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The Enlightenment and the Book The Enlightenment History and the Enlightenment The Enlightenment Child of the Enlightenment The Enlightenment Introducing the Enlightenment The Enlightenment Race and the Enlightenment Economic Sentiments The Enlightenment The Enlightenment Mozart and the Enlightenment The Enlightenment Enlightenment Contested Panorama of the Enlightenment Spanish Books in the Europe of the Enlightenment (Paris and London) The Enlightenment Commerce and Peace in the Enlightenment Visions of the Enlightenment The Enlightenment Enemies of the Enlightenment The Enlightenment The Enlightenment Introducing the Enlightenment The Enlightenment Rousseau, the Age of Enlightenment, and Their Legacies Gramsci's Plan Hume and the Enlightenment The Enlightenment and the Fate of Knowledge Cameralism and the Enlightenment Tolerance Wordsworth and the Enlightenment Idea of Pleasure Theology and the Enlightenment Critics of the Enlightenment Quakers, Christ, and the Enlightenment The Sciences in Enlightened Europe The Enlightenment of Thomas Beddoes Critique and Crisis Eating the Enlightenment

In Spanish Books in the Europe of the Enlightenment (Paris and London) Nicolás Bas recreates, using a bibliographical approach, the manner in which Spain was regarded in Europe in the eighteenth century, by consulting booksellers' catalogues, private book collections and key auctions in Paris and London. Thomas Beddoes (1760-1808) lived in 'decidedly interesting times' in which established orders in politics and science were challenged by revolutionary new ideas. Enthusiastically participating in the heady atmosphere of Enlightenment debate, Beddoes' career suffered from his radical views on politics and science. Denied a professorship at Oxford, he set up a medical practice in Bristol in 1793. Six years later - with support from a range of leading industrialists and scientists including the Wedgwoods, Erasmus Darwin, James Watt, James Keir and others associated with the Lunar Society - he established a Pneumatic Institution for investigating the therapeutic effects of breathing different kinds of 'air' on a wide spectrum of diseases. The treatment of the poor, gratis, was an important part of the Pneumatic Institution and Beddoes, who had long concerned himself with their moral and material well-being, published numerous pamphlets and small books about their education, wretched material circumstances, proper nutrition, and the importance of affordable medical facilities. Beddoes' democratic political concerns reinforced his belief that chemistry and medicine should co-operate to ameliorate the conditions of the poor. But those concerns also polarized the medical profession and the wider community of academic chemists and physicians, many of whom became mistrustful of Beddoes' projects due to his radical politics. Highlighting the breadth of Beddoes' concerns in politics, chemistry, medicine, geology, and education (including the use of toys and models), this book reveals how his reforming and radical zeal were exemplified in every aspect of his public and professional life, and made for a remarkably coherent program of change. He was frequently a contrarian, but not without cause, as becomes apparent once he is viewed in the round, as part of the response to the politics and social pressures of the late Enlightenment. This introduction

explores the history of the 18th-century Enlightenment movement. Considering its intellectual commitments, Robertson then turns to their impact on society, and the ways in which Enlightenment thinkers sought to further the goal of human betterment, by promoting economic improvement and civil and political justice. Discusses the historical movement that emphasized the truth through empiricism, and explores the background of Enlightenment and its relation to natural philosophy, church institutions, society, political thought, the state, and the French Revolution, with biographical sketches, excerpts from important documents, and a bibliography. A benchmark in the history of economics and of political ideas, Rothschild shows us the origins of laissez-faire economic thought and its relation to political conservatism in an unquiet world. A diary kept by a boy in the 1790s sheds new light on the rise of autobiographical writing in the 19th century and sketches a panoramic view of Europe in the Age of Enlightenment. The French Revolution and the Batavian Revolution in the Netherlands provide the backdrop to this study, which ranges from changing perceptions of time, space and nature to the thought of Jean-Jacques Rousseau and its influence on such far-flung fields as education, landscape gardening and politics. The book describes the high expectations people had of science and medicine, and their disappointment at the failure of these new branches of learning to cure the world of its ills. Critique and Crisis established Reinhart Koselleck's reputation as the most important German intellectual historian of the postwar period. This first English translation of Koselleck's tour de force demonstrates a chronological breadth, a philosophical depth, and an originality which are hardly equalled in any scholarly domain. It is a history of the Enlightenment in miniature, fundamental to our understanding of that period and its consequences. Like Tocqueville, Koselleck views Enlightenment intellectuals as an uprooted, unrealistic group of onlookers who sowed the seeds of the modern political tensions that first flowered in the French Revolution. He argues that it was the split that developed between state and society during the Enlightenment that fostered the emergence of this intellectual elite divorced from the realities of politics. Koselleck describes how this disjunction between political authority proper and its subjects led to private spheres that later became centers of moral authority and, eventually, models for political society that took little or no notice of the constraints under which politicians must inevitably work. In this way progressive bourgeois philosophy, which seemed to offer the promise of a unified and peaceful world, in fact produced just the opposite. The book provides a wealth of examples drawn from all of Europe to illustrate the still relevant message that we evade the constraints and the necessities of the political realm at our own risk. Reinhart Koselleck is Professor of the Theory of History at the University of Bielefeld and author of *Futures Past: On the Semantics of Historical Time*. *Critique and Crisis* is included in the series *Studies in Contemporary German Social Thought*, edited by Thomas McCarthy. *Cameralism and the Enlightenment* reassesses the relationship between two key phenomena of European history often disconnected from each other. It builds on recent insights from global history, transnational history and Enlightenment studies to reflect on the dynamic interactions of cameralism, an early modern set of practices and discourses of statecraft prominent in central Europe, with the broader political, intellectual and cultural developments of the Enlightenment world. Through contributions from prominent scholars across the field of Enlightenment studies, the volume analyzes eighteenth-century cameralist authors' engagements with commerce, colonialism and natural law. Challenging the caricature of cameralism as a German, land-locked version of mercantilism, the volume reframes its importance for scholars of the

Enlightenment broadly conceived. This volume goes beyond the typical focus on Britain and France in studies of political economy, widening perspectives about the dissemination of ideas of governance, happiness and reform to focus on multidirectional exchanges across continental Europe and beyond during the eighteenth century. Emphasizing the practice of theory, it proposes the study of the porosity of ideas in their exchange, transmission and mediation between spaces and discourses as a key dimension of cultural and intellectual history. "Introducing The Enlightenment" is the essential guide to the giants of the Enlightenment - Voltaire, Diderot, Adam Smith, Samuel Johnson, Immanuel Kant, Benjamin Franklin, and Thomas Jefferson. The Enlightenment of the 18th century was a crucial time in human history - a vast moral, scientific and political movement, the work of intellectuals across Europe and the New World, who began to free themselves from despotism, bigotry and superstition and tried to change the world. "Introducing The Enlightenment" is a clear and accessible introduction to the leading thinkers of the age, the men and women who believed that rational endeavour could reveal the secrets of the universe. In an unusually diverse collection, Margaret Jacob presents the eighteenth-century movement known as the Enlightenment that forever changed the political, religious, and educational landscape of the day. Selections by some of the period's most important thinkers include pieces by Locke, Rousseau, Mary Wortley Montagu, Denis Diderot, and Moses Mendelssohn. She covers the movement's lengthy evolution in a comprehensive introduction, which establishes the issues central to understanding the documents and provides important background on the political and social debates of the period. This book tells nothing less than the story of how the modern, Western view of the world was born. Cultural and intellectual historian Anthony Pagden explains how, and why, the ideal of a universal, global, and cosmopolitan society became such a central part of the Western imagination in the ferment of the Enlightenment - and how these ideas have done battle with an inward-looking, tradition-oriented view of the world ever since. Cosmopolitanism is an ancient creed; but in its modern form it was a creature of the Enlightenment attempt to create a new 'science of man', based upon a vision of humanity made up of autonomous individuals, free from all the constraints imposed by custom, prejudice, and religion. As Pagden shows, this 'new science' was based not simply on 'cold, calculating reason', as its critics claimed, but on the argument that all humans are linked by what in the Enlightenment were called 'sympathetic' attachments. The conclusion was that despite the many tribes and nations into which humanity was divided there was only one 'human nature', and that the final destiny of the species could only be the creation of one universal, cosmopolitan society. This new 'human science' provided the philosophical grounding of the modern world. It has been the inspiration behind the League of Nations, the United Nations and the European Union. Without it, international law, global justice, and human rights legislation would be unthinkable. As Anthony Pagden argues passionately and persuasively in this book, it is a legacy well worth preserving - and one that might yet come to inherit the earth. 'The best single-volume study of the Enlightenment that we have'

Literary Review The Enlightenment is one of the formative periods of Western history, yet more than 300 years after it began, it remains controversial. It is often seen as the fountainhead of modern values such as human rights, religious toleration, freedom of thought, scientific thought as an exemplary form of reasoning, and rationality and evidence-based argument. Others accuse the Enlightenment of putting forward a scientific rationality which ignores the complexity and variety of human beings, propagates shallow atheism, and aims to subjugate nature to so-called technical progress. Answering the question 'what is

Enlightenment?' Kant famously urged men and women above all to 'have the courage to use your own understanding'. Robertson shows how the thinkers of the Enlightenment did just that, seeking a rounded understanding of humanity in which reason was balanced with emotion and sensibility. His book goes behind the controversies about the Enlightenment to return to its original texts and to show that above all it sought to increase human happiness in this world by promoting scientific inquiry and reasoned argument. His book overturns many received opinions - for example, that enlightenment necessarily implied hostility to religion (though it did challenge the authority traditionally assumed by the Churches). It is a master-class in 'big picture' history, about one of the foundational epochs of modern times.

This title offers a different perspective on the history of food, looking at writings about cuisine, diet, and food chemistry as a key to larger debates over the state of the nation in Old Regime France. Robert Wokler was one of the world's leading experts on Rousseau and the Enlightenment, but some of his best work was published in the form of widely scattered and difficult-to-find essays. This book collects for the first time a representative selection of his most important essays on Rousseau and the legacy of Enlightenment political thought. These essays concern many of the great themes of the age, including liberty, equality and the origins of revolution. But they also address a number of less prominent debates, including those over cosmopolitanism, the nature and social role of music and the origins of the human sciences in the Enlightenment controversy over the relationship between humans and the great apes. These essays also explore Rousseau's relationships to Rameau, Pufendorf, Voltaire and Marx; reflect on the work of important earlier scholars of the Enlightenment, including Ernst Cassirer and Isaiah Berlin; and examine the influence of the Enlightenment on the twentieth century. One of the central themes of the book is a defense of the Enlightenment against the common charge that it bears responsibility for the Terror of the French Revolution, the totalitarian regimes of the twentieth-century and the Holocaust.

"In this book, the Enlightenment derives its special appeal as the historical staging ground for an intellectual ferment across Europe and America. Dorinda Outram places ideas in their widest possible context, expounding upon their social, political, and cultural implications and how they condition society's conduct in a variety of ways. She looks at what "Enlightenment" meant to contemporaries, how it affected day-to-day life - for instance, by the spread of reading, the open discussion of religion and the relationship between the sexes, self-knowledge and introspection, scientific research, and advances in medicine."--BOOK JACKET.

In this concise, bold, and innovative book, Dan Edelstein offers us an original account of the Enlightenment. It convincingly argues that the Enlightenment is above all a narrative about social and cultural changes and that its origins can be found in the Quarrel of the Ancients and the Moderns. Therefore, by reconsidering the importance of the French esprit philosophique in the European Enlightenment, this book will be of considerable importance for every scholar and student interested in this period. This volume offers a new history of the relationship between commerce and politics, from the eighteenth century to the present. Blamed for the disasters of the 20th century: Auschwitz, the Gulags, globalisation, Islamic terrorism; heralded as the harbinger of reason, equality, and the end of arbitrary rule. This book traverses these conflicts, presenting the history, politics, science, religion, arts, and social life of the Enlightenment. Debate over the meaning of 'Enlightenment' began in the eighteenth century and still continues to this day. This period saw the opening of arguments on the nature of man, truth, the place of God, and the international circulation of ideas, people and gold. But did the Enlightenment mean the

same for men and women, for rich and poor, for Europeans and non-Europeans? In the third edition of her acclaimed book, Dorinda Outram addresses these, and other questions about the Enlightenment as controversy increases about its place at the foundation of modernity. She studies it as a global phenomenon, setting the period against broader social changes. This new edition offers a new chapter on political economy, a completely revised further reading section, and a new feature on electronic sources to stimulate primary research. This accessible overview will be essential reading for students of eighteenth-century history, philosophy, and the history of ideas. The historical philosophy of the Enlightenment -- The Scottish Enlightenment -- Pietro Giannone and Great Britain -- Dimitrie Cantemir's Ottoman history and its reception in England -- From deism to history: Conyers Middleton -- David Hume, historian -- The idea of the decline and fall of the Roman Empire -- Gibbon and the publication of the *Decline and fall of the Roman Empire* 1776-1789 -- Gibbon's last project -- The romantic movement and the study of history -- Lord Macaulay: the history of England -- Thomas Carlyle's historical philosophy -- Jacob Burckhardt. The surprising idea of pleasure as communal provides a new way of understanding Wordsworth's poetry and the Enlightenment's critical legacy. The Enlightenment is generally painted as a movement of ideas and society lasting from the late seventeenth to the early nineteenth century, but this book argues that the Enlightenment is an essential component of modernity itself. In the course of the study, Martin Davies offers an original world-view and a critique of some recent interpretations of the Enlightenment. Kant and the Enlightenment 1500 to 1800 is an interesting read even for philosophical nonprofessionals because ... - the philosophy of the Enlightenment is presented in comprehensible language and embedded in the 300-year struggle for the liberation of the bourgeoisie against feudalism, - the importance of reason in our knowledge, in the sciences, and in the democratic republic is elaborated based on Kant ' s writings, - in times of threat with Kant ' s philosophy a reassurance can be made regarding the foundations of the democratic republic and the worldwide spread of this form of government since the First French Republic, - Kant ' s "categorical imperative " must be reinterpreted as a fundamental political norm of the democratic republic, if his ethics is understood as a "German theory of the French Revolution " (Marx), - countering the postmodern discrediting of the philosophy of history by placing the current struggle for the democratic republic in the context of Kant ' s goal of history, which called for a democratically organized and federally unified humanity on the grounds of reason. Emmanuel Eze collects into one convenient and controversial volume the most important and influential writings on race that the European Enlightenment produced. This is a managerial survey and reinterpretation of the Enlightenment. The text offers an assessment of the nature and development of the important currents in philosophical thinking arguing that supposed national enlightenments are of less significance than the rift between conservative and radical thought. Debate over the meaning of 'Enlightenment' began in the eighteenth century and has continued unabated until our own times. This period saw the opening of arguments on the nature of man, truth, on the place of God, and the international circulation of ideas, people and gold. Did the Enlightenment mean the same for men and women, for rich and poor, for Europeans and non-Europeans? In the second edition of her book, Dorinda Outram addresses these, and other questions about the Enlightenment. She studies it as a global phenomenon, setting the period against broader social changes. This new edition offers a fresh introduction, a new chapter on slavery, and new material on the Enlightenment as a global phenomenon. The bibliography and short

biographies have been extended. This accessible synthesis of scholarship will prove invaluable reading to students of eighteenth-century history, philosophy, and the history of ideas. "Introducing The Enlightenment" is the essential guide to the giants of the Enlightenment - Voltaire, Diderot, Adam Smith, Samuel Johnson, Immanuel Kant, Benjamin Franklin, and Thomas Jefferson. The Enlightenment of the 18th century was a crucial time in human history - a vast moral, scientific and political movement, the work of intellectuals across Europe and the New World, who began to free themselves from despotism, bigotry and superstition and tried to change the world. "Introducing The Enlightenment" is a clear and accessible introduction to the leading thinkers of the age, the men and women who believed that rational endeavour could reveal the secrets of the universe. Challenging the common assumption that the Enlightenment of the late seventeenth and the eighteenth centuries was an essentially secular, irreligious and atheistic movement, this book critiques this standard interpretation as based on a narrow view of Enlightenment sources. Building on the work of revisionist historians, this volume takes the argument squarely into the theological domain, whether Anglican, Dissenting, Lutheran or deistic, whilst also noting that the Enlightenment deeply affected Roman Catholic and Jewish theologies. It challenges the stereotype of 'Enlightenment rationalism', and the penultimate chapter brings out the biblical and ecclesial roots of the image of enlightenment and reclaims it for Christian faith. Making extensive use of archival and published documents from the eighteenth century, this book argues that the public sphere in eighteenth-century Prussia was a conservative realm that was deeply invested in methods of social control. The late eighteenth century witnessed an explosion of intellectual activity in Scotland by such luminaries as David Hume, Adam Smith, Hugh Blair, William Robertson, Adam Ferguson, James Boswell, and Robert Burns. And the books written by these seminal thinkers made a significant mark during their time in almost every field of polite literature and higher learning throughout Britain, Europe, and the Americas. In this magisterial history, Richard B. Sher breaks new ground for our understanding of the Enlightenment and the forgotten role of publishing during that period. *The Enlightenment and the Book* seeks to remedy the common misperception that such classics as *The Wealth of Nations* and *The Life of Samuel Johnson* were written by authors who eyed their publishers as minor functionaries in their profession. To the contrary, Sher shows how the process of bookmaking during the late eighteenth-century involved a deeply complex partnership between authors and their publishers, one in which writers saw the book industry not only as pivotal in the dissemination of their ideas, but also as crucial to their dreams of fame and monetary gain. Similarly, Sher demonstrates that publishers were involved in the project of bookmaking in order to advance human knowledge as well as to accumulate profits. *The Enlightenment and the Book* explores this tension between creativity and commerce that still exists in scholarly publishing today. Lavishly illustrated and elegantly conceived, it will be must reading for anyone interested in the history of the book or the production and diffusion of Enlightenment thought. Critics have long treated the most important intellectual movement of modern history--the Enlightenment--as if it took shape in the absence of opposition. In this groundbreaking new study, Darrin McMahon demonstrates that, on the contrary, contemporary resistance to the Enlightenment was a major cultural force, shaping and defining the Enlightenment itself from the moment of inception, while giving rise to an entirely new ideological phenomenon--what we have come to think of as the "Right." McMahon skillfully examines the Counter-Enlightenment, showing that it was an extensive, international, and thoroughly modern affair. Armed with the

insights of the scientific revolution, the men of the Enlightenment set out to free mankind from its age-old cocoon of pessimism and superstition and establish a more reasonable world of experiment and progress. Yet by the 1760s, this optimism about man and society had almost evaporated. In the works of Rousseau, Kant and Goethe, there was discernible a new inner voice, and an awareness of individual uniqueness which had eluded their more self-confident predecessors. The stage was set for the revolutionary crisis and the rise of Romanticism. In this book, Norman Hampson follows through certain dominant themes in the Enlightenment, and describes the contemporary social and political climate, in which ideas could travel from the salons of Paris to the court of Catherine the Great - but less easily from a master to his servant. On such vexed issues as the role of ideas in the "rise of the middle class" he provides a new and realistic approach linking intellectual and social history. A compelling reevaluation of the Enlightenment from one of its leading historians In this concise and powerful book, one of the world's leading historians of the Enlightenment provides a bracing and clarifying new interpretation of this watershed period. Arguing that philosophical and historical interpretations of the era have long been hopelessly confused, Vincenzo Ferrone makes the case that it is only by separating these views and taking an approach grounded in social and cultural history that we can begin to grasp what the Enlightenment was—and why it is still relevant today. Ferrone explains why the Enlightenment was a profound and wide-ranging cultural revolution that reshaped Western identity, reformed politics through the invention of human rights, and redefined knowledge by creating a critical culture. These new ways of thinking gave birth to new values that spread throughout society and changed how everyday life was lived and understood. Featuring an illuminating afterword describing how his argument challenges the work of Anglophone interpreters including Jonathan Israel, *The Enlightenment* provides a fascinating reevaluation of the true nature and legacy of one of the most important and contested periods in Western history. The translation of this work has been funded by SEPS—Segretariato Europeo per le Pubblicazioni Scientifiche. Radically reorienting our understanding of the Enlightenment, this book explores the complex relations between "enlightened" values and the making of scientific knowledge. Here monsters and automata, barometers and botanical gardens, polite academics and boisterous clubs, plans for violent wars and for universal peace, are all relocated in the landscape of enlightened Europe. The contributors show how changing forms of discipline, machinery, and instrumentation affected the emergence of new kinds of knowledge; consider how institutions of public taste and conversation helped provide a common frame for the study of human and nonhuman natures; and explore the regional operations of scientific culture at the geographical fringes of Europe. Covering a wide range of scientific disciplines, both in the principal European countries and in areas peripheral to Europe, the book also includes ample illustrations and an extensive bibliography. Implicated in the rise of both fascism and liberal secularism, the moral and political values that shaped the Enlightenment remain controversial today. Through careful scrutiny of how these values influenced and were influenced by the concrete practices of its sciences, this book gives us an entirely new sense of the Enlightenment. -- from back cover. In this illuminating new study of Mozart's operas, Nicholas Till shows that the composer was not a "divine idiot" but an artist whose work was informed by the ideas and discoveries of his time. Examining the dramatic emergence of a modern society in eighteenth-century Austria, Till reappraises the history and meaning of the Enlightenment and Mozart's role within it. Book jacket. This magisterial history--sure to

become the definitive work on the subject--recasts the Enlightenment as a period not solely consumed with rationale and reason, but rather as a pursuit of practical means to achieve greater human happiness. One of the formative periods of European and world history, the Enlightenment is the fountainhead of modern secular Western values: religious tolerance, freedom of thought, speech and the press, of rationality and evidence-based argument. Yet why, over three hundred years after it began, is the Enlightenment so profoundly misunderstood as controversial, the expression of soulless calculation? The answer may be that, to an extraordinary extent, we have accepted the account of the Enlightenment given by its conservative enemies. Ritchie Robertson goes back into the "long eighteenth century," from approximately 1680 to 1790, to reveal what this much-debated period was really about. Any account of the Enlightenment must be in large part a history of ideas. But Robertson argues that it is not solely a philosophical movement; the Enlightenment saw the publication of the *Encyclopédie*, which is not only a historical and philosophical compendium, but also an illustrated guide to all sorts of contemporary machinery, handicrafts, and trades aimed to improve people's lives in immediate and practical ways. Robertson chronicles the campaigns mounted by some Enlightened figures against specific evils such as capital punishment, judicial torture, serfdom and witchcraft trials, featuring the experiences of major figures like Voltaire and Diderot with ordinary people who lived through this extraordinary moment. Robertson gives due attention to philosophical and theological debates, but also looks to literature, music, and the visual arts as prominent means of conveying enlightenment ideas. In seeking to correct one-sided views of the Enlightenment, Robertson ultimately puts forward his own. He does not reduce this transformative period to a formula, but instead makes the claim that indeed the Enlightenment was an attempt to increase human happiness, and to claim that happiness was possible in this world, without needing any compensatory belief in a better one beyond the grave. Inspired by Voltaire's advice that a text needs to be concise to have real influence, this anthology contains fiery extracts by forty eighteenth-century authors, from the most famous philosophers of the age to those whose brilliant writings are less well-known. These passages are immensely diverse in style and topic, but all have in common a passionate commitment to equality, freedom, and tolerance. Each text resonates powerfully with the issues our world faces today. *Tolerance* was first published by the Société française d'étude du dix-huitième siècle (the French Society for Eighteenth-Century Studies) in the wake of the Charlie Hebdo assassinations in January 2015 as an act of solidarity and as a response to the surge of interest in Enlightenment values. With the support of the British Society for Eighteenth-Century Studies, it has now been translated by over 100 students and tutors of French at Oxford University. The Quakers were by far the most successful of the radical religious groups to emerge from the turbulence of the mid-seventeenth century—and their survival into the present day was largely facilitated by the transformation of the movement during its first fifty years. What began as a loose network of charismatic travelling preachers was, by the start of the eighteenth century, a well-organised and international religious machine. This shift is usually explained in terms of a desire to avoid persecution, but *Quakers, Christ, and the Enlightenment* argues instead for the importance of theological factors as the major impetus for change. In the first sustained account of the theological changes guiding the development of seventeenth-century Quakerism, Madeleine Pennington explores the Quakers' positive intellectual engagement with those outside the movement to offer a significant reassessment of the causal factors determining the development of early Quakerism. Considering the Quakers' engagement

with such luminaries as Baruch Spinoza, Henry More, John Locke, and John Norris, Pennington unveils the Quakers' concerted attempts to bolster their theological reputation through the refinement of their central belief in the 'inward Christ', or 'the Light within'. In doing so, she further challenges stereotypes of early modern radicalism as anti-intellectual and ill-educated. Rather, the theological concerns of the Quakers and their interlocutors point to a crisis of Christology weaving through the intellectual milieu of the seventeenth century, which has long been under-estimated as significant fuel for the emerging Enlightenment.

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