has been  
written about the ways  
political culture,  
religion, and economic  
theory helped shape

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And Cultural  
Politics in Early  
Eighteenth  
Century England

ideals and practices of masculinity. Kuchta allows us to see the process working in reverse, in that masculine manners and habits of consumption in a patriarchal society contributed actively to people's understanding of what held England together. Kuchta shows not only how the ideology of modern

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English masculinity was a self-consciously political and public creation but also how such explicitly political decisions and values became internalized, personalized, and naturalized into everyday manners and habits.

The 18th century was a wealth of knowledge, exploration and rapidly

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growing technology and  
expanding record-  
keeping made possible  
by advances in the  
printing press. In its  
determination to  
preserve the century of  
revolution, Gale  
initiated a revolution of  
its own: digitization of  
epic proportions to  
preserve these  
invaluable works in the  
largest archive of its

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kind. Now for the first time these high-quality digital copies of original 18th century manuscripts are available in print, making them highly accessible to libraries, undergraduate students, and independent scholars. Medical theory and practice of the 1700s developed rapidly, as is evidenced

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by the extensive collection, which includes descriptions of diseases, their conditions, and treatments. Books on science and technology, agriculture, military technology, natural philosophy, even cookbooks, are all contained here. ++++ The below data was compiled from various



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additional tool in  
helping to insure edition  
identification: ++++

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colophon. London:  
printed for W. Sandby  
[by Richardson and  
Clark], 1766. [3], vi-xv,  
[1],73, [1]p.; 8 °

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Moral Discourse  
1580-1720

Representing Humanity  
in the Age of  
Enlightenment  
Cultural Practices and  
Personal Encounters  
Characteristics of Men,  
Manners, Opinions,  
Times

Shaftesbury and the  
Culture of Politeness

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Of Politeness  
England, 1550 – 1850

*From a critically  
acclaimed*

*author comes an  
engagingly*

*written and*

*groundbreaking*

*new work that*

*highlights the lo*

*ng-*

*underestimated*

*British role in*

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Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England  
*delivering the  
Enlightenment  
to the modern  
world. Porter  
reveals how the  
monumental  
transformation  
of thinking in  
Great Britain  
influenced  
wider  
developments*

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Of Politeness

*elsewhere. of  
color  
illustrations.*

*Presents  
profiles of seven  
teenth-century  
British and*

*American  
writers and  
thinkers, each  
one with a  
biography, a*

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Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

*discussion of  
major works  
and themes, and  
primary and  
secondary  
bibliographical  
sources.*

*The long  
eighteenth  
century is a  
crucial period in  
the history of*

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Moral Discourse  
And Cultural  
Politics In Early  
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Century England

*ethics, when our  
moral relations  
to God,  
ourselves and  
others were  
minutely  
examined and  
our duties,  
rights and  
virtues  
systematically  
and powerfully*

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Eighteenth  
Century England  
presented. Colin  
Heydt charts  
the history of  
practical  
morality - what  
we ought to do  
and to be - from  
the 1670s, when  
practical ethics  
arising from  
Protestant  
natural law



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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

*gained an  
institutional  
foothold in  
England, to  
early British  
responses to the  
French  
Revolution  
around 1790.  
He examines  
the conventional  
philosophical*

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*positions*

*Of Politeness,*

*concerning the*

*Moral Discourse*

*content of*

*And Cultural*

*morality, and*

*Politics in Early*

*utilizes those*

*Eighteenth*

*conventions to*

*Century, England*

*reinterpret the*

*work of key*

*figures*

*including Locke,*

*Hume, and*

*Smith. Situating*

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

*these positions  
in their thematic  
and historical  
contexts, he  
shows how  
studying them  
challenges our  
assumptions  
about the  
originality,  
intended  
audience, and*

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Of Politeness,  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

*aims of  
philosophical  
argument  
during this  
period. His rich  
and readable  
book will appeal  
to a range of  
scholars and  
students.*

*The  
Enlightenment*

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*era saw*  
*European*  
*thinkers*  
*increasingly*  
*concerned with*  
*what it meant to*  
*be human. This*  
*collection of*  
*essays traces*  
*the concept of*  
*'humanity'*  
*through*

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*revolutionary*  
*Of Politeness*  
*politics, feminist*  
*Moral Discourse*  
*biography,*  
*And Cultural*  
*portraiture,*  
*Politics In Early*  
*explorer*  
*Eighteenth*  
*narratives,*  
*Century England*  
*libertine and*  
*Orientalist*  
*fiction, the*  
*philosophy of*  
*conversation*  
*and musicology.*

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*An Encyclopedia*

*of Major 17th-*

*century British*

*and American*

*Authors*

*A Cultural*

*History of the*

*Emotions in the*

*Baroque and*

*Enlightenment*

*Age*

*New Essays on*

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*English*  
*Literature and*  
*Moral Discourse*  
*Culture in the*  
*And Cultural*  
*Long Eighteenth*  
*Politics In Early*  
*Century*  
*Eighteenth*  
*Moral discourse*  
*Century England*  
*and cultural*  
*politics in early*  
*eighteenth-*  
*century England*  
*David Hume's*  
*Polite Rhetoric*



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*The Three-Piece  
Suit and  
Modern  
Masculinity  
Ridicule,  
Religion and the  
Politics of Wit in  
Augustan  
England*  
**How the  
philosophers  
and polemicists**

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And Cultural  
Politics In Early  
Eighteenth  
Century England  
The relaxing of  
censorship in  
Britain at the  
turn of the  
eighteenth

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth Century England

**century led to  
an explosion of  
satires,  
caricatures, and  
comic hoaxes.  
This new vogue  
for ridicule  
unleashed  
moral panic and  
prompted  
warnings that it  
would corrupt  
public debate.**

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Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

**But ridicule  
also had vocal  
defenders who  
saw it as a  
means to  
expose  
hypocrisy,  
unsettle the  
arrogant, and  
deflate the  
powerful.  
Uncivil Mirth  
examines how**

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Of Politeness  
Moral Discourse  
And Cultural  
Politics in Early  
Eighteenth-Century England

**leading  
thinkers of the  
period searched  
for a humane  
form of  
ridicule, one  
that served the  
causes of  
religious  
toleration, the  
abolition of the  
slave trade, and  
the dismantling**

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England  
© Every Page  
of patriarchal  
power. Ross  
Carroll brings  
to life a  
tumultuous age  
in which the  
place of ridicule  
in public life  
was subjected  
to unparalleled  
scrutiny. He  
shows how the  
Third Earl of

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century  
England  
refashioned it  
into a check on  
pretension and  
authority.  
Drawing on  
philosophical

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Of Politeness  
Moral Discourse  
And Cultural  
Politics in Early  
Eighteenth  
Century England

**treatises,  
political  
pamphlets, and  
conduct  
manuals of the  
time, Carroll  
examines how  
David Hume,  
Mary  
Wollstonecraft,  
and others who  
came after  
Shaftesbury**



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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth Century  
Britain

**debated the  
value of ridicule  
in the fight  
against  
intolerance,  
fanaticism, and  
hubris. Casting  
Enlightenment  
Britain in an  
entirely new  
light, Uncivil  
Mirth  
demonstrates**

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

**how the Age of  
Reason was also  
an Age of  
Ridicule, and  
speaks to our  
current  
anxieties about  
the lack of  
civility in public  
debate.**

**This book  
argues that  
philosophical**

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Of Politeness  
Moral Discourse  
And Cultural  
Political Early  
Eighteenth  
Century England  
and eighteenth-  
century British  
literature,  
especially the  
poetry of  
**Alexander Pope.**

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

**Skeptical doubt  
appears in the  
period as an  
astonishing  
force in  
discourse that  
cannot be contr  
olled--"doubt's  
boundless Sea,"  
in Rochester's  
words--and as  
such is  
consistently**

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England  
**seen as  
affiliated with  
the sublime,  
itself emerging  
as an important  
way to conceive  
of excessive  
power in  
rhetoric,  
nature,  
psychology,  
religion, and  
politics. This**

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Of Politeness  
Moral Discourse  
And Cultural  
Political Early  
Eighteenth  
Century England  
Noggle's  
discussion to  
other  
theoretical  
accounts of  
sublimity,

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England  
**especially  
psychoanalytic  
and ideological  
ones, that  
emphasize the  
sublime's  
activation of  
unconscious  
personal and  
cultural  
anxieties and  
contradictions.  
But because**

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And The Culture  
Of Politeness

**The Skeptical  
Sublime  
demonstrates  
the sublime's  
roots in the  
epistemological  
obsessions of  
Pope and his  
age, it also  
grounds such  
theories in what  
is historically  
evident in the**



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And The Culture

**period's  
writing. The  
skeptical  
sublime is a  
concrete,  
primary  
instance of the  
transformation  
of modernity's  
main  
epistemological  
liability, its loss  
of certainty,**

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century Britain

**into an  
aesthetic  
asset--retaining  
, however, much  
of the  
unsettling irony  
of its origins in  
radical doubt.  
By examining  
the cultural  
function of such  
persistent  
instability, this**

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Of Politeness

Moral Discourse

And Cultural  
Politics In Early

Eighteenth-Century England

and

**Rochester,  
among others,  
who have been  
seen,**

**sometimes  
confusingly, as**

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Of Politeness

**both  
reactionary and  
supportive of  
the liberal-**

**Whig model of  
taste and civil  
society England  
increasingly  
dominant in the  
period. While  
they participate  
in the  
construction of**

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Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England  
revolution,  
their  
appreciation of  
the skepticism  
maintained by  
these means of

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And Cultural  
Politics In Early  
Eighteenth  
Century England  
distinguishes  
their views from  
the more  
providentially  
assured appeals  
to the sublime

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Eighteenth  
Century England

**of their  
ideological  
opponents.  
In Dryden's  
writing,  
enthusiasm is a  
source of  
literary  
authority. It  
signals divinely  
inspired literary  
creativity. It is  
central to**

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth-Century  
England

**Dryden's  
theoretical  
defences of the  
relationship  
between  
literature and  
the passions. It  
is also crucial  
to his poetic  
practice in a  
variety of  
genres, from  
odes to**



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**religious poems  
to translations.  
Enthusiasm, for  
Dryden,  
ultimately  
enables  
literature to  
break into  
regions of  
knowledge  
beyond rational  
human  
comprehension.**

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Of Politeness

**Yet after the  
rise of radical  
sectarianism in  
the 1640s and  
1650s, where  
claims of  
inspiration  
legitimised  
challenges to  
established  
political  
authority,  
enthusiasm also**

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Eighteenth  
Century England  
enthusiasm is  
thus also a  
pejorative term.  
It is used to  
attack political  
radicals and

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Of Politeness  
religious  
dissenters. In  
Moral Discourse  
the aftermath  
And Cultural  
of the Civil  
Politics In Early  
Wars, it is at  
Eighteenth  
the root of  
Century English  
many perceived  
threats to the  
stability of the  
Restoration  
state. This book  
explores the  
paradoxical

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England  
society after the  
violent  
upheavals of  
the mid  
seventeenth  
century. Works

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century  
from across his  
oeuvre are  
explored, from  
his early essays  
and heroic  
plays to his  
translations, via  
new readings of  
his famous  
political and  
religious  
poems. These  
are read

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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth-Century  
England

**alongside other  
major writers of  
the period, like  
Milton, and less  
well-known  
authors, such  
as John Dennis.  
The book  
suggests new  
ways of  
conceptualising  
the relationship  
between literary**

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Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century England

**practice and  
ideological  
allegiance in  
Restoration  
England. It  
reveals Dryden  
to be a writer  
who was  
consistently  
interested in  
the limits of  
what literature  
could express,**



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Of Politeness  
Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth  
Century  
**what feelings it  
could provoke,  
and what it  
could make  
people believe  
at a time when  
such questions  
were of  
uncertain  
political  
importance.  
Arguing for the  
importance of**

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Moral Discourse  
And Cultural  
Politics In Early  
Eighteenth-Century  
England  
struggled to  
define an  
appropriate role

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Of Politeness  
Moral Discourse  
And Cultural  
Practice In Early  
Eighteenth  
Century England  
Copyrighted  
Material

**for wit in the  
public sphere.  
He traces its  
unpredictable  
effects in works  
of philosophy,  
religious  
pamphlets, and  
legal writing.  
Elizabeth  
Singer Rowe  
and the  
Development of**

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Of Politeness  
Moral Discourse  
And Cultural  
Political Early  
Eighteenth-  
Century  
England  
"Cultures of  
Whiggism"  
Adam Smith  
Dryden and  
Enthusiasm

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**The Gendering  
Of Politeness  
1600-1750  
Moral  
Philosophy in Ei  
ghteenth-  
Century Britain**