



RANSOM

Ransom For A God

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Hebrew in the New College,
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Ransom For A God:

Ransom for a God Tony Foster, 1990 **John Crowe Ransom's Secular Faith** Kieran Quinlan, 1999-03-01 Recent interest in the life and works of John Crowe Ransom has brought to light the many apparent contradictions and discontinuities in the career of this important man of letters A noted poet Ransom chose to devote his energies primarily to the composition of prose A southern agrarian in the 1930s he later rejected the movement as nostalgic and unrealistic But perhaps more central to his development as a man of letters he came to renounce all traditional religious beliefs even though he was descended from a line of Methodist ministers In John Crowe Ransom's *Secular Faith* Keiran Quinlan examines these and other incongruities within the context of the writer's career and offers a substantially revisionist interpretation of his subject Quinlan argues that the key to understanding Ransom's development lies in his early rejection of the tenets of Christian theology and in his consequent effort at articulating an alternative philosophy to live by Ransom's literary efforts are viewed as a philosophical project aimed at discovering an empirical validity for the world rather than a transcendental one Quinlan examines Ransom's development against the background of the literary and philosophic movements that influenced the writer He shows how thinkers like Kant Hegel Dewey and the logical positivists and poets like Arnold Hardy Stevens Eliot and Graves all made significant contributions to Ransom's progress Although Ransom has often been allied with T S Eliot who turned to religion and a transcendental knowledge of the world Quinlan contends that Ransom's real sympathies were with Wallace Stevens who sought a suitable substitute for religious faith in the celebration of a world he felt was emptied of its transcendental component Ransom's difficulties are in many ways symptomatic of the struggles of our age the supplanting of God and a supernatural world view by scientific advances the loss of faith and thus the need to find an alternative meaning in existence Quinlan stresses that although the gradual emergence of Ransom's secular faith was a direct result of his lifelong dialogue with the Christian tradition his final belief was that this is the best of all possible worlds inasmuch as it is not possible for imagination to acquaint us with any other world Quinlan concludes therefore that Ransom belongs squarely in the American pragmatist tradition **The War Within** Daniel Joseph Singal, 2014-02-01 The years after World War I saw a different sort of war in the American South as Modernism began to contest the New South Creed for the allegiance of Southern intellectuals In *The War Within* Daniel Joseph Singal examines the struggle between the characteristic culture of twentieth century America and the South's tenacious blend of Victorianism and the Cavalier myth He explores the lives and works of historians Ulrich B Phillips and Broadus Mitchell novelists Ellen Glasgow William Faulkner and Robert Penn Warren publisher William T Couch sociologists Howard Odum Rupert Vance Guy Johnson and Arthur Raper and Agrarian poets John Crowe Ransom Donald Davidson and Allen Tate The drama Singal unfolds is as much national as regional in its implications His sophisticated and original analysis of the complex relationship between these southern writers and their heritage enables him to trace the transition to Modernism with unusual clarity and to address questions of major

importance in American intellectual history How did Modernism come into being Does it display a fundamental underlying pattern What are its essential values beliefs and assumptions Singal marshals archival and published sources and combines them with oral history interviews to trace this process of change on the levels of both formal thought and individual experience He uses the interwar South as the locale for a pioneering examination of the momentous change that has affected all of Western culture ... *God Incarnate* Hollingworth Tully Kingdon,1890 Violence, Hospitality, and the Cross Hans Boersma,2006-04 Offers a new model for understanding the atonement sensitive to both the Christian tradition and its postmodern critics Introducing Christian Theologies, Volume Two Victor I. Ezigbo,2015-12-31 Should Christianity's theological face remain largely European and North American in the twenty first century in the wake of the expansion of Christianity in sub Saharan Africa Asia and Latin America The question about the theological face of Christianity cannot be ignored For too long African Asian and Latin American theologians have been left out of mainstream theological discussions Few standard textbooks on Christian theology acknowledge the unique contributions theologians from these continents have made to global Christianity *Introducing Christian Theologies Voices from Global Christian Communities* is a two volume textbook that alters the predominantly European and North American theological face of Christianity by interacting with voices of Christian communities from across the globe *Introducing Christian Theologies* explores the works of key theologians from around the world highlighting their unique contributions to Christian theology and doctrine **Winning Is Everything** Tony Hart,2010-11 Enjoyable inspiring profitable and immensely encouraging here is a book that everyone can enjoy Tony Hart does an excellent job to lift up one's spirits in the midst of troubles The book is well illustrated easy to read and you won't want to put it down Alexander Strauch Author of *Biblical Eldership* **Children of God** Edward Alexander Stuart,1893 *Zion's Watch Tower and Herald of Christ's Presence* ,1924 The Epistle to the Romans, the Engl. text and paraphrase of each verse, by G. Sampson Paul (st.),1902 **The Watchtower** ,1928 **A Book of Remembrance in Relation to the Mystery of God** Book,1878 The Late Rev. J. D.... in the Pulpit and at the Communion Table. [A Selection of Letters and Sermons by J. D.] With Biographical Supplement. Edited by D. Brown John DUNCAN (LL.D., Professor of Hebrew in the New College, Edinburgh.),1874 **Communion of Radicals** Jonathan McGregor,2021-11-03 Popular perceptions of American writers as either godless radicals or God fearing reactionaries overlook a vital tradition of Christian leftist thought and creative work In *Communion of Radicals* Jonathan McGregor offers the first literary history of theologically conservative writers who embraced political radicalism as their reverence for tradition impelled them to work for social justice Challenging recent accounts that examine twentieth century American literature against the backdrop of the rising Religious Right *Communion of Radicals* uncovers a different literary lineage in which allegiance to religious tradition fostered dedication to a more just future From the Gilded Age to the Great Depression to the civil rights movement traditional faith empowered the rebellious writing of socialists anarchists and Catholic personalists such as Vida Scudder

Dorothy Day Claude McKay F O Matthiessen and W H Auden By recovering their strain of traditioned radicalism McGregor shows how strong faith in the past can fuel the struggle for an equitable future As Christian socialists Scudder and Ralph Adams Cram envisioned their movement for beloved community as a modern version of medieval monasticism Day and the Catholic Workers followed the fourteenth century example of St Francis when they lived and wrote among the disaffected souls on the Bowery during the Great Depression Tennessee s Fellowship of Southern Churchmen argued for a socialist and antiracist understanding of the notion of the South and the Agrarian tradition popularized by James McBride Dabbs Walker Percy and Wendell Berry Agrarian roots flowered into creative expressions encompassing the queer and Black medievalist poetry of Auden and McKay respectively Matthiessen s Catholic socialist interpretation of the American Renaissance and the genteel anarchism of Percy s southern comic novels Imaginative writing enabled these Christian leftists to commune with the past and with each other driving their radical efforts in the present Communion of Radicals chronicles a literary Christian left that unites deeply traditional faith with radicalism and offers a usable past that disrupts perceived alignments of religion and politics

Flannery O'Connor, Walker Percy, and the Aesthetic of Revelation John Sykes, 2007 Examining the writings of Flannery O Connor and Walker Percy against the background of the Southern Renaissance from which they emerged Sykes explores how the writers shared a distinctly Christian notion of art that led them to see fiction as revelatory but adopted different theological emphases and rhetorical strategies Provided by publisher

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