

## The Religion Of Man Being The Hibbert Lectures

*The Religion of Man* Ravenio Books

*This volume is the first comprehensive exploration of Rabindranath Tagore's works on education and pedagogy. It presents a valuable account of the creation of Santiniketan and Visva-Bharati, Tagore's vision of social regeneration, and his rejection of the colonial scheme; while reflecting on significant events of his life and his ideas. The book evaluates Tagore's unique contribution to education and discusses his views on fundamental issues, such as aim, method, discipline, and medium. It reinforces for readers today the relevance of his experiments and activities in the field of education. Drawing from various sources, the book also offers bibliographic information on Tagore's writing on education. This new edition with a new Introduction and Foreword will be of immense value to educationists, teachers, policymakers, and those interested in modern Indian history and the philosophy of education.*

*Religion in Personality Theory* makes clear the link between theory and research and personality and religion. Presently, most personality texts have a limited discussion of religion and reference few theorists other than Freud and Maslow in relation to the subject. This book reviews the theory and the empirical literature on the writings of 14 theorists. Every chapter concludes with a summation of the current research on the theorist's proposals. Reviews: "Frederick Walborn has written an excellent text that explores the degree to which classical personality theorists were personally influenced by and focused upon religion in developing their personality theories. Each theorist is presented in sufficient detail so that their personal views of religion are seen to influence the theories they developed. In addition, the current status of the empirical evidence in the psychology of religion is explored in the context of the theorist and theory to which the data is most relevant. Current and up to date, this text is appropriate for either a course in Personality or as an introduction to

*the Psychology of Religion. The author's own comprehensive theory of religion and spirituality creatively integrates the positive contributions of the classical personality theorist to the contemporary psychology of religion." -Ralph W. Hood Jr., Professor of Psychology, University of Tennessee at Chattanooga "In this interesting and accessible book, Frederick Walborn thoughtfully probes the place of religion and spirituality in the writings of a broad range of classical psychological thinkers and offers an insightful critique of current empirical research on the complex relation of religion and spirituality to individual well-being." -Michele Dillon, Ph.D., Professor and Chair, Department of Sociology, University of New Hampshire, Durham, New Hampshire Identifies what major personality theorists say about religion Investigates whether evidence supports or refutes predictions made by different theories Concludes with a comprehensive integrative theory on religion and spirituality*

*Natural Religion*

**Woke Racism**

**God, Humans, and Nature**

**The Idol of Our Age**

**How a New Religion Has Betrayed Black America**

**A Study of the Educational Thought and Experiment of  
Rabindranath Tagore**

*"The Religion of the Samurai" by Kaiten Nukariya. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format. Arguing against the widely held belief that technology and religion are at war with each other, David F. Noble's groundbreaking book reveals the religious roots and spirit of Western technology. It links the technological enthusiasms of the present day with the ancient and enduring Christian expectation of recovering humankind's lost*

*divinity. Covering a period of a thousand years, Noble traces the evolution of the Western idea of technological development from the ninth century, when the useful arts became connected to the concept of redemption, up to the twentieth, when humans began to exercise God-like knowledge and powers. Noble describes how technological advance accelerated at the very point when it was invested with spiritual significance. By examining the imaginings of monks, explorers, magi, scientists, Freemasons, and engineers, this historical account brings to light an other-worldly inspiration behind the apparently worldly endeavors by which we habitually define Western civilization. Thus we see that Isaac Newton devoted his lifetime to the interpretation of prophecy. Joseph Priestley was the discoverer of oxygen and a founder of Unitarianism. Freemasons were early advocates of industrialization and the fathers of the engineering profession. Wernher von Braun saw spaceflight as a millenarian new beginning for humankind. The narrative moves into our own time through the technological enterprises of the last half of the twentieth century: nuclear weapons, manned space exploration, Artificial Intelligence, and genetic engineering. Here the book suggests that the*

*convergence of technology and religion has outlived its usefulness, that though it once contributed to human well-being, it has now become a threat to our survival. Viewed at the dawn of the new millennium, the technological means upon which we have come to rely for the preservation and enlargement of our lives betray an increasing impatience with life and a disdainful disregard for mortal needs. David F. Noble thus contends that we must collectively strive to disabuse ourselves of the inherited religion of technology and begin rigorously to re-examine our enchantment with unregulated technological advance.*

*NEW YORK TIMES BESTSELLER New York Times bestselling author and acclaimed linguist John McWhorter argues that an illiberal neoracism, disguised as antiracism, is hurting Black communities and weakening the American social fabric. Americans of good will on both the left and the right are secretly asking themselves the same question: how has the conversation on race in America gone so crazy? We're told to read books and listen to music by people of color but that wearing certain clothes is "appropriation." We hear that being white automatically gives you privilege and that being Black makes*

*you a victim. We want to speak up but fear we'll be seen as unwoke, or worse, labeled a racist. According to John McWhorter, the problem is that a well-meaning but pernicious form of antiracism has become, not a progressive ideology, but a religion—and one that's illogical, unreachable, and unintentionally neoracist. In Woke Racism, McWhorter reveals the workings of this new religion, from the original sin of "white privilege" and the weaponization of cancel culture to ban heretics, to the evangelical fervor of the "woke mob." He shows how this religion that claims to "dismantle racist structures" is actually harming his fellow Black Americans by infantilizing Black people, setting Black students up for failure, and passing policies that disproportionately damage Black communities. The new religion might be called "antiracism," but it features a racial essentialism that's barely distinguishable from racist arguments of the past. Fortunately for Black America, and for all of us, it's not too late to push back against woke racism. McWhorter shares scripts and encouragement with those trying to deprogram friends and family. And most importantly, he offers a roadmap to justice that actually will help, not hurt, Black America.*

*The Religion of God (Divine Love)*

*A Vision for the Future of the Great Traditions - More Inclusive, More Comprehensive, More Complete*

*Faith and Reason*

*Prose Poems and Flash Fictions*

*The Religion of Tomorrow*

Driven by the dissatisfaction and turmoil in religion at the time this book was originally published in 1923, the author sets out a belief that all people have an inborn religion and investigates what the future of this religion might be as it changes from age to age. In the short chapters here the author reflects on the current trends in theology at the time and the history of Christianity. This is an early critique of formalised religion and a simple advocacy of natural religion which is a glimpse into the basic philosophy of the early twentieth century. This book argues that tensions between Jewish and Christian doctrine may be lessened if texts are regarded as philosophical frameworks of exploration as opposed to ethical commitments.

A new philosophy of religion for a secular world How can we live in such a way that we die only once? How can we organize a society that gives us a better

chance to be fully alive? How can we reinvent religion so that it liberates us instead of consoling us? These questions stand at the center of Roberto Mangabeira Unger's *The Religion of the Future: an argument for both spiritual and political revolution*. It proposes the content of a religion that can survive without faith in a transcendent God or in life after death. According to this religion—the religion of the future—human beings can be more human by becoming more godlike, not just later, in another life or another time, but right now, on Earth and in their own lives. They can become more godlike without denying the irreparable flaws in the human condition: our mortality, groundlessness, and insatiability.

*The Good Old Way: Or The Religion of Our Forefathers, as Expressed in the Articles, Liturgy, and Homilies of the Church of England. With Substantial Proofs from the Word of God ... The Third Edition. [By George Burder.]*

*Hegel's Interpretation of the Religions of the World*

*Honest Religion for Secular Man*

*The Religion of Nature Delineated*

*Religion in Personality Theory*

*The Logic of the Gods*

***The New York Times bestselling author and trusted spiritual adviser offers a***

***follow-up to his classic Care of the Soul. Something essential is missing from modern life. Many who've turned away from religious institutions—and others who have lived wholly without religion—hunger for more than what contemporary secular life has to offer but are reluctant to follow organized religion's strict and often inflexible path to spirituality. In A Religion of One's Own, bestselling author and former monk Thomas Moore explores the myriad possibilities of creating a personal spiritual style, either inside or outside formal religion. Two decades ago, Moore's Care of the Soul touched a chord with millions of readers yearning to integrate spirituality into their everyday lives. In A Religion of One's Own, Moore expands on the topics he first explored shortly after leaving the monastery. He recounts the benefits of contemplative living that he learned during his twelve years as a monk but also the more original and imaginative spirituality that he later developed and embraced in his secular life. Here, he shares stories of others who are creating their own path: a former football player now on a spiritual quest with the Pueblo Indians, a friend who makes a meditative practice of floral arrangements, and a well-known classical pianist whose audiences sometimes describe having a mystical experience while listening to her performances. Moore weaves their experiences with the wisdom of philosophers, writers, and artists who have rejected materialism and infused their secular lives with transcendence. At a time when so many feel disillusioned***

***with or detached from organized religion yet long for a way to move beyond an exclusively materialistic, rational lifestyle, A Religion of One's Own points the way to creating an amplified inner life and a world of greater purpose, meaning, and reflection.***

***"A man doesn't sleep with the moon. He sleeps with his hunger, gathers bowls of avocados and wipes his lips with his sins." The Religion of Hands does not foster sleep. Look quickly and you will catch the hint of a fox streaking in front of your car's headlights at night. Look more carefully out your bedroom window and you may see your life going by, lost loved ones waving hello. "Who were you when the stars were misinterpreted as the fingertips of God?" Ray Gonzalez blends symbolic play with lyrical beauty as he works from a vast and complex palette to infuse popular culture with myth. The Religion of Hands is imbued with magic realism: a suffocating dream of tamales, mysterious reptilian allusions, a man who "finds God walking down the stairs to hand him an old, tattered phonebook from the year he was born." It offers strange prophecies: "A steady vegetation will grow across the empire as more homeboys are killed in drive-bys. . . . Microscopic scratches on an old vinyl record will form a message discovered in twenty more years when the album is bought at a garage sale." And in 14 flash fictions, it tells of a tiny old man kept in a glass jar, an accordion stored in an old family trunk, tales of sharks and bandits. The religion of hands has its own***

***unspoken sacraments. "The fingers take over, teaching whoever holds the moment that the rapid weight of the open hands is a dangerous way to live." Seamlessly, effortlessly, multi-dexterously, Ray Gonzalez spins words that speak our very dreams.***

***Abraham Joshua Heschel was one of the most revered religious leaders of the 20th century, and *God in Search of Man* and its companion volume, *Man Is Not Alone*, two of his most important books, are classics of modern Jewish theology. *God in Search of Man* combines scholarship with lucidity, reverence, and compassion as Dr. Heschel discusses not man's search for God but God's for man--the notion of a Chosen People, an idea which, he writes, "signifies not a quality inherent in the people but a relationship between the people and God." It is an extraordinary description of the nature of Biblical thought, and how that thought becomes faith.***

***The Religion of Hands***

***The Religion of the Samurai***

***Islam and the Destiny of Man***

***Athens and Jerusalem***

***The Hibbert Lectures***

***UNTOLD MYSTERIES AND SECRETS OF GOD***

This ambitious book probes our biological past to discover the kinds of

lives that human beings have imagined were worth living. Bellah ' s theory goes deep into cultural and genetic evolution to identify a range of capacities (communal dancing, storytelling, theorizing) whose emergence made religious development possible in the first millennium BCE.

This classic exploration of the Goddess through time and throughout the world draws on religious, cultural, and archaeological sources to recreate the Goddess religion that is humanity ' s heritage. Now, with a new introduction and full-color artwork, this passionate and important text shows even more clearly that the religion of the Goddess--which is tied to the cycles of women ' s bodies, the seasons, the phases of the moon, and the fertility of the earth--was the original religion of all humanity.

This book is a learned essay at the intersection of politics, philosophy, and religion. It is first and foremost a diagnosis and critique of the secular religion of our time, humanitarianism, or the " religion of humanity. " It argues that the humanitarian impulse to regard modern man as the measure of all things has begun to corrupt Christianity itself, reducing it to an inordinate concern for " social justice, " radical political change, and an increasingly fanatical egalitarianism. Christianity thus loses its transcendental reference points at the same time that it

undermines balanced political judgment. Humanitarians, secular or religious, confuse peace with pacifism, equitable social arrangements with socialism, and moral judgment with utopianism and sentimentality. With a foreword by the distinguished political philosopher Pierre Manent, Mahoney ' s book follows Pope Emeritus Benedict XVI in affirming that Christianity is in no way reducible to a " humanitarian moral message. " In a pungent if respectful analysis, it demonstrates that Pope Francis has increasingly confused the Gospel with left-wing humanitarianism and egalitarianism that owes little to classical or Christian wisdom. It takes its bearings from a series of thinkers (Orestes Brownson, Aurel Kolnai, Vladimir Soloviev, and Aleksandr Solzhenitsyn) who have been instructive critics of the " religion of humanity. " These thinkers were men of peace who rejected ideological pacifism and never confused Christianity with unthinking sentimentality. The book ends by affirming the power of reason, informed by revealed faith, to provide a humanizing alternative to utopian illusions and nihilistic despair.

The Religion of Technology

The Religion of the Spiritual Evolution of Man

Education for Fullness

## Religion and Politics in a New Era

### The True Religion of God

#### A Philosophy of Judaism

Islam and the Destiny of Man by Charles Le Gai Eaton is a wide-ranging study of the Muslim religion from a unique point of view. The author, a former member of the British Diplomatic Service, was brought up as an agnostic and embraced Islam at an early age after writing a book (commissioned by T.S. Eliot) on Eastern religions and their influence upon Western thinkers. As a Muslim he has retained his adherence to the perennial philosophy which, he maintains, underlies the teachings of all the great religions. The aim of this book is to explore what it means to be a Muslim, a member of a community which embraces a quarter of the world's population and to describe the forces which have shaped the hearts and the minds of Islamic people. After considering the historic confrontation between Islam and Christendom and analysing the difference between the three monotheistic faiths (Judaism, Christianity, and Islam), the author describes the two poles of Muslim belief in terms of 'Truth' and 'Mercy'—the unitarian truth which is the basis of

the Muslim's faith and the mercy inherent in this truth. In the second part of the book he explains the significance of the Qur'an and tells the dramatic story of Muhammad's life and of the early Caliphate. Lastly, the author considers the Muslim view of man's destiny, the social structure of Islam, the role of art and mysticism and the inner meaning of Islamic teaching concerning the hereafter. Throughout this book the author is concerned not with the religion of Islam in isolation, but with the very nature of religious faith, its spiritual and intellectual foundations, and the light it casts upon the mysteries and paradoxes of the human condition.

Each person is born in a circumstance which is not of his own choosing. The religion of his family or the ideology of the state is thrust upon him from the very beginning of his existence in this world. By the time he reaches his teens, he is usually fully brain-washed into believing that the beliefs of his particular society are the correct beliefs that everyone should have. However, when some people mature and are exposed to other belief-systems, they begin to question the validity of their own beliefs. The seekers of truth often reach a point of

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confusion upon realizing that each and every religion, sect, ideology and philosophy claims to be the one and only correct way for man. Indeed, they all encourage people to do good. So, which one is right?

The excerpts from the book for quick awareness: 1. Those who love God but do not practise a religion are better than you if you follow a religion and yet are deprived of God's love. 2. Love relates to the heart. The word, "Allah," when synchronised within heartbeats, reaches all veins and arteries through the blood and revives the souls. Then the souls, engulfed by God's name, "Allah," enter God's love. 3. All names given to God in all languages are worthy of respect. However, God's original name is "Allah," which is a word from the Suryani language. The creatures of empyrean speak this language. The angels call upon God with the name of "Allah." "Allah" is attached with the faith declaration motto of every prophet. 4. Any person who, with all the sincerity of heart, is in search for God, on land or in the sea, is worthy of respect. 5. Many Adams were sent in different regions of the world simultaneously. All Adams were moulded from the clay in this world, for except the last Adam who was moulded

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from the clay in paradise, and is buried in the Arab region. The angels did not prostrate to any other Adam for except Adam Safi Allah. And Iblis (the Devil) developed enmity for the progeny of Adam Safi Allah only. 6. There are seven different sub-spirits in the human skeleton, and each relates to a different realm, a different paradise, and different functions in the human body. If these sub-spirits are empowered with God's light (Noor), they may appear in human form in many places simultaneously. They may reach the esoteric gatherings of the saints and the prophets, speak with God, and even see God in person also. 7. There are two different types of religions for all humans: the religion for the body, which expires when the body does, and the religion for the soul, which existed even in the primordial time—that is God's love. And only this religion elevates humans. 8. Ishq (Rapturous Love) of Allah is above all other religions, and seeing Allah is above all forms of worship. 9. Information on how human beings, animals, plants, and stones were brought into existence, and why something is prohibited or permissible. 10. Who pre-existed the Amr Kun (the command "Be") of the souls and the angels? Which dog will enter the paradise in form of Qatmir?

The souls of which individuals had already affirmed the declaration of faith in the primordial time? The secret of which man is not mentioned in this book?

Rediscovering the Religion of the Earth

Proceedings at the ... Annual Meeting

A Study of Zen Philosophy and Discipline in China and Japan

The Religions of Man

The Religion of the Future

The Religion of Man

**The Religion of Man (1931) is a compilation of lectures by Rabindranath Tagore, edited by Tagore and drawn largely from his Hibbert Lectures given at Oxford University in May 1930. A Brahma playwright and poet of global renown, Tagore deals with the universal themes of God, divine experience, illumination, and spirituality. A brief conversation between him and Albert Einstein, "Note on the Nature of Reality", is included as an appendix.**

**"Religion is much too great and permanent an element in human experience to be swept out of sight," writes Bishop**

**Newbiggin. "I want to ask what must be the religion of a Christian who accepts the process of secularization and lives fully in the kin of world into which God has led us." His answer involves relating the universal fact of secularization to the biblical picture of the nature and destiny of man. It involves, too, some criticism of recent Christian responses to secularization - but the whole tone of this book is positive. The emphasis is on knowing God, being God's people, and living of God in the midst of the secular.**

**Richard Swinburne presents a new edition of the final volume of his acclaimed trilogy on philosophical theology. Faith and Reason is a self-standing examination of the implications for religious faith of Swinburne's famous arguments about the coherence of theism and the existence of God. By practising a particular religion, a person seeks to achieve some or all of three goals - that he worships and obeys God, gains salvation for himself, and helps others to attain their salvation. But not all religions commend worship, and different religions have different conceptions of salvation. Faced with these differences,**

**Richard Swinburne argues that we should practice that religion which has the best goals and is more probably true than the creeds of other religions. He proposes criteria by which to determine the probabilities of different religious creeds, and he argues that, while requiring total commitment, faith does not demand fully convinced belief. While maintaining the same structure and conclusions as the original classic, this second edition has been substantially rewritten, both in order to relate its ideas more closely to those of classical theologians and philosophers and to respond to more recent views. In particular he discusses, and ultimately rejects, the view of Alvin Plantinga that the 'warrant' of a belief depends on the process which produced it, and John Hick's contention that all religions offer valid paths to salvation.**

**Our Great Wisdom Traditions**

**The Christian Clerical Culture of Western Science**

**Die Religion des Menschen (The religion of man, dt.-Uebers v. Emil Engelhardt.)**

**Man's Religions**

## **Religion in Human Evolution**

### **A Guide to Creating a Personal Spirituality in a Secular World**

A provocative examination of how the great religious traditions can remain relevant in modern times by incorporating scientific truths learned about human nature over the last century. A single purpose lies at the heart of all the great religious traditions: awakening to the astonishing reality of the true nature of ourselves and the universe. At the same time, through centuries of cultural accretion and focus on myth and ritual as ends in themselves, this core insight has become obscured. Here Ken Wilber provides a path for reenvisioning a religion of the future that acknowledges the evolution of humanity in every realm while remaining faithful to that original spiritual vision. For the traditions to attract modern men and women, Wilber asserts, they must incorporate the extraordinary number of scientific truths learned about human nature in just the past hundred years—for example, about the mind and brain, emotions, and the growth of consciousness—that the ancients were simply unaware of and thus were unable to include in their meditative systems. Taking Buddhism as an example, Wilber demonstrates how his comprehensive Integral Approach—which is already being applied to several world religions by some of their adherents—can avert a “cultural disaster of unparalleled proportions”: the utter neglect of the glorious upper

reaches of human potential by the materialistic postmodern worldview. Moreover, he shows how we can apply this approach to our own spiritual practice. This, his most sweeping work since *Sex, Ecology, Spirituality*, is a thrilling call for wholeness, inclusiveness, and unity in the religions of tomorrow.

The divine principle of unity has ever been that of an inner inter-relationship. This is revealed in some of its earliest stages in the evolution of multicellular life on this planet. The most perfect inward expression has been attained by man in his own body. But what is most important of all is the fact that man has also attained its realization in a more subtle body outside his physical system. He misses himself when isolated; he finds his own larger and truer self in his wide human relationship. His multicellular body is born and it dies; his multi-personal humanity is immortal. In this ideal of unity he realizes the eternal in his life and the boundless in his love. The unity becomes not a mere subjective idea, but an energizing truth. Whatever name may be given to it, and whatever form it symbolizes, the consciousness of this unity is spiritual, and our effort to be true to it is our religion. It ever waits to be revealed in our history in a more and more perfect illumination. We have our eyes, which relate to us the vision of the physical universe. We have also an inner faculty of our own which helps us to find our relationship with the supreme self of man, the universe of personality.

This faculty is our luminous imagination, which in its higher stage is special to man. It offers us that vision of wholeness which for the biological necessity of physical survival is superfluous; its purpose is to arouse in us the sense of perfection which is our true sense of immortality. For perfection dwells ideally in Man the Eternal, inspiring love for this ideal in the individual, urging him more and more to realize it. This classic is organized as follows: I. Man's Universe II. The Creative Spirit III. The Surplus in Man IV. Spiritual Union V. The Prophet VI. The Vision VII. The Man of My Heart VIII. The Music Maker IX. The Artist X. Man's Nature XII. The Teacher XIII. Spiritual Freedom XIV. The Four Stages of Life XV. Conclusion

This book is a complete translation of Marx's critical commentary on paragraphs 261-313 of Hegel's major work in political theory. In this text Marx subjects Hegel's doctrine on the internal constitution of the state to a lengthy analysis. It was Marx's first attempt to expose and criticize Hegel's philosophy in general and his political philosophy in particular. It also represents his early efforts to criticize existing political institutions and to clarify the relations between the political and economic aspects of society. The Critique provides textual evidence in support of the argument that Marx's early writings do not exhibit radically different doctrinal principles and theoretical and practical concerns from his later work. This edition

also includes a translation of the introduction Marx wrote for his proposed revised version of the Critique which he never completed. In a substantial introduction, Professor O'Malley provides valuable information on Marx's intellectual development.

RELIGION OF THE SPIRITUAL EVOL

Personality Theory in a Cultural Context

The World's Religions

Critique of Hegel's 'Philosophy Of Right'

God in Search of Man

The Ultimate Religion of Mankind

Provides an introduction to Hinduism, Buddhism, Confucianism, Taoism, Islam, Judaism, Christianity, and the native traditions of the Americas, Australia, Africa, and Oceania

A classic of religious literature packaged in an elegant and durable format, last published in 1988.

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International Edition

A World Without Women

The Divinity of Man and the Spirit of Invention

A Religion of One's Own

How the Religion of Humanity Subverts Christianity

City of Man

In his Lectures on the Philosophy of Religion, Hegel treats the religions of the world under the rubric "the determinate religion." This is a part of his corpus that has traditionally been neglected since scholars have struggled to understand what philosophical work it is supposed to do. In Hegel's Interpretation of the Religions of the World, Jon Stewart argues that Hegel's rich analyses of Buddhism, Hinduism, Zoroastrianism, Judaism, Egyptian and Greek polytheism, and the Roman religion are not simply irrelevant historical material, as is often thought. Instead, they play a central role in Hegel's argument for what he regards as the truth of Christianity. Hegel believes that the different conceptions of the gods in the world religions are reflections of individual peoples at specific periods in history. These conceptions

might at first glance appear random and chaotic, but there is, Hegel claims, a discernible logic in them. Simultaneously, a theory of mythology, history, and philosophical anthropology, Hegel's account of the world religions goes far beyond the field of philosophy of religion. The controversial issues surrounding his treatment of the non-European religions are still very much with us today and make his account of religion an issue of continued topicality in the academic landscape of the twenty-first century.

An era has ended. The political expression that most galvanized evangelicals during the past quarter-century, the Religious Right, is fading. What's ahead is unclear. Millions of faith-based voters still exist, and they continue to care deeply about hot-button issues like abortion and gay marriage, but the shape of their future political engagement remains to be formed. Into this uncertainty, former White House insiders Michael Gerson and Peter Wehner seek to call evangelicals toward a new kind of political engagement -- a kind that is better both for the church and the country, a kind that cannot be co-opted by either political party, a kind that avoids the historic mistakes of both the Religious Left and the Religious Right. Incisive, bold, and marked equally by pragmatism and idealism, Gerson and Wehner's new book has the potential to chart a new political future not just for values voters, but for the nation as a whole.

In this groundbreaking work of history, David Noble examines the origins and implications of the masculine culture of Western science and technology. He begins by asking why women have figure so little in the development of science, and then

proceeds—in a fascinating and radical analysis—to trace their absence to a deep-rooted legacy of the male-dominated Western religious community. He shows how over the last thousand years science and the practice and institutions of higher learning were dominated by Christian clerics, whose ascetic culture from the late medieval period militated against the inclusion of women in scientific enterprise. He further demonstrates how the attitudes that took hold then remained more or less intact through the Reformation, and still subtly permeate our thinking despite the secularization of learning. Noble also describes how during the first millennium and after, women at times gained amazingly broad intellectual freedom and participated both in clerical activities and in scholarly pursuits. But, as Noble shows, these episodic forays occurred only in the wake of anticlerical movements within the church and without. He suggests finally an impulse toward “defeminization” at the core of the modern scientific and technological enterprise as it works to wrest from one-half of humanity its part in production (the Industrial Revolution’s male appropriation of labor) and reproduction (the millennium-old quest for the artificial womb). An important book that profoundly examines how the culture of Western Science came to be a world without women.

The Great Cosmic Mother