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Hugh Heclo proposes that Christianity, not religion in general, has been important for American democracy.

Responding to his challenging argument, Mary Jo Bane, Michael Kazin, and Alan Wolfe criticize, qualify, and amend it. The result is a lively debate about a momentous tension in American public life.

Tomas Sedlacek has shaken the study of economics as few ever have. Named one of the "Young Guns" and one of the "five hot minds in economics" by the Yale

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Economic Review, he serves on the National Economic Council in Prague, where his provocative writing has achieved bestseller status. How has he done it? By arguing a simple, almost heretical proposition: economics is ultimately about good and evil. In *The Economics of Good and Evil*, Sedlacek radically rethinks his field, challenging our assumptions about the world. Economics is touted as a science, a value-free mathematical inquiry, he writes, but it's actually a cultural phenomenon, a product of our civilization. It began within philosophy--Adam Smith himself not only wrote *The Wealth of Nations*, but also *The Theory of Moral Sentiments*--and economics, as Sedlacek shows, is

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woven out of history, myth, religion, and ethics. "Even the most sophisticated mathematical model," Sedlacek writes, "is, de facto, a story, a parable, our effort to (rationally) grasp the world around us." Economics not only describes the world, but establishes normative standards, identifying ideal conditions. Science, he claims, is a system of beliefs to which we are committed. To grasp the beliefs underlying economics, he breaks out of the field's confines with a tour de force exploration of economic thinking, broadly defined, over the millennia. He ranges from the epic of Gilgamesh and the Old Testament to the emergence of Christianity, from Descartes and Adam Smith to the consumerism in Fight

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Club. Throughout, he asks searching meta-economic questions: What is the meaning and the point of economics? Can we do ethically all that we can do technically? Does it pay to be good? Placing the wisdom of philosophers and poets over strict mathematical models of human behavior, Sedlacek's groundbreaking work promises to change the way we calculate economic value.

Investigates the cerebral mechanisms behind emotions and feelings to explain the role between emotion, survival, and cultural accomplishment.

Does life have meaning? Is it possible for life to be meaningful when the world is filled with suffering and

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when so much depends merely upon chance? Even if there is meaning, is there enough to justify living? These questions are difficult to resolve. There are times in which we face the mundane, the illogically cruel, and the tragic, which leave us to question the value of our lives. However, Iddo Landau argues, our lives often are, or could be made, meaningfulwe've just been setting the bar too high for evaluating what meaning there is. When it comes to meaning in life, Landau explains, we have let perfect become the enemy of the good. We have failed to find life perfectly meaningful, and therefore have failed to see any meaning in our lives. We must attune ourselves to enhancing and appreciating the meaning in

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our lives, and Landau shows us how to do that. In this warmly written book, rich with examples from the author's life, film, literature, and history, Landau offers new theories and practical advice that awaken us to the meaning already present in our lives and demonstrates how we can enhance it. He confronts prevailing nihilist ideas that undermine our existence, and the questions that dog us no matter what we believe. While exposing the weaknesses of ideas that lead many to despair, he builds a strong case for maintaining more hope. Along the way, he faces provocative questions: Would we choose to live forever if we could? Does death render life meaningless? If we examine it in the context of the

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immensity of the whole universe, can we consider life meaningful? If we feel empty once we achieve our goals, and the pursuit of these goals is what gives us a sense of meaning, then what can we do? Finding Meaning in an Imperfect World is likely to alter the way you understand your life.

Looking for Spinoza

Making and Unmaking the Bourgeois from Machiavelli to Bellow

E Pluribus Unum?

Rethinking the Academic Study of Religion

Economics of Good and Evil

Politics, Religion and Political Theology

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Spinoza and the Freedom of Philosophizing

The Language of Disenchantment explores how Protestant ideas about language inspired British colonial critiques of Hindu mythological, ritual, linguistic, and legal traditions.

This study considers freedom of speech and the rules of engagement in the public sphere; good government, civic responsibility, and public education; and the foundations of religion and society, as seen through the eyes of seventeenth-century Dutch philosopher, Spinoza.

11 Flaubert and the Aesthetics of the Antiburgeois --

12 The Apocalyptic Imagination: Nietzsche, Sorel,

Schmitt -- 13 The Tragic Liberalism of Isaiah Berlin --

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14 Leo Strauss on Philosophy as a Way of Life -- 15
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-- P -- Q -- R -- S -- T -- U -- V -- W -- X -- Y -- Z

Vols. for 1969- include a section of abstracts.

Exploring 'The Will of God'

Spinoza on Learning to Live Together

The Language of Disenchantment

Phenomenology, Politics

New Studies

Spinoza's Theologico-Political Treatise

Boston Riots

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The brilliant, controversial, bestselling critique of American culture that “hits with the approximate force and effect of electroshock therapy” (The New York Times)—now featuring a new afterword by Andrew Ferguson in a twenty-fifth anniversary edition. In 1987, eminent political philosopher Allan Bloom published *The Closing of the American Mind*, an appraisal of contemporary America that “hits with the approximate force and effect of electroshock therapy” (The New York Times) and has not only been vindicated, but has also become more urgent today. In clear, spirited prose,

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Bloom argues that the social and political crises of contemporary America are part of a larger intellectual crisis: the result of a dangerous narrowing of curiosity and exploration by the university elites. Now, in this twenty-fifth anniversary edition, acclaimed author and journalist Andrew Ferguson contributes a new essay that describes why Bloom's argument caused such a furor at publication and why our culture so deeply resists its truths today.

This collection of previously unpublished essays presents a new approach to the history of analytic philosophy--one that does not

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assume at the outset a general characterization of the distinguishing elements of the analytic tradition. Drawing together a venerable group of contributors, including John Rawls and Hilary Putnam, this volume explores the historical contexts in which analytic philosophers have worked, revealing multiple discontinuities and misunderstandings as well as a complex interaction between science and philosophical reflection.

Philosophising, as Spinoza conceives it, is the project of learning to live joyfully. This in turn is a matter of learning to live

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together, and the most obvious test of philosophical insight is our capacity to sustain a harmonious way of life. Susan James defends this interpretation and explores Spinoza's influence on contemporary debates. This new volume gives discursive shape to several key facets of the relationship among politics, theology and religious thought. Powerfully relevant to a wealth of further academic disciplines including history, law and the humanities, it sharpens the contours of our understanding in a live and evolving field. It charts the mechanisms by which, contrary to the avowed secularism of many of

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today's politics, theology and religion have often, and sometimes profoundly, shaped political discourse. By augmenting this broader analysis with a selection of authoritative papers focusing on the prominent sub-field of political theology, the anthology offsets a startling academic lacuna. Alongside focused analysis of subjects such as conscience, secularism and religious tolerance, the discussion of political theology examines the tradition's critical moments, including developments during the post-World War I Weimar republic in Germany and the epistemological imprint

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the theory has left behind in works by political thinkers influenced by the three major monotheistic traditions.

History of Windham County, Connecticut: 1600-1760

Reflections on Materialism, Toleration, and Public Reason

Newton and Newtonianism

Triumph of the City

Atheist Universe

The Ethics and Other Works

Modernity and Its Discontents

When it appeared in 1670, Baruch Spinoza's Theological-Political Treatise was denounced as the

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most dangerous book ever published. Religious and secular authorities saw it as a threat to faith, social and political harmony, and everyday morality, and its author was almost universally regarded as a religious subversive and political radical who sought to spread atheism throughout Europe. Steven Nadler tells the story of this book: its radical claims and their background in the philosophical, religious, and political tensions of the Dutch Golden Age, as well as the vitriolic reaction these ideas inspired. A vivid story of incendiary ideas and vicious backlash, A Book Forged in Hell will interest anyone who is curious about the origin of some of our most

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cherished modern beliefs--Jacket p. [2].

Anonymous. WikiLeaks. The Syrian Electronic Army. Edward Snowden. Bitcoin. The Arab Spring. Digital communication technologies have thrust the calculus of global political power into a period of unprecedented complexity. In every aspect of international affairs, digitally enabled actors are changing the way the world works and disrupting the institutions that once held a monopoly on power. No area is immune: humanitarianism, war, diplomacy, finance, activism, or journalism. In each, the government departments, international organizations and corporations who for a century

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were in charge, are being challenged by a new breed of international actor. Online, networked and decentralized, these new actors are innovating, for both good and ill, in the austere world of foreign policy. They are representative of a wide range of 21st century global actors and a new form of 21st century power: disruptive power. In Disruptive Power, Taylor Owen provides a sweeping look at the way that digital technologies are shaking up the workings of the institutions that have traditionally controlled international affairs. The nation state system and the subsequent multinational system were founded on and have long functioned through a

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concentration of power in the state. Owen looks at the tools that a wide range of new actors are using to increasingly control international affairs, and how their rise changes the way we understand and act in the world. He considers the bar for success in international digital action and the negative consequences of a radically decentralized international system. What new institutions will be needed to moderate the new power structures and ensure accountability? And how can governments and corporations act to promote positive behavior in a world of disruptive innovation? Owen takes on these questions and more in this probing and sober

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look at the frontier of international affairs, in a world enabled by information technology and increasingly led by disruptive innovators. With cutting edge analysis of the fast-changing relationship between the declining state and increasingly powerful non-state actors, Disruptive Power is the essential road map for navigating a networked world.

The distinction between the secular and the sacred or holy seems at first to constitute a definitive line, the establishment of which also defines Western modernity. Yet this apparently strict demarcation is today not only questioned, but also increasingly difficult to maintain. In order to understand and

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conceptualize what is happening in the intersection between religion, politics, and aesthetics, we need to rethink the very meaning of the sacred in its full ambiguity, to explore again in thinking the vicissitudes and possibilities of this complex phenomenon, and to learn to move more freely through the category itself. The book contains contributions by researchers from many different fields, philosophers, theologians, political scientists, and literary historians, who also comment on each other. It establishes new connections and trajectories for mapping and understanding the nature and meaning of the sacred both as a social,

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an aesthetic, and a religious phenomenon. With contributions by: Bettina Bergo, Ward Blanton, Marcia Sa Cavalcante Schuback, Karolina Enquist Kallgren, Mattias Martinson, Paivi Mehtonen, Elena Namli, Jacob Rogozinski, Hans Ruin, Muniz Sodre, Fredrika Spindler and Jon Wittrock.

Atheists are frequently demonized as arrogant intellectuals, antagonistic to religion, devoid of moral sentiments, advocates of an "anything goes" lifestyle. Now, in this revealing volume, nineteen leading philosophers open a window on the inner life of atheism, shattering these common stereotypes as they reveal how they came to turn away from

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religious belief. These highly engaging personal essays capture the marvelous diversity to be found among atheists, providing a portrait that will surprise most readers. Many of the authors, for example, express great affection for particular religious traditions, even as they explain why they cannot, in good conscience, embrace them. None of the contributors dismiss religious belief as stupid or primitive, and several even express regret that they cannot, or can no longer, believe. Perhaps more important, in these reflective pieces, they offer fresh insight into some of the oldest and most difficult problems facing the human mind and spirit. For

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instance, if God is dead, is everything permitted? Philosophers without Gods demonstrates convincingly, with arguments that date back to Plato, that morality is independent of the existence of God. Indeed, every writer in this volume adamantly affirms the objectivity of right and wrong. Moreover, they contend that secular life can provide rewards as great and as rich as religious life. A naturalistic understanding of the human condition presents a set of challenges--to pursue our goals without illusions, to act morally without hope of reward--challenges that can impart a lasting value to finite and fragile human lives. 'This Atheists R Us compilation differs

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markedly in tone from Hitchens and Dawkins. Excellent fare for Christian small groups whose members are genuinely interested in the arguments raised by atheists.'-- Christianity Today 'Rather than the foolishness of Dawkins or Hitchens, these [essays] are compelling and sophisticated arguments that religious people ought to confront....'-- Tikkun 'Taken as a group, these readable, personal, and provocative essays make it clear that there are many kinds of non-believers, and even many different elements that make up a single skeptical outlook. Contrary to the popular image, atheism isn't all rebellious trumpets and defiant

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***drums. That part of the orchestra is essential, but here we have all the varieties of unreligious experience, a full symphony of unbelief.' -- Free Inquiry 'This collection strikes me as an excellent example of how comprehensible philosophical writing can be at its best. By and large, the essays are written in a clear and direct style, free of philosophical jargon. Many who read it will find themselves also engaged at a level that is not merely academic.'--George I. Mavrodes, Notre Dame Philosophical Reviews
Papers presented to Richard A. Watson
Joy, Sorrow, and the Feeling Brain***

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Philosophers without Gods

The Spectator

A Spinoza Reader

Free Will and Salvation

American Catholics in the Protestant Imagination

This book presents the first accessible analysis of Spinoza's Tractatus Theologico-politicus, situating the work in the context of Spinoza's general philosophy and its 17th-century historical background. According to Spinoza it is impossible for a being to be infinitely perfect and to have a legislative will.

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This idea, demonstrated in the Ethics, is presupposed and further elaborated in the Tractatus Theologico-politicus. It implies not only that on the level of truth all revealed religion is false, but also that all authority is of human origin and that all obedience is rooted in a political structure. The consequences for authority as it is used in a religious context are explored: the authority of Scripture, the authority of particular interpretations of Scripture, and the authority of the Church. Verbeek also explores the work of two other

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philosophers of the period - Hobbes and Descartes - to highlight certain peculiarities of Spinoza's position, and to show the contrasts between their theories.

Spinoza's Theological-Political Treatise was published anonymously in 1670 and immediately provoked huge debate. Its main goal was to claim that the freedom of philosophizing can be allowed in a free republic and that it cannot be abolished without also destroying the peace and piety of that republic. Spinoza criticizes the traditional

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claims of revelation and offers a social contract theory in which he praises democracy as the most natural form of government. This Critical Guide presents essays by well-known scholars in the field and covers a broad range of topics, including the political theory and the metaphysics of the work, religious toleration, the reception of the text by other early modern philosophers and the relation of the text to Jewish thought. It offers valuable perspectives on this important and influential work.

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Newton's theology, his study of alchemy, the early reception of Newtonianism, & the history of Newtonian scholarship are topics included in the eleven essays that comprise this volume.

Islam's relationship to liberal-democratic politics has emerged as one of the most pressing and contentious issues in international affairs. In Islam, Secularism, and Liberal Democracy, Nader Hashemi challenges the widely held belief among social scientists that religious politics and liberal-democratic

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development are structurally incompatible. This book argues for a rethinking of democratic theory so that it incorporates the variable of religion in the development of liberal democracy. In the process, it proves that an indigenous theory of Muslim secularism is not only possible, but is a necessary requirement for the advancement of liberal democracy in Muslim societies.

*Why Tolerate Religion?
Knowledge, Belief, and God
A Critical Guide*

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The Crisis of the State in the Digital Age

Updated Edition

Luther and Erasmus

Mere Civility

The Blackwell Guide to the Philosophy of Religion features fourteen new essays written by some of the prominent philosophers working in the field. Contributors include Linda Zabzeski, Hugh McCann, Brian Leftow, Gareth B. Matthews, William L. Rowe, Elliott Sober, Derk Pereboom, Alfred J. Freddoso, William P. Alston, William J. Wainwright, Peter van Inwagen, Philip Kitcher and Philip Quinn. Features fourteen newly commissioned

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essays. Provides a comprehensive treatment of the major problems in the philosophy of religion. Surveys the field and presents distinctive arguments.

A dozen papers by internationally known scholars explore questions largely unthinkable without Richard Watson's classic *Downfall of Cartesianism: Descartes in Holland, Descartes and Simon Foucher*, and issues raised by Descartes for philosophy of mind, philosophy of science, translation and toleration.

This anthology of the work of Baruch de Spinoza (1632-1677) presents the text of Spinoza's masterwork, the *Ethics*, in what is now the standard translation by

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Edwin Curley. Also included are selections from other works by Spinoza, chosen by Curley to make the Ethics easier to understand, and a substantial introduction that gives an overview of Spinoza's life and the main themes of his philosophy. Perfect for course use, the Spinoza Reader is a practical tool with which to approach one of the world's greatest but most difficult thinkers, a passionate seeker of the truth who has been viewed by some as an atheist and by others as a religious mystic. The anthology begins with the opening section of the Treatise on the Emendation of the Intellect, which has always moved readers by its description of the young Spinoza's spirit

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quest, his dissatisfaction with the things people ordinarily strive for--wealth, honor, and sensual pleasure--and his hope that the pursuit of knowledge would lead him to discover the true good. The emphasis throughout these selections is on metaphysical, epistemological, and religious issues: the existence and nature of God, his relation to the world, the nature of the human mind and its relation to the body, and the theory of demonstrative axioms, and definitions. For each of these topics, the editor supplements the rigorous discussions in the *Ethica* with informal treatments from Spinoza's other works. Shortlisted for the Financial Times and McKinsey Best

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Book of the Year Award in 2011 "A masterpiece." —Steve D. Levitt, coauthor of Freakonomics "Bursting with insights." —The New York Times Book Review A pioneering urban economist presents a myth-shattering look at the majesty and greatness of cities America is an urban nation, yet cities get a bad rap: they're dirty, poor, unhealthy, environmentally unfriendly . . . or are they? In this revelatory book, Edward Glaeser, a leading urban economist, declares that cities are actually the healthiest, greenest, and richest (in both cultural and economic terms) places to live. He travels through history and around the globe to reveal the hidden workings of cities

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and how they bring out the best in humankind. Using intrepid reportage, keen analysis, and cogent argument Glaeser makes an urgent, eloquent case for the city's importance and splendor, offering inspiring proof that city is humanity's greatest creation and our best hope for the future.

Toward a Democratic Theory for Muslim Societies
Cartesian Views

Why Do Religious Forms Matter?

The Quest for Economic Meaning from Gilgamesh to Wall Street

The Philosopher's Index

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Christianity and American Democracy

Spinoza's 'Theological-Political Treatise'

In liberal democracies committed to tolerating diversity as well as disagreement, the loss of civility in the public sphere seems critical. But is civility really a virtue, or a demand for conformity that silences dissent? Teresa Bejan looks at early modern debates about religious toleration for answers about what a civil society should look like. A weekly review of politics, literature,

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theology, and art.

A handy guide to the major figures and issues in Christian philosophy from Augustine to the present. This volume covers a broad historical sweep and takes into account those non-Christian philosophers that have had a great impact on the Christian tradition. However, it concentrates on the issues that perplex Christian philosophers as they seek to think through their faith in a philosophical way and their philosophical beliefs in the light of their faith.

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Examples of the topics discussed are the question of whether and how God knows the future, whether we actually know that God exists, and what Athens has to do with Jerusalem. The leaders of the recent revival of Christian analytic philosophy, especially Alvin Plantinga, Nicholas Wolterstorff, William Alston, and Robert Adams are also included.

Spinoza's Theological-Political Treatise (1670) is one of the most important philosophical works of the early modern period. In it Spinoza discusses at length

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the historical circumstances of the composition and transmission of the Bible, demonstrating the fallibility of both its authors and its interpreters. He argues that free enquiry is not only consistent with the security and prosperity of a state but actually essential to them, and that such freedom flourishes best in a democratic and republican state in which individuals are left free while religious organizations are subordinated to the secular power. His Treatise has profoundly influenced the subsequent history of

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political thought, Enlightenment
'clandestine' or radical philosophy, Bible
hermeneutics, and textual criticism more
generally. It is presented here in a
translation of great clarity and accuracy
by Michael Silverthorne and Jonathan
Israel, with a substantial historical and
philosophical introduction by Jonathan
Israel.

Spinoza: Theological-Political Treatise
Islam, Secularism, and Liberal Democracy
Disruptive Power
Closing of the American Mind

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A Book Forged in Hell

How Our Greatest Invention Makes Us Richer, Smarter, Greener, Healthier, and Happier

Meditations on Atheism and the Secular Life

Susan James explores the revolutionary political thought of one of the most radical and creative of modern philosophers, Baruch Spinoza. His Theologico-Political Treatise of 1670 defends religious pluralism, political republicanism, and intellectual freedom.

James shows how this work played a crucial role in the

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development of modern society.

The fascinating story of Boston's violent past is told for the first time in this history of the city's riots, from the food shortage uprisings in the 18th century to the anti-busing riots of the 20th century.

This volume includes the texts of Erasmus's 1524 diatribe against Luther, *De Libero Arbitrio*, and Luther's violent counterattack, *De Servo Arbitrio*. E. Gordon Rupp and Philip Watson offer commentary on these texts as well. Long recognized for the quality of its translations, introductions, explanatory notes, and indexes, the Library of Christian Classics provides

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scholars and students with modern English translations of some of the most significant Christian theological texts in history. Through these works--each written prior to the end of the sixteenth century--contemporary readers are able to engage the ideas that have shaped Christian theology and the church through the centuries.

Epistemology has flourished in this millennium, with new ideas and approaches of many kinds: Knowledge, Belief, and God shows how these developments can illuminate the philosophy of religion and analytic theology. And philosophy of religion is shown to be a

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valuable testing-ground for epistemology.--

A Study of Spinoza's 'Ethics'

New Insights in Religious Epistemology

Protestant Literalism and Colonial Discourse in British India

The Thinking Person's Answer to Christian Fundamentalism

Contemporary and Historical Perspectives on Immigrant Political Incorporation

Spinoza on Philosophy, Religion, and Politics

Why it's wrong to single out religious liberty for special

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legal protections This provocative book addresses one of the most enduring puzzles in political philosophy and constitutional theory—why is religion singled out for preferential treatment in both law and public discourse? Why are religious obligations that conflict with the law accorded special toleration while other obligations of conscience are not? In Why Tolerate Religion?, Brian Leiter shows why our reasons for tolerating religion are not specific to religion but apply to all claims of conscience, and why a government committed to liberty of conscience is not required by the principle of toleration to grant exemptions to laws that promote the general welfare.

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Shedding new light on lived religion in America, Carroll moves an entire academic field in new, exciting directions and challenges his fellow scholars to open their minds and eyes to develop fresh interpretations of American religious history.

The political involvement of earlier waves of immigrants and their children was essential in shaping the American political climate in the first half of the twentieth century. Immigrant votes built industrial trade unions, fought for social protections and religious tolerance, and helped bring the Democratic Party to dominance in large cities throughout the country. In contrast, many scholars find that today's immigrants, whose numbers are fast

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approaching those of the last great wave, are politically apathetic and unlikely to assume a similar voice in their chosen country. E Pluribus Unum? delves into the wealth of research by historians of the Ellis Island era and by social scientists studying today's immigrants and poses a crucial question: What can the nation's past experience teach us about the political path modern immigrants and their children will take as Americans? E Pluribus Unum? explores key issues about the incorporation of immigrants into American public life, examining the ways that institutional processes, civic ideals, and cultural identities have shaped the political aspirations of immigrants. The volume presents some surprising re-

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assessments of the past as it assesses what may happen in the near future. An examination of party bosses and the party machine concludes that they were less influential political mobilizers than is commonly believed. Thus their absence from today's political scene may not be decisive. Some contributors argue that the contemporary political system tends to exclude immigrants, while others remind us that past immigrants suffered similar exclusions, achieving political power only after long and difficult struggles. Will the strong home country ties of today's immigrants inhibit their political interest here? Chapters on this topic reveal that transnationalism has always been prominent in the

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immigrant experience, and that today's immigrants may be even freer to act as dual citizens. E Pluribus Unum? theorizes about the fate of America's civic ethos—has it devolved from an ideal of liberal individualism to a fractured multiculturalism, or have we always had a culture of racial and ethnic fragmentation? Research in this volume shows that today's immigrant schoolchildren are often less concerned with ideals of civic responsibility than with forging their own identity and finding their own niche within the American system of racial and ethnic distinction. Incorporating the significant influx immigrants into American society is a central challenge for our civic and political institutions—one that cuts to the core of who

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we are as a people and as a nation. E Pluribus Unum? shows that while today's immigrants and their children are in some ways particularly vulnerable to political alienation, the process of assimilation was equally complex for earlier waves of immigrants. This past has much to teach us about the way immigration is again reshaping the nation.

Using logic, common sense, philosophy, ethics, history, and science, the author rebuts every argument that claims to "prove" the existence of God. IS THERE REALLY A GOD? OR DOES GOD EXIST ONLY IN OUR HEADS? IS THE BIBLE TRULY GOD'S WORD? OR IS IT A JUMBLE OF FANCIFUL MYTHS? Atheist Universe

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details why God is unnecessary to explain the universe's diversity, organization and beauty. Using simple, straightforward logic, this book rebuts every argument that claims to "prove" God's existence. A comprehensive primer for countering today's religious dogma, Atheist Universe addresses all the historical and scientific questions, including:

- What is atheism, and why is it so misunderstood?*
- If God is a myth, then how did the universe appear?*
- Without God, is there an objective "right" and "wrong"?*
- What is the meaning of life without God?*
- Is there evidence of Jesus's miracles and resurrection?*
- Can atheists explain "near death" experiences and medical miracles?*
- Can science and*

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the Bible realistically be reconciled? •What is the behind-the-scenes relationship between politics and religion?

“An admirable work.” —Richard Dawkins “David’s work will be very useful for anyone combating harmful

religious beliefs. Honest, frank, and right to the point!”—Albert Ellis, Ph.D., father of modern

psychotherapy, author of A Guide to Rational Living Ambiguity of the Sacred

The Analytic Tradition in Twentieth-Century Philosophy Finding Meaning in an Imperfect World

Spinoza's Scandalous Treatise and the Birth of the Secular Age

The Blackwell Guide to the Philosophy of Religion

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Three Centuries of Social Violence

The Theologico-Political Treatise

Politics, Religion and Political Theology Springer

Modern Philosophy

Christian Philosophy A-Z

Future Pasts