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Believe me (for I never pretended to know the
Lover) I blubber'd my self ~~utterly~~ ~~utterly~~ ~~utterly~~ ~~utterly~~ ~~utterly~~
for her

Yours sincerely,

L. LINDAMOUR.

The Crandles

Oracles Of Reason 1693

William Stewart (Auctioneer)

Oracles Of Reason 1693:

Oracles of the Cosmos Paul Richard Blum,2022-03-30 The divide between science and religion has its roots in the early modern period In the first part the popular talk of oracles of reason is traced back to the ancient oracles published in the 15th century and it is shown how this led to the emergence of a natural theology that does without revelation so that eventually reference to a divine creator seems superfluous In the second part using the concept of the cosmos it is shown that mathematics especially geometry has been part of the theological interpretation of Creation since the Middle Ages From this developed the concept of transcendence as rooted in human thought Therefore cosmos creation and humanity which are mutually exclusive form a unity of complementary elements The Bagford ballads (The Amanda group of Bagford poems)
ed. by J.W. Ebsworth John Bagford,1878

The Bagford Ballads Joseph Woodfall Ebsworth,1878 *The Pillars of Priestcraft* Shaken J. A. I. Champion,1992 First published in 1992 this book examines the intellectual confrontation between priest and Freethinker from 1660 to 1730 and the origins of the early phase of the Enlightenment in England Through an analysis of the practice of historical writing in the period Champion maintains that historical argument was a central component for displaying defences of true religion Taking religion and specifically defences of the Church of England after 1660 as central to the politics of the period the first two chapters of the book explore the varieties of clericalist histories arguing that there were rival emphases upon regnum or sacerdos as the font of true religion The remainder of the book examines how radical Freethinkers like John Toland or the third Earl of Shaftesbury set about attacking the corrupt priestcraft of established religion but also importantly promoted a reforming civil theology **British Moralists being selections from writers principally of the eighteenth century** Lewis Amherst Selby-Bigge,1897 **Bibliotheca**

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William Stewart (Auctioneer),1807 **British Moralists, Being Selections from Writers Principally of the Eighteenth Century** Sir Lewis Amherst Selby-Bigge,1897 *Bodies of Thought* Ann Thomson,2008-07-03 Examining the development of a secular purely material conception of human beings in the early Enlightenment Bodies of Thought provides a fresh perspective on the intellectual culture of this period and challenges certain influential interpretations of irreligious thought and the Radical Enlightenment Beginning with the debate on the soul in England in which political and religious concerns were intertwined and ending with the eruption of materialism onto the public stage in mid eighteenth century France Ann Thomson looks at attempts to explain how the material brain thinks without the need for an immaterial and immortal soul

She shows how this current of thinking fed into the later eighteenth century Natural History of Man the earlier roots of which have been overlooked by many scholars Although much attention has been paid to the atheistic French materialists their link to the preceding period has been studied only partially and the current interest in what is called the Radical Enlightenment has served to obscure rather than enlighten this history By bringing out the importance of both Protestant theological debates and medical thinking in England and by following the different debates on the soul in Holland and France this book shows that attempts to find a single coherent strand of radical irreligious thought running through the early Enlightenment coming to fruition in the second half of the eighteenth century ignore the multiple channels which composed Enlightenment thinking

British Moralists, Being Selections from Writers Principally of the Eighteenth Century: Samuel Clarke-Discourse upon natural religion ; Balguy-Foundation of moral goodness. Part I ; Richard Price-Review of the principal questions in morals ; (Appendix) Balguy-Foundation of moral goodness. Part II ; Brown-Essays on the characteristics. Essay II. On the motives of virtue ; John Clarke (of Hull)-Foundation of morality in theory and practice ; Cudworth-Treatise concerning eternal and immutable morality ; John Gay-Fundamental principle of virtue or morality ; Hobbes-Leviathan. Of human nature ; Kames-Essays on the principles of morality and natural religion ; Locke-Essay concerning human understanding ; Mandeville-Enquiry into the origin of moral virtue ; Paly-Principles of moral and political philosophy ; Wollaston-Religion of nature delineated Sir Lewis Amherst Selby-Bigge,1897

Authors and Their Works with Dates Ebenezer Cobham Brewer,1884 History of English Thought in the Eighteenth Century Leslie Stephen,1876 Catalogue of the McAlpin Collection of British History and Theology Union Theological Seminary (New York, N.Y.). Library,1930

The Doctrine of Sacred Scripture George Trumbull Ladd,1883 **A Critical History of Free Thought in Reference to the Christian Religion** Adam Storey Farrar,1863 **A Biographical Dictionary of Modern Rationalists** Joseph McCabe,1920

The term rationalism dating from around the middle of the 17th century is usually understood as the philosophical outlook which stresses the power of reason over faith emotion or instinct This text collects together those figures who have championed the cause of rationalism over three centuries including theists pantheists atheists materialists agnostics secularists monists and positivists It contains not only philosophers but teachers of science political theorists historians and artists Each entry in the book lists the subject s birth and death dates details of their education and occupation and evidence of their rationalist views European American and minor figures are included

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