

Submitting to Freedom

The Religious Vision of William James



Bennett Ramsey

Submitting To Freedom The Religious Vision Of William James

Clifford Lane



Submitting To Freedom The Religious Vision Of William James:

Submitting to Freedom Bennett Ramsey, 1993 Ramsey believes that James is best understood when considered within his historical context a representative of a society and culture struggling to come to terms with modernity Much of James s religious work is a direct reflection of what has been called the spiritual crisis of the Gilded Age a crisis which Ramsey examines in illuminating detail James s religious vision in Ramsey s view hinges on the recognition and acceptance of contingency the knowledge that we are at the mercy of change and chance With so little else to rely on James believed people must learn to submit freely and responsibly into one another s care

Submitting to Freedom Bennett Ramsey, 1993-01-14 Ramsey presents a new analysis and interpretation of the religious views of the nineteenth century American philosopher William James He argues that James was primarily motivated by religious concerns in his writings and that this fact has been obscured by the artificial scholarly division of his philosophy psychology and religion a symptom of the professionalization which James himself strenuously resisted in his own time Ramsey believes that James is best understood in his historical context as a representative of a society and culture struggling to come to terms with modernity Much of James s religious work is a direct reflection of what has been called the spiritual crisis of the Gilded Age a crisis which Ramsey examines in illuminating detail James s religious vision in Ramsey s view hinges on the recognition and acceptance of contingency the knowledge that we are at the mercy of change and chance With so little else to rely on James believed people must learn to submit freely and responsibly into one another s care Ramsey reintroduces James s thought into the contemporary discussion and puts forward the kind of religious alternative that James was pointing to in his work not worship but acquiescence in a world of mutual relations not obedience to authority but conversion to the freedom of responsibility

William James on Ethics and Faith Michael R. Slater, 2009-09-10 This book offers a new interpretation of William James s ethical and religious thought Michael Slater shows that James s conception of morality or what it means to lead a moral and flourishing life is intimately tied to his conception of religious faith and argues that James s views on these matters are worthy of our consideration He offers a reassessment of James s will to believe or right to believe doctrine his moral theory and his neglected moral arguments for religious faith And he argues that James s pragmatic account of religion is based on an ethical view of the function of religion and a realist view of the objects of religious belief and experience and is compatible with his larger conception of pragmatism The book will appeal to readers interested in the history of modern philosophy especially pragmatism as well as those interested in moral philosophy religion and the history of ideas

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 **William James on Consciousness**

beyond the Margin Eugene Taylor, 2021-06-08 At the turn of the twentieth century William James was America's most widely read philosopher In addition to being one of the founders of pragmatism however he was also a leading psychologist and author of the seminal work *The Principles of Psychology* 1890 While scholars argue that James withdrew from the study of psychology after 1890 Eugene Taylor demonstrates convincingly that James remained preeminently a psychologist until his death in 1910 Taylor details James's contributions to experimental psychopathology psychical research and the psychology of religion Moreover Taylor's work shows that out of his scientific study of consciousness James formulated a sophisticated metaphysics of radical empiricism In light of historical developments in psychology as well as the current philosophic implications of the neuroscience revolution related to the biology of consciousness Taylor argues that both the subject matter of James's investigations and his metaphysics of radical empiricism are just as important for psychology today as James believed they were in his own time This book represents a major new contribution both to James scholarship and to the history of American psychology Although philosophers have analyzed radical empiricism this book is the first to trace the development of radical empiricism as a metaphysics addressed to psychologists It is also the first to show James's involvement in depth psychology and psychotherapeutics and to trace historical continuity between James's work on consciousness and subsequent developments in psychoanalysis personality theory and humanistic psychology **William**

James and the Metaphysics of Experience David C. Lamberth, 1999-05-20 William James is frequently considered one of America's most important philosophers as well as a foundational thinker for the study of religion Despite his reputation as the founder of pragmatism he is rarely considered a serious philosopher or religious thinker In this new interpretation David Lamberth argues that James's major contribution was to develop a systematic metaphysics of experience integrally related to his developing pluralistic and social religious ideas Lamberth systematically interprets James's radically empiricist world view and argues for an early dating 1895 for his commitment to the metaphysics of radical empiricism He offers a close reading of *Varieties of Religious Experience* and concludes by connecting James's ideas about experience pluralism and truth to current debates in philosophy the philosophy of religion and theology suggesting James's functional experiential metaphysics as a conceptual aid in bridging the social and interpretive with the immediate and concrete while avoiding naive

realism **The Religion of Democracy** Amy Kittelstrom, 2015-04-21 A history of religion's role in the American liberal tradition through the eyes of seven transformative thinkers Today we associate liberal thought and politics with secularism When we argue over whether the nation's founders meant to keep religion out of politics the godless side is said to be liberal But the role of religion in American politics has always been far more nuanced and complex than today's debates would suggest and closer to the heart of American intellectual life than is commonly understood American democracy was intended by its creators to be more than just a political system and in *The Religion of Democracy* historian Amy Kittelstrom shows how religion and democracy have worked together as universal ideals in American culture and as guides to moral action and the social practice of treating one another as equals who deserve to be free The first people in the world to call themselves liberals were New England Christians in the early republic for whom being liberal meant being receptive to a range of beliefs and values The story begins in the mid eighteenth century when the first Boston liberals brought the Enlightenment into Reformation Christianity tying equality and liberty to the human soul at the same moment these root concepts were being tied to democracy The nineteenth century saw the development of a robust liberal intellectual culture in America built on open minded pursuit of truth and acceptance of human diversity By the twentieth century what had begun in Boston as a narrow patrician democracy transformed into a religion of democracy in which the new liberals of modern America believed that where different viewpoints overlap common truth is revealed The core American principles of liberty and equality were never free from religion but full of religion *The Religion of Democracy* re-creates the liberal conversation from the eighteenth century to the twentieth by tracing the lived connections among seven thinkers through whom they knew what they read and wrote where they went and how they expressed their opinions from John Adams to William James to Jane Addams from Boston to Chicago to Berkeley Sweeping and ambitious *The Religion of Democracy* is a lively narrative of quintessentially American ideas as they were forged debated and remade across our history *Nineteenth Century Prose*, 1994

Democratic Religion Gregory A. Wills, 2003-03-13 No American denomination identified itself more closely with the nation's democratic ideal than the Baptists Most antebellum southern Baptist churches allowed women and slaves to vote on membership matters and preferred populists preachers who addressed their appeals to the common person Paradoxically no denomination could wield religious authority as zealously as the Baptists Between 1785 and 1860 they ritually excommunicated forty to fifty thousand church members in Georgia alone Wills demonstrates how a denomination of freedom loving individualists came to embrace an exclusivist spirituality a spirituality that continues to shape Southern Baptist churches in contemporary conflicts between moderates who urge tolerance and conservatives who require belief in scriptural inerrancy Wills's analysis advances our understanding of the interaction between democracy and religious authority and will appeal to scholars of American religion culture and history as well as to Baptist observers *William James and the Quest for an Ethical Republic* Trygve Throntveit, 2014-12-17 Pragmatist philosopher William James has long been deemed a dubious

guide to ethical reasoning This book overturns such thinking demonstrating the coherence of James s efforts to develop a flexible but rigorous framework for individuals and societies seeking freedom meaning and justice in a world of interdependence uncertainty and change

Knowledge and Belief in America William M. Shea, Peter A. Huff, 2003-02-13 The Enlightenment values of individual autonomy democracy and secularizing reason conflict with the religious traditions of community authority and traditional learning Yet in American history the two heritages have been intertwined since the colonial era the development of the Enlightenment has been influenced by community based thinking and religious institutions have adopted to an extent critical methods and a democratic ethos even within their own walls This volume unites the work of a distinguished group of theologians historians literary critics and philosophers to explore the interaction between Enlightenment ideals and American religion The Enlightenment s effect on the major religious traditions including the Catholic Church Evangelical Protestantism and Judaism is examined Also highlighted is religion in the thinking of such representative figures as Edwards Franklin Emerson Lincoln Santayana and the Pragmatists Stevens and Eliot

Rhetoric, Sophistry, Pragmatism Steven Mailloux, 1995-05-18 The anti sceptical relativism and self conscious rhetoric of the pragmatist tradition which began with the Older Sophists of Ancient Greece and developed through an American tradition including William James and John Dewey has attracted new attention in the context of late twentieth century postmodernist thought At the same time there has been a more general renewal of interest across a wide range of humanistic and social science disciplines in rhetoric itself language use writing and speaking persuasion figurative language and the effect of texts This book written by leading scholars explores the various ways in which rhetoric sophistry and pragmatism overlap in their current theoretical and political implications and demonstrates how they contribute both to a rethinking of the human sciences within the academy and to larger debates over cultural politics

Mary Lyon and the Mount Holyoke Missionaries Amanda Porterfield, 1997-10-23 American women played in important part in Protestant foreign missionary work from its early days at the beginning of the nineteenth century This work allowed them to disseminate the Protestant religious principles in which they believed and by enabling them to acquire professional competence as teachers to break into public life and create new opportunities for themselves and other women No institution was more closely associated with women missionaries than Mount Holyoke College In this book Amanda Porterfield examines Mount Holyoke founder Mary Lyon and the missionary women she trained Her students assembled in a number of particular mission fields most importantly Persia India Ceylon Hawaii and Africa Porterfield focuses on three sites where documentation about their activities is especially rich northwest Persia Maharashtra in western India and Natal in southeast Africa All three of these sites figured importantly in antebellum missionary strategy missionaries envisioned their converts launching the conquest of Islam from Persia overturning Satan s seat in India and drawing the African descendants of Ham into the fold of Christendom Porterfield shows that although their primary goal of converting large numbers of women to Protestant Christianity remained

elusive antebellum missionary women promoted female literacy everywhere they went along with belief in the superiority and scientific validity of Protestant orthodoxy the necessity of monogamy and the importance of marital affection and concern for the well being of children and women In this way the missionary women contributed to cultural change in many parts of the world and to the development of new cultures that combined missionary concepts with traditional ideals E Pluribus Unum W. C. Harris,2005-04 Out of many one But how do the many become one without sacrificing difference or autonomy This problem was critical to both identity formation and state formation in late 18th and 19th century America The premise of this book is that American writers of the time came to view the resolution of this central philosophical problem as no longer the exclusive province of legislative or judicial documents but capable of being addressed by literary texts as well The project of E Pluribus Unum is twofold Its first and underlying concern is the general philosophic problem of the one and the many as it came to be understood at the time W C Harris supplies a detailed account of the genealogy of the concept exploring both its applications and its paradoxes as a basis for state and identity formation Harris then considers the perilous integration of the one and the many as a motive in the major literary accomplishments of 19th century U S writers Drawing upon critical as well as historical resources and upon contexts as diverse as cosmology epistemology poetics politics and Bible translation he discusses attempts by Poe Whitman Melville and William James to resolve the problems of social construction caused by the paradox of e pluribus unum by writing literary and philosophical texts that supplement the nation's political founding documents Poe Eureka Whitman Leaves of Grass Melville Billy Budd and William James The Varieties of Religious Experience provide their own distinct sometimes contradictory resolutions to the conflicting demands of diversity and unity equality and hierarchy Each of these texts understands literary and philosophical writing as having the potential to transform conceptually or actually the construction of social order This work will be of great interest to literary and constitutional scholars **Figures in the Carpet** Wilfred M. McClay,2007-01-02 Figures in the Carpet presents a stellar roster of first rate historians dealing seriously with a perennially important subject The case studies and more theoretical accounts in this book amount to an unusually perceptive assessment of how the person has been viewed in American history

Keepers of the Covenant James R. Rohrer,1995-06-29 The first book length treatment of its topic this study is aimed at abolishing the old cliché that Congregationalism failed to adapt to the democratizing culture of the westward migration Drawing on hundreds of previously unused letters journals and sermons the author argues that Congregational missionaries were aggressive evangelists who successfully adjusted to the egalitarian demands of the early republican frontier Keepers of the Covenant critically examines the various explanations for the decline of Congregationalism after the American Revolution and in the process overturns generalizations that have prevailed for years The conclusion offers a reinterpretation of Congregationalist decline that challenges much conventional wisdom about church growth It will interest not only church historians and students of early republican America but also sociologists and all those concerned with the decline of the

Protestant mainline today **The Character of God** Thomas E. Jenkins, 1997 Jenkins urges a reassessment of their work and a greater understanding of the relationship between theology and literature BOOK JACKET **Being There** Jackson W. Carroll, Barbara G. Wheeler, Daniel O. Aleshire, Penny Long Marler, 1997-10-16 This book offers a close up look at theological education in the U S today The authors goal is to understand the way in which institutional culture affects the outcome of the educational process To that end they undertake ethnographic studies of two seminaries one evangelical and one mainline Protestant These studies written in a lively journalistic style make up the first part of the book and offer fascinating portraits of two very different intellectual religious and social worlds The authors go on to analyze these disparate environments and suggest how in each case corporate culture acts as an agent of educational change They find two major consequences stemming from the culture of each school First each culture gives expression to a normative goal that aims at shaping the way students understand themselves and from issues of ministry practice Second each provides a cultural tool kit of knowledge practices and skills that students use to construct strategies of action for the various problems and issues that will confront them as pastors or in other forms of ministry In the concluding chapters the authors explore the implications of their findings for theories of institutional culture and professional socialization and for interpreting the state of religion in America They identify some of the practical dilemmas that theological and other professional schools currently face and reflect on how their findings might contribute to their solution This accessible thought provoking study will not only illuminate the structure and process by which culture educates and forms but also provide invaluable insights into important dynamics of American religious life **The Soul of Development** Amy L. Sherman, 1997 This book examines the astounding recent growth of Protestantism in Central America and the social and economic consequences it has had for life in the region Author Amy Sherman centers on a much debated issue to what extent do the burgeoning evangelical populations of Latin America have an affinity for democratic capitalism She chooses Guatemala as the focus of her study because of its significant evangelical population **John Williamson Nevin** Richard E. Wentz, 1997-03-13 This study of the life and thought of John Williamson Nevin 1803 1886 offers a revised interpretation of an important nineteenth century religious thinker Along with the historian Phillip Schaff Nevin was a leading exponent of what became known as the Mercersburg Movement named for the college and theological seminary of the German Reformed Church located in Mercersburg Pennsylvania The story is a neglected aspect of American studies Wentz provides a kind of post modern perspective on Nevin presenting him as a distinctively American thinker rather than as a reactionary romantic Although influenced by German philosophy historical studies and theology Nevin s thought was a profound response to the American public context of his day He was in many respects a public theologian judging the prevailing development of American Christianity as a new religion that was fashioning its own disintegration and that of American culture at large Nevin s reinterpretation of catholicity in the American context opened the way for a radical understanding of religion and of American public life

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