

## General Sketch Of The History Of Pantheism

Excerpt from General Sketch, Vol. 2 of 2: History of Pantheism, From the Age of Spinoza to the Commencement of the Nineteenth Century The few scattered allusions to the persecuting spirit of Christianity made in the first two chapters of this third book of our sketch, taken in combination with the somewhat detailed account of the cruel deaths of Servetus, Bruno, and Vanini, related in the three succeeding chapters, must have sufficiently indicated to the reader that it was at their peril that Pantheists, or indeed philosophers of any description, ventured to make themselves heard. The wonder was, not that men like Servetus or Vanini should have momentarily yielded to the temptation of denial or equivocation, but that the love of knowledge should have been sufficiently strong to render them courageous enough to prosecute it at all. It is difficult, without unnecessarily harrowing the feelings of the reader, to enter into any detailed account of the miseries inflicted by this spirit of persecution. Still more difficult is it to try and comprehend how this spirit should have arisen when its authors were acknowledged disciples of One who had declared that the test of discipleship lay in the love one disciple bore to another. In the first century the conduct of the Christians was so conspicuous for its intense tenderness and humanity as to draw from the mouths of admiring heathens the expression, 'See how these Christians love one another!' About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

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A perceptive thinker and author of five scholarly tomes as well as numerous essays, the philosopher and historian of religion Constance E. Plumtre is now unfamiliar to many readers. Yet for a period of just over twenty years between 1878 and 1902 she championed some of the most fascinating philosophical and religious theories of the Victorian age. Although she won greatest acclaim for *Studies in Little-Known Subjects* (1898), her first work, *General Sketch of the History of Pantheism*, published anonymously in 1878, remains one of the most significant histories of philosophy ever written. Taking in Brahminism, the Ionian School, Pythagoras and the Neo-Platonists, as well as the work of Bruno and Vanini, the first volume provides an erudite but accessible introduction to Oriental, Greek and modern Pantheism. For more information on this author, see [http://orlando.cambridge.org/public/svPeople?person\\_id=plumce](http://orlando.cambridge.org/public/svPeople?person_id=plumce)

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Excerpt from General Sketch of History The object of the present series is to put forth clear and correct views of history in simple language, and in the smallest space and cheapest form in which it could be done. It is meant in the first place for schools; but it is often found that a book for schools proves useful for other readers as well, and it is hoped that this may be the case with the little books the first instalment of which is now given to the world. The present volume is meant to be introductory to the whole course. It is intended to give, as its name implies, a general sketch of the history of the civilized world, that is, of Europe and of the lands which have drawn their civilization from Europe. Its object is to trace out the general relations of different periods and different countries to one another, without going minutely into the affairs of any particular country, least of all into those of our own. This is an object of the first importance, for, without clear notions of general history, the history of particular countries can

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