

Reflex Action And Theism



William James

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James O. Pawelski



Reflex Action And Theism:

Reflex Action and Theism ... William James, 1879 **The Future of the Philosophy of Religion** M. David Eckel, C. Allen Speight, Troy DuJardin, 2020-10-12 This collection of essays on the philosophy of religion and its future brings together accomplished thinkers across several related fields from comparative philosophy to analytic and continental philosophy of religion and beyond Contributing authors address pressing questions including Where does philosophy stand in relation to religion and the study of religion in the 21st century How ought the philosophy of religion to interact with religious studies and theology to make for fruitful interdisciplinary engagement And what does philosophy uniquely have to offer to the broad discourse on religion in the modern world Through exploring these questions and more the authors goal is not that of meeting the philosophical future but of forging it Readers will enter a vivid conversation through engaging essays which demonstrate the importance of disciplinary openness and show that we do not need to sacrifice depth in order to achieve breadth Modernity and postmodernity come together in a constantly evolving discussion that moves the philosophy of religion forward while keeping an eye toward the experience accumulated in past centuries This book will interest students of philosophy theology religious studies and other fields that wonder about the place of philosophy and religion in today's world It also has much to offer advanced scholars in these fields through its breadth and forward thinking *William James's Radically Empirical Philosophy of Religion* J. Edward Hackett, 2025-01-31 This book takes a stand against and critiques readings of William James that do not pay attention to the metaphysics of experience Such interpretations overlook the first mentions of radical empiricism in James's Will to Believe argument By attending to James's metaphysics of experience this book argues that James's universe is a quasi chaos of becoming in our relations with nature and other people so that things independent of us relate evolve and change in space and time James's metaphysics of relations is what unifies his various psychological poetic mystical and religious commitments These metaphysical implications have consequences for how James understood what metaphysics can do in philosophy how it relates to theology what we can say about his will to believe argument mysticism free will God's finitism the problem of One and the Many and panpsychism **The Practical Muse** Patricia Rae, 1997 Patricia Rae's study while accepting Rorty's view that there is philosophical solidarity between pragmatism and modernism rejects his interpretation of both as forms of dogmatic skepticism If pragmatism and modernism coincide Rae argues the case of these three writers suggests that the intersection lies not in a rejection of truthfulness to experience but in a cautious respect for it **The Dynamic Individualism of William James** James O. Pawelski, 2012-02-01 The Dynamic Individualism of William James analyzes James's rich and complex thought through an examination of his individualism A central theme of James's writings individualism underlies his basic views on freedom society government psychology education religion pragmatism and metaphysics yet until now no one has undertaken a careful study of this important aspect of James's thought With close readings of texts that include The Principles of

Psychology The Varieties of Religious Experience and A Pluralistic Universe James O Pawelski engages the range of contexts in which James discusses individualism offers a refreshingly new reading of his work and in seeking to resolve James's own psychology presents an original and convincing case for his dynamic individualism **William James on Morality** Frederick R. Bauer, 2009-09 James yearned to weave science and religion into a popular philosophy useful for the everyday life of everyday people of faith He saw that many were defenseless in an increasingly agnostic even atheistic culture Thousands of innocent magazine readers lie paralyzed and terrified in the network of shallow negations which the leaders of opinion have thrown over their souls he wrote in 1882 To which he added If I like the mouse in the fable have gnawed a few of the strings of the sophistical net that has been binding down the human heart's lion strength I shall be more than rewarded for my pains Were he to return he would still be unhappy with the leaders of opinion but also with the responses of those who seek refuge in fundamentalist reliance on religious scriptures or who claim that religion is independent of modern scientific discoveries Building on William James on Common Sense and William James on the Stream of Consciousness this third and final volume will show how James in 2009 might weave ancient truths and modern discoveries into a philosophy that would even more completely reward him for his pains James and Dewey on Belief and Experience Donald Capps, John M. Capps, 2010-10-01 Donald Capps and John Capps's James and Dewey on Belief and Experience juxtaposes the key writings of two philosophical superstars As fathers of Pragmatism America's unique contribution to world philosophy their work has been enormously influential and remains essential to any understanding of American intellectual history In these essays you'll find William James deeply embroiled in debates between religion and science Combining philosophical charity with logical clarity he defended the validity of religious experience against crass forms of scientism Dewey identified the myriad ways in which supernatural concerns distract religious adherents from pressing social concerns and sought to reconcile the tensions inherent in science's dual embrace of common sense and the aesthetic James and Dewey on Belief and Experience is divided into two sections the former showcases James the latter is devoted to Dewey Two transitional passages in which each reflects on the work of the other bridge these two main segments Together the sections offer a unique perspective on the philosophers' complex relationship of influence and interdependence An editor's introduction provides biographical information about both men an overview of their respective philosophical orientations a discussion of the editorial process and a brief commentary on each of the selections Comparing what these foremost pragmatists wrote on both themes illuminates their common convictions regarding the nature of philosophical inquiry and simultaneously reveals what made each a distinctive thinker **William James's Hidden Religious Imagination** Jeremy Carrette, 2013-05-29 This book offers a radical new reading of William James's work on the idea of religion Moving beyond previous psychological and philosophical interpretations it uncovers a dynamic imaginative and critical use of the category of religion This work argues that we can only fully understand James's work on religion by returning to the ground of his metaphysics of relations and by

incorporating literary and historical themes Author Jeremy Carette develops original perspectives on the influence of James s father and Calvinism on the place of the body and sex in James on the significance of George Eliot s novels and Herbert Spencer s unknown revealing a social and political discourse of civil religion and republicanism and a poetic imagination at the heart of James understanding of religion These diverse themes are brought together through a post structural sensitivity and a recovery of the importance of the French philosopher Charles Renouvier to James s work This study pushes new boundaries in Jamesian scholarship by reading James with pluralism and from the French tradition It will be a benchmark text in the reshaping of James and the nineteenth century foundations of the modern study of religion

The Mystical Element of Religion as Studied in Saint Catherine of Genoa and her Friends (Complete) Baron Friedrich von Hÿgel, 2020-09-28 Amongst the apparent enigmas of life amongst the seemingly most radical and abiding of interior antinomies and conflicts experienced by the human race and by individuals there is one which everything tends to make us feel and see with an ever increasing keenness and clearness More and more we want a strong and interior a lasting yet voluntary bond of union between our own successive states of mind and between what is abiding in ourselves and what is permanent within our fellow men and more and more we seem to see that mere Reasoning Logic Abstraction all that appears as the necessary instrument and expression of the Universal and Abiding does not move or win the will either in ourselves or in others and that what does thus move and win it is Instinct Intuition Feeling the Concrete and Contingent all that seems to be of its very nature individual and evanescent Reasoning appears but capable at best of co ordinating unifying explaining the material furnished to it by experience of all kinds at worst of explaining it away at best of stimulating the purveyance of a fresh supply of such experience at worst of stopping such purveyance as much as may be And yet the Reasoning would appear to be the transferable part in the process but not to move and the experience alone to have the moving power but not to be transmissible Experience indeed and its resultant feeling are always in the first instance coloured and conditioned by every kind of individual many sided circumstances of time and place of race and age and sex of education and temperament of antecedent and environment And it is this very particular combination just this one so conditioned and combined coming upon me just at this moment and on this spot just at this stage of my reach or growth at this turning of my way that carries with it this particular power to touch or startle to stimulate or convince It is just precisely through the but imperfectly analyzable indeed but dimly perceived individual connotation of general terms it is by the fringe of feeling woven out of the past doings and impressions workings and circumstances physical mental moral of my race and family and of my own individual life it is by the apparently slight apparently far away accompaniment of a perfectly individual music to the spoken or sung text of the common speech of man that I am it would seem really moved and won And this fringe of feeling this impression is strictly speaking not merely untransferable but also unrepeatable it is unique even for the same mind it never was before it never will be again Heraclitus if we understand that old Physicist in our own modern deeply subjective largely

sentimental way would appear to be exactly right you cannot twice step into the same stream since never for two moments do the waters remain identical you yourself cannot twice step the same man into the same river for you have meanwhile changed as truly as itself has done _____ all things and states outward and inward appear indeed in flux only each moment seems to bring to each individual for that one moment his power to move and to convince *Modern Theories of Religion*
Eric Strickland Waterhouse, 1910

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