

### 1: Josiah Royce: Selected Writings - Josiah Royce - Google Books

*The Sources of Religious Insight Lectures Delivered Before Lake Forest College on the Foundation of the Late William Bross by Josiah Royce.*

Life Josiah Royce was a Californian by birth, born on 20 November, 1855, in Grass Valley, the son of Josiah and Sarah Eleanor Bayliss Royce, whose families were recent emigrants from England, and who sought their fortune in moving west in 1849. His pioneer mother Sarah was a central figure in forging a new social and political community in Grass Valley. She was the center of much musical activity with her melodeon, the first brought to California. She also helped found a church and served as a teacher of the young, including young Josiah. Continuing his pioneer trek, Royce entered, at age fourteen, an infant University of California, later becoming one of its first graduates, thus participating in the beginnings of higher education in the state. After receiving his degree in Classics in 1874, Royce traveled to Germany to study philosophy for one year. On his return, he entered the Johns Hopkins University in Baltimore and in 1876, was awarded one of its first four doctorates. Josiah Royce returned to the University of California, Berkeley from 1876 to 1878. He taught composition, and literature, published numerous philosophical articles and his *Primer of Logical Analysis*. Royce felt isolated in California, so far from the intellectual life of the East Coast, and he sought an academic post elsewhere. At Harvard, Royce began to develop his interest in a number of different areas. That same year, Royce received a permanent appointment as assistant professor at Harvard, where he continued to teach for thirty years. Among his students were such notables as T. Eliot, George Santayana, W. Dubois, Norbert Wiener, and C. I. Lewis. Royce was a prolific writer as well as much demanded on the public lecture circuit. In 1880, he published his *History of California*; he followed this with a published novel in 1881. During these years Royce established himself as a leading figure in American academic philosophy with his many reviews, lectures and books, including *The Spirit of Modern Philosophy*, *The Conception of God*, and *Studies in Good and Evil*. In 1882, and in 1883, Royce delivered the prestigious Gifford Lectures at the University of Aberdeen, taking this opportunity to consolidate his thoughts on metaphysics. The result was his two-volume opus, *The World and the Individual*. His public reputation was at a high and at 45 years old, Royce was elected President of the American Psychological Association in 1884, and President of the American Philosophical Association in 1885. Sparked by these and the criticisms of his logic by Charles Sanders Peirce, Royce began reconsideration of his arguments as well as extensive study in mathematical logic. He also returned to his earlier concerns with philosophy as a means to understand human life, the nature of human society, of religious experience, ethical action, suffering and the problem of evil. In 1888, while recovering from a stroke, Royce published *The Sources of Religious Insight*, in which he sought an explanation for the phenomena of ordinary religious faith as experienced by ordinary religious communities and individuals. Drawing on the semiotic of Peirce and other sources, in 1891, Royce published his opus on religious community, *The Problem of Christianity*, a work which Yale philosopher, John E. Toews, in the book, Royce made a daring political and economic proposal to use the economic power of insurance to mediate hostilities among nations, and reduce the attraction of war in the future. Royce died September 14, 1892, before he could develop fully his new philosophical insights. The correspondence theory of truth requires that if an idea or judgment is true it must correctly represent its object; when an idea does not correctly represent its object, it is an error. Here we find Royce agreeing with Kantian critical rationalism that a true idea is one that may be fulfilled or validated by a possible experience, but he argued that such a possibility of experience required the existence of an actual being, whose nature was to be the true object of the experience. He finds valuable points in all three views, but also critical weaknesses. Royce continued to develop his thoughts spurred by various criticisms and particularly the friendly but longstanding dispute with William James known as "The Battle of the Absolute. In answer to Charles Sanders Peirce, he turned to a deep exploration of logic, mathematics, and semiotics. These minds and the community they constitute also become signs for further interpretation. In *The Problem of Christianity* he sees representation no longer as a static, one-time experience, but as having creative, synthetic and selective aspects and knowledge is now more than accurate and completed perception of an object, or complete conception of an idea, it is a process of

interpretation. Though inspiring as ethical visions, Royce believed these views eventually proved unsatisfactory for ethical life. While affirming the "individual" as a "most fundamental phenomenon," he sought to address the problem of forming satisfactory communities and dealing with competing forms of community. In his later metaphysics Royce affirms the full-fledged reality of both individuals and community. Thus, Royce develops the following claims: Furthermore, individuals crave harmony and relationship. Individuals keep communities alive, moral, and sane by keeping them from stagnating into inveterate habit, moving toward exclusivity and intolerance, or degenerating into mob madness. In other words, stress must be equally on the individual and the community. For Royce, there is no personal identity unless there are communities of persons that provide causes and social roles for individuals to embrace. A community is for Royce, as is the human self, a temporal being. He speaks of a community of memory and a community of hope. Such a plan is forged when one finds a cause, or causes which require a program or programs of implementation that extend through time and requires the contributions of many individuals for their advancement and fulfillment. For Royce, chief among such causes is the full attainment of truth, the complete determination of the nature of reality through inquiry and interpretation. In this connection, Royce reframed two central ideas or principles of pragmatism. We must first decide how we are to approach the world and then develop our philosophical theories accordingly. The philosophy of loyalty calls upon us to create and embrace more cosmopolitan and inclusive communities. However, any human community, however, inclusive and committed to loyalty to loyalty, will fall short of perfect loyalty. Each community must constantly engage in critical scrutiny and actions of reform. For Royce, there is no expectation that the high ideals of perfect loyalty, truth, and reality will ever be fully realized. The process of building community is an ongoing, infinite process. This is the ultimate goal and cause. Individuals remain individuals, but in forming a community they build or attain a second order life that extends beyond any of their individuals lives. Religion Through the strong influence of his mother, Sarah Royce, and the early education she provided him and his sisters, Royce was well acquainted with the Christian Protestant world view and his writings exhibited a consistent familiarity with Scripture and with religious themes. Royce had a great respect for Buddhism and he even learned Sanskrit to study religious texts in this language. Although Royce maintained a strong interest in logic, science, evolutionary theory, and natural philosophy throughout his career, religious concerns did figure prominently in a number of his works beginning with his first major publication, *The Religious Aspect of Philosophy* as well as in his last two major works, *The Sources of Religious Insight* and *The Problem of Christianity*. Royce, however, believed that James placed too much emphasis on the extraordinary religious experience of extraordinary individuals and thus failed to capture the religious experiences of the ordinary individual. Furthermore, Royce believed that religion was a central phenomenon of human experience that could not be ignored by philosophers. In *The Problem of Christianity* Royce works out his own religious thought and his full-blown theory of community. It is in this book that Royce also brings to fruition his thought and concern with the problem of evil. He views the religion as it has developed within human history. If these changed the organism would not necessarily be destroyed but would be an essentially different type of organism. Thus, Royce says his first question is: The three ways to which Royce refers are three forms of monotheism, which were established in India, Greece, and Israel. Royce then discusses, what in his view, are the essential features of monotheism as developed in these three cultural contexts. The Hellenic tradition with its intellectualistic emphasis on the Logos was in favor of defining the unity of the divine being and the world as the essential feature of monotheism, whereas ethical monotheism dwells upon the contrast between the righteous Ruler and the sinful world, and between divine grace and fallen man. This history is made even more complex, says Royce, due to the influence of the Indic type of God. This concept influenced mysticism and, of course, Neo-platonic philosophy which, in turn, influenced Christian philosophy and theology. Augustine is a prime example of this influence. Furthermore, within Christianity, the mystics have often pointed to the failure to resolve the conflict with the moral and intellectual interests. The mystics have always held that the results of the intellect are negative and lead to no definite idea of God which can be defended against the skeptics, while to follow the law of righteousness, whether or not with the aid of divine grace, does not lead, at least in the present life, to the highest type of knowledge of God Royce, Then, Royce,

with his respect for the experiential in religion, writes: Finally, it is not surprising that Royce argues that whatever answers to the questions about the nature of the world "is it real, rational, ethical? Turning now to *The Sources of Religious Insight*, as indicated earlier, it is a parallel to *The Varieties of Religious Experience* by William James, yet it transcends that work in a number of ways. Third, *The Sources* is solidly based in the empirical and experiential. Religious experience, then, for Royce, is natural and profoundly personal and social - it is the experience of a human self in the history of his own life, set in the material, historical, social, and cultural context of that individual history and life. Salvation is necessary, for Royce, for two reasons: This salvation must come in the form of guidance about understanding and achieving the highest aim of life so far as one is able. Religion, then, is the sphere of life in which finite human beings are able to get in touch with this source. It is interesting that in seeking to demonstrate the validity of his postulate he reviews the essentials of Buddhism, the writings of Plato in *The Republic*, and various literary sources. These are the basic and most elementary. However, Royce will find individual life and social life insufficient to meet the religious need for salvation. He then turns to five other sources. These are all dependent on the first two sources but will develop, strengthen, correct and transform in some way these. In turning to the individual alone with his problem of salvation and with his efforts to know the divine that can save, Royce asserts that the individual can be in touch with a genuine source of insight, one of value, although also a source with limits. There are, says Royce, three objects which individual experience, as a source of religious insight, can reveal: The Ideal, the Need, and the Deliverer. The Ideal is, of course, the standard in terms of which the individual estimates the sense and value of his personal life. The Need for salvation is that degree to which he falls short of attaining his ideal and is sundered from this Ideal by evil fortune, his own paralysis of will, or by his inward baseness. The Deliverer is that presence, that power, that light, that truth, that great companion who helps the individual and saves him from his need. We as humans are creatures of wavering and conflicting motives and, although we strongly desire a unity that makes life meaningful, we, on our own, cannot find this unity; we always miss our mark. Furthermore, we have glimpses of what would fulfill us, what would meet our need: We want something more. Furthermore, for Royce, our need and desire are crucial. However, the individual alone cannot achieve what is needed. Thus we must turn to the social and to shared human life to attain a broader religious insight. For as a fact, we are all members one of another; and I can have no insight into the way of my salvation unless I thereby learn of the way of salvation for all my brethren.

### 2: Read The Sources Of Religious Insight Light Novel Online

*He proceeds in the "Sources" to identify seven sources of religious insight: 1. the individual in his solitude, as identified by James, 2 social community, 3. reason, 4. will, 5. loyalty, 6. responses to certain forms of evil and sorrow in human life, 7. the unity of spirit and the individual church.*

When these same intuitions are denied a social existence, religion is reduced to a travesty of mistaken identity. Allowing religion to be what it is without forcing it into polemical categories is the main purpose of *The Sources of Religious Insight*. It is not so much a philosophy of religion as it is a religious appreciation of reason. Reason, we think, solves problems. The fact is that no one knows what constitutes reason at any moment. It has no fixed definition in daily life. This response may work sometimes with children but even then only when accompanied by the threat of coercive power. And the history of science shows that differences in what competent scientists have done from one period to another are often dramatic. To further complicate the mix, many, perhaps a majority of, scientific advances in some disciplines are completely accidental, the result of fortunate mistakes rather than reasoned science. In this light, the book is rather precisely mis-titled and might better have been called *The Religious Sources of Reason*. With his typical delicacy in thought, Royce makes a thought-inducing, not to say eminently reasonable, argument. *Insight* allows us to notice that a myriad of mechanical parts in fact constitute something called an automobile. *Insight* even creates a recognition of things as distinct parts of larger wholes, like atoms, and quarks, and individual human beings. Royce then goes on to specify the nature of a religious insight, or more particularly what he considers, plausibly, the central and universal insight of religion: Salvation from or for what? By harmony Royce does not mean the establishment of some abstract oneness with the universe in a state of mystical transcendence. Rather he means the conception of the precise and concrete conditions that would allow us, and our fellow-man, to achieve all our aspirations without qualification, compromise or diminishment. Obviously this is an ideal state, and not one that can be achieved factually. The point of harmony is to recognise the ideal to be worked toward, a teleological focus which is as relevant and meaningful to my neighbours, all of them, as it is to me. Revelation is a personal phenomenon despite its more or less universal occurrence. And this form is constituted not just by the different elements of my own personality with its diverse, incompatible aims, but also our place in the diversity of social systems in which we participate - familial, social, political, economic, and religious. In the first instance they provide the functional definition of reason in terms of both aims and the pattern of life that incorporate and facilitate the achievement of these aims. It is also, among other things, an assurance that salvation, the resolution of infinitely conflicting desires, is possible. The reasonable man is capable of synthesis. This is an exercise of reason, the ability to perceive many facts in their unity. It is also the method of salvation. *Insight* reveals that some super-personal existence is real. Even to deny the truth of thus insight is to presume its validity. Insights will continue to proliferate until the end, if such a thing is possible, of the universe. Reason is thus the source of religious insight, but equally, religious insight is the foundation of reason. Heaven, not Hell, is other people; and God is revealed in and through them. So if you, like me, find Richard Dawkins and your Evangelical cousins from Alabama equally creepy, yet have closet religious tendencies, this may be something for you.

### 3: The Sources Of Religious Insight by Josiah Royce

*the gross lectures the sources of. religious insight. lectures delivered before. lake forest college. on the foundation of the late. william gross.*

Paperback Josiah Royce - was a great American philosopher in the idealist tradition whose work has been overshadowed by that of his colleague and dear friend at Harvard, William James. I recently had the good fortune to attend an academic conference at the Harvard Divinity School with the theme "Pragmatism and Idealism in Dialogue: James and Royce years later" which explored the close relationship of the work of these two thinkers. Royce was raised in frontier California as an evangelical Christian and, although he abandoned this particular creed in adult life, he remained preoccupied with religious questions and with the Christian heritage of his youth. Royce said that the "Sources" "contains the whole sense of me in a brief compass". And the Roycean scholar, Frank Oppenheim S. Royce makes use of stories and anecdotes, historical figures, homely examples, poetry, and the popular literature of his day. Royce characterizes religious life as concerned with the salvation of man. The idea of salvation means, for Royce, that there is some end or aim of human life that is far more important and fundamental than other aims and that people live in great danger of missing this goal by devoting themselves to trivialities. Much of the "Sources" can be viewed as amplification and modification of the project William James began in his "The Varieties of Religious Experience" In the "Varieties" James identified individual private experience, the experience of a person "alone with the divine" as the fundamental religious attitude. In accordance with his pragmatism, James believed the value of this experience could be measured in terms of its fruits for life, rather than by abstract considerations of truth and falsity. In the "Sources", Royce agrees with James about the experiential, personal character of religion. He proceeds in the "Sources" to identify seven sources of religious insight: Oppenheim discusses these factors at p. Royce has much to say about each of these factors. But through loyalty to the good and a willingness to respect the facially diverging goods of others, individuals may reach an understanding of the bases of the religious search. There is an ultimate unity among all believers in the good, regardless of their superficial differences. Loyalty, for Royce, "implies genuine faith in the abiding and supreme unity of the spirit. Royce does not attempt to foist a creed upon his readers but rather to help provide a basis in which people may come to specifically religious conclusions of their own. As Royce exhorts at the end of the "Sources", "seek insight where it is to be found.

### 4: Royce, Josiah | Internet Encyclopedia of Philosophy

*Book digitized by Google from the library of the New York Public Library and uploaded to the Internet Archive by user tpb.*

### 5: [www.enganchecubano.com](http://www.enganchecubano.com):Customer reviews: Sources of Religious Insight

*Allowing religion to be what it is without forcing it into polemical categories is the main purpose of The Sources of Religious Insight. It is not so much a philosophy of religion as it is a religious appreciation o Religiously Reasonable & Reasonably Religious.*

### 6: The Sources of Religious Insight

*Again, since my inquiry concerns the Sources of Religious Insight, you will understand, I hope, that I shall not undertake to present to you any extended system of religious doctrine. Upon sources of insight we are to concentrate our attention.*

### 7: Read The Sources Of Religious Insight by Josiah Royce, Read free on [www.enganchecubano.com](http://www.enganchecubano.com)

## SOURCES OF RELIGIOUS INSIGHT pdf

*The Sources of Religious Insight invites the reader to experience a series of lectures. Royce, loyalty to community is a primary source of religious.*

### 8: The Sources Of Religious Insight by Royce, Josiah

*This book covers topics of: the religious problem and the human individual, individual experience and social experience as sources of religious insight, The office of the reason, the world and the will, the religion of loyalty, the religious mission of sorrow, and the unity of the spirit and the invisible church.*

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