

Chapter 1 : Stock Market Insights | Seeking Alpha

*Seeking Life Whole: Willa Cather and the Brewsters [Lucy Marks, David Porter] on calendrierdelascience.com *FREE* shipping on qualifying offers. Drawing on archives only recently made available, this book both explores a previously unknown chapter in Willa Cather's life and offers the first full portrait of two artists whose lives are as fascinating as they are unbelievable.*

Jeremy Bentham The origins of utilitarianism can be traced back as far as Epicurus , but, as a school of thought, it is credited to Jeremy Bentham , [67] who found that "nature has placed mankind under the governance of two sovereign masters, pain and pleasure", then, from that moral insight, deriving the Rule of Utility: He defined the meaning of life as the " greatest happiness principle ". Friedrich Nietzsche characterized nihilism as emptying the world, and especially human existence, of meaning, purpose, comprehensible truth, and essential value; succinctly, nihilism is the process of "the devaluing of the highest values". To Martin Heidegger , nihilism is the movement whereby " being " is forgotten, and is transformed into value, in other words, the reduction of being to exchange value. If God, as the supra-sensory ground and goal, of all reality, is dead; if the supra-sensory world of the Ideas has suffered the loss of its obligatory, and above it, its vitalizing and up-building power, then nothing more remains to which Man can cling, and by which he can orient himself. The knowledge disclosed by modern science has effectively rewritten the relationship of humankind to the natural world. Advances in medicine and technology have freed humans from significant limitations and ailments of previous eras; [74] and philosophyâ€™ particularly following the linguistic turn â€™ has altered how the relationships people have with themselves and each other are conceived. Questions about the meaning of life have also seen radical changes, from attempts to reevaluate human existence in biological and scientific terms as in pragmatism and logical positivism to efforts to meta-theorize about meaning-making as a personal, individual-driven activity existentialism , secular humanism. Pragmatism Pragmatism originated in the late 19th-century US, concerning itself mostly with truth , and positing that "only in struggling with the environment" do data, and derived theories, have meaning, and that consequences, like utility and practicality, are also components of truth. Moreover, pragmatism posits that anything useful and practical is not always true, arguing that what most contributes to the most human good in the long course is true. In practice, theoretical claims must be practically verifiable, i. Pragmatic philosophers suggest that the practical, useful understanding of life is more important than searching for an impractical abstract truth about life. William James argued that truth could be made, but not sought. Philosophical theism Theists believe God created the universe and that God had a purpose in doing so. Theists further hold that if there were no God to give life ultimate meaning, value and purpose, then life would be absurd. According to existentialism, each man and each woman creates the essence meaning of their life; life is not determined by a supernatural god or an earthly authority, one is free. One can live meaningfully free of despair and anxiety in an unconditional commitment to something finite, and devotes that meaningful life to the commitment, despite the vulnerability inherent to doing so. Salvation, deliverance, and escape from suffering are in aesthetic contemplation, sympathy for others, and asceticism. Accordingly, he saw nihilism "all that happens is meaningless" as without goals. For to hope in the possibility of help, not to speak of help by virtue of the absurd, that for God all things are possibleâ€™ no, that he will not do. And as for seeking help from any otherâ€™ no, that he will not do for all the world; rather than seek help he would prefer to be himselfâ€™ with all the tortures of hell, if so it must be. As beings looking for meaning in a meaningless world, humans have three ways of resolving the dilemma. Suicide or, "escaping existence": Both Kierkegaard and Camus dismiss the viability of this option. Religious belief in a transcendent realm or being: Kierkegaard stated that a belief in anything beyond the Absurd requires a non-rational but perhaps necessary religious acceptance in such an intangible and empirically unprovable thing now commonly referred to as a " leap of faith ". However, Camus regarded this solution as "philosophical suicide". Acceptance of the Absurd: Camus endorsed this solution notably in his allegorical novel *The Plague* or *La Peste* , while Kierkegaard regarded this solution as "demonic madness": Per secular humanism , the human species came to be by reproducing successive

generations in a progression of unguided evolution as an integral expression of nature , which is self-existing. Humanism seeks to develop and fulfill: It is based on the premises that the happiness of the individual person is inextricably linked to the well-being of all humanity, in part because humans are social animals who find meaning in personal relations and because cultural progress benefits everybody living in the culture. In this light, every living creature has the right to determine its personal and social "meaning of life". There are many therapeutic responses to this question. For example, Viktor Frankl argues for "Dereflection", which translates largely as: On the whole, the therapeutic response is that the question itselfâ€”what is the meaning of life? The question then morphs into more specific worries such as "What delusions am I under? The things people, events in the life of a person can have meaning importance as parts of a whole, but a discrete meaning of the life, itself, aside from those things, cannot be discerned. Bertrand Russell wrote that although he found that his distaste for torture was not like his distaste for broccoli, he found no satisfactory, empirical method of proving this: Neither he nor his opponents could advance any argument. In a scientific question, evidence can be adduced on both sides, and, in the end, one side is seen to have the better caseâ€”or, if this does not happen, the question is left undecided. But in a question, as to whether this, or that, is the ultimate Good, there is no evidence, either way; each disputant can only appeal to his own emotions, and employ such rhetorical devices as shall rouse similar emotions in others Questions as to "values"â€”that is to say, as to what is good or bad on its own account, independently of its effectsâ€”lie outside the domain of science, as the defenders of religion emphatically assert. I think that, in this, they are right, but, I draw the further conclusion, which they do not draw, that questions as to "values" lie wholly outside the domain of knowledge. That is to say, when we assert that this, or that, has "value", we are giving expression to our own emotions, not to a fact, which would still be true if our personal feelings were different. Postmodernism Postmodernist thoughtâ€”broadly speakingâ€”sees human nature as constructed by language, or by structures and institutions of human society. Unlike other forms of philosophy, postmodernism rarely seeks out a priori or innate meanings in human existence, but instead focuses on analyzing or critiquing given meanings in order to rationalize or reconstruct them. Anything resembling a "meaning of life", in postmodernist terms, can only be understood within a social and linguistic framework, and must be pursued as an escape from the power structures that are already embedded in all forms of speech and interaction. As a rule, postmodernists see awareness of the constraints of language as necessary to escaping those constraints, but different theorists take different views on the nature of this process: Naturalistic pantheism According to naturalistic pantheism , the meaning of life is to care for and look after nature and the environment. Embodied cognition Embodied cognition uses the neurological basis of emotion, speech, and cognition to understand the nature of thought. Cognitive neuropsychology has identified brain areas necessary for these abilities, and genetic studies show that the gene FOXP2 affects neuroplasticity which underlies language fluency. George Lakoff , a professor of cognitive linguistics and philosophy, advances the view that metaphors are the usual basis of meaning, not the logic of verbal symbol manipulation. Computers use logic programming to effectively query databases but humans rely on a trained biological neural network.

Chapter 2 : Seeking Health and Wellness - my journey to a whole, happy life

Seeking Life Whole, eighth in Farleigh Dickinson's series on Willa Cather, is a volume in two parts, with nine subdivisions, and excellent notes. (Great Plains Quarterly) Read more.

Seeking a Whole Life: This post is archived, some links or media may be broken. After all, how many Jewish converts to Islam who befriended Ibn Saud, helped draft the Pakistani constitution, and became renowned religious scholars do you know? Born Leopold Weiss to a family of Galician Jews in , Asad converted to Islam in following years of living in the Middle East as a foreign correspondent for the Frankfurter Zeitung. He later served the Pakistani government in official roles within the Department of Islamic Reconstruction and the Ministry of Foreign Affairs before becoming a diplomatic representative to the United Nations in This extraordinaryâ€”there is no other term for itâ€”biography is intertwined with a formidable intellectual legacy, though the latter has at times been overshadowed by the man himself. Details from his autobiography, *The Road to Mecca*â€”in which Asad describes his embrace of Islam alongside depictions of contemporary political leaders, Bedouin life and espionage missionsâ€”have often found their way into popular writing. Yet the text has rarely been the subject of scholarly analysis, nor has there been much engagement with the theoretical substance that Asad brings to the foreground in recounting his transformation. In this article, I would like to shift the focus slightly away from the man and his adventures and toward the intellectual disquiet that figures so prominently in his conversion narrative. To begin, it is helpful here to broaden the scope of our analysis slightly. The general atmosphere of social and moral insecurity had given rise to a desperate hopefulness which expressed itself in daring experiments in music, painting and the theatre, as well as in groping, often revolutionary enquiries into the morphology of culture; but hand-in-hand with this forced optimism went a spiritual emptiness, a vague, cynical relativism born out of increasing hopelessness with regard to the future of man. It was there that he first encountered the Islamic East and felt a strong attraction toward its people, particularly the Arabs. Back in Germany in , with the woman who would become his first wife, Asad recounts his moment of epiphany. Nay, but you will come to know! Nay, if you but knew it with the knowledge of certainty, You would indeed see the hell you are in. In time, indeed, you shall see it with the eye of certainty: And on that Day you will be asked what you have done with the boon of life. I knew now, beyond any doubt, that it was a God-inspired book I was holding in my hand. This was, he makes clear, made possible only because Islam offered guidance on mundane issues that resided far outside the boundaries of the modern concept of religion. One could engage in a whole series of counterfactuals as to whether Asad could have issued this critique of European secularism had he lived in the Russian shtetl rather than assimilated Vienna. In the end, of course, Asad rejects the Judaism of his parents as being both lifeless and chauvinistic, focused on the chosen-ness of the Jews rather than what God chose them to do. It was rather the Arabs of his day, those tribes who still wandered under the same desert sky that first inspired the monotheistic idea, who were the true heirs to ancient Hebrews. The Jews were not returning as Jews, but as Europeans. And yet, the text seems to suggest quite the opposite: Suzanne received her Ph.

Chapter 3 : Lucy Marks (Author of Seeking Life Whole)

Seeking Life Whole: Willa Cather and the Brewsters possesses a companionable style, a seriousness of purpose, a superb use of the Cather Archive materials at the Drew University Library in Madison, New Jersey, and represents a genuine contribution to Cather studies.

That is, comparatively few believe either that a meaningful life is a merely neutral quality, or that what is of key interest is the meaning of the human species or universe as a whole for discussions focused on the latter, see Edwards ; Munitz ; Seachris Most in the field have ultimately wanted to know whether and how the existence of one of us over time has meaning, a certain property that is desirable for its own sake. Beyond drawing the distinction between the life of an individual and that of a whole, there has been very little discussion of life as the logical bearer of meaning. Returning to topics on which there is consensus, most writing on meaning believe that it comes in degrees such that some periods of life are more meaningful than others and that some lives as a whole are more meaningful than others perhaps contra Britton , Consider a consequentialist view according to which each individual counts for one in virtue of having a capacity for a meaningful life cf. Railton , or a Kantian view that says that people have an intrinsic worth in virtue of their capacity for autonomous choices, where meaning is a function of the exercise of this capacity Nozick , ch. On both views, morality could counsel an agent to help people with relatively meaningless lives, at least if the condition is not of their choosing. A life in an experience or virtual reality machine could conceivably be happy but very few take it to be a prima facie candidate for meaningfulness Nozick Goetz , in particular, bites many bullets. Of course, one might argue that a life would be meaningless if or even because it were unhappy or immoral, particularly given Aristotelian conceptions of these disvalues. My point is that the question of what makes a life meaningful is conceptually distinct from the question of what makes a life happy or moral, even if it turns out that the best answer to the question of meaning appeals to an answer to one of these other evaluative questions. If talk about meaning in life is not by definition talk about happiness or rightness, then what is it about? There is as yet no consensus in the field. One answer is that a meaningful life is one that by definition has achieved choice-worthy purposes Nielsen or involves satisfaction upon having done so Hepburn ; Wohlgennant However, for such an analysis to clearly demarcate meaningfulness from happiness, it would be useful to modify it to indicate which purposes are germane to the former. On this score, some suggest that conceptual candidates for grounding meaning are purposes that not only have a positive value, but also render a life coherent Markus , make it intelligible Thomson , 8â€™13 , or transcend animal nature Levy Now, it might be that a focus on any kind of purpose is too narrow for ruling out the logical possibility that meaning could inhere in certain actions, experiences, states, or relationships that have not been adopted as ends and willed and that perhaps even could not be, e. These are prima facie accounts of meaning in life, but do not essentially involve the attainment of purposes that foster coherence, intelligibility or transcendence. It is implausible to think that these criteria are satisfied by subjectivist appeals to whatever choices one ends up making or to whichever desires happen to be strongest for a given person. In that case, it could be that the field is united in virtue of addressing certain overlapping but not equivalent ideas that have family resemblances Metz , ch. For instance, the concept of a worthwhile life is probably not identical to that of a meaningful one Baier , ch. For instance, one would not be conceptually confused to claim that a meaningless life full of animal pleasures would be worth living. The rest of this discussion addresses attempts to theoretically capture the nature of this good. Supernaturalism Most English speaking philosophers writing on meaning in life are trying to develop and evaluate theories, i. These theories are standardly divided on a metaphysical basis, i. Supernaturalist theories are views that meaning in life must be constituted by a certain relationship with a spiritual realm. In contrast, naturalist theories are views that meaning can obtain in a world as known solely by science. Here, although meaning could accrue from a divine realm, certain ways of living in a purely physical universe would be sufficient for it. Note that there is logical space for a non-naturalist theory that meaning is a function of abstract properties that are neither spiritual nor physical. However, only scant attention has been paid to this possibility in the Anglo-American literature Williams ; Audi Supernaturalist thinkers in the

monotheistic tradition are usefully divided into those with God-centered views and soul-centered views. The former take some kind of connection with God understood to be a spiritual person who is all-knowing, all-good, and all-powerful and who is the ground of the physical universe to constitute meaning in life, even if one lacks a soul construed as an immortal, spiritual substance. The latter deem having a soul and putting it into a certain state to be what makes life meaningful, even if God does not exist. Of course, many supernaturalists believe that certain relationships with God and a soul are jointly necessary and sufficient for a significant existence. However, the simpler view is common, and often arguments proffered for the more complex view fail to support it any more than the simpler view. If a person failed to do what God intends him to do with his life, then, on the current view, his life would be meaningless. In addition, some critics argue that a universally applicable and binding moral code is not necessary for meaning in life, even if the act of helping others is. Other purpose theorists contend that having been created by God for a reason would be the only way that our lives could avoid being contingent. Craig ; cf. Furthermore, the literature is still unclear what contingency is and why it is a deep problem. Still other purpose theorists maintain that our lives would have meaning only insofar as they were intentionally fashioned by a creator, thereby obtaining meaning of the sort that an art-object has. Gordon Are all these objections sound? Not only does each of these versions of the purpose theory have specific problems, but they all face this shared objection: This objection goes back at least to Jean-Paul Sartre , 45 , and there are many replies to it in the literature that have yet to be assessed. e. Robert Nozick presents a God-centered theory that focuses less on God as purposive and more on God as infinite. Nozick , ch. The basic idea is that for a finite condition to be meaningful, it must obtain its meaning from another condition that has meaning. And, being finite, the spouse must obtain his or her importance from elsewhere, perhaps from the sort of work he or she does. And this work must obtain its meaning by being related to something else that is meaningful, and so on. A regress on meaningful finite conditions is present, and the suggestion is that the regress can terminate only in something infinite, a being so all-encompassing that it need not indeed, cannot go beyond itself to obtain meaning from anything else. And that is God. The standard objection to this rationale is that a finite condition could be meaningful without obtaining its meaning from another meaningful condition; perhaps it could be meaningful in itself, or obtain its meaning by being related to something beautiful, autonomous or otherwise valuable for its own sake but not meaningful. Thomson , 25â€”26, The purpose- and infinity-based rationales are the two most common instances of God-centered theory in the literature, and the naturalist can point out that they arguably face a common problem: Nature seems able to ground a universal morality and the sort of final value from which meaning might spring. And other God-based views seem to suffer from this same problem. For two examples, some claim that God must exist in order for there to be a just world, where a world in which the bad do well and the good fare poorly would render our lives senseless. Craig ; cf. However, the naturalist will point out that an impersonal, Karmic-like force of nature conceivably could justly distribute penalties and rewards in the way a retributive personal judge would, and that actually living together in loving relationships would seem to confer much more meaning on life than a loving fond remembrance. A second problem facing all God-based views is the existence of apparent counterexamples. If we think of the stereotypical lives of Albert Einstein, Mother Teresa, and Pablo Picasso, they seem meaningful even if we suppose there is no all-knowing, all-powerful, and all-good spiritual person who is the ground of the physical world. What is the difference between a deep meaning and a shallow one? And why think a spiritual realm is necessary for the former? At this point, the supernaturalist could usefully step back and reflect on what it might be about God that would make Him uniquely able to confer meaning in life, perhaps as follows from the perfect being theological tradition. For God to be solely responsible for any significance in our lives, God must have certain qualities that cannot be found in the natural world, these qualities must be qualitatively superior to any goods possible in a physical universe, and they must be what ground meaning in it. Here, the supernaturalist could argue that meaning depends on the existence of a perfect being, where perfection requires properties such as atemporality, simplicity, and immutability that are possible only in a spiritual realm. Metz , chs. Morris ; contra Brown and Hartshorne Although this might be a promising strategy for a God-centered theory, it faces a serious dilemma. On the one hand, in order for God to be the sole source of meaning, God must be utterly unlike us; for the

more God were like us, the more reason there would be to think we could obtain meaning from ourselves, absent God. On the other hand, the more God is utterly unlike us, the less clear it is how we could obtain meaning by relating to Him. How can one love a being that cannot change? How can one imitate such a being? Could an immutable, atemporal, simple being even have purposes? Could it truly be a person? And why think an utterly perfect being is necessary for meaning? Why would not a very good but imperfect being confer some meaning? There are two prominent arguments for a soul-based perspective. The first one is often expressed by laypeople and is suggested by the work of Leo Tolstoy ; see also Hanfling , 22â€”24; Morris , 26; Craig Tolstoy argues that for life to be meaningful something must be worth doing, that nothing is worth doing if nothing one does will make a permanent difference to the world, and that doing so requires having an immortal, spiritual self. Many of course question whether having an infinite effect is necessary for meaning e. Life seems nonsensical when the wicked flourish and the righteous suffer, at least supposing there is no other world in which these injustices will be rectified, whether by God or by Karma. Something like this argument can be found in the Biblical chapter Ecclesiastes, and it continues to be defended Davis ; Craig However, like the previous rationale, the inferential structure of this one seems weak; even if an afterlife were required for just outcomes, it is not obvious why an eternal afterlife should be thought necessary Perrett , Work has been done to try to make the inferences of these two arguments stronger, and the basic strategy has been to appeal to the value of perfection Metz , ch. Perhaps the Tolstoian reason why one must live forever in order to make the relevant permanent difference is an agent-relative need for one to honor an infinite value, something qualitatively higher than the worth of, say, pleasure. And maybe the reason why immortality is required in order to mete out just deserts is that rewarding the virtuous requires satisfying their highest free and informed desires, one of which would be for eternal flourishing of some kind Goetz While far from obviously sound, these arguments at least provide some reason for thinking that immortality is necessary to satisfy the major premise about what is required for meaning. However, both arguments are still plagued by a problem facing the original versions; even if they show that meaning depends on immortality, they do not yet show that it depends on having a soul. By definition, if one has a soul, then one is immortal, but it is not clearly true that if one is immortal, then one has a soul. What reason is there to think that one must have a soul in particular for life to be significant? The most promising reason seems to be one that takes us beyond the simple version of soul-centered theory to the more complex view that both God and a soul constitute meaning. Another possibility is that meaning comes from honoring what is divine within oneself, i. As with God-based views, naturalist critics offer counterexamples to the claim that a soul or immortality of any kind is necessary for meaning. Appeals to a soul require perfection, whether it be, as above, a perfect object to honor, a perfectly just reward to enjoy, or a perfect being with which to commune. However, if indeed soul-centered theory ultimately relies on claims about meaning turning on perfection, such a view is attractive at least for being simple, and rival views have yet to specify in a principled and thoroughly defended way where to draw the line at less than perfection perhaps a start is Metz , ch. What less than ideal amount of value is sufficient for a life to count as meaningful? Critics of soul-based views maintain not merely that immortality is not necessary for meaning in life, but also that it is sufficient for a meaningless life. One influential argument is that an immortal life, whether spiritual or physical, could not avoid becoming boring, rendering life pointless Williams ; Ellin , â€”12; Belshaw , 82â€”91; Smuts The most common reply is that immortality need not get boring Fischer ; Wisniewski ; Bortolotti and Nagasawa ; Chappell ; Quigley and Harris , 75â€” However, it might also be worth questioning whether boredom is truly sufficient for meaninglessness. Suppose, for instance, that one volunteers to be bored so that many others will not be bored; perhaps this would be a meaningful sacrifice to make. Another argument that being immortal would be sufficient to make our lives insignificant is that persons who cannot die could not exhibit certain virtues Nussbaum ; Kass For instance, they could not promote justice of any important sort, be benevolent to any significant degree, or exhibit courage of any kind that matters, since life and death issues would not be at stake.

Chapter 4 : What Does the Bible Say About Seeking God?

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Seekers can be those who already have a true relationship with Christ who want a deeper relationship, or seekers can be those who want to start a relationship with Christ by trusting His work on the cross. Seeking requires a lot of focus and daily effort, but there is a promise of a reward according to Hebrews. Believe that God exists. It may seem that a seeker of God would naturally believe He exists, but doubt is a temptation--even for the seeker of God. Go outside and look at the stars when doubt persists. A relationship with God offers a thousand sacred sweets while here on earth, but the bulk of the reward may not be immediate. Commit to seeking God daily. Schedule a time of the day when you can focus primarily on seeking God through Bible reading and prayer. The Bible is full of examples of those who preferred to seek God early. The psalmist says, "Early will I seek Thee. Read the Bible daily. This is the most important step of all. When we look in the Bible, we see God Himself. A no-brainer for those who are seeking Him. Just like God is the same yesterday, today, and forever, so is His Word. Look no further than this. Ask the Holy Spirit to show God to you. Without the Holy Spirit--the third person of the Godhead, the Word of God is lifeless and is just a book of stories that was written a long time ago. Only those who know the Lord as their Savior will have the Holy Spirit to guide them here. The truth will come alive and begin to change your heart and your life. Look for His love, His power, His wisdom, His holiness. Seek to be like Christ. About the Author This article was written by a professional writer, copy edited and fact checked through a multi-point auditing system, in efforts to ensure our readers only receive the best information. To submit your questions or ideas, or to simply learn more, see our about us page:

Chapter 5 : Seeking a Whole Life: Muhammad Asadâ€™s Critique of the Secular Self â€” The Revealer

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All of those things only lead to emptiness; however, seeking after God brings more value to our lives than anything else on this earth. Check out the top 10 verses about seeking God: Many times we are hesitant to seek after God because we are afraid of what we might lose. Yet whatever we may lose is no comparison to what we gain from Him. Everything we need in this life is provided for us when we seek after God first. We must cut down on the busyness because none of it will matter right before our last breath. Some of us wait to seek after God when we think the timing is right. God is actively looking for those who are seeking Him regardless of who they are, where they live, or what they do. The smallest heart cry for the Lord results in action from Him. Our God is loving and compassionateâ€”not willing that any one person perish in unbelief. Those who seek after God due to the pressure of other peopleâ€”parents, siblings, friendsâ€”will miss out on the joy of discovering Him. Those who seek after Him with all their hearts will never be disappointed. Many of us know the right thing to do, but we want to do things our own way. Those God loves, He disciplines; therefore, sometimes God allows unfortunate events to draw our desires towards seeking after Him. His love and desire for us to live a fulfilled life is more important than momentary setbacks. God has set the boundaries for where we live in order that we would seek after Him. His will is that every single human being no matter where they live would look around their environment and recognize their need for the Lord. The God-void within each of us compels us to want to seek after Him. Our sin nature , the world, and the devil are always pulling us away from God to seek after our own pleasures. We must resist the urges to only think of ourselves and to stretch our faith to seek God with all our hearts holding nothing back. Our God is deep and mysterious in that we will never stop learning more about Him. God is waiting on us to seek after Him daily in prayer and Bible meditations. Through the Holy Spirit we can be comforted by His presence in our lives. Seeking after God leads to a blessed life with peace and joy no matter the situation. All rights reserved worldwide. Would you like to get the daily question in your FB messenger? Just click the button below to get started.

Chapter 6 : Seeking life whole : Willa Cather and the Brewsters - University of Manitoba Libraries

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Chapter 7 : Best Whole Life Insurance for | The Simple Dollar

Seeking Life Whole: Willa Cather and the Brewsters possesses a companionable style, a seriousness of purpose, a superb use of the Cather Archive materials at the Drew University Library in Madison.

Chapter 8 : Seeking a blessed life with a whole heart – Shining my Light for all to see!

Lucy Marks is the author of Seeking Life Whole (avg rating, 1 rating, 0 reviews, published).

Chapter 9 : The Meaning of Life (Stanford Encyclopedia of Philosophy)

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