

Moral Essays Volume Ii V 2 Loeb Classical Library

Intention and Identity presents John Finnis's accounts of personal existence; group identity and common good; and the moral significance of personal intention. Joining conceptual analysis with ethical problems surrounding the beginning and end of life, the papers show the power of a neglected aspect of Finnis's natural law theory.

A comprehensive survey of Stoic ideas and attitudes in sixteenth- and seventeenth-century English literature. Examples come from poetry, prose, and drama. Introductory chapters fill in the Classical, Medieval, and early Renaissance backgrounds, and a concluding chapter points toward the eighteenth century. Concentration is on three fundamental but ambiguous Stoic ideals: tranquillity, duty, and the wise man.

This volume gathers leading moral, legal, and political philosophers alongside theologians to examine John Finnis' work. The book offers the first sustained critical study of Finnis' contribution across the philosophy of rationality, legal and political philosophy, and theology. It includes a substantial response from Finnis himself in which he defends and develops his ideas.

LUCIAN (c. 120-190 A.D.) the satirist from Samosata on the Euphrates, started as an apprentice sculptor, turned to rhetoric and visited Italy and Gaul as a successful travelling lecturer, before settling in Athens and developing his original brand of satire. Late in life he fell on hard times and accepted an official post in Egypt. Although notable for the Attic purity and elegance of his Greek and his literary versatility, Lucian is chiefly famed for the dialogues in which he satirises human folly, superstition and hypocrisy. His aim was to amuse rather than to instruct. Among his best works are A True Story (the tallest of tall stories about a voyage to the moon), Dialogues of the Gods (a 'reductio ad absurdum' of traditional mythology), Dialogues of the Dead (on the vanity of human wishes), Philosophies for Sale (great philosophers of the past are auctioned off as slaves), The Fisherman (the degeneracy of modern philosophers), The Carousal (philosophers misbehave at a party), Timon (the problems of being rich), Twice accused (Lucian's defence of his literary career) and (if by Lucian) The ass (the amusing adventures of a man who turned into an ass).

Includes its Report, 1896-19 .

In Moral Essays, Seneca (c. 4-65 CE) expresses his Stoic philosophy on providence, steadfastness, anger, forgiveness, consolation, the happy life, leisure, tranquility, the brevity of life, and gift-giving.

Seneca, Lucius Annaeus, born at Corduba (Cordova) circa 4 BCE, of a prominent and wealthy family, spent an ailing childhood and youth at Rome in an aunt's care. He became famous in rhetoric, philosophy, money-making, and imperial service. After some disgrace during Claudius' reign he became tutor and then, in 54 CE, advising minister to Nero, some of whose worst misdeeds he did not prevent. Involved (innocently?) in a conspiracy, he killed himself by order in 65. Wealthy, he preached indifference to wealth; evader of pain and death, he preached scorn of both; and there were other contrasts between practice and principle. We have Seneca's philosophical or moral essays (ten of them traditionally called Dialogues)-on providence, steadfastness, the happy life, anger, leisure, tranquility, the brevity of life, gift-giving, forgiveness- and treatises on natural phenomena. Also extant are 124 epistles, in which he writes in a relaxed style about moral and ethical questions, relating them to personal experiences; a skit on the official deification of Claudius, Apocolocyntosis (in Loeb number 15); and nine rhetorical tragedies on ancient Greek themes. Many epistles and all his speeches are lost. His moral essays are collected in Volumes I-III of the Loeb Classical Library's ten-volume edition of Seneca.

Beginning 19 - each bulletin contains details of curricula, course description, college rules, etc., for one of the schools or colleges at Western Reserve University.

Thucydides of Athens, one of the greatest of historians, was born about 471 BCE. He saw the rise of Athens to greatness under the inspired leadership of Pericles. In 430, the second year of the Peloponnesian War, he caught and survived the horrible plague which he described so graphically. Later, as general in 423 he failed to save Amphipolis from the enemy and was disgraced. He tells about this, not in volumes of self-justification, but in one sentence of his history of the war—that it befell him to be an exile for twenty years. He then lived probably on his property in Thrace, but was able to observe both sides in certain campaigns of the war, and returned to Athens after her defeat in 404. He had been composing his famous history, with its hopes and horrors, triumphs and disasters, in full detail from first-hand knowledge of his own and others. The war was really three conflicts with one uncertain peace after the first; and Thucydides had not unified them into one account when death came sometime before 396. His history of the first conflict, 431–421, was nearly complete; Thucydides was still at work on this when the war spread to Sicily and into a conflict (415–413) likewise complete in his awful and brilliant record, though not fitted into the whole. His story of the final conflict of 413–404 breaks off (in the middle of a sentence) when dealing with the year 411. So his work was left unfinished and as a whole unrevised. Yet in brilliance of description and depth of insight this history has no superior. The Loeb Classical Library edition of Thucydides is in four volumes.

Now available in three thematic volumes, the second edition of Moral Issues in Global Perspective is a collection of the newest and best articles on current moral issues by moral and political theorists from around the globe. Each volume seeks to challenge the standard approaches to morality and moral issues shaped by Western liberal theory and to extend the inquiry beyond the context of North America. Covering a broad range of issues and arguments, this collection includes critiques of traditional liberal accounts of rights, justice, and moral values, while raising questions about the treatment of disadvantaged groups within and across societies affected by globalization. Providing new perspectives on issues such as war and terrorism, reproduction, euthanasia, censorship, and the environment, each volume of Moral Issues in Global Perspective incorporates work by race, class, feminist, and disability theorists. Human Diversity and Equality, the second of the three volumes, examines issues of equality and difference and the effects, within and across borders, of kinds of discrimination on the basis of race, ethnicity, gender, disability, class, and sexual orientation. Nine essays are new, four of which were written especially for this volume. Moral Issues in Global Perspective is available in three separate volumes—Moral and Political Theory, Human Diversity and Equality, and Moral Issues.

The first volume of this work, covering the period from 1741-1850, was issued in 1931 by another publisher, and is reissued now without change, under our imprint. The second volume covers the period from 1850 to 1865; the third volume, the period from 1865 to 1885. For each chronological period, Mr. Mott has provided a running history which notes the occurrence of the chief general magazines and the developments in the field of class periodicals, as well as publishing conditions during that period, the development of circulations, advertising, payments to contributors, reader attitudes, changing formats, styles and processes of illustration, and the like. Then in a supplement to that running history, he offers historical sketches of the chief

magazines which flourished in the period. These sketches extend far beyond the chronological limitations of the period. The second and third volumes present, altogether, separate sketches of seventy-six magazines, including The North American Review, The Youth's Companion, The Liberator, The Independent, Harper's Monthly, Leslie's Weekly, Harper's Weekly, The Atlantic Monthly, St. Nicholas, and Puck. The whole is an unusual mirror of American civilization.

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