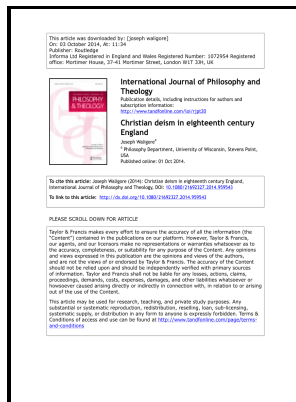


Deism in eighteenth century America.

Russell & Russell - American Creation: Waligore: deism in eighteenth century



Description: -

- United States -- Church history -- To 1775.

United States -- Religion.

Deism -- HistoryDeism in eighteenth century America.

-Deism in eighteenth century America.

Notes: Bibliography: p. 179-193.

This edition was published in 1960



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Tags: #American #Enlightenment

Deists, Orthodox Believers, and the American Founding

Third, one should note the religious language a Founder used. Scholars trained in research universities have generally argued that the majority of the Founders were religious rationalists or Unitarians.

American Enlightenment

However, it did not create a policy of official indifference, much less hostility toward organized religion.

Deism: a Definition and Summary of Basic Beliefs

The middle stage extends from 1751 to just a few years after the start of the American Revolution in 1779. Mendeleev's opposition to traditional Orthodoxy was not due to either atheism or a scientific materialism.

List of deists

In 1788, George Washington became the first elected President of the United States and was re-elected against his will in 1792. Or, on the question of Jesus' full divinity. For example, , the daughters of Thomas Jefferson, and and her daughters seem to have held orthodox Christian beliefs.

Deists, Orthodox Believers, and the American Founding

This radical development in religious thought was prompted by new philosophical methods, frustration with doctrinal controversies, new political and social theories, and a revolution in the empirical sciences led by Isaac Newton. Pole, The pursuit of equality in American history 1978 p.

American Creation: Waligore: deism in eighteenth century

These writers subsequently inspired a similar religious attitude in Europe during the second half of the 18th century and in the colonial in the late 18th and early 19th centuries. In the variety and contradiction of opinions in religion, wherein the princes of the world are as much divided as in

their secular interests, the narrow way would be much straitened; one country alone would be in the right, and all the rest of the world put under an obligation of following their princes in the ways that lead to destruction; and that which heightens the absurdity, and very ill suits the notion of a Deity, men would owe their eternal happiness or misery to the places of their nativity.

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