

time, for they are not representative of some new currents in both theology and the philosophy of religion that have emerged in the last fifty years.

The first three sections of the chapter deal with the nature and traits of religion and with two of the three great religions of the West—Judaism and Christianity. Discussion of Mohammedanism and of the Muslim religious community does not occur in the books from which we have drawn quotations. Section 20.4 treats the central religious institution—the organized religious community, whether it be called church, temple, or synagogue. Closely related to Section 20.1 on *THE DISTINGUISHING FEATURES OF RELIGION* is Section 20.12 on *SUPERSTITION*: together they attempt to draw the line between religion and its counterfeit.

Section 20.5 on *GOD* and Section 20.6 on *GODS AND GODDESSES*, together with Section 20.7 on *ANGELS AND DEVILS*, deal with subjects

that have inspired the fancy of the poets as well as elicited the speculations and arguments of the philosophers and theologians. This is true also of *HEAVEN AND HELL*, treated in Section 20.15.

While not exhaustive of the themes that might have been treated, the remaining sections—20.8 on *WORSHIP AND SERVICE*, 20.9 on *HERESY AND UNBELIEF*, 20.10 on *PROPHECY*, 20.11 on *MIRACLES*, 20.13 on *SIN AND TEMPTATION*, and 20.14 on *REDEMPTION AND SALVATION*—represent important topics or problems in Western religious thought and life.

As pointed out at the beginning, the reader will find that Chapter 9 on *ETHICS* covers matters that are also covered here, though in a different context, especially its Sections 9.1, 9.3, 9.5, 9.6, and 9.8. Other cross-references will be pointed out in the opening texts that preface particular sections of this chapter.

20.1 | *The Distinguishing Features of Religion*

The religions represented here, limited as they are by the range of the books from which our quotations are drawn, are those reflected in the writings of classical antiquity and in the Old and the New Testament. In addition to the contrast between polytheism and monotheism, the Greek and Roman religions differ from Judaism and Christianity in another crucial respect: the latter are, as they are so often called, “religions of the book,” that is, religions which rest their faith upon the word of God as that is revealed to man in Holy Writ.

There is still another difference that is in-

dicated in certain passages quoted below: the pagan attitude toward religion was one of tolerance toward a diversity of creeds; it accepted religious pluralism; but Judaism and Christianity introduced into the world the notion of “the one true religion” and, with it, an intolerance of infidels. This fact is commented on adversely by those who see in religious intolerance one of the most baneful sources of hate and hostility among peoples. The quotations also include satirical diatribes against the abuses of religion as well as attacks that fail to recognize the difference between religion and its perversions and ar-

gue for its total rejection or eradication.

The treatment here of the distinguishing features of religion includes comment on the roots or seeds of religion; the institution of state religions and the role that religion plays in society and politics; the distinction between organized or institutionalized religion and humanistic or personal religions; and the psychological aspects of religious experience and the psychogenesis of the religious impulse. It also involves discussion of man's relation to God or the gods—his wor-

ship and fear of the divine, his knowledge of God, his trust in or reliance on deity. The reader will find these matters treated also in other sections of this chapter, especially sections 20.2, 20.3, and 20.8. The discussion of man's knowledge of God and of religious faith or belief will be found in Chapter 6 on KNOWLEDGE, especially Section 6.5 on OPINION, BELIEF, AND FAITH; and for the consideration of theology as an organized body of knowledge, the reader should consult Section 17.1 on PHILOSOPHY AND PHILOSOPHERS.

1 Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Deuteronomy 8:3

2 A scrupulous fear of the gods, is the very thing which keeps the Roman commonwealth together. To such an extraordinary height is this carried among them, both in private and public business, that nothing could exceed it. Many people might think this unaccountable; but in my opinion their object is to use it as a check upon the common people. If it were possible to form a state wholly of philosophers, such a custom would perhaps be unnecessary. But seeing that every multitude is fickle, and full of lawless desires, unreasoning anger, and violent passion, the only resource is to keep them in check by mysterious terrors and scenic effects of this sort. Wherefore, to my mind, the ancients were not acting without purpose or at random, when they brought in among the vulgar those opinions about the gods, and the belief in the punishments in Hades: much rather do I think that men nowadays are acting rashly and foolishly in rejecting them.

Polybius, Histories, VI, 56

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matthew 4:3-4

4 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Matthew 9:17

5 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James 1:27

6 Numa . . . wished that his citizens should neither see nor hear any religious service in a perfunctory and inattentive manner, but, laying aside all other occupations, should apply their minds to religion as to a most serious business.

Plutarch, Numa Pompilius

7 The first honourable office [Aemilius Paulus] aspired to was that of aedile, which he carried against twelve competitors of such merit that all of them in process of time were consuls. Being afterwards chosen into the number of priests called augurs, appointed amongst the Romans to observe and register divinations made by the flight of birds or prodigies in the air, he so carefully studied the ancient customs of his country, and so thoroughly understood the religion of his ancestors, that this office, which was before only esteemed a title of honour and merely upon that account sought after, by his means rose to the rank of one of the highest arts, and gave a confirmation to the correctness of the definition, which some philosophers have given of religion, that it is the science of worshipping the gods.

Plutarch, Aemilius Paulus

8 So much were all things at Rome made to depend upon religion; they would not allow any contempt of the omens and the ancient rites, even though attended with the highest success, thinking it to be of more importance to the public safety that the magistrates should reverence the gods, than that they should overcome their enemies.

Plutarch, Marcellus

- 9 What folly . . . or rather what madness, to submit ourselves through any sentiment of religion to delusions, when it belongs to the true religion to deliver us from that depravity which makes us like to them!
Augustine, *City of God*, VIII, 17
- 10 The true religion commands us to put away all disquietude of heart, and agitation of mind, and also all commotions and tempests of the soul.
Augustine, *City of God*, VIII, 17
- 11 It is, if I may say so, by spiritually embracing Him that the intellectual soul is filled and impregnated with true virtues. We are enjoined to love this good with all our heart, with all our soul, with all our strength. To this good we ought to be led by those who love us, and to lead those we love. Thus are fulfilled those two commandments on which hang all the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul"; and "Thou shalt love thy neighbour as thyself." For, that man might be intelligent in his self-love, there was appointed for him an end to which he might refer all his actions, that he might be blessed. For he who loves himself wishes nothing else than this. And the end set before him is "to draw near to God." And so, when one who has this intelligent self-love is commanded to love his neighbour as himself, what else is enjoined than that he shall do all in his power to commend to him the love of God? This is the worship of God, this is true religion, this right piety, this the service due to God only.
Augustine, *City of God*, X, 3
- 12 Religion has two kinds of acts. Some are its proper and immediate acts, which it elicits, and by which man is directed to God alone, for instance, sacrifice, adoration and the like. But it has other acts, which it produces through the medium of the virtues which it commands, directing them to the honor of God, because the virtue which is concerned with the end, commands the virtues which are concerned with the means. Accordingly *to visit the fatherless and widows in their tribulation* is an act of religion as commanding and an act of mercy as eliciting; and *to keep oneself unspotted from this world* is an act of religion as commanding, but of temperance or of some similar virtue as eliciting.
Aquinas, *Summa Theologica*, II-II, 81, 1
- 13 Religion directs man to God not as its object but as its end.
Aquinas, *Summa Theologica*, II-II, 81, 5
- 14 Religion is not faith, but a confession of faith by outward signs.
Aquinas, *Summa Theologica*, II-II, 94, 1
- 15 He who enters religion does not make profession to be perfect, but he professes to endeavour to attain perfection; even as he who enters the schools does not profess to have knowledge, but to study in order to acquire knowledge.
Aquinas, *Summa Theologica*, II-II, 186, 2
- 16 When April with his showers sweet with fruit
The drought of March has pierced unto the root
And bathed each vein with liquor that has power
To generate therein and sire the flower;
When Zephyr also has, with his sweet breath,
Quickened again, in every holt and heath,
The tender shoots and buds, and the young sun
Into the Ram one half his course has run,
And many little birds make melody
That sleep through all the night with open eye
(So Nature pricks them on to ramp and rage)—
Then do folk long to go on pilgrimage,
And palmers to go seeking out strange strands,
To distant shrines well known in sundry lands.
And specially from every shire's end
Of England they to Canterbury wend,
The holy blessed martyr there to seek
Who helped them when they lay so ill and weak.
Chaucer, *Canterbury Tales*: The Prologue
- 17 I think that the practice I see is bad, of trying to strengthen and support our religion by the good fortune and prosperity of our enterprises. Our belief has enough other foundations; it does not need events to authorize it.
Montaigne, *Essays*, I, 32,
We Should Meddle Soberly
- 18 Of all the ancient human opinions concerning religion, that one, it seems to me, was most probable and most excusable which recognized God as an incomprehensible power, origin and preserver of all things, all goodness, all perfection, accepting and taking in good part the honor and reverence that human beings rendered him, under whatever aspect, under whatever name, in whatever manner.
Montaigne, *Essays*, II, 12, Apology
for Raymond Sebond
- 19 O God, what an obligation do we not have to the benignity of our sovereign creator for having freed our belief from the folly of those vagabond and arbitrary devotions, and having based it on the eternal foundation of his holy word?
Montaigne, *Essays*, II, 12, Apology
for Raymond Sebond
- 20 Seeing there are no signs nor fruit of religion but in man only, there is no cause to doubt but that the seed of religion is also only in man; and consisteth in some peculiar quality, or at least in some eminent degree thereof, not to be found in other living creatures.
Hobbes, *Leviathan*, I, 12

21 In these four things, opinion of ghosts, ignorance of second causes, devotion towards what men fear, and taking of things casual for prognostics, consisteth the natural seed of religion; which, by reason of the different fancies, judgements, and passions of several men, hath grown up into ceremonies so different that those which are used by one man are for the most part ridiculous to another.

For these seeds have received culture from two sorts of men. One sort have been they that have nourished and ordered them, according to their own invention. The other have done it by God's commandment and direction. But both sorts have done it with a purpose to make those men that relied on them the more apt to obedience, laws, peace, charity, and civil society. So that the religion of the former sort is a part of *human politics*; and teacheth part of the duty which earthly kings require of their subjects. And the religion of the latter sort is *divine politics*; and containeth precepts to those that have yielded themselves subjects in the kingdom of God. Of the former sort were all the founders of Commonwealths, and the lawgivers of the Gentiles: of the latter sort were Abraham, Moses, and our blessed Saviour, by whom have been derived unto us the laws of the kingdom of God.

Hobbes, *Leviathan*, I, 12

22 Persecution is a bad and indirect way to plant Religion.

Sir Thomas Browne, *Religio Medici*, I, 25

23 The conduct of God, who disposes all things kindly, is to put religion into the mind by reason, and into the heart by grace. But to will to put it into the mind and heart by force and threats is not to put religion there, but terror.

Pascal, *Pensées*, III, 185

24 Men despise religion; they hate it and fear it is true. To remedy this, we must begin by showing that religion is not contrary to reason; that it is venerable, to inspire respect for it; then we must make it lovable, to make good men hope it is true; finally, we must prove it is true.

Venerable, because it has perfect knowledge of man; lovable because it promises the true good.

Pascal, *Pensées*, III, 187

25 Religion is suited to all kinds of minds. Some pay attention only to its establishment, and this religion is such that its very establishment suffices to prove its truth. Others trace it even to the apostles. The more learned go back to the beginning of the world. The angels see it better still, and from a more distant time.

Pascal, *Pensées*, IV, 285

26 True religion consists in annihilating self before

that Universal Being, whom we have so often provoked, and who can justly destroy us at any time; in recognising that we can do nothing without Him, and have deserved nothing from Him but His displeasure. It consists in knowing that there is an unconquerable opposition between us and God, and that without a mediator there can be no communion with Him.

Pascal, *Pensées*, VII, 470

27 Religion is so great a thing that it is right that those who will not take the trouble to seek it, if it be obscure, should be deprived of it. Why, then, do any complain, if it be such as can be found by seeking?

Pascal, *Pensées*, VIII, 574

28 The easiest conditions to live in according to the world are the most difficult to live in according to God, and vice versa. Nothing is so difficult according to the world as the religious life; nothing is easier than to live it according to God. Nothing is easier, according to the world, than to live in high office and great wealth; nothing is more difficult than to live in them according to God, and without acquiring an interest in them and a liking for them.

Pascal, *Pensées*, XIV, 906

29 But let my due feet never fail,
To walk the studious Cloysters pale,
And love the high embowed Roof,
With antick Pillars massy proof,
And storied Windows richly dight,
Casting a dimm religious light.
There let the pealing Organ blow,
To the full voic'd Quire below,
In Service high, and Anthems cleer,
As may with sweetnes, through mine ear,
Dissolve me into extasies,
And bring all Heav'n before mine eyes.
And may at last my weary age
Find out the peacefull hermitage,
The Hairy Gown and Mossy Cell,
Where I may sit and rightly spell
Of every Star that Heav'n doth shew,
And every Herb that sips the dew;
Till old experience do attain
To something like Prophetic strain.

Milton, *Il Penseroso*, 155

30 There is not any burden that some would gladlier post off to another than the charge and care of their Religion. . . . A wealthy man, addicted to his pleasure and to his profits, finds Religion to be a traffic so entangled, and of so many piddling accounts, that of all mysteries he cannot skill to keep a stock going upon that trade. What should he do? fain he would have the name to be religious, fain he would bear up with his neighbours

in that. What does he therefore, but resolve to give over toiling, and to find himself out some factor, to whose care and credit he may commit the whole managing of his religious affairs? some Divine of note and estimation that must be. To him he adheres, resigns the whole warehouse of his religion, with all the locks and keys, into his custody; and indeed makes the very person of that man his religion; esteems his associating with him a sufficient evidence and commendatory of his own piety. So that a man may say his religion is now no more within himself, but is become a dividual movable, and goes and comes near him, according as that good man frequents the house. He entertains him, gives him gifts, feasts him, lodges him; his religion comes home at night, prays, is liberally supped, and sumptuously laid to sleep, rises, is saluted, and after the malmsey, or some well-spiced brewage, and better breakfasted than he whose morning appetite would have gladly fed on green figs between Bethany and Jerusalem, his Religion walks abroad at eight, and leaves his kind entertainer in the shop trading all day without his Religion.

Milton, *Areopagitica*

31 The greatest part of these ceremonies and superstitions consists in the religious use of such things as are in their own nature indifferent; nor are they sinful upon any other account than because God is not the author of them. The sprinkling of water and the use of bread and wine are both in their own nature and in the ordinary occasions of life altogether indifferent. Will any man, therefore, say that these things could have been introduced into religion and made a part of divine worship if not by divine institution? If any human authority or civil power could have done this, why might it not also enjoin the eating of fish and drinking of ale in the holy banquet as a part of divine worship? Why not the sprinkling of the blood of beasts in churches, and expiations by water or fire, and abundance more of this kind? But these things, how indifferent soever they be in common uses, when they come to be annexed unto divine worship, without divine authority, they are as abominable to God as the sacrifice of a dog. And why is a dog so abominable? What difference is there between a dog and a goat, in respect of the divine nature, equally and infinitely distant from all affinity with matter, unless it be that God required the use of one in His worship and not of the other? We see, therefore, that indifferent things, how much soever they be under the power of the civil magistrate, yet cannot, upon that pretence, be introduced into religion and imposed upon religious assemblies, because, in the worship of God, they wholly cease to be indifferent.

Locke, *Letter Concerning Toleration*

32 We have just enough Religion to make us hate, but not enough to make us love one another.
Swift, *Thoughts on Various Subjects*

33 I conceive some scattered Notions about a superior Power to be of singular Use for the common People, as furnishing excellent Materials to keep Children quiet when they grow peevish, and providing Topicks of Amusement in a tedious Winter Night.

Swift, *Argument Against Abolishing Christianity*

34 Human laws, made to direct the will, ought to give precepts, and not counsels; religion, made to influence the heart, should give many counsels, and few precepts.

Montesquieu, *Spirit of Laws*, XXIV, 7

35 In a country so unfortunate as to have a religion that God has not revealed, it is necessary for it to be agreeable to morality; because even a false religion is the best security we can have of the probity of men.

Montesquieu, *Spirit of Laws*, XXIV, 8

36 Religion may support a state when the laws themselves are incapable of doing it.

Montesquieu, *Spirit of Laws*, XXIV, 16

37 The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears.

Montesquieu, *Spirit of Laws*, XXV, 1

38 Men are extremely inclined to the passions of hope and fear; a religion, therefore, that had neither a heaven nor a hell could hardly please them.

Montesquieu, *Spirit of Laws*, XXV, 2

39 Examine the religious principles which have, in fact, prevailed in the world. You will scarcely be persuaded that they are any thing but sick men's dreams: Or perhaps will regard them more as the playsome whimsies of monkeys in human shape, than the serious, positive, dogmatical asseverations of a being, who dignifies himself with the name of rational.

Hume, *Natural History of Religion*, XV

40 After our holy religion (which is doubtless the only good one) which would be the least bad?

Wouldn't it be the simplest one? Wouldn't it be the one that taught a good deal of morality and very little dogma? The one that tended to make men just, without making them absurd? The one that wouldn't command belief in impossible, contradictory things insulting to the Divinity and pernicious to mankind, and wouldn't dare to threaten with eternal punishment anyone who has common sense? Wouldn't it be the religion that didn't uphold its beliefs with executioners, and

didn't inundate the world with blood for the sake of unintelligible sophisms? The one in which an ambiguity, a play on words, or two or three forged charters wouldn't make a sovereign and a god of a priest who is often a man who has committed incest, a murderer, and a poisoner? The one that wouldn't make kings subject to this priest? The one that taught nothing but the worship of a God, justice, tolerance, and humanity?

Voltaire, *Philosophical Dictionary*: Religion

41 Religion, considered in relation to society, which is either general or particular, may also be divided into two kinds: the religion of man, and that of the citizen. The first, which has neither temples, nor altars, nor rites, and is confined to the purely internal cult of the supreme God and the eternal obligations of morality, is the religion of the Gospel pure and simple, the true theism, what may be called natural divine right or law. The other, which is codified in a single country, gives it its gods, its own tutelary patrons; it has its dogmas, its rites, and its external cult prescribed by law; outside the single nation that follows it, all the world is in its sight infidel, foreign and barbarous; the duties and rights of man extend for it only as far as its own altars. Of this kind were all the religions of early peoples, which we may define as civil or positive divine right or law.

Rousseau, *Social Contract*, IV, 8

42 We ought not to speak about religion to children, if we wish them to possess any.

Rousseau, *Confessions*, II

43 To be of no church is dangerous. Religion, of which the rewards are distant and which is animated only by Faith and Hope, will glide by degrees out of the mind unless it be invigorated and reimpresed by external ordinances, by stated calls to worship, and the salutary influence of example.

Johnson, *Life of Milton*

44 The various modes of worship, which prevailed in the Roman world, were all considered by the people, as equally true; by the philosopher, as equally false; and by the magistrate, as equally useful.

Gibbon, *Decline and Fall of the Roman Empire*, II

45 Every mode of religion, to make a deep and lasting impression on the human mind, must exercise our obedience, by enjoining practices of devotion; and must acquire our esteem, by inculcating moral duties analogous to the dictates of our own hearts.

Gibbon, *Decline and Fall of the Roman Empire*, VIII

46 The theologian may indulge the pleasing task of

describing Religion as she descended from Heaven, arrayed in her native purity. A more melancholy duty is imposed on the historian. He must discover the inevitable mixture of error and corruption which she contracted in a long residence upon earth, among a weak and degenerate race of beings.

Gibbon, *Decline and Fall of the Roman Empire*, XV

47 The careless Polytheist, assailed by new and unexpected terrors, against which neither his priests nor his philosophers could afford him any certain protection, was very frequently terrified and subdued by the menace of eternal tortures. His fears might assist the progress of his faith and reason; and if he could once persuade himself to suspect that the Christian religion might possibly be true, it became an easy task to convince him that it was the safest and most prudent party that he could possibly embrace.

Gibbon, *Decline and Fall of the Roman Empire*, XV

48 The opinion and practice of the monasteries of Mount Athos will be best represented in the words of an abbot who flourished in the eleventh century. "When thou art alone in thy cell," says the ascetic teacher, "shut thy door, and seat thyself in a corner: raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thy eyes and thy thought towards the middle of thy belly, the region of the naval; and search the place of the heart, the seat of the soul. At first all will be dark and comfortless; but if you persevere day and night, you will feel an ineffable joy; and no sooner has the soul discovered the place of the heart, than it is involved in a mystic and ethereal light." This light, the production of a distempered fancy, the creature of an empty stomach and an empty brain, was adored by the Quietists as the pure and perfect essence of God himself.

Gibbon, *Decline and Fall of the Roman Empire*, LXIII

49 Mock on, mock on, Voltaire, Rousseau;
Mock on, mock on; 'tis all in vain!
You throw the sand against the wind,
And the wind blows it back again.

And every sand becomes a gem
Reflected in the beams divine;
Blown back they blind the mocking eye,
But still in Israel's paths they shine.

The Atoms of Democritus
And Newton's Particles of Light
Are sands upon the Red Sea shore,
Where Israel's tents do shine so bright.

Blake, *Mock on, Mock on, Voltaire, Rousseau*

50 It is a beauteous evening, calm and free,
 The holy time is quiet as a Nun
 Breathless with adoration; the broad sun
 Is sinking down in its tranquillity;
 The gentleness of heaven broods o'er the Sea:
 Listen! the mighty Being is awake,
 And doth with his eternal motion make
 A sound like thunder—everlastingly.
 Dear Child! dear Girl! that walkest with me here,
 If thou appear untouched by solemn thought,
 Thy nature is not therefore less divine:
 Thou liest in Abraham's bosom all the year;
 And worship'st at the Temple's inner shrine,
 God being with thee when we know it not.

Wordsworth, *It Is a Beauteous Evening,
 Calm and Free*

51 Religion [cannot] maintain itself apart from thought, but either advances to the comprehension of the idea, or, compelled by thought itself, becomes intensive belief—or lastly, from despair of finding itself at home in thought, flees back from it in pious horror, and becomes superstition.

Hegel, *Philosophy of History*, IV, Introduction

52 The bad thing about all religions is that, instead of being able to confess their allegorical nature, they have to conceal it; accordingly, they parade their doctrine in all seriousness as true *sensu proprio*, and as absurdities form an essential part of these doctrines, you have the great mischief of a continual fraud.

Schopenhauer, *Christian System*

53 I believe that the sole effectual means which governments can employ in order to have the doctrine of the immortality of the soul duly respected is always to act as if they believed in it themselves; and I think that it is only by scrupulous conformity to religious morality in great affairs that they can hope to teach the community at large to know, to love, and to observe it in the lesser concerns of life.

Tocqueville, *Democracy in America*,
 Vol. II, II, 15

54 The thing a man does practically believe (and this is often enough *without* asserting it even to himself, much less to others); the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. That is his *religion*.

Carlyle, *The Hero as Divinity*

55 If the red slayer think he slays,
 Or if the slain think he is slain,
 They know not well the subtle ways
 I keep, and pass, and turn again.

Far or forgot to me is near;
 Shadow and sunlight are the same;
 The vanished gods to me appear;
 And one to me are shame and fame.

They reckon ill who leave me out;
 When me they fly, I am the wings;
 I am the doubter and the doubt,
 And I the hymn the Brahmin sings.

The strong gods pine for my abode,
 And pine in vain the sacred Seven;
 But thou, meek lover of the good!
 Find me, and turn thy back on heaven.

Emerson, *Brahma*

56 Religion among the low becomes low. As it loses its truth, it loses credit with the sagacious. They detect the falsehood of the preaching, but when they say so, all good citizens cry, Hush; do not weaken the State, do not take off the strait-jacket from dangerous persons. Every honest fellow must keep up the hoax the best he can; must patronize providence and piety, and wherever he sees anything that will keep men amused, schools or churches or poetry or picture-galleries or music, or what not, he must cry "Hist-a-boy," and urge the game on. What a compliment we pay to the good SPIRIT with our superserviceable zeal!

Emerson, *The Conservative*

57 England felt the full heat of the Christianity which fermented Europe, and drew, like the chemistry of fire, a firm line between barbarism and culture. The power of the religious sentiment put an end to human sacrifices, checked appetite, inspired the crusades, inspired resistance to tyrants, inspired self-respect, set bounds to serfdom and slavery, founded liberty, created the religious architecture . . . inspired the English Bible, the liturgy, the monkish histories, the chronicle of Richard of Devizes. The priest translated the Vulgate, and translated the sanctities of old hagiology into English virtues on English ground. It was a certain affirmative or aggressive state of the Caucasian races. Man awoke refreshed by the sleep of ages. The violence of the northern savages exasperated Christianity into power. It lived by the love of the people.

Emerson, *English Traits*, XIII

58 *Mrs. Skewton*. Say, like those wicked Turks, there is no What's-his-name but Thingummy, and What-you-may-call-it is his prophet!

Dickens, *Dombey and Son*, XXVII

59 Not yet have we solved the incantation of this whiteness, and learned why it appeals with such power to the soul; and more strange and far more portentous—why, as we have seen, it is at once the most meaning symbol of spiritual things, nay, the very veil of the Christian's Deity; and yet should

be as it is, the intensifying agent in things the most appalling to mankind.

Is it that by its indefiniteness it shadows forth the heartless voids and immensities of the universe, and thus stabs us from behind with the thought of annihilation, when beholding the white depths of the milky way? Or is it, that as in essence whiteness is not so much a colour as the visible absence of colour, and at the same time the concrete of all colours; is it for these reasons that there is such a dumb blankness, full of meaning, in a wide landscape of snows—a colourless, all-colour of atheism from which we shrink? And when we consider that other theory of the natural philosophers, that all other earthly hues—every stately or lovely emblazoning—the sweet tinges of sunset skies and woods; yea, and the gilded velvets of butterflies, and the butterfly cheeks of young girls; all these are but subtle deceptions, not actually inherent in substance, but only laid on from without; and when we proceed further, and consider that the mystical cosmetic which produces every one of her hues, the great principle of light, for ever remains white or colourless in itself, and if operating without medium upon matter, would touch all objects, even tulips and roses, with its own blank tinge—pondering all this, the palsied universe lies before us a leper; and like wilful travellers in Lapland, who refuse to wear coloured and colouring glasses upon their eyes, so the wretched infidel gazes himself blind at the monumental white shroud that wraps all the prospect around him. And of all these things the Albino whale was the symbol. Wonder ye then at the fiery hunt?

Melville, *Moby Dick*, XLII

60 The wisest man preaches no doctrines; he has no scheme; he sees no rafter, not even a cobweb, against the heavens. It is clear sky.

Thoreau, *The Christian Fable*

61 A man's real faith is never contained in his creed, nor is his creed an article of his faith. The last is never adopted. This it is that permits him to smile ever, and to live even as bravely as he does. And yet he clings anxiously to his creed, as to a straw, thinking that that does him good service because his sheet anchor does not drag.

Thoreau, *The Christian Fable*

62 The foundation of irreligious criticism is this: man makes religion; religion does not make man. Religion is, in fact, the self-consciousness and self-esteem of man who has either not yet gained himself or has lost himself again. But man is no abstract being squatting outside the world. Man is the world of man, the state, society. This state, this society, produce religion, which is an inverted world-consciousness, because they are an inverted world. Religion is the general theory of this world,

its encyclopedic compendium, its logic in popular form, its spiritualistic *point d'honneur*, its enthusiasm, its moral sanction, its solemn complement, its universal basis of consolation and justification. It is the fantastic realization of the human being because the human being has attained no true reality. Thus, the struggle against religion is indirectly the struggle against that world of which religion is the spiritual aroma.

The wretchedness of religion is at once an expression of and a protest against real wretchedness. Religion is the sigh of the oppressed creature, the heart of a heartless world and the soul of soulless conditions. It is the opium of the people.

Marx, *Contribution to the Critique of Hegel's "Philosophy of Right,"* Intro.

63 Every established fact which is too bad to admit of any other defence, is always presented to us as an injunction of religion.

Mill, *Subjection of Women*, II

64 To make your children *capable of honesty* is the beginning of education. Make them men first, and religious men afterwards, and all will be sound; but a knave's religion is always the rottenest thing about him.

Ruskin, *Time and Tide*, VIII

65 If it is reasonable to consider medicine, or architecture, or engineering, in a certain sense, divine arts, as being divinely ordained means of our receiving divine benefits, much more may ethics be called divine; while as to religion, it directly professes to be the method of recommending ourselves to Him and learning His will. If then it be His gracious purpose that we should learn it, the means He gives for learning it, be they promising or not to human eyes, are sufficient because they are His. And what they are at this particular time, or to this person, depends on His disposition. He may have imposed simple prayer and obedience on some men as the instrument of their attaining to the mysteries and precepts of Christianity. He may lead others through the written word, at least for some stages of their course; and if the formal basis on which He has rested His revelations be, as it is, of an historical and philosophical character, then antecedent probabilities, subsequently corroborated by facts, will be sufficient, as in the parallel case of other history, to bring us safely to the matter, or at least to the organ, of those revelations.

Newman, *Essay on the Development of Christian Doctrine*, Pt. 1, III, 2

66 Religion has its own enlargement, and an enlargement, not of tumult, but of peace. It is often remarked of uneducated persons, who have hitherto thought little of the unseen world, that, on their turning to God, looking into themselves, reg-

ulating their hearts, reforming their conduct, and meditating on death and judgment, heaven and hell, they seem to become, in point of intellect, different beings from what they were. Before, they took things as they came, and thought no more of one thing than another. But now every event has a meaning; they have their own estimate of whatever happens to them; they are mindful of times and seasons, and compare the present with the past; and the world, no longer dull, monotonous, unprofitable, and hopeless, is a various and complicated drama, with parts and an object, and an awful moral.

Newman, *Idea of a University*, Discourse VI

- 67 Many persons are very sensitive of the difficulties of Religion; I am as sensitive of them as any one; but I have never been able to see a connexion between apprehending those difficulties, however keenly, and multiplying them to any extent, and on the other hand doubting the doctrines to which they are attached. Ten thousand difficulties do not make one doubt, as I understand the subject; difficulty and doubt are incommensurate.

Newman, *Apologia Pro Vita Sua*, V

- 68 The object of religion is *conduct*; and conduct is really, however men may overlay it with philosophical disquisitions, the simplest thing in the world. That is to say, it is the simplest thing in the world as far as *understanding* is concerned; as regards *doing*, it is the hardest thing in the world. Here is the difficulty,—to *do* what we very well know ought to be done; and instead of facing this, men have searched out another with which they occupy themselves by preference,—the origin of what is called the moral sense, the genesis and physiology of conscience, and so on. No one denies that here, too, is difficulty, or that the difficulty is a proper object for the human faculties to be exercised upon; but the difficulty here is speculative. It is not the difficulty of religion, which is a practical one; and it often tends to divert the attention from this. Yet surely the difficulty of religion is great enough by itself, if men would but consider it, to satisfy the most voracious appetite for difficulties. It extends to rightness in the whole range of what we call *conduct*; in three-fourths, therefore, at the very lowest computation, of human life.

Arnold, *Literature and Dogma*, I

- 69 Religion, if we follow the intention of human thought and human language in the use of the word, is ethics heightened, enkinked, lit up by feeling; the passage from morality to religion is made when to morality is applied emotion.

Arnold, *Literature and Dogma*, I

- 70 Religion, the greatest and most important of the efforts by which the human race has manifested its impulse to perfect itself,—religion, that voice of

the deepest human experience,—does not only enjoin and sanction the aim which is the great aim of culture, the aim of setting ourselves to ascertain what perfection is and to make it prevail; but also, in determining generally in what human perfection consists, religion comes to a conclusion identical with that which culture,—culture seeking the determination of this question through *all* the voices of human experience which have been heard upon it, of art, science, poetry, philosophy, history, as well as of religion, in order to give a greater fulness and certainty to its solution,—likewise reaches. Religion says: *The kingdom of God is within you*; and culture, in like manner, places human perfection in an *internal* condition, in the growth and predominance of our humanity proper, as distinguished from our animality. It places it in the ever-increasing efficacy and in the general harmonious expansion of those gifts of thought and feeling, which make the peculiar dignity, wealth, and happiness of human nature. As I have said on a former occasion: 'It is in making endless additions to itself, in the endless expansion of its powers, in endless growth in wisdom and beauty, that the spirit of the human race finds its ideal. To reach this ideal, culture is an indispensable aid, and that is the true value of culture.' Not a having and a resting, but a growing and a becoming, is the character of perfection as culture conceives it; and here, too, it coincides with religion.

Arnold, *Culture and Anarchy*, I

- 71 The essence of religion consists solely in the answer to the question, 'Why do I live, and what is my relation to the infinite universe around me?'

All the metaphysics of religion, all the doctrines about deities and about the origin of the world, and all external worship—which are usually supposed to be religion—are but indications (differing according to geographical, ethnographical, and historical circumstances) of the existence of religion. There is no religion from the most elevated to the coarsest that has not at its root this establishing of man's relation to the surrounding universe or to its first cause. There is no religious rite however coarse, nor any cult however refined, that has not this at its root. Every religious teaching is the expression which the founder of that religion has given of the relation he considered himself (and consequently all other people also) to occupy as a man towards the universe and its origin and first cause.

Tolstoy, *Religion and Morality*

- 72 The religious man thinks only of himself.

Nietzsche, *Antichrist*, LXI

- 73 Since belief is measured by action, he who forbids us to believe religion to be true, necessarily also forbids us to act as we should if we did believe it to

be true. The whole defence of religious faith hinges upon action. If the action required or inspired by the religious hypothesis is in no way different from that dictated by the naturalistic hypothesis, then religious faith is a pure superfluity, better pruned away, and controversy about its legitimacy is a piece of idle trifling, unworthy of serious minds. I myself believe, of course, that the religious hypothesis gives to the world an expression which specifically determines our reactions, and makes them in a large part unlike what they might be on a purely naturalistic scheme of belief.

William James, *Will to Believe*

- 74 The peace of rationality may be sought through ecstasy when logic fails. To religious persons of every shade of doctrine moments come when the world, as it is, seems so divinely orderly, and the acceptance of it by the heart so rapturously complete, that intellectual questions vanish; nay, the intellect itself is hushed to sleep—as Wordsworth says, “thought is not; in enjoyment it expires.” Ontological emotion so fills the soul that ontological speculation can no longer overlap it and put her girdle of interrogation marks round existence. Even the least religious of men must have felt with Walt Whitman, when loafing on the grass on some transparent summer morning, that “swiftly arose and spread round him the peace and knowledge that pass all the argument of the earth.” At such moments of energetic living we feel as if there were something diseased and contemptible, yea vile, in theoretic grubbing and brooding. In the eye of healthy sense the philosopher is at best a learned fool.

William James, *Sentiment of Rationality*

- 75 Overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystical tradition, hardly altered by differences of clime or creed. In Hinduism, in Neoplatonism, in Sufism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old.

William James, *Varieties of Religious Experience*, XVI–XVII

- 76 The pivot round which the religious life, as we have traced it, revolves, is the interest of the individual in his private personal destiny. Religion, in

short, is a monumental chapter in the history of human egotism.

William James, *Varieties of Religious Experience*, XX

- 77 The great religious conceptions which haunt the imaginations of civilized mankind are scenes of solitariness: Prometheus chained to his rock, Mahomet brooding in the desert, the meditations of the Buddha, the solitary Man on the Cross. It belongs to the depth of the religious spirit to have felt forsaken, even by God.

Whitehead, *Religion in the Making*, I, 2

- 78 I am . . . a dissenter from all known religions, and I hope that every kind of religious belief will die out. I do not believe that, on the balance, religious belief has been a force for good. Although I am prepared to admit that in certain times and places it has had some good effects, I regard it as belonging to the infancy of human reason, and to a stage of development which we are now outgrowing.

Russell, *Sceptical Essays*, XII

- 79 A religion, even if it calls itself the religion of love, must be hard and unloving to those who do not belong to it. Fundamentally, indeed, every religion is in this same way a religion of love for all those whom it embraces; while cruelty and intolerance towards those who do not belong to it are natural to every religion.

Freud, *Group Psychology and Analysis of the Ego*, V

- 80 In my *Future of an Illusion* I was concerned much less with the deepest sources of religious feeling than with what the ordinary man understands by his religion, that system of doctrines and pledges that on the one hand explains the riddle of this world to him with an enviable completeness, and on the other assures him that a solicitous Providence is watching over him and will make up to him in a future existence for any shortcomings in this life. The ordinary man cannot imagine this Providence in any other form but that of a greatly exalted father, for only such a one could understand the needs of the sons of men, or be softened by their prayers and placated by the signs of their remorse. The whole thing is so patently infantile, so incongruous with reality, that to one whose attitude to humanity is friendly it is painful to think that the great majority of mortals will never be able to rise above this view of life.

Freud, *Civilization and Its Discontents*, II

- 81 If one wishes to form a true estimate of the full grandeur of religion, one must keep in mind what it undertakes to do for men. It gives them information about the source and origin of the universe, it assures them of protection and final hap-

piness amid the changing vicissitudes of life, and it guides their thoughts and actions by means of precepts which are backed by the whole force of its authority.

Freud, *New Introductory Lectures on Psycho-Analysis*, XXXV

- 82 While the different religions wrangle with one another as to which of them is in possession of the truth, in our view the truth of religion may be altogether disregarded.

Freud, *New Introductory Lectures on Psycho-Analysis*, XXXV

- 83 Religion is an attempt to get control over the sensory world, in which we are placed, by means of the wish-world, which we have developed inside us as a result of biological and psychological necessities. But it cannot achieve its end. Its doctrines carry with them the stamp of the times in which they originated, the ignorant childhood days of the human race. Its consolations deserve no trust. Experience teaches us that the world is not a nursery. The ethical commands, to which religion seeks to lend its weight, require some other foundations instead, for human society cannot do without them, and it is dangerous to link up obedience to them with religious belief. If one attempts to assign to religion its place in man's evolution, it seems not so much to be a lasting acquisition, as a parallel to the neurosis which the

civilized individual must pass through on his way from childhood to maturity.

Freud, *New Introductory Lectures on Psycho-Analysis*, XXXV

- 84 There is such a thing as high-level popularization, which respects the broad outlines of scientific truth, and enables ordinary cultivated minds to get a general grasp of it until the time comes when a greater effort reveals it to them in detail, and, above all, allows them to penetrate deeply into its significance. The propagation of the mystical through religion seems to us something of the kind. In this sense, religion is to mysticism what popularization is to science.

Bergson, *Two Sources of Morality and Religion*, III

- 85 Religion no longer reveals divine personalities, future rewards, and tenderer Elysian consolations; nor does it seriously propose a heaven to be reached by a ladder nor a purgatory to be shortened by prescribed devotions. It merely gives the real world an ideal status and teaches men to accept a natural life on supernatural grounds.

Santayana, *Life of Reason*, I, Introduction

- 86 Religion, after all, is the serious business of the human race.

Toynbee, *Civilization on Trial*, V

20.2 | Judaism

As the reader would expect, this section is dominated by quotations from the books of the Old Testament. These are the passages that exhibit or expound the religion of Judaism—its rituals and observances, its credal commitments, its events in the history of “the chosen people,” its reception and development of the Mosaic law, and its inspiration and influence of the prophets.

Quotations here represent a wide diversity of secular comments on Judaism and on the relation of the Jews to the gentiles. The reader will find striking observations made

by such historians as Tacitus and Gibbon, as well as by a philosopher of history, Hegel. The reader will find discussions of Judaism, and especially of the difference between the Old Law and the New, by such theologians as Augustine and Aquinas, as well as by one of the most interesting of Christian apologists, Pascal, who stresses the Christian fulfillment of Old Testament prophecies. The philosophers—Hobbes, Spinoza, and J. S. Mill—consider the theocratic institutions of Judaism, and Mill dwells on the contribution of the Jews along with the Greeks as the