

The Varieties of Religious Experience Comprehensive Notes
By Caleb Petitt and Marcus Shera

1

To E.P.G In Filial Gratitude and Love

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I. Preface

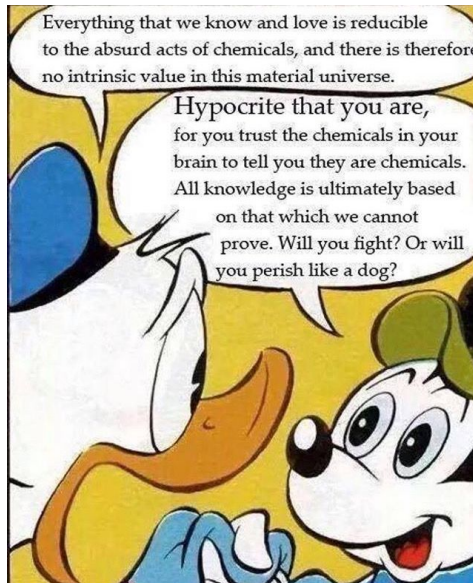
- A. Gifford Lectures on Natural Religion at the University of Edinburgh
- B. Two courses originally planned
 - 1. One on religious appetites
 - 2. One on their satisfaction through philosophy
- C. Now it is only one on man's religious constitution
- D. Lectures loaded with concrete material
- E. He combines the religious impulse with common sense impulses in order to temper religious enthusiasm.
- F. Acknowledgements to individuals

I. Religion and Neurology

- A. Introduction: the course is not anthropological, but deals with personal documents, 1.
 - 1. Usually Europeans talk to Americans but the tables have turned
 - 2. Edinburgh has a great chair of philosophy
 - 3. He loved scottish philosophers as a kid
 - a) Dugald Stewart and Thomas Reid
 - 4. I hope that the philosophic and political temperament of English speakers pervades the world
- B. Questions of fact and questions of value, 4.
 - 1. I am a psychologist not a theologian.
 - a) but psychologists should be interested in religion
 - 2. I will thus be focused on religious impulses not on institutions.
 - 3. I will focus on the developed thought of religious classics.
- C. In point of fact, religions are often neurotic, 6.
 - 1. Two questions
 - a) What are the religious propensities
 - (1) Existential judgement
 - (2) Biblical criticism
 - (a) History of authors
 - (b) Questions of historical fact
 - b) What are their significance?
 - (1) Proposition of value
 - (2) Spiritual judgement
 - (3) *Werthurtheil*: judgement of value
 - c) Logically different questions.
 - d) The mind makes both and then adds them together.
 - e) We have a framework for spiritual judgements

- (1) Mix Bible facts with judgement framework
 - (a) If our framework is that the Bible must not have any historical errors or include personal passions then the Bible is deemed unworthy.
 - (b) If our framework merely recommends that the recordings are the genuine revelations of great-souled persons then it very well may be worthy.
2. I do not mean to diminish the events by describing their existential dimension rather than spiritual judge them.
3. We are not studying “second-hand” religious life of mere imitation.
 - a) We search for “first-hand” experience of geniuses.
4. Often geniuses have a troubled life which enlivens them.
5. Example of George Fox
 - a) Connects him with religious liberality.
6. We have an inclination to consider what we love unique.
7. Quotes Spinoza and Taine on taking a geometric natural approach to emotions and passions.
 - a) We fear that this would undo our soul’s secrets.
- D. Criticism of medical materialism, which condemns religion on that account, 10.
 1. There is an assumption that spirituality is undone if a lowly motivation is attached to it.
- E. Theory that religion has a sexual origin refuted, 11.
 1. Thesis that religion is a function of sexuality.
 2. **Incredible footnote: Assumption, religion is a subset/aberration of digestive appetite. The opposite: digestive appetite is an aberration of religious appetite.**
 - a) **People start to like math when they hit puberty too so....**
 - b) **The sexual theory is profoundly uninformative.**
 - c) **It becomes a vague assertion that mind and body are connected.**
- F. All states of mind are neurally conditioned, 14.
 1. We will use this to criticize others in passionate states of mind.
 2. the ‘nothing but’ is an insult.
 3. Medical materialism snuffs out all of the greatest spiritual thinkers.
 - a) Auto-intoxication
 4. Medical materialism thus detracts from your ability to disbelieve as well.

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a)

- G. Their significance must be tested not by their origin but by the value of their fruits, 15.
1. We are all sure that one type of mental faculty is greater than some other.
 2. Whenever we believe that one faculty is greater, it is because it is a delight to believe or because we think it will be consequently good.
 3. We reject fever dreams, not because it's a fever but because we know they are dreams.
 4. This does not mean that what feels good is true.
 - a) Drunkenness feels good but runs up against other experiences as well.
 - b) It's insights do not last.
 5. Not all have such insights
 - a) There is a resultant sad discordancy.
- H. Three criteria of value; origin useless as a criterion, 18.
1. Quotes from doctors on genius being a function of the brain.
 2. Do they then forbid us to believe that we cannot then believe geniuses?
 3. In natural sciences and industry there is much less ad hominem.
 4. Immediate luminousness, in short, philosophical reasonableness, and moral helpfulness are the only available criteria.
 5. This is against the rationalist dogmatists search for truth.
 6. Medical materialists are dogmatists
 7. Dr. Maudsley's clever critique. Good thing he's an empiricist eh?
- I. Advantages of the psychopathic temperament when a superior intellect goes with it, 22.
1. Christian mystics have had to separate the heavenly from the demonic.
 - a) Their answers always rely on fruits not roots.
 - b) Jonathan Edwards quote
 - c) St. Theresa quote

2. I pursue pathological questions out of curiosity and the belief that they are intimately tied to the normal.
 3. The neurotic characters are more acute and isolate the peculiar qualities we wish to study.
 4. "What shall I think of it?" a common person says to himself about a vexed question ; but in a ' cranky ' mind " What must I do about it ? " is the form the question tends to take
 5. GREAT Annie Besant quote
- J. ; especially for the religious life, 24.
1. We will understand religious experience better if we compare it with normal experience.
 2. We all have these little deficiencies in judgement okay jackass.
 3. The psychopaths are emotional, practical, and love metaphysics
 - a) What's NOT to study?
 - b) "What, then, is more natural than that this temperament should introduce one to regions of religious truth, to corners of the universe, which your robust Philistine type of nervous system, forever offering its biceps to be felt, thumping its breast, and thanking Heaven that it has n't a single morbid fibre in its composition, would be sure to hide forever from its self-satisfied possessors?"
 4. This lecture series may be unique in discussing RE in a wider context than has been the usual.
- II. Circumscription of the Topic
- A. Futility of simple definitions of religion, 26.
1. Religion doesn't stand for any one essence, but instead is a collective name.
 - a) People who try to reduce religion down to one essence oversimplify religion and become dogmatic
 - b) There are many characters to religion just like government
 - c) Real understanding of religion does not require a unified definition
- B. No one specific ' religious sentiment,' 27.
1. In the same way, religious sentiment does not describe one specific sentiment, but rather a collection of them i.e.: dependence, fear, sexuality, and feeling of the infinite
 2. Religious sentiments are the same as normal sentiments except that they are caused by or directed towards a "religious object". They are concrete states of mind made up of emotions plus a religious object
 3. There are a collection of religious emotions that religious objects can draw; this may suggest that there is no essential religious object or act.
 4. James is only speaking to a fraction of the subject of religion, so he will define religion in a way that is suitable for the purposes of the lecture.
- C. Institutional and personal religion, 28.

1. There are two main branches of religion: institutional(exoteric) and personal(esoteric).
- D. We confine ourselves to the personal branch, 29.
1. James is only dealing with the personal side of religion, (if calling this religion seems incomplete, call it conscience or morality).
 2. Personal religion is more fundamental than institutional religion; institutional religion relies on tradition, while religious founders relied solely on their personal connection with the divine.
 3. James classifies magic and fetishism as being primitive religion
- E. Definition of religion for the purpose of these lectures, 31.
1. Defines religion for our purposes as “the feelings, acts, and experiences of
 2. “Individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine.”
 3. Divinity refers to any “godlike” object (see Q)
- F. Meaning of the term 'divine,' 31.
1. Worldviews which recognize divinity but deny or do not address God or gods are considered religions.
 - a) Buddhism
 2. Something is “godlike” if it is primal, enveloping, and deeply true.
 3. Religion should answer the question “What is the character of this universe in which we dwell.”, but a worldview that answers this question is not necessarily religious.
 - a) 36: Voltaire’s view that all is vanity is not a religious sentiment.
 - b) 38: Renan’s view that we should see the world ironically lacks the seriousness of religious temperament.
 - c) Not all sadness is religious sadness, the purposeless sadness of Nietzsche is not religious.
- G. The divine is what prompts solemn reactions, 38.
1. Religious temperament is solemn, serious, and tender.
 2. “The divine shall mean for us only such a primal reality as the individual feels impelled to respond to solemnly and gravely.”
- H. Impossible to make our definitions sharp, 39.
1. It is not always clear what is religious and what is not, the boundary is hazy, but the extremes are clear.
- I. We must study the more extreme cases, 40.
1. Looking at extreme cases helps provide clarity.
 2. Fascinating Frederick Locker Lampson quote.
- J. Two ways of accepting the universe, 41.
1. Religion typically lifts the burden that comes with morality.
 - a) Religion embraces reality, and does not just passively accept it.
 2. Contrasts Marcus Aurelius quote on stoicism with Christian quote.

3. Stoics and Christians both support accepting hardship, but they come to that hardship through very different means; stoics see passivity as useful for the universe, whereas Christians see mankind as being evil and deserving of suffering, so resisting it comes from denial or pride.
 4. Religious experiences should be judged on the qualities they provide that cannot be accounted for by anything else.
- K. Religion is more enthusiastic than philosophy, 45.
1. Morality is putting aside personal considerations for higher ends.
 2. Christianity has moralism combined with a higher kind of emotion.
 3. In religion, doing the will of God gives morality justification that the non-religious lack.
 4. The enchantment with serving God is not something we choose or use logic to arrive at; it's like falling in love.
- L. Its characteristic is enthusiasm in solemn emotion, 48.
1. When outer life disowns the religious, they are sustained by the inner life that religion only provides.
- M. Its ability to overcome unhappiness, 50.
1. Religion is the field of the soul's liberation for oppressive moods.
 2. Havelock Ellis says religious worship is typically singing, dancing, drinking, and sexual excitement.
 - a) James says equating all happiness with religious happiness fails to allow for the peculiarities of religious happiness.
 - b) Religious happiness is not an escape; it should have an element of permanence to it
 3. Religion's sacrificial nature allows for the sacrifice of low happiness for high happiness.
 4. Religious happiness can have a negative relationship with outward circumstances.
 5. How can religion be the most central human function if it is often moderated in people?
- N. Need of such a faculty from the biological point of view, 51.
1. "Religion thus makes easy and felicitous what in any case is necessary"
 2. James is not currently addressing the issue of whether religion has legitimate metaphysical revelation.
 3. Next chapter will be significantly more concrete.
- III. The Reality of the Unseen
1. The Broadest Definition of religion possible is a belief in the unseen order and that our supreme good rests there.
 2. There are peculiarities to believing in unseen things.
- B. Percepts *versus* abstract concepts, 53.
1. Things excite reactions

- a) Sometimes remote memories elicit more reaction than present events.
 - b) Same thing with unseen and seen objects.
 2. Very few Christians claim to have had visions of Christ.
 - a) Generally Christianity exists in assertion of ideas.
- C. Influence of the latter on belief, 54.
 1. There are many aspects of God that excite attention
 2. Most mystical religions insist on having no positive image of the divine
- D. Kant's theological Ideas, 55.
 1. Kant believed that God could not even have any meaning as direct knowledge unless we experience him.
 2. But we can have practical moral knowledge that is a byproduct.
 3. Our whole life can be polarized by the sense of reality.
 4. invisible bars of iron with magnetic strength.
 5. Abstract things soak through concrete things.
 - a) Time, space, and ether
 - b) Beauty, goodness, strength, significance, justice
 6. These give objects their nature.
 7. A cardinal fact of humanity is the determinability of our mind by abstractions.
 8. We treat them like concrete beings.
 9. Plato explicated the reality of the non-concrete so articulately it has ever since been called the Platonic theory.
 - a) Summarizes Symposium
 10. Emerson is a platonist in this sense
 11. Churches without a god that worship something abstract
 12. Scientists belief in "Laws of Nature"
 - a) Greek mythology could be interpreted as a primitive science.
- E. We have a sense of reality other than that given by special senses, 58.
 1. There is some faculty of reality that is separate from the sensations that makes us act as if.
 2. This makes religious entities real despite criticism.
 3. Hallucinations feel "real".
- F. Examples of 'sense of presence', 59.
 1. The experiences of some friend.
 - a) Consciousness of a presence
 - b) Feeling of being grasped by an arm.
 - c) Feeling of abhorrence to some presence.
 - d) Charges presence to declare its intentions.
 2. This may or may not connect with religion.
 3. There was a sense of good in it.
 4. Account of an old friend hallucination
 5. Professor Flournoy

6. Pepper and salt contortionist hallucination by a blind man who sensed its reality.
 7. Our interest lies with the faculty not its original seat.
- G. The feeling of unreality, 63.
1. We've got ourselves a converse here ladies and gentlemen.
 2. Quote by Miss Ackerman
 - a) I feel like everything is a dream.
 3. This may lead to the Sick Soul
 4. The real presence of an object relates to one's faith in it.
 5. A proper sensation not just an intellectual position
 6. Wonderful passage on the relationship between some man and *It* the fountain of truth, beauty, and justice and how he has lost his ability to communicate with it.
 - a) **"God whom I relied on for higher sympathy" MS: TMS**
- H. Sense of a divine presence: examples, 65.
1. Almost all religious stories include an example of a waning period.
 2. James Russel Lowell experience
 3. experience of a Clergymen
 - a) I doubted that I was real more than I doubted that *He* was real.
 4. Swiss writer's experience.
 5. Usually these are called mystical experiences.
- I. Mystical experiences: examples, 69.
1. Daughter of anti-Christian writer reads the Bible, prays and...
 - a) Runs to her Father.
 - b) Read wonderful prose here.
 2. Account of Young man
 - a) "I cannot conceive of life without its presence."
- J. Other cases of sense of God's presence, 70.
1. A more ordinary type of belief in God.
 2. The man who feels God positively as a friend in prayer.
 3. Young man who has God answer his prayers.
 4. Seventeen year old boy feels God in church.
 5. Unpicturables are **realized** and felt to be real
 6. God haunts us as lovers haunt when another even when they are not present.
 - a) The convinced sense of "the continuous being of his idol".
- K. Convincingness of unreasoned experience, 72.
1. They are as compelling as sense experience.
 2. Supposedly this mysticism is opposed by *rationalism*.
 3. Rationalism insists that our beliefs:
 - a) Are definitely storable abstract principles
 - b) Definite facts of sensation
 - c) Definite hypotheses based on such facts
 - d) Definite logical inferences

- e) No vague impressions
 - 4. Rationalism has its splendid side.
 - 5. Most of our ideas are not made by rationalism though it is more prestigious
 - a) **MS: Note the social language of prestige.**
 - L. Inferiority of rationalism in establishing belief, 73.
 - 1. The deeper insights know that there is something realer than the logic-chopping of rationalism.
 - 2. All of the old natural theology is simply growing dust now.
 - 3. When intuition and reason work together we find the great “world-ruling systems” like Catholicism or Buddhism
 - a) **MS: Is he somewhat affirmative on Catholicism here?**
 - 4. Critical arguments will certainly fail here.
 - 5. It is not necessarily that it is better that the non-rational should rule the religious world.
 - 6. Religious experiences are typically solemn.
 - a) There is a surrender to this object.
 - b) Sadness and joy are both at play.
 - c) There is a joy from being released from the sadness
 - 7. We must proceed by addressing both the sadness and the joy.
 - 8. A man’s religion involves contraction and expansion of being.
 - 9. Different people and different ages will express these parts of religion differently.
 - M. Either enthusiasm or solemnity may preponderate in the religious attitude of individuals, 75.
 - 1. The sadness and doom may continue after the experience or the happiness and joy.
 - 2. Any habitual and regulated admiration is worthy to be called religion says J.R. Seeley.
 - a) Imperialism reminds him of Islam.
 - 3. The next two lectures will be on optimism and the contention that all laughter is religious expression.
- IV. The Religion of Healthy-Mindedness
- A. Happiness is man’s chief concern, 78.
 - 1. People see what makes them happy as proof of its truth.
 - 2. The best proof of God is experiencing him.
 - 3. Happiness is not dependent on your material circumstances.
 - 4. Saint Augustine’s maxim “If you but love God, you may do as you incline.
 - 5. Rousseau and Diderot saw God as the giver of freedom and Nature as being absolutely good.
 - B. ‘Once-born’ and ‘twice-born’ characters, 80.
 - 1. Once born: see God as an animating spirit, lack metaphysical tendencies, see little use for inward reflection, romantic sense of excitement about worship

2. Once born character more accepted in Romish church than Protestant
 3. They do not see sin as hatred towards God
 4. The once born typically don't feel evil (example: Walt Whitman)
- C. Walt Whitman, 84.
1. Sees all things as divinely good.
 2. Aware of sin but indifferent towards it.
- D. Mixed nature of Greek feeling, 86.
1. Greeks recognized both good and evil
- E. Systematic healthy-mindedness, 87.
1. Happiness can either be natural or a systematic way of viewing the world as good.
 2. Healthy-mindedness is the tendency to see good in all things.
 3. Happiness can be a defence against disturbance.
 4. Your mind makes something good or evil so the ruling of your thoughts is the principal concern.
- F. Its reasonableness, 88.
1. Unhappiness can be counter-productive
 2. People natural seek to ignore the painful realities of life
- G. Liberal Christianity shows it, 91.
1. Liberal Christianity is the healthy-minded wing of Christianity
 2. Liberal Christianity is more nominally Christian, it looks past the pessimistic elements of Christianity
 3. Christianity is in danger of being eclipsed by "evolutionism", liberal Christianity is a natural response to this shift in beliefs.
- H. Optimism as encouraged by Popular Science, 92.
1. Contentedness within the finite, as seen in Prof. Starbuck, is an example of optimism within the non religious.
- I. The 'Mind-cure' movement, 94.
1. The gospels, emersonianism, and hinduism have all contributed to the mind-cure movement.
 2. They believe in the saving power of healthy-mindedness, backed up by the experiences of their disciples.
 3. They believe healthy-mindedness can of emotional and physical health.
 4. The practical fruits of the movement have led to its spread.
 5. Not everyone has benefitted from it, but enough to be significant.
 6. Dr. Goddard proposes that the mind cure operates in a similar to placebos.
- J. Its creed, 97.
1. They believe in a dual-natured man, physical and spiritual.
 2. The defining characteristic of the physical is fear.
 3. Fear was useful in evolution but has now led to humans having unnecessary levels of worry (CP: worry is referred to as fearthought).

4. Mind-curers typically use Christian terminology although their beliefs diverge significantly from Christianity.
 5. Spiritual aspect of mind-cure is pantheistic.
 6. We differ from God “not in essence or quality”, but in degree.
- K. Cases, 102.
1. Woman healed and has no fatigue or pain for 14 years
 2. To look inwardly is to live in God’s presence
 3. The body is only a mortal belief, as a man thinketh so is he.
 4. Woman has vision of herself as a beast; she refuses to acknowledge the beast.
- L. Its doctrine of evil, 106.
1. Evil is just something to be outgrown; or, as in Christian Science, a lie.
- M. Its analogy to Lutheran theology, 108.
1. “You are saved now, if you would but believe it.”- Luther and Wesley
 2. Lutheranism and Mind-curism diverge in their thoughts on what salvation is.
- N. Salvation by relaxation, 109.
1. Conscious effort to do good leads to failure.
 2. Giving up a sense of responsibility leads to greater moral action
 3. This giving up can produce “salvation through self despair”.
 4. This is said to divide the religious from the moralists.
- O. Its methods: suggestion, 112.
1. Goddard sees religion as mental therapy.
 2. Edwards argues that Christians should either be fervent or non-believers.
- P. meditation, 115.
1. Mind-curers recommend meditating on your ideal outcome.
 2. Meditation builds discipline.
- Q. ‘recollection’, 116.
1. Recollection is a catholic discipline where you focus on the thought of God.
 2. The physical implications of mind-cure and recollection are quite different despite the spiritual practice being very similar.
 3. Conscious union with God creates a definite class of experience.
- R. verification, 118.
1. Many scientists believe that science can explain all that religion was used to explain.
 2. James sees mind-cure as making an identical claim as science.
 3. Mind-cure has experimental backing to its claim.
- S. Diversity of possible schemes of adaptation to the universe, 122.
1. He thinks that the narrow view of sectarian scientists is premature.
 2. Both science and religion are good tools for understanding life.
- T. Appendix: Two mind-cure cases, 123.
1. Case 1: Person suffered from poor eyesight and exhaustion, went to very good doctors to no avail, went to a mind-healer, they had some religious beliefs but no

solid faith in mind-curing, started seeing results after 10 days, did the healing process for about 3 months, radical improvement.

2. Case 2: No faith in mind-healing, but out of desperation parents have their daughter seen by a mind-healer, daughter was cured, the parent writing to James also saw physical and mental improvement in himself after their daughter's healing.

V. The Sick Soul

1. The healthy-minded cannot bear pain for too long and see optimism crystal-clear.
2. A unique religion has arisen that recommends putting evil's concerns to the side.
 - a) Worrying is an additional evil.
3. The best is to act righteous and to forget about sin.
4. Comparison to Spinoza
 - a) Knowledge of evil is inferior knowledge to knowledge of truth.

B. Healthy-mindedness and repentance, 127.

1. Within orthodox Christianity
 - a) Repentance is a healthy-mindedness practice.
 - b) The Catholic practice of absolution helps one get over guilt quickly.
 - c) Martin Luther rejected this practice
 - (1) As a monk he felt far more guilt for each sin.
 - (2) As long as he has flesh he will have some sin.
 - (3) Christ is the actual reconciler.
2. Molinos
 - a) The idea that divine Grace is unfit for you is an idea of Satan
 - b) He makes sin loom larger than God.
 - c) The weapon against this is a loving confidence in the divine Mercy.

C. Essential pluralism of the healthy-minded philosophy, 131.

1. If we admit evil, we bring in the Problem of Evil.
2. Philosophical Theism tends to pantheism and monism.
3. Practical theism does not have to contend with this and evil can have its foundation in other principles
 - a) Almost polytheistic.
4. **The world is often taken as an individual**
 - a) **If any part is taken away it is no longer *that* individual.**
 - b) **Scottish/American idealism wrestles with this.**
 - c) **We should look at origins pluralistically.**
5. Evil is not essential then to existence. and we may hope to be rid of it.
6. Healthy-mindedness then is pluralistic?
 - a) MS: I don't get this. scratch that: footnote on 130 explains.
7. Someone like Hegel then must say that evil is rational and must exist in the final system of truth.
8. Healthy-mindedness calls evil an abomination to the Lord.

9. The ideal is an extract from the actual
 10. Evil is that which is incommensurable with good.
- D. Morbid-mindedness - its two degrees, 134.
1. We now turn to the darker nature.
 2. Two kinds of morbid
 - a) Those for whom evil is a maladjustment with things, a misstep with their environment.
 - (1) This can be fixed on the natural plane.
 - (2) "merry as a marriage bell"
 - (3) Latin Races
 - b) Those for whom evil is in man's essence.
 - (1) Inseparable from self and requiring a supernatural remedy.
 - (2) Germanic Races
 - (a) Sin with a capital S
- E. The pain-threshold varies in individuals, 135.
1. Threshold is a useful term in psychology.
 - a) Threshold of consciousness
 - (1) That which attracts attention
 - b) Pain/fear/misery threshold
 2. Some men seem to have been born with champagne, others close to the pain threshold.
 3. Someone born close to pain, may need a different sort of religion.
- F. Insecurity of natural goods, 136.
1. How can the world provide stability at all?
 2. A chain is as strong as its weakest link.
 - a) Life is a chain
 3. Even a lucky person must see their life as luck as to have not suffered.
 4. The most successful men are rarely happy.
- G. Failure, or vain success of every life, 138.
1. The universe is ruthless.
 2. Every pound of flesh exacted is soaked with all its blood.
 3. Failure is fated to some degree always.
 4. Theologians have realized this and drawn from it the deepest sense of humility.
 5. Footnote: The God of many men is little more than their court of appeal against the damnatory judgment passed on their failures by the opinion of this world.
 - a) The world cares about us actually not simply possibly, which is where our goodness lies.
 - b) The need for a God emerges from this view of life.
 6. The sick souled are pushed past the edge of even believing in goodness.
 7. Quotes Ecclesiastes
 8. Life and its negation are bound together

- a) Life is good but is denied
- b) Natural happiness is infected with contradiction
- 9. One who knows this has a “joy-destroying chill”
- 10. Our troubles lie too deep for “cheer up”.
- 11. We generally require a life not bound with perishability but with goodness that flies past nature.
- 12. Most of us require little pain to become melancholy metaphysicians
- H. Pessimism of all pure naturalism, 140.
 - 1. Begins optimistic, but ends pessimistic
 - 2. One can be optimistic about practical life but the skull still grins at the banquet
 - 3. The luster of the present is bound with the possibilities of the future
 - 4. Let us be enveloped in an eternal moral order.
 - 5. Pure naturalism and evolutionism point us to determinism and doom
 - 6. The naturalists have placed man on a melting lake.
- I. Hopelessness of the Greek and Roman view, 142.
 - 1. Usually Greeks are considered healthy-minded, but when they reflect they become pessimists.
 - 2. Footnote: quotes from literature, Greeks did not systematize their pessimism or consider it an enlightened position like oriental or modern pessimism
 - a) This is because they were a masculine civilization?
 - (1) MS: I don't get this?
 - 3. The beautiful joyousness of their polytheism is modern fiction.
 - 4. Stoics and Epicureans are the most truly refined of the Greeks
 - a) Epicureans wanted to avoid pain.
 - b) Stoics wanted to live in spite of its ever-present authority
 - (1) They only believed in the free possession of their own soul.
 - 5. Both these philosophies have a pessimistic background
 - 6. The refinement of the once-born life.
 - 7. They seek no higher unity.
 - 8. Still James is not judging any of these attitudes,
 - a) MS: Oh, really?
- J. Pathological unhappiness, 144.
 - 1. The sick soul cannot ignore evil as the healthy-minded invites him to.
 - 2. These are related to neurotics.
 - 3. We must dive past what is acceptable for polite conversation.
- K. ‘Anhedonia’, 145.
 - 1. Case of a girl who could no longer find pleasure in her life.
 - 2. Man who found a man with hepatic disease with whom all emotions felt dead.
 - a) He felt his family as a mathematical theorem
 - 3. Seasickness causes anhedonia
 - a) Everything is turned into disgust.

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15

4. State of Catholic philosopher father Gratry, well written
 - a) I felt hell in my dreams but worst of all I had no desire for a vacuous heaven.
 5. Worse than the absence of happiness
 6. Most cases are mixed cases
- L. Querulous melancholy, 148.
1. Letter from a french asylum
 - a) Why do I say God?, I have known nothing but the devil.
 2. His consciousness admits no sun in the heavens.
 3. Querulousness leads him to irreligion
- M. Vital zest is a pure gift, 150.
1. There is no rational connection between any outer facts and inner feelings as individuals differ.
 2. Goodness has its source in another world.
 3. In animal and spiritual being
 4. It is near impossible to even imagine the world without it lighting up our imaginations with hopes and desires
 5. Love cannot be forced by the reason
 - a) Yet it transforms the world.
 - b) So it is with fear, jealousy, and ambition, and worship
 6. These afford themselves to organic conditions.
 7. The passions are gifts
 8. The practically real world is the compound of facts and values
 - a) MS: "facts" and "values" are abstractions from the real world
- N. Loss of it makes physical world look different, 151.
1. Melancholy makes the world feel like a colorless cloud.
 2. Things lose their sense of reality at all.
 3. Some feel that there must be a solution and attempt to search for it.
 4. DESPERATE THEORETIC ACTIVITY
 - a) MS: 3AM, November 8th 2016
- O. Tolstoy, 152.
1. Tolstoy speaks of such moments of perplexity around 50.
 2. Why and what next set in more frequently.
 - a) They felt no response.
 3. The force pulling out of life was just as strong.
 - a) fear of life and chaos
 4. Good circumstances did not help at all.
 5. The story of the oriental traveler in the will.
 6. He continued to search for things that he had not yet comprehended
 7. Tolstoy quotes the 3 wisest men
 - a) Solomon, Buddha, and Schopenhauer

- b) They all find life meaningless
- 8. Tolstoy's Options
 - a) Animal blindness
 - b) Reflective epicureanism
 - (1) Seizing the day
 - c) Manly suicide
 - d) Desire to commit suicide but with weakness
- 9. Thirst for God arose from the heart
 - a) In contradiction to his ideas
- 10. The recovery is in a later hour
- 11. When one has tasted the fruit of the tree, Eden never comes again.
- 12. The rest is fleeting
- P. Bunyan, 157.
 - 1. Bunyan's troubles were more over personal conditions than an external reality.
 - 2. He had hallucinations of scripture and was very sick
 - 3. He felt far from God and the condolences of the faithful did not do their job.
 - 4. I thought I rivaled the devil in wickedness
 - 5. I blessed the beasts who had no such condition.
 - a) to be anything but a man...
- Q. Alline, 159.
 - 1. Nova scotia evangelist
 - 2. I felt that everyone could see my naked sins
 - 3. Nothing could restore my happiness
- R. Morbid fear, 160.
 - 1. The worst kind.
 - 2. Horrific vision of being an insane epileptic patient.
 - a) "That shape am I"
 - 3. The melancholy always had a religious feeling
 - a) Meaning that only scripture consoled him.
 - 4. The first case gives a sense of vanity
 - a) The second of sin
 - (1) The third of fear
- S. Such cases need a supernatural religion for relief, 162.
 - 1. All of these had no delusions about matters of fact.
 - 2. Not even intellectual perception of evil.
 - 3. The deliverance must be in as extreme a form as a complaint.
- T. Antagonism of healthy-mindedness and morbid-mindedness, 163.
 - 1. To the healthy-minded the sick soul seems unmanly and weak.
 - 2. To the sick souls, the healthy-minded seem shallow and blind.
 - 3. We as impartial outlookers are to say what?
 - a) MS: ;)

4. Healthy-Mindedness is good if it works.
 5. It is weak in the face of any real evil however.
- U. The problem of evil cannot be escaped, 164.
1. Evil is a genuine portion no matter what.
 2. All men at one point reach singular deeply melancholic moments.
 3. Footnote: a tiger could just kill you at any moment.
 4. Provisionally we must accept evil regardless of the philosophical complications of its existence.
 5. We know that **systematic** healthy-mindedness is likely doomed to fail.
 6. Buddhism and Christianity have the best developed pessimisms
 7. Next lecture is on the psychological conditions of rebirth.
- VI. The Divided Self, And The Process Of Its Unification
- A. Heterogeneous personality, 167.
1. The heterogeneous personality is common for the sick souled, it creates an internal struggle.
 2. Spirit struggles with the flesh, makes it hard for people to find direction and makes them desire repentance
- B. Character gradually attains unity, 170.
1. Character creates unity by unifying the self in the higher self
- C. Examples of divided self, 171.
1. Augustine struggled with divided self; he sought purity but struggled with a weak will
 2. Augustine “It was myself indeed in both the wills, yet more myself in that which I approved in myself than in that which I disapproved in myself.”
 3. Augustine wanted to be saved/healed, but wanted to defer the salvation so he could satiate his lust
 4. His religious sentiments lacked the necessary intensity to overcome his lower self
 5. Alline was also a devout Christian who suffered from extreme guilt when he sinned
 6. Alline made an effort to hide his internal conflict
- D. The unity attained need not be religious, 175.
1. The process of unification can be gradual or very sudden and has a variety of possible causes.
 2. The cause of unity is not always religious; it can arise from a “new stimulus or passion”.
- E. ‘Counter conversion’ cases, 177.
1. Philosopher Jouffroy got peace and unification when he gave up his faith.
 2. Prof. Starbuck had struggled with the idea of God for a while, then gave up his faith after he heard about a man who kicked his wife down a staircase.
- F. Other cases, 178.

1. Other examples of non-religious conversions include a man who suddenly becomes obsessed with making money and a man who falls out of love.

G. Gradual and sudden unification, 178.

1. Another case a man simply gives up his anger, which leaves very suddenly
2. He sees giving up anger and worry as a possible cure too many diseases

H. Tolstoy's recovery, 184.

1. It took 2 years for Tolstoy to achieve unification.
2. He decided to live a simple life believing in God.
3. Change was very gradual.

I. Bunyan's, 186.

1. Bunyan also had a very gradual unification
2. Neither Bunyan or Tolstoy became healthy minded, sadness still played a diminished role in their faith.

VII. Conversion

1. Generally, conversion means a transferral from divided to united from sadness to happiness from wrong to right.

a) This need not refer to the divine.

B. Case of Stephen Bradley, 189.

1. Bradley's case is many layered.
2. He thought he saw the savior at fourteen and the world now meant nothing to him.
3. He now desired for the welfare of all mankind.
4. Nine years later he was met by revival religionists who seemed more sure of their faith than he.
5. He went to a Methodist fire and brimstone preacher which woke him up.
6. The Holy Spirit attacked him:
 - a) Heart sped up
 - b) Felt a stream of breath
 - c) Romans 8:26 and 27 lit up
 - d) The angels care more about us than we care about them
 - e) Felt a bit of heaven on earth.
7. Went around speaking to neighbors.

C. The psychology of character-changes, 193.

1. Ideas associate in clumps that are excited by various events.
2. When one idea is excited the other clumps retreat
 - a) The president can go camping and put aside his duties.
 - (1) MS: Rustici can go fishing and not think about Econ.
3. If the president never went home he would be properly transformed.
4. We undergo rapid alternations of attention all day.
5. Sometimes there is simultaneous coexistence of interests of which one sits to the side.

- a) There is a flux between our central and peripheral interests.
6. Soul need not mean an ontological reality (unless you want it to).
 - a) Buddhists and Humians just mean fields of consciousness
 - b) These fields have focal points and defined terms within them, one of which can be considered a center.
- D. Emotional excitements make new centers of personal energy, 196.
 1. The centers of our thought are “hot and dynamic”
 2. The cold parts are indifferent and passive.
 3. **“Whether such language be rigorously exact is for the present of no importance. It is exact enough, if you recognize from your own experience the facts which I seek to designate by it.”**
 - a) **MS: Great example of vagueness**
- E. Schematic ways of representing this, 197.
 1. The hot spots will shift. If they shift too much we have a *divided* self.
 2. If the new hotspot becomes fixed, especially on something religious, we call it a *conversion*.
 3. The hot place is the *habitual centre of his personal energy*.
 4. To say a man is converted means to say that these previously peripheral ideas are now central.
 5. It is near impossible to describe precisely the *how* of what happens.
 - a) This is a byproduct of its individual character.
 6. There is a mechanical equilibrium to the mind that is checked and balanced by many systems.
 - a) Sudden shocks can lead it tailspinning to a new equilibrium.
 7. Old emotions slow change and new ones accelerate it.
 - a) MS: The Atreides twins are born mature, as they have many memories.
- F. Starbuck likens conversion to normal moral ripening, 198.
 1. Starbuck finds that adolescent conversion is regular.
 2. It may be a simple standard pattern for moving from the child to the adult world.
 3. Theology provides ready-made answers for the child.
 - a) MS: I think I’m interpreting right.
 4. It forces them to make conclusions through stress.
 5. The environment in which the conversion experience happens changes the accidents.
 6. Suggestion and imitation are involved. (Jon Edwards in footnote)
 7. Catholics and Episcopalians rely more on the sacraments so the conversion experience is less emphasized.
 8. But imitation must be imitating something original.
- G. Leuba’s ideas, 201.
 1. Leuba emphasizes that religion has come to mean the emotional feeling of release from sin.

2. Story of S.H. Hadley
 3. Such moral conversions hold no theological beliefs.
 4. These are distinct from Tolstoy's type of conversion.
- H. Seemingly unconvertible persons, 204.
1. Some simply aren't fertile to convert
 - a) MS: Swine.
 2. There may be many intellectual reasons why they have precluded it.
 3. Sometimes they simply have a hard heart.
- I. Two types of conversion, 205.
1. There is some hidden process to remembering names.
 2. There is a volitional type of conversion and a self-surrender type.
- J. Subconscious incubation of motives, 206.
1. The volitional case is by building up habits practically one by one.
 2. C.G. Finney footnote example
 3. There is partial self-surrender in the volitional.
- K. Self-surrender, 208.
1. The personal will must be given up somewhat.
 2. The mind has two elements present
 - a) The sin
 - b) and the ideal
 3. The ideal is usually dimmer than the sin.
 4. The person in these cases must relax.
 5. "'Man's extremity is God's opportunity' is the theological way of putting this fact of the need of self-surrender; whilst the physiological way of stating it would be, 'Let one do all in one's power, and one's nervous system will do the rest.' Both statements acknowledge the same fact."
 - a) MS: Hmmm...
 6. You can trace the history of religion as the further admission of the fact that self-surrender is required.
 - a) Catholicism to Lutheranism to Calvinism to Wesleyanism to liberal theology to transcendental idealism...
 - b) MS: Eh. No Eastern Church, and not sure the progression is obvious.
 7. The disagreement between psychology and religion is whether the extra force is supernatural or not.
 - a) Set aside this disagreement for the time being.
- L. Its importance in religious history, 211.
- M. Cases, 212.
- VIII. Conversion-Concluded
- A. Cases of sudden conversion, 217.
1. Paul's conversion is a very focal example of sudden conversion.
 2. Sudden conversion is an important part of Protestant theology.

3. Alline's Case:
 - a) He was miserable
 - b) Heard a small, still voice as he entered his house
 - c) He realized all his spiritual efforts had not brought him closer to salvation
 - d) He read Psalm 38; he felt as if God was praying through him
 - e) He submitted himself to God and was filled with redeeming love.
 - f) Burden of guilt was gone.
 - g) He felt compelled to preach the gospel, and he lost his taste for carnal pleasures.
 4. About Alline "His redemption was into another universe than this mere natural world, and life remained for him a sad and patient trial."
 5. Case from a correspondent of Professor Leuba
 - a) Similar to the classic case of Colonel Gardiner (Link to the Colonel Gardiner story:
<https://www.evangelical-times.org/27700/colonel-james-gardiner/>)
 - b) Son of a clergyman; didn't go to church; sought carnal pleasure.
 - c) Not interested in spiritual matters but felt guilt for how he lived his life.
 - d) He was of good health and hadn't been drinking for a month, read a book on the spiritual world for literary purposes, was struck by the line 'He that hath the Son hath life eternal, he that hath not the Son hath not life.', felt another being in the room, was overwhelmed by God's love, and became saved.
 - e) He did not repent; said "God never asked me to repent."
 - f) Felt regret for his past
 - g) Got drunk after work the next day
 - h) Gave himself entirely to God; never felt temptation after that day
 6. Ratisbonne's conversion:
 - a) He was an irreligious french Jew with an older brother who had become Catholic
 - b) He went to Rome, some people tried to convert him but were unsuccessful
 - c) He went into a church, everything disappeared from his sight and he only saw the virgin Mary
 - d) He was overwhelmed, he was unsure he was still himself, felt overwhelming joy, asked for a priest, and converted to Catholicism.
 7. During a sudden conversion the person being converted can feel like a passive spectator to the process.
- B. Is suddenness essential?, 227.
1. John Wesley thought that although deliverance from sin could be gradual, it was by and large and instantaneous process.

2. Jonathan Edwards: Conversion must be preceded by despair.
- C. No, it depends on psychological idiosyncrasy, 230.
 1. The unit for mental life is the field of thought, not ideas
 2. Fields of thought of vision can be wide or narrow.
- D. Proved existence of transmarginal, or subliminal, consciousness, 233.
 1. For some people “there is not only the consciousness of the ordinary field, with its usual centre and margin, but an addition thereto in the shape of a set of memories, thoughts, and feelings which are extra-marginal and outside of the primary consciousness altogether, but yet must be classed as conscious facts of some sort, able to reveal their presence by unmistakable signs.”
- E. ‘Automatisms’, 234.
 1. Automatisms: “sensory or motor, emotional or intellectual, to this whole sphere of effects, due to "uprushes" into the ordinary consciousness of energies originating in the subliminal parts of the mind.”
 2. Example of automatism: someone performing a task after being hypnotized and their consciousness creates a pretext for the action.
 3. Footnote- Subconscious incubation can explain a good deal, but not all, of religious experiences.
- F. Instantaneous conversions seem due to the possession of an active subconscious self by the subject, 236.
 1. Sudden conversions seem to be gradual conversions that occur in the subconscious that suddenly become realized by the conscious
- G. The value of conversion depends not on the process, but on the fruits, 237.
 1. Something’s value comes from its fruits, not its origin.
 2. Saints are not venerated for the type of conversion they have; they are venerated for the Christ-likeness of their actions.
 3. Many converted Christians act no differently from the common man.
- H. These are not superior in sudden conversion, 238.
 1. Sudden conversions may be the result of nature or counterfeit by Satan.
 2. The style of conversion has no effect on the goodness of the the convert’s post-conversion actions
- I. Professor Coe’s views, 240.
 1. People who have sudden conversions typically have a more active subliminal self.
 2. “His inference is that self suggestion of impossibility had prevented the influence upon these persons of an environment which, on the more "passive” subjects, had easily brought forth the effects they looked for.”
- J. Sanctification as a result, 241.
 1. Sanctification is the result of the new-self after conversions.
- K. Our psychological account does not exclude direct presence of the Deity, 242.

1. Thus that perception of external control which is so essential a feature in conversion might, in some cases at any rate, be interpreted as the orthodox interpret it : forces transcending the finite individual might impress him, on condition of his being what we may call a subliminal human specimen.
 2. The subliminal self may be the door that the transcendent power uses to make impressions upon us.
- L. Sense of higher control, 243.
1. Case of French Protestant Adolphe Monod:
 - a) He was overwhelmed by sadness
 - b) He recognized his own corruption; trying to save himself would be like the blind leading the blind
 - c) He needed help from without.
 - d) He learned the gospel from necessity
 - e) He surrendered himself to God
 - f) His melancholy did not leave him but it lost its sting
 2. “That is, the more literally lost you are, the more literally you are the very being whom Christ's sacrifice has already saved. Nothing in Catholic theology, I imagine, has ever spoken to sick souls as straight as this message from Luther's personal experience.”
- M. Relations of the emotional ‘faith-state’ to intellectual beliefs, 246.
1. A person is in a ‘faith-state’ when they have achieved moral unity.
- N. Leuba quoted, 247.
1. Dogmatic beliefs acquire certainty in the ‘faith-state’ (this is a secondary function of the faith state and should not be used to stamp approval on doctrine)
 2. James prefers the term state of assurance to ‘faith-state’
- O. Characteristics of the faith-state: sense of truth; the word appears new, 248.
1. State of assurance characteristics:
 - a) Loss of worry, harmony, and willingness to be
 - (1) With Christian converts this can manifest as justification or salvation
 - b) Sense of perceiving truths not known before, often indescribable
 - c) The world appears to objectively change (Peterson MoM pt. 5)
- P. Sensory and motor automatisms, 250.
1. Case of a man who would feel like he was being choked every time he tried to pray
 2. The value and meaning of automatisms was a matter of contention within the revivalistic denominations
 3. Automatisms have very little spiritual significance
 4. Automatisms involving perceiving light are called photisms and are not uncommon during sudden conversions
 5. Most elements of conversions is the ecstasy of happiness that happens

- Q. Permanency of conversions, 256.
 - 1. Backsliding after conversions does not diminish their importance.
 - 2. Sudden conversions are like a high water mark for spiritual experiences
 - 3. Most people have declining religious enthusiasm after conversion, but conversions very often create significant change in the conversion experiencer and very few people change their faith after conversion.

- IX. Saintliness
 - 1. We will next describe the fruits of religious labor and then evaluate them.
 - 2. The best fruits of religion are the best things that religion has to show.
 - 3. This will likely be the pleasantest parts of the lectures and true examples of the strenuous mood.

- B. Sainte-Beuve on the State of Grace, 260.
 - 1. The highest points of human virtue have been flown for religious ideals.
 - 2. Sainte-Beuve: The phenomena of grace is extraordinary.
 - 3. "Through all the different forms of communion, and all the diversity of the means which help to produce this state, whether it be reached by a jubilee, by a general confession, by a solitary prayer and effusion, whatever in short be the place and the occasion, it is easy to recognize that it is fundamentally one state in spirit and in fruits."
 - 4. All Christians produce the same fruit.

- C. Types of character as due to the balance of impulses and inhibitions, 261.
 - 1. What are the inner conditions that make some individuals differ from another.
 - 2. The differences lie in *different susceptibilities of emotional excitement*.
 - a) and in the different impulses and inhibitions these excite.
 - 3. Impulses make us act; inhibitions constrain our actions.
 - a) The lecture attendees have an inhibited attitude right now.

- D. Sovereign excitements, 262.
 - 1. These are examples of sovereign powers. These powers need not be intensely strong; they just need to be strong enough to affect the subject.
 - 2. Sometimes there is no sovereign emotion, but a mass of yeses and noes.
 - 3. Eventually the will is called upon and the soldier marches forward.
 - 4. Fn: Love would be not love if it did not cause one to commit a crime.

- E. Irascibility, 264.
 - 1. The higher passions create the strenuous mood which is impatient for trivialities.
 - 2. Weakness of character is when triviality overtakes the strenuous mood.
 - 3. Difference in irascibility makes a difference in character outcome.
 - 4. Some seem omnipotent over things that control their neighbors.
 - 5. Footnote on courage

- F. Effects of higher excitement in general, 266.
 - 1. When the normal cowardly obstructions are overcome by a creative ideal there are a number of effects.

2. One being the overcoming of conventionality.
 3. These creative ideals are markedly religious.
- G. The saintly life is ruled by spiritual excitement, 267.
1. The religious focus creates glowing magnanimities
 2. These moments for ordinary folk are what we may feel when affected by a novel or a play.
 3. In some saints such as Teresa and Loyola, the melting mood has become permanent.
 4. The higher affections can come gradually or in a crisis.
- H. This may annul sensual impulses permanently, 268.
1. The most incredible excitements are the ones that are permanent; especially those of drunkards.
 2. Drunkard was saved in the Adelphi Theatre.
 3. Colonel Gardiner had a permanent cure from sexual temptation.
- I. Probable subconscious influences involved, 270.
1. These permanent influences likely also come from subliminal influences.
- J. Mechanical scheme for representing permanent alteration in character, 270.
1. All in a footnote: Starbuck on shifting centers of excitement
 2. The mind is like a many-faced solid that can be pried by forces in various directions, but has multiple surfaces on which it can rest.
- K. Characteristics of saintliness, 271.
1. We call the ripe fruits of religion, saintliness.
 2. Saintliness to any religion has commonality.
 3. The characteristics:
 - a) A feeling of importance wider than this world.
 - (1) These can be ethical ideas, cites French radicals.
 - b) A sense of friendliness with the ideal power.
 - c) An immense elation and freedom as the self melts.
 - d) A shift towards saying yes, yes rather than no, no.
 4. Inner characteristics with practical consequences are.
 - a) Asceticism
 - (1) positive pleasure in sacrifice.
 - b) Strength of Soul
 - (1) Fears and anxieties go
 - c) Purity
 - (1) Sensitiveness to spiritual discords is enhanced and the cleancleansing of brutal and sensual elements becomes imperative.
 - d) Charity
 - (1) Increase of charity for fellow-creatures. Antipathy is overcome. Love of enemies.

- L. Sense of reality of a higher power, 274.
 - 1. There are moments when the world seems totally ringing with peace.
 - 2. Thoreau's account of the friendliness of Nature.
 - 3. In Christian thought this account takes personality.
 - 4. There is an exchange of personal independence for absolution of fear.
 - 5. Mr. Voysey on nearness to God being the source of security.
 - 6. An account from Mrs. Jonathan Edwards of feeling the love of Christ for an entire night unceasing.
 - a) Felt the willingness to live outside of heaven on this earth of torment if it would honor God.
 - 7. Catholic records have many similar accounts.
- M. Peace of mind, charity, 278.
 - 1. Charity comes along with religious excitement.
 - 2. In Christianity it is to emulate the all-leveling love of your heavenly father, but it can be transmogrified to many other religions.
 - 3. The faith-state is a complex that can be excited in many people for different reasons.
 - 4. Both selfishness and altruism are cycled between in circular insanity.
 - 5. Joyousness and tenderness are affiliated.
 - 6. Mrs. Edwards felt the tenderness.
 - 7. Richard Weaver had a backsliding of his Christianity when he attacked a man for insulting a girl.
 - a) Does not strike a man back for hitting him. The man asks for forgiveness and Weaver offers it.
 - 8. Can spirituality divide the line between man and man?
 - 9. Their lives are morally discrete.
 - 10. Love your enemies is not self-contradictory, but rather the height of magnanimity.
 - 11. "Your enemies" expands to anyone who is simply loathsome.
 - a) Assisi and Loyola, the good Samaritan.
- N. Equanimity, fortitude, etc., 284.
 - 1. Saintliness is intimately tied with inner peace and tranquility.
 - 2. There is a difference between the constitutionally cheerful and the constitutionally sombre.
 - a) Pascal is pessimistic.
 - 3. The more optimistic temperaments have a less passive resignation.
 - a) Madame Guyon's intense resignation.
 - b) Frank Bullen's near death
 - c) Blanche Gamod's martyrdom
- O. Connection of this with relaxation, 289.
 - 1. These principles accord themselves with relaxation..

2. St. Catherine of Genoa took things moment by moment
 - a) To her holy soul, " the divine moment was the present moment, . . . and when the present moment was estimated in itself and in its relations, and when the duty that was involved in it was accomplished, it was permitted to pass away as if it had never been, and to give way to the facts and duties of the moment which came after."
- P. Purity of life, 290.
1. A saintly person becomes sensitive to inner discords.
 2. Usually purity is achieved slowly, but sometimes it is wiped in a single stroke.
 - a) Billy Bray quits smoking.
 3. The Quakers had a difficulty in giving up social customs.
 4. Thomas Elwood
 5. John Woolman
 6. When someone is this saintly they often want to detach from the world.
- Q. Asceticism, 296.
1. Multiple levels of asceticism:
 - a) Asceticism may be a mere expression of organic hardihood, disgusted with too much ease.
 - b) Temperance in meat and drink, simplicity of apparel, chastity, and non-pampering of the body generally, may be fruits of the love of purity, shocked by whatever savors of the sensual.
 - c) They may also be fruits of love, that is, they may appeal to the subject in the light of sacrifices which he is happy in making to the Deity whom he acknowledges.
 - d) Again, ascetic mortifications and torments may be due to pessimistic feelings about the self, combined with theological beliefs concerning expiation. The devotee may feel that he is buying himself free, or escaping worse sufferings hereafter, by doing penance now.
 - e) In psychopathic persons, mortifications may be entered on irrationally, by a sort of obsession or fixed idea which comes as a challenge and must be worked off, because only thus does the subject get his interior consciousness feeling right again.
 - f) Finally, ascetic exercises may in rarer instances be prompted by genuine perversions of the bodily sensibility, in consequence of which normally pain-giving stimuli are actually felt as pleasures.
 2. In the last century, we have taken a different moral attitude towards pain. It is no longer seen as inherent.
 - a) **James attributes this to disconnection from the Mother Church.**
 3. The immediate pleasures or pains are accompanied with secondary judgments.
 - a) Too much pleasure needs a revolt against the desire for pleasure for texture to set in.

- b) Different people probably run at different pressures.
- c) When people become religious they turn the negative against themselves.
- 4. Carlyle was ashamed of the warmth of his bed.
- 5. The Roman Church has codified this.
- 6. Channing's asceticism
- 7. John Cennick
 - a) The pessimism about flesh has introduced much fear into Christianity.
- 8. M. Vianney
 - a) Give everything to God
- 9. Cotton Mather
 - a) Resignation of his wife.
- 10. The Catholic Church has manuals on asceticism
- 11. St. John of the Cross
 - a) Directions for self-mortification.
- 12. Suso
 - a) Intense self-mortification
- R. Obedience 310.
 - 1. The saintly life requires chastity, obedience, and poverty.
 - 2. Protestant social ideal of personal profit
 - a) Obedience seems impossible.
 - 3. "On the lowest possible plane, one sees how the expediency of obedience in a firm ecclesiastical organization must have led to its being viewed as meritorious. Next, experience shows that there are times in every one's life when one can be better counseled by others than by one's self. Inability to decide is one of the commonest symptoms of fatigued nerves; friends who see our troubles more broadly, often see them more wisely than we do; so it is frequently an act of excellent virtue to consult and obey a doctor, a partner, or a wife. But, leaving these lower prudential regions, we find, in the nature of some of the spiritual excitements which we have been studying, good reasons for idealizing obedience."
 - 4. Sacrifice of the intellect and the will.
 - 5. Ignatius Loyola
 - a) Superiors are equal before God
 - b) No distinguishing between superiors.
- S. Poverty, 315.
 - 1. The instinct of ownership is natural to humanity.
 - 2. Blessed are the poor in spirit
 - 3. This one is easy.
 - 4. Difference between men who have and men who are.
 - 5. The men who have none have more freedom.
 - 6. Vows of poverty are like miniature conversions

- T. The sentiments of democracy and of humanity, 324.
 - 1. In Christianity, there is also the myth of veracity, and the mystery of democracy or radical equality before God.
 - a) More Mohammedan.
 - 2. Humanity not humility
 - 3. Read full quote here.
- U. General effects of higher excitements, 325.
 - 1. Read full page.
- X. The Value of Saintliness
 - A. It must be tested by the human value of its fruits, 327.
 - 1. This chapter examines the value religion adds to human life.
 - 2. The results of James' analysis will not be clear cut and formulaic. They will be loose, vague, and indeterminate.
 - B. The reality of God must, however, also be judged, 328.
 - 1. God's reality and nature can affect whether an action is fruitful or not.
 - 2. Disbelieving in God or certain types of gods is a theological belief.
 - 3. People believe and disbelieve in a god based on the value of the fruits of the belief in the god would yield.
 - C. 'Unfit' religions get eliminated by 'experience,' 331.
 - 1. "When we cease to admire or approve what the definition of a deity implies, we end by deeming that deity incredible."
 - 2. "Luther, says Emerson, would have cut off his right hand rather than nail his theses to the door at Wittenberg, if he had supposed that they were destined to lead to the pale negations of Boston Unitarianism."
 - 3. We use our human experience to judge gods that stand in opposition to beliefs our experiences lead to.
 - 4. Religious beliefs do not rest on "apodictic certainty"
 - D. Empiricism is not skepticism, 332.
 - 1. Empirical claims are subject to a sceptical critique, but empiricism still allows for claims to be made without wallowing in a sea of doubt.
 - 2. The fact that empirical claims are subject to doubt is not a good reason to not use the empirical method.
 - 3. "The mere outward form of inalterable certainty is so precious to some minds that to renounce it explicitly is for them out of the question. They will claim it even where the facts most patently pronounce its folly."
 - 4. James suspects that one religion is incapable of serving the needs of all various types of people, he seems to be pluralist about religion.
 - 5. "Rather do I fear to lose truth by this pretension to possess it already wholly."
 - E. Individual and tribal religion, 334.
 - 1. Religious experiences can be individual or corporate; James is studying individual religious experiences.

- F. Loneliness of religious originators, 335.
 - 1. The individual experience and innovation of religious originators always seems heretical.
 - 2. Many originators spend a good deal of time in isolation/the wilderness, either by force or by choice.
 - 3. George Fox quotation describes his isolation in detail.
- G. Corruption follows success, 337.
 - 1. Original religious experience is seen as madness and heretical. Once it develops orthodoxy, religious knowledge and experience becomes second hand and resistant to adaptation
 - 2. “The basenesses so commonly charged to religion's account are thus, almost all of them, not chargeable at all to religion proper, but rather to religion's wicked practical partner, the spirit of corporate dominion. And the bigotries are most of them in their turn chargeable to religion's wicked intellectual partner, the spirit of dogmatic dominion, the passion for laying down the law in the form of an absolutely closed-in theoretic system.”
 - 3. Humans have a tribal fear of otherness that leads them to resist change.
- H. Extravagances, 339.
 - 1. The Saints studied can provide insight about religious phenomena but the extravagance of Saintly action does not necessarily need to be imitated.
 - 2. Examples of excesses can be found for all Saintly virtues.
 - 3. Over-excitement of saintly virtues may be due to lack of intellect.
- I. Excessive devoutness, as fanaticism, 340.
 - 1. Excess devotion can turn to the vice of fanaticism, which is inteness, narrow minded loyalty.
 - 2. The fanatic sees devotion as a merit itself.
 - 3. Read the full footnote about Saints and Ali.
 - 4. Fanaticism can lead to cruelty and persecution of others.
- J. as theopathic absorption, 343.
 - 1. Theopathy is being consumed by spiritual love that leaves no room for human love.
 - 2. Margaret Mary was consumed by feeling Christ's love but bore little fruit from it.
 - 3. People now seem discontented with the idea of a god who does favors for personal favorites
 - 4. “When Luther, in his immense manly way, swept off by a stroke of his hand the very notion of a debit and credit account kept with individuals by the Almighty, he stretched the soul's imagination and saved theology from puerility.”
- K. Excessive purity, 348.
 - 1. Desire for excess purity can lead to leaving the world/ becoming a hermit.

2. They crave stability and order, every aspect of their day is planned to avoid temptations and uncertainty. (CP: Similar themes found in Peterson's work on the known/unknown)
 3. Story of a young man who vows to Mary to be a virgin for life; he took every step possible to avoid temptation, like not looking at people, not having social conversations, and not being around women.
 4. Excess purity can often lead to lack of sympathy.
- L. Excessive charity, 355.
1. "the way in which facts and ideals are interwoven. Perfect conduct is a relation between three terms: the actor, the objects for which he acts, and the recipients of the action. In order that conduct should be abstractly perfect, all three terms, intention, execution, and reception, should be suited to one another."
- M. The perfect man is adapted only to the perfect environment, 356.
1. Trust and mercy are good virtues but are not always appropriate; they can make it easier for others to commit evil.
- N. Saints are leavens, 357.
1. The charity, goodness, and mercy of saints can increase those virtues in others, even those who were thought to be unsavable.
 2. "Momentarily considered, then, the saint may waste his tenderness and be the dupe and victim of his charitable fever, but the general function of his charity in social evolution is vital and essential. If things are ever to move upward, some one must be ready to take the first step, and assume the risk of it."
- O. Excesses of asceticism, 360.
1. Footnote about Saint Peter of Alcantara is similar to other stories of asceticism in the previous chapter.
 2. "Saint Augustine's antinomian saying: If you only love God enough, you may safely follow all your inclinations."
- P. Asceticism symbolically stands for the heroic life, 363.
1. Asceticism symbolically captures the evil nature of the world and the need for sacrifice to overcome evil.
- Q. Militarism and voluntary poverty as possible equivalents, 365.
1. Heroic sacrifice is similar to ascetic sacrifice in that they both give up comfort or worldly pleasures in pursuit of a higher cause.
 2. Although specific ascetic tendencies may repulse us, people should find ways to live out the ascetic fruits of privation and hardship. (CP: Similar to Peterson and Jocko's emphasis on discipline)
 3. Militarism is a secular expression of the need for discipline and sacrifice.
 4. However, militaristic asceticism and religious asceticism promote wildly different moralities.
 5. "What we now need to discover in the social realm is the moral equivalent of war: something heroic that will speak to men as universally as war does, and yet

will be as compatible with their spiritual selves as war has proved itself to be incompatible.”

- R. *Pros* and *cons* of the saintly character, 369.
 - 1. Certain attributes of Saintliness may be temperamental endowments, but the collection of religious attributes are uniquely religious.
 - 2. The saint finds significance in even the small things in life, has a steadfast soul, helps others in body and spirit, brings joy to others, and lives in humility.
 - 3. “Felicity, purity, charity, patience, self-severity—these are splendid excellencies, and the saint of all men shows them in the completest possible measure.”
 - 4. However, saints can also have a narrow intellectual outlook, fanaticism, self-torment, prudery, scrupulosity, gullibility, and a morbid inability to meet the world.
 - S. Saints versus 'strong' men, 371.
 - 1. Nietzsche attacks saintliness and comes out in favor of strong men. He despises saints' weakness
 - 2. James: Both the saint and strong man types are needed; the question is a matter of emphasis.
 - T. Their social function must be considered, 374.
 - 1. There is no way to understand the idea of an ideal person without the context of social function.
 - U. Abstractly the saint is the highest type, but in the present environment it may fail, so we make ourselves saints at our peril, 375.
 - 1. The highest conceivable type of society is one of sympathy, fairness, and peace, which is the society the saint is adapted to.
 - 2. In real life, the saint may be well or ill adapted to his particular circumstance.
 - 3. **“From the biological point of view Saint Paul was a failure, because he was beheaded. Yet he was magnificently adapted to the larger environment of history”**
 - V. The question of theological truth, 377.
 - 1. If a religion is true, its fruits will be good.
- XI. Mysticism
- A. Mysticism defined, 379.
 - 1. Finally we reach the important topic of mysticism.
 - 2. Mystical is used often to simply mean vague.
 - B. Four marks of mystic states, 380.
 - 1. We follow by defining four attributes of mysticism for our purposes.
 - a) Ineffability
 - (1) It's near impossible to describe the event in words, it must be experienced.
 - b) Noetic quality

- (1) The experience carries with it a sense of authority and revelation of a deep truth.
- c) Transiency
 - (1) Often they do not appear for long periods of time.
- d) Passivity
 - (1) The actor typically receives the phenomena, though it may be prompted.
- C. They form a distinct region of consciousness, 382.
- D. Examples of their lower grades, 382.
 - 1. Mysticism, as with all experiences, must be studied as serial events not standalone.
 - 2. Luther hears about forgiveness of sins and sees the Scripture in a new light.
 - a) These experiences can be about simple words or phrases.
 - b) Lower mystical experiences.
 - 3. The feeling of being somewhere before at an indefinite point in time.
 - 4. Other psychologists have associated mysticism with the downward ladder to insanity.
 - a) We are going up the ladder.
 - 5. Symonds describes a very intense form of mysticism.
 - a) The self persists in the void.
- E. Mysticism and alcohol, 386.
 - 1. Excites the yes and inhibits the no.
 - a) Stands in the place of high art for the poor.
- F. The anaesthetic revelation, 387.
 - 1. Nitrous oxide is believed by many to grant metaphysical revelations.
 - a) MS: James did nitrous oxide.
 - 2. Normal "rational" consciousness is one of many.
 - a) The others must be spoken to give a final say on the universe.
 - 3. A monistic insight where the other is absorbed into the one.
 - 4. J.A. Symonds horrific account.
- G. Religious mysticism, 393.
 - 1. Many religious events such as the Reality of the Unseen chapter are related.
- H. Aspects of Nature, 394.
 - 1. Nature can awaken mystical feelings.
 - a) Footnote: Gods can get wrapped up in Gods.
 - 2. Interesting accounts of natural mysticism.
- I. Consciousness of God, 396.
 - 1. The most real experiences are the ones with God.
- J. 'Cosmic consciousness,' 398.
 - 1. Canadian Psychologist ;)

- a) "Cosmic consciousness in its more striking instances is not," Dr. Bucke says, " simply an expansion or extension of the self-conscious mind with which we are all familiar, but the superaddition of a function as distinct from any possessed by the average man as semi-consciousness is distinct from any function possessed by one of the higher animals."

b) Full quote

2. Great quote on pg. 399 perceiving love at the foundation of the world.

K. Yoga, 400.

1. We pass now into methodical cultivation of mysticism.
2. Yoga gets us to the superconsciousness that we already possess.
3. The vedantists test the power of Yoga by its fruits for life. It is empirical.

L. Buddhistic mysticism, 401.

1. Buddhists use the phrase dhyana.
2. "The first stage comes through concentration of the mind upon one point. It excludes desire, but not discernment or judgment : it is still intellectual. In the second stage the intellectual functions drop off, and the satisfied sense of unity remains. In the third stage the satisfaction departs, and indifference begins, along with memory and self-consciousness. In the fourth stage the indifference, memory, and self-consciousness are perfected."
3. Higher forms exist where there is nothing at all.

M. Sufism, 402.

1. Sufism originated in Persia and is more pantheistic.
2. Al-Ghazali noted a difference between the physician's and the drunkard's knowledge of drunkenness.
3. Al-Ghazali attempts to purify himself and lives among the Sufis.
 - a) Whoever has not experienced the transport has not seen it or cannot believe it.
 - b) Intellectual men can refuse the prophetic faculty.
4. The transport is incommunicable and mystical.
5. "Mystical truth exists for the individual who has the transport, but for no one else."
6. It is closer to sensational than intellectual thoughts.
 - a) Many traditions say that God's thought cannot be discursive but must be intuitive.
 - b) Our immediate feelings are just the five senses, but mystics would deny these senses as having input.

N. Christian mystics, 406.

1. There have always been Christian mystics, some accepted some rejected by the church.
 - a) Ironically, protestant evangelicals have less methodical mysticism apart from prayer

- b) Mind-curers have filled the gap.
 - 2. The orison has to get rid of external sensation.
 - a) Imagery of Christ “literal or symbolic” plays an important role.
 - b) union of love through dark contemplation - St. John of the Cross
 - 3. These mystic visions are as varied as the individuals.
- O. Their sense of revelation, 408.
- 1. Saint Theresa expertly details the sense of revelation.
 - a) God reveals himself in total union, but the thinker is separated from the world.
 - b) Grants unceasing certainty.
 - 2. Some visions are of this world, but many are theological or metaphysical
 - a) Ignatius saw with distinct clarity, creation and the trinity.
 - b) Theresa also witnesses the trinity.
 - c) Theresa’s distinctions show us that these are not imaginary, but psychological shapes of a distinct type.
- P. Tonic effects of mystic states, 414.
- 1. What are their fruits for life, not simple medical facts.
 - 2. Some mystics over-abstract themselves but some Ignatius and St. John are great human machines and Theresa as well.
 - 3. St. Theresa strong quote
 - a) There is nothing arbitrary about the honor of serving God.
- Q. They are described by negatives, 416.
- 1. Mysticism appeals more to monism, the yes-function and the unifying function.
 - a) A denial of the self is an embrace of a deeper Yes.
 - 2. Dionysus describes the absolute by negatives only.
 - a) Read these. Strange list.
 - b) The truth is not limited by the negatives but it is called that because it excels them.
 - 3. Only when I become as nothing can God step in.
- R. Sense of union with the Absolute, 419.
- 1. the great mystic achievement
 - 2. Quoting the Upanishads. Identity with the One, not a simple part.
 - 3. Like the center of two circles colliding.
- S. Mysticism and music, 420.
- 1. self-contradictory statements used like whispering silence
 - 2. Mystical scriptures are like musical compositions.
 - 3. “Music gives us ontological messages which non-musical criticism is unable to contradict, though it may laugh at our foolishness in minding them.”
 - 4. “[Mysticism] is on the whole pantheistic and optimistic, or at least the opposite of pessimistic. It is anti-naturalistic, and harmonizes best with twice-bornness and so-called other-worldly states of mind.”

- T. Three conclusions, 422.
 - U. (1) Mystical states carry authority for him who has them, 423.
 - 1. They have the right to do so.
 - 2. The way that mystics cite evidence is the same way that others cite evidence.
 - 3. They seem to be “evident”.
 - V. (2) But for no one else, 424.
 - 1. They can’t command us to acquiesce to their beliefs, but it would be weird if they were ALL wrong. But an appeal to numbers doesn’t work for rationalists either.
 - 2. Even traditions are not strictly unanimous.
 - 3. The union of man with God is not pantheistic or about an original identity.
 - 4. diabolical mysticism also has accounts that we did not go into here.
 - W. (3) Nevertheless, they break down the exclusive authority of rationalistic states, 427.
 - 1. We can overthrow the pretension that rationality must speak authoritatively.
 - 2. These states don’t contradict everyday experience
 - a) All the rationalist can do is deny, but denials are empty.
 - X. They strengthen monistic and optimistic hypotheses, 428.
 - 1. They strengthen pre-existing hypotheses and we must consider them.
 - 2. We want not just the permission to believe but the coercion to believe.
 - 3. Philosophy has purported to do just that, but we will only have a brief glance.
- XII. Philosophy
- A. Primacy of feeling in religion, philosophy being a secondary function, 430.
 - 1. Philosophical theology would not arise in a world with no personal religious experiences/feelings.
 - 2. Theology is guided by the hints of religious feelings.
 - 3. Personal feelings are private and mysterious; philosophy attempts to universalize and rationalize religious experience.
 - 4. “The philosophic climate of our time inevitably forces its own clothing on us.”
 - B. Intellectualism professes to escape subjective standards in her theological constructions, 433.
 - 1. Intellectualism in religion claims to apply objectivity to religious beliefs; it is derived from non-subjective facts and a priori reasoning.
 - 2. Does not allow for possible or probable truth.
 - 3. James Caird: A religion’s worth is determined by its intellectual basis, not the emotions it evokes.
 - 4. Theology’s worth should come from its universalism.
 - 5. Philosophy has failed to be universally convincing.
 - C. Dogmatic theology, 436.
 - 1. Cosmological argument: The universe was caused and God was that first cause.
 - 2. Argument from design: The universe follows mathematical laws and different aspects of nature are well designed for each other, so it appears to be designed.
 - 3. Moral argument: There are moral laws so there must be a moral law giver.

4. Idealists since Kant have not even felt obligated to challenge the above arguments for God's existence.
 5. Darwin's theory of evolution radically changed the understanding of the argument from design.
 6. Really good footnote about order and disorder.
 7. God is necessary, absolute, spiritual, One, simple metaphysically, etc.
- D. Criticism of its account of God's attributes, 442.
1. For something abstract to have meaning it must be related to something tangible/experiential.
 2. For what seriousness can possibly remain in debating philosophic propositions that will never make an appreciable difference to us in action?
- E. 'Pragmatism' as a test of the value of conceptions, 444.
1. Beliefs are rules for action.
- F. God's metaphysical attributes have no practical significance, 446.
1. God's metaphysical qualities have little or no impact on how people act.
 2. "What keeps religion going is something else than abstract definitions and systems of concatenated adjectives, and something different from faculties of theology and their professors."
- G. His moral attributes are proved by bad arguments; collapse of systematic theology, 448.
1. God's moral attributes have a connect to and impact on people's lives.
 2. The intellectualist proofs of God's moral attributes have been ineffective at converting people who doubt God's goodness.
 3. The book of Job stands in opposition to rationalizing God's morality.
 4. Good footnote on God's justice.
- H. Does transcendental idealism fare better? Its principles, 449.
1. Kant proposed the existence of a universal abstract consciousness.
 2. Transcendental idealism differs significantly from dogmatic theology.
- I. Quotations from John Caird, 450.
1. Caird "converts the omnipresence of consciousness in general as a condition of "truth" being any where possible, into an omnipresent universal consciousness, which he identifies with God in his concreteness."
 2. The essence of spiritual life is "that the Infinite has ceased to be a far-off vision, and has become a present reality."
 3. "religious progress is not progress towards, but within the sphere of the Infinite."
- J. They are good as restatements of religious experience, but uncoercive as reasoned proof, 453.
1. Caird is not proving God's existence, he is simply expressing individual religious experiences in a generalized language.
 2. Transcendental philosophy is far from being universally accepted.
- K. What philosophy can do for religion by transforming herself into 'science of religions, 455.

1. Philosophy can identify local aspects of religion and remove scientifically absurd doctrines.
2. “she picks out as being the most closely verified or verifiable. She can refine upon the definition of this hypothesis, distinguishing between what is in nocent over-belief and symbolism in the expression of it, and what is to be literally taken.”
3. The science of religion would not exist in a conceptual vacuum.

XIII. Other Characteristics

1. The truth is what works well even if the qualifier ‘on the whole’ is necessary.
- B. Aesthetic elements in religion, 458.
1. Newman’s philosophical descriptions serve aesthetic purposes as much as music in a church.
 2. Some may need a large hierarchical system where the Godhead is the fountain and culmination of all.
 3. evangelical protestantism seems flat.
 4. The President is a pauperized monarch.
- C. Contrast of Catholicism and Protestantism, 461.
1. Catholicism will always present itself more austere, and less physiognomically repugnant than Protestantism
 2. Doubts that many will convert because of this.
 3. MS: Read this whole section. I don’t understand it.
- D. Sacrifice and Confession, 462.
1. Newer religions have substituted animal sacrifice with sacrifice of the heart.
 2. Confession is a beginning of truth-telling.
 - a) Protestants have come to the conclusion that they don’t need a priest.
- E. Prayer, 463.
1. Petitionary prayer should not be dismissed but he doesn’t comment much.
 2. Inward reflective prayer is the very soul and essence of religion.
 3. Natural theology is not religion as it has no prayer.
 - a) Empty abstraction.
 - b) Man and God in mutual remoteness
 4. Distinguishes religion from morals or aesthetics
 5. “Religion is nothing if it be not the vital act by which the entire mind seeks to save itself by clinging to the principle from which it draws its life.”
- F. Religion holds that spiritual work is really effected in prayer, 465.
1. We are genuine actors in the play that we see and live in.
 2. Is religion just in the mind of prayers?
 - a) Whether or not it is, it adds a genuine act to the world that releases otherwise bound energy.
 3. “The prayer is not indeed a purely subjective thing ; — it means a real increase in intensity of absorption of spiritual power or grace ; —but we do not know

enough of what takes place in the spiritual world to know how the prayer operates ; —who is cognizant of it, or through what channel the grace is given.

- G. Three degrees of opinion as to what is effected, 467.
1. Describing the hearing part of prayer was never the point, the point is that it works.
- H. First degree, 468.
1. Muller, a great charity man, gave everything.
 2. Would pray for a trust that generally he would receive what he desires.
 3. Always faithful that there would be means for tea.
 4. Never took out loans.
 - a) When god disappoints too many times you lose faith.
 - b) Then don't make appointments.
 5. Unphilosophical.
 - a) Intensely private and practical relationship with God.
- I. Second degree, 472.
1. God can help you walk through fearful situations without fear, and he can remove good things when they are about to become impediments.
 2. "by cultivating the continuous sense of our connection with the power that made things as they are, we are tempered more towardly for their reception. The outward face of nature need not alter, but the expressions of meaning in it alter."
 - a) MS: Pageau on free will
- J. Third degree, 474.
1. The universe looks the same to us as our forefathers. If we don't see the miracles there's something wrong with us.
 2. The anomalies are not the only hand of God.
 - a) We should be more interested in the regularities. What God does not grow tired of.
 3. When custom has put us into torpor, religion wakes us up.
 4. Letter from friend: "we are killed by God's kindness"
 5. "The fundamental religious point is that in prayer, spiritual energy, which otherwise would slumber, does become active, and spiritual work of some kind is effected really"
- K. Automatism, their frequency among religious leaders, 478.
1. PSYCHOPATHS!!
 2. It is rare for religious figures to not have automatisms
 3. This is because they are extra-sensible in some way.
 4. Footnote on friend who automatically writes
- L. Jewish cases, 479.
1. See how the Jewish prophets reach the same conclusions.
 - a) Convergence.
 2. They speak emphatically, invoking the Word of God.

3. Prophets were a class, and false prophecies are possible of course.

M. Mohammed, 481.

1. Mohammed would hear a bell, and sometimes could converse with his angel, and sometimes not.

N. Joseph Smith, 482.

1. Smith used peepstones to crystal-gaze

2. The head of the church claims to receive prophecies from God.

O. Religion and the subconscious region in general, 483.

1. Fox's revelations.

a) All effective initiators of change require some revelatory piercing truth.

2. All of these studies point us to the idea that religion is related to the subliminal

a) If subliminal is offensive just mean anything that is not in everyday clearness of consciousness.

3. These regions of consciousness feed us into religious life.

4. This is the conclusion of the psychological analysis.

XIV. Conclusions

A. Summary of religious characteristics, 485.

1. The visible world is part of and draws significance from the spiritual world.

2. Harmony with the universe is our chief end.

3. Prayer is the chief means to accomplish spiritual work.

4. Religion adds zest and depth to life and gives religious observers a heightened sense of peace and love.

B. Men's religions need not be identical, 487.

1. People have different difficulties and will therefore have different solutions to their problems.

2. "The divine can mean no single quality, it must mean a group of qualities, by being champions of which in alternation, different men may all find worthy missions. Each attitude being a syllable in human nature's total message, it takes the whole of us to spell the meaning out completely."

C. 'The science of religions' can only suggest, not proclaim, a religious creed, 489.

1. "Knowledge about a thing is not the thing itself."

2. Science of religion can help us understand religion but is less useful as a guide to practice it.

D. Is religion a 'survival' of primitive thought?, 490.

1. Some people see religion as atavism.

E. Modern science rules out the concept of personality, 491.

1. Modern science repudiates personal views.

2. Science can be used to strip meaning/significance from our world.

3. Very long footnote where James quotes people describing the intricate purposes of things in nature and using these purposes as evidence for God's existence and mercy.

- F. Anthropomorphism and belief in the personal characterized pre-scientific thought, 493.
 - 1. Prior to the 17th century truth was seen as what had not been disproved.
 - 2. Belief in sympathetic magic was common.
 - 3. “Well, it is still in these richer animistic and dramatic aspects that religion delights to dwell. It is the terror and beauty of phenomena, the “promise” of the dawn and of the rainbow , the " voice” of the thunder, the “ gentleness” of the summer rain , the “sublimity” of the stars, and not the physical laws which these things follow , by which the religious mind still continues to be most impressed ; and just as of yore, the devout man tells you that in the solitude of his room or of the fields he still feels the divine presence, that inflowings of help come in reply to his prayers, and that sacrifices to this unseen reality fill him with security and peace.”
- G. Personal forces are real, in spite of this, 498.
 - 1. The cosmic and general end up being shallow symbols of reality.
- H. Scientific objects are abstractions, only individualized experiences are concrete, 498.
 - 1. Our subjective experience “is the one thing that fills up the measure of our concrete actuality”, reality would not be the same without it, and it should not be suppressed.
- I. Religion holds by the concrete, 500.
 - 1. Religion is less hollow and abstract than science.
 - 2. “It does not follow, because our ancestors made so many errors of fact and mixed them with their religion , that we should therefore leave off being religious at all.”
 - 3. Footnote: Errors in facts made by religions may be overstated.
 - 4. “The final human opinion may, in short, in some manner now impossible to foresee, revert to the more personal style, just as any path of progress may follow a spiral rather than a straight line.”
 - 5. Intellectualism in religion can make it shallow.
 - 6. Strength of religion is in the individual.
 - 7. “The theories which Religion generates, being thus variable, are secondary; and if you wish to grasp her essence , you must look to the feelings and the conduct as being the more constant elements.”
- J. Primarily religion is a biological reaction, 504.
 - 1. The faith state is a biological and psychological state as well.
 - 2. Luebia: “ so long as men can use their God, they care very little who he is, or even whether he is at all.”
 - 3. The love of life is a religious impulse.
- K. Its simplest terms are an uneasiness and a deliverance ; description of the deliverance, 508.

1. Religious creeds of various faiths will have contradictory claims but will all affirm that there is something wrong with man and will offer a path of deliverance.
 2. The wrongness of man will generally be of moral character and deliverance offered in some mystical fashion.
- L. Question of the reality of the higher power, 510.
1. Basically all religions affirm that God exists, acts, and that individuals are better off trusting God. (CP: Kinda right, but probably less true in East Asian religions.)
- M. The author's hypotheses :
1. 1. The subconscious self as intermediating between nature and the higher region, 511.
 - a) Having a subconscious means that there is always more to us than we are aware of.
 - b) The subconscious region acts as an external agent on the self.
 2. 2. The higher region, or 'God,' 515.
 - a) Communing with the high reality has real effects on the finite self.
 - b) "There is a sense, a dimension, they are sure, in which we are all saved, in spite of the gates of hell and all adverse terrestrial appearances."
 - c) A religious person's experience of Union with God is insufficient evidence to support the hypothesis that God exists.
 3. 3. He produces real effects in nature, 518.
 - a) Pragmatism creates a deeper way of understanding religion.

I. Postscript

- A. Philosophic position of the present work defined as piecemeal supernaturalism, 520.
 1. Refined supernaturalism is universalistic (CP: Kant), whereas crass supernaturalism is piecemeal.
- B. Criticism of universalistic supernaturalism, 521.
 1. Universalistic supernaturalism surrenders too easily to naturalism and takes facts of physical science at face value.
- C. Different principles most occasion differences in fact, 522.
 1. This somehow relates to "prayerful communion"
- D. What differences in fact can God's existence occasion?, 523.
 1. God's existence introduces morality and immortality into our world.
- E. The question of immortality, 524.
 1. "If our ideals are only cared for in "eternity," I do not see why we might not be willing to resign their care to other hands than ours."
- F. Question of God's uniqueness and infinity: religious experience does not settle this question in the affirmative, 525.

The Varieties of Religious Experience Comprehensive Notes
By Caleb Petitt and Marcus Shera

43

1. Although God is generally believed today to be unique and infinite, religious experience does not prove this point, although it does insist that there is a high power.
- G. The pluralistic hypothesis is more conformed to common sense, 526.
1. Polytheism has historically been the religion of the common people.
 2. Polytheism allows for the possibility of partial salvation.