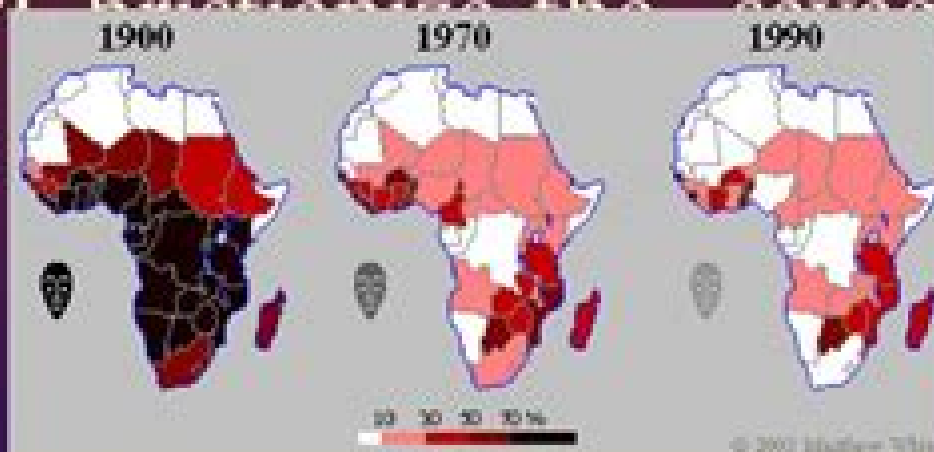


Religious Motive =



❖ Christianizing the “savages”



Traditional

Moslem

Christian



# Religious Ideas Of Savages

**Adrien Delmas, Nigel Penn**



## Religious Ideas Of Savages:

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**The Making of Religion** Andrew Lang, 1909 The modern Science of the History of Religion has attained conclusions which already possess an air of being firmly established. These conclusions may be briefly stated: thus Man derived the conception of spirit or soul from his reflections on the phenomena of sleep, dreams, death, shadow, and from the experiences of trance and hallucination. **The Problem of problems, and its various solutions, or, Atheism, Darwinism, and theism** Clark Braden, 1879 **The Problem of Problems and Its Various Solutions** Clark Braden, 1876 Religion in America Denis Lacorne, 2011-08-02 Denis Lacorne identifies two competing narratives defining the American identity. The first narrative derived from the philosophy of the Enlightenment is essentially secular. Associated with the Founding Fathers and reflected in the Declaration of Independence, the Constitution, and the Federalist Papers, this line of reasoning is predicated on separating religion from politics to preserve political freedom from an overpowering church. Prominent thinkers such as Voltaire, Thomas Paine, and Jean Nicolas De Meunier, who viewed the American project as a radical attempt to create a new regime free from religion, and the weight of ancient history, embraced this American effort to establish a genuine wall of separation between church and state. The second narrative is based on the premise that religion is a fundamental part of the American identity and emphasizes the importance of the original settlement of America by New England Puritans. This alternative vision was elaborated by Whig politicians and Romantic historians in the first half of the nineteenth century. It is still shared by modern political scientists such as Samuel Huntington. These thinkers insist America possesses a core, stable Creed mixing Protestant and republican values. Lacorne outlines the role of religion in the making of these narratives and examines against this backdrop how key historians, philosophers, novelists, and intellectuals situate religion in American politics. **On the Margins of Religion** Frances Pine, João de Pina-Cabral, 2008-03-01 Focusing on places, objects, bodies, narratives, and ritual spaces where religion may be found or inscribed, the authors reveal the role of religion in contesting rights to places, to knowledge, and to property, as well as access to resources. Through analyses of

specific historical processes in terms of responses to socio economic and political change the chapters consider implicitly or explicitly the problematic relation between science including social sciences and anthropology in particular and religion and how this connects to the new religious globalisation of the twenty first century Their ethnographies highlight the embodiment of religion and its location in landscapes built spaces and religious sites which may be contested physically or ideologically or encased in memory and often in silence Taken together they show the importance of religion as a resource to the believers a source of solace spiritual comfort and self willed submission Written Culture in a Colonial Context Adrien Delmas,Nigel Penn,2012-01-20 Exploring the extent to which the control over the materiality of writing has shaped the numerous and complex processes of cultural exchange from the 16th century onwards this book introduces the specificities of written culture anchored in colonial contexts **Early Sociology of Religion** Turner B S Staff,2004-11-11 First published in 2004 Routledge is an imprint of Taylor Francis an informa company **Outlines of the history of religion, tr. from [Geschiedenis van den godsdienst] by J.E. Carpenter** Cornelis Petrus Tiele,1877 **The Making of Religion** Andrew Lang,2014-04-11 Andrew Lang 1844 1912 was a prolific Scots man of letters a poet novelist literary critic and contributor to anthropology He now is best known as the collector of folk and fairy tales He was educated at the Edinburgh Academy St Andrews University and at Balliol College Oxford As a journalist poet critic and historian he soon made a reputation as one of the ablest and most versatile writers of the day Lang was one of the founders of the study of Psychical Research and his other writings on anthropology include The Book of Dreams and Ghosts 1897 Magic and Religion 1901 and The Secret of the Totem 1905 He was a Homeric scholar of conservative views Other works include Homer and the Epic 1893 a prose translation of The Homeric Hymns 1899 with literary and mythological essays in which he draws parallels between Greek myths and other mythologies and Homer and his Age 1906 He also wrote Ballades in Blue China 1880 and Rhymes la Mode 1884

**Edinburgh Critical Edition of the Selected Writings of Andrew Lang, Volume 1** Lang Andrew Lang,2015-05-22 The Selected Works of Andrew Lang Volume 1Anthropology Fairy Tale Folklore the Origins of Religion Psychical ResearchEdited by Andrew Teverson Alexandra Warwick and Leigh WilsonThis is the first critical edition of the works of Andrew Lang 1844 1912 the Scottish writer whose enormous output spanned the whole range of late nineteenth century intellectual culture Neglected since his death partly because of the diversity of his interests and the volume of his writing his cultural centrality and the interdisciplinary nature of his work make him a vital figure for contemporary scholars This volume covers Lang s wide and influential engagement with the central areas of late nineteenth century anthropology Lang made decisive interventions in debates around the meaning of folk tales and the origins of religion as well as being an important figure in the investigation of spiritualist claims through psychical research The work reproduced here includes journalism essays extracts from books and previously unpublished letters which together articulate and challenge some of the central ideas and discussions of the period including evolution the relation between modern and non modern cultures the nature of

scientific claims to truth and the consequences of materialism The volume will provide new and illuminating ways of understanding and assessing the period for scholars across a range of disciplines including those interested in the histories of the fairy story of science of the occult of colonialism and of anthropology Key Features Unpublished archival material Critical introductions to the major areas of his work Full explanatory notes Andrew Teverson is Professor of English Literature and Associate Dean for the Faculty of Arts and Social Sciences at Kingston University London His research centres on the use and meaning of fairy tales and he has published both on the employment of them in contemporary writing and on the historical development of the form He is the author of *Fairy Tale* Routledge 2013 Alexandra Warwick is Professor of English Studies and Head of the Department of English Linguistics and Cultural Studies at the University of Westminster Her research is on Victorian culture in particular the fin de siècle Leigh Wilson is Reader in Modern Literature in the Department of English Linguistics and Cultural Studies at the University of Westminster Her research focuses on modernism on the place of supernatural and occult beliefs and practices in the late nineteenth and early twentieth centuries and on the contemporary British novel She is the author of *Modernism and Magic Experiments with Spiritualism Theosophy and the Occult* EUP 2013

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