

^{17. 11. 1904}
Met. A. animus un. Deo - psychologicae consideratione - phenomena naturalia.

Operatio S.S. sine scriptura - non parva observantiae scientificae.

O. Formae

Structura psychica religiosa - relata ad extra psychica - modi typici

Whilae praeparatione of soul emerging - cor-intellectus-voluntas.

Synthesis of infinitely transcendent & filial piety.

Phenomena - varias formas pro usu, aetate, statu,

Revelat modum personalem individui

Importance pro individual and for society

Utility to pastor: wise doubt in dealing w. souls; prudence; vary medicament soul.

Dangers Preparation? Naturalistic interpretation? Relativist view of religious experience

But - sciences of Trinity - lives of saints - grace, why not? what grace dubia - fatherhood, etc. ^{we must use}

1° Evolutio 2° Typi principales.

Objectum: experientia subjectiva naturaliter considerata

Finis: introspective analysis + correlation: static & dynamic

esp. psych. of conversion + penance

with ground chamber

Method: A precise scientific: very valuable stuff in essential writers, etc. A

B scientifica praeparatione of 18th century:

the old life in disdain: evolution, rationalism, anthropology, Kant, romanticism
Religious man in despair of saving religion.

Schleiermacher: defined religion with by proceeding from all doctrinal debate.

Evolutionary theory + Schleiermacher = Modernism.

USA. Stanley Hogg specialised on Methodist conversion - method today considered somewhat ^{crude}

French doctors: (somewhat) pathological tendency: seeing religion as pathology. Flourens

Germany Wundt: attributed religion to society [as in language]. Historic method. To find

essential by induction - Testimonium maxime diligentiae - no use today.

English: humanism & human religion: method of physical science - another humanism: personal introspection

Progenitor: discovered that intellect had a larger role than his dualism had led him to believe

demonstrated that religious experience the richest in human life

3 M. Procrustes - Democritus - atomistic, positivist - higher reduced to a more complication of lower elements
 eg. narcissism, associationism, empiricism in psychology - tendency to regard it as pathological.

1° Practitioner values of end - social, artistic, - Aristotelian: relation to body
 Religious experience was recognized to be total conversion of life towards God in a union of devotion -
 Total: eg. not merely intellectual or merely sentimental or merely emotive. Life = Action
 for God: does not see it as mere aesthetic appreciation; real; highest synthesis of
 faculties of these two: sense of infinite distance - sin reproach for - reverence, awe - drawing near, presence -
 infinite good to us - confidence - filial love. "In horreo et arboribus" St. Augustine

Differentiation of religious experience from the individual who exercises it. ∴ of its totality

Typologia: enumerate, describe, interrelate general types of this differentiated religious experience.
 + religious experience not root of life.

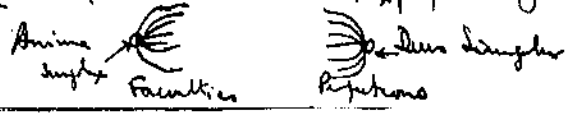
2° Manifestos: 2 life with crisis, no great ^{intellectual} ^{emotional} - James - variations of Religious Experience
 James older and sound when his ^{pragmatism} does not exert too much influence
 Distinction of once + twice-born cannot be pressed

3° Schleier ∴ those arise to the world + the from it those who remain in the world + sanctify it
 eg. contrast of hermits in early church + man like Basil absorbing all culture

3° Kierkegaard ∴ aesthetic: enjoys contemplating things; aesthetic interest in religion; enjoys it
 ∴ ethical: sees religion as a system of duties to be fulfilled: Pharisee
 ∴ mystic: union contemplation + affective + affective in moral order
 Kierkegaard becomes obscure in 19

4° Weber
 ∴ Mystic type: arose in ancient states as a protest against official religion
 ∴ Prophetic type: more primitive origin; pulsively impelled by God: active + bold
 Much good in his division: applied a little too rigorously. ∴ active + bold both bold

5° Wundt ∴ Timon + Anaximander
 6° Schleier OFM. ∴ Intellectualist (i.e. reductive + abstract) ∴ Active - spiritual + social worker for social aims
 ∴ Contemplative: given over exclusively to perfection by works ∴ Affective: must have abstract ideal.



Religion 2

People may arise from overdevelopment of particular faculty in turning to God.
Positive Types: not universals, but tendencies.

- Difference rationalism: soul form of body: difference of quality, not of biological value
1. Woman: BM ideal: core of life is maternal affection for Jesus: N.B. Rome Divine
 2. Maternity runs through whole life & glory is born from conception to Mediation of all Grace
 3. Woman knows rather intuitively and by affection - enables to think objectively in a way free from affective - Affection activities & knowledge - Fact - less given to purely intellectual doubts. Man looks to universal & to rules clear. Woman attends to concrete particular - in function woman has a natural function to aid & foster others: woman gives herself more to sacrifice, is less selfish. Woman has greater unity: of affective basis. Man can have various compartments. A woman is maternal on the Judge's Bench.

A woman can accept & really live by truth of Faith; if approved sacrifice, less likely to fail in Hope; if religion taken out of a woman's life, she less felt much more than by a man and a hatred against religion more fierce - cf. Horacio or John Baptist.
Method a point.

Body: Basis of soul's existence & action, Object of ^{soul's} experience & by which experience animae.

of Kretschmer: on relations of character & body - Hereditary Transmission
Assent 1° to a proposition primary 2° to its logical implications 3° to its "splendor" etc

↳ Militant assent a complex of intellectual, aesthetic, affective, conative elements
Religious assent: devotio deditio personae humanae ad Deum habitum utriusque assensu intellectus
Practise writes - circumlocution bonum et pulchrum - continentia omnia ut
aspects of God to whom globally the motion is made.

Variation 1° intellectualist overdevelopment of intellect - difficulties will be intellectual
if positivist seen metaphysic distinct logic if speculator system maker, apt to high mystery too tall
2° Ethical type - concerned with what affects practical living - Faith for sake of good living.
Non-catholics protest or indifferent who reject Catholicism on this ground.
Making a God of categorical imperative. One scandal w/ priest walks 1000 men's faith.

Scientific account unimpaired by other than scientific motives. These elements of feeling have much greater room in making or expressing an assent to authority

of Esthetic type: decided feeling of aesthetic satisfaction - Ritualists
of Rigid type: ^{Voluntarists} men who wholeheartedly are devoted to a cause and cannot understand any point of view but their own - born martyrs - whose faith is or has presented by Calvin - opposite of "odiosum et amovendum"
Opposite danger: being too docile - seeing good in all - indifference
Gross refusal (madness) to hand oneself over, surrenders oneself in confidence in God that is involved in faith
Difficulties ^{5th} may be simply psycho-physical fatigue combined with feeling of insecurity

Hope: psychologically linked to faith: feeling of security partial or total
its opposite: ^{desperation} Anxiety: the physical reflexion of impotence to prevent evil or render aid. The death bed: desperate anxiety even without adventure to evil hand.

James: Varieties of Religious Experience

Starbuck: Psychology of Conversion

Flourenoy:

Pinard de la Boulaye: L'Étude Comparative de la Religion

Tomelli, Caracci, Castiglioni - Publications of Sacred Heart -

~~Grashin~~ Psychology of Religion - Grigorasch 2^e ed. - Grashin's appendix

Effects of this "anxiety": a sort of paralysis: leads to a narrowing of field of consciousness and a corresponding exaggeration of the objects of fear, anxiety - still further narrowing is further exaggeration - etc.
Example of Frenchman: Assesed to kill his mother, fled to central Africa, asked to be put in prison - Spasms of fear - spasms of psychosis in his thoughts - will needs a possible objective

able to joy rejoicing. Aristotle calls it "health" of soul
Arises from consciousness of personal ability or from confidence
in another on whom we trust -

3. III. B. 1. Necessary for wholesome development of spiritual life.

3. IV. B. 2. Selection supernatural - ^{certain is part of} conditionation as part of nature.

Subjective "Spes": dependent when supernatural element ignored,
when natural life given too exclusive an attention

Concentration upon "condition" of salvation leads to an "anxiety"

Spes of atheism on one hand or scrupulosity on the other.

If man is set by his structure [mentological] inclined to an anxiety

then he will create an object for it: property, temple, beeth

(cf. St. Augustine, De Civitate Dei, where he speaks of those who are pre-
occupied with) self-importance, too high a value on themselves.

Precept can set fundamental hope right: doctors and
patients to priests. Hierarchy of values will enable them to see

other things as cause for anxiety - Regia indifferencia

Definition, scope, history

Structure of its psych.: different views