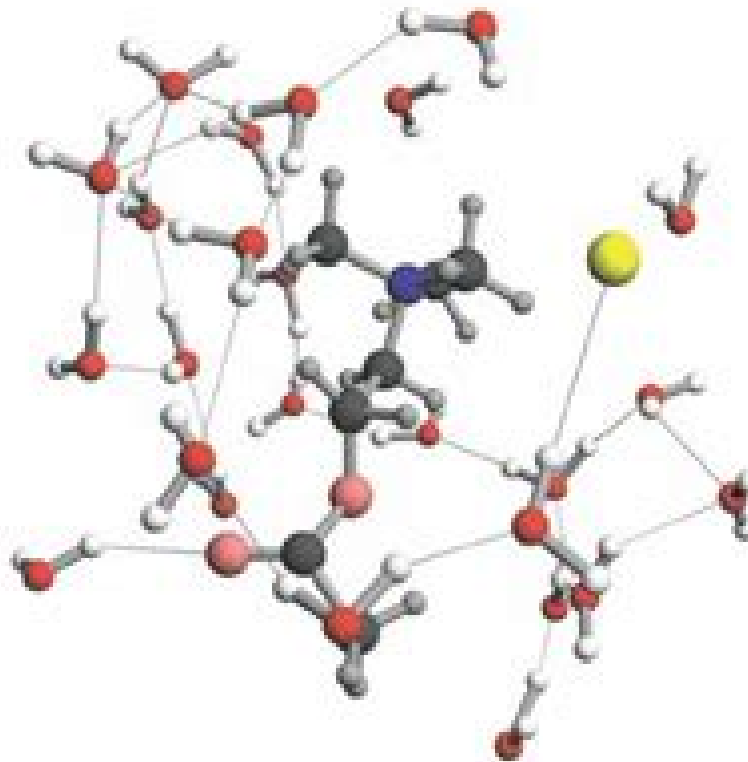


# Scientific Materialism

"The basic tenet of so-called "scientific materialism" is that nothing exists except matter, and that everything in the world must therefore be the result of the strict mathematical laws of physics and blind chance."



# Scientific Materialism

**Department of Religious Studies  
University of California B. Alan  
Wallace Visiting Lecturer, Santa  
Barbara**

## **Scientific Materialism:**

**Scientific Materialism** M. Bunge, 2012-12-06 The word materialism is ambiguous it designates a moral doctrine as well as a philosophy and indeed an entire world view Moral materialism is identical with hedonism or the doctrine that humans should pursue only their own pleasure Philosophical materialism is the view that the real world is composed exclusively of material things The two doctrines are logically independent hedonism is consistent with immaterialism and materialism is compatible with high minded morals We shall be concerned exclusively with philosophical materialism And we shall not confuse it with realism or the epistemological doctrine that knowledge or at any rate scientific knowledge attempts to represent reality Philosophical materialism is not a recent fad and it is not a solid block it is as old as philosophy and it has gone through six quite different stages The first was ancient materialism centered around Greek and Indian atomism The second was the revival of the first during the 17th century The third was 18th century materialism partly derived from one side of Descartes ambiguous legacy The fourth was the mid 19th century scientific materialism which flourished mainly in Germany and England and was tied to the upsurge of chemistry and biology The fifth was dialectical and historical materialism which accompanied the consolidation of the socialist ideology And the sixth or current stage evolved mainly by Australian and American philosophers is academic and nonpartisan but otherwise very heterogeneous Ancient materialism was thoroughly mechanistic *Proceedings of the Literary & Philosophical Society of Liverpool* Literary and Philosophical Society of Liverpool, 1878

**Scientific Materialism and Ultimate Conceptions** Sidney Billing, 1879 **The Taboo of Subjectivity : Towards a New Science of Consciousness** Department of Religious Studies University of California B. Alan Wallace Visiting Lecturer, Santa Barbara, 2000-11-09 This book takes a bold new look at ways of exploring the nature origins and potentials of consciousness within the context of science and religion Alan Wallace draws careful distinctions between four elements of the scientific tradition science itself scientific realism scientific materialism and scientism Arguing that the metaphysical doctrine of scientific materialism has taken on the role of ersatz religion for its adherents he traces its development from its Greek and Judeo Christian origins focusing on the interrelation between the Protestant Reformation and the Scientific Revolution He looks at scientists long term resistance to the firsthand study of consciousness and details the ways in which subjectivity has been deemed taboo within the scientific community In conclusion Wallace draws on William James's idea for a science of religion that would study the nature of religious and in particular contemplative experience In exploring the nature of consciousness this groundbreaking study will help to bridge the chasm between religious belief and scientific knowledge It is essential reading for philosophers and historians of science scholars of religion and anyone interested in the relationship between science and religion **Scientific Idealism ; Or, Matter and Force and Their Relation to Life and Consciousness** William Kingsland, 1909 *Science and Religion* John F. Haught, 1995 Has science made religion intellectually implausible Does it rule out the existence of a personal God In an age of science can we

really believe that the universe has a purpose And finally doesn't religion hold much of the blame for the present ecological crisis These questions form the nucleus of today's debate between science and religion This book is a guide for that debate identifying the questions isolating the issues and pointing to ways the questions can be resolved There are four possible ways says John F Haught that we can view the relationship between religion and science First they can stand in complete opposition the conflict position Or we can believe they are so different that conflict is impossible the contrast position A third approach holds that while science and religion are distinct each has important implications for the other A fourth way views them as different but mutually supportive

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the firsthand study of consciousness and details the ways in which subjectivity has been deemed taboo within the scientific community In conclusion Wallace draws on William James's idea for a science of religion that would study the nature of religious and in particular contemplative experience In exploring the nature of consciousness this groundbreaking study will help to bridge the chasm between religious belief and scientific knowledge It is essential reading for philosophers and historians of science scholars of religion and anyone interested in the relationship between science and religion

HyperHumanity Mike Hockney, 2013-07-28 Humanity is a single biological species but has split into two different mental species labelled Mythos and Logos The Mythos species is driven by emotional stories not by facts evidence or rational arguments Even scientific materialism is a Mythos the sensory Mythos which asserts that rational unobservables undetectable by the senses simply cannot exist The Enlightenment the Age of Reason was when Logos humanity came to the fore HyperHumanity is the upgrade of Logos humanity that advocates Hyperirrationalism Old Humanity stuck in its irrational Mythos past will become extinct The future is about the new human race HyperHumanity Do you belong to the Illuminated Ones the Shining Ones the Divine Ones or are you on your knees to some story book God an irrational market or irrational devotion to your physical senses HyperHumanity is not here to help Old Humanity It is here to replace it We are the true human race that which seeks to claim its rightful prize divinity Religion and Scientific Naturalism David Ray Griffin, 2000-05-18 Articulates a metaphysical position capable of rendering both science and religious experience simultaneously and mutually intelligible **Scientific Materialism in Nineteenth Century Germany** F.

Gregory, 2012-12-06 A comprehensive study of German materialism in the second half of the nineteenth century is long overdue Among contemporary historians the mere passing references to Karl Vogt Jacob Moleschott and Ludwig Buchner as materialists and popularizers of science are hardly sufficient for few individuals influenced public opinion in nineteenth century Germany more than these men Buchner for example revealed his awareness of the historical significance of his *Kraft und Stoff* in comments made in 1872 just seventeen years after its original appearance A philosophical book which has undergone twelve big German editions in the short span of seventeen years which further has been issued in non German countries and languages about fifteen to sixteen times in the same period and whose appearance although its author was entirely unknown up to then has called forth an almost unprecedented storm in the press such a book can be nothing ordinary the world calling it enjoys at present must be justified through its wholly special characteristics or by the merits of its form and content Vogt Moleschott and Buchner explicitly held that their materialism was founded on natural science But other materialists of the nineteenth century also laid claim to the scientific character of their own thought It is likely that Marx and Engels would have permitted their brand of materialism to have been called scientific provided of course that scientific was understood in their dialectical meaning of the term Socialism Engels maintained had become a science with Marx *Scientific Materialism and Ultimate Conceptions* Sidney Billing, 2016-04-27 This work has been selected by scholars

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of the intellectual and cultural history of the nineteenth century Students of Protestant theology and thought and all interested in the complex relationship between Christian theology and modernity will learn something of value from this important study Thomas Albert Howard Valparaiso University

**A Scientist's Voice in American Culture** Albert E. Moyer,1992-09-23 In late nineteenth century America Simon Newcomb was the nation's most celebrated scientist and irascibly doggedly tirelessly he made the most of it Officially a mathematical astronomer heading a government agency Newcomb spent as much of his life out of the observatory as in it acting as a spokesman for the nascent but restive scientific community of his time Newcomb saw the scientific method as a potential guide for all disciplines and a basis for all practical action and argued passionately that it was of as much use in the halls of Congress as in the laboratory In so doing he not only sparked popular support for American science but also confronted a wide spectrum of social cultural and intellectual issues This first full length study of Newcomb traces the development of his faith in science and ranges over topics of great public debate in the Gilded Age from the reform of economic theory to the recasting of the debate between science and religion Moyer's portrait of a restless eager mind also illuminates the bustle of late nineteenth century America

**Signs of Intelligence** William Dembski,James Kushiner,2001-03 A collection of fourteen essays which provide an overview of the argument for intelligent design with diagrams explanations and relevant quotations

**Resurrection And The Afterlife** Ali Unal,2010-02-16 Thanks to the advances in modern science we have an ever increasing appreciation of just what an amazing creation our universe is Even the knowledge that scientists and doctors continue to gather about our bodies stagger our imaginations We see miracles repeated so many times that we take them for granted the changes of the seasons rain from clouds the growth of flowers and trees and the soil's production of all kinds of fruit We look around us and see the fantastic abundance of animate and inanimate life animals geological features water fish stars and so on

**Psychophysics** Mike Hockney,2015-09 One hundred percent of scientists think that Einstein's special theory of relativity is correct One hundred percent of scientists are wrong Isn't that astounding Why is it so hard for scientists to see the blatant errors in Einstein's logic The central reason for the failure of Einstein's theory as an account of ultimate existence is that like everything else in science it denies the real existence of mind Once mind is admitted to physics Einstein's fallacies become obvious To refute both Einstein only one thing is required to place an eternal non sensory mathematical Singularity at the centre of the spacetime universe This Singularity is a Fourier frequency domain but is functionally equivalent to a Cosmic Mind Because it is an immaterial dimensionless entity outside space and time the Singularity is undetectable by any scientific experiment yet its existence automatically disproves all claims of scientific materialism regarding the fundamental nature of reality

## The Enigmatic Realm of **Scientific Materialism**: Unleashing the Language is Inner Magic

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