



THE IDEA OF GOD

AS AFFECTED BY MODERN KNOWLEDGE

JOHN FISKE

The Idea Of God As Affected By Modern Knowledge

IM Harris



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The Idea of God as Affected by Modern Knowledge John Fiske, 2021-12-02 **The Idea of God as Affected by Modern Knowledge** John Fiske, 1885 **The Idea of God as Affected by Modern Knowledge ..** John Fiske, 2016-05-08 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact and remains as true to the original work as possible. Therefore you will see the original copyright references, library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work. This work is in the public domain in the United States of America and possibly other nations. Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe and we concur that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant. *The Idea of God as Affected by Modern Knowledge* Arthur Holly Compton, 1943 **Science and Religion in American Thought** Edward Arthur White, 1952 **The American**, 1885 **Catalogue of the Central Lending Library ...**, 1898 **Not Altogether Human** Richard Hardack, 2012 Many leading American thinkers in the nineteenth century who accepted the premises of Emersonian transcendentalism valued the basic concept of pantheism that God inheres in nature and in all things and that a person could achieve a sense of belonging, she or he lacked in society by seeking a oneness with all of nature. As Richard Hardack shows, however, writers such as Ralph Waldo Emerson, Nathaniel Hawthorne, and Herman Melville conceived of nature as everything other than the white male Protestant culture of which they were a part. This conception of nature then became racialized and the divine became associated with African American and Native American identities as well as with femininity. In *Not Altogether Human*, Hardack reevaluates transcendentalism in the context of nineteenth-century concerns about individual and national racial identity. Elucidating the influence of pantheism, Hardack draws on an array of canonical and unfamiliar materials to remap the boundaries of what has long been viewed as white male transcendental discourse. This book significantly revises notions of what transcendentalism and pantheism mean and how they relate to each other. Hardack's close analysis of pantheism and its influence on major works and lesser-known writing of the nineteenth century opens up a new perspective on American culture during this key moment in the country's history. **The Homiletic Review**, 1889 **The Transformation of Theology, 1830-1890** Charles D. Cashdollar, 2014-07-14 Charles Cashdollar reinterprets nineteenth-century British and American Protestant thought by identifying positivism as the central intellectual issue of the era. Positivism meant at first the ideas of the French thinker Auguste Comte; later in the century the term indicated a more general opposition to supernatural religion. Cashdollar shows that contemporary thinkers recognized

positivism at each of these stages as the most fundamental of the proliferating challenges to religious belief He further reveals how the encounter with positivism altered Protestant orthodoxy in both subtle and radical ways Positivists denied that humans could know anything other than physical phenomena Declaring many orthodox beliefs archaic they proposed a new ethically based vision of service to humanity After portraying the dissemination of these positions among British and American Protestants the author explains how each of several groups reacted A few theologians rejected positivism outright but many more responded by recasting their own beliefs The implications of this story of change extend to such topics as Darwinism Biblical criticism the rise of the social sciences theological liberalism and the Social Gospel the beginnings of fundamentalism and the twentieth century debate about creationism and science Originally published in 1989 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

The Later Works, 1925-1953 John Dewey, 1981 John Dewey's *Experience and Nature* has been considered the fullest expression of his mature philosophy since its eagerly awaited publication in 1925 Irwin Edman wrote at that time that with monumental care detail and completeness Professor Dewey has in this volume revealed the metaphysical heart that beats its unvarying alert tempo through all his writings whatever their explicit themes In his introduction to this volume Sidney Hook points out that Dewey's *Experience and Nature* is both the most suggestive and most difficult of his writings The meticulously edited text published here as the first volume in the series *The Later Works of John Dewey 1925-1953* spans that entire period in Dewey's thought by including two important and previously unpublished documents from the book's history Dewey's unfinished new introduction written between 1947 and 1949 edited by the late Joseph Ratner and Dewey's unedited final draft of that introduction written the year before his death In the intervening years Dewey realized the impossibility of making his use of the word *experience* understood He wrote in his 1951 draft for a new introduction *Were I to write or rewrite Experience and Nature today I would entitle the book Culture and Nature and the treatment of specific subject matters would be correspondingly modified I would abandon the term experience because of my growing realization that the historical obstacles which prevented understanding of my use of experience are for all practical purposes insurmountable I would substitute the term culture because with its meanings as now firmly established it can fully and freely carry my philosophy of experience* *The Oxford Magazine*, 1887

The Cambridge Companion to Paul Tillich Russell Re Manning, 2009-02-12 This authoritative Companion to the theologian Paul Tillich provides an accessible account of the major themes in his diverse theological writings It embodies and develops recent renewed interest in Tillich's theology and reaffirms him as a major figure in today's theological landscape

The Post-Darwinian Controversies James

R. Moore, 1981-10-30 *The Post Darwinian Controversies* offers an original interpretation of Protestant responses to Darwin after 1870 viewing them in a transatlantic perspective and as a constitutive part of the history of post Darwinian evolutionary thought. The impact of evolutionary theory on the religious consciousness of the nineteenth century has commonly been seen in terms of a conflict or warfare between science and theology. Dr Moore's account begins by discussing the polemical origins and baneful effects of the military metaphor and this leads to a revised view of the controversies based on an analysis of the underlying intellectual struggle to come to terms with Darwin. The middle section of the book distinguishes the Darwinism of Darwin himself amid the main currents of post Darwinian evolutionary thought and is followed by chapters which examine the responses to Darwin of twenty eight Christian controversialists tracing the philosophical and theological lineage of their views. The paradox that emerges is that Darwin's theory was accepted in substance only by those whose theology was distinctly orthodox theology and of other evolutionary theories with liberal and romantic theological speculation. **The American Discovery of Tradition, 1865-1942 , Reform Judaism and Darwin** Daniel Langton, 2019-07-22 Darwin provoked Jewish as well as Christian thinkers so that many felt obliged to establish oppositional alternative synthetic or complimentary models relating Jewish religion to his theory of natural selection. This book examines a range of leading nineteenth and early twentieth century American progressive Jewish thinkers with the primary focus being rabbis Kohler, Wise, Hirsch, Krauskopf and Hahn although many others are covered. Key themes include the widespread commitment to universal evolutionism that is the application of biological evolutionary theory to other realms e.g. history, religion, cosmic and the particular fascination with the evolution of ethical systems within human societies bearing in mind mankind's bestial origins and the new challenges for understanding religious authority and revelation. It is argued that Reform Jewish discussions about the nature of God have been more profoundly shaped by engagement with evolutionary theory than has been recognized before and that evolutionary thought provides the key framework for understanding Reform Judaism itself. The precise nature of Jewish Reform engagement with Christian proponents of theistic evolution are important as are their interest in alternative evolutionists to Darwin such as Spencer and Haeckel. New Englander and Yale Review , 1886 The Harvard Graduates' Magazine William Roscoe Thayer, 1899 Bulletin of the Philippine Library National Library (Philippines), 1912 Monthly Bulletin of the Philippine Library and Museum National Library (Philippines), 1912

The Idea Of God As Affected By Modern Knowledge Book Review: Unveiling the Magic of Language

In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has be more apparent than ever. Its ability to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**The Idea Of God As Affected By Modern Knowledge**," compiled by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we shall delve into the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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