

Chapter 1 : Swinburne's Social Trinitarian Theory, Part 2 " a key move " Trinities

*A SELECTION from Lord Byron "edited and prefaced" by the youngest poet as to the reality of whose genius this generation has satisfied itself, is certain to attract sufficient attention, but it will disappoint those who expect in it anything beyond a selection from Byron chosen with a fair share of.*

Plus, ScoreCard members nike free tr fit 3 black and white earn points on every purchase. Eastbay offers the Nike Free in 3. The johns ran to their cars, some hopping into their trousers as they did so, while the girls dispersed leisurely into the night. Nike zoom speed tr 3 black training shoes Train free and train hard with Nike training shoes. I stared at him in stunned disbelief as he walked toward me. Why had she never thought of Josh understanding because of his past? Find great deals on online for womens nike free tr fit 3. Plus, a death goddess would have more power within the earth. Free shipping benefits nike free tr 3 women black available. He died at sea, she replied automatically. Free shipping BOTH ways on womens nike, from our nike free tr fit 3 dye black vast selection of styles. Nike free tr fit 3 black and white. It was, again, a long while between the first faintest hint of it and any notice he took, and. Shop the extensive inventory of collectible sneakers including Nike Free athletic shoes for men. Nike free tr 3 print women leopard. Free 2-day Shipping On Millions of Items. I pointed at Patsy. Free and fast delivery. Breathable black mesh upper is strong, lightweight and flexible Lace-up. Shop Nike Free 5. Browse a wide selection of Nike Free 5. Eastbay offers the Nike Free in nike free tr 3 black 3.

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Ayer presents his theory of verification. Many philosophers, such as J. Randall find weaknesses in these first predicate alone as it is too reductionist and reduces language to less than what it is. Philosophy thus becomes reduced to analysing syntax. On the other hand, it does provide a convenient and basic grounding for deciphering fact from meaningless statements, by examining language on a purely analytical form. He gives a parable of the Celestials city, claiming that one would know its existence when one gets to the end of the road. It is implied here that Ayer is in the problem of reification, treating an abstract concept as though it is concrete. When analysing the transcendent, Ayer must acknowledge other factors than just logic. A putative statement is either verifiable practically or in principle. Thus, Ayer then makes distinctions between strong and weak verification. Strong verification refers to any statement that can be verified as true beyond any doubts through sense experience, and a weakly verifiable proposition is most probable. Again, in terms of religious language, although Ayer acknowledges its emotive value, he denied that religious language was more than this, hence it was a pseudo-proposition. This is a very non-cognitive viewpoint. Thus, if Ayer holds his theory to be meaningful and not as a pseudo-proposition, there must be another category of language for which his statements are meaningful, and if this is true for the principle of Verification, it must also be true for religious language. Although verification makes a clearer distinction between religious statements that have no basis in fact or reason by confining truth to logic, there seems to be too much leniency in this theory. There is also a serious flaw with the strong and weak verification principle, which Ayer himself critiques in his second edition. Especially because of the corrigible nature of science, there are no statements that we can hold absolutely true from the senses. Richard Swinburne, who uses the corrigibility of science in many of his arguments, argues that the people disagree about whether statements are factual. He gives the analogy of toys in a cupboard that come out at night when no one observes them. It could be meaningful, but is not testable and thus not even weakly verifiable. He also introduced the directly and indirectly verifiable categories. Directly verifiable statements are observable statements and indirect statements are ones which are verifiable if other directly verifiable statements can support it. This amendment does overcome the boundaries of strong and weak verification as it accepts that there is change. Karl Popper, one of the founders of falsification, argues that the method of verification is flawed. When proving the meaningfulness, and thus the strength, of a hypothesis, we should seek to look for what could falsify it. Scientific experiments do not use a verification approach, otherwise all hypotheses would be accepted and science would not progress. It was his introduction of falsification which overtook verification in the following periods of analytic philosophy. Hick, Swinburne and Davies combined produce very strong criticisms against the main predicates of verification, and the fact that Ayer has to even write a second edition proves that the argument is fundamentally flawed.

*Considering who the author is, the present volume of critical judgments is comparatively calm in tone, and the offensive application of the most solemn words of Scripture to purposes of literary criticism, a fault defacing all Mr. Swinburne's writings, is indulged in less frequently than usual.*

A Tale of Modern Life. By the author of *Mirabeau*, etc IV. But we do not prepay postage on less than a year, nor when we have to pay commission for forwarding the money; nor when we club the *LIVING Age* with another periodical. Remittances should be made by bank draft or check, or by post-office money-order, if possible. If neither of these can be procured, the money should be sent in a registered letter. All postmasters are obliged to register letters when requested to do so. In the Original Metre. THrice happy shepherd race, Who live content upon your humble store Full in the heavens kind face; Far from the crowds wild roar, Ye fear no winds, or waves that lash the shore. We live mid each dull care Which in the troubled waters man must meet; The chiefest joys we share Are as the shadows fleet, And far more full of bitter than of sweet. A thousand thoughts await With anxious mien the dawn of every day; Which, like some gloomy Fate, Track us along our way, And from our shadowed life take all the joy away. A thousand mad desires Bring trouble down on us with gloomy wings; Our dark unholy fires, Despair of better things, Fill all our soul with vain imaginings. While ye, at break of day, Rise gaily up and hail the happy morn; The meadows flowery way By you is duly shorn Of all the treasures on its wide face born. Then as the day grows bright, Your flocks towards the pastures move along; With hearts all pure and light, And free from every wrong, Your labours ye beguile with blithesome song. Oft in some valley deep Which never glowed beneath the suns warm look, All undisturbed ye sleep, In some sequestered nook Where echo answers to the rippling brook. Or on its bank, mid flows, With some fair shepherdess in converse low, Ye pass the summer hours, Scarce recking how they go; And weariness all day ye never know. For you the autumn brings Of purple grapes and apples bright its store; Their most delicious things The honey-bees hand o'er; The cattle haste their milky draughts to pour. Or when the wintry skies Bring long surcease to all your summer mirth, Amid the snows and ice Ye sit around the hearth, And let the draughts of wine to joy give birth. A quiet tranquil life, Where all our mad delights and griefs ye miss, With peace unbroken rife. How much I envy this I dare not say how near to perfect bliss. SHE sat beneath an ancient spreading oak At close of day, the while the young May moon Rose like a queen to grant a promised boon He lying at her feet, his purple cloak Beside him, while delicious silence woke Heart-echoes. Fairy ferns made tune In the soft-sighing wind, and foxgloves soon Answered the strain, and the sweet silence broke. METHINKS that voice exults most joyously That from the thrushes speckled bosom flows; Surely the rapture-raising minstrel knows That the same Life that fills her throat with glee Climbs swiftly up each bark-bound stem and soon Will shew green tissues where the leaflets lie Yet winter-held, and to the bluer sky Give fragrance fresher than the scents of June. Still bowls the northern wind with angry But power, this loud airy music rings his knell; In her own tuneful tongue doth Nature tell By her own warbling prophet that the hour Approaches fast when a benignant reign Will beautify the world with greener robes again. The song is not thine own that thou, fond bird, From thy lone perch upon the budding thorn, Bestowest on the misty-hooded morn: 'Tis the old voice of Love that Time has heard Through all the changes of aspiring years. Full-hearted Hope, pavilioned by thy wings, Inspires thy breast, and in thy matin sings, Pouring a mirthful wisdom in our ears; And we who listen, feel our spirits rise As to the dawning of a better day, Responsive to the presage of thy lay. Green fields are with the coming spring and skies Breasted by softer clouds, and flowers and streams Rejoicing in the presence of her brighter beams. It would be well if many others would transmit their pedigrees to posterity, with the same accuracy and generous zeal with which the noble lord who compiled that work has honoured and perpetuated his ancestry. Family histories, like the imagines majorum of the ancients, excite to virtue. We entirely agree with our favourite biographer, though not adopting the magniloquence with which he announces his opinion. As the life of an individual furnishes upon the whole the most agreeable of all literary subjects, other than the merely romantic, to the majority of readers; so the life of a family, duly traced and authenticated, ought to supply matter not indeed of the same class of interest, but

still of no common utility both for amusement and instruction. For the individual lives on in his family. It has often been remarked how the great Gentles of Roman history the Valerii, the Claudii, the Scipios, and so forth seemed to prolong, generation after generation, particular types, not only of political sentiment and conduct, but of personal character. And the same speciality has been observed in respect of our noble English races, which have taken from father to son so large a share in our political and social life. Printed for the Camden Society. It is therefore with some little regret that we discover, as yet, such slight probability of accession to our existing materials in this department from the labours of the Commission on Historical Manuscripts, of which the third Report is now before us. It is needless to say that the Appendix to this Report embodies a considerable variety of matter of importance to the antiquarian, the historian, and the genealogist; and the Report itself promises much more. But of that particular kind of memorial of the past of which we are now in search the domestic correspondence and diaries of private families, continued from one generation to another we find but slender trace. Such treasures are no doubt scarce, and perhaps they are somewhat charily communicated. Possibly the explorations of the Commission may yet serve to disinter a few more of them. In the meantime we have abundant reason to be thankful to those few who have opened for us the innermost recesses of their family archives, and enabled us, here and there, to trace to our satisfaction the history of a knightly or gentle name through some comprehensive period of time, and the position which it held towards the changing world around it. At the head of all English records of this description stands the collection commonly known as the Paston Letters. Arber, of Queens Square. They ought to be household books wherever the English tongue is spoken. The singular history of the Paston Letters has of late acquired renewed interest. They found their way first two volumes are missing, though from divers repositories, previously to they were presented to the King in , , into the possession of Mr. Fenn of hound in three volumes, and, no doubt, East Dereham, in Norfolk, afterwards the binding was a handsome one. All Sir Richard described by Horace Walpole search to recover them has hitherto pole as a smatterer in antiquity, hut a proved fruitless. There is a tradition very good sort of man. Fenn ar- that they were last seen in the hands of ranged and published the two first volumes, with a very lengthy title. Their must have lent them to one of her ladies appearance at once excited considerable in attendance. If so, it is strange attention, mainly owing to the interest that they should have been lost sight of. The late Prince Con- antiquity. These letters, he said, sort, just before his death, instituted a make to me all other letters not worth search which he had great hope would at reading. Hannah More, no doubt in last bring them to light. I have been common with many other literary person- informed that it has since been com- ages at that time, was of a different pleted, but the missing originals remain opinion. The letters, she declared, were still unaccounted for. They might be of difficulties and obscurities almost equally some use to correct history, but as letters great. A third and fourth volume were and fine reading, nothing was to be said published by Mr. Gairdner con- these have never been recovered; but tinues were soon in every ones hands. The it happens that the first document in work appeared under royal patronage; volume iii. The consequence of these little revision with the assistance of Mr. George strange deficiencies was, that an in- Steevens, the Shakespearian editor, was pub- Gairdner ingenious lished the same year. Meanwhile, to gratify h the curious, the original MS. This was done in an article palace, requesting that if they were thought which appeared in the Fortnightly Re- worthy of a place in the royal collection, his view. Its appearance set the descend- Majesty would be pleased to accept them. Philip Frere, on a They were accordingly added to the royal new search; and the originals of volume library, and as an acknowledgment of the value v. Those received the honour of knighthood. To the King the letters member their triumphant production in certainly went; but, like George II. Since that time, without going into the farther particulars recorded by Mr. Gairdner, it may suffice to say, that full examination by the most competent judges in England has removed all reasonable doubt of authenticity. And if the fifth volume be unquestionably genuine, there can be no cause left for entertaining any suspicion respecting the other four, although their originals have so strangely vanished. The contents of the unbound volumes have apparently made their way into many hands. Philip Frere could discover, he made over to the British Museum, where they rest at last. Much has probably perished. But the genuineness of the whole work is, as it were, indisputably established by secondary evidence; and Mr.

Gairdner was quite right in not delaying his publication for the possibility of their re-appearance. There is no apparent reason, he says, in self-justification, why MSS. On the infinite historical value of these relics of old English life it is quite unnecessary to dilate. They have furnished a mine of raw material, for these eighty years past, to our most industrious explorers. Probably, to those who have studied the correspondence in a general way, there are two features which have come most prominently into notice. The first is the fundamental likeness which they establish between the aspect of society in their age, and in our or any age. After all, the tastes, interests, family attachments, personal hopes and fears of men, quicquid agunt homines, do not vary so much in the course of centuries as our first fancies would lead us to imagine. The metal is the same, the setting only different. In the Paston Letters we meet with personages of the better class in all periods of life. The Eton schoolboy, the anxious maiden, the match-making mother, the resolute woman of business, the poor cousin, the family counsellor, the chief of the house himself, full of party politics, but fuller still of plans of pecuniary gain and personal aggrandisement are there, all busy as they on earth were busy, and as, with superficial differences only, their descendants of the twelfth generation are busy to this day. The lesson is a very obvious one, but it is not therefore the less strange to some of our preconceived notions, nor the less amusing. The other feature which we would notice is one in which the Paston times the fourteenth and fifteenth centuries generally did nevertheless exhibit characteristics somewhat peculiarly their own. It was an age in which the two great methods of enforcing claims and rights private war and litigation were mingled together, or alternated with each other, after a fashion scarcely comprehensible either in more civilized or in less civilized days. All the Paston family are deeply engaged in endless lawsuits. The progress of these suits, the hopes and discouragements of the parties, present a constant and somewhat wearisome store of family communication. But yet, at the same time, people were very far indeed from having renounced the earlier and more summary method of self-defence and retaliation. Why dont you take good cudgels, and settle it? Then take broadswords, and be damned to you, as your fathers did before you. Aweel, sir, if ye think it wadna be again the law, its all one to Dandie. Social development, in the Paston neighborhood, had just reached the same point of ambiguity as among Scotts imaginary Liddesdale borderers. An instance or two, out of a great number, will illustrate our meaning.

**Chapter 4 : Swinburne's Social Trinitarian Theory, Part 1 "Trinities"**

*This is the first rigorous scholarly edition of a substantial selection of the work of Algernon Charles Swinburne () ever produced. Swinburne was one of the most brilliant and controversial poets of the nineteenth century: a republican, a scornor of established Christianity, a writer of sexual daring, a poet of loss and of love.*

I knew who his parents and grandparents had been, back some seven or eight generations. Bright spots of color rose to her cheeks. Find great deals on online for nike free run black and white womens. Shop for Nike running jackets, Nike tank tops, Nike high tops more. Nike running shoes for women are air light and designed for comfort. When the show was over, nike free run womens Jessie did notice that the techs hurried backstage more quickly than usual, and Ron Pearl himself was there, keeping an eye on everything as the cast posed for pictures and gave autographs to the children. Free shipping on select products. He staggered backward, not unconscious but stunned. Then he tried for a joke, wishing for anything to alleviate the almost suffocating need he felt for her. Free shipping and returns on every order with NikePlus. Sam retrieved some toiletries from the bathroom. She preferred to know exactly where Brynley was so she wouldn't accidentally bump into her. The shoe tag says 8, like all the rest, but when you put them side by side and bottom to bottom with the other Nike Free shoes, they are a bit smaller, which i can feel when wearing the same running socks I always wear. Nike Free running shoes are built to provide a natural running experience. Shop the latest selection of womens nike shoes at Lady Foot Locker. He might as well have hit her. Thanks again for coming to get us. This fish stew is suspiciously similar to what we serve, Addah threw in. Free shipping BOTH ways on nike women, from our vast selection of styles. We also feature a wide variety of color options available, including classic black Nike shoes, so your entire active outfit coordination is covered. Enjoy free shipping returns with NikePlus. Shop the latest selection of womens nike free at Lady Foot Locker. Your search for the broadest selection of Nike Air Max, Nike Tanjun, and other product lines ends here, with everything from running shoes to comfort sandals and Nike slides for women, men, girls and boys. Every pair of Nike running shoes is optimized for the repetitive forward motion of running. Shop for Nike running shoes, Nike wedge sneakers, Nike sandals, boots more. Free your run with Nike Free shoes from Finish Line. We offer the best selection of the 3. Huge Selection of New Nike Styles. Free Returns for Days at Zappos. A White sock-like fit perfects the featherweight design of a virtually seamless running shoe equipped with knit flywire cables for responsive performance support and deep flex grooves for multidirectional agility. Thanks to the unstructured design, these shoes provide great comfort and flexibility. With stores across the nation, and some of the hottest brands and latest trends, Lady Footlocker makes it easy to find great footwear and apparel for women all in one place. Nike shoes for women keep your feet feeling great during even the most intense workouts. Nike delivers innovative products, experiences and services to inspire athletes. And not just for workouts, but time running errands, going on hikes or walking around theme parks all day. Find the top styles from brands you love to run in, including adidas, Asics, Brooks, Nike and Under Armour, so you can lace-up and go further. See all results for womens nike. Sport the Nike swoosh. White Yellow 8. Its sock-like upper has more stretch yarns than previous versions, so it hugs your feet more than ever. Nike Free running shoes are specially constructed to deliver your most natural foot strike yet. Shop the latest selection of Running Shoes at Foot Locker. Shop UA Running Shoes. Gravity Holds You Down. Free shipping on Nike at. Totally free shipping returns. Nike Free Womens Running Shoes. Find great deals on online for nike free run women white. Nike Frees encourage your foot to work as naturally as possible. With stores across the nation, and some of the hottest brands and latest trends, Lady.

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August [ edit ] The following is an archived discussion of a featured article nomination. Please do not modify it. No further edits should be made to this page. The article was promoted Another Anglo-Saxon king of Wessex. Thanks for all comments. Mike Christie talk Outrigger did the unlinking. Is the name "Eye-n" or "Ee-nay" or something else? I have no idea on this one, but I know a couple of people I can ask. If short, the logical pronunciation is "innuh. The "i" of "I" and "wine" would be the least likely. So would that be "eeny"? Yny and Yni come from charters. It is, then, "eeny," as in "meeny, miny, moe. Thanks to Geogre for the background and additional info on this. Very well written, referenced, and, as, far as I can tell with my abysmal knowledge of history, comprehensive. Only a very small quibble. Under "Christianity", there is a quick mention that Ine originally opposed the creation of the Diocese of Sherborne Now Salisbury , but there is no further details on this anywhere in this or the diocese article. That entry is written by Barbara Yorke, and I checked her "Kings and Kingdoms" as well as some other sources and found nothing more. So I think it might as well go. Does Christianity need its own section or could it go under another heading like "Internal affairs" since it is such a short section? This article reflects most of these themes. One is, "How do tribes become kingdoms and kingdoms become a nation? But WP wants precision: Full-stop after "gains", then semicolon after "domination"? Such hedging explicit uncertainty becomes intrusive, especially in the lead. Better to say that his code of laws was an important step in I like the stubby third para except "move" instead of "go"? Here are some comments on the lead: I agreeâ€”not easy to think of a synonym for "under": The loss of territory is covered in some detail in the body. Except that "none" is always singular. Trade is thought -- I dropped the qualification as you requested. They shed -- done. Second, to my ears at least, "move" has too many connotations of calling up the removal van company and arranging for your books to be shipped. I think "go" is more neutral. Tony, please let me know if you see further issues. But I see little problems wherever I look, so can we find a third party to go through it? Search the edit histories of simliar FAs England, histories and other good articles to locate new wikicollaborators; this is potentially rewarding in the long term. Remove "fairly" as vague and unencyclopedic. Remove the dot in the caption MOS. I appreciate you having faith in me to get it done. I have approached one possible collaborator, and have one other in mind if that fails me; I could always ask my wife, whose professional writing experience exceeds mine, but that might be asking for trouble. Would you take another look and see if the problems are resolved? My Talk Page I would prefer " died " DrKiernan The date of death issue is fixed. Does this need expansion on the page? I congratulate him on all his excellent Anglo-Saxon articles. The clear prose style is particularly impressive; this is an encyclopedic quality often overlooked by FA writers. I applaud the way technical and precise terms are unobtrusively explained en passant. And do ignore anything here that you feel is off target, of course. I suggest it would be better to make it clear that this contemporary chronicler was Bede. Otherwise, some readers may ask "what other contemporary chroniclers were there, then? The article could perhaps mention here that she and Aldfrith separated and that she founded the abbey at Wimborne. She was a big cheese in her day, in her way: It might be worth a line about the practice of and reasons for going to Rome at this time. Bede has something on it, I think. Are we sure that the Schola Saxonum was only for men? It may be that Cenred gave up his claim to the throne in favour of Ine, but there is no comparable circumstance in Anglo-Saxon history. There are plenty of examples of people giving up their throne, and we cannot always know how they were related to their successors. If this is based on Stenton, I think he means that there was no comparable example of co-kingship between father and son. Certainly that sort of overlap was common in Europe. The West Saxons had since expanded further down the Cornish peninsula, pushing back the boundary with the British kingdom of Dumnonia, which probably consisted of what is now Devon and Cornwall. Possibly Somerset, too, since Ine built at Taunton. Although it is possible that the Cornovii had lived further east too, I believe that Devon had partly been evacuated by this time, to judge by the place names, with the Cornish retreating into Cornwall proper and Brittany in the sixth and seventh centuries. I would avoid the word peninsula here altogether and

go for "further west". He or his people campaigned across the Tamar in Cornwall, though unsuccessfully: I find this a little unclear. They were unsuccessful in , but do we know the result of the campaign? It is actually impossible to identify the site of the battle from the evidence; and historians have also suggested the Camel estuary, which used to be called Heil, as well as Hele, Jacobstow near the Ottery , and Hele in Devon. Hayle is certainly in the extreme west of Cornwall. The Camel, however, strikes me as possible, because it is in north Cornwall, not far from the ethnic dividing line along the Ottery. On that point, I would add that fighting in Cornwall is not just a matter of fighting across the Tamar, because in the north, beyond the source of the Tamar, the boundary between the two cultures, which is pronounced in the name places, is along the Ottery. The battle was likely to have been fought around there somewhere, in my opinion, as may have been the later battle in which Egbert defeated the Cornish. Extreme caution in the wording is needed, I think, even if the result is vagueness. John of Worcester, a twelfth-century source, states that Geraint was killed in this battle. The casual reader might ask what a twelfth-century source would know, so might it be mentioned here that John had access to chronicles at Hereford and Worcester which have now been lost. This is surely too short. It would be so easy to lose it by adding the Taunton incident to the Dumnonia section and the Cynwulf to the tail of the Ealdberht material. Especially if it were the last item. He sounds more like a fugitive to me. The amount offered to Ine by Wihtried is uncertain; most manuscripts of the Anglo-Saxon Chronicle record "thirty thousand", and some specify thirty thousand pounds. I think the explanation of what wergild was needs to be a little clearer. In this context, we probably need to learn why Ine is thought to be the first known minter, which I presume is because of the mention of "pennies" in his laws Kirby, ; I think you were asking above for another reference. I was unclear about the status of Surrey in the article. I made a change which might not have helped. Did it have a status as an individual kingdom? If not, was it a part of Essex? If so, why did Ine control it separately? And if he at some point controlled Essex, why mention Surrey if it was part of it? Kirby says, "he was certainly regarded as king in Surrey early in his reign". But what does this mean? Why say this and not, for example, "in Hampshire", or whatever? Was Surrey perhaps a minor kingship, like that of the Hwicce? By this point Surrey had clearly passed out of West Saxon control. Bede records that Ine held Sussex in subjection for "several years", but in an exile named Ealdberht fled to Surrey and Sussex, and Ine invaded Sussex as a result. This point seems to follow from a much earlier letter and events of or

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Swinburne praises the men whom he loves with a superfluity of zeal which, however extravagant, is invariably sincere ; while his denunciation of the men he despises is in some instances at once forcible and unjust. Johnson would have loved him for being a good hater, and no doubt the intellectual energy and passionate emotion which force Mr. And it must always be admitted by the critic who ventures to differ from Mr. Swinburne, that for attack or defence he is armed de pied en cap. As a man of letters, his resources are manifold; he has read much and remembered much, and writes at all times from a full mind. Moreover, he has such a copious vocabulary for praise or scorn, words "so nimble and so full of subtle flame," that the modest reviewer, if such a man there be, feels some dread of encountering the fiery torrent. Just as Pope hitched his opponents in a rhyme, so does Mr. Considering who the author is, the present volume of critical judgments is comparatively calm in tone, and the offensive application of the most solemn words of Scripture to purposes of literary criticism, a fault defacing all Mr. The following extract is taken from a rather long passage written in the same strain: Yet when, like those that swarmed at the heels of Milton, the vermin venture on all possible extremes of personal insult and imputation to which dullness may give ear or malice may give tongue, a man cannot reasonably be held to derogate from the duty and the dignity of self- respect if he spurns or scourges them out of his way. Swinburne can hardly be said to have broken fresh ground with regard to Dryden and to Pope. While saying little that is new, he says much that is just ; but it is not correct to hint that the "noisome and unmentionable vermin" held up to execration by the "great and gallant" author of *The Dunciad* were always the first to offend. By Algernon Charles Swinburne. Swinburne that matched he never has beenâ€”there is no reason why his faults should be treated more gently than if they had been committed by a smaller man. Leslie Stephen calls Pope a liar and a hypocrite, for which he is gently reprovèd,â€”Mr. Swinburne, as we have said, agrees that he was a liar; but that clerical critics should be pre- sumptuous enough "to open in full cry upon the trail of this poet" is what he cannot tolerate. And what a spirit it was! It is an attack on Mr. Matthew Arnold as a critic, and on Byron as a poet. Of the former, Mr. Without accepting this dictum of Mr. Arnold with regard to one of the most wonderful of English singers, it is possible to believe in the immeasurable superiority of Wordsworth, not, indeed, for his voice of song, but for his almost matchless poetic insight, and for the inspiring force of his genius. The two primary and essential qualities of poetry, according to Mr. Swinburne, are imagination and harmony, and he adds that "where these qualities are perceptible in the highest degree, there, even though they should be unaccompanied and unsupported by any other great quality whatever is the best and highest poetry. Swinburne will not agree with us in this estimate; but it is time we should Inar what he has to say of Byron. Cary, the translator of Dante, must be read for the novelty and, vigour of his sentiments alone, and in order to enjoy him, the lover of poetry must forget the harmonies of Spenser and Milton and Dryden. He writes of his "monstrous stupidities," of his "rant, and cant, and glare, and splash, and splutter," of his "jolter-headed jargon," of his "blundering, floundering, lumbering, and stumbling stanzas," of his "villainously bad tragedies," of his "debauched excesses of bad taste run mad and foaming at the mouth" these excesses, we may observe, being purely literary , of the "utterly unutterable rubbish" of a passage selected by Mr. Swinburne does claim for him, are not specially poetical virtues. But if not a poet, what was he? And can it be that the passionate interest felt for him half a century and more ago was due simply to his personality, and to the wit and fire and versatility which Mr. Swinburne allows that he possessed? It must be admitted that Byron was one of the most faulty and slovenly of distinguished writers ; that he had no ear for the diviner harmonies of verse; that his imagery is frequently false, and his grammar defective ; that his heroes are stage-puppets, and his pathos too often a sham ; indeed, we think, malgre Mr. S arinburne, that insincerity is a marked feature of his character as a poet, and are ready, also, to allow that his imagination is rarely of a high order. Yet, notwithstanding these defects, to which may be added the want of dramatic power, it is impossible ot to recognise in Byron that ardour which Wordsworth regarded as the one

poetical quality of Dryden, and a love of Nature and power of representing her of which Dryden felt and knew nothing. There are lines in Byron that take lasting hold of the memory, and mark him for a poet; and if there is much of his verse which, although praised at the time, grows in worthlessness the more carefully it is read, there is also a portion of it, though, perhaps, not a large portion, which has on it the mark of poetical immortality. Swinburne, however, places Byron on a poetical equality with the man whom, as a poet, he despised the most. While observing that Southey writes incomparably better English than Byron, he declares that "the gift of poetic or creative imagination has been withheld by Nature from either competitor with a perfectly absolute impartiality. There is just as much of it in Childe Harold as in Thalaba, and there is just as little of it in Roderick as in The Corsair. Swinburne is fond of them. He compares Landor with Byron, and Keats with Wordsworth and Gautier, and Coleridge with Shelley, and Byron with Coleridge, and Tennyson with Liffeset, and delights throughout the volume in marking the salient points of contrast between the writers whose merits he discusses. It must be admitted that this habit gives piquancy to Mr. More than one English poet is tainted with gross indecency ; but we. Yet this is what Byron has done in Don Juan. He is a great wit and a great satirist, but in every department of his work there are flaws due quite as much to moral deficiencies as to limitations of genius. There is so much in the discursive and able essay headed "Wordsworth and Byron" from which we are forced to dissent, that it is delightful to come upon a noble passage in praise of Scott, from which we will make a short extract, premising that the eulogy of Scott is in a measure lessened by an irrelevant comparison with "the far higher name of Shelley. After observing that as surely as Lord Tennyson had, almost at his starting, defeated Byron as a painter of feminine passion, so had Scott defeated him long before as a painter of masculine action, Mr. But Sir Walter demands nothing of his reader beyond a fair average allowance of kindness and manhood: His popularity may fluctuate now and then with elder readers,â€”so much the worse for them: The splendid generosity of Mr. If he often lacks sobriety, he is never wanting in fertility. If it were possible for him to moderate without weakening his language, and to forget, for a time at least, his two idols, Shelley and Hugo, the satisfaction of his readers would be increased ; Int this, perhaps, is too much to expect. Swin- borne is a poet, and being a man of genius, is not likely to alter his method, or to forswear the gods of his idolatry, at the advice of either reader or reviewer.

**Chapter 7 : Swinburne's Emily ~ Brontë«Blog**

*August 12, , Page 1 The New York Times Archives. NO lover of English poetry will dispute that an anthology of Swinburne reduced to the proportions of a vade mecum is a desideratum.*

Edit Swinburne, son of Admiral Swinburne and of Lady Jane Ashburnham, daughter of the 3rd Earl of Ashburnham, was born in London, received his early education in France, and was at Eton and at Oxford, where he attracted the attention of Jowett, and gave himself to the study of Latin, Greek, French, and Italian, with special reference to poetic form. He left Oxford without graduating in 1845, and in the next year published 2 plays, *The Queen Mother* and *Rosamund*, which made no impression on the public, though a few good judges recognised their promise. The appearance in 1846 of *Atalanta in Calydon* led to his immediate recognition as a poet of the highest order, and in the same year he published *Chastelard: A tragedy*, the 1st part of a trilogy relating to Mary Queen of Scots, the other 2 being *Bothwell*, and *Mary Stuart*. *Poems and Ballads*, published in 1847, created a profound sensation alike among the critics and the general body of readers by its daring departure from recognised standards, alike of politics and morality, and gave rise to a prolonged and bitter controversy, Swinburne defending himself against his assailants in *Notes on Poems and Reviews*. His next works were the *Song of Italy* and *Songs before Sunrise*. Returning to the Greek models which he had followed with such brilliant success in *Atalanta* he produced *Erechtheus*, the extraordinary metrical power of which won general admiration. As a master of meter he is hardly excelled by any of our poets, but it has not seldom been questioned whether his marvelous sense of the beauty of words and their arrangement did not exceed the depth and mass of his thought. As a prose writer he occupies a much lower place, and here the contrast between the thought and its expression becomes very marked, the latter often becoming turgid and even violent. In his earlier days in London S. He was never m. For some time before his death he was almost totally deaf. This baronet, who exercised a strong influence over his grandson, had been born and brought up in France, and cultivated the memory of Mirabeau. In habits, dress, and modes of thought he was like a French nobleman of the ancien regime. From his father, a cut and dried unimaginative old "salt," the poet inherited little but a certain identity of colour and expression; his features and something of his mental character were his mothers. Lady Jane was a woman of exquisite accomplishment, and widely read in foreign literature. He was brought up, with the exception of long visits to Northumberland, in the Isle of Wight, his grandparents residing at The Orchard, Niton, Ventnor, and his parents at East Dene, Bonchurch. His father, the admiral, taught him to plunge in the sea when he was still almost an infant, and he was always a fearless and, in relation to his physique, a powerful swimmer. This volume had been given to him by his mother when he was 6 years of age. The embargo being now raised, he soon began to read everything. It is difficult to say what, by the time he left Eton, "Swinburne did not know, and, what is more, appreciate, of English literature" Sir George Young. He began, before he was 14, to collect rare editions of the dramatists. Any day he could be found in a bay-window of the college library, the sunlight in his hair, and his legs always crossed tailor-wise, with a folio as big as himself spread open upon his knees. The librarian, "Grub" Brown, used to point him out, thus, to strangers as one of the curiosities of Eton. On the contrary, there was "something a little formidable about him" Sir George Young, considerable tact Lord Redesdale, and a great, even audacious, courage, which kept other boys at a distance. He did not dislike Eton, but he cultivated few friendships; he did not desire school-honors, he never attempted any game or athletics, and he was looked upon as odd and inaccountable, and so left alone to his omnivorous reading. He was a kind of fairy, a privileged creature. In the catholicity of his poetic taste there was one odd exception: His Greek elegiacs were greatly admired. All his life he continued to regret the military profession. He was prepared for Oxford, in a desultory way, by John Wilkinson, perpetual curate of Cambo in Northumberland, who said that he "was too clever and would never study. After the first year his high-church proclivities fell from him and he became a nihilist in religion and a republican. He had portraits of Mazzini in his rooms, and declaimed verses to them Lord Sheffield; in the spring of he wrote an "Ode to Mazzini," his earliest work of any maturity. Here Ruskin met him, and formed a very high opinion of his imaginative capacities. In the autumn Edwin Hatch introduced him to B. In April the last of the Undergraduate

Papers appeared. He kept the Lent and Easter terms of at Balliol, and when the Austrian war broke out in May, he spoke at the Union, "reading excitedly but ineffectively a long tirade against Napoleon and in favour of Orsini and Mazzini" Lord Sheffield. He cultivated few friends except those who immediately interested him poetically and politically. But he was a member of the club called the Old Mortality, in which he was associated with Nichol, Dicey, Luke who was drowned in , T. Green, Caird, and Pater, besides Mr. Here Swinburne recited to his host and hostess a tragedy he had just completed probably *The Queen Mother*. In consequence of some strictures made by Stubbs, Swinburne destroyed the only draft of the play, but was able to write it all out again from memory. He had lodgings in Broad Street, where the landlady made complaints of his late hours and general irregularities. Jowett was convinced that Swinburne was doing no good at Oxford, and he left without taking a degree. His father was greatly displeased with him, but Algernon withdrew to Capheaton, until, in the spring of , he came to London, and took rooms near Russell Place to be close to the Burne-Joneses. He had now a very small allowance from his father, and gave up the idea of preparing for any profession. Capheaton was still his summer home, but when Sir John Swinburne died 26 Sept. His first book, *The Queen Mother and Rosamond*, was published before Christmas; it fell dead from the press. Rossetti became close; for the next 10 years they "lived on terms of affectionate intimacy; shaped and coloured, on his side, by cordial kindness and exuberant generosity, on mine by gratitude as loyal and admiration as fervent as ever strove and ever failed to express all the sweet and sudden passion of youth towards greatness in its elder" from an unpublished statement, written by Swinburne in Rossetti developed, restrained, and guided, with marvellous skill, the genius of "my little Northumbrian friend," as he used to call him. Of these, "Dead Love" alone was printed in his lifetime; but several others exist unpublished, the most interesting being "The Marriage of Mona Lisa," "A Portrait," and "Queen Fredegonde. The company also included Stirling of Keir afterwards Sir W. He reminded Adams of "a tropical bird," "a crimson macaw among owls"; and it was on this occasion that Stirling, in a phrase often misquoted, likened him to "the Devil entered into the Duke of Argyll. The relationship which ensued was not altogether fortunate. Burton was a giant and an athlete, one of the few men who could fire an old-fashioned elephant-gun from his shoulder, and drink a bottle of brandy without feeling any effect from it. Swinburne, on the contrary, was a weakling. He tried to compete with the "hero" in Dr. His large head was out of all proportion with his narrow and sloping shoulders; his slight body, and small, slim extremities, were agitated by a restlessness that was often, but not correctly, taken for an indication of disease. Alternately he danced as if on wires or sat in an absolute immobility. He was profoundly original, and yet he took the colour of his surroundings like a chameleon. He was violent, arrogant, even vindictive, and yet no one could be more affectionate, more courteous, more loyal. He was fierce in the defence of his prejudices, and yet dowered with an exquisite modesty. He loved everything that was pure and of good report, and yet the extravagance of his language was often beyond the reach of apology. His passionate love for very little children was entirely genuine and instinctive, and yet the forms of it seemed modelled on the expressions of Victor Hugo. In the spring of that year he joined his family in the Pyrenees, and saw the Lac de Gaube, in which he insisted on swimming, to the horror of the natives. He now finished *Chastelard*, on which he had long been engaged, and in October his prose story, "Dead Love," was printed in *Once a Week* this appeared in book form in Rossetti believed that it would be good for Swinburne to be living in the household of friends who would look after him without seeming to control him, since life in London lodgings was proving rather disastrous. Moreover, about this time he began to be afflicted with what is considered to have been a form of epilepsy, which made it highly undesirable that he should be alone. He brought with him the opening of *Atalanta in Calydon*, which he completed at East Dene. Disney Leith, he wrote at the same time a morality, "The Pilgrimage of Pleasure," which appeared, without his name, in *March* He passed through Paris, where he saw Fantin-Latour, and proceeded to Hyeres, where Milnes had a villa, and so to Italy. From Rossetti he had received an introduction to Sejmaour Kirkup, then the centre of a literary circle in Florence, and Milnes added letters to Landor and to Mrs. Swinburne found Landor in his house in Via della Chiesa, close to the church of the Carmine, on 31 March, and he visited the art-galleries of Florence in the company of Mrs. In a garden at Fiesole he wrote "Itylus" and "Dolores. Rossetti, was published by Edward Moxon in April At this time Swinburne, although now entering his 29th year, was entirely unknown outside a

small and dazzled circle of friends, but the success of *Atalanta* was instant and overwhelming. Ruskin welcomed it as "the grandest thing ever done by a youth" though he is a "Demoniac youth". This also was warmly received by the critics, but there were murmurs heard as to its supposed sensuality. Moxon, I well remember, was terribly nervous in those days, and it was only the wishes of mutual good friends, coupled with his own liking for the ballads, that finally induced him to publish the book at all. The critics in the press denounced many of the pieces with a heat which did little credit to their judgment. Moxon shrank before the storm, and in July withdrew the volume from circulation. Another publisher was found in John Camden Hotten, to whom Swinburne now transferred all his other books. He had a success of curiosity at the annual dinner of the Royal Literary Fund 2 May, where, Lord Houghton being in the chair, Swinburne delivered the only public speech of his life; it was a short critical essay on "The Imaginative Literature of England" committed to memory. In the autumn he spent some time with Powell at Aberystwyth. He had published in the summer a selection from Byron, with an introduction of extreme eulogy, and in October he answered his critics in "Notes on Poems and Reviews". William Michael Rossetti also published a volume in defence. His friends now included Simeon Solomon, whose genius he extolled in the *Dark Blue* magazine July and elsewhere. In April, on a false report of the death of Charles Baudelaire who survived until September of that year, Swinburne wrote "Ave atque Vale". In June, while staying with Lord Houghton at Fryston, he had a fit which left him seriously ill. In August, to recuperate, he spent some time with Lord Lytton at Knebworth, where he made the acquaintance of John Forster. Mazzini strongly discouraged the idea, advising him to confine himself to the cause of Italian freedom, and he declined. She went to Paris in the summer of and died there on 10 August; the shock to Swinburne of the news caused an illness which lasted several days, for he was sincerely attached to her. William Blake and "Notes on the Royal Academy," but most of his energy was concentrated on the transcendental celebration of the Republic in verse. Here Offenbach visited them. At this time, too, the youthful Guy de Maupassant paid the friends a visit, of which he has given an entertaining account. He now reappeared, more or less, in London artistic society, and was much seen at the houses of John Westland Marston and Ford Madox Brown. Browning was staying near by, and often joined the party. Swinburne, much recovered in health, was in delightful spirits; like Jowett, he was ardently on the side of France. The life of London, however, was always bad for him, and in October he was seriously ill again; in November he visited George Meredith at Kingston.

**Chapter 8 : Problem of evil - Wikipedia**

*mr\_takayamu 0 points 1 point 2 points 1 year ago One thing which makes me suspect if OP has truly examined these arguments is his citations of the a priori argument for the trinity when asked why he is a Christian.*

Existence of God The problem of evil refers to the challenge of reconciling belief in an omniscient, omnipotent, and omnibenevolent God, with the existence of evil and suffering in the world. If an omnipotent, omnibenevolent and omniscient god exists, then evil does not. There is evil in the world. Therefore, an omnipotent, omnibenevolent and omniscient god does not exist. This argument is of the form *modus tollens*, and is logically valid: If its premises are true, the conclusion follows of necessity. To show that the first premise is plausible, subsequent versions tend to expand on it, such as this modern example: God is omnipotent, omnibenevolent and omniscient. An omnipotent being has the power to prevent that evil from coming into existence. An omnibenevolent being would want to prevent all evils. An omniscient being knows every way in which evils can come into existence, and knows every way in which those evils could be prevented. A being who knows every way in which an evil can come into existence, who is able to prevent that evil from coming into existence, and who wants to do so, would prevent the existence of that evil. If there exists an omnipotent, omnibenevolent and omniscient God, then no evil exists. Evil exists logical contradiction. Both of these arguments are understood to be presenting two forms of the logical problem of evil. They attempt to show that the assumed propositions lead to a logical contradiction and therefore cannot all be correct. Most philosophical debate has focused on the propositions stating that God cannot exist with, or would want to prevent, all evils premises 3 and 6, with defenders of theism for example, Leibniz arguing that God could very well exist with and allow evil in order to achieve a greater good. If God lacks any one of these qualities—omniscience, omnipotence, or omnibenevolence—then the logical problem of evil can be resolved. Dystheism is the belief that God is not wholly good. Evidential problem of evil[ edit ] William L. In the fire a fawn is trapped, horribly burned, and lies in terrible agony for several days before death relieves its suffering. Both absolute versions and relative versions of the evidential problems of evil are presented below. A version by William L. There exist instances of intense suffering which an omnipotent, omniscient being could have prevented without thereby losing some greater good or permitting some evil equally bad or worse. An omniscient, wholly good being would prevent the occurrence of any intense suffering it could, unless it could not do so without thereby losing some greater good or permitting some evil equally bad or worse. Therefore There does not exist an omnipotent, omniscient, wholly good being. The hypothesis of indifference, i. Therefore, evidence prefers that no god, as commonly understood by theists, exists. Wild animal suffering The problem of evil has also been extended beyond human suffering, to include suffering of animals from cruelty, disease and evil. This version of the problem of evil has been used by scholars including John Hick to counter the responses and defenses to the problem of evil such as suffering being a means to perfect the morals and greater good because animals are innocent, helpless, amoral but sentient victims. The evil of extensive animal suffering exists. Necessarily, God can actualize an evolutionary perfect world. Necessarily, God can actualize an evolutionary perfect world only if God does actualize an evolutionary perfect world. Necessarily, God actualized an evolutionary perfect world. If 1 is true then either 2 or 5 is true, but not both. This is a contradiction, so 1 is not true. Responses, defences and theodicies[ edit ] Responses to the problem of evil have occasionally been classified as defences or theodicies; however, authors disagree on the exact definitions. This task does not require the identification of a plausible explanation of evil, and is successful if the explanation provided shows that the existence of God and the existence of evil are logically compatible. It need not even be true, since a false though coherent explanation would be sufficient to show logical compatibility. Skeptical theism Skeptical theism defends the problem of evil by asserting that God allows an evil to happen in order to prevent a greater evil or to encourage a response that will lead to a greater good. Although that is from excluding the idea of how an interference would negate and subjugate the concept of free will, or in other words result in a totalitarian system that creates a lack of freedom. Some solutions propose that omnipotence does not require the ability to actualize the logically impossible. Among the most

popular versions of the "greater good" response are appeals to the apologetics of free will. Free will The problem of evil is sometimes explained as a consequence of free will , an ability granted by God. People with free will "decide to cause suffering and act in other evil ways", states Boyd, and it is they who make that choice, not God. One point in this regard is that while the value of free will may be thought sufficient to counterbalance minor evils, it is less obvious that it outweighs the negative attributes of evils such as rape and murder. In such a case the freedom of an innocent child is pitted against the freedom of the evil-doer, it is not clear why God would remain unresponsive and passive. God could accomplish this by making moral actions especially pleasurable, or evil action and suffering impossible by allowing free will but not allowing the ability to enact evil or impose suffering. Alvin Plantinga , [1] [46] following Augustine of Hippo , [47] and others have argued that natural evils are caused by the free choices of supernatural beings such as demons. Some scholars, such as David Griffin , state that the free will, or the assumption of greater good through free will, does not apply to animals.

**Chapter 9 : Wikipedia:Featured article candidates/Featured log/August - Wikipedia**

*This is a digitized version of an article from The Times's print archive, before the start of online publication in To preserve these articles as they originally appeared, The Times does.*

Tuggy discusses many different points of views on the Trinity and Christological issues. He is balanced and does not spend his time trying to convert you to his view. He simply presents all the data and lets you make up your mind. February 10, by kenalto9 from Canada Trinities draws living authors into deep, nuanced explorations of the ideas in their books. The historical podcasts present a wonderful view into the depths of our Christian tradition. Thank you for interviewing some very good scholars. Thank you for taking the time to do these podcasts. It makes you think clearly. That he is a philosopher helps in discussing Trinity theories. One of the best July 8, by Kajchen from Norway I think this is a very honest and thorough podcast, with a wide spectre of theological subjects. One of the things I love about this podcast is the clarity when discussing rather complex theories and concepts. You will not be told what to think, but rather stimulated to think for yourself and challenge your own preconceived ideas. I recommend it to all. One caveat is that the views are notably from the perspective of Christendom, not that of Torah Judaism. Most of the episodes deal with the Christian doctrine of the Trinity although other topics are also addressed. It is with the Trinity, however, the podcast is primarily concerned and it is one of the best resources on this topic that I have come across. Some might think this is a good thing. The host, Dale Tuggy, is a Unitarian. That is, he believes that the Father and only the Father is God. He has certainly given Trinitarians a fair go at making sense of the traditional doctrine and his own arguments against it are some of the best available. The comparison with the Reformation is not apt as the Reformers thought the catholicity of doctrine was something much to be sought after. Remaining, then, is the relative unimportance of the doctrine of the Trinity in the economy of salvation. Perhaps this is why God has allowed the error to persist. The only negative I would mention is the intro and outro. A bit too treacly for my tastes. Objective, great interviews even with those he disagrees with, allows the guest to articulate their position, and thought-provoking topics. Try listening for yourself and if you do disagree, go to the Scriptures and do your own research. Prepare to be enlightened, whether you agree or disagree. Get that Bible opened! Excellent content April 28, by Jbpyro07 from United States I stumbled on this podcast in and have been devouring the backlog of fantastic content. Dale has introduced so many topics that I was dimly perceiving before and searching for people who had developed thoughts and systems to share. Bible-tethered Philosophy, Theology, and History with Some Focus on the Trinity March 25, by RobWBj from United States Professor Tuggy can talk philosophy with the scholars, question theologians sympathetically, search out historical viewpoints, and usually make it all understandable but logically grounded. And despite the variety of subjects and viewpoints there is often a solid attempt look at the issue from a biblical, especially New Testament, perspective. Occasionally the subject does not appeal to me, but many discussions I have listened to more than once. Highly recommended if you would like to think biblically and approach that goal logically. Always worth listening March 14, by PML " BKL from Switzerland The Trinities podcast is consistently of interest, addressing topics related to but not exactly part of my field of biblical studies. Dale Tuggy is measured and informed when he discusses a topic, whether the discussion consists of original content or an interview. I always look forward to the next episode. Thank you for your work on this podcast. Exceptional November 1, by ameliaking4 from United States This podcast not only addresses one of the most important but oft-neglected points of doctrine of the church i. Tuggy has the best Christian minds there are on his show and he is incredibly careful to give them both respect and time to explain their views while also analyzing the internal consistency of their views. He also has recommended so many books by both Trinitarians and Unitarians which have been helpful to me. This is a wonderful podcast about a subject all Christians should wrestle with as they seek to make their views align with the Bible. Tight has helped me and is continuing to help me on that journey. Since I am also interested in theology and the development of Christian theology within history, I find the topic matters and the guests that Dale has on the show to be usually very interesting and thought provoking. I appreciate that he has guests on such as Larry Hurtado, to talk about the development

of early Christianity. Although he is a philosopher of religion, Dale has an admirable respect for history and the nitty-gritty details of early Christianity, the Fathers, and exegesis of the New Testament. Even though I disagree with Dale on some important issues, I very much enjoy hearing his perspective as a philosopher. I would enjoy hearing Dale interact more with Catholic theologians who study and defend views regarding the role of tradition in scriptural hermeneutics and the development of church doctrine. Although most protestants do not have a well formulated theology of history and tradition it is usually implicit, however , Catholics do, and it would be interesting to hear Dale interact with imporant texts such as Dei Verbum, or to hear him interview theologians who hold differing view points regarding the role of tradition in the Christian theological interpretation of Scripture and the development of Christian doctrine I have to admit, I have not listened to all the episodes, so I may have missed some material here. All that being said, I very highly recommend this podcast to anyone interested in Christian theology, the doctrine of God, early Christianity, apologetics, or philosophical theology. A very valuable resource. July 5, by M. Israel from United States The Trinities podcast is an excellent resource for discovering more about Christian thought through the ages. I am happy that Dale is keeping the art of conversation alive, especially concerning important theological and historical issues such as these. I highly recommend this podcast to anyone curious to know more about the doctrines of God. I have great admiration for the work Dale has done in philosophy generally. Thanks to Dale for sacrificially making this material available to a wider audience and leading out as an example for other academics to follow who find themselves profitably wrestling with difficult topics. Interesting, intellectually rigorous, and a great example of charitable discourse March 31, by Dustin Buller from United States I will begin by saying completely subjectively that this is my favorite podcast on iTunes. Perhaps the very best part about it is the example that the host, Dr. Dale Tuggy, sets for us in how to argue charitably with those who disagree with us. And this is not to say that the content is not excellent as well! Tuggy is interested in exploring theories about the Father, Son, and Holy Spirit of Christianity and approaches this discussion from a Unitarian perspective that there is one God and this is God the Father. However, he interviews a wide array of guests including Unitarians, Trinitarians, and everything in between. What I mean by this is that Dr. Tuggy keeps the interviews clear and focused, without meandering into rabbit trails, inside jokes, and trivialities as other podcasts are wont to do. I cannot say enough good things about this podcasts, and encourage anyone who is interested in thinking deeply about God to give it a listen. Like explorer Francis Drake, Tuggy eschews arriving safely by sailing close to shore, instead navigating on wider seas " where losing sight of land, we may find the stars". After listening to those episodes, I began from the beginning to better acquaint myself with the aim of the host, Dale Tuggy. Though I am not a philosophical theologian, I am pleased to hear their reasonings and it has given me a lot to consider in my own theology. I think a fuller perspective would be beneficial, and I hope Tuggy will consider this. Otherwise, it is been highly beneficial for me, my scholarship, and my faith. It certainly does that. But it does more. Tuggy keeps the podcast series interesting by also interviewing some of the most important thinkers in the fields of philosophy and theology. He and his guests do not always start with the same assumptions or arrive at the same conclusions. But the interviews themselves are models of civil discourse: What this podcast does, it does well. Two enthusiastic thumbs up! Or, if you prefer, 5 stars! My favorite heretic January 30, by MrCaptainReginald from United States I found this podcast on a whim and thoroughly enjoyed the first episodes. Tuggy is one of the most balanced and objective interviewers I have heard. The level of philosophical precision is a breath of fresh air amongst so many shallow podcasts. Tuggy does an excellent job in preparing interesting topics. He also sources a wide variety of great guests and asks them all the right questions. He gets straight to the point and delivers excellent content with a friendly and humble attitude. The podcast occasionally ventures into theological issues that are not really relevant to the central topics of christology, pneumatology and paterology. Though this is disappointing, the tangential content remains a high quality. This podcast includes a variety of different voices for quotations and narrations. I presume Tuggy does this to break it up a bit and infuse some character. However, this is my biggest problem with the podcast. The voices often have strong accents or are read in an unusual manner. Because of this, I sometimes find it difficult to understand what is being said let alone reflect on it , or I find it cringeworthy and off-putting. Inquisitive, Informative, Idealistic, and an Impeccable Podcast for Christian

Truth Seekers December 30, by crossword from United States If you are looking for a podcast that interacts with tough theological questions, especially but not limited to the nature of God debate, this is a must hear. Dale Tuggy is an intelligent and graceful host who offers his opinions but allows those with differing opinions to state their own cases. The Trinities podcast embodies what Christian debate and truth seeking should look like, and I have learned a great deal by listening. A Balanced Bite December 18, by S. Edwin Rufener from United States There are lots of voices out there, and as post-moderns we live in a time when it can feel as though one could drown in the ocean of information available; who and what is to be trusted? This is particularly true when it comes to the discussion of religion and theology.