

REASON, RIDICULE AND RELIGION

The Age of Enlightenment in England



1660-1750

John Redwood

Reason Ridicule And Religion The Age Of Enlightenment In England

Laura M. Stevens



Reason Ridicule And Religion The Age Of Enlightenment In England:

Reason, Ridicule, and Religion John Redwood, 1976 **Science and Religion** John Hedley Brooke, 1991-05-31 In this 1991 volume John Hedley Brooke offers an introduction and critical guide to one of the most fascinating and enduring issues in the development of the modern world the relationship between scientific thought and religious belief It is common knowledge that in western societies there have been periods of crisis when new science has threatened established authority The trial of Galileo in 1633 and the uproar caused by Darwin's *Origin of Species* 1859 are two of the most famous examples Taking account of recent scholarship in the history of science Brooke takes a fresh look at these and similar episodes showing that science and religion have been mutually relevant in so rich a variety of ways that no simple generalizations are possible A special feature of the book is that Brooke stands back from general theses affirming conflict or harmony which have so often served partisan interests His object is to reveal the subtlety complexity and diversity of the interaction as it has taken place in the past and in the twentieth century *Religion, Politics and Dissent, 1660-1832* Robert D. Cornwall, 2016-04-15 The idea of the long eighteenth century 1660 1832 as a period in which religious and political dissent were regarded as antecedents of the Enlightenment has recently been advanced by several scholars The purpose of this collection is further to explore these connections between religious and political dissent in Enlightenment Britain Addressing the many and rich connections between political and religious dissent in the long eighteenth century the volume also acknowledges the work of Professor James E Bradley in stimulating interest in these issues among scholars Contributors engage directly with ideas of secularism radicalism religious and political dissent and their connections with the Enlightenment or Enlightenments together with other important themes including the connections between religious toleration and the rise of the enlightenments Contributors also address issues of modernity and the ways in which a modern society can draw its inspiration from both religion and secularity as well as engaging with the seventeenth century idea of the synthesis of religion and politics and its evolution into a system in which religion and politics were interdependent but separate Offering a broadly conceived interpretation of current research from a more comprehensive perspective than is often the case the historiographical implications of this collection are significant for the development of ideas of the nature of the Enlightenment and for the nature of religion society and politics in the eighteenth century By bringing together historians of politics religion ideas and society to engage with the central theme of the volume the collection provides a forum for leading scholars to engage with a significant theme in British history in the long eighteenth century *Religions, Reasons and Gods* John Clayton, 2006-11-25 Traditional theistic proofs are often understood as evidence intended to compel belief in a divinity John Clayton explores the surprisingly varied applications of such proofs in the work of philosophers and theologians from several periods and traditions thinkers as varied as Ramanuja al Ghazali Anselm and Jefferson He shows how the gradual disembedding of theistic proofs from their diverse and local religious contexts is concurrent with the

development of natural theologies and atheism as social and intellectual options in early modern Europe and America Clayton offers a fresh reading of the early modern history of philosophy and theology arguing that awareness of such history and the local uses of theistic argument offer important ways of managing religious and cultural difference in the public sphere He argues for the importance of historically grounded philosophy of religion to the field of religious studies and public debate on religious pluralism and cultural diversity *Susanna Wesley* Susanna Wesley,1997-06-26 With this publication of her complete works Susanna Wesley gains a public voice for the first time Reading her letters spiritual diary and longer treatises historians theologians and literary scholars may now assess her reputation as more than merely the mother of Methodism's founders A well read conscientious and expressive writer she used intellect to stand up against entrenched 17th and 18th century patriarchy even when represented by her father her husband and her sons **A Political Biography of John**

Toland Michael Brown,2015-09-30 John Toland was notorious A pamphleteer a polemicist and a prankster of the first order modern scholarship has struggled to position his writings within the debates of his day This study is the first to fully recount his remarkable biography situating his writings within the controversies that sparked and shaped them A Forgotten Christian Deist Jan van den Berg,2021-07-22 This is a cultural and intellectual biography of a neglected but important figure Thomas Morgan 1671-1743 Educated at Bridgewater Academy he was active as Presbyterian preacher medical practitioner and one of the first who called himself a Christian Deist Morgan was not only a harbinger of the disparagement of the Old Testament but also a prolific pamphleteer about things religious and a publisher of medical books He received praise for his medical work but a negative press for his theological visions and he ended as a forgotten figure in history this book restores an overlooked writer to his due place in history It is the first modern biography of Morgan and its readership comprises historians of deism the enlightenment the eighteenth century theology and the church Presbyterianism and medical history

The Uses of Antiquity Stephen Gaukroger,2013-03-07 The institutionalization of History and Philosophy of Science as a distinct field of scholarly endeavour began comparatively early though not always under that name in the Australasian region An initial lecturing appointment was made at the University of Melbourne immediately after the Second World War in 1946 and other appointments followed as the subject underwent an expansion during the 1950s and 1960s similar to that which took place in other parts of the world Today there are major Departments at the University of Melbourne the University of New South Wales and the University of Wollongong and smaller groups active in many other parts of Australia and in New Zealand Australasian Studies in History and Philosophy of Science aims to provide a distinctive publication outlet for Australian and New Zealand scholars working in the general area of history philosophy and social studies of science Each volume comprises a group of essays on a connected theme edited by an Australian or a New Zealander with special expertise in that particular area Papers address general issues however rather than local ones parochial topics are avoided Further more though in each volume a majority of the contributors is from Australia or New Zealand contributions from elsewhere

are by no means ruled out Quite the reverse in fact they are actively encouraged wherever appropriate to the balance of the volume in question **Visible and Apostolic** Robert D. Cornwall,1993 This book examines the development of high church Anglican ecclesiology in the half century following the Glorious Revolution of 1688 It attempts to demonstrate that a significant body of Christians existed in England who espoused a traditionalist and often primitivist Christianity

Liberating Judgment Douglas John Casson,2011-01-03 Examining the social and political upheavals that characterized the collapse of public judgment in early modern Europe *Liberating Judgment* offers a unique account of the achievement of liberal democracy and self government The book argues that the work of John Locke instills a civic judgment that avoids the excesses of corrosive skepticism and dogmatic fanaticism which lead to either political acquiescence or irresolvable conflict Locke changes the way political power is assessed by replacing deteriorating vocabularies of legitimacy with a new language of justification informed by a conception of probability For Locke the coherence and viability of liberal self government rests not on unassailable principles or institutions but on the capacity of citizens to embrace probable judgment The book explores the breakdown of the medieval understanding of knowledge and opinion and considers how Montaigne s skepticism and Descartes rationalism interconnected responses to the crisis involved a pragmatic submission to absolute rule Locke endorses this response early on but moves away from it when he encounters a notion of reasonableness based on probable judgment In his mature writings Locke instructs his readers to govern their faculties and intellectual yearnings in accordance with this new standard as well as a vocabulary of justification that might cultivate a self government of free and equal individuals The success of Locke s arguments depends upon citizens willingness to take up the labor of judgment in situations where absolute certainty cannot be achieved *The Riddle of Hume's Treatise* Paul Russell,2010-06-15 It is widely held that Hume s *Treatise* has little or nothing to do with problems of religion Contrary to this view Paul Russell argues that it is irreligious aims and objectives that are fundamental to the *Treatise* and account for its underlying unity and coherence

All Can Be Saved Stuart B. Schwartz,2008-10-01 It would seem unlikely that one could discover tolerant religious attitudes in Spain Portugal and the New World colonies during the era of the Inquisition when enforcement of Catholic orthodoxy was widespread and brutal Yet this groundbreaking book does exactly that Drawing on an enormous body of historical evidence including records of the Inquisition itself the historian Stuart Schwartz investigates the idea of religious tolerance and its evolution in the Hispanic world from 1500 to 1820 Focusing on the attitudes and beliefs of common people rather than those of intellectual elites the author finds that no small segment of the population believed in freedom of conscience and rejected the exclusive validity of the Church The book explores various sources of tolerant attitudes the challenges that the New World presented to religious orthodoxy the complex relations between popular and learned culture and many related topics The volume concludes with a discussion of the relativist ideas that were taking hold elsewhere in Europe during this era *The Poor Indians* Laura M. Stevens,2010-11-24 Between the English Civil War of 1642 and the

American Revolution countless British missionaries announced their intention to spread the gospel among the native North American population Despite the scope of their endeavors they converted only a handful of American Indians to Christianity Their attempts to secure moral and financial support at home proved much more successful In *The Poor Indians* Laura Stevens delves deeply into the language and ideology British missionaries used to gain support and she examines their wider cultural significance Invoking pity and compassion for the poor Indian a purely fictional construct British missionaries used the Black Legend of cruelties perpetrated by Spanish conquistadors to contrast their own projects with those of Catholic missionaries whose methods were often brutal and deceitful They also tapped into a remarkably effective means of swaying British Christians by connecting the latter's feelings of religious superiority with moral obligation Describing mission work through metaphors of commerce missionaries asked their readers in England to invest financially and emotionally in the cultivation of Indian souls As they saved Indians from afar supporters renewed their own faith strengthened the empire against the corrosive effects of paganism and invested in British Christianity with philanthropic fervor *The Poor Indians* thus uncovers the importance of religious feeling and commercial metaphor in strengthening imperial identity and colonial ties and it shows how missionary writings helped fashion British subjects who were self-consciously transatlantic and imperial because they were religious sentimental and actively charitable

John Locke's Theology Jonathan S. Marko, 2023 John Locke was one of history's greatest polymaths In addition to writing books on philosophy and political science he also wrote theological books His best known theological work is *The Reasonableness of Christianity* a book credited as being a window into the theological thoughts of John Locke Scholars have made arguments from the book about why Locke is partial to a particular sect or an admixture of a couple of them This book argues however that scholars have not recognized that Locke's book was not intended to be a promulgation of his personal theology but rather a program that most professed Christians could agree upon particularly in the areas of eternal salvation and divine revelation

Religious Identities in Britain, 1660-1832 Robert G. Ingram, 2017-03-02 Through a series of studies focusing on individuals this volume highlights the continued importance of religion and religious identity on British life throughout the long eighteenth century From the Puritan divine and scholar Roger Morrice active at the beginning of the period to Dean Shipley who died in the reign of George IV the individuals chosen chart a shifting world of enlightenment and revolution whilst simultaneously reaffirming the tremendous influence that religion continued to bring to bear For whilst religion has long enjoyed a central role in the study of sixteenth and seventeenth century British history scholars of religion in the eighteenth century have often felt compelled to prove their subject's worth Sitting uneasily at the juncture between the early modern and modern worlds the eighteenth century has perhaps provided historians with an all too convenient peg on which to hang the origins of a secular society in which religion takes a back seat to politics science and economics Yet as this study makes clear in spite of the undoubted innovations and developments of this period religion continued to be a prime factor in shaping society and culture By

exploring important connections between religion politics and identity and asking broad questions about the character of religion in Britain the contributions put into context many of the big issues of the day From the beliefs of the Jacobite rebels to the notions of liberty and toleration to the attitudes to the French Wars the book makes an unambiguous and forceful statement about the centrality of religion to any proper understanding of British public life between the Restoration and the Reform Bill

God is a Communicative Being William M. Schweitzer, 2012-03-29 Over the past half century there has been a proliferation of scholarship on the great American theologian Jonathan Edwards However the vast majority of this output confines itself to the details of his work With some welcome exceptions the forest has often been missed for the trees In this ground breaking study William Schweitzer presents a new reading of Edwards He starts with the question what is distinctive in Edwards theology The answer comes in Edwards insight into Trinitarian life God is eternally communicative of his knowledge love and joy among the Three Persons of the Trinity and this divine communicativeness was for Edwards the explanation for why God created the universe More specifically however Edwards believed that God s communication carries with it the Trinitarian hallmark of harmony This hallmark is not always easy to discern even for the regenerate Edwards lifelong project as demonstrated by the common purpose of all three unfinished Great Works was to interpret the harmony found in and among the several media of revelation

Toleration on Trial Ingrid Creppell, Stephen Macedo, 2008-02-12 Toleration on Trial offers the only multidisciplinary study available on the issue of toleration bringing together political psychologists philosophers sociologists Islamic scholars and political theorists to examine the most pressing debates in the field The volume addresses the toleration question from a number of angles toleration and its application to gay rights Islam and toleration institutional ideological and psychological preconditions for its practice and philosophical and conceptual arguments for the principle of toleration The common thread running throughout the volume is the core question Is toleration primarily a product of institutional arrangements or is it an attitude of individuals To answer this adequately the authors believe that a contemporary analysis of the possibility significance and requirements of toleration must be fully cognizant of the democratic or more accurately politically mobilized background in which toleration becomes a difficult issue Conflicts between deeply divided groups within nations and between groups across political boundaries pose the issue of threat and risk to a practice or way of life that many peoples find difficult to accept Can the idea and practice of toleration manage these in politically and ethically defensible ways These essays address various aspects of the aim to establish or strengthen toleration among politically mobilized groups in a context of contemporary democratic challenges

The Unified Operations of the Human Soul Jeffrey C. Waddington, 2015-07-24 This book endeavors to examine and critically assess the theological anthropology of Jonathan Edwards with a view to considering how this anthropology coheres with his apologetic methodology Specifically the question has been raised whether Edwards doctrine of man is consistent with the picture painted of Jonathan Edwards by John Gerstner that he was the epitome of the classical apologist It is argued that Edwards

practiced an eclectic apologetic sans apologetic self awareness In other words Edwards was a child of his training and time

The Idea of Progress in Eighteenth-century Britain David Spadafora, James Spada, 1990-01-01 The idea of progress stood at the very center of the intellectual world of eighteenth century Britain closely linked to every major facet of the British Enlightenment as well as to the economic revolutions of the period Drawing on hundreds of eighteenth century books and pamphlets David Spadafora here provides the most extensive discussion ever written of this prevailing sense of historical optimism

William Whiston James E. Force, 2002-06-20 A study of Sir Isaac Newton's successor as Lucasian Professor of Mathematics at Cambridge

Whispering the Strategies of Language: An Mental Journey through **Reason Ridicule And Religion The Age Of Enlightenment In England**

In a digitally-driven earth wherever monitors reign great and instant communication drowns out the subtleties of language, the profound techniques and mental subtleties concealed within phrases often get unheard. However, situated within the pages of **Reason Ridicule And Religion The Age Of Enlightenment In England** a interesting fictional treasure sporting with raw thoughts, lies an extraordinary quest waiting to be undertaken. Penned by a skilled wordsmith, that marvelous opus attracts viewers on an introspective journey, softly unraveling the veiled truths and profound affect resonating within the fabric of every word. Within the mental depths of this poignant review, we shall embark upon a heartfelt exploration of the book is core styles, dissect its interesting publishing style, and succumb to the powerful resonance it evokes heavy within the recesses of readers hearts.

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