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Nota di contenuto	CONTENTS -- LIST OF FIGURES -- ACKNOWLEDGMENTS -- A NOTE ON TEXTS, SOURCES, TRANSLATIONS, AND CONVENTIONS -- PROLOGUE: RECOVERING THE LIPSIAN PARADIGM -- Introduction: Justus Lipsius and the Doctrine of Constancy -- Seneca, Tacitus, and the Moral Universe of Neostoicism -- The Linguistic Universe of Neostoicism -- The Politics of Neostoicism -- Doctrine: The Method of Constancy -- Neostoicism in France -- Lipsius and English Humanism -- Chapter 1

The Constant Courtier: Sir Walter Raleigh in Jacobean England -- Raleigh and the *vita activa*
Raleigh on Seneca and Tacitus Raleigh and Political Prudence -- Raleigh's Legacy -- Chapter 2 Francis Bacon and the Advancement of Constancy -- Bacon and the Crisis in Learning -- Bacon and the Crisis in Humanism -- The Advancement of Learning as *Apologia* for Tacitism -- Bacon and the Stoics -- Bacon on Fortune, Virtue, and Prudence -- Bacon and the *vita contemplativa* -- Chapter 3 The Constant Friend: Fulke Greville's Life after Sidney -- Greville and the *vita activa* -- Right Reason and Grevillean Constancy -- Greville, Knowledge, and Prudence Greville, Virtue, and Counsel Greville, Authority, and Obedience -- Chapter 4 A Neostoic Scout: Ben Jonson and the Poetics of Constancy -- Life and Circle -- Learning, Humanism, and Religion: Jonson's Road to Constancy -- Politics and the Poetry of Constancy -- Chapter 5 Joseph Hall and 'That Proud Inconstant Lipsius': The English Face of Neostoicism? -- The Making of 'our English Seneca' -- Competing Moral Paradigms: Hall versus Bacon -- Hall and Theophrastus versus Tacitus -- Hall, Obedience, and Authority -- EPILOGUE: CONSTANCY IN THE ENGLISH REVOLUTION
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Sommario/riassunto

In response to the crisis provoked by the Wars of Religion in Europe in the sixteenth century, the Flemish philosopher Lipsius developed a synthesis of stoic morality and Tacitean political analysis called 'the Lipsian paradigm,' or neostoicism. The paradigm espoused the adaptation to prevailing political circumstances, the practice of 'mixed prudence,' (knowing the circumstances in which to apply deceit) and the use of historical example as a guide to contemporary action as political virtues. *Constant Minds* investigates the reception and use of Lipsian ideas in the moral, political, and literary culture of late-sixteenth- and early-seventeenth-century England through examination of the writings and activities of Walter Raleigh, Francis Bacon, Fulke Greville, Ben Jonson, and Joseph Hall. Adriana McCrea demonstrates how this continental school of thought permeated the political ideas of these English writers, and places her study in the contexts of the literary conventions of the humanist tradition, the political events of the time, and the activities and circles of the authors themselves. McCrea's study fuses intellectual history with political history and literary analysis, prompting new questions about the nature of English Renaissance humanism and political perception in England during the early modern period.
