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Leonard Greenberg

The Question of Cultural Relevance: Some Major Trends and Tendencies Within the History of Religions in North America

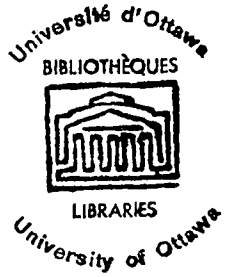
Faculté des Arts

Sciences Religieuses

Faculty of Arts

Religious Studies

University of Ottawa



Supervisor: Dr. Reinhard Pummer

Sept./1984.

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SYNOPSIS:

After six years of research, Leonard Greenberg was only a few months short of completing his doctoral dissertation, when a lifelong ailment took him away.

His thesis, standing alone, was expected to become a longed-for contribution to his chosen discipline, the History of Religions. Fired by his fundamental humanism, and deeply believing in the honest scientific search for truth, he joined the scientific discipline most closely attuned to the history and development of man's and mankinds' spirit and soul and undertook to study the methodological selfunderstanding of its' cultural relevance.

This thesis was but an academic expression of his personal quest in life. For him, cultural relevance, in the widest possible sense of the term was the source, the driving force and the goal, of all worthwhile deeds.

In trusting that his work will not be lost forever to scholarship, but may serve as a source of inspiration and help, to present and future researchers, his thesis material has been reproduced in these two volumes by his family in the exact form it was in when he left it. Editing has only been necessary in the arranging and retyping of the reverse sides of his original index-cards, in order to present the rest of the material in the same typewritten form.

BIOGRAPHY:

This biography is being formulated with a two-fold purpose in mind. Firstly, to expose the true nature of someone who was both a scholar and researcher, and secondly, in the hopes of inspiring another qualified scholar to continue on with the work that was unfortunately left incomplete. It is therefore one of the intentions of this biography to bring this research to the awareness of another scholar so that he/she may continue on with the same strength and effort exhibited by the sheer devotion and true dedication of Leonard Greenberg.

Leonard was born in Montreal, Quebec, on March. 20, 1951, of middle-class Jewish parents; he was the second child in a close-knit family of five. Encouraged and stimulated by a supportive family to explore the areas that peaked his interest, he was able to continue his work in spite of his physical handicaps and hardships.

After a public school system education he was accepted as a student to Sir George Williams University in Montreal (now known as Concordia University). He completed two years of Collegial Studies and then continued on, in 1971, to begin a B. A. Program. It was there that he began his interest in Religious Studies. This is apparent in the fact that upon first entering the university, he had intended to do a joint program in philosophy and religion; however, this changed shortly after. Early on in the program, as his interests were developing he decided to focus more directly on religion, so much so that he dropped the idea of doing a joint program and redirected his field of concentration to the study of religion, subsequently beginning a B. A. Program in Honours Religion. He was intrigued by what he was studying, and the more knowledge he obtained the more he wanted to explore. He began to expand his knowledge and to not only understand, but to investigate all types of world views concerning the major World Religions. Leonard's extremely extensive reading gave him a deep understanding of various cultures, their beliefs and traditions. He concluded that this was what interested him the most, the humanities, rather than the sciences. He finally

realized that what in fact interested him above all was the exploration of individual civilizations, their philosophies, their understanding of their ways of life, and more specifically the cultural relevance of their religious views. This subject matter and the information he was discovering through his explorations and investigations proved to continuously spark his interests. His B. A. Program gave him the opportunity to explore the study of religion in its many aspects with a special emphasis on Eastern Philosophies and Metaphysics. The question of how others perceived the world and life in general was a topic that he not only chose at this stage of his academic studies, but anticipated spending a great deal of time on. As he continued his work at the B. A. level of his studies he received numerous honorary mentions. He was on the Dean's Honour Roll during three consecutive years from 1972 to 1975. He was awarded a Shastri Fellowship at McMaster University in the summer of 1973. He graduated with distinction from Sir George Williams University with a B. A.Honours in Religion in 1975. During his academic career he fulfilled the necessary language requirements by studying French and German, since some of his research material was written in those particular languages.

Throughout his studies he was inspired to proceed in his quest from a number of directions. He was drawn to further his studies because of the thought-provoking material that he found presented by various authors, as well as by professors that he came in contact with in the University. One of the most influential was Professor David Miller who encouraged him to continue on in his studies.

In the course of his studies he became particularly interested in the material that was presented by Mircea Eliade. Eliade's viewpoints interested him so much that he decided to write his M. A. Thesis with direct references to his works. It was at this time that Leonard entered McGill University in Montreal where he devoted three years to the completion of his M. A. studies and graduated in 1978. His M. A. thesis was titled "Mircea Eliade's mythology: A Descriptive analytical study."

In pursuit of a suitable academic environment in which he could further his quest for knowledge and truth, he chose the University of Ottawa. It was here that he felt that he could do research into an area that was very specialized. His love for research provided him with the

ability to explore and probe deeper into this highly specialized field which provided him with more insights into his area of concentration. At first he focused on the beginnings of the History of Religions in North America, but realized as he went along that it was necessary to delve even deeper into research. His desire to investigate the truth behind one of the world's greatest concerns, religion and its origin and development, led him to examine not only North American scholars, but European ones as well. The more he explored the more he realized that it was necessary to seek out historic accuracy, which in fact eventually led to the development of new avenues of thought, as well as the ability to challenge already established thought. This became his goal.

In 1980 he gave an oral Ph.D. Thesis Research Seminar (a copy of which is included in this publication), and Professor K. Rudolph from Germany, who was in Canada at the time, was asked to be present since he was interested and felt that this ongoing study and its conclusion would be of great value to the academic community. Leonard's Colloquium was titled "The Question of Cultural Relevance: Some Major Trends and Tendencies Within the History of Religions in North America."

Throughout the course of his studies at the University of Ottawa, 1978-84, he received both recognition and support from the Social Sciences and Humanities Research Council of Canada in the form of three post-graduate research grants for the years: 1981-82, 1982-83, and 1983-84. In 1981-82, 1982-83, and 1984-85 he was also offered Ontario Graduate Scholarships.

In spite of his physical handicaps he persevered and his work was truly a labour of love. All of his material was correlated and filed in a very methodical system, and as is evident in this publication, he strove to be accurate as well as thorough in his research. His bibliography, for example, is very extensive and serves as an indication of the time and effort he devoted to his quest.

Never at any time during his studies did he ever conceive of the idea of giving up as this would have been unthinkable since this type of thought went entirely against his determined nature. He often advised others who were discouraged in their studies and who were contemplating not completing them to persevere, never realizing that he himself stood as an example to everyone he came in contact with. His true humanity and willingness to

help others is always mentioned by those who knew him. They felt influenced by Leonard because of the fact that he himself had persevered in spite of his numerous problems, so they too felt that they could not give up. It was due to his courage and unrelenting determination that he served as an example to others not to give up their ambitions, and it was only his untimely demise that stopped him from fulfilling his own.

(Leonard Greenberg died on August. 11, 1984).

FOREWORD

The material contained in these two volumes was compiled by Leonard Greenberg as a basis on which he intended to write his doctoral thesis. It consists of excerpts from works of historians and phenomenologists of religion who have addressed the question of the cultural relevance of their discipline. The chronological starting point is 1893, the year in which the World Parliament of Religions was held in Chicago. The excerpts are arranged according to scholars and/or classified according to subject areas. Section I (pp. 1-13), the plan of the departmental colloquium held as a preparatory stage for the writing of the thesis, section II (pp. 14-18), the research projects submitted to the Ontario Government and the Social Sciences and Humanities Research Council of Canada with a view to obtaining scholarships, and in particular section VIII (pp. 830-840), entitled "Logistics of Ph.D. Research", give an outline of the task which Leonard Greenberg had set for himself in his doctoral work. Unfortunately, this work was never completed because of his untimely death.

Leonard Greenberg has pursued his doctoral studies under my direction from 1978 to 1984. From my working with him during these years, his academic as well as him human qualities were well known to me and they are reflected in what he left behind. The amount and organization of the material collected here is ample testimony not only to his industry and determination in spite of the many obstacles standing in his way, but also to his keen intellect and clear perception of the problems besetting a field of study that he loved and pursued since his years as an undergraduate student. There is no doubt that he would have made a major contribution towards a better understanding of the roots as well as the ramifications that these problems have for the practice of the discipline of Religionswissenschaft.

The material accumulated throughout the years by Leonard Greenberg

is made accessible in this form to the academic community not only in order to establish a memorial to a gifted and promising student, but also to put it at the disposal of interested researchers so that they can make use of it, build on it, and perhaps bring it to fruition.

November 23, 1984 Reinhard Pummer

SPECIAL NOTE:

The interested reader should be made aware of the fact that a complete set of much expanded excerpts, as well as many of the primary articles as photocopies are kept by the Greenberg family in Montreal, and can be made available upon request.

ACKNOWLEDGEMENTS:

The research material for this unfinished thesis was made available by the Greenberg family.

Its' organization and presentation was the work of Ms. Lorraine Greenberg.

Our personal gratitude to Dr. J. Cohen for his effort and consideration in writing the medical summary, and allowing his personal letter to the family to be reproduced.

Acknowledgements go to Harold Stover for his dedication and help.

Acknowledgements to the Vice-Dean of Graduate Studies, Jean M. J. Fréchet, for proposing and aiding in the publication of this research.

Acknowledgements to Dr. R. Pummer for his "Foreword".

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I. C O L L O Q U I U M

Ph.D. Thesis Research Seminar

The Question of Cultural Relevance: Some Major Trends and Tendencies Within the History of Religions in North America

UNIVERSITÉ D'OTTAWA UNIVERSITY OF OTTAWA

OTTAWA, ONTARIO
CANADA, K1N 6N5

FACULTÉ DES ARTS
SCIENCES RELIGIEUSES

FACULTY OF ARTS
RELIGIOUS STUDIES

C O L L O Q U I U M

Ph.D. Thesis Research Seminar

Leonard Greenberg

The Question of Cultural Relevance: Some Major Trends and Tendencies Within the History of Religions in North America

Friday, November 21, 1980
at 10:00 A.M.
Simard Hall, 165 Waller
room 140

Supervisor: Dr. Reinhard Pummer

PH.D. Thesis Research Project:
Leonard Greenberg

Title: The Question of Cultural Relevance: Some Major Trends and Tendencies Within the History of Religions in North America.

Problem: The employment of the rubric 'cultural relevance', which is being utilized to designate the problem under investigation, specifically refers to those attempts to transform the discipline into an 'applied' science. An examination of the underlying presuppositions of the methodological stance assumed by scholars advocating this type of approach has not, as of yet, been conducted. Although an enormous amount of material has been written on the methodological developments in the field of religion very little work has been done in relation to this perennial problem.

Presentation of Problem:
Those scholars who have envisaged the study in this context have justified the inclusion of these normative concerns from their own particular methodological perspective. Inspite of their somewhat diverse and conflicting claims, one can, nevertheless, discern certain fundamental elements. The thesis will examine and elucidate the intrinsic aspects of this issue. Thus, it will be demonstrated that the problem under analysis is not merely incidental but, is in fact, representative of a large segment of North American scholarship.

Method: While relying upon a historically based research method the thesis will also incorporate a phenomenological as well as thematic approach to the subject matter.

Limits of the Subject Area:
The area of research is to be restricted to those individuals who have made explicit reference to the issue under consideration. Only those scholars who are, or have been accepted, by the discipline, to be either historians or phenomenologists of religion will be investigated. Considering the fact that the history of religions in North America is almost exclusively an English enterprise, the data upon which this research is based will, of necessity, reflect this characteristic. The thesis will utilize those sources in German and French when warranted.

Previous Work in the Field:

The impetus for this research came from two separate and somewhat distinct directions. On the one hand, such North American scholars as Ch. J. Adams ("The History of Religions and the Study of Islam"), M. Eliade ("A New Humanism"; Images & Symbols; The Quest), E. R. Goodenough ("Religionswissenschaft"), Ch. H. Long ("Human Centers: An Essay on Method in the History of Religions"; "Prolegomenon to a Religious Hermeneutics"), W. C. Smith ("A Human View of Truth"; "Comparative Religion: Whither-and Why?"; "The Comparative Study of Religion: Reflections on the Possibility and Purpose of a Religious Science"), J. Wach ("Introduction: The Meaning and Task of the History of Religions (Religionswissenschaft)"), etc., have been demanding that the discipline become more culturally relevant. The works of these scholars have provided the primary source material for this research project. Each has, from his own particular methodological perspective attempted to resolve this issue.

Such works as R. D. Baird, Category Formation and the History of Religions; R. D. Baird, ed. Methodological Issues in Religious Studies; J. S. Helfer, ed. On Method in the History of Religions; J. Hick, ed. Truth and Dialogue; S. O. Yarian, Mircea Eliade and a "New Humanism"; K. W. Bolle, "Wach's Legacy"; J. M. Kitagawa, "Verstehen and Erlosung: Some Remarks on Joachim Wach's Work"; R. Pummer, "Religionswissenschaft or Religiology?"; M. L. Ricketts, "In Defence of Eliade"; R. J. Z. Werblowsky, "On Studying Comparative Religion", will be utilized as secondary material. This category of material comprises a critical examination of the above mentioned scholarly works. Although several critics have, at certain points, dealt with the question of cultural relevance, it has, in almost all cases, been restricted to the particular scholarly work under investigation. No scholarly work has, as of yet, attempted to analyze the underlying presuppositions upon which this methodological stance is based. This research project will serve a twofold purpose. Firstly, it will delineate the methodological repercussions which usually accompany this stance. Secondly, it will articulate its various nuances, as it has manifested itself in North American scholarship. In order to place this issue into its proper historical context, this project will incorporate those sources which deal with both the general as well as the specific historical and methodological developments within the field.

On the other hand, such works as Th. P. van Baaren and H. J. W. Drijvers, eds. Religion, Culture and Methodology; W. H. Capps, Ways of Understanding Religion; E. J. Sharpe, Comparative Religion: A History; Jan de Vries, The Study of Religion: A Historical Approach; J. Waardenburg, Classical Approaches to the Study of Religion; P. H. Ashby, "The History of Religions"; J. M. Kitagawa, "The History of Religions in America"; Ch. H. Long, "The History of the History of Religions"; "Where is the History of Religions Leading Us?"; W. G. Oxtoby, "Religionswissenschaft Revisited"; R. Pummer, "Recent Publications on Methodology of the Science of Religion"; B. Ray, "History of Religions in North America: The State of the Art"; E. J. Sharpe, "Some Problems of Method in the Study of Religion"; H. P. Sullivan, "The History of Religions: Some Problems and Prospects", will provide a partial historical and methodological framework for this research project.

Description of Research Project:

In an excellent synoptic review of the methodological developments within the field of the History of Religions (Religionswissenschaft) in North America, J. M. Kitagawa observed that the discipline was constituted by two separate and distinct components, one descriptive and the other normative. The term 'cultural relevance', which is being employed to designate the problem under investigation, specifically refers to those attempts to transform this area of research into an 'applied' (normative) rather than a 'pure' (descriptive) science. The thesis will elucidate and delineate the methodological repercussions which accompany this stance.

In order to place the question of cultural relevance into its proper historical and methodological context the thesis will begin by focusing upon those antecedent factors which ultimately contributed to the infiltration of this issue into the domain of the academic study. Thus, an in-depth analysis and appreciation of the immense significance of the first 'World's Parliament of Religions' held in Chicago in 1893 is crucial. In the eyes of its organizers this congress was intended to serve a twofold purpose. On the one hand, it was meant to demonstrate world solidarity amongst the diverse religious communities, and on the other, to extol the virtues of international peace and understanding. Among its participants were several eminent scholars of religion, who were in attendance as spokesmen of their own particular faiths and denominations and not as representatives of the discipline. Nevertheless, in the minds of the American population the history of religions and the normative concerns of the Parliament became inseparably related.

In its report on the aims and success of Chicago, Le Premier Congrès International d'Histoire des Religions (held at the Sorbonne in 1900), which was devoted exclusively to the scientific study of religions, did not condemn the 1893 conference as 'unscientific'. Although the attempt made at Chicago to combine the study with an idealistic programme may have been viewed by the members of the Paris Congress as worthy of praise, this did not necessarily mean that this type of approach should be emulated. As a matter of fact it was argued, in various academic quarters, especially in Europe, that by proceeding in this subjective manner one would be jeopardizing the legitimacy of the autonomous nature of the discipline, which was in the process of severing its links with theology. It was also believed that if these concerns were incorporated into the study they would ultimately impede scientific research. European or traditional scholarship, believing that it was compromising its scientific nature by the inclusion of these normative elements and concerns began to actively disassociate itself from, as well as divest itself of, this component. One is unable to discern such a drastic schism occurring between a purely academic approach to the material and the practical application of this data developing in the history of religions in North America. It is precisely the combination of these two factors that provides a large portion of Noth American scholarship with its distinctive characteristic.

Thematically, the thesis will investigate such issues as a scholar's responsibility to the religious community he is researching, the cultural function that the discipline can serve in a desacralized society, the role of scholarship in promoting inter-religious dialogue, the neutrality of the scholar in his endeavors to understand religious phenomena, etc., The above list is not intended to be exhaustive but is meant to indicate the scope of research to be conducted.

Description of Research Project:

As late as 1960 no consensus, between American and European or traditional scholars, could be reached concerning the question of what constituted 'scientifically' acceptable research. This impasse can be evidenced by a laconic synopsis of the formation of the 'American Society for the Study of Religions', in 1959, and the 'X. Internationaler Kongress fur Religionsgeschichte', in 1960. In his presidential address, ("Religionswissenschaft"), E. R. Goodenough argued that if the study was to ensure its continued existence, as well as, fulfill its true cultural function, it must, of necessity, assume a new and somewhat revolutionary approach to the material that had been bequeathed to it. In essence, Goodenough was not only suggesting that this area of research become more humanized but was also attempting to transform the history of religions into a spiritual technique. Seen from this perspective, Goodenough's exposition was not that radically distinct from the type of approach expounded by his fellow North American colleagues, J. Wach and M. Eliade, who envisaged the discipline as a propaedeutic and religious exercise. Although methodological issues were debated at every congress, it was not until Marburg that methodological discussions became an integral part of the 'International Association for the History of Religions' procedure. Having been afforded this opportune moment R. J. Z. Werblowsky submitted a paper which contained the 'basic minimum conditions for the study of the history of religions'. In spite of Werblowsky's disclaimer that this particular manifesto had not been intended to serve as a platform or creed, and that it was not meant to be a systematic definition of the nature and principles of the discipline, one can nonetheless note that the expressed ideals of the IAHR and those of most of its American members were discordant. Before concluding this section mention should be made of the fact that such scholars as M. Eliade, E. R. Goodenough, J. M. Kitagawa and Ch. H. Long signed this document. Without engaging in undue speculation two plausible explanations can be vouched to account for this somewhat peculiar circumstance. Firstly, the hermeneutical programme instituted by J. Wach and continued by his successor M. Eliade, at the University of Chicago, was firmly established, and secondly, these scholars did not consider their normative concerns to be undermining the scientific nature of their work. As a matter of fact, it was argued that it was precisely the inclusion of these elements which contributed to a truer and more realistic form of scholarly enterprise.

Realizing that the question of cultural relevance is an ongoing concern, the thesis will conclude with an analysis and evaluation of this perennial problem within contemporary methodological discussions.

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Traditional or European Approach:

...Professor Werblowsky submitted a paper which contains the "basic minimum conditions for the study of the history of religions"... p. 235.

4. The study of religions need not seek for justification outside itself...Whatever the subsequent use made by the individual scholar of his special knowledge, and whatever the analysable sociological function of scientific activity in any specific cultural and historical situation, the ethos of our studies is in themselves. p. 237.

5. There may or may not be room for organizations in which students of religion join with others in order to contribute their share towards the promotion of certain ideals-national, international, political, social, spiritual and otherwise. But this is a matter of individual ideology and commitment, and must under no circumstance be allowed to influence or colour the character of the IAHR. p. 237. (A. Schimmel, "Summary of the Discussion," Numen, 7, (1960), 235-239.)

North American Approach:

Reaction to Traditional Approach:

Goodenough sided unquestionably with the scientific humanists in background and outlook, and yet there is a searching openness in his proposals which goes beyond the sterile isolationism and externalism of Werblowsky's Marburg platform. p. 605. (W. G. Oxtoby, "Religionswissenschaft Revisited," Religions in Antiquity. ed. J. Neusner. Leiden: E. J. Brill, 1968, 590-608.)

The Ethos of the Discipline:

It is good that difficult times now and then compel people to recognize the superfluous for what it is and to throw it overboard and then to limit themselves to what is essential. For us this means that if Religionswissenschaft is only an aesthetically interesting or purely academic matter, then, indeed, it has no right to exist today. p. 2.

The practical benefit which justifiably is to some degree also demanded of all scientific disciplines must not be seen and sought too directly...The practical aspect must not be understood too narrowly. Religionswissenschaft cannot and must not serve the current moment in this bad sense.

What then is the practical significance of Religionswissenschaft? It broadens and deepens the sensus numinis, the religious feeling and understanding; it prepares one for a deeper conception of one's own faith; it allows a new and comprehensive experience of what religion is and means. pp. 3-4. (J. Wach, "Introduction: The Meaning and Task of the History of Religions (Religionswissenschaft)," The History of Religions: Essays on the Problem of Understanding. ed. J. M. Kitagawa. Chicago: The Univ. of Chicago Press, 1967, 1-19., originally published in Zeitschrift fur Missionskunde und Religionswissenschaft, L, (1935), Trans. K. W. Luckert and A. L. Miller.)

Bibliographical Source Material:

The Ethos of the Discipline:

By envisaging the study of man not only inasmuch as he is a historic being, but also as a living symbol, the history of religions could become...a metapsychoanalysis. For this would lead to an awakening, and a renewal of consciousness, of the archaic symbols and archetypes, whether still living or now fossilised in the religious traditions of all mankind. We have dared to use the term metapsychoanalysis because what is in question here is a more spiritual technique...One could equally well call this a new maieutics. Just as Socrates, according to the Theaetetus...acted on the mind obstetrically, bringing to birth thoughts it did not know it contained, so the history of religions could bring forth a new man, more authentic and more complete... p. 35. (M. Eliade, Images & Symbols: Studies in Religious Symbolism. Trans. P. Mairet. New York: A Search Book, 1969,)

...the phenomenology and history of religions can be considered among the very few humanistic disciplines that are at the same time propaedeutic and spiritual techniques. p. 111. (M. Eliade, The Quest: History and Meaning in Religion. Chicago: The Univ. of Chicago Press, 1975,)

Our work, while dependent on all the tools of historical research, really aims at the meaning and nature of religion. By keeping this in view, we find that we are opening up new ways of understanding history itself. The pathological and burdensome nature of history might be overcome through the history of religions. p. 21. (Ch. H. Long, "Where is the History of Religions Leading Us?," Criterion, 1967, 19-21.)

In effect, it can be the contribution of the history of religions to bring to the awareness of modern man not only his often disguised and deeply hidden religious nature but also a unity of mankind which extends not just across cultures but back to the beginnings of human existence. p. 280. (H. P. Sullivan, "The History of Religions: Some Problems and Prospects," The Study of Religion in Colleges and Universities. eds. P. Ramsey and J. F. Wilson. Princeton: Princeton Univ. Press, 1970, 246-280.)

Objective, detached, scientific scholarship is now out of fashion. The watchwords are involvement, commitment, subjectivity. p. 421.

To be unduly detached is to run the risk of sucking life from both observed and observer. To be unduly involved is to court the danger of doing violence to one's students, if not oneself, and of ignoring realities of cultural conditioning which have been so abundantly made by recent generations of scholars. One might hope to have the best of both worlds: the best of that approach which stresses careful observation, integrity in identifying one's own perspective... and the best of that approach which urges that one is dealing with living realities and that one is himself a living human being. p. 422. (R. Michaelsen, "The Engaged Observer: Portrait of a Professor of Religion," Journal of the American Academy of Religion, 40, (1972), 419-424.)

Bibliographical Source Material:

The Ethos of the Discipline:

The ruthless insistence that the proper way, the only way, to understand the world is to see it apart from man's relation to it, may not be so legitimate as some have thought. This principle of 'objectivity' may lead, or have led, to something reasonably called truth in the natural sciences, but I ponder the possibility that it may lead to error in the 'behavioural' sciences and in all our apprehension of things that pertain to man...to treat men, or anything involving men, as if they were objects is to misunderstand them...To write only for one's peers in a discipline is to write not only jargon but-in principle-falsehood; or at least, not truth. p.22-24. (W. C. Smith, "A Human View of Truth," Studies in Religion, 1, (1971), 6-24.)

Essential Elements of the Discipline:

...the history of religions is neither a normative discipline nor solely a descriptive discipline, even though it is related to both. p. 19.

Our thesis is that the discipline of Religionswissenschaft lies between the normative disciplines on the one hand and the descriptive disciplines on the other. p. 19. (J. M. Kitagawa, "The History of Religions in America," The History of Religions: Essays in Methodology. eds. M. Eliade and J. M. Kitagawa. Chicago: The Univ. of Chicago Press, 1959, 1-30.)

In my view, the history of religions is neither a purely descriptive discipline nor solely a normative discipline, but contains elements of both. p. 389. (P. O. Ingram, "Method in the History of Religions," Theology Today, 32, (1976), 382-394.)

Historical Sketch:

If I were to try to put into a brief sentence what I consider to be my major objective, it would be something like this; to lead my students to a sympathetic understanding and appreciation of each of the great faiths of the world-to understand out of what each grows, how it develops, how it is affected by the new scientific age in which all are now more or less involved, always hoping that in so doing I am contributing to their understanding of the ultimate relation of religion to the total life of man and to a broadening of their own religious outlook. p. 109. (Ch. S. Braden, "Teaching the History of Religion," Journal of Bible and Religion, 17, (1949), 108-111.)

The main purposes...for which the study of religions should be introduced into the cirriculum of American colleges, and of the higher schools on the continent leading to the university proper, are two-as part of the equipment of a liberal education, and as a necessary adjunct for appreciating and understanding the religious needs of the present time. p. 364. (M. Jastrow, The Study of Religion. London: Walter Scott, 1901,)

Bibliographical Source Material:

World Parliament of Religions, Chicago 1893:

By far the most dramatic event to stimulate American interest in the religions of the world was the World Parliament of Religions, held in Chicago in 1893 in connection with the Columbian Exposition. Its motto was:

> To unite all Religion against all irreligion; to make the Golden Rule the basis of this union; to present to the world...the substantial unity of many religions in the good deeds of the Religious Life; to provide for a World's Parliament of Religions, in which their common aims and common grounds of unity may be set forth, and the marvelous Religious progress of the Nineteenth century be reviewed...

Among the participants were many notable scholars, including historians of religions, but they attended the parliament as representatives of their faiths or denominations and not of the discipline of the history of religions. Nevertheless, in the minds of many Americans, comparative religion and the cause of the World Parliament of Religions became inseparably related. pp. 3-4. (J. M. Kitagawa, "The History of Religions in America," The History of Religions: Essays in Methodology. eds. M. Eliade and J. M. Kitagawa. Chicago: The Univ. of Chicago Press, 1959, 1-30.)

November 1980

II. OUTLINE OF RESEARCH PROJECT

1. OGS (Ontario Graduate Scholarship) 1982-83.
2. SSHRC (Social Science and Humanities Research Council of Canada) Mid-term Report 1982-83.
3. SSHRC (Social Science and Humanities Research Council of Canada) 1983-84.

Title: The Question of Cultural Relevance: Some Major Trends and Tendencies Within the History of Religions in North America.

Description of Research Project:

In an excellent synoptic review of the methodological developments within the field of the History of Religions (Religionswissenschaft) in North America, J.M. Kitagawa observed that the discipline was constituted by two separate and distinct components, one descriptive and the other normative. The term 'cultural relevance', which is being employed to designate the problem under investigation, specifically refers to those attempts to transform this area of research into an 'applied' (normative) rather than a 'pure' (descriptive) science. The thesis will elucidate and delineate the methodological repercussions which accompany this stance.

In order to place the question of cultural relevance into its proper historical and methodological context the thesis will begin by focusing upon those antecedent factors which ultimately contributed to the infiltration of this issue into the domain of the academic study. Thus, an in-depth analysis and appreciation of the immense significance of the first 'World's Parliament of Religions' held in Chicago in 1893 is crucial. In the eyes of its organizers this congress was intended to serve a twofold purpose. On the one hand, it was meant to demonstrate world solidarity amongst the diverse religious communities, and on the other, to extol the virtues of international peace and understanding. Among its participants were several eminent scholars of religion, who were in attendance as spokesmen of their own particular faiths and denominations and not as representatives of the discipline. Nevertheless, in the minds of the American population the history of religions and the normative concerns of the Parliament became inseparably related.

In its report on the aims and success of Chicago, Le Premier Congrès International d'Histoire des Religions (held at the Sorbonne in 1900), which was devoted exclusively to the scientific study of religions, did not condemn the 1893 conference as 'unscientific'. Although the attempt made at Chicago to combine the study with an idealistic programme may have been viewed by the members of the Paris Congress as worthy of praise, this did not necessarily mean that this type of approach should be emulated. As a matter of fact it was argued, in various academic quarters, especially in Europe, that by proceeding in this subjective manner one would be jeopardizing the legitimacy of the autonomous nature of the discipline, which was in the process of severing its links with theology. It was also believed that if these concerns were incorporated into the study they would ultimately impede scientific research. European or traditional scholarship, believing that it was compromising its scientific nature by the inclusion of these normative elements and concerns began to actively disassociate itself from, as well as divest itself of, this component. One is unable to discern such a drastic schism occurring in the history of religions in North America.

In accordance with my research plan as outlined in my application for the award, I have spent the period of tenure so far studying the documentation for the early period of the History of Religions in North America and Europe. In particular I have examined the World Parliament of Religions of 1893 and its importance for the development of the discipline. A close analysis of the papers read at the Parliament has led to the following conclusions.

In the eyes of its organizers this conference was intended to serve a twofold purpose. On the one hand, it was meant to demonstrate world solidarity amongst the diverse religious traditions, thus presenting a unified front against what was discerned to be an ever increasing anti-religious sentiment plaguing the modern world, and, on the other, to extol the virtues of international peace and understanding. The aims were thus alien to History of Religions as presently understood by certain influential representatives of the discipline. However, in my investigations I discovered that not only were there a large number of internationally recognized scholars of Religionswissenschaft present, but also, that the two founding fathers of Religionswissenschaft, while lamenting the fact that they were unable to attend, actively sanctioned the ideological construct of the Parliament. Both C. P. Tiele and F. M. Muller submitted papers to be read in their absence. In his exposé, C. P. Tiele took this opportunity to commend the activities of the Congress in fostering a new incentive for further progress in the academic study of religions. Albert Réville, later to be elected president of Le premier Congrès international d'histoire des religions, was only one of the many international scholars of this newly emerging science to endorse C. P. Tiele's convictions.

Since the primary sources for this phase of History of Religions date from the turn of the century and are scattered in numerous periodicals, Festschriften, and other anthologies, the procuring of them was difficult and involved not only substantial expenses for photocopies, but also lengthy periods of waiting for the materialsto come via Inter Library Loan services. However, this time-consuming procedure was warranted on two accounts. Firstly, it is a commonly held assumption, derived from secondary historical reconstructions of the discipline, that a schism had developed between the European practitioners of the discipline of History of Religions and their North American colleagues over a radical divergence of opinion concerning the infiltration of normative concerns into the domain of the academic study of religion. Secondly, it is also commonly held that among the active participants of the Parliament were several eminent North American scholars of religion, who were in attendance as spokesmen of their own particular faiths and denominations and not as representatives of the of Religionswissenschaft. After several months of investigation I can now document by strict reliance upon primary sources, that the image which this area of research presently possesses of itself is inaccurrate, and that the commonly held assumptions are incorrect. Although this investigation is still far from complete, brief mention must be made of the fact that at its inception Religionswissenschaft was anything but 'pristine', if by that it is meant, that it was indifferent or antagonistic to a normative thrust.

The essential difference between the American and the European approach to normative concerns is a quantitative rather than a qualitative one. If any delineation is to be constructed, then it would have to be made between those scholars who advocate a secular approach over against those who are vehemently opposed to it on reductionistic grounds. Historical documentation has vindicated the claim that to a large degree North American scholarship has remained closer to the expressed intent and ideological premises of the founding fathers of Religionswissenschaft than European scholars, and in this sense, the North American approach, can and should be distinguished from the attempts at consciously eliminating normative concerns.

In the coming period of tenure I will continue my research in this direction.

Title: The Question of Cultural Relevance: Some Major Trends and Tendencies Within the History of Religions in North America.

Description of Research Project:

In an excellent synoptic review of the methodological developments within the field of the History of Religions (Religionswissenschaft) in North America, J. M. Kitagawa observed that the discipline was constituted by two separate and distinct components, one descriptive and the other normative. The term 'cultural relevance', which is being employed to designate the problem under investigation, specifically refers to those attempts to transform this area of research into an 'applied' (normative) rather than a 'pure' (descriptive) science. The thesis will elucidate and delineate the methodological repercussions which accompany this stance.

In order to place the question of cultural relevance into its proper historical and methodological context the thesis will begin by focusing upon those antecedent factors which ultimately contributed to the infiltration of this issue into the domain of the academic study. Thus, an in-depth analysis and appreciation of the immense significance of the first 'World's Parliament of Religions' held in Chicago in 1893 is crucial. In the eyes of its organizers this conference was intended to serve a twofold purpose. On the one hand, it was meant to demonstrate world solidarity amongst the diverse religious traditions, thus presenting a unified front against what was discerned to be an ever increasing anti-religious sentiment plaguing the modern world, and, on the other, to extol the virtues of international peace and understanding. The aims were thus alien to the History of Religions as presently understood by certain influential representatives of the discipline. However, in my investigations I discovered that not only were there a large number of internationally recognized scholars of Religionswissenschaft present, but, also, that the two founding fathers of Religionswissenschaft, while lamenting the fact that they were unable to attend, actively sanctioned the ideological construct of the Parliament. Both C. P. Tiele F. M. Muller submitted papers to be read in their absence.

Although this investigation is still far from complete, brief mention must be made of the fact that at its inception the History of Religions was anything but 'pristine', if by that is meant, that it was indifferent or antagonistic to a normative thrust. Historical documentation has vindicated the claim that to a large degree North American scholarship has remained closer to the expressed intent and ideological premises of its founders than has European scholarship.

As late as 1960 no consensus, between American and European scholars, could be reached concerning the question of what constituted 'scientifically' acceptable research. This impasse can be evidenced by a laconic synopsis of the formation of the 'American Society for the Study of Religions', in 1959, and the 'X. Internationaler Kongress fur Religionsgeschichte', in 1960. In his presidential address, ('Religionswissenschaft') E. R. Goodenough argued that if the study was to ensure its continued existence, as well as, fulfill its true cultural function, it must, of necessity, assume a new and somewhat revolutionary approach to the material that had been bequeathed to it. In essence, Goodenough was not only suggesting that this area of research become more humanized but, was also attempting to transform the History of Religions into a spiritual technique. Seen from this perspective, Goodenough's exposition was not that radically distinct from the type of approach expounded by his fellow North American colleagues, J. Wach and M. Eliade, who envisaged the discipline as a propaedeutic and religious exercise. Although methodological issues were debated at every congress, it was not until Marburg

that methodological discussions became an integral part of the 'International Association for the History of Religions' procedure. Having been afforded this opportune moment R. J. Z. Werblowsky submitted a paper which contained the 'basic minimum conditions for the study of the history of religions'. In spite of Werblowsky's disclaimer that this particular manifesto had not been intended to serve as a platform or creed, and that it was not meant to be a systematic definition of the nature and principles of the discipline, one can nonetheless note that the expressed ideals of the I.A.H.R. and those of its American members were discordant.

Realizing that the question of cultural relevance is an ongoing concern, the thesis will conclude with an analysis and evaluation of this perennial problem within contemporary methodological discussions.

III. B I B L I O G R A P H I E S

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2. ANNOTATED BIBLIOGRAPHY (1980)

ANNOTATED BIBLIOGRAPHY:

Adams, Ch. J. "The History of Religions and the Study of Islam," (1967)

(1) North American scholar, student of Wach's, Univ. of Chicago, methodological, congress related, European scholarship's avoidence of contemporary religious traditions, holds scholar accountable to both religious community investigated as well as academic community, repercussions of scholarship upon religious tradition. utilizes Goldziher as classic example, scholar who while adhering to strictly philological-historical methods, with purely scientific objectives has been a profound influence in shaping Muslim thought, "scholarship bears a contemporary and religious relevance of the most profound kind." 193.

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Adams, D. E. "The Study of Religion as an Integrating Discipline." (1937)

(2) North American scholar, historical, pragmatic approach to religious studies within college curriculum, typical of North American approach, liberal arts college.

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Allen, D. "Mircea Eliade's Phenomenological Analysis of Religious Experience." (1972)

(3) Eliade, Otto, Wach, van der Leeuw, etc., acknowledged irreducible character of the religious phenomenon, since homo religiosus experiences sacred as sui generis investigator must follow suit if he hopes to truly "participate in and sympathetically understand the religious phenomena" of homo religiosus, "our scale must be commensurate with "that of homo religiosus.

.....

Allen, D. Structure and Creativity in Religion. (1978)

(4) North American scholar, secondary, methodological, historical, discipline originated in the midst of materialism and positivism, when scholars such as; Eliade, Otto, van der Leeuw, insist upon the complexity and sui generis character of religious phenomenon reacting to 'rationalistic bias' inherited from Enlightenment, discusses Eliade having transcended bounds of discipline, justifies this move on hermeneutical grounds, deals with Eliade's ontological stance, Eliade's approach akin to that of existential phenomenologist

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Ashby, P. H. "The History of Religions." (1965)

5) North American scholar, secondary, historical, description nineteenth and early twentieth century American scholarship, fragmented, largely dependent upon European scholarship, most renowned scholars have been born and educated in Europe, in the first three decades restricted primarily to theological schools, bifurcates when it attempts to move from humanities base into that of the social sciences, although American scholarship was theologically-informed, throughout the 19th century, it would be falacious to assume that European scholars were not also theologically-involved, inspite of the existence of institutions such as; Univ. of Chicago, Harvard, Union Theological Seminary in New York, and Yale, it was believed that training was inadequate unless greatly supplemented by studies in Europe, by 1930 discipline deminished, lack of theological interest, influenced by Barth, Brunner and Kraemer, immediately preceeding World War II began to embark upon own path, severence with theology almost complete, by 1940, began to make its existence know in a decisive manner, while based upon European accomplishments was now equipped by temperament and scholarly resources to proceed as a colleague rather than as a dependent of non-American scholarship, attempts made to go beyond mere description, Goodenough (1959) attempted to resolve inherent tension within discipline, Ahsby approves of Goodenough's attempts at a resolution, "will enable scholar to achieve at least a beginning comprehension of the "tremendum". 43.

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ANNOTATED BIBLIOGRAPHY:

(1) Adams, Ch. J. "The History of Religions and the Study of Islam." (1967)

North American scholar, student of Wach's, Univ. of Chicago, primary, methodological, holds scholar accountable to both religious community investigated as well as academic community, compare with W. C. Smith, Kristensen, contrast with Bianchi, Werblowsky, discipline must serve and does serve an important cultural function, "scholarship bears a contemporary and religious revelvance of the most profound kind." p. 193.

(2) Allen, D. "Mircea Eliade's Phenomenological Analysis of Religious Experience." (1972)

North American scholar, secondary, methodological, Eliade, Otto, Wach, van der Leeuw, etc., acknowledged irreducible character of the religious phenomena, since homo religiosus experiences the sacred as sui generis investigator must follow suit if he hopes to truly "participate in and sympathetically understand the religious phenomena" of homo religiosus, "our scale must be commensurate with that of homo religiosus."

(3) Allen, D. Structure and Creativity in Religion. (1978)

North American scholar, secondary, methodological, "when scholars such as: Eliade, Otto, van der Leeuw, insist upon the complexity and sui generis character of religious phenomena they are reacting to 'rationalistic bias' inherited from the Enlightenment."

(4) Ashby, P. H. "The History of Religions." (1965)

North American scholar, both primary and secondary, historical, methodological, N. A. scholarship largely dependent upon trends and tendencies of Europe, most renowned scholars have been born and educated in Europe, by 1940 N. A. scholarship began to make its existence known in a decisive manner, while based upon European accomplishments it was now equipped by temperament and scholarly resources to proceed as a colleague rather than as a dependent of non-American scholarship, Goodenough (1959) attempted to resolve inherent tension within discipline, Ashby approves of Goodenough's endeavours, criteria upon which evaluations of religious phenomena must be based are "universal religious experience of mankind." universality of religion accepted as a given by Ashby.

(5) Baaren, Th. P. van. "Are the Bororo Parrots or are We?" (1969)

European scholar, secondary, methodological, discipline has been used to serve apologetical purposes, classic examples: van der Leeuw, Schmidt, discipline has also been used to serve in the eventual eradication of religion, classic examples: Durkheim (sociologist) Freud (psychologist) it is interesting to note that both van der Leeuw, Schmidt were theologians and historians of religion (internal) whereas Durkheim, Freud were (external), must be remembered that van der Leeuw was elected president of the I.A.H.R. (not merely president of the 7th Congress) in spite of his theological convictions, similar occurances of this are: A. Réville, Soderblom, Chantepie, etc., apparently ethos of discipline was not as secular as Werblowsky seems to claim, is it possible that there was never a hard and fast line being drawn, the research conducted by these scholars was not, in their own time, being called into question by the academic community, there seems to be a double image being created, it is very likely that there is a grain of truth in both pictures, that is, as long as neither are accepted as absolute.

ANNOTATED BIBLIOGRAPHY:

Baaren, Th. P. van "Science of Religion as a Systematic Discipline." (1973)

6) European scholar, anthropology of religion, secular, secondary, methodological, statements which equate religion with confrontation with the ultimate or as a universal quality of all religions are based upon belief or metaphysical ontology, Kitagawa's approach to religion held sway in the years between 1920 and 1945, Kitagawa's approach unacceptable, intensive partisanship for or against a religion or religion in general harmful to objectivity of research, discipline differs from so-called theologia religinum (sometimes called religiology) in that it does not study religion in the light of a religion which is considered normative nor does it study religion in light of an idealized essence.

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Baird, R. D. Category Formation and the History of Religions. (1971)

7) North American scholar, secular, functionalist, secondary, methodological, transhistorical structures not empirically verifiable because they are not empirically falsifiable, claim holds true for phenomenological approach, normative understanding occurs when goal of inquiry is description of reality rather than description about accounts concerning reality phenomenological verification is more akin to theological verification than to historical verification, posses as being empirically orientated by demonstrating existence of historical data but this data cannot establish existence of transhistorical structures.

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Baird, R. D. "Normative Elements in Eliade's Phenomenology of Symbolism." (1970)

8) North American scholar, secular, functionalist, secondary, methodological, normative discipline is one which exhibits ontological stance, description of reality rather than description of accounts concerning reality, in Eliade's case history of religions as normative as theology, Eliade's utilization of transconscious accounts for coherence he discovers in religious symbolism, religious archetypes reside in man's consciousness, "Once one sees the sacred or religion as an ontological reality, and one operates as though its structures are also ontologically real, having identified these structures, one has discovered reality. It then follows that those whose lives are lived in the sacred as completely as possible are the most authentic since they exist closest to reality." 513.

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Bianchi, U. "The Definition of Religion." (1972)

9) pertinent reference, Bolgiani, European scholar, secondary, methodological, analysis of Eliade's Traité d'histoire des religions, historical investigations become secondary if not completely irrelevant through the utilization of morphological analysis advocated by Eliade, there exists a basic inherent structure and meaning which is intrinsic to every particular variant of a hierophany, this structure and meaning are not fundamentally altered by history evolution, diffusion, transformation, if structure is comprehended one can discern intended meaning of any of its particular variants, comprehension of intrinsic meaning by particular religious communities irrelevant because hierophanies have transforming effect regardless of individual's conscious awareness, at this juncture discipline becomes "futurology".

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ANNOTATED BIBLIOGRAPHY:

Bianchi, U. The History of Religions. (1975)

(10) European scholar, secular, secondary, methodological, 'intuitive judgments' made by both American and European scholars etc., extraneous to discipline, certain scholars possess a too indiscriminate phenomenological outlook and are also marked by a certain religionistic intuitionism, motivated by a transcendental theosophical unity of religions etc., this group of scholars not motivated by purely scientific concerns, scholarship not bound by contentions of validity of analysis of religious community, scholarship may work in co-operation with but not necessarily bound by adherents of religious tradition, investigations focusing upon 'transcendent' aspect of religion arbitrary, over-simplified, generalized, or unscientific, impropriety of assertion that researcher must possess a religious faith or have a 'gift' for preceiving the 'holy' as followers of R. Otto maintain, advocates of this methodological stance, in Germany, within last fifty years are; J. W. Hauer, R. Otto, H. Frick, F. Heiler, G. Mensching and E. Benz, Univ. of Marburg serves as base for this type of research, congress related, X. (1960) marked schism or divergence of views, occassioned by appearance of an 'Oriental trend', trend emerged in Tokyo congress (1958), discussions "more systematic and expository than truly historical and philological, methodological problems essentially epistemological in nature, Otto and advocates more philosophical in nature than historical or scientific, similar tendency towards Religionsphilosophie is evidenced in the work of F. Heiler, inherent danger of these approaches is that there is a tendency of transforming the discipline into an inter-religior enterprise, identification between the subject and object of discipline, this confusion also holds true for those scholars influenced by the phenomenological approach of R. Otto, concludes with brief analysis of North American approach, also deals with Parliament of Religions, characteristic of North American approach is that it aims towards 'mutual understanding" and "co-operation" between different religious traditions, charges made against Otto, Heiler, etc., also holds true for this type of study.

.....

Bleeker, C. J. "Comparing the Religio-Historical and the Theological Method." (1971)

(11) European scholar, religiously informed, primary, methodological, congress related, neutrality of researcher impossibility, analysis of religious phenomenon coloured by personal outlook, congresses attended by some scholars who believe that international peace and understanding should be guiding principle of congresses, discipline should serve social, ethical and religious causes, while not denying the importance and value of these ideals believes that study should remain aloof from such activities.

.....

Bleeker, C. J. "Methodology and the Science of Religion." (1969)

(12) European scholar, religiously informed, primary, methodological, religion is a universal human phenomenon, religious belief is inherent in human nature, religion is sui generis and cannot be explained by non-religious factors.

.....

Bleeker, C. J. "The Contribution of the Phenomenology of Religion to the Study of the History of Religions." (1972)

(13) European scholar, religiously informed, indirect, primary, methodological, congress related, phenomenology should keep its distance from all attempts to actualize itself, must remain aloof from pragmatic ideologies such as; promotion of world peace or solutions of practical problems of faith, among members of congresses there have been those who have attempted to promote these ideologies, in this context refers to Goodenough, not scholarly study, kind of a philosophy of religion, proper to a layman.

.....

ANNOTATED BIBLIOGRAPHY:

Braden, Ch. S. "Teaching the History of Religion." (1949)

(14) American scholar, religiously informed, historical background, classroom not proper place to propagandize for a particular faith, legitimate function of scholar to contribute to the students understanding of the ultimate relation of religion to the total life of man as well as a broadening and deepening of their own religious outlook.

.....

Brooks, B. A. "The Place of the Study of Religion in the Liberal Arts Curriculum in the Light of Recent Theories of the Higher Learning." (1938)

(15) American scholar, historical background, last 20 years witnessing gradual disappearance of courses in religion, discipline justified on grounds that it is an "integrating field", curriculum that entirely omits courses in religion lacks balance.

.....

Buck, H. M. "Teaching the History of Religions." (1957)

(16) American scholar, religiously informed, historical background, contemporary relevance and theological significance not discordent with the goal of historical and factual accuracy, only course worthy of student is one which combines both.

.....

Case, S. J. "The Historical Study of Religion." (1921) rpt. (1949)

(17) American scholar, secondary, historical background, methodological, application of scientifi historical principles complicated due to lack of methodological agreement on the part of historians, ultimately and essentially concerned with concret aspects of religion and not with religion in the abstract, evolutionary in approach, not speculative but empirically verifiable, informed by religious ideology, "the laws of history are laws of the universe, and the laws of the universe are laws of God.

.....

Compton, R. J. "Christianity and Liberal Education." (1955)

(18) North American scholar, secondary, historical background, neutrality theoretical impossibility, non-authoritarian Christian education advocated.

.....

Conway, J. S. "The Universities and Religious Studies." (1959)

(19) North American scholar, secondary, historical background, methodological, religious convictions of teacher not necessarily negative quality, departments of religious studies enable universities to play a greater part in fashioning intellectual and moral climate of society, can made society more aware of its inheritance.(author is Canadian).

.....

Corwin, V. "The Teaching Situation and the Bible." (1951)

(20) American, secondary, historical background, methodological, our goal is not conversion, subject matter not merely of historical interest, tension that exists in academic situation is exhibited in this article, how to remain true to importance of religion without succuming to propagandize or reductionism.

.....

Cranston, E. "And Gladly Teach Religion." (1949)

(21) American, secondary, historical background, methodological, best teacher of religion is one who reveals personal religious convictions, in oposition to those scholars who are "so objectively neutral to all religious urges" that they resemble deep wells without water.

.....

ANNOTATED BIBLIOGRAPHY:

Davis, Ch. "The Reconvergence of Theology and Religious Studies." (1974-75)

(22) British now Canadian prof. at Concordia, secondary, combination of both disciplines would introduce greater clarity and honesty into the procedure of both, idealistic, deals with what ought to be as compared to what actually is, criticism holds true for his description of theology as well as religious studies, classic attempt to go beyond limits of discipline in order to resolve inherent problem.

.....

DeWolf, L. H. "Religion in an Age of Science." (1948)

(23) American, secondary, historical background, within last 5 years many colleges and universities have added departments of religion in their endeavor to aid students in grappling with all practical problems, "Some sixty state-supported colleges and universities now acknowledge their responsibility to see that maximum opportunity and encouragement are provided their students for the development of their spiritual life," "Religion is becoming central in the work of universities which hitherto have always been secular in purpose."

.....

Dudley, G. "Mircea Eliade as the "Anti-Historian" of Religions." (1976)

(24) American, secondary, methodological, Eliade's postulate of the 'transconscious' or unconscious meaning of the religious phenomenon obviates the necessity of verifying that meaning at a conscious level, thus insulating his interpretation of sacred against empirical verification, structures of meaning operative in the 'transconsciousness' of man, in Eliade' case'history of religions is patterned after invariable structures and paradigms resident in the human mind.

.....

Dudley, G. Religion on Trial. (1977)

(25) American, secondary, historical, methodological, W. C. Smith's dialogic approach not discordent with spirit of decade, speaks about 'Oriental' scholarship, B. Kristensen went beyond 'normative neutrality; neutrality did not mean sterile detachment, researcher 'grows himself religiously' through his investigations, similar claim made by Wach, etc., in the first half of twentieth century Christian theology was antagonistic towards Religionswissenschaft, Barth, Kraemer, Brunner, America was in a better position to absorb the shock from neo-orthrodox theology than Europe, the separation of church and state helped insulate american (secular) universities and colleges from full effects, much more sensitive to religious pluralism than Europe, plausible claim to neutrality, this, in spite of the fact that the model for the secular universities and colleges departments of religion was that of the seminary, aftermath of W. W. I. caused disillusionment was uncongenial to sentiments expressed by the World Parliament of Religions, 1950 & 1960's religious revival, establishment of several departments of religion, almost complete severence from theological influences, congress related, (1960) Marburg Xth Congress, diverse opinion polarization between W. C. Smith's approach and that of Werblowsky, 1st. Congress (J. Béville), H. Clavier 'transconsciousness' capable of recognizing sacred and its modalities expressed in (Eliade) archetypes, "If hierophanies have a soteriological function for those who experience them, the history of religions can be said to play a soteriological role by reactivating...the transconsciousness of modern man", argues for a particular soteriology (archaic) over that of Western soteriology, inconsistency over signing Marburg statement, major polemic concerning soteriology runs throughout works, evaluation of 'positivistic' empirical research rejected, originally distinction between normative and descriptive models was useful tool but is no longer useful or applicable to Religionswissenschaft, ultimately conceeds that Eliade's analysis of religious phenomenon is not empirically verifiable.

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ANNOTATED BIBLIOGRAPHY:

Eby, L. S. "Eleven Years of the Journal." (1944)

(26) American, secondary, historical background, this is classic example of religious ideology which informs North American scholarship, there is no question concerning the existential worth of the religious phenomenon, central question deals with indirect vs. direct approach, comprised of two main groups, those who believe teacher should propagate the faith by more or less evangelistic means and those who advocate a more scientific approach which presents material in such a manner as to allow the religious values to make their own appeal, originally limited to biblical scholarship then in 1937 expanded to cover whole field of teaching religion.

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Eccles, R. S. "What is Sectarian Teaching?" (1951)

(27) American, secondary, historical background, no such thing as non-sectarian teaching, if this is meant to mean unbiased, denominational sectarianism is not a live issue in secular universities and colleges, incorporation of religious studies essential for society, this means religion in the broadest sense.

.....

Edsman, C. M. "Theology or Religious Studies?" (1974)

(28) European theologian, secondary, congress related, historical, Marburg manifesto corresponds closely to humanistic view of scholarship, may have been formulated with F. Heiler in mind, brunt of attack has been carried on by C. J. Bleeker in subsequent discussions.

.....

Eliade, M. "A New Humanism." (1975) revised and expanded version, originally titled, "history of Religions and a New Humanism." (1961)

(29) European scholar (originally), North American scholar, primary, religiously informed, direct approach, methodological, only in so far as researcher makes meanings of religious documents intelligible to the mind of modern man can discipline truly perform cultural function, discipline destined to assume important cultural role in future, scholar forced through hermeneutical endeavor to "relive" a multitude of existential situations, primary.

.....

Eliade, M. "Comparative Religion: Its Past and Future." (1968)

(30) historical, methodological, primary, comparative religion had its origin in middle of nineteenth century admist height of materialistic and positivistic propaganda, since homo religiosus represents the "total man" comparative religion must become total discipline, must become a creative hermeneutics, discipline both "pedagogy" capable of changing man as well as source of creation of "cultural values".

.....

Eliade, M. Cosmos and History. (1959) Eng. trans. original (1949)

(31) methodological, primary, cardinal problems of metaphysics could be renewed through knowledge of archaic ontology, religious solutions to man's existential dimension best portrayed through archaic ontology, archaic ontology becomes a live option for Eliade, over against that of the West, archaic ontology better suited to resolve man's terror towards history.

.....

Eliade, M. "Crisis and Renewal." (1975) revised version. original (1965)

(32) methodological, primary, "hermeneuts" reassess primordial visions and reinterpret the fundamental ideas of a culture, discipline is total hermeneutics, scholar functions as "hermeneut", rediscovers and unveils significance thus transforming consciousness,

ANNOTATED BIBLIOGRAPHY:

Eliade, M. "Crisis and Renewal." (1975) revised version, original (1965)

(33) historico-religious hermeneutics spiritual technique, majority of researchers defend themselves against religious consequences of hermeneutical endeavors, attacks positivistic approaches, history of religions envisages cultural creation and modification of man, consequences of positivistic approach can lead to decomposition as well as loss of autonomous nature of discipline, void will ensue from disappearance of discipline, only research which investigates the religious phenomenon as religious.

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Eliade, M. "Crisis and Renewal in History of Religions." (1965)

(34) see revised version, "Crisis and Renewal." (1975)

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Eliade, M. "History of Religions and a New Humanism." (1961)

(35) see revised version "A New Humanism." (1975)

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Eliade, M. Images and Symbols. (1961) (1969) ed. trans. original (1952)

(36) collection of essays, spans 14 years, methodological, primary, if an ultimate solidarity of the whole human race does exist it can be felt and "activated" only at the "transconscious" level of existence, discipline still comprised of those scholars who are essentially; positivists, empiricists, rationalists or historicists,(last comment taken from essay "Symbolism of the "Centre"," discipline could become a metapsychoanalysis if it envisaged man as a living symbol, term metapsychoanalysis utilized because what is entailed is a spiritual technique, maieutics also appropriate term since discipline could bring forth a new man, more authentic and more complete.

.....

Eliade, M. "Methodological Remarks on the Study of Religious Symbolism." (1959)

(37) methodological, primary, in its broad sense Religionswissenschaft embraces both the phenomenology and philosophy of religion, historian of religion functions as hermeneutist rather than philologist, religious phenomenon constitute existential revelations for the individual who deciphers their message, religious phenomenon fulfils function regardless of conscious awareness of individual, as a direct consequence researcher cannot confine meaning of religious phenomenon to empirical verification.

.....

Eliade, M. "The History of Religions in Retrospect." (1963)

(38) methodological, primary, researcher is free to conduct hermeneutical investigations without having to concern himself with conscious understanding of meaning of religious phenomenon of religious community, reference made to depth-psychology and implications for discipline.

.....

Eliade, M. The Quest. (1975)

(39) methodological, primary, sacred is a structure of consciousness, religious phenomenon accorder existential worth, hermeneutical endeavor has transforming effects upon not only researcher but reader as well, discipline propaedeutical and spiritual technique, all of his publications including this one intended to stress cultural function discipline can perform.

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ANNOTATED BIBLIOGRAPHY:

Faruqi, I. R. A. Al. "History of Religions." (1965)

(40) secondary, methodological, historical, contains statement by Ch. H. Long, utilization of terms such as sacred, holy, intended to accentuate religious dimension of phenomenon as well as avoid possible reduction, participation in the religious life itself sensitizes researcher to the availability of religious reality for mankind.

.....

Fehl, N. E. "History of Religions and Biblical Studies." (1959)

(41) American scholar, historical, secondary, congress related, 3rd congress, optimism for future achievements overshadowed methodological division, 9th congress, predominately Eastern and non-Christian, first time sponsored by UNESCO, hope that foundations could be constructed for cultural conflicts having religious implications, recognition that studies could no longer be justified merely on academic(isolationism),reconciliation of peoples and nations in the interest of world peace, referring to symposium.

.....

Goodenough, E. R. "A Historian of Religion Tries to Define Religion." (1967)

(42) American scholar, secular humanist, methodological, primary, tremendumis sense of terror man experiences towards the unknown, utilization of term radically different from R. Otto, religion not based upon divine revelations but merely imperfect human creations.

.....

Goodenough, E. R. "Religionswissenschaft." (1959)

(43) American scholar, secular humanist, methodological, primary, presidental address at founding of American Society for the Study of Religion, factors leading to almost complete disappearance of discipline, refers to fact that he is addressing scattered remnant, hope of reviving study rests with scholar, scholar must aid man in coming to terms with the tremendum, discipline becomes religious exercise, must begin to serve the cultural needs of mankind.

.....

Goodenough, E. R. The Psychology of Religious Experiences. (1965)

(44) American scholar, secular humanist, methodological, primary, modern man is still homo religiosus, psychological foundations of religious phenomenon, man's terror towards the unknown or tremendum.

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Gualtieri, A. R. "Faith, Tradition, and Transcendence: a study of Wilfred Cantwell Smith." (1969)

(45) American scholar, secondary, methodological, disciplines concept 'religion' and 'religions' gravely unsatisfactory according to W. C. Smith, evaluate transcendent reference of religious community investigated, as consequence distort historical significance of religious reality which they attempt to understand, conceptual apparatus which fails to take into account transcendent reality is by definition inadequate, philosophical orientation of W. C. Smith's approach personalistic and historical, Smith understands personal faith as existential selfhood, historical existence in state of flux, man is shaped and directed by external forces, 'cumulative tradition' refers to visible aspects of man's religious life, 'faith' refers to existential selfhood, related to both an external tradition and to transcendence.

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ANNOTATED BIBLIOGRAPHY:

Haydon, A. E. "History of Religions." (1927) rpt. (1970)

(46) American scholar, secondary, historical background, many historians in last quarter-century escaped revelation dogmas of theology only to succumb to subtle influences of evolutionary empiricism grounded on Darwin's scientific theories which resulted in warping of method and coloring of interpretation, vast amount of material accumulated remain mere dead data without sould, scientific method desperately needed, World's Parliament of Religions was for the most part international gesture of good will.

.....

Heiler, F. "The History of Religions as a Preparation for the Co-operation of Religions." (1959)

(47) European scholar, religiously informed, primary, methodological, see 9th congress, essentially same, this version published in collection of essays on methodology, published in North America, ed. of collection, Eliade, Kitagawa.

.....

Helfer, J. S. On Method in the History of Religions. (1968)

(48) American scholar, secular, secondary, methodological, two different "personalized" methodologies, explicitly solipistic; R. Otto, G. van der Leeuw, implicitly solipistic; Eliade R. C. Zaehner, if economic historians not more "economic" why must historians of religion persist in being more "religious"?.

.....

Hick, J. "The Outcome: Dialogue into Truth." (1974)

(49) British scholar, secondary, methodological, analysis of W. C. Smith's concepts; 'cumulative tradition' 'personal faith', utilizes The Meaning and End of Religion, Questions of Religious Truth, "A Human View of Truth" for purposes of analysis.

.....

Holbrook, C. A. Religion, A Humanistic Field. (1963)

(50) American scholar, secondary, historical background, interest for offering religion studies was partially due to desire to offset secularism, fragmentation of curriculums, strengthen moral and spiritual fiber of America, experience has shown that expectations had been wrongly conceived from outset.

.....

Holbrook, C. A. "Why an Academy of Religion?" (1964)

(51) American scholar, secondary, historical background, referring to 1930's and 1940's, undergraduate departments of religion were refurbished or established to offset secularism, fragmentation of curriculums, moral relativism, departments of religion were to accomplish task which churches had failed to do, strengthen moral and spiritual fiber of America, professor's task was to be that of morale officer and teacher.

.....

Hultkrantz, A. "The Phenomenology of Religion." (1970)

(52) Netherlands, secondary, historical, methodological, evolutionism deserted in Germany and America turn of century (1900) discipline desserted evolutionism around 1930, schism occured between history and phenomenology of religionafter abandonment of evolutionism, important role played by G. van der Leeuw, methodology philosophically and theologically inspired, had several representatives (Otto, Menshing, Heiler), characteristic of intuitive approach, researcher's own "experiences" took predominant position, evolutionism succeeded by strict reliance upon historical research.

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ANNOTATED BIBLIOGRAPHY:

Ingram, P. O. "Method in the History of Religions." (1976)

(53) American scholar, secondary, methodological, discipline neither purely descriptive nor solely normative, contains elements of both, compare with Kitagawa's statement, no form of knowledge impersonal, notion of disinterested, impersonal, descriptive knowledge about religious matters existing independently of concrete persons should be outrightly rejected, argues for personalistic approach, holds similar methodological premises as W. C. Smith.

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James, E. O. "The History, Science and Comparative Study of Religions." (1954)

(54) British scholar, primary, congress related, historical, methodological, discipline established under influence of anthropological movement initiated in 1859 by Darwin, philological speculations of Max Muller can hardly be considered scientific, evolutionary new "positive philosophy" in first half of nineteenth century had far reaching repercussions on anthropological approach, evolutionary approach abandoned in favor of a more historical and functional approach, is referring to 1950's, discipline committed to strictly scientific approach, cannot exercise proper function without aid of theology, discipline "be it for academic purposes, as a way of life, or in interest of inter-religious understanding and international peace, demands both a historical and scientific approach and a theological and philosophical evaluation, if it is to be understood in its essential nature, creation of I.A.S.H.R. is significant event in promotion of these aims and ends, this understanding of intensions of I.A.S.H.R. is in radical opposition to that of Werblowsky, James was member of International Committee, formulated statutes of organization.

.....

Jastrow, M. <u>The Study of Religion</u>. (1901)

(55) American scholar, primary, historical, methodological, "sacred books of the east" series had enormous effect upon evaluation in scientific circles of legitimacy of discipline, 1891 American committee for lectures on hist. of rel. organized, religious instinct is innate starting point for solid classification, absolute impartiality questioned, not necessarily best or only option for researcher, student who has not passed through actual religious experience misses important preparation for the study of religion, religious convictions pre-requisite towards acquiring the sympathetic attitude necessary for the study "There is a sense in which only the religious man, that is one in whom the religious sentiment is active, is qualified to study the history of religion," main purpose for which the study should be introduced into the curriculum are twofold; equipment of a liberal education, as necessary adjunct for appreciating and understanding the religious needs of the present time, these two points became the riding impetus for establishment of departments of religion in America, belief in the legitimacy of this ideology informed American approach to study.

.....

Jevons, F. B. <u>An Introduction to the History of Religion</u>. (1896)

(56) American scholar, secondary, historical, methodological, writers approaching the subject from such different points of view as; Tylor, Muller, Ratzel, de Quatrefages, Tiele, Waitz, Gerland, Peschel, all agree that there are no races which are destitute of all idea of religion, discipline has to assume cannot prove or disprove reality of the facts of the religious consciousness, <u>continuum</u> running throughout all stages of religion, essential unit

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ANNOTATED BIBLIOGRAPHY:

Jevons, F. B. An Introduction to the Study of Comparative Religion. (1908)

(57) American scholar, secondary, historical, methodological, justification of discipline on its practical application, Hartford Theological Seminary first institute in world to deliberatly and consciously actualize an "applied science of religion", discipline being used for missionary purposes, pure science of religion is to establish facts, has no justification to pass judgment upon intrinsic worth of religious phenomenon nor external utilization which these facts may serve.

.....

Johnston, P. E. "College Courses in Religion." (1942)

(58) American scholar, secondary, historical background, no education is complete without some understanding of the religious values and views of life, most colleges and universities are seeking to understand religion as a valid part in the dynamic process of human values for the individual and society.

.....

Jordan, L. H. Comparative Religion: A Survey of its Recent Literature. (1910)

(59) Canadian scholar, secondary, congress related, 3rd congress created new section in its proceedings for Comparative Religion, essentially "new"section to deal with methodology.

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Jordan, L. H. Comparative Religion: Its Adjuncts and Allies. (1915)

(60) Canadian scholar, primary, congress related, historical, methodological, refers to meeting in Stockholm (1897) as first Congress of history of religions, ideology of Stockholm not discordent with that of World's Parliament of Religions (1893), congress has blossomed out into International Congresses, Jevons' book Comparative Religion attacked, unblushingly apologetic, similar occurrance in works which claim to be unbiased and scientific in character, this form of approach completely unsatisfactory,will eventually bring discredit upon discipline, 4th congress failed to revive section on methodology.

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Jordan, L. H. Comparative Religion: Its Genesis and Growth. (1905)

(61) Canadian scholar, secondary, historical, methodological, comparative religion excludes discussion concerning man being innately religious, speculative rather than scientific, legitimate concern of philosophy of religion, philosophy of religion placed at end of proces: highest level, Parliament of Religions instrumental in awakening interest in religion in North America, speaks of Parliament approvingly, in its inception Parliament intended to promote fellowship amongst religious participants, referring to Canada explanation concernin slow development of studies, "A man can no more help being religious than he can help eating or breathing. cites M. Jastrow to support this claim, historical background of American scholars and institutions concerned with advancement of discipline, Parliament discussed as being congress which contributed so much to advancement of philanthropic and social services.

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Jordan, L. H. Comparative Religion: Its Method and Scope. (1908)

(62) Canadian scholar, primary, congress related, paper presented 3rd congress, methodological, separation of phenomenology and history of religions essential, must guard against the dilettante scholar, bable of tongues must cease.

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ANNOTATED BIBLIOGRAPHY:

Jordan, L. H. Comparative Religion: Its Origin and Outlook. (1913)

(63) Canadian scholar, primary, historical, methodological, discipline vital for the spiritual growth of all enlightened believers, notes improvement of Jevons new book, Jevons does not equate comparative religion with applied science of religion in this work, distinction and dividing line must be firmly drawn between discipline and anthropology, although application of findings of discipline may constitute applied science of religion this "applied" science has nothing in common with "pure" science.

.....

Jordan, L. H. Comparative Religion: Its Range and Limitations. (1916)

(64) Canadian scholar, secondary, historical, methodological, discipline cannot assume role of prophet, cannot predict future of religion nor can it pass judgment on relative worth of particular tradition it investigates, scholars who do engage in such activities do so without support of discipline, if scholar does engage in these pronouncements must make it perfectly clear that he is merely speaking as an individual without sanction of discipline.

.....

Jurji, E. J. "Congress on History of Religions." (1970-71)

(65) European scholar, secondary, congress related, historical, methodological, 12th congress Stockholm, eminent scholars; Soderblom, Andrae, discusses Waardenburg, representative of currently emerging European scholarly trend, growing uneasiness with time-honored theoretical and cultural assumptions upon which discipline is based, notes changes in personel of I.A.H.R., obvious lack of Islamic scholars.

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Kepler, T. S. "The Total Responsibility of a College Teacher of Religion." (1942)

(66) American scholar, secondary, historical background, in an attempt to erase tainted history (clergy as teachers of religion) teachers must become better trained more scholarly.

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King, W. L. "Problems and Prospects in Teaching World Religions." (1964)

(67) American scholar, primary, methodological, in complete agreement with Wach's statement that scholar must posses some sense of holy within his own spirit in order to truly understand the religions of mankind, impossibile for researcher not to engage in value judgments, essence of religion cannot be dealt with in an adequate manner by an irreligious researcher, characterizes this type of approach as detached, coldblooded objectivity.

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Kitagawa, J. M. "Introduction." Understanding and Believing. J. Wach. (1968)

(68) American scholar, secondary, historical and methodological sketch of Wach's academic career, man is by nature inclined to religion, Wach influenced by both F. Heiler and R. Otto, during last ten years of life (Univ. of Chicago) became more concerned with inter-relatedness of Religionswissenschaft and theology, believed Religionswissenschaft could bridge gulf between descriptive and normative disciplines, advocated the teaching of religion as an integrating factor of educational ideals, researcher's religious convictions essential in understanding another's religious tradition, considering the inevitability of religious bias scholar must be explicit how his personal religious convictions have been altered by his inquiries and how they may have been colored by his own personal religious convictions.

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ANNOTATED BIBLIOGRAPHY:

Kitagawa, J. M. "Joachim Wach and Sociology of Religion." (1957)

(69) American scholar, secondary, methodological, Religionswissenschaft is an empirical science and does not have a speculative purpose, in Wach's concept "classical" attempts to walk between absolute relativism and one which begins with uncritical particularistic theological or philosophical intent, thus, similar to and shares affinities with G. van der Leeuw and M. Eliade, Wach defines religious experience as experience of holy, researcher must possess sense of holy in order to comprehend religious traditions of other, objectivity does not presuppose indifference.

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Kitagawa, J. M. "The History of Religions in America." (1959)

(70) American scholar, secondary, historical background, establishment of departments and chairs in history of religions (1867-1899), World Parliament of Religions most dramatic event to stimulate American interest in discipline, ideological tenents of Parliament and discipline became inseparably related, reversal of favorable attitude mid 1930's, Religionswissenschaft neither normative nor solely descriptive discipline although related to both, lies between these two extremes, advocates methodological dualism, ex. sociology of religion, one "sociological" other "religio-scientific", discipline much too "Western" or "European", american scholarship unique tradition, this article can also be placed under category of primary, methodological implications of stance, added factor of "religio-scientific" transcendent referent incorporated into investigations.

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Kitagawa, J. M. "Theology and the Science of Religion." (1957)

(71) American scholar, primary, methodological, religious liberalism important factor at turn of century, can help account for American interest in Religionswissenschaft, in America discipline resides between theology and social sciences, American scholarship affords clearest example of this combination, methodological dualism, incorporation of theological concerns does not necessarily imply that discipline is transformed into theological enterprise.

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Kitagawa, J. M. "The Making of a Historian of Religions." (1968)

(72) American scholar, primary, historical, methodological, very little exertion was placed upon secular institutions by Roman Catholic, Jewish, Protestants, primarily concerned with their own internal affairs, impetus for American interest in Oriental religions was occassioned by World's Parliament of Religions, brotherhood of man, world peace, intercultural and interfaith understanding by-products of discipline, primary concern elucidating that in order to be really human in every culture and every phase of history, man has always seen the total aspect of existence in relation to sacral reality.

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Kitagawa, J. M. "Verstehen and Erlosung: Some Remarks on Joachim Wach's Work." (1971)

(73) American scholar, secondary, historical, methodological, division of Wach's academic career into three stages, first; stressed the hermeneutical basis for the descriptive-historical task of religio-scientific study, second stage; systematic aspects of religio-scientific study, third stage; last ten years of life, spent at Univ. of Chicago, stressed mutual influence and cooperation between Religionswissenschaft and normative disciplines especially theology, Wach's career viewed as spiral, although returning to same essential issues he deals with them from higher perspectives, Kitagawa's analysis not intended to be hard and fast, intended to be synoptic overview.

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ANNOTATED BIBLIOGRAPHY:

Klostermaier, K. "From Phenomenology to Metascience." (1976-77)

(74) Canadian scholar, primary, methodological, scholars whose primary intention is directed towards promotion of mutual understanding, development of a world community, strengthening spiritual dimensions of life of mankind must realize that the majority of representatives of Religionswissenschaft are indifferent if not outrightly hostile towards such unscientific ideologies, (resolution of internal problems cannot be achieved by either returning to past solutions (Davis) nor to go beyond itself into metaphysicall based systems such as the one advocated by Klostermaier.).

.....

Lampe, M. W. "Teaching Religion in a State University." (1949)

(75) American scholar, secondary, historical background, advocates combination of historical rational knowledge with emphasis upon vital faith, when religion taught indifferently is mis-taught, requirements of teacher in religion; three qualifications; academic fitness, spiritual fitness, practical fitness or capacity for team work as is required by interfaith character of university.

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Long, Ch. H. "Archaism and Hermeneutics." (1967)

(76) American scholar, secondary, historical, methodological, cross-fertilization between discipline and anthropology based upon evolutionary scheme, both originally concerned with origins of religious phenomenon, R. Otto's analysis of religious a priori of consciousness undermined evolutionary approach, religious consciousness manifestes itself in same manner throughtout human culture, not dependent upon historical circumstance, Idea of the Holy transfered problem of origins from objective history to the subjectivity of consciousness, Long, return to roots of human preception not intended as recapitulation to objective archaic history, hermeneutical proceedure, re-awakening of innate religious realities.

.....

Long, Ch. H. "Cargo Cults as Cultural Historical Phenomena." (1974)

(77) American scholar, secondary, methodological, radical implications of investigations on the other's religious phenomenon, consequences of loss of objective ground upon which to stand, originally conceived as observers now we discover that we are in fact also participants.

.....

Long, Ch. H. "Human Centers: An Essay on Method in the History of Religions." (1978)

(78) American scholar, historical, methodological, primary, ideological base of discipline "rationality" and "objectivity" inadequate and inappropriate for understanding religious phenomenon, investigations primarily concerned with the other, Eliade's methodological stance seen as most helpful resource for resolving impasse within Religionswissenschaft, impasse created by employment of rational categories to understand non-rational phenomenon, radical re-evaluation of discipline required, is in essential agreement with methodological stance assumed by Eliade, Wach, Otto towards religious phenomenon, direct consequence of approach advocated re-spiritualization of modern man, non-rational aspect of religious reality as ontologically significant as rationality, overemphasis upon rationality.

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Long, Ch. H. "Prolegomenon to a Religious Hermeneutics." (1967)

(79) American scholar, secondary, historical, methodological, agrees with Otto, Eliade, etc. according religious phenomenon ontological status, discipline must formulate framework to incorporate these findings with those of social sciences, without this type of unification impossible to gain access to existential, social and practical dimensions of religion.

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ANNOTATED BIBLIOGRAPHY:

Long, Ch. H. "The History of the History of Religions." (1977)

(80) American scholar, secondary, historical, methodological, establishment of chairs of discipline in Europe, Otto' The Idea of the Holy first systematic attempt to come to terms with irreducible nature of religious phenomenon, Otto, Soderblom, Wach, G. van der Leeuw tendency to render objectivity that subjective form of human consciousness, founded their theories concerning religious consciousness upon epistemological grounds, with the exception of "founding father" Max Muller all eminent scholars of discipline have either been theologians or historians of religion, explanation, each has, in his own fashion, attempted to rescue analysis of religious phenomenon from reductionistic and positivistic explanations of religion

.....

Long, Ch. H. "Where is the History of Religions Leading Us?" (1967)

(81) American scholar, primary, historical, methodological, Otto, Soderblom, van der Leeuw, F. Heiler, Wach constitute modern tradition of discipline, all were both theologians as well as historians of religion, all were searching for a broader base for theology, religious experience and expression prior to theological reflection, basic definition of man homo religiosus, discipline sui generis, Long's comment; the pathological and burdensome nature of history might be overcome through the history of religions.

.....

Lyman, M. E. "The Creative Teacher as Scholar and Interpreter." (1938)

(82) American scholar, secondary, historical background, strict impartiality towards religion undesirable, unless scholar personally involved in issues cannot completely understand their essential nature, teacher responsibile for student's spiritual well-being, especially in a time of spiritual inadequacy and confusion, not expected to preach nor agrue for acceptence of one creed over another but must demonstrate to students existential worth of religion, must maintain high academic standards, should actively engage in discussions concerning his own personal religious convictions as well as enthusiasm towards religious fellowship.

.....

McCasland, S. V. "Religion and Our American Government." (1947)

(83) American scholar, secondary, historical background, separation of church and state never intended to separate religious education from general education, religion essential quality of America, American government based upon this religious ideology, establishment of courses in religion intended to remove religious illiteracy from general public.

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Meland, B. E. "The Study of Religion in a Liberal Arts College." (1937)

(84) American scholar, secondary, historical background, liberal arts objectives and evangelical interest are mutually exclusive.

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Merriam, T. W. "Religion in the College Curriculum Today." (1935)

(85) American scholar, secondary, historical background, teachers need to become better scholars, should serve as an aid to spiritual perplexities of students, mistake to overestimate researcher's religious qualifications should focus more attention upon scholarly training, although religion in college curriculum needs no apology, serves important function, can be justified on academic grounds, there is a deperate need for clarification in its relation to ethos of the university as well as relation to other disciplines.

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ANNOTATED BIBLIOGRAPHY:

Michaelsen, R. "Reflections on the Graduate Program in Religion." (1962)

(86) American scholar, secondary, historical background, american university system based upon German pattern, 3 major developments, from founding of nation to present, (1) proliferation of courses, especially in "church related" colleges, (2) gradual isolation of the study of theology from main stream, (3) increased interest in "scientific" study especially at certain graduate centers, twentieth century; non-denominational institutions abandoning required work in discipline, at same time, developing sympathetic atmosphere towards "objective" and "scientific" study, concludes with brief historical sketch of appointmentships (1882-1902).

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Michaelsen, R. "The Engaged Observer." (1972)

(87) American scholar, primary, methodological, establishment of dept. of religion at Princeton, 1935 document explicitly stated that separation of study of religion from its practice was essential, generation later, R. N. Bellah openly confessed that the teaching of religion is "itself a kind of religious discipline", Michaelsen advocates combination of both approaches, objective, detached, scientific scholarship is out of fashion, present watchwords are involvement, commitment, subjectivity, without this combination discipline losses its integral nature.

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Michaelsen, R. The Scholarly Study of Religion in College and University. (1964)

(88) American scholar, secondary, historical background, religion is universal, intellectual revolutions of late nineteenth century as well as academic isolation of theology from the intellectual mainstream helped undermine its importance, scientific approaches to the study of religion conceived of as much more fruitful enterprise, theology has greeted discipline with either indifference of open hostility.

.....

Michaelsen, R. The Study of Religion in American Universities. (1965)

(89) American scholar, secondary, historical background, although American universities greatly influenced by German university pattern this did not hold true for inclusion of theology, theology has never been determing factor in American university system, concerning discipline (1890-1910) viewed as "golden age", by mid 1930's departments of religion began to drastically decline, has never been central in academic circles.

.....

Moore, J. M. "Recent Theological Tendencies and the Teaching of Religion to Undergraduates." (1940)

(90) American scholar, secondary, historical background, revival of dogmatic theology, strictly historical objective study likely to incalcate an attitude of skepticism and relativism, advocates aiding of students in their practical "spiritual" needs, this to be accomplished not in a too narrow and immediate fashion, scholar has moral responsibility towards his students.

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Muller, M. "The Parliament of Religions, Chicago, 1893." (1901) rpt. (1978)

(91) British scholar, founding father of discipline, primary, sincere regret over having missed greatest achievement of modern world, sacred books of east series spread feelings of toleration, is likened to Parliament, "above and beneath and behind all religions there is one eternal, one universal religion", must not let torch which was lighted in America be extinguished. Letter to J. H. Barrows, (1893); aimed through Gifford Lectures, etc. at revival of religion, especially Christian religion, not intended as simple reform but revival.

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ANNOTATED BIBLIOGRAPHY:

Nervius, W. N. "The Bible as a Religious Guide for College Students." (1943)

(92) American scholar, secondary, historical background, to omit "spiritual" training from the liberal arts curriculum is to omit the very essence of education, this responsibility rests with the department of religion, dispassionate teaching which is wholly objective has no place in academic disciplines, it would be recreant of primary task to exhibit indifference towards the spiritual despair presently confronting students.

.....

Oxtoby, W. G. "Religionswissenschaft Revisited." (1968)

(93) American scholar, secondary, historical, methodological, 1959 outlook of discipline was bleak, Goodenough addressing 30 scholars, World War I and aftermath had devastating effects upon interest in discipline, Religionswissenschaft off limits to theologians because it is too scientific as well to the sciences because not scientific enough, gathering called in order to focus its energies towards revitalization, brief historical sketch of developments within America, epoché and eidetic vision are neither critical nor objective in commonly understood sense of critical objectivity, many American scholars who associate themselves with the phenomenology of religion come from theological backgrounds rather than from the social sciences, phenomenology in science of religion has become a religious exercise, in relation to approach advocated by W. C. Smith, discipline has again become religious exercise, both phenomenology and the dialogic approaches stem from classical Religionswissenschaft with descriptive concern but have deviated from it by the incorporation of religious sympathy and theological motivation, Religionswissenschaft comprised of secular humanists as well as those who are religiously informed, this holds true for both American scholarship as well as European,(no theological, practical, or humanitarian concerns are to have any bearing upon the method of pure scholarship, classic examples of secular humanists Werblowsky, Morton Smith), although Goodenough sided with secularists there is something much more vibrant and appealing in his proposals than the sterile isolationism and externalism of Werblowsky's Marburg platform, Goodenough's version of scientific humanism transforms discipline into religious exercise, it is an oracle which we shall do well to visit now and again.

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Partin, H. B. "Theology and History of Religions." (1971)

(94) American scholar, secondary, historical, most scholars not interested in the relation of discipline to theology, occurred in past because most had training in seminaries, contemporary situation demonstrates lack of interest in theological concerns even when student studies history of religions in a Divinity School.

.....

Penner, H. H. and E. A. Yonan. "Is a Science of Religion Possible?" (1972)

(95) American scholars, secondary, methodological, advocates of sui generis characteristic of study create situation whereby no advances of new theories are possible nor is a science of religion necessary if sui generis characteristic viewed as absolute, understanding based upon metaphysical and theological presuppositions, homo religiosus becomes the model for a new natural theology.

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Penner, H. H. "Is Phenomenology a Method for the Study of Religions?" (1970)

(96) American scholar, secondary, methodological, phenomenology of religion has nothing to do with the creation of a new humanism, its purpose remains "critical clarification", not method for description nor neutral method for gaining objectivity, neither idealistic nor realistic metaphysics but goes beyond problem, phenomenology of religion has no justification to make the claims that it does, totally unfounded.

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ANNOTATED BIBLIOGRAPHY:

Penner, H. H. "The Poverty of Functionalism." (1971)

(97) American scholar, secondary, methodological, 3 general theories of religion; (1) claims autonomy of discipline and phenomena, has not demonstrated distinctive method to validate its claim, misconceives both "reduction" which it opposes and "understanding" which it claims as its special method, (2) strives for integration of methods and phenomena, posits a metamethod similar to first, places together conflicting and incommensurable methods, (3) functional, inadequate for interpretation of data, Religionswissenschaft if it is to develop must develop new methods, discipline will only be as valid as method it utilizes.

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Pruett, G. E. "History, Transcendence, and World Community in the Work of Wilfred Cantwell Smith." (1973)

(98) American scholar, secondary, methodological, Smith advocates radical reappraisal of Western religious scholarship, universal basis for understanding human consciousness, faith is universal, understanding is both historical and theological task, essential for the sake of the future.

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Pummer, R. "Recent Publications on the Methodology of the Science of Religion." (1975)

(99) European & Canadian scholar, secondary, methodological, need for rethinking of basic concepts and assumptions upon which discipline is founded; validity of approaches, phenomenology, functionalism, etc., researcher's personal religious convictions, hinderence or essential and crucial, Pummer concludes; religious experience of researcher may be helpful but not indispensible, conceres with Baird that religious experience is not "an operative part of the methodology of the historian of religions".

.....

Pummer, R. "Religionswissenschaft or Religiology?" (1972)

(100) European & Canadian scholar, secondary, methodological, re-emphasizes fact that objectivity and neutrality are not intended to be taken in a fundamentalist or absolute sense, purely objective research notions have in the development of discipline been overcome, absolute objectivity does not exist, (epistemological and psychological) justification given for this claim, discipline not intended to elaborate a theologia religionis or religionum, transgression of rightful bounds occurs when scholars engage in such activities, rather than describing discipline as empirical prefers to utilize term "descriptive-understanding", those researcher's which approach data from theological or practical concerns not to be identified with Religionswissenschaft, while Religionswissenschaft is not indifferent to these concerns unable to deal with them without doing violence to its own integrity.

.....

Purinton, C. E. "The Task of Our Association." (1954)

(101) American scholar, secondary, historical background, task of members of association to orient teaching towards basic religious needs of students as well as maintain high academic standards, it is teachers moral responsibility to engage in such activity, not intended in a sectrarian fashion, must be interdenominational approach to religion.

.....

Rasmussen, D. "Mircea Eliade: Structural Hermeneutics and Philosophy." (1968)

(102) American scholar, secondary, methodological, philosophical, epistemological, analysis of basis of Eliade's morphological investigations of religious phenonmenon, eidetic reintegration in counterdistinction to reductionistic approaches, irreducible nature of religious phenomenon left in tact, philosophically sound hermeneutical enterprise.

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ANNOTATED BIBLIOGRAPHY:

Ray, B. "History of Religions in North America." (1975)

(103) American scholar, secondary, historical, methodological, notes contemporary shift away from definition of discipline as sui generis, 1940's &1950's discipline in disarray, under attack from theology, models for discipline largely derived from Wach-Eliade models "Chicago-school", "still the most distinctive and growing landmark on the North American scene", dialogic approach advocated by W. C. Smith "theologically motivated" is in marked decline, originally scholars trained and published in theological journals, trend has moved away from theological training modern scholars justify their work along scholarly and humanistic lines, search for new methodological underpinnings for discipline, prior to 1960's scholars had to construct their own paradigms, each in own way constituted a new school, G. F. Moore, A. E. Haydon, J. Wach, W. C. Smith, H. Smith, E. R. Goodenough, M. Eliade.

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Remus, H. "Origins." (1971)

(104) American scholar, secondary, historical background, seminaries were generally isolated from other institutions of higher education, divinity schools located in centers of learning, most centers of higher learning were receptive to new thoughts and methods in research which were incorporated from the German university system, most Divinity Schools were inter-denominational, brief historical sketch (1876-1918), trend to relocate Divinity schools near centers of research, between the wars, war severed cord between American and European scholarship, especially German, sense of independence as well as conviction that American scholarship could be productive in its own right, post-W. W. II, separation between religion and higher education lessened scholars trained in secular institutions, thus overcoming and easing tension which had marked the 20's and 30's, 1960's & 1970's story no longer to be told in confessional or ecumenical terms but rather more in relation to common scholarly endeavors which not only cut across but may even be totally independent of religious traditions, CANADA; essentially same as U. S. pattern, with minor deviations, brief historica sketch of Canadian establishment of studies in religion, basically interdenominational.

.....

Reynolds, F. E. and T. M. Ludwig. "A Methodology Appropriate for the History of Religions." (1980)

(105) American scholars, primary, methodological, "integral understanding" of religious experience and expression requires the utilization of a method that involves a continuing oscillation between objective, scientific distance and disciplined, interpretive empathy, continues along lines formulated by Kitagawa, discipline approaches religious phenomenon qua religious, discipline comprised of both elements, "normative" & "descriptive".

.....

Reynolds, F. E. and T. M. Ludwig. (eds.) Transitions and Transformations in the History of Religions. (1980)

(106) American scholars, secondary, historical, methodological, brief sketch of Kitagawa's career, establishes tradition arises from Kitagawa, carried on by his graduate students, methodological remarks concerning "religio-historical" approach to religious phenomenon.

.....

Ricketts, M. L. "In Defence of Eliade." (1973)

(107) American scholar, secondary, methodological, discussion concerning Eliade's utilization of "transconscious", argues that readers have incorrectly inferred that Eliade is in fact involved in investigations concerning reality rather than in investigations about reality.

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ANNOTATED BIBLIOGRAPHY:

Ricketts, M. L. "The Nature and Extent of Eliade's 'Jungianism'." (1970)

(108) American scholar, secondary, methodological, "transconsciousness" region of man's being beyond conscious and unconscious realms, establishment of a priori category, universal structure, homo religiosus universal characteristic of mankind, accounts for irrelevence of historical moment of religious phenomenon, not solely historically or culturally determined.

.....

Robinson, H. B. "The Place and Function of the Teacher of Religion in the General Religious Life of the Campus." (1941)

(109) American scholar, secondary, historical background, religion should function as integrating factor in curriculum, induces growth of character in student.

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Schimmel, A. "Summary of the Discussion." (1960)

(110) European scholar, secondary, congress related, contains Werblowsky's manifesto, Xth congress, Marburg, 1960, as well as signatures of American scholars, Bleeker's methodological invitation

.....

Scott, W. "The Teaching of Religion and the Democratic Ideal." (1940)

(111) American scholar, secondary, historical background, researcher responsible for upholding religious faith as well as engaging in practical religious problems confronting western society, must assist in formulating a philosophy of religion adequate to the needs of modern world, aid in revival of religion, which is so desperately needed in present time of crisis.

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Sharpe, E. J. Comparative Religion. (1975)

(112) British scholar, secondary, historical, congress related, methodological, parliament related, brief historical skech of appointments and establishments of chairs, (1867-1900), refernce made of World's Parliament, congress; did not view either Stockholm nor Chicago 'unscientific' Paris (1900), founding fathers agreed; discipline should be both "pure" as well as "applied" science; Tiele, Muller, Frazer, la Saussaye, only religious authority that of truth discovered through free inquiry, slowly congresses moved away from acceptence of this ideology towards "pure" science, 1959 Goodenough summed up climate of academic scholarship, either/or, congress Tokyo; (1958) emergence of problem concerning approach most condusive to study, Goodenough's presidential address echoed tones which scholarship would continue to hear from America, Marburg congress (1960) Werblowsky's manifesto, discussion of Chicago hermeneutical program, shift away from ideals of I.A.H.R.,(1950's & 1960's), American understanding of nature and function of discipline extended responsibilities of scholar, gulf widened between European scholarship and new "hermeneuts", although traditional standards of disinterested and objective philologically based research was not completely rejected it had been eroded by wider utilitarian approach, characteristic approach common to both European and American scholarship, academic climate discordent with Werblowsky's Marburg Manifesto, still segments of academic community who held to strict traditional standards of scholarship.

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Sharpe, E. J. "Dialogue and Faith." (1973)

(113) British scholar, secondary, methodological, in-depth analysis of inter-religious encounter, 'faith' as defined by W. C. Smith too abstract to serve useful purpose in inter-religious encounter, Smith's approach is challenged as inadequate rather than being outrightly rejected.

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ANNOTATED BIBLIOGRAPHY:

Sharpe, E. J. "Editorial." (1975)

(114) British scholar, secondary, congress related, methodological, 13th congress Lancaster (1975), reference made to 3rd congress Oxford (1908), issues confronting academic scholarship during 3rd and 13th congress essentially the same, continuing debate between those who advocated that discipline was "pure" rather than "applied" science, although latter is predominent among contemporary scholars, this is far from being finally decided, issue continually being reevaluated.

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Sharpe, E. J. "Nathan Soderblom and the Study of Religion." (1969)

(115) British scholar, secondary, methodological, historical, congress related, discussion on congress held in Stockholm (1897) Soderblom: (1866-1931); inaugral lecture presented by Soderblom in 1901, installed as Professor at Univ. of Uppsala, religious ideal and scientific ideal are one and the same, Stockholm congress (1897) cunfussion created by differences of ideologies between those who expected Stockholm to continue ethos as established at Chicago and those who advocated strictly scientific approach, brief sketch of Soderblom's career, contains famous statement made on his death-bed, "I know that God lives; I can prove it by the history of religion", advocated that discipline was sui generis, researches into religion conducted along scientific lines could only aid religious convictions, brief discussion on Soderblom's work concerning the "holy" runs parallel to Otto's, Soderblom (1913) Otto (1917), religion is the apprehension of the holy, similar claim made by Eliade, religious phenomenon should be investigated qua religious thus anticipating contemporary phenomenological approach.

.....

Sharpe, E. J. "Some Problems of Method in the Study of Religion." (1971)

(116) British scholar, secondary, historical, methodological, fathers of comparative religion were seldom or never orthrodox believers, two major tendencies within discipline; (1) historical philological, (2) employing variety of methods in order to gain synoptic vision, particularists & synthesists, comparative study never unified discipline, strictly scientific or historical view limited to historical explanations of religious phenomenon, to go beyond is to become subjective and thus unscientific, inherent limitations of strict historical method; is not presuppositionless, assumes self-sufficiency of historical method, Bianchi tells us that the history of religions 'establishes and examines facts' but, Sharpe questions constitutes a religious fact?, historical objectivity achieved at too high a price, does not deal adequately with material, United States sharpest challenge to the purely historical method, broad synthetic approach continues to exist but now much more refined than earlier attempts, U. S. A. separation of church and state, churches involved in own affairs little time and energy directed towards academic community, academic community greatly strengthened by a number of outstanding European scholars, Wach, Alfred North Whitehead, Eliade, Tillich, American institutions sensitive to needs of constituency it serves, dissatisfaction with ideological and spiritual roots of Western culture, wholesale movement directed towards what might be called cosmic existentialism and directed away from traditional pattern of historically-oriented studies, transatlantic or transworld polemics must cease, there exists a profound conflict of ideals within discipline, Clavier is mentioned in this connection, Sharpe advocates more open approach were scholar explicitly makes reference to ideology utilized in his approach to subject.

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(117) Sharpe, E. J. "The Comparative Study of Religion in Historical Perspective." (1970)

British scholar, secondary, historical, methodological, brief historical sketch of establishment of chais in America, European emphasis upon historical method validates study, in stark contrast to European approach Sharpe points to American approach to study.

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ANNOTATED BIBLIOGRAPHY:

Sharpe, E. J. "The Goals of Inter-Religious Dialogue." (1974)

(118) see original version "Dialogue and Faith." (1973)

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Sharpe, E. J. "The History of Religions in Scandinavia, with Particular Reference to Sweden and Finland." (1975)

(119) British scholar, secondary, historical, methodological, international scholars; Soderblom, Lehmann, Kristensen, concerning methods and goals of discipline broad agreement, discipline related to theology, although scholarship should utilize best historical and philological techniques available individual researcher could pass beyond technicalities into area of philosophical and theological evaluation, between 1930's and 1950's methodological presuppositions of these earlier masters seriously called into question especially evolutionary and theological bias, Tor Andrae outstanding figure during inter-war years, not averse to theological assesment of his material, theological involvement never completely rejected, Widengren strongly influenced by Andrae, Widengren first occupant of chair of the history and psychology of religion at Uppsala which replaced Soderblom's old chair.

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Shedd, C. P. "Religion in the Colleges." (1940)

(120) American scholar, secondary, historical background, marked increase in interest in religion throughout nation, serves as integrating factor, founders of universities intended to free themselves from sectarian control not from religion, improvements have to be made, duplication between departments of religion and theological seminaries, religious convictions of scholar defined in general terms, conscious attempts of involvement in students religious concerns, academic qualifications should be on par with rest of academic community, will develop in students "religious intelligence, mature religious convictions, and motivate for a life of social and religious usefulness".

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Smart, N. "Beyond Eliade." (1978)

(121) British scholar, secondary, methodological, congress related, 10th Marburg (1960), attempt to separate discipline from theological and philosophical concerns, Eliade and "Chicago school" not normative for discipline, analysis of Eliade, nothing wrong about theory which is philosophical and theological, in Eliade's case,however, attempts to evaluate worldviews by normative one, such attempts represent the subject matter of discipline not its function, Eliade's creative hermeneutics have to be rejected,inadequate for study, Eliade held in high esteem by Smart, brief discussion of Eliade's contributions to study as well as soteriological nature of his investigations.

.....

Smith, H. Forgotten Truth. (1976)

(122) American scholar, primary, methodological, contrast science with scientism, science self-imposes limitations upon itself, scientism ontological, claims no truth beyond its own, to accept this view of existence is to falsify man's essential nature, religion universal, underlying diversity is unity which all religions share, scholar must help restore man's essential nature, man must recover lost dimsension in order to be integral being.

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Smith, J. Z. "Adde Parvum Parvo Magnus Acervus Erit." (1971-72)

(123) American scholar, secondary, historical, methodological, analysis of morphological procedure, presuppositions upon which they are based, ontological, earlier comparatists combined historical investigations with an ahistorical methodology, reference made to Eliade, Goodenough, "fitting economy" relatively few archetypes of systems, particular manifestations viewed from this limited procedure although manifestations global in scope.

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ANNOTATED BIBLIOGRAPHY:

Smith, J. Z. "The Wobbling Pivot." (1972)

(124) American scholar, secondary, methodological, fundamental starting point of anthropological studies "man creates himself", general reversal in Eliade's case, ontological or even theological categories, man discovers himself through sacred, world already given, similar view should hold true for most scholars who hold that religion is sui generis.

.....

Smith, W. C. "A Human View of Truth." (1971)

(125) Canadian scholar, primary, methodological, challenges impersonal, objective views of truth, must not be and can not be seen apart from individuals who make these truth claims, to treat man as if he were an object is to invalidate one's research, to write only for one's peers is to write jargon, if not falsehood, not truth, especially in the case of man's religious convictions.

.....

Smith, W. C. "Comparative Religion." (1959)

(126) Canadian scholar, primary, historical, methodological, for the most part European scholarship involved in examination of externals, researcher dealing basically with religious persons not merely with religious systems, not denying validity of external approach but contends internal approach desperately needed, comments upon H. Smith's book, The Religions of Man, views it as classic example of analysis of religious persons rather than merely as systems, scholarship no longer entitled to write merely for peers, researcher held accountable by religious tradition he investigates, notes growing religiously related scholarship.

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Smith, W. C. "Interpreting Religious Interrelations." (1976-77)

(127) Canadian scholar, primary, methodological, boundaries conceptually constructed around given systems are postulates of doctrine rather than fact.

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Smith, W. C. "Non-Western Studies." (1964)

(128) Canadian scholar, primary, historical, methodological, religious plane must be viewed from the "inside" not merely as another factor of human existence, revission of western concepts concerning "discipline" and "objectivity" drastically needed if one ever hopes to understand authentically life outside its own domain, more dogmatism and unexamined premises in social science departments than in a divinity faculty, also contains comments by R. H. Roberson.

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Smith, W. C. "Objectivity and the Humane Sciences." (1974)

(129) Canadian scholar, primary, methodological, must go beyond model of objectivity if scholar is to understand and deal authentically with results of investigations, opposes "objective" pseudo-scientific approach, may be appropriate in other fields but not in the humanities, research essentially man's understanding of man, researcher responsibile to both academic community as well as religious tradition, if both cannot accept results or research must ultimately be rejected.

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Smith, W. C. "On Dialogue and 'Faith'. (1973)

(130) Canadian scholar, primary, methodological, justification of the concept 'faith' being open ended, must remain so if one hopes to avoid doing violence to nuances, allows for flexable approach.

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ANNOTATED BIBLIOGRAPHY:

Smith, W. C. "The Comparative Study of Religion." (1949)

(131) Canadian scholar, primary, methodological, external approaches to study leave out of their investigations most essential part of phenomenon they investigate, can be compared to "flies crawling on the outside of a goldfish bowl", religion not static entity but dynamic "new each morning", progress will occur when scholars forget about its nature and focuss upon its contemporary development.

.....

Smith, W. C. The Faith of Other Men. (1962)

(132) Canadian scholar, primary, methodological, only through the combination of the utmost rigour of external accuracy, the utmost rigour of internal sincerity can lead to truth, religions should not be viewed as ultimately true or false, challenges contention that the only way to understand religious individuals is through an analysis of religious systems.

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Smith, W. C. "The Study of Religion and the Study of the Bible." (1971)

(133) Canadian scholar, primary, argues for greater involvement on the part of the scholar towards spiritual needs of modern man, must begin to serve this cultural function, study should focus primarily upon mans relation to "externals" rather than merely investigations on "externals" in and of themselves.

.....

Smith, W. C. "University Studies of Religion in a Global Context." (1969)

(134) Canadian scholar, primary, methodological, historical, contends that establishment of departments of religion in North America directly related to spiritual needs, similar claim made by Kitagawa in "The Making of a Historian of Religions.", revitalization of spiritual needs of students justification for enrollment in courses, common characteristic made by several scholars in their analysis of historical development of discipline in North America.

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Streng, F. J. "Studying Religion." (1972)

(135) American scholar, secondary, methodological, analysis of Goodenough, contends that particular definitions legitimate, none, however, have universal applicability.

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Streng, F. J. "The Objective Study of Religion and the Unique Quality of Religiousness." (1970)

(136) American scholar, secondary, methodological, 3 basic premises upon which the relationship between the variety of objective data to the quality of religiousness rests; (1) definition of religion as sui generis, (2) basis trans-cultural factors in human existence which help determine character of certain religious expressions, (3) "mind-set" of researcher, emphasis upon subjective awareness of investigater, all three legitimate concerns, scholars who can be placed into these categories; Otto, G. van der Leeuw, Kristensen, Wach, Eliade, W. C. Smith, assume universal religiousness in all religious expression, methodological dilemma has resulted from blurring of two separate categories, one "what is common element between manifestations which will allow for comparison"; two "is there unique, transcendent, sui generis quality in religion"; second requires philosophical or theological judgment, first requires empirical or historical judgment, confusion can be resolved be clarification of these two separate and distinct questions

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ANNOTATED BIBLIOGRAPHY:

Sullivan, H. P. "The History of Religions." (1970)

(137) American scholar, secondary, historical, methodological,(1900-1930) religious liberalism accorded discipline favored place in program of study in many colleges and seminaries, belief in disciplines neutrality highly esteemed by those who preferred philosophical rather than theological approach to religion, (1930's-40's) revival in orthrodoxy resulted in decreased interest in discipline, Christianity which had been viewed as continuity with other religious traditions began to be stressed as unique, since W.W.II. discipline again regained important position, total objectivity or "purely" scientific investigations an impossibility, would be methodologically deceptive to deny that researcher's understanding is partially determined by his historical and cultural surroundings, advocates utilization of Wach's "relative objectivity", thus avoiding the extremes of naive objectivism and historical relativism, "types" or "Structures" are products of descriptive analysis, "structure" has an objective existence but not necessarily a metaphysical reality, utilization of phenomenology must remain methodological device rather than philosophy if discipline is to retain its empirical nature, brief analysis of Eliade's creative hermeneutics, task of discipline "to bring to the awareness of modern man not only his often disguised and deeply hidden religious nature but also a unity of mankind which extends not just across cultures but back to the beginnings of human existence", is in almost complete agreement with Eliade concerning the cultural function that discipline should serve,discipline has implicit normative edge.

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Sullivan, H. P. "The Place of the History of Religions in the Contemporary University." (1971)

(138) American scholar, primary, historical, methodological, increased interest in religion primary result of search for alternative value systems and life styles, spiritual revitalization at bottom accounts for growing interest in discipline, social science approach invalid fail to deal with spiritual reality of cultures being investigated, man is essentially homo religiosus failure to take this into account creates hopelessly deficient understanding of both man as well as man's religions, religion is a fundamental datum of human existence, discipline should actively engage in inter-cultural dialogue,discipline can disclose modes of experience and existential dimensions unknown to the mechanistic and positivistic model of man and society, total effect could be nothing less than a radical transformation of consciousness and a creative re-orientation of culture, discipline essential for man's well-being, similar claim made by H. Smith, Eliade, etc.,

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Thomas, G. F. "The History of Religion in the Universities." (1949)

(139) American scholar, secondary, historical background, (1900-1930) religious liberalism accorded discipline favored place in curriculum, belief in disciplines neutrality highly esteemed, continuity of Christianity with other religious traditions stressed, philosophical rather than theological approach to religion preferred, (1930-1940) revival of orthrodoxy, decline in interest in discipline, discipline began to revive during late 30's and 40's, students motivated by religious needs scientific objective investigations inadequate, both impossible and undesirable to teach religion without presuppositions, religious convictions essential for study of essential, must not be understood in sectarian terms, study of other traditions deepens one's own religious faith, researcher must become actively involved in spiritual well-being of his students, it is his moral as well as religious duty.

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ANNOTATED BIBLIOGRAPHY:

Waardenburg, J. "Gerardus van der Leeuw as a Theologian and Phenomenologist." (1978)

(140) European scholar, secondary, methodological, van der Leeuw President of Dutch Society for the History of Religions, took the initiative in organizing first post-war congress, President of this congress, Amsterdam (1950), elected President of I.A.H.R., (considering van der Leeuw's theological position, how could this be justified, if platform of I.A.H.R. was as antagonistic to theological concerns infiltrating into this association?), 1918 offered chair in Amsterdam and Utrech, after war offered position at Chicago but decided to remain at Groningen, (1918) presented inaugral lecture "The Place and Task of the History of Religions in Theological Scholarship," within address van der Leeuw presented fundamental relationship between theology and discipline, essentially outline of basis of his scholarly approach to discipline from which he did not deviate, religious phenomenon universal, task of discipline to make this unity explicit through its research, denies possibility of presuppositionless study as well as absolutely objective, "scholar must himself be religious", since investigations start from what is familiar to scholar (his own religious experiences) towards the other(another's religious experiences) it only possible way of approach if understanding is to be achieved, scholars should be lucid about their own religious convictions requirement, if scholarship is to remain truthful enterprise, concludes with my own personal observations, extremely important for understanding foundations of discipline. (congress related, may shed light on I. A. H. R.)

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Waardenburg, J. "Objective Facts and Subjective Meanings in the Study of Religions." (1978)

(141) European scholar, secondary, historical, methodological, older type of "science of religion" called into question, had to be deconfessionalized.

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Waardenburg, J. "Recent Trends in Dutch Studies of Religion." (1978)

(142) European scholar, secondary, historical, methodological, (1968) Groningen working-group; adopts anthropological starting point of discipline, brings classical phenomenology of religion back within the limits of methodical empirical verification, classical phenomenology of religion had less to do with phenomenological research on concrete realia than with an ideal, was itself religiously determined, theologically or ideologically loaded from outside phenomena brought to bear upon data from researcher, van der Leeuw's approach relied upon subjectivity of researcher, tended towards introspection and solipsism, this type of approach has been empirically and analytically destroyed.

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Waardenburg, J. "Religion Between Reality and Idea." (1972)

(143) European scholar, secondary, historical, methodological, rejection of classical phenomenology of religion, theologically, philosophically, religiously, ideologically informed; C. P. Tiele (1830-1902) Remonstrant minister, man essentially homo religiosus, morphological analysis deals with changing forms of religion and investigates the nature of these changes, ontological analysis deals with permanent in religion, essential unity of religion, Chantepie de la Saussaye (1848-1920) minister in Dutch reformed Church, unity of religion, Kristensen (1867-1953) van der Leeuw (1890-1950) minister in Duthch reformed Church, C. J. Bleeker, researcheres rejected ideologically and religiously informed, whole-hearted acceptance of Th. P. van Baaren, anthropological approach to religion, all others must ultimately be rejected as unscientific.

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Waardenburg, J. "Religionswissenschaft in Continental Europe." (1975)

(144) European scholar, secondary, methodological, it is essential for a student of religion to know the ideological and theological presuppositions, be they positive or negative, upon which investigations are based because they will invariably color the results of the study.

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Waardenburg, J. "Religionswissenschaft in Continental Europe Excluding Scandinavia." (1976)

(145) European scholar, secondary, historical, I.A.H.R. related, official meetings of I.A.H.R. from 1964-1975.

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Waardenburg, J. "Religionswissenschaft New Style." (1978)

(146) European scholar, secondary, historical, methodological, notes general decline of interest in discipline in Europe, discipline has little prestige within and outside theological faculties, accepts plurality of approaches, isolation of discipline in Europe may account for lack of new and creative thought within scholarship.

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Waardenburg, J. "Toward a New Style Phenomenological Research on Religion." (1978)

(147) European scholar, secondary, historical, methodological, phenomenology in classical form responsibile for turning religion as well as phenomenology of religion into a pure ideal, refused to carry back religious experience to its non-religious determinants, granted both religion as well as its structure autonomous value categories, transcendes concrete historical data, accords essential meaning of religious data to this value category, occurs within both hermeneutical procedure and objective reality, has played ideological role within discipline, presented interpretation of religion rather than researching into it, assumed apologetic role, scholars must unmask themselves, either reveal that they possess a theological intent or emancipate themselves completely from theological presuppositions, contains normative thrust, positive, towards religion as an ideal, discipline confronted with similar dilemma from outset.

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Wach, J., "General Revelation and the Religions of the World." (1954)

(148) American scholar, primary, methodological, Soderblom, Otto, G. van der Leeuw, although theologians spent better part of life work dedicated to research in discipline, claims them as part of tradition, agrees with Otto that sensus numinis is universal, man essentially homo religiosus, scholar needs to transcend the purely empirical approach which limited discipline's function to description and cataloguing.

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Wach, J. "Rudolf Otto and The Idea of the Holy." (1951)

(149) American scholar, secondary, historical, methodological, in-depth analysis of Otto's work and contributions to discipline, located religious experience in human consciousness, inherent unity of religious experience of mankind, advocated scholars involvement in religious dialogue.

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Kitagawa, J. M. "The Life and Thought of Joachim Wach." (1958)

(150) American scholar, secondary, historical, methodological, (1924) appointment at Leipzig, (1935-45) appointment at Brown Univ. (1945-55) appointment at Univ. of Chicago, one ultimate reality, different modes of human apprehension results in multiplicity of religious experiences brief historical sketch of Wach's academic career, believed American scholars were in excellent position to mediate between European and Oriental approach to discipline.

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Wach, J. The Comparative Study of Religions. (1958)

(151) American scholar, primary, methodological, brief historical sketch of discipline, impossibility of purely objective approach, advocates "relative" objectivity, neutrality towards religion not desirable, man essentially homo religiosus, unity in religion, diversity caused by different modes of apprehension, truth which is persued through scholarship indentical with universal truth.

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Wach, J. "The Concept of the 'Classical' in the Study of Religions." (1951)

(152) American scholar, primary, historical, methodological, notes methodological progress in structural analysis of Otto, G. van der Leeuw, Eliade, over previous methods of classical German idealism (Schelling, Hegel) notes that last systematic attempts Wundt, all were looking for systematic principles to order the enormous amount of religious data which had been accumulated, warns that discipline must avoid both extremes, historicism and absolutizing any particular theological or philosophical standpoint, notion of classical is intended as a heuristic principle, "relative" objectivity, pure objectivity impossible, researcher's own historical-cultural-religious universe will be involved in his analysis of religious phenomena not reductionistic, lowest common denominator, rather that which shows itself to researcher as typically religious, normative principle, "relative" objectivity only possible approach.

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Wach, J. "The Meaning and Task of the History of Religions (Religionswissenschaft)." (1935)

(153) American scholar, article written while still at Leipzig, primary, methodological, practical significance of Religionswissenschaft deepens the sensus numinis, if discipline merely an aesthetically interesting or purely academic matter then has no right to exist.

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Wach, J. "The Place of the History of Religions in the Study of Theology." (1947)

(154) American scholar, secondary, historical, methodological, brief sketch of development of discipline, indiscriminate "comparing" gave way to attempts to understand meaning of religion through structural and functional approaches, confusion created by failure on part of the scholar to distinguish between statements of fact and value judgments, is referring to contemporary situation, at turn of century attempted elimination of value judgments in favor o completely "objective" approach led to unsatisfactory relativism, clarification between factua statements and value judgments is important methodological requirement.

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Wach, J. Types of Religious Experience. (1951)

(155) American scholar, secondary, methodological, scholar qua historian cannot engage in value judgments concerning normative value of religious tradition he investigates, scholar does not wait for the final quest for help from the theologian.

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Wach, J. "Universals in Religion." (1951)

(156) American scholar, primary, methodological, religious experience is universal, scepticism, relativism rejected as apropriate responces to religious diversity, analysis and search for underlying structures most production approach.

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Walhout, D. "Ought the Teacher Judge Other Religions?" (1961)

(157) American scholar, secondary, historical background, desire for neutrality originated in attemp to avoid unjust presentation of other religions, since neutrality is unavoidable as well as undesirable, especially in the case of student's interest, scholar should engage in such activities once again, but this time with greater tact, which is based upon accurate knowledge

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Werblowsky, R. J. Z. "Marburg-And After?" (1960)

158) Israel scholar, secondary, congress related, methodological, relatively great number of papers theological in nature, 3 principle dangers against which I.A.H.R. should guard itself, (a) invasion of dilettantes, (b) encroachment of theological preoccupation of many participants, (c) irrelevance of certain problems posed by those scholars who are religiously moved of ideologically informed, discipline is either to be studied "scientifically" or it is not, Tokyo and Marburg congresses demonstrated that an ernormous amount of confusion still exists between "approach to religion" and "approach to the study of religions", I.A.H.R. must remain strict in its understanding of Religionswissenschaft anything beyond this is illegitimate utilization of premises upon which discipline in its "scientific" sense is based.

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Werblowsky, R. J. Z. "On Studying Comparative Religion." (1975)

159) Israel scholar, secondary, methodological, reacts against approach which advocates that scholar is held accountable to both religious tradition he investigates as well as fellow peers, scholar only accountable to perfessional colleagues, indifferent to protests made by religious participants, rejects "reductionistic" claims, reference made about Eliade's 'archetypes' uses W. C. Smith to justify limitations of Eliadean approach, does not deny confusion of tongues charge against discipline but argues necessarary if free intellectual inquiry is to continue, questions whether realization that study is not value free is to be seen as a virtue and celebrated.

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Werblowsky, R. J. Z. "On the Role of Comparative Religion in Promoting Mutual Understanding." (1959-60)

160) Israel scholar, secondary, methodological, noone has right especially scholar to dictate what attitude a religion should hold towards another, may be legitimate for theologian but not scholar, emergence of Religionswissenschaft is symptomatic of a shift from theology to anthropology, from religion to humanism, mention made of Otto, van der Leeuw, distinction must be made between "understanding" and "mutual understanding", "methodological relativism" implicit in discipline, not meant in absolute sense, scholarship must not incorporate ideologies into study, mutual understanding, world peace, etc., religion although important only one factor in human existence, indirect approach only one which should be accepted, it is only through the strictly "scientific" approach that progress can be achieved.

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Werblowsky, R. J. Z. "The 9th International Congress for the History of Religions, Tokyo, 1958. Impressions." (1958)

161) Israel scholar, secondary, congress related, methodological, emancipation of discipline from "religious studies" whether theology or religious philosophies has not been fully realized, that this exclusion of ideologies was made explicit by I.A.H.R. is evidenced by formulation of its title, concerning ethos of I.A.H.R. enormous amount of confusion still exists, time and again scholars had to be informed that they were transgresses rightful bounds by the incorporation of ideologies foreign to I.A.H.R., this held true for both Eastern as well as Western scholars, I.A.H.R. must fight for its character.

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Wevers, J. W. "Canadian Universities and the Teaching of Religion." (1956)

162) Canadian scholar, secondary, historical, brief sketch of establishment of departments of religion, secularization of institutions not as drastic as in the states, vacuum created by this situation in states, covers (1821-1915), departments of religion imperative.

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ANNOTATED BIBLIOGRAPHY:

Wickenden, A. C. "Teaching Religion in War Time." (1943)

163) American scholar, secondary, historical background, essential function of teacher is to aid students with their personal spiritual needs, awaken sense of appreciation for existential value of religion, not to be done in sectarian fashion, scholarship should be based upon intellegence, high academic standards also extremely important but should not be viewed as an end in itself.

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Widengren, G. "Mircea Eliade Sixty Years Old." (1967)

164) European scholar, secondary, methodological, Eliade's attachment to Univ. of Chicago inspiration for research work and teaching in America, pity that Europe missed its chance and America took it, acknowledges Eliade's methodological contributions to discipline.

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Wiebe, D. "Is a Science of Religion Possible?" (1978)

165) Canadian scholar, secondary, methodological, distinction between discipline based upon philosophical stance, referring to Kitagawa's understanding of discipline vs. that of social sciences approach, concludes that "science of religion" does not exist as articulated by Kitagawa etc., it is in fact a theoretical impossibility.

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Wiebe, D. "Truth and the Study of Religion." (1977)

166) Canadian scholar, secondary, methodological, concludes that it is impossible for discipline to remain unconcerned with the religious truth of traditions it investigates, rejects Pummer's stance that discipline can and should remain neutral in these matters.

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Williams, J. P. "Have Departments of Religion any Responsibility for Offering Courses Involving Modern Social Problems?" (1936)

167) American scholar, secondary, historical background, scholar should and must engage in such activities if he is to meet his full academic responsibilities, scholar expected to voice his personal religious convictions, to bring students to understanding of existential worth of religion, in particular, Christian, although not sectarian, legitimate approach, just as "scientific" as other approaches, has responsibility to off-set effects of sectarian world-view.

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Wolf, R. E. "Higher Perspectives in Religion." (1948)

168) American scholar, secondary, historical background, ethos of organization to make students more religious, argues for unification of diverse religious world-view, scholars should become more actively involved in this process,(although association might agree with first premiss, it is rather unlikely that they would be willing to go as far as this particulat author suggests).

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Bishop, D. H. "Religious Confrontation, A Case Study: The 1893 Parliament of Religions." (1969)

169) American scholar, secondary, historical background, examination of World's Parliament in terms of religious confrontation, 3 basic patterns emerged; (1) exclusion, (2) inclusion, (3) pluralism, attitudes of 3 patterns; (1) only one true religion which is destined to become universal, (2) one true religion which will evolve in the future, not yet in existence, (3) religions exist or coexist in friendship, harmony, and peace, when this is accomplished man will have risen to the level of true religion, rejects any exclusive claims of superiority of any particular creed.

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Pummer, R. "The Study Conference on 'Methodology of the Science of Religion' in Turku, Finland, 1973." (1974)

170) European & Canadian scholar, secondary, congress related, methodological, methodological diversity healthy, allows religion to be studied from various perspectives, allows better insight, study conference was unable to resolve this methodological diversity.

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Honko, L. and J. Pentikainen. "Methodology of the Science of Religion: Study Conference of the I.A.H.R. in Turku, Finland August 27-31, 1973." (1972)

171) Finnish scholars, secondary, congress related, methodological, unanimously regarded as timely and relevant theme, acute criticism of traditional approaches, executive committee of XIIth Congress (1970) Stockholm formulated program for study conference.

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Bleeker, C. J. "Important Decisions Taken at the Congress in Rome." (1955)

(172) European scholar, secondary, congress related, oficial name of organization changed from I.A.S.H.R. to I.A.H.R., elected officials of executive board, mention of 9th congress to be held in Tokyo in 1958.

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Bleeker, C. J. "The International Association for the Study of History of Religions (I.A.S.H.R.)." (1954)

(173) European scholar, secondary, congress related, organization formed 1950 during 7th Congress Amsterdam, historical sketch of congresses, accepted by UNESCO in 1951, mentions official members of executive board, mentions statutes formulated in 1950.

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Bleeker, C. J. "The Relation of the History of Religions to Kindred Religious Sciences, Particularly Theology, Sociology of Religion, Psychology of Religion and Phenomenology of Religion." (1954)

(174) European scholar, secondary, congress related, methodological, discipline anthropologically based, value and significance of this base can only be understood from perspective that religion is ultimately a realization of a transcendent truth, studies which fail to take this fact into consideration are ultimately unacceptable, researcher under no obligation to religious community or church control, discipline should show what is essential and unessential in religion and how pure religion, in whatever form, can be a source of spiritual strength, discipline is autonomous, scholars bear responsibility to modern culture and to wellbeing of humanity, this should not be conceived in any direct fashion.

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Alphandéry, P. "Le second Congrès international d'histoire des religions a Bale." Revue de l'histoire des religions 50 (1904) 234-257.

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Baaren, Th. P. van. "Are the Bororo Parrots or are We?" Liber Amicorum 20 (1969) 8-13.

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Bleeker, C. J. "Important Decisions Taken at the Congress in Rome." Numen 2 (1955) 236-240.

Bleeker, C. J. "Looking Backward and Forward." In: Proceedings of the 7th International Congress for the History of Religions, Amsterdam, 4th-9th September 1950. Ed. C. J. Bleeker, et al., Amsterdam: North-Holland Pub. Co., 1951, 79-86.

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IV. EXCERPTS ARRANGED ACCORDING TO:

A U T H O R S

Adams, Ch. J. "The History of Religions and the Study of Islam." (1967)

1 ...the main thrust of scholarship in History of Religions in our day has little relevance, even little interest, for students of Islam. p. 178.

2 I am speaking here still of trends in Europe more than of those in America. p. 184.

3 ...I should like to call attention to what many sensitive students of Islam consider to be the most important new problem on their scholarly horizon. It is a problem that historians of religions generally have yet to acknowledge. In fact, to acknowledge it and to allow oneself to be consciously concerned with it would seem for many scholars to be a betrayal of scholarship itself, a departure from the proper function of the scholar and a renunciation of the objectives of scientific inquiry. p. 188.

(The following are 3 major implications emerging in contemporary scholarship)

4 One of the implications is that the Islamicist now finds himself drawn into personal relations with the modern representatives of the tradition he is endeavoring to study. p. 188.

5 A second implication of the new situation is that Islamicists are confronted by a new criterion for the adequacy of their understanding and formulations. p. 189.

6 When the Islamicist declares that the meaning of a given institution, doctrine, practice, or development is thus and so, he must be prepared to face the judgment of the very people he is talking about. If from the depths of their own involvement they find his grasp of the matter to be inadequate, there is no higher court of appeal to which he may turn. His purpose, after all, is to describe the religion of Muslims in its reality and its depth. If Muslims cannot recognize his description as applying to themselves and saying something true about themselves and the tradition which has formed them, the conclusion is almost unavoidable that his scholarship has missed the mark. p. 190.

7 To be adequate to his task, he must be able to satisfy all the conditions demanded by rigorous critical study, that is, to communicate with his colleagues in the academic tradition of historical and philological scholarship and in the same moment to speak in words that reflect faithfully and truly what is happening in Muslims' hearts and minds. Satisfaction with anything less seems to me admission of a duality of truth that I find unacceptable. p. 190.

8 The third implication of the new situation for students of Islam is this: they have, even as disinterested scholars and outsiders, become participants in the process of Islamic becoming. p. 191.

9 The scholar may not intend or want to affect the modern development of Islam, or even be in the slightest interested in that development, but to the extent that his scholarship has merit and depth he will become a factor in the new outreach of Muslims in spite of himself. p. 192.

10 Surely, it is neither shameful nor unscholarly to attempt to see clearly the implications of what one does. The experience of the contemporary Islamicist in his new situation has forced him to recognize, as others apparently have not yet done, that his scholarship bears a contemporary relevance of the most profound kind. p. 193.

Adams, D. E. "The Study of Religion as an Integrating Discipline." (1937)

(As is indicated by the title, Adams suggests that the department of religion serve a synthetic function within the average college curriculum.) p. 29.

Allen, D. "Mircea Eliade's Phenomenological Analysis of Religious Experience." (1972)

** Homo religiosus experiences the sacred as something sui generis. If we are to participate in and sympathetically understand the religious phenomena of the other, our scale must be commensurate with the scale of the other. Consequently, Eliade insists upon the irreducibly religious scale of understanding in order to have an adequate knowledge of the irreducibly religious phenomena. p. 174.

1

** Here we have the point made by Rudolf Otto, Wach, van der Leeuw, and many others: The historian of religions must respect the fundamentally irreducible character of the religious experience. p. 173.

2

Allen, D. Structure and Creativity in Religion. (1978)

** ...when phenomenologists of religion, such as Rudolf Otto, G. van der Leeuw, and Mircea Eliade, insist upon the complexity and the sui generis character of the religious, they 1 are reacting against what they consider a 'rationalistic bias' inherited from the Enlightenment. p. 7.

***** ...Mircea Eliade often employs this concept of the transconsciousness as a criterion for all genuine religious experience. Indeed, the very intentionality of the dialectic of hierophanies (experience of 'something' transhuman, transhistorical, not 'natural', not temporal) would seem to require a 'higher' or at least unique structure of 2 consciousness. Thus, in terms of this irreducibly religious structure of consciousness, we can distinguish genuine religious phenomena from...pseudo-religious and parareligious phenomena... p. 219.

***** He has not limited his approach to participating sympathetically in the religious experiences of homo religiosus and to describing the structures of the religious 3 life-world. He is presenting us with claims about the highest and deepest aspects of reality, about the true nature of the human being. p. 231.

***** Without recalling all of the levels of interpretation, let us consider the most general and most controversial level of analysis. Here Eliade moves beyond even the general analysis of what the religious data reveal about the basic mode of being of homo religiosus. He formulates normative judgments about the human mode of being 4 generally, about the human condition as such. On this greatest level of generality, Mircea Eliade is no longer within the domain of descriptive phenomenology. p. 237.

***** It seems to us that implicit in much of Eliade's phenomenology is a sense of verification 5 not unlike the proposals of Paul Ricoeur and other existential phenomenologists. p. 239.

Ashby, P. H. "The History of Religions." Religion. (Ed.) P. Ramsey. (1965)

** The scholars concerned with religion in the middle decades of the nineteenth century...were confronted with the growing necessity to make a claim for a field of scholarly endeavor that was distinct and yet not separate from those disciplines that had more identifiable roots in the past as distinguishable and proper pursuits. They felt themselves equipped for the task by virtue of both rapidly increasing knowledge and the growing conviction that the various fields of scholarship collectively possessed the resources to reveal past and present fact as well as truth. p. 6. 1

*** Theologians and, more frequently, philologists, archaeologists, students of foreign cultures, etc. began to conceive of a new discipline that they considered necessary for the adequate study of religion and that would be both the sum of their separate work and, yet, distinct in its own right because of the wider range of its inquiry and the necessary development of a methodology peculiar to its own total needs. p. 6. 2

*** As a result,(the middle and latter decades of the nineteenth century witnessed the rise of a discipline that was thought to be equipped to record, interpret, and evaluate the religious history of mankind.) p. 6. 3

*** In company with other academic pursuits in America, the study of the history of religions has in large measure been dependent upon the varying interests and accomplishments of European scholarship. The few native American scholars in the general field during the nineteenth and early twentieth centuries were most often followers of European trends rather than pioneers in their own right. And, up until the present, a large number of the best-known scholars in the field in America have been European born and educated. p. 7. 4

* Only in the more specifically church-oriented and theologically concerned academic circles did native-born and largely American-trained scholars attain much note. These, with certain exceptions, were engaged primarily in the "comparative" study of religion as it has waxed and waned in the interest of the Protestant churches and their seminaries. p. 7. 5

** The study of the history of religions during the first three decades of the twentieth century in America was associated primarily with Protestant theological seminaries. Teaching of the subject, usually under the title of Comparative Religion, was also done in many of the church-related liberal arts colleges throughout the country and, occasionally, in a few of the large independent universities. In the latter, however, the study of religion was beginning to find a place for itself as a part of other disciplines concerned with the study of man and his culture. Religion, as such, generally continued to be excluded from the curricular offerings of independent and state colleges and universities. With the exception of a few scholars who were becoming increasingly aware of the relationship of religion to their primary pursuits, scholarship in the area was limited to teachers of the history of religions, or comparative religion, in theological schools and centers preparing students for the ministry or, occasionally, for the teaching of religion. p. 13. 6

Ashby, P. H. "The History of Religions." Religion. (Ed.) P. Ramsey. (1965) p. 2

* (The Protestant theological atmosphere of the early decades of the present century in America was one that, particularly in the larger interdenominational theological schools, reflected the growing theological liberalism of the period. Among the many facets of this liberalism, a predominant theme, was an appreciation of human accomplishment and potentiality in the spheres of individual and social religious attainment.) It would be an error to assume, however, that this meant a depreciation of the role of the divine in human affairs. p. 13.

It did, nevertheless, give to its exponents a conviction that (the revelatory activities of God, and the responses of men to them, were not limited to the Hebraic-Christian tradition. Not only is God sovereign over all existence, but he has revealed himself to men in diverse ways in all times and places. This statement may appear to be too extreme a characterization of theological thought as it related to the non-Christian religions, but the emphasis that the leading historians of religions and missionary scholars of the period placed upon the general revelatory activity of God was, in fact, a primary motive behind their writings.) p. 14.

The descriptive task that had been at the center of the earlier attempts to found a science of religion was in America to a large degree smothered by the theological-missionary concern of scholars and teachers who were personally involved in the attempt to demonstrate the superiority of their own religion over all other religions. It would be erroneous to suggest that the great majority of European scholars and teachers in the field during the nineteenth century were not also theologically involved. p. 15.

A primary weakness behind the classroom activities and writings of the teachers of comparative religion was their lack of adequate scholarly training. Usually recuited from the ranks of the Christian clergy, and often having previously served a period as a missionary in a non-Christian area, few of them had undertaken formal academic work in the history of religions or in the specific non-Christian religion they claimed as their area of special knowledge. p. 15.

It was assumed that their missionary experience, or their general interest in the subject of religion, equipped them to be adequate interpreters of the non-Christian religions and gave them the ability to weigh the values and disvalues of these religions for their adherents and mankind in general. With the exception of the few who held chairs in the leading universities or theological schools, they were not firmly grounded in the history of the various religions of the world nor were they adequately versed in the methodology of their discipline. p. 16.

This lack of scholarship on the part of the great majority of American teachers of comparative religion during the first decades of this century contributed to the failure of comparative religion to gain a secure status in academic circles. Generally considered by their colleagues in theological seminaries to lack the scholarly rigor demanded in other theological disciplines, they were also distrusted by secular scholars, both for their lack of learning and for the presumed absence of objectivity in their view of the non-Western religions. p. 16.

Ashby, P. H. "The History of Religions." Religion. (Ed.) P. Ramsey. (1965) p. 3.

It is essential to note the paucity of opportunity in America for the training of scholars in the history of religions during the first half of the twentieth century. Where there are few scholars there are limited opportunities to train more scholars. Even in academic centers where there were leading historians of religions-such as the University of Chicago, Harvard, Union Theological Seminary in New York, and Yale-it was recognized that the training given the occasional young scholar was not adequate
13 unless it was greatly supplemented by studies in Europe. The history of religions had still not become an American discipline; unlike other humanistic studies that had succeeded in part to create their own scholarly resources in America, the field retained its European dependence. The seminal scholarly writing and creative attempts to establish productive methodologies essential to the continuing development of such studies continued to be European products. p. 16.

(The decline of comparative religion in the American theological-seminary world and in the liberal arts colleges was also related to the (p. 16.) general temper and international outlook of the American people during the third and forth decades of the twentieth century. While an individual scholar might pursue more intensive study, the general lack of student demand for training in the history of religions and the absence
14 of lay support and recognition of the value of this field of study combined to weaken a scholarly discipline that was and still is dependent upon the educational process for its financial undergirding and general encouragement.) The United States and Canada, and the United States in particular, had not yet emerged from their isolation from the rest of the world. Concerned with their own internal development, and not yet deeply involved in the well-being and the actions of the non-Western peoples, there was little interest in the history, society, or religions of those areas. True, commercial interests were awakening to the value of scholarly studies and student training in the history and societies of areas in which they had vital interests, but the early support of commercial circles for area study programs in the large American universities did not, by and large, give direct encouragement to investigation of religion itself. The indirect benefits of these programs to the study of religion proved to be of great significance, but at the time neither a distinct nor a significant role was assigned to the study of the history, thought, or social function of religion per se. p. 17.

...the period of the 1930's in America witnessed the failure of the historical and comparative study of religion to continue the steady advance that had been confidently
15 hoped for and predicted by its earlier advocates. The number of scholars and teachers exclusively devoted to work in the field was extremely limited; the interest of other scholars and academic leaders was greatly qualified; and religious and public support was almost nonexistent. p. 18.

Ashby, P. H. "The History of Religions." Religion. (Ed.) P. Ramsey. (1965) p. 4.

A basic problem for the study of the history of religions in the West arises from the inherent relationship between the field and Christian theological concern. The support given in America by the Christian missionary enterprise to the comparative study of the world's living religions was conducive to a close connection between such studies and theology, yet often the relationship was not clearly discerned even by teachers who sought to be scholarly in their teaching and writing. The Christian teacher of the subject, those who supported his presence in theological and academic communities, and the students themselves were generally Christian thinkers first and foremost, and students of other religious traditions second. (Approaching their investigations of other religions from a background that was Christian in personal commitment and theological conviction, it is true that they understood their task to be descriptive in its initial and elementary stages. As a result of their basic theological orientation however, they could not be content with simple description, nor could they detach themselves from their primary concern with religious truth to proceed to the objective evaluation they considered essential. The emphasis upon the preparatory values of the non-Christian religions for the Christian message, and the recognition of (p. 18.) a general divine revelation available to all mankind, were conclusions that resulted from a Christian theological position. Only rarely were these interpretations arrived at from the study of the non-Christian religions themselves. The study of the religions of the world by Christian students, therefore, has been highly dependent upon the Christian theological ethos of a particular time for its method, emphases, and conclusions.) pp. 18-19.

In the early periods of Christian interest in the pagan religions surrounding Christianity, the approach to them had been an apologetic one: the aim was at the least to demonstrate their insufficiency when compared to Christianity, while in the extreme the goal was to establish that the religious rivals of Christianity were the products of demonic activity directly counter to the truth revealed in Jesus Christ. The early argument that the content of the non-Christian religions did not measure up to the truth present in the Christian gospel had often been accompanied by a recognition that they possessed some, though limited, values in preparation for the reception of Christianity. p. 19.

The theological position of an important group of Western Christian scholars in the last decades of the nineteenth and early years of the twentieth century was a very liberal form of this traditional Christian attitude toward non-Christian religions. p. 19.

During the 1930's this Protestant Christian theological understanding of the non-Christian religions began to undergo a radical change in theological circles in America. As in the study of the history of religions, American scholarship in Christian theology was profoundly influenced by European theological trends. The rise of what has been called neo-Reformation or neo-orthodox theology following World War I very quickly made itself felt in American theological thinking. Under the leadership of European theologians such as Karl Barth and Emil Brunner, this "new" theological position was soon brought to bear upon the missionary task of the church with inevitable results for the study of the non-Christian religions. p. 20.

Ashby, P. H. "The History of Religions." Religion. (Ed.) P. Ramsey. (1965) p. 5.

(The nadir of the comparative and historical study of religions in America was reached in the years immediately preceding World War II. The Protestant theological climate combined with the provincial and isolationist attitudes of the time to produce a lack of interest on the part of academic groups and students in the religions of the non-Western world. In religious circles the cause of this disinterest was primarily a theological one; in academic-scholarly centers a sustained concern with the non-Western world, its culture, society, and religion had yet to come into existence. The "science" of religion had all but disappeared from the American scene before it had had the opportunity to develop beyond its infancy. However, world events and the further development of scholarship that was not so closely allied with Christian theological thought combined to bring about a resurgence of teaching and scholarship in the area of the history of religions that has given the discipline an impluse for scholarly strength and vitality it did not possess before.)(While not freed from its relationship to theology, and not always seeking to be, the history of religions has nevertheless embarked upon a path that is (p. 23.) enabling it to express what it considers to be its own unique role as a scholarly discipline independent in its own right, free to declare for itself the terms of its relationship to theology.) pp. 23-24.

The corrective to the low state of the history of religions in America, both as a field of academic instruction and as an area of scholarly pursuit, made its appearance as the result of scholarly activity that was primarily nontheological in nature. p. 24.

Largely through the growing awareness by nontheological scholars of the central significance of religion in the history, culture, society, and total ethos of an area and its peoples, the study of the history of religions was not only revived but given a structure and form enabling it to begin again in its attempt to attain the stature envisaged by its nineteenth century proponents. p. 24.

The impact of the scholarly methodology and concern embodied in the Religionswissenschaftlich approach to the study of the history of religions began to make itself felt in America in a decisive manner during the 1940's. Scholars involved in area and cultural studies that required attention to religion were aware that knowledge of their own specialties was not sufficient to give them the degree of understanding needed. Also, they were aware that the comparative study of religions as it had developed in this country was not adequate to the task that was demanded. The scene was thus set for the development in America of a scientific study of religion based upon European accomplishments, but now equipped by temperament and scholarly resources to proceed as a colleague rather than simply as a dependent of non-American scholarship. p. 25.

Ashby, P. H. "The History of Religions." Religion. (Ed.) P. Ramsey. (1965) p. 6.

Throughout the latter part of the nineteenth century and the early decades of the twentieth century, scholarship in adjacent disciplines concerned itself more and more with studies related to religion in the non-Western world, and to research into the phenomenon of religion per se. p. 24.

Relying to a large extent upon the contribution of the many separate but allied scholarly disciplines concerned with the history of human society and culture, Religionswissenschaft from the beginning conceived one aspect of its task to be the gathering of knowledge concerning religious history, religious belief, and religious expression. In this endeavor there are no geographical or temporal (p. 24.) boundaries, no limitations upon the nature of religious phenomena arising out of the predilections of the investigator, and no concern to establish the superiority of one religion over another. pp. 24-25.

Not until the time of World War II and immediately afterward...did general public support, student interest, and academic policy combine to create in any significant number integrated and adequate departments and programs for the study of the regional cultures of the non-Western world. p. 31.

Goodenough and others who would agree with him in his emphasis have not abandoned the underlying concern and conviction of the earliest exponents of a science of religion. They were convinced, and their successors remain hopeful, that by the use of a scholarly methodology that is essentially "scientific" not only will there be found new and significant insight into the nature of religious experience and its individual and collective expressions, but also (and this is of even greater importance) that discoveries will be made that will enable the scholar to achieve at least a beginning comprehension of the "tremendum." By the scientific study of religion the scholar can approach the problem of valuation with criteria that are free from the provincial theological biases of the past, criteria that are based upon the universal religious experience and history of mankind. p. 43.

There have been those who have sought to maintain that the true nature of a religion is best discovered by the observer who is able to maintain himself aloof from a personal involvement in it and from religion in general. He may be convinced of its importance in human history as a phenomenon affecting individuals and societies; but, it has been argued, he is better equipped as a scholar to describe and interpret a religion if he himself is not involved or committed to that religion or any other. (It was Wach's firm belief that there must be an engagement between the observer and the observed, an engagement wherein interest in the observed religion is not limited to a recognition of its importance as a social or cultural factor, but rather, is primarily focused upon the attempt to participate with its adherents in their experience and the resulting expressions of that experience. There must be an "engagement of feeling," and this can only be achieved when there is concern with the values that are held to exist within the religion by its adherents.") p. 44.

Closely related to this is Wach's(emphasis upon the need for the student of a foreign religion to have a constructive purpose. In this he was pointing to the biased and, therefore, inadequate (p. 44.) interpretation of non-Christian religions that resulted from a theological or missionary attempt to establish their erroneous or defective nature. In addition, he was particularly aware that with the development of nontheological or nonreligious orientations in the study of religions, there are some scholars who, by their failure to appreciate the more subtle values of religion discernibl to the religious person, produce erroneous analyses of the religions they seek to interpret.) pp. 44-45.

Aubrey, E. E. "Scientia, Scientific Method, and Religion." In: Liberal Learning and Religion. (1951)

* ...the man who has never made a personal commitment in the area of religion cannot know what religious experience is. p. 53.

Baaren, Th. P. van. "Are the Bororo Parrots or are We?" Liber Amicorum, 20, (1969)

The study of Comparative Religion has suffered much from the fact that many scholars have used this discipline either to defend or to attack religion in general and Christianity in particular. In this way Schmidt and Van der Leeuw, to give two prominent names, have transformed this field of study into an elaborate apparatus for Christian apologetics, while others, like Durkheim and Freud, have used the same data, differently explained, to do away with religion. p. 8.

(It is important to note that both van der Leeuw and Schmidt were theologians and historians of religion: internal to discipline, whereas Durkheim (sociologist) and Freud (psychologist) were external: the first group apologetics, the second positivists and reductionists.) (Must be kept in mind that van der Leeuw inspite of fact that he was theologian was elected to become President of I.A.H.R.)

Baaren, Th. P. van "Science of Religion as a Systematic Discipline: Some Introductory Remarks." Religion, Culture and Methodology. (1973)

There is a tendency to consider religion, experienced as confrontation with the ultimate, as a universal quality of all religions. This may be true in many cases but it is not necessarily so and belongs as a general statement to the sphere of belief or metaphysical ontology. p. 41.

The way in which J. M. Kitagawa speaks about religion is a clear echo of a period of science of religion which held sway in the years between 1920 and 1945, but which now must make room for a new and different approach. p. 41.

Science of religion differs from theology, especially from dogmatic theology, because it is limited to an empirical study of religion as they are, and because it does not acknowledge the authority of any religion to influence or determine the results of this research. In the same way this discipline also differs from the so-called theologia religinum (sometimes called religiology) which studies other religions in the light of the religion which is considered the true one and which judges other religions by standards belonging to one religion. pp. 42-43.

Baetke, W. "Aufgabe und Struktur der Religionswissenschaft." (1952) (1974) Selbständnis und Wesen der Religionswissenschaft.

1 The truth or validity of a religion is not subject to the judgement of Religionswissenschaft. p. 135.

2 The philosophy of religion does not belong to the field of Religionswissenschaft... p. 138

3 ...one has to differentiate between...Religionswissenschaft and Theology. p. 138.

Baird, R. D. Category Formation and the History of Religions. (1971)

...when it is suggested that modern man is poorer because his cosmos has been desacralized. a shift has been effected-a shift that is made possible only because an ontological basis has already been posited. If not before, at least here it is clear that Eliade is not dealing merely with what men have held to be sacred, but with the structures of the sacred. His focal point is not only the subjective, but also the objective and hence ontological. Not only are the hierophanies which he describes hierophanies for those involved, but they are in fact hierophanies. p. 87.

Once one sees 'the sacred' or 'religion' as an ontological reality and once one operates as though its structures are also ontologically real, having identified these structures one has discovered reality. It then follows that those whose lives are lived in the sacred as completely as possible are the most authentic since they exist closest to reality. p. 87.

...transhistorical structures are not empirically verifiable because they are not empirically falsifiable. There is no way that an examination of historical data will show that they do not exist. p. 90.

...by normative understanding we intend that level of inquiry whose goal is a true account of reality rather than merely a true description of accounts about reality. p. 106.

The search for structures may be a legitimate inquiry, but it is not an historical one, and when it enters historical study under the guise of offering the 'religious dimension' of the data, it does violence to authentic historical investigation. Phenomenological structures are not historically falsifiable, and their method of verification is therefore more akin to theological verification than to historical verification....It has posed as being empirically oriented by offering historical data in support of its proposals. But if the structures found are not historically falsifiable, then they are not historically verifiable. That they are not historically falsifiable is clear from the nature of the trans-conscious, and from the possibility of 'cryptic hierophanies'. Anything that might otherwise be taken as possibly falsifying a religious structure can be considered cryptic. Hence these hierophanies which are clear illuminate those which are not clear. But the latter are still 'hierophanies' although they are 'cryptic'. Such a method takes care of possible conflicting data a priori. p. 152.

Baird, R. D. "Interpretative Categories and the History of Religions." On Method in the History of Religions. (1968)

When Smith says that it is the task of comparative religion "to construct statements about religion that are intelligible within at least two traditions simultaneously," he is contending that the believer is the final authority on his own faith. But it must be emphasized that it is sometimes necessary to bypass one believer in order to understand another. This is the limitation of the witness of the believer-he can never speak authoritatively for the vast bodies of of religious data that have in the past been categorized within "the religions." A believer or a community of believers can at best speak authoritatively regarding his or their "Hinduism." Hence an historical interpretatic of Upanisadic faith need not have the imprimatur of Radhakrishnan in order to be authentic. With living religions we have a check against subjectivity-the living believer. But in the study of the religions of persons or communities of previous generations we are thrust upon the hard realities of historical data. The living Advaitin is of help in understanding the Chandogya Upanisad only to the extent to which his insights square with the hard realities of the text. This is not to devalue the ultimate role of the believer, but to take him seriously. When the believer is taken seriously, it is realized that another believer cannot speak for him in any final sense. p. 29.

Baird, R. D. "Normative Elements in Eliade's Phenomenology of Symbolism." Union Seminary Quarterly Review, (1970)

***** ...when certain disciplines are described as normative, it is usually meant that they not merely attempt to describe certain views about reality, but propose to describe reality itself. That is, normative disciplines are so called because of their ontological stance. p. 505.

**** Our examination of Mircea Eliade's phenomenology of symbolism will lead us to the conclusic that, at least in his case, the history of religions is as normative as theology because it is based on an assumed ontology which is neither historically derived nor descriptively verifiable. pp. 505-506.

Barrows, J. H. Christianity, the World-Religion: Lectures Delivered in India and Japan. (Barrows Lectures, 1896-1897.) (1897)

A fundamental principle of the Parliament of Religions was toleration, and those who accept the principles of the Parliament are champions of toleration in its truest and 1 widest sense. p. 39. (Barrows is referring to religious toleration.)

We hope that the Parliament is a signal to the twentieth century that the persecuting ages 2 are over or must speedily come to an end. p. 39.

Comparative Theology makes our apprehension of God juster, our perceptions of His workings broader, by seeing in the ethnic faiths, "a part of that divine discipline by 3 which the race of man has been tutored, and trained for a higher life and fuller revelation." p. 44.

The more the leading religions are studied in their genesis, their original teachings, and in their relations to the loftiest spirits who were influenced by them, the more 4 beauty, truth and good are discovered in them. p. 44.

We believe that Christianity is to supersede all other faiths, "not by excluding, but by 5 including the elements of truth which each contains." p. 44.

Among the objects proposed for the Parliament were these: To deepen the spirit of human brotherhood without fostering any temper of indifferentism; to show men what are 6 the common truths of different religions; to set forth the distinctive truths of each; to inquire what light one religion may throw upon another; to indicate the foundations of theism and the reasons for faith in immortality; and to strengthen (p. 297.) the forces adverse to materialism. pp. 297-298.

One hundred and fifty thousand people attended its sessions. p. 301. (Barrows is referring 7 to the attendence at the Parliament.)

The Parliament gave mankind the first opportunity of studying religion, not in its fragments, but in its entirety, as represented in one historic assemblage. The impression which it made and is making on the unbelieving and secular world is salutary. 9 The Columbian Exposition, which accentuated the material glories of modern civilization, needed the Parliament of Religions to bring the human mind back to the great world of the Spirit. p. 304.

It is already evident, as Dr. Ellinwood, the President of the American Society of Comparative Religion, has said, "that the Parliament has come to stay." These world-wide comparisons must continue. Enlightened men will have the best and truest, and the best 8 religion must come to the front. As a Christian believer, I welcome truth from every source. I rejoice that our recent studies have added much to the spiritual panorama of human history. p. 323.

Barrows, J. H. "Results of the Parliament of Religions." The Forum, (1894), rpt. (1894)

The results accomplished surpassed the popular expectations. Prof. Max Muller, who would have been present had he thought the dream was to be realized, regards the parliament as "one of the most encouraging signs of the times, the first friendly meeting and mutual recognition of all the religions of the world." p. 3.

It would have been easy to defeat the objects of this meeting by making it chiefly a scientific gathering. But the purpose was not to call together the specialists in comparative religion, to produce learned and critical essays. Such a proceeding would have killed the parliament. While scholarship was everywhere apparent, technical scholarship was not made supremely prominent... p. 3.

The parliament was not expected to furnish new facts and ideas to life-long students of comparative religion, but it did something quite as important by drawing popular attention to this vital theme, (p. 3.) and by giving the world such a demonstration of its unity and such evidences of brotherhood as had never before been witnessed. pp. 3-4.

...while the fair was no novelty, the parliament was unique and unexampled, and purposed, in a great school of comparative theology, to bring the different faiths into contact and (p. 4.) conference; to deepen the spirit of brotherhood; to emphasize the distinctive truths of each religion; to show why men believe in God and the future life; to bridge the chasm of separation between Christians of different names and religious men of all names; to induce good men to work together for common ends; and to promote the cause of international peace. pp. 4-5.

No other event ever awakened so wide and sympathetic an interest in comparative religion, "the highest study to which the human mind can now devote its energies." The spectacle itself gave vividness and reality to the vague popular notions of the ethnic faiths. (Scientific study of this theme has been confined to the few, and scholars are now grateful that the parliament has aroused such general interest in it on the part of educated people.) (Through the daily press of Chicago, which gave fifty columns each day for seventeen days to the proceedings of the congress, and through the religious press of many lands, the words spoken have already reached millions.) The more permanent literary fruitage of this congress, giving its proceedings in books, with more or less fulness, has been large, more than a hundred thousand copies of these various volumes having already been taken. They have gone, not only into the great libraries, into the hands of preachers and scholars, (p. 6.) but also into the homes of thoughtful people among the laity of the six continents. pp. 6-7.

One of the first fruits of the congress of last September is the gift of $20,000 by Mrs. Caroline E. Haskell to establish a lectureship on comparative religion in the University of Chicago, where that department is already notable. p. 7.

The international friendships knit by the gongress of 1893 are a contribution to international peace, while inter-religious goodwill is a manifest help in the study of comparative theology. p. 8.

If we can centre the interest of Christian minds, both in the greatest themes of practical ethics and (p. 11.) in the highest subjects of comparative theology, how divisions over pettier matters will go down. The world needs greater intellects, greater souls, greater men, and, in the divine evolution, the time appears to have come for their appearance. pp. 11-12.

Barrows, J. H. The Religious Possibilities of the World's Fair. An Address Delivered at the Eleventh International Convention of the Young People's Society of Christian Endeavor in Madison Square Garden, New York, on Sunday Afternoon, July 10, 1892. New York: 1892.

1 ...The Columbian Exposition, and the series of more than a hundred World-Congresses which are to accompany it will have a large influence over the social and Christian developments of the twentieth century. p. 1.

2 It is well known that a series of World-Conventions, representing the chief departments of human knowledge and effort, will be contemporaneous with the continuance of the Exposition. And the chief of all these, in the importance of the themes to be treated and of the interests involved, and in the period of time allotted them, will be the Congresses of Religion... p. 2.

3 The Parliament of Religions is not to be a mass meeting, but rather an orderly school of Comparative Theology, where those who worthily represent the great Historic Faiths will be invited to report what they believe and why they believe it. p. 4.

4 I have no doubt that this phenomenal meeting will make apparent the fact that there is a certain unity in religion; that is, that men not only have common desires and needs, but also have perceived, more or less clearly, certain common truths. p. 4.

5 I believe that the Parliament will do much to promote the spirit of human brotherhood among those of diverse faiths, by diminishing ill-will, by softening rancor, and giving men the privilege of getting their impressions of others at first hand. p. 4.

6 We believe that Christianity is to supplant all other religions, because it contains all the truth there is in them and much beside, revealing a redeeming God. The object of the Parliament, it scarcely needs to be said, is not to foster any temper either of bigotry or of indifferentism. p. 4.

7 I believe that the Parliament of Religions will be valuable to scholars and to young missionaries and to Christian people everywhere, by exciting a deeper interest in the non-Christian world and a deeper respect for it. p. 5.

Barrows, J. H. "The World's First Parliament of Religions." The Homiletic Review, 25, (1893)

The committee having in charge this Parliament have sometimes been almost overwhelmed by the eager, enthusiastic expectations of those who are looking forward to this meeting. p. 389.

(After two years of incessant work the plan for this Parliament has come within the bounds of actuality.) The religious world in its great historic divisions will be represented. p. 393.

The endorsement which the Parliament has received in Great Britian, France, Holland, Sweden, Belgium, Germany, Switzerland, America, Canada, Australia, and the Hawaiian Islands has been so vast that the names of those whose letters of approval are in the hands of the committee would occupy several columns of this Review. p. 394.

Benz, E. "Die Bedeutung der Religionswissenschaft für die Koexistenz der Weltreligionen Heute." Kairos (1966)

*** 1 Finally it is not enough to study the special problems connected with the coexistence of world religions, and to present them in scholarly special reports. p. 178.

*** 2 The results of such studies should not be limited to the use of the few researchers of comparative history of religions and orientalistic studies, but they should be made part of the general conscience of the different religious corporations. p. 178.

*** 3 The great and sofar only very slightly solved task is to introduce the results of the research and studies of the researcher of Religionswissenschaft more intensively into the general conscience of the different religious groups; to bring about a transformation of the emotional and intellectual position of the individual religious communities and of the individual follower concerning their coexisting neighbour-religions and neighbours, to create a new climate of cooperate thinking and feeling ... p. 178.

Bianchi, U. "The Definition of Religion (on the Methodology of Historical-Comparative Research)." Problems and Methods of the History of Religions. (1972)

*** (The following observation is being made by Bolgiani, in reference to Eliade's morphological procedure, in Traité d'histoire des religions.)

Using this sort of criteria we can even end up by declaring that historical illustration is secondary and irrelevant, since given a hierophany of known structure, we can already state what is and will be significant about it, as opposed to what will not be. This type of morphology makes history...entirely superfluous and opens on to the study of the religious "futurology". pp. 27-28.

Bianchi, U. The History of Religions. (1975)

Another objection may be raised by scholars who are interested in the history and phenomenology of religions for reasons that are not purely scientific but derived also and above all from too indiscriminate a phenomenological outlook, which is marked by a certain religionistic intuitionism...or from a generic ecumenicalism. These scholars, interested mainly in the great living religions, although admirable and praiseworthy in other fields, seek to promote a 'mutual understanding' between religions and religious peoples which is not based solely on a religio-historical foundation and does not use a religio-historical methodology.

In this group there are many who favour a sort of transcendental theosophical unity of religions, or even syncretistic forms-and these finalities too are in any case different from the aims of the history of religions. Naturally this science does not presuppose agnostic or reductionist philosophies, or confessional (or anti-religious) positions, but only insists on the correct application of the positive-historical methodology which determines its object and its purpose... p. 18.

(The following is an attack upon the position advocated by W. C. Smith)

Others...assert a principle which is not easily acceptable in our studies; they maintain that a statement on a living religion, differing from one's own-or different from the religion in which one was born-is valid only if the adherents of this religion will agree to it, that is, if they consider that they are faithfully portrayed in the book in question. But this principle too is not in accordance with the methodological principles of religio-historical research. In fact, apart from the fact that it would render futile all historical studies on ancient religions, the fact remains that the followers of a religion, although they may be representative of the average feeling of its adherents today, are not always good interpreters of their religion as it was in past, or of the historical interpretative problems closely allied with it. Or better, if they are, from various points of view, competent interpreters of their religion as it is today, or even of one of its living traditions (and they are often more intelligent, better informed and more sensitive than many pretentious experts without sensibility or acumen) on the other hand it is no less true that their interpretations can never simpliciter be translated into religio historical motivations, for this would legitimate only on the basis of the methodology proper to this science, which does not claim to say or to know all there is to be known about religion, but must say, what it has to say on the basis of its own pertinent methodology.

Moreover, they are not bound to study or to accept the historical and comparative-historical, or even merely generically phenomenological presentation of the problem presented by their own religion. Yet it is true that their testimony and, within certain precise limits, their co-operation, may be useful for the study not only of the tradition and prsent-day situation of the religion in question, but also of the evolutions and deviations at present active in it, evolutions and tendencies which for present and future purposes are no less pertinent to the history of religions than are questions of pre-histor or antiquity. pp. 18-19.

From what we have already said one clearly sees-on the one hand-the impropriety of an assertion frequently made that the historical study of religious phenomena is substantially possible only for one who has a personal religious faith or, as some followers of R. Otto maintain, has a 'gift' for preceiving the 'holy'. p. 21.

The presuppositions of a 'phenomenology of religion', understood in this sense, may be found in the work of some important German scholars of the last fifty years, J. W. Hauer, R. Otto, H. Frick, F. Heiler and, more recently G. Mensching and E. Benz. The chief centre of these studies was the University of Marburg... p. 170.

Bianchi, U. The History of Religions. (1975) p. 2.

In fact, in Marburg in 1960 the Xth Int. Congress of the History of Religions saw the beginning of a divergence of views concerning the nature of this branch of learning, a divergence occassioned by the appearance of an 'Oriental trend' in religious-historical studies, a trend which had already emerged in an earlier Int. Congress held in Tokyo in 1958. On that occasion the influence of the Oriental milieu had been decisive for the choice of subjects for discussion, chiefly Asiatic-Oriental, and for the methodology of various speakers, which was more systematic and expository than truly historical and philological. p. 170.

A similar tendency towards a Religionsphilosophie is seen in the 'science of religions as understood by Fredrich Heiler...According to Heiler, the purpose of Religionswissenschaf is to study religion in itself, its essence, genesis, formation and importance in the histo of the spirit and the history of culture. p. 175.

(Referring to Heiler's address at 9th Int. Congress in Tokyo.)

The danger here is of course that of transforming the study of religions into an inter-religious enterprise...Here the research student, to whom Heiler assigns the task of investigating what he calls the 'unity' of religions...has become the subject of this unity there is that identification between the subject and the object of the history of religions that is characteristic of the whole of Otto's school and also of most of the phenomenologis influenced by it. p. 176.

Certain currents of historical-religious studies, related to the phenomenology of religion, have had a profound influence in the United States...(American 'Comparative Religion' is above all interested in the great living religions, sometimes with the aim of promoting mutual understanding between different religious traditions, in a spirit which in some ways recalls that famous 'Parliament of Religions' which met in Chicago in 1893)and was the first example of an attempt to find in the context of an international meeting mutual understanding between different faiths, even those most dissimilar and least accustomed to mutual contact, a meeting promoted by the universalist humanitarianism of that time. p. 181.

Bleeker, C. J. "Comparing the Religio-Historical and the Theological Method." (1971)

1 Nowadays scholars have come to the insight that how impartial they may try to be, everyone looks at the subject of his study from his own angle... p. 10.

Though he is obliged to present an unprejudiced picture of the religion which he is studying, he must be conscious of the fact that he involuntarily is influenced by the attitude which he takes to the subject of his inquiry. The implications of this situation are twofold: a) the historian of religions should acknowledge that his method is coloured by his personal outlook on the material which he handles.
2 b) he should realize that he is moulded by a certain religio-historical tradition, which means that he is the follower of a certain national school. In regard to the second point it is mostly forgotten that the study of history of religions is strongly influenced by the cultural, spiritual and scholarly atmosphere in which the study takes place. p. 10.

Still a third attack is made on the phenomenological method. It is undertaken by people who believe that this discipline should serve social, ethical or religious causes, such as the fraternization of the nations, worldpeace or a better understanding between
3 the followers of the religions of the earth. Congresses for the history of religions generally are attended by some persons who cherish these ideals and expectations...A noble and learned spokesman of this standpoint was the late Dr. Fr. Heiler. p. 25.

It is evident that peace among the nations and tolerance between the adherents of the different religions are ideals which deserve the devotion of all right thinking men...
4 As a scholar he would go too far by contending that this work is part of the task of history of religions. The discipline should keep aloof from such activities. p. 26.

Bleeker, C. J. "Important Decisions Taken at the Congress in Rome." Numen, 2, (1955)

(Name of organization changed)
originally: 'The International Association for the Study of History of Religions'
1 (I.A.S.H.R.)
new name: 'International Association for the History of Religions' (I.A.H.R.) p. 236.

*** ...the new Executive Bureau elected by the International Committee is composed as follows:
*** R. Pettazzoni, President G. Widengren, Vice-president C. J. Bleeker, Secretary-general...
2 p. 239.

** ...the Executive Board...decided that Paris should be the headquarters of the I.A.H.R.
3 p. 239.

*** 4 An attempt will be made to organize a congress in Tokyo in 1958. p. 240.

Bleeker, C. J. "Methodology and the Science of Religion." (1969)

1 Religion is a universal human phenomenon. p. 243.

2 ...religious belief is inherent in human nature. p. 243.

3 Religion is sui generis and cannot be explained by non-religious factors. p. 245.

4 ...I should like to point out and to stress that knowledge of the method and the insights of the science of religion is no matter for amusement or some kind of spiritual luxury, but is a modern requirement. p. 247.

5 In my opinion, all people who are destined to play a leading role in the world...should be obliged to master the principal insights of the science of religion. I am convinced that this measure would dissipate many misunderstandings and would create more harmony among the nations. p. 247. (Compare this statement with that of J. Réville: "The Role of the History of Religions in Modern Religious Education." New World (1892).)

Bleeker, C. J. "Preface." The Rainbow: A Collection of Studies in the Science of Religion. (1975)

The title of this volume expresses the unshakable conviction of the author that religion in whatever all too human forms it may appear, can ultimately only be understood as a rainbow: it is the connection (p. ix.) between heaven and earth, between a superhuman reality and mortal man. pp. ix-x.

Bleeker, C. J. "The Contribution of the Phenomenology of Religion to the Study of the History of Religions." Problems and Methods of the History of Religions. (1972)

...the phenomenology of religion should keep its distance from all attempts to actualize the science, in the sense that it is supposed to have as its main object the promotion of worldpeace or the solution of practical problems of faith....Among the participants of each congress for the history of religions there are always people who think that the history and phenomenology of religions are meant to further the better understanding among the nations and the creation of a religion of the future. Therein they are greatly mistaken. These sciences are bound to search for the historical truth without caring about the results of these inquiries. In this connection also the considerations of Professor Goodenough...could be inserted. Goodenough was seeking for means to revive the study of the science of religion. In his opinion the essence of religion lays in the problem how man in his helplessness can live over against the great unknown, the tremendum....In the opinion of Goodenough the science of religion should take a new attitude towards the tremendum, i.e. looking at it with quiet eyes, astonished, reverent, but unafraid. This is an interesting and respectable standpoint, but it is no scholarly study of religion. It is an actualization of the science in question, kind of a philosophy of religion, and proper to a layman. pp. 41-42.

Bleeker, C. J. The History of Religions, 1950-1975. Lancaster: University Of Lancaster Central Printing Unit, (1975)

It was the late Professor Gerardus van der Leeuw...who took the initiative of first founding a Dutch society for the history of religions, and subsequently of calling together a congress of the students of the science... p. 2.

There is a sense in which the name of the IAHR may be slightly misleading, since it may suggest that the Association is concerned only with the study of religion as a purely historical discipline. But this is not so. The intention of the IAHR is to be broad enough to embrace all those disciplines which, in the German language, are subsumed under the heading of Religionswissenschaft (to which the English equivalent "the science of religion" does not quite correspond). Opinions may of course differ as to precisely which disciplines are meant, and what they should be called. But there would seem to be a general consensus among scholars that the areas of study concerned are: the history of religion (or religions), the psychology of religion, the sociology of religion, the phenomenology of religion and the philosophy of religion. p. 4.

Dr. G. van der Leeuw, Professor at the University of Groningen, who was elected President of the Association at the Amsterdam congress in 1950, held office for only a few months, since he died in the autumn of the same year. He was succeeded by Dr. Raffaele Pettazzoni, who until his death in 1960 presided over the IAHR with prudence and clarity of mind. No one was better suited to take over the Presidency than Professor Geo Widengren of Uppsala, a scholar of world renown in the history of religion; for ten years he shaped the course of the Association with great energy. In 1970 he was succeeded by Professor Marcel Simon of the University of Strasbourg. The author of this report was in charge of the Secretariat for twenty years, from 1950 to 1970. In 1970 he was succeeded by Professor S.G.F. Brandon of the University of Manchester, who possessed all the qualities necessary in a Secretary General, but who was active in the post for only one year. His colleagues were greatly saddened by his sudden and unexpected death... Since 1971 the work of the Secretariat has been maintained by Brandon's deputy, Dr. Eric J Sharpe of the University of Lancester. p. 6.

Lastly among the study conferences we may mention that which took place at Turku, Finland, in August 1973. Although convened to clarify the many problems connected with the theme of "Methodology of the Science of Religion", the conference did not really succeed in clarifying, much less solving, the problems. It would be unnecessarily pessimistic to accept the verdict of some of the participants that there was "a perfect Babel" at Turku, particularly since it was a pioneering step in this direction. Delegates made a heroic attempt to understand one another's, often highly diverse, points of view. Another important feature of the meeting was the presence, for the first time in any IAHR conference, of a considerable number of cultural anthropologists. p. 8.

...the experience of holding a congress in the United States was entirely positive, providing as it did an opportunity for Europeans to learn more of the American way of handling religio-historical problems. p. 10.

It would be unwarranted to claim that in the twenty-five years of its existence the IAHR had managed to persuade all its members to conduct all their studies in close cooperation with one another. Like all students of the humanities, historians of religion are incorrigible individualists. Nevertheless the IAHR has become a forum for discussion, and has provided many opportunities for improved mutual understanding and more extensive cooperation among scholars. p. 14.

Bleeker, C. J. The History of Religions, 1950-1975. (1975) p. 2.

During the last two decades there have been many discussions in the IAHR about the aims and objectives of the discipline of the history of religions; sometimes these discussions have appeared to sharpen the controversies. But in my opinion there is much greater agreement among historians of religions than many of them seem to realise. During and after the Claremont congress the impression was conveyed that there was a rift between the European and American approaches to the problems of the science - the former being purely critical and historical, and the latter more intent on the practical implications of the research. This was a misunderstanding. p. 15.

Certainly there are different emphases, but the two "pure" and "applied" methods are practised in both continents. p. 15.

At the study conference held at Turku in 1973, delegates were compelled to consider the relationship between the history of religions and cultural anthropology - the latter a discipline which is currently growing in popularity. It would however be extremely unwise to set up the two disciplines in opposition to each other. They should cooperate. The historian of religions can learn much from the cultural anthropologist, while the cultural anthropologist on his part should recognise that the task of the historian of religions is different from his. The historian of religions attempts to discover the significance of religious phenomena, even when these seem strange and exotic, and it is in the quest for understanding that he finds his true raison d'être. p. 16.

Bleeker, C. J. "The International Association for the Study of History of Religions (I.A.S.H.R.)." Numen, 1, (1954)

Since the sudden death of the much lamented first president Professor G. van der Leeuw, this Executive Board was composed in the following way: Professor R. Pettazzoni, Rome, president, Professor G. Widengren, Uppsala, vice-president, Professor H. Ch. Puech, Paris, vice-president, Dr. W. A. Rijk, Amsterdam, honorary treasurer, Professor C. J. Bleeker, Amsterdam, general secretary. Professor A. Alfoldi, Basel, associate. Professor H. Frick, Marburg-Lahn, associate.-Professor Frick died on December 31st 1952. Professor F. Heiler, Marburg, has taken his place. Professor E. O. James, London, associate. Professor A. D. Nock, Cambridge, Mass., associate. p. 87.

(E.O. James' article pub. in this issue: his comments on the ethos of the organization take on a more important aspect considering the position he held in the Executive Board, not to mention the fact that van der Leeuw was elected to be the first president of this organization.)

Bleeker, C. J. "The Phenomenological Method." (1959)

...it is a misunderstanding to assert, that the phenomenology of religion passes in any sense a judgment on the question of the truth of religion. It only maintains its position of impartiality by demanding that all religion should be understood as what it stands for, namely as a serious testimony of religious people that they possess a knowledge of God. That means that it on the one side rejects the idea that there should be only one true religion and on the other hand debates the contention that there is no true religion, because all religion can be reduced to human psychological or social factors. p. 104.

Bleeker, C. J. "The Relation of the History of Religions to Kindred Religious Sciences, Particularly Theology, Sociology of Religion, Psychology of Religion and Phenomenology of Religion." Numen, 1, (1954)

Le 28-29 mai 1953, à l'occasion de la réunion du Bureau Exécutif de la I.A.S.H.R. ...une réunion d'experts en histoire des religions a eu lieu à Paris chez l'UNESCO, qui avait accordé une subvention à cet effet. p. 141.

On a choisi un thème particulièrement intéressant au point de vue soit scientifique, soit en quelque sorte professionnel: les Rapports entre l'histoire des religions et les sciences apparentées. M. Bleeker a encore une fois bien mérité de notre association, en acceptant de se charger de rédiger un Rapport... p. 141.

The science of religion in general and the history of religions in particular differ from theology in this respect, that they are not under the obligation of serving a religious community or a church by the results of their studies. They can dedicate their energies to an absolutely free research into the problems at stake. p. 143.

...the history of religions takes religious facts as part of the culture of humanity, that is, as part of an immanent world, which can be understood and clarified by human intelligenc Religion appears to the student of the history of religion as an anthropological structure.. But the value and significance of this anthropological structure can be understood only if we keep in mind that religion is ultimately a realisation of a transcendent truth. In my opinion every effort to explain religion solely as an outcome of social and psychological factors is a transgression... p. 143.

...in an age, in which millions of peoples are religiously uprooted though not religiously indifferent, it would be a great task for the history of religions to show what is essential and unessential in religion and how pure religion, in whatever form, can be a source of spiritual strength. p. 152.

Bleeker, C. J. "Torso." The Sacred Bridge: Researches into the Nature and Structure of Religion. (1963)

The point of view from which these studies have been elaborated, is to be found in the title of the volume: the sacred bridge. This means that the author considers religion to be the holy bridge between heaven and earth, between the divine world and the domain of man. In his opinion the facts of the history of religions cannot and should not be interpreted in another way, because religious people themselves have never understood their belief otherwise. Phrased in scientific terms this approach can best be called the phenomenological method. This method aims at excluding all kinds of preconceptions, at doing full justice to the language which the facts speak and at sharpening the eye for what is genuinely religious. p. viii.

Bolle, K. W. "The History of Religions and Christian Theology." (1971)

* ...Religion in Essence and Manifestation...was attacked by Pettazzoni for its hidden theological intent... p. 256.

** (In the following Bolle is referring to van der Leeuw)

** ...his work in the science of religion can be said to be theologically determined... p. 257.

** Th. P. van Baaren, Van der Leeuw's successor in the University of Groningen... p. 255.

Bolle, K. W. "Wach's Legacy: Reflexions on a New Book." History of Religions (1970)

"...all his teaching and writings...are an appeal to deal fairly, justly, responsibly, adequately, with the most crucial documents of man-with documents that have a claim to truth, that are normative. Merely describing them could not do justice to them. In order to interpret them we must know of the claims to truth in our own tradition." p. 90.

Bonney, C. C. "The World's Parliament of Religions." The Monist, 5, (1895)

With remarkable accord, the leaders of progress in all lands have recognised the World's Congresses of 1893, crowned by the Parliament of Religions, as constituting an epoch-making event in the history of human progress, marking the dawn of a new era of brotherhood and peace. p. 322.

It may be well, in this connexion, to mention a few things which the Parliament of Religions was not intended to be. It was not a scheme to form a new religion. It was not a project to put the representatives of any form of faith in any false position. p. 32

...the World's Parliament of Religions was a friendly conference on the basis of the golden rule of Christ; a royal feast to which the representatives of every faith were asked to bring the richest fruits and the fairest flowers of their religion. pp. 323-324.

(The supreme object of the festival was to end religious strife and persecution; and to secure to every human being, as far and as rapidly as possible, the sacred right to worship God according to the dictates of his own conscience.) To that end, no participant was asked to surrender any conviction of what he believed to be truth and duty; nor was any representative of any faith asked to take any part which would compromise him in his relations to his own church. p. 324.

The immense task of organising the Parliament of Religions was entrusted to a general committee of which the Rev. Dr. John Henry Barrows was appointed the Chairman. This committee consisted of sixteen persons, representing sixteen forms of religious faith. p. 327.

The first public act of this committee was the issuance of the following Preliminary Address, which, being very brief, is here reproduced on account of its historic importance.

"The Columbian Exposition of 1893, besides a comprehensive and brilliant display of the achievements of men in material progress, is to be made still more notable by conventions of the leaders of human thought. The Auxiliary having charge of these congresses is an organisation which has received Congressional recognition and approval, and is authorised and supported by the World's Fair authorities, who earnestly believe that these conventions will elevate the character and increase the utility of the (p. 327.) Exposition. pp. 327-328.

Since the World's Fair stands for the world's progress in civilisation, it is important that the creative and regulative power of religion, as a prime factor and force in human development, should receive due prominence. The committee having charge of the religious congresses seek the co-operation of the representatives of all faiths. Now that the nations are being brought into closer and friendlier relations with each other, the time is apparently ripe for new manifestations and developments of religious fraternity.) Humanity, though sundered by oceans and languages, and widely differing forms of religion, is yet one in need, if not altogether in hope. The literatures and the results of the great historic faiths are more and more studied in the spirit which would employ only the agencies of light and love. (It is not the purpose of these conventions to create the temper of indifferentism in regard to the important peculiarities distinguishing the religions of the world, but rather to bring together, in frank and friendly conference, the most eminent men of different faiths, strong in their personal convictions, who will strive to see and show what are the supreme truths, and what light religion has to throw upon the great problems of our age.) p. 328.

Bonney, C. C. "The World's Parliament of Religions." The Monist, 5, (1895) p. 2.

(Believing that God is, and that He has not left Himself without witness; believing that the influence of religion tends to advance the general welfare, and is the most vital force in the social order of every people; and convinced that of a truth God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted of Him, we affectionately invite the representative of all faiths to aid us in presenting (p. 328.) to the world, at the Exposition of 1893, the religious harmonies and unities of humanity, and also in showing forth the moral and spiritual agencies which are at the root of human progress.) It is proposed to consider the foundations of religious faith; to review the triumphs of religion in all ages; to set forth the present state of religion among the nations and its influence over literature art, commerce, government, and the family life; to indicate its power in promoting temperance and social purity, and its harmony with true science; to show its dominance in the higher institutions of learning; to make prominent the value of the weekly rest-day on religious and other grounds; and to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man. Let representatives from every part of the globe be interrogated and bidden to declare what they have to offer or suggest for the world's betterment... pp. 328-329.

From the many favorable responses already received from leading theologians, statesmen jurists, jurists, historians, scientists, authors, and scholars, it is expected that the congresses of 1893 will mark an important epoch in the history of the human mind. p. 329.

The Objects Of The Parliament.

1. To bring together in conference, for the first time in history, the leading representatives of the great historic religions of the world, p. 330.
2. To show to man, in the most impressive way, what and how many important truths the various religions hold and teach in common, p. 330.
3. To promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly converse and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity, p. 330.
4. To set forth, by those most competent to speak, what are deemed important distinctive truths held and taught by each religion, and by the various chief branches of Christendom. p. 330.
5. To indicate the impregnable foundations of theism, and the reasons for man's faith in immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe. p. 330.
6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish, and other faiths, and from representatives of the various churches of Christendom, full and accurate statements of the spiritual and other effects of the religions which they hold upon the literature, art, commerce, government, domestic and social life of the peoples among whom these faiths have prevailed. p. 330.
7. To inquire what light each religion has afforded, or may afford, to the other religions of the world. p. 330.
8. To set forth, for permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of religion among the leading nations of the earth. p. 330.
9. To discover, from competent men, what light religion has thrown on the great problems of the present age, especially the (p. 330.) important questions connected with temperence, labor, education, wealth, and poverty. pp. 330-331.
10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace. p. 331.

Bonney, C. C. "The World's Parliament of Religions." The Monist, 5, (1895) p. 3.

In the language of the preliminary publication of the department of religion, we seek in this Congress to unite all religion against all irreligion; to make the Golden Rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the righteous life. Without controversy, or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious condition of all mankind, with (p. 334.) an earnest desire to be useful to each other, and to all who love truth and righteousness. pp. 334-335.

The programme of this general Parliament of Religions directly represents England, Scotland Sweden, Switzerland, France, Germany, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada, and the American States, and indirectly includes many other countries. p. 335.

Bowman, J. "Introduction." Comparative Religion. ed. J. Bowman. (1972)

Gone are the days when the study of Comparative Religion was the tool of the medieval polemicist, or even of the nineteenth century Christian apologist. (The term Comparative Religion no longer implies that one religion is better than another, and that there is one religion which has the monopoly of all truth.) p. vii.

Braden, Ch. S. "Teaching the History of Religion." (1949)

(Prof. Braden is Chairman of the Department of Religion at Northwestern University.)

If I were to try to put into a brief sentence what I conceive to be my major objective, it would be something like this: to lead my students to a sympathetic understanding and appreciation of each of the great faiths of the world...always hoping that in so doing I am contributing to their understanding of the ultimate relation of religion to the total life of man and to a broadening of their own religious outlook. p. 109.

Brandon, S. G. F. "A Plea for the Comparative Study of Religion." Modern Churchman 44 (1954)

**** The present writer is keenly conscious that his own theological studies prior to ordination did not inform him of the religious experience of mankind outside that which is incorporated in the Judaeo-Christian tradition, and, so far as his knowledge goes, that situation still obtains for the majority of Anglican ordinands. An obvious solution would be to include some Comparative Religion in the General Ordination Examination (p. 101.) requirements... pp. 101-102.

Brilioth, Y. "A Biographical Introduction." The Living God: Basal Forms of Personal Religion. The Gifford Lectures Delivered in the University of Edinburgh in the Year 1931. (1933)

He always claimed that none can enter into the world of religion who himself stands outside religious experience. p. xiv.

2 In 1893 he was ordained, and... he accepted in 1894 the chaplaincy to the Swedish legation in Paris... p. xiv.

3 ...he missed none of those opportunities which Paris offered for the pursuit of his special line of work. He studied Iranian languages as the pupil of A. Meillet; L. Marillier and(A. and J. Réville became his teachers in the history of religions. He attached himself to the Protestant faculty of theology at the Sorbonne, the only faculty of divinity existing in Paris.) p. xv.

In 1899 he published a study of early Persian religion, Les Fravashis, by which he gained the title of 'Elève diplômé de l'Ecole des hautes Etudes'. It was followed two years later by La Vie future d'après le Mazdéisme, presented as his (p. xv.) thesis for the doctorate at the theological faculty of the Sorbonne. Soderblom was the only foreigner 4 who gained this distinction during the time this faculty existed. In this work he investigates the eschatology of the early Persian religion against the background of similar conceptions in other religions. It is marked by exact scholarship and deep erudition; and it secured for its author a recognized place amongst students in comparative religion. pp. xv-xvi.

In 1901 Soderblom was appointed professor of theology at his old university of Upsala. The chair which he came to occupy carries the somewhat enigmatic designation 'theolological prenotions and theological encyclopaedia'. Although the philosophy and psychology of 5 religion still remain as parts of this subject, it has become, chiefly through Soderblom, a professorship in the history of religions. p. xvi.

When the theological faculty of Leipzig had decided to introduce the history of religions in its curriculum, the choice of the faculty fell on the Swedish professor; though he had already declined a similar offer from Berlin. By special arrangement he 6 was able to retain his chair in Upsala together with the professorship in Leipzig, which he held during the years 1912-14. p. xviii.

In an illuminating article in Hastings' Encyclopedia of Religion and Ethics on 'Holiness' (1913) he had put forward the view that the fundamental conception of religion is not the idea of God, but the idea of 'the holy':'Holiness is the great word in religion; it is even more essential than the notion of God. Real religion may exist without a definite conception of divinity, but there is no real religion without a distinction between holy 7 and profane.' This theory, which in some respects anticipates R. Otto's well-known treatise on The Holy, is worked out more fully in the larger work, where it is combined with a masterly analysis of the main original forms of the idea of God. p. xix. (Brilioth is referring to Soderblom's work: Gudstrons uppkomst ('Origin of the Belief in God', 1914: German editions with the title 'Das Werden des Gottesglaubens' in 1916 and 1926). p. xix.

The archbishop became known outside Sweden as a champion of Church unity and world 8 peace. The ideals of the unity of Christendom and the brotherhood of nations had never lost the grasp they once got of his youthful mind. p. xxii.

Brilioth, Y. "A Biographical Introduction." The Living God: Basal Forms of Personal Religion. The Gifford Lectures Delivered in the University of Edinburgh in the Year 1931. (1933) p. 2.

*** *** The Stockholm Conference on Life and Work in 1925 became the first great manifestation of the new spirit of brotherhood and understanding which has begun to characterize the relations between the Christian communions. The planning and organization of this Conference was in a very high degree the personal achievement of the archbishop. p. xxiii.

**** **** When the Norwegian Parliament (Storting) in 1930 awarded the archbishop the Nobel peace prize, this was a highly valued (p. xxiv.) recognition not only of his personal endeavours but also of the part played by the Church in the work for international reconciliation. pp. xxiv-xxv.

*** *** He spoke of these lectures as ready for print, and determined what their title should be: 'There is a living God,' he said, 'I can prove it by the history of religions.' p. xxviii.

Buck, H. M. "Teaching the History of Religions." Journal of Bible and Religion, (1957)

It is sometimes assumed that the concern for contemporary relevance and theological significance is at the opposite end of the field from the goal of historical and factual accuracy. This is an unfortunate dichotomy, because the goal of significance and the goal of substance lie in the same direction, and the only course worthy of a student's election is one which combines both. p. 280.

Buckley, E. "On the Need of Systematic Study of Religion." Biblical World 3 (1894)

The truth is that the sphere of religion is broader than that of Christianity, that, although as we confidently believe, Christianity is the highest form of religion, it is not the only religion. p. 122.

It was natural that the science of religion should be the last to adopt the comparative method, since, as is well known to all students of the subject, in no other sphere of thought is man so conservative and complacent, as here. It is remarkably hard for us, as no doubt for each religionist, to concede this about our religion; but we have no choice other than between it and denying that Christianity is a religion at all. The cause of the tardiness in applying the comparative method was of course the conviction that non-Christian faiths presented nothing worthy of being compared, while Christianity gave us everything worth being known. p. 125.

The need for instruction in hierology has already received such recognition that within the last three years chairs of Comparative Religion have been founded at Yale, Cornell, the University of the City of New York, and the University of Chicago, while numerous lectures by specialists have been provided at Harvard and at the University of Pennsylvania. p. 127.

It appears then perhaps sufficiently clear that progress in theological training should include hierology. Meanwhile those who would study it have but six institutions in America where they can do so. p. 127.

Burnouf, E. The Science of Religion. (1888) (orig.: 1872)

The present century will not expire without having witnessed the entire and comprehensive establishment of a science whose elements are at this moment still widely scattered, a science unknown to preceding centuries and undefined, and which we for the first time now call the Science of Religions. p. 1.

Science finds religions in a state of separation: she immediately sets about, theoretically, to reconstitute their original unity. If such a unity be not a chimaera, then science can set herself no nobler task than the establishing of a theory for the uniting of all religious dogmas. Once science has shown that under this apparent diversity of (p. 21.) institutions there is but one fundamental doctrine, there will be assigned to each one again its place in the world's early history, and the hatred which has scattered the children of the human race will be appeased. If, after being studied in its universal principles, this doctrine were to be acknowledged as the true one, we might well be proud of our achievement on this debated ground; for since science never turns to the right or to the left when once entered on the path of truth, we might confidently look forward to an ultimate meeting between the mind's greatest conceptions, religion and science. Such a conviction would give us strength to refute any fresh controversies, and lift our conscience beyond any further conflicts between reason and faith. Is the fulfilment of this desire still very far off, considering the present condition and daily progress of the science of religions? I unhesitatingly reply, No. pp. 21-22.

Butterfield, V. L. "Liberal Learning and Religion in the American College." In: Liberal Learning and Religion. (1951)

** We should encourage its discussion among the faculty and administration; we should urge stronger departments of religion in our universities and colleges; we should help with the work of religious organizations; we should continue religious publications and further other forms of propaganda. p. 144. 1

*** We can also do more to make clear to our colleagues that religious issues and ideas have as important a place in western tradition as any, and an educational community that neglects them is simply refusing to look into a fair share of the inherited experience of the race-a refusal which is an antiliberal attitude if ever there was one. p. 144. 2

*** Religion must assume the place in liberal studies that historically, in men's experience, is due it, if the colleges and universities are honest in the purpose of their profession. p. 144. 3

*** It is not merely a matter of "being fair" to the "field" of religion, however, simply because it has had a probable or certain validity in the lives of sensitive and intelligent men and has provided them with both moral standards and moral drive. If ever history was in need of both, it is today. p. 144. 4

Capps, W. H. Ways of Understanding Religion. (1972)

Rudolf Otto was born September 25, 1869, in Peine, Germany. A Protestant (Lutheran), Otto was trained for a career in theology at the Universities of Erlangen and Göttingen.
1 He was a professor at Göttingen (1897-1914), at Breslau (1914-1917), and at Marburg (1917-1929). He died in Marburg on March 6, 1937. p. 16.

2 Raffaele Pettazzoni was born in Italy in 1883, and was educated at the University of Bologna and Rome. p. 28.

3 He became a professor of the history of religions at the University of Rome in 1924, and retained that position throughout his career. p. 28.

4 He was president of the International Association for the History of Religions from 1951 to his death in 1959. p. 28.

5 Erwin R. Goodenough was born in Brooklyn, New York, on October 24, 1893. He studied at Harvard and Oxford Universities, and received a Doctor of Philosophy degree from the latter institution in 1923. From 1923 to 1962 Goodenough was on the faculty of Yale University... p. 45.

6 ...Goodenough died on March 20, 1965... p. 46.

7 Max Müller...was born in Dessau, Germany, on December 6, 1823. From 1841 to 1844 he studied Sanskrit at the University of Leipzig. p. 70.

8 In 1846 Müller went to England to edit a translation of the Rig Veda. After completing this project he remained in England, and took a post at Oxford, although he failed to receive the professorial chair in Sanskrit. p. 70.

9 In 1875 he became editor of a massive project of about fifty volumes, Sacred Books of the East...He spent the rest of his life at Oxford serving as a curator of the Bodleian library after 1875, at which time he stopped lecturing. p. 70.

10 He died at Oxford on October 28, 1900... p. 70.

11 Born in Sweden on April 24, 1907, Geo Widengren has been professor in the history of religions at the University of Uppsala since 1940. Since 1960 he has been the president of the International Association for the History of Religions. Currently he is also dean of the faculty in theology at Uppsala University.
Trained under Professor Tor Andrae (whom he has succeeded at Uppsala) in the history of religion... p. 119.

12 A Dutch scholar, trained under W. Brede Kristensen in Leiden and influenced by Gerardus van der Leeuw, C. J. Bleeker was born in 1898. p. 152.

13 In 1969 he retired from his professorship in the history of religions at the University of Amsterdam. p. 152.

Capps, W. H. Ways of Understanding Religion. (1972) p. 2.

...Mircea Eliade was born in Bucharest, Romania, on March 9, 1907. He received his education in Bucharest, his M.A. degree in 1928...and his Ph.D....in 1932. From 1928 to 1932 Eliade lived in India, principally in Calcutta, where he traveled extensively and studied both Sanskrit and Indian philosophy under the guidance of Professor Surendranath Dasgupta. He returned to teach in Bucharest in 1933. In 14 1940 he was sent to the Romanian Legation in London as cultural attaché. Within a year he was transferred to Lisbon where he remained until 1945. In 1945 he went to Paris as a visiting professor at the Ecole des Hautes Etudes of the Sorbonne, then came to the University of Chicago in 1945. Since 1958 he has been Sewell Avery Distinguished Service Professor in the University of Chicago. p. 168.

*** Wilfred Cantwell Smith was born on July 21, 1916, in Toronto, Canada. He studied theology, oriental languages, and history at the Universities of Toronto, Cambridge, 15 and Princeton, receiving his doctorate from Princeton in 1948. From 1941 to 1945 he taught Islamic and Indian history in Lahore...and at the University of Punjab. p. 190.

*** In 1949 he was appointed the first professor of comparative religion at McGill University in Montreal, and shortly thereafter also became director of the Institute 16 of Islamic Studies at that institution. Since 1964 he has been head of the Center for the Study of World Religions at Harvard University. p. 190.

*** Ninian Smart was born on May 6, 1927, in Cambridge, England. He studied at the Universities of Cambridge and Glasgow before World War II...After the war he 17 returned to Oxford University where he received his Bachelor of Philosophy degree in 1954. He taught in India, at Yale University, the University of Wisconsin, and Birmingham University before being appointed to establish a new Department of Religious Studies at the University of Lancaster in 1967. p. 204.

Carlson, E. M. "Introduction." The Nature of Revelation. N. Soderblom. (1966)

The present volume was first published in 1903, reissued by the author in 1930, and translated into English in 1932. The original publication contained only the single essay which carries the title "The Religion of Revelation." The second edition included two additional essays on related themes, "The Portals of Revelation" and "Continued Revelation which were also included in the English translation. p. 1.

(In the following Carlson is referring to the original publication of this volume.) (This information is contained in footnote 3. page 7.)

3 As originally published it contained only the first chapter, and this in a somewhat abbreviated form. It appeared under the title "Uppenbarelsereligion" ("The Religion of Revelation") in Skrifter i teologisk och kyrkliga amnen tillagn. C. A. Thoren (Uppsala, 1903), pp. 199-253, and was subsequently printed separately. p. 7.

When The Nature of Revelation was reissued in 1930 two additional essays were joined to it. One, first published in 1910, carries the title "The Portals of Revelation." What Soderblom is dealing with here is the reception of revelation, its apprehension as a genuine element in experience. p. 17.

(In the following Carlson is referring to "The Portals of Revelation.")

He is concerned to assert that revelation involves a genuine knowledge of the essential nature of reality, of God. p. 17.

The other addition which was made to the original essay when it was reprinted in 1930 carried the title "Continued Revelation." It was originally published in 1911 with the title Ett bidrag till den kristna uppenbarelsetrons tolkning ("A Contribution to the Interpretation of the Belief in Revelation"). p. 18.

One must bear in mind that for Soderblom revelation is not a narrow concept but includes what has been traditionally described as "general revelation" as well as the more restrictive "special revelation." p. 18.

Carpenter, J. E. "Comparative Religion and Modern Thought." Inquirer, (1901). rpt. Christianity and the Religions of the World. (1904)

The religious controversies of the first part of the eighteenth century were largely concerned with the distinction between Natural and Revealed Religion. In the conception of revealed religion the main stress fell on the doctrines which were conceived as beyond the scope of human reason, so that they could only be made known to man by a supernatural process. Religion, accordingly, was supposed to lie in the acceptance of a system of truths, presented from some external source, and duly sanctioned by appropriate manifestations of authority. Now, as different religions taught different doctrines about divine things, they could not all be true. From the Evangelical point of view, therefore, religions might be classified as true and false, a division which has lasted on to our own day... p. 11.

Modern philosophy, however, is founded on a different assumption. Following on Hume, Kant undertook his great inquiry into (p. 11.) the theory of human knowledge, and German thought grappled with the problem of the relation between the mind within and the world without. This led inevitably to fresh attempts to explain the significance of religion. But they were not based on the historical record of revelation; they were founded on the analysis of inner experience. This investigation brought to light new elements, to which varying importance might, indeed, be assigned, but all of which were discovered within the soul itself. One school might lay stress on the principle of thought, on the essentially rational character of the world. In this case the secret meaning of religion was apprehended in the relation of the thought of man to that of God. Another might raise feeling into prominence, insist on the consciousness of dependence as the root of faith, and find in sentiments of humility and reverence, of awe and trust, the ground of the religious life. The great doctrines of religion were then interpreted as the efforts of the intellect to state and organise its experience; but these only constituted the (p. 12.) form, and consequently changed as knowledge widened and the horizon of thought enlarged; what was important was that the emotions should be genuine and unforced. pp. 11-13.

It is not needful to rehearse the specific modifications successively suggested by the great teachers of Germany: Kant, with his reconstruction of religion on an ethical basis, Hegel and his doctrine of the absolute, Schleiermacher with his protest that religion is neither morals nor metaphysics but lies in the feeling with which the soul contemplates the varied life revealed in nature and in man-these three names may stand as representativ of different aspects of the great inquiry and the solutions which it begot. However much they might differ in detail, or even in principle, they all agreed in this-the sources of religion were to be found in the mind itself. In other words, religion belonged to man as man; its outward acts of worship, like its traditional beliefs, arose out of inner impulses quite independent of external divine commands. Religion, therefore, must be regarded as inseparably bound up with human nature; (p. 13.) it had a universal character, and the study of it was justified by psychology. pp. 13-14.

Carpenter, J. E. The Education of the Religious Imagination. An Address Delivered in Manchester College, Oxford, on 18 Oct. 1898. Manchester: 1898.

So long as religions were divided into two categories, one of which contained the only true, and the other all the multitudinous false, (p. 57.) the student had only to satisfy himself in whose keeping was the deposit of the saving faith, to reject at once all other avenues of knowledge. Their teachings were either similar, in which case they were superfluous, or divergent, in which case they were wrong. pp. 57-58.

For this conception the complex forces vaguely known as "modern thought" have substituted another. It is, indeed, less clear and definite, though it need not on that account be less true and real. (It does not formulate itself in creeds, but it offers itself as the ultimate justification of all belief. It refuses to be limited in its expression to a single book, it claims the higher literature of the race as its own field. It denies the exclusive pretensions of any single institution to its possession, and affirms that it may be found on every alter where honest sacrifice is offered, nay, in every heart which makes the daily oblation of love and duty. It approaches the whole question of the divine nature, of the purposes of God, and the destiny of man, no longer by way of deduction from certain supernatural data, but by way of apprehension from the manifold forms of human experience.) p. 58.

This is not, indeed, to affirm that all experience is equally valuable...There are differences of worth in the several products of the vanished years; nor do the manifold forms of contemporary religion rise into one monotony of excellence. The application of intellectual and moral tests to the various types in which religion has been presented, at once marks them off, more or less clearly, into groups, and assigns them places of precedence or inferiority among the influences which have contributed to the education of the race. p. 59.

Foremost among these, whether by intrinsic eminence of nobility, by its historic importance, or by its extraordinary power of sustaining innumerable transformations in doctrine and polity and yet living on, stands, by general consent, the religion of Jesus. p. 59.

...the function of the teacher of religion (which you are hereafter to assume) is not so much to convince the reason as to aid in training and enlightening the spiritual insight. p. 63.

The Author of our being has...placed the knowledge of himself on the same footing with all other knowledge of the world and life. p. 86.

...the faculties by which God invites us along the path of science are the same as those which he bids us use within the sphere of faith. The range of facts upon which they are exercised may be different, but the process of reasoning, the activities of discovery, the insight which brings unity and harmony, these do not change. By the same lines of experience, judgment, apprehension, which guide us to belief in one another, do we discern the presence of mind and will in the scene around. The scale is expanded as you range from man through the universe to God, but the method is essentially the same. God thus designs to put the truth about himself on an identical basis with all other truth. p. 87.

That God is, may be said to be the perpetual discovery of the whole race. What God is, we know by his self-disclosure in the holiest souls, in proportion as we can repeat afar off their experience through its quickening power upon our own. To be the medium of this vivifying influence (p. 88.) is the calling of the teacher of religion. pp. 88-8

Carpenter, J. E. The Place of the History of Religion in Theological Study. An Address Delivered at Manchester New College, Oxford, on 14 Oct. 1890. London: 1890.

Our methods may be sometimes different, our results (p. 172.) may vary, our estimates of the same facts may traverse accepted judgments, but our aim is still one, the pursuit of religious truth... pp. 172-173.

Let us examine the history of religion not only along one consecrated line of its development through a particular nationality, language, book, or teacher-let us approach it as a general, if not a practically universal fact. What gain may we expect from this enlargement of our view; what new avenues of knowledge may it open to us; and under what conditions may such an adventure hope for some measure of success? p. 173.

May not the inquirer find that the investigation of the faiths of other races gives him a clearer insight not only into their religions, but also into his own? Is it not possible that he may thereby learn to distinguish between its permanent truths and its perishable illusions, and disengage the essence from the form? Will it not save him from clinging to beliefs or institutions that have lost their meaning, and confirm his ideas and quicken his emotions by connecting them with the larger thoughts and feelings of mankind? p. 173.

All sincere study is a search after truth, and the branch of truth with which our study is concerned is the nature and operation of religious belief. p. 176.

I need not recite now the series of definitions in which successive teachers have answered the question, "What is religion?" It is sufficient to point out that they all treat it as a universal fact, a common element in human experience, whose sources lie in the soul of man, and his relations to the world around. They may vary in the emphasis which they lay on the intellectual apprehension of Deity, on the sense of moral obligation to him, on the emotions of awe or joy with which the soul enters his presence and lies beneath his gaze. They may differ in the hypotheses or the arguments by which they justify the ontological conceptions with which religion cannot, in the long run, dispense. But they have all contributed to one common end, viz., the release of religion from the limits of any particular system, and its establishment on the broadest basis of thought, feeling, and action; and they have thus gathered into one brotherhood the most diverse forms of idea and expression, calling upon the historian to trace the mutual relations of their actual development, and the philosopher to determine their underlying truth. p. 177.

If religion be recognised as an inalienable possession of the human heart, it is not necessary to seek for its explanation in a complicated theory of primeval revelation. p. 177.

(In the following Carpenter is referring to the theory of primeval revelation: theory used to account for similarities exhibited by diverse religious traditions which could not be explained for in terms of simple borrowing, etc.,)

It is a hypothesis which has been tried and found wanting; and the philosophical student replaces it with (the assumption that, under similar conditions, the operations of the human mind will resemble each other,) for the courses of thought-though small causes may soon lead them far apart-tend to run in parallel channels when they issue from the same springs in mind and heart, and flow through corresponding scenery of life. Such an assumption (is the necessary antecedent of all branches of the study of man.) p. 178.

Carpenter, J. E. The Place of the History of Religion in Theological Study. An Address Delivered at Manchester New College, Oxford, on 14 Oct. 1890. London: 1890. p. 2.

The interpretation of the Hittite inscriptions may still be matter of dispute, but no one doubts that the secret of the unknown characters, and of the words for which they stand, is a secret of form, and not of essence: behind the rock-cut surface three thousand years old, and the printed page of to-day's newspaper, lie minds of the same order and intellectual processes of the same kind. In the same way, the student of religions will, for the purposes of history, investigate them all from the human side. He will explore their several phases, trace their modifications, watch the growth or decline of their vital forces as objective facts. p. 179.

I do not say that this is an exhaustive or an adequate view of any of them, but it is the only view which history can take. It points at once to the limits of the study, which does not aim at determining the truth of fact which lies behind the world's religions, but only seeks to ascertain the laws of their relation and development. It regards them as the great record of man's ascent to God. It leaves it to the philosophy of religion to vindicate an inverse relation, to treat them as the manifestation of the descent of God to man, to adjust their claims to a participation in the guidance of the divine Spirit, and frame a theory of revelation which shall be based upon the total experience of the race. p. 179.

...as our study, under the sanction of philosophy, assumes the unity of the origin and growth of religious thought in the human mind, so does it also assume what may, perhaps, be called the unity of religious consciousness. p. 179.

Now the schemes of doctrine may vary, the objects around which they are centred may be differently conceived, yet the will may own the same obligation, and the soul aspire after the same beauty or right. Shall we say that we have here to deal with different religions, or shall we not rather admit that, while theologies may be many, religion is but one? p. 180.

The elements of belief may be formulated; they may be tested by wider knowledge; they may be decomposed and recombined under the light of everwidening truth. But the spirit of religion lives on undisturbed-nay, it is quickened with higher thought, and cleared by the insight of a more penetrating vision and a purer heart. p. 181.

When the thinker declares that the being of God is involved in the very tissue of our reason, the student of comparative religion points to the universal endeavour to give explicit utterance to the same truth from the rudest recognition of power beyond ourselves to the largest generalisations of a scientific insight: for the belief and worship of mankind are the great records in which our race has displayed the structure of its mind, and uttered the very beatings of its heart. p. 181.

Clarke, J. F. A Comparison of all Religions. Part II. of Ten Great Religions. (1883)

(In the following Clarke is referring to the science of religion)

1 It must be free from prejudice for or against any system. p. 4.

2 Religion is so universal a phenomenon, that it may safely be said to belong to human nature. p. 17.

The old classifications of the religions of the world were such as these:
True and False Religions. p. 24.
Natural and Supernatural.
3 Paganism and Revealed Religion.
Spiritual Religion and Superstitions.
But such is not a scientif method; for, instead of beginning with the facts, it sets out from a theory. It judges every question beforehand. It also destroys our interest in the study, if we assume that the peculiarities of the great majority of the religions of the world are errors and falsehoods, having no special meaning of significance. But if we believe with Paul, that all the races of men are seeking after God, the case is different. Then the whole of the religions of mankind become at once full of interest to us; they all contain some elements of divine faith. At all events, in the study before us, we have only one interest, that is, to find what they really are, and to compare them together to discover their relations. pp. 24-25.

The old classification, as we have seen, was to divide them into true and false,-Judaism and Christianity being true, and all the rest false. But this classification assumes
4 at the beginning the very fact which should appear, if at all, as the result of an inquiry. We wish now to find out what there is true, and what false in each. p. 26.

The same thing may be said of the division into natural and supernatural religion,-rational
5 and inspired, and the like. All these assume at the beginning what ought to come out at the end, if it comes out at all. p. 26. (Compare this statement with that of J. Réville)

I shall accomplish what I wish to do in this book if I can bring myself and my readers into fuller sympathy with all forms of human nature and all shades of human
6 belief. Without losing sight of the difference between Truth and Error, we may sympathize with all our fellow-men who (p. 31.) are feeling after God. pp. 31-32.

The law of man's progress, in all the departments of human activity, has been from
7 monotony to diversity, and by combined diversities to final cooperation and union. p. 35.

Retracing our steps, and reviewing the progress made, we see the Idea of God developed gradually from the lowest form to the highest. I do not refer to the historic
8 development, but rather to the logical one. p. 129.

...the logical process in the development of religion is an ascent from Animism, through Nature-worship to some form of Monarchic Theism, on to the Absolute Monotheism of Moses,
9 and from that still upwards to the reconciling, all-embracing fullness of Christian Theism. p. 129.

(The following are several conclusions Clarke has reached through an impartial study of the religions of the world)

...our studies must have impressed us with the conviction that man is a religious being,
10 and that he cannot do without religion. p. 347.

Clarke, J. F. A Comparison of all Religions. Part II. of Ten Great Religions. (1883) p. 2

(The following are several of the conclusions Clarke has reached after an impartial study of the religions of the world)

Some people think that science, art, literature, and philanthropy may take the place of religion. But each of these occupies its own department, each meets a separate need of the human soul. Science can no more take the place of religion than religion can take the place of science. Knowledge belongs to one region of the soul, faith, hope, and love to another. p. 349.

Clarke, J. F. An Essay in Comparative Theology. Part I. of Ten Great Religions. (1871.)

The first problem in Comparative Theology is...analytical, being to distinguish each religion from the rest. We compare them to see wherein they agree and wherein they differ. But the next problem in Comparative Theology is synthetical, and considers the adaptation of each system to every other, (to determine its place, use, and value, in reference to universal or absolute religion). It must, therefore, examine the different religions to find (wherein each is complete or defective, true or false; how each may supply the defects of the other or prepare the way for a better one...) p. 2.

Finally, this department of (Comparative Theology shows the relation of each partial religion to human civilization, and observes how each religion of the world is a step in the progress of humanity. It shows that both the positive and negative side of a religion make it a preparation for a higher religion, and that the universal religion must root itself in the decaying soil of partial religions.) p. 2.

The work of Comparative Theology is to do equal justice to all the religious tendencies of mankind. Its position is that of a judge, not that of an advocate. Assuming, with the Apostle Paul, that each religion has some providentially, as a method by which different races "should seek the Lord, if haply they might feel after him and find him," it attempts to show how each may be a step in the religious progress of the races, and "a schoolmaster to bring men to Christ." It is bound, however, to abstain from such inferences until it has accurately ascertained all the facts. Its first problem is to learn what each system contains; it may then go on, and endeavor to generalize from its facts. p. 3.

It may be called a science, since it consists in the study of the facts of human history, and their relation to each other. It does not dogmatize: it observes. It deals only with phenomena,-single phenomena, or facts; grouped phenomena, or laws. p. 3.

Comparative Theology, pursuing its impartial course as a positive science, will avoid the error into which most of the Christian apologists of the last century fell, in speaking of ethnic or heathen religions. In order to show the need of Christianity, they thought it necessary to disparage all other religions. p. 4.

(In the following Clarke is referring to the non-Christian religions)

We shall see that in their origin they are not the work of priestcraft, but of human nature; in their essence not superstitions, but religions; in their doctrines true more frequently than false; in their moral tendency good rather than evil. And (instead of degenerating toward something worse, they come to prepare the way for something better.) p. 9.

(Within the last few years the extravagant condemnation of the heathen religions has produced a reaction in their favor. It has been felt to be disparaging to human nature to suppose that almost the whole human race should consent to be fed on error. Such a belief has been seen to be a denial of God's providence, as regards nine tenths of mankind. Accordingly, it has become more (p. 12.) usual of late to rehabilitate heathenism, and to place it on the same level with Christianity, if not above it. The Vedas are talked about as though they were somewhat superior to the Old Testament, and Confucius is quoted as an authority quite equal to Paul or John. An ignorant admiration of the sacred books of the Buddhists and Brahmins has succeeded to the former ignorant and sweeping condemnation of them.) What is now needed is a fair and candid examination and comparison of these systems from reliable sources. pp. 12-13.

Clarke, J. F. An Essay in Comparative Theology. Part I. of Ten Great Religions. p. 2. (1871.)

(In the following Clarke is referring to Comparative Theology)

Such an examination, doing full justice to all other religions, acknowledging their partial truth and use, will not depreciate, but exalt the value of Christianity. It will furnish a new kind of evidence in its favor. p. 13.

(In the following Clarke is referring to Comparative Theology)

...it belongs to this science to establish the truth of Christianity by showing that it possesses all the aptitudes which fit it to be the religion of the human race. p. 14.

This method of establishing Christianity differs from the traditional argument in this: that, while the last undertakes to prove Christianity to be true, this shows it to be true. p. 14.

(The following points are some of the conclusions Clarke draws from an impartial investigation of the religions of the world)

...this survey must have impressed on every mind the fact that man is eminently a religious being. p. 489.

The opinion of the positivist school, that man passes from a theological stage to one of metaphysics, and from that to one of science, from which later and higher epoch both theology and philosophy are excluded, is not in accordance with the facts we have been observing. p. 489.

Christianity has thus shown itself to be a universal solvent, capable of receiving into itself the existing truths of the ethnic religions, and fulfilling them with something higher. Whenever it has come in contact with natural religion, it has assimilated it and elevated it. This is one evidence that it is intended to become the universal religion of mankind. p. 504. (Clarke provides other evidence to substantiate his observation that Christianity is destined to become the universal religion of mankind, but, these are not important, considering almost every Christian writer at this period makes similar claims.)

Combs, E. "Learned and Learning: CSSR/SCER, 1965-1975." Studies in Religion, 6, (1976-77)

1 The Canadian Society for the Study of Religion/Société Canadienne pour l'étude de la religio was conceived in 1965... p. 357.

2 The Society held its first official meeting at Sherbrooke, under the auspices of the Learned Societies, in May 1966. p. 357.

3 Acceptance of the Society into membership in the Learned Societies, with full academic and administrative privileges, ranks first in chronology, if not in importance. In that move the academic study of religion in Canada acquired an independence by virtue of which it was viewed as an academic discipline in its own right, with definable boundaries in content and methodology, and not as a disguised study of Christian theology or as a subdiscipline of history or philosophy. p. 358.

4 ...included in the Society's activities have been the gaining of representation in the International Association for the History of Religions, and, in 1970, the sending of two delegates to the Belguim conference of the IAHR. p. 360.

Compton, R. J. "Christianity and Liberal Education." Journal of Bible and Religion, (195

It is becoming clear that it is not the privilege of man to live, think, or to carry on education without assumptions and commitments; that there is no wholly neutral ground upon which we can stand at any time, that we are never objective in that sense, and that the best we can do is to put forth our best efforts to understand the non-neutral ground upon which we and others stand, and to modify our assumptions whenever we become aware of possibilities of more inclusive and meaningful organization of our experience. p. 252.

Corwin, V. "The Teaching of Religion." In: Liberal Learning and Religion. (1951)

** 1 By 1940 all church-related colleges, 85 per cent of the independent colleges, and 30 per cent of the state (p. 169.) institutions had departments of religion. pp. 169-170.

** 2 Several of the universities in which work had been allowed to lapse have recently reestablished or strengthened courses and departments. p. 170.

** 3 Princeton in 1938, Yale since 1947, and the University of Pennsylvania in 1949 are among these. p. 170.

** 4 New York University established a department in 1950. p. 170.

** 5 ...during the past twenty-five years standards have been steadily improved. Departments are by and large staffed with people holding the same academic degrees as their colleagues in other departments, and the level of competence in scholarship and teaching is presumably equal to that in other fields. p. 170.

6 As we have suggested above, it is important that the teacher be not only a scholar, but also a person himself committed to a religious position. p. 193.

** 7 Another opportunity facing the teacher is that of serving as the interpreter of religion in the general college community. p. 194.

8 The nature of religion itself will force the teacher of religion to take an active role in the college. p. 195.

*** 9 Teachers of religion cannot simply be scholars competent in remote fields if they are to serve the generation ahead. In other words they may not escape being touched by the insights of their own discipline. p. 196.

Corwin, V. "The Teaching Situation and the Bible." Journal of Bible and Religion, 19, (195

Certainly we must avoid the Scylla of moralism and piousness, but equally the Charybdis of a reductionist approach which would suggest that our subject-matter is of no special moment, or of only historical interest. p. 57.

Cranston, E. "And Gladly Teach Religion." (1949)

(Prof. Cranston is the Dean of Graduate School of Religion at the University of Southern California.)

Although I have found by experience that many faculty luminaries do not agree with me, (it is my reasoned opinion that the best teacher of religion is one who reveals personal convictions whatever their nature, rather than a functionary so objectively neutral to all religious urges that he resembles a smooth, deep well which at any given moment contains no water.) p. 112.

D'Alviella, C. G. Lectures on the Origin and Growth of the Conception of God. (1892) Hibbert Lecture 1891.

The institution of the Hibbert Lectures in particular has helped to show how this progressive spirit may find support in the comparative history of religions; and perhaps still more to point out how the impartial study of the very subject that has so long divided men into hostile camps may now serve to bring them together. p. 2.

I shall have to contend against the repugnance not only of orthodox minds, which find the origin of religious ideas in a supernatural revelation, but also of all who, while regarding the different religions as the spontaneous product of a sentiment inherent in human nature, nevertheless shrink from admitting the lowly character of their origins and antecedents. Yet those independent minds who love to insist on the perfectible and progressive character of religion, and who have formed too lofty a conception of it to be content to confine it within the limits of a particular revelation, ought to perceive clearly enough the confirmation and support which their views must find in the thesis which I am defending. If, so far, religion has always been exalting and purifying itself-and this implies its humble origin-then there is all the more certain prospect that it will continue to do so in the future. The important thing is, not what our ancestors believed concerning the Deity, but what our own ideas on the subject are. p. 42.

Do what we may, we can no longer escape the necessity of submitting the religious sentiment to the general law of evolution, which affirms the concurrent principles of continuity and progress... p. 42.

The only position which will thereby suffer will be the old metaphysical argument which made the reality of God rest upon the impossibility (p. 42.) of our ever having conceived of Him, had He not in some fashion written His signature on the consciousness of the first man. But this is simply a more refined form of the argument which undertakes to found upon miracles-that is to say, on the reversal of natural laws-the existence of the Author of nature. pp. 42-43.

How much more satisfying, both to the reason and the conscience, is the hypothesis of gradual development, explaining...that the succession of religions represents the religious education of the human race. If man has long suffered from ignorance or misconception of the Deity, it is simply because his education has long been incomplete. Who shall dare to say that it is yet completed? p. 43.

I doubt whether religious progress will take the form of a collective entry into newly created religious associations with a theology in harmony with the requirements of science, and a cultus reduced to its purely rational manifestations. When we think of the attraction of the old forms, we are more inclined to believe that religious progress will be achieved by the gradual emancipation of thought within the bosom of existing communions, or at least in such of them as lend themselves to a gradual modification of their beliefs. p. 278.

Doubtless...an ideal of religious peace and union still seems far distant; but amongst enlightened minds of varied communions we trace the growing thought that all religions are good if they help us to live worthily, and even that they are all true in so far as they help us to realize the presence of a higher Power working, in accordance with law, for the good of the universe. p. 280.

D'Alviella, C. G. Lectures on the Origin and Growth of the Conception of God. (1892) p. 2
Hibbert Lecture 1891.

* The belief in the continuity of religious progress implies that no Church possesses the absolute truth, and that all have the right to seek it by the light of conscience and of reason. p. 280.

** Our working classes are not indifferent to religion. They are positively hostile to it. For they reproach it with having done nothing to better their condition, with having entered into an alliance with the rich and strong, and finally with having drawn off to the problematic solutions of a future life the attention which ought to be directed to the reform of the life that now is. p. 282.

*** If we may read the future in the past, religions may yet follow and replace each other...We or our children may have to relinquish many a cherished conception of the action of God and the destiny of man. Nay, "God" may die, as his known and unknown predecessors-the Baalim and the Teotl, Assur and Ammon, Odin and Jupiter, have died; as his contemporaries of to-day, the Brahm of Hindustan, the Allah of Islam, Ormuzd "the Lord Omniscient," Thian "the Celestial Emperor," and even Yahveh "the Holy One of Israel," shall one day die; but what cannot die is the conception, enshrined in these names, of a mysterious and superhuman Power, realizing himself in all the laws of the known universe, revealing himself to man in the voice of conscience and the spectacle of the world. p. 295.

*** Here we have the truth implicitly contained in that three-fold illusion out of which, as we have seen, religion sprang-the erroneous extension of the idea of personality, the confusion between concomitance and (p. 295.) causality, and the failure to distinguish between dreams and reality. (Here we have the truth which will remain when it has freed the conception of the Deity from all the confusions which originally covered it, and the parasitical accretions which have since laid hold of it, when it has stripped off, as so many borrowed plumes, anthropomorphic attributes and moral limitations, and has set forth the existence of deity as Unity and the action of diety as Harmony. Here, then, we stand at last before the impenetrable veil which will ever separate the Deity, in its grandeur and its majesty, from our eyes, but which does not cut off either the manifestations of its power or the revelations of its law, or, may be, even the mysterious radiation of an attractive force answering to our terms of sympathy and love.) pp. 295-296.

D'Alviella, C. G. The Contemporary Evolution of Religious Thought. (1885)

** Experience teaches us that, after a greater or less period of oscillation and groping about for a new support, the religious sentiment always succeeds in freeing itself
1 from its antiquated forms, and adopts an explanation of the universe more in conformity with the revelations of science and the aspirations of contemporary society.' p. 9.

** (It is undeniable that we are now passing through an acute crisis of religious belief.) If we do not wish to render it more intense and prolong its duration, it is imperative upon us to strip ourselves of every prejudice and put aside all intolerance, as well with regard to (p. 10.) existing beliefs as in respect to those opinions offered in place of them. This attitude of mind, indeed, is not only commanded by the necessities of the present transition, it recommends itself to us,
2 moreover, as the result of the entire movement of contemporary thought. Each day the conviction is growing stronger-on the one hand that the human mind cannot reach the supreme reality except by means of imperfect symbolism-on the other, that all the forms of religious thought are the product of natural causes embodying, side by side with unavoidable errors, an element of truth, and that they are subject to the law of progress.' pp. 10-11.

*** The Universities have been prohibited, except as regards degrees confirmed by the
3 theological faculty, from making attendance at their lectures or the sitting for degrees, dependent upon any kind of theological opinions.' p. 33.

** Of all the religious literature of the East, our fathers knew only the rigorously Monotheistic Scriptures of the Semitic peoples-the Bible and the Koran. Suddenly, just where they imagined there was nothing but incoherent superstitions or indecipherable
4 ruins, science began to reveal the profound, consistent, and, in some instances, sublime conceptions of the various systems embodied in the sacred books of the Brahmans, the Buddhists, and the Parsis, as well as among the tablets of Egypt and Babylon.' p. 309.

DeBoer, L. P. "Seminary and University: Two Approaches to Theology and Religion." Journal of Bible and Religion, 32, (1964)

A scholar who cannot distinguish between being religious and being a scholar of religion is no more acceptable to the university than the scholar who cannot distinguish political activity from the study of politics. p. 348.

(Important, seems to represent a modern tendency to move away from traditional approach within the academic study of religion: Ray. History of Religions in North America: The State of the Art." Religion, 5, (1975): "...recent discussion has begun to question these formations and to search for new methodological underpinnings." p. 73.)

DeWolf, L. H. "Religion in an Age of Science." Journal of Bible and Religion, 16, (1948)

An increasing number of universities are recognizing a responsibility for helping their own students grapple with this most basic of all practical problems. (College after college and university after university have added departments of religion in the last five years, while some have re-organized their entire courses of instruction around acknowledged religious purposes.) (Religion is becoming central in the work of universities which hitherto have always been secular in purpose.) (Some sixty state-supported colleges and universities now acknowledge their responsibility to see that maximum opportunity and encouragement are provided their students for the development of their religious life.) pp. 203-204.

Dudley, G. "Mircea Eliade as the "Anti-Historian" of Religions." Journal of the American Academy of Religion, (1976)

(It has become increasingly evident that Eliade's interpretations of religious phenomena are not subject to disconfirmation on the basis of empirical data.) One of the most striking cases in point is his reliance on the "transconsciousness" or unconscious meaning of the symbol for (his postulate of the transconsciousness obviates the necessity of verifying that meaning at a conscious level.) Eliade uses his notion of the transconsciousne transconsciousness to insulate his interpretation of hierophanies, symbols, and archetypes against empirical testing, and his method falls into the category of speculation for it is a hypothesis advanced in such a way that it is not subject to revision or rejection on empirical grounds. p. 346.

These structures of meaning are operative in what Eliade calls the "transconsciousness" of all men, and the presence of these structures and paradigms is not limited by time or culture....In a very real sense, then, the history of religions for Eliade is patterned after invariable structures and paradigms resident in the human mind. p. 357.

Dudley, G. Religion on Trial. (1977)

Rather than prolong a relatively useless debate about the origin of religion, Smith argued, historians of religion should concentrate on the living world religions. He advocated this shift not only from a pragmatic sense of the current international crises but also because the key to his proposed methodology was living encounters between men of different faiths. p. 6.

In many ways Smith's methodology was an idea whose time had come. It reflected the conciliatory spirit of the decade, and it came at a moment when Asian scholars, possibly for the first time, were intellectually and psychologically ready to enter into such a dialogue. Those who were educated in both the Eastern and Western universities were able to criticize articulately and lucidly Western writings about their religions. There are now enough Oriental scholars with a sophisticated grasp of what Western scholars say about their religions to make the "we/you" dialogue both fruitful and natural. pp. 6-7.

...Kristensen's Chair of History and Phenomenology of Religion at the University of Leiden. Kristensen held the chair from 1901 until his death in 1953. p. 8.

(Hendrick L. Kraemer was Kristensen's successor at the University of Leiden.)

...Kristensen did assume a position of normative neutrality. He actually went a step further than most of his colleagues by insisting that neutrality did not mean a sterile detachment, for he felt that the student of religions "grows himself religiously." p. 9.

(In the following Dudley is referring to the study of comparative religion in America prior to the Second World War.)

...the popularity of comparative religions in the seminaries and church-related colleges was largely due to the liberal theology of the nineteenth century, which stressed the continuity of Christianity with other religions and often preferred the philosophical to the theological approach to the study of religion. p. 10.

In America the state universities and many of the private universities that were at all sympathetic to the teaching of religion were more sensitive to religious pluralism than the European universities had ever been. Negatively, the principle of the separation between church and state had been translated into an implicit, sometimes explicit, academic policy of resistance to the influence of the church and its theology on secular instutions of higher education. Since Religionswissenschaft had made at least a plausible claim to neutrality in the conflict between theology and science in the nineteenth century, it was in a better position to weather the theological storm than were comparative religionists at theological schools. p. 11. (Dudley is referring to attacks made by neo-orthodox positions upon the academic study of religion.)

The so-called religious revival in the 1950s encouraged the establishment of departments of religion at state universities and at a number of private universities that had lacked them. As these achieved independence from the theological community, they became increasingly responsive to the religious pluralism of the culture at large. As increasingly greater financial resources became available to state universities in the 1960s, the quality of public higher education was no longer a poor cousin to that of private colleges. Religion departments became less dependent on the seminary model and more concerned with the needs of religious pluralism, however those needs might be formulated. The undetermined nature of those needs may actually have fostered the development of the field. p. 13.

Dudley, G. Religion on Trial. (1977) p. 2.

If it was not clear what models a department should follow in giving fuller expression to religious pluralism, it was at least clear that the history of religions or Religionswissenschaft was of key importance. p. 13. (Dudley is referring to the period 1950-1960.)

At the Tenth International Congress for the History of Religions held in 1960 at Marburg, diverse opinions about the appropriate methodology for the discipline became polarized between the dialogic approach represented by Wilfred C. Smith of Harvard and the more strictly scientific, or empirical, approach represented by J. Zwi Werblowsky of Jerusalem... p. 21.

Werblowsky, pressing his colleagues to limit their methodology to a strictly empirical study of religious phenomena, led a sharp attack on papers and lectures that he thought betrayed either covert or openly stated theological interests. p. 21.

(Dudley is referring to Henri Clavier's comments made in "Resurgences d'un Probleme de Methode en Histoire des Religions." Numen (1968).)

...he rules out the pre-Otto terminology presented at the First International Congress of the History of Religions by Jean Réville in 1900, namely the notion of hierosophy (the philosophy of the sacred) and hierology (the evolution or history of the sacred). Both, says Clavier, lead to a subjectivism inadmissable in a scientific approach. p. 34.

Eliade understands the transconsciousness to be endowed with the capacity to recognize the sacred and its modalities expressed in archetypes. p. 63.

If hierophanies have a soteriological function for those who experience them, the history of religions can be said to play a soteriological role by reactivating modern man's consciousness of mythic time, that is, the transconsciousness of modern man. p. 83.

Eliade's polemics on behalf of the archaic ontology show that he is making a case for one kind of soteriology as opposed to another kind. p. 91.

The polemical presentation of the archaic ontology runs through nearly all of his mature works. p. 91.

...in order to fully understand Eliade, it is necessary to recognize that in addition to all else that Eliade may be saying throughout his writtings he is also saying that the archaic ontology is a soteriology preferable to Western soteriology.) p. 92.

A preliminary difficulty is the inconsistency of his signing the marburg statement, which defines Religionswissenschaft as a rigorously scientific discipline. A historian of religion who espouses a soteriology held by certain religions and becomes a critic of soteriological beliefs held by other religions is clearly operating outside the field defined by the Marburg statement. Such a polemic cannot avoid forays into the fields of theology and philosophy, which the Marburg statement rules out of bounds for the historian of religions. p. 92.

In summary, we can point to a major polemic that runs through Eliade's basic scholarly works on religion. It contrasts the soteriologies in the West unfavorably with an archaic ontology. The polemic occupies a key position in the structure of his books, forming in some cases the concluding statements. p. 103.

The distinction between normative and descriptive research programs was a useful strategy when the field was first emerging, but in this day the distinction is far more of a hindrance than a help. p. 138.

Eby, L. S. "Eleven Years of the Journal." Journal of Bible and Religion, 12, (1944)

(Journal of the National Association of Biblical Instructors changed name to become, in 19 Journal of Bible and Religion.)

(Eby is referring to the period from 1937-1943, when it enlarged its scope to include the wider treatment of religion.)

Certain long-standing debates recur periodically within the pages of our Journal... One of these which forced itself upon the attention of the writer is our discussions of objectives in teaching religion. Whenever this subject is discussed, opinion always divids into two groups: those who believe that the main purpose of the teacher of religion is to propagate the faith by more or less evangelistic means, and those who believe that the teaching of our subject should be on the same scientific basis as other studies in the curriculum, but presented in such a manner as to allow the religious values to make their own appeal. p. 194.

(There has never really been any serious thought given to the fact that religion may in fact be an inauthentic response: essentially a question of direct vs. indirect approach)

Eccles, R. S. "What is Sectarian Teaching?" Journal of Bible and Religion, 19, (1951)

The concern that academically respectable study of religion is made available to students in American colleges and universities is likely to increase. Many people with a concern for religion in the broadest sense can not easily reconcile themselves to the possibility that an ever-increasing proportion of our best educated citizens will never have the opportunity during their college years of finding religion investigated on the same level of intellectual integrity as any other area of human experience. p. 138.

Edsman, C. M. "Theology or Religious Studies?" (Trans.) E. J. Sharpe. Religion, (1974)

At the tenth International Congress of the History of Religions, held at Marburg in 1960, a heated discussion took place about what was, and what was not, scholarship. The debate was sparked off by the great variety, both of quality and method, in the papers delivered (a situation repeated at subsequent congresses in Tokyo, Claremont and Stockholm). And as a result, a remarkably heterogeneous group of scholars agreed upon certain minimum conditions for the scholarly study of religion. p. 69.

(Referring to the five points contained in Werblowsky's statement)

These theses correspond fairly closely to the generally humanistic view of scholarship which had dominated both theological and religio-historical work in Sweden for the past half-century. The metaphysical claims are being made, not from this quarter, but...from those who have been influenced by rationalism and mysticism, often of a non-Christian character...(Although the original manifesto may well have been formulated with Friedrich Heiler in mind, in subsequent discussion the brunt of the attack has been carried by C. J. Bleeker of Amsterdam.) p. 70.

(Difference of opinion: Dudley claims that it was W. C. Smith who was under attack)

(For a re-examination of this stance see: Hultberg, T. K. Rev. of The Quest. History and Meaning in Religion, Mircea Eliade. Temenos, 7, (1971): "The principles that the Swedish educational politicians favour nowadays involve an increased committment to and participation in the actual cultural development. In order to secure their future existence the so-called "luxury subjects" have been rapidly obliged to draw the obvious conclusions." p. 129.)

Eliade, M. "Comparative Religion: Its Past and Future." Knowledge and the Future of Man. (ed.) W. J. Ong. (1968)

The homo religiosus represents the "total man"; hence comparative religion must become a total discipline, in the sense that it must use, integrate, and articulate the results obtained by the various methods of approaching a religious phenomenon. In other words, it must become a total and creative hermeneutics, since it is called to decipher and explicate every kind of encounter of man with the sacred, from prehistory to our days. We do not doubt that this "creative hermeneutics" will finally be recognized as the royal road of the history of religions. Only then will its role in culture begin to show itself to be important. p. 251.

In brief, the history of religions affirms itself as both a "pedagogy," in the strong sense of that term, for it is susceptible of changing man, and as a source of creation of "cultural values," whatever may be the expression of these values, historiographic, philosophic, or artistic. It seems difficult to believe that, living in a historical moment like ours, the historians of religions will not take account of the creative possibilities of their discipline. p. 253.

Eliade, M. "Crisis and Renewal in History of Religions." History of Religions, (1965)

1 Neither the History of Religions nor any other humanistic discipline ought to conform-as they have already done too long-to models borrowed from the natural sciences... p. 7.

Contrary to the natural sciences and to a sociology that strives to follow their model, hermeneutics ranges itself among the living sources of a culture. For, in short, every culture is constituted by a series of interpretations and revalorizations of its "myths" 2 or its specific ideologies. (It is not only the creators stricto sensu who reassess the primordial visions and who reinterpret the fundamental ideas of a culture; it is also the "hermeneuts.") p. 7.

The fact that a hermeneutics leads to the creation of new cultural values does not imply that it is not "objective." From a certain point of view, one can compare the hermeneutics to a scientific or technological "discovery." Before the discovery, the 3 reality that one came to discover was there, only one did not see it, or did not understand it, or did not know how to use it. In the same way, a creative hermeneutics unveils significations that one did not grasp before, or puts them in relief with such vigor that after having assimilated this new interpretation the consciousness is no longer the same.
(In the end, the creative hermeneutics changes man; it is more than instruction, it is also a spiritual technique susceptible of modifying the quality of existence itself.) This is true above all for the historico-religious hermeneuts. A good history of religions book ought to produce in the reader an action of awakening... p. 8.

4 ...in principle every historico-religious hermeneutics ought to have similar results. p. 8.

Obviously, the historian of religions himself will feel the consequences of his own hermeneutical work. p. 9.
(Could this in fact be what Kristensen, Wach, etc., mean when they say that the scholar 5 "grows himself religiously" through his investigations, (Kristensen): deepens the sensus numinis (Wach).)

(Concerning the function of the "creative hermeneutics" as a spiritual technique as well as the creator of "cultural values")
6 It is to be expected that the assumption of this function by the History of Religions will be suspected, if not frankly contested by the scientists as well as by the theologians. p. 12.

(...the History of Religions envisages, in the end, cultural creation and the modification 7 of man.) p. 13.

The History of Religions can play an essential role in this effort toward a planétisation of culture; it can contribute to the elaboration of a universal type of culture. p. 15.
9 (How far, in fact, is this ideology from ealier discipline, Tiele, Réville, Muller, Jastrow, this in relation to universal history of mankind's religious development)

(It is Eliade's contention that if the discipline fails to accept its cultural function it will ultimately disintergrate and be incorporated into other philologies.)

7 In this case we must expect a slow but irrevocable process of decomposition, which will end in the disappearance of the History of Religions as an autonomous discipline. p. 16.

Eliade, M. "Historical Events and Structural Meaning in Tension." Criterion (1967)

1 For some time already, but even more so in the last decade, the discipline of history of religions has found itself in a crisis. p. 30.

2 One problem is of a methodological order:(Is history of religions an autonomous discipline, or ought it be considered as one among the other "maid-servants" of historiography ...? In other words, do religions constitute a specific type of historical reality, or are they to be understood as a "projection" of psychological, socio-economic or political factors? Is the historian of religions entitled to search for (p. 30.) structures-or is he condemned to study exclusively historical events?

One can recognize in these methodological confrontations the opposition between "historicists" and "phenomenologists" or "structuralists.") pp. 30-31.

Eliade, M. "History of Religions and a New Humanism." History of Religions, 1, (1961)

(It is solely insofar as it will perform this task-particularly by making the meanings of religious documents intelligible to the mind of modern man-that the science of religions will fulfil its true cultural function.) For whatever its role has been in the past, the comparative study of religions is destined to assume a cultural role of the first importance in the near future. p. 2.

Eliade, M. "Methodological Remarks on the Study of Religious Symbolism." (1959)

Of course, the historian of religions also is led to systematize the results of his findings and to reflect on the structure of the religious phenomena. But then he completes his historical work as phenomenologist or philosopher of religion. In the 1 broad sense of the term, the science of religions embraces the phenomenology as well as the philosophy of religion. p. 88.

One is a historian of religions not by virtue of mastering a certain number of philologies, but because one is able to integrate religious data into a greater perspective. The historian of religions does not act as a philologist, but as a 2 hermeneutist. p. 91.

The religious symbols which point to the structure of life reveal a more profound, more mysterious life than that which is known through everyday experience. They unveil the 3 miraculous, inexplicable side of life, and at the same time the sacramental dimensions of human existence. p. 98.

4 The religious symbol not only unveils a structure of reality or a dimension of existence; by the same stroke it brings a meaning into human existence. p. 102.

Symbols are capable of being understood on more and more "elevated" planes of reference... 5 p. 106.

...one may ask if these "elevated" meanings were not in some manner implied in the other 6 meanings, and if, as a consequence, they were, if not plainly understood, at least vaguely felt by men living on archaic levels of culture. p. 106.

...how can one judge how far these "elevated" meanings of a symbol are fully known and realized by such and such an individual belonging to such and such a culture? The difficulty of the problem rests in the fact that symbols address themselves not only 7 to the awakened consciousness, but to the totality of the psychic life. Consequently, we do not have the right to conclude that the message of the symbols is confined to the meanings of which a certain number of individuals are fully conscious, even when we learn from a rigorous investigation of these individuals what they think of such a symbol*belonging to their own tradition. Depth psychology has taught us that the symbol delivers its message and fulfils its function even when its meaning escapes awareness. pp. 106-107. (*p. 106.)

Eliade, M. "Symbolism of the 'Centre'." Images and Symbols: Studies in Religious Symbolism. Trans. P. Mairet. (1961) (orig.: 1952)

By envisaging the study of man not only inasmuch as he is a historic being, but also as a living symbol, the history of religions could become...a metapsychoanalysis. For this would lead to an awakening, and a renewal of consciousness, of the archaic symbols and archetypes, whether still living or now fossilised in the religious traditions of all mankind. We have dared to use the term metapsychoanalysis because what is in question here is a more spiritual technique, applicable mainly to elucidating the theoretical content of the symbols and archetypes, giving transparency and coherence to what is allusive, cryptic or fragmentary. One could equally well call this a new maieutics. Just as Socrates...acted on the mind obstetrically, bringing to birth thoughts it did not know it contained, so the history of religions could bring forth a new man, more authentic and more complete; for, through the study of the religious traditions, modern man would not only rediscover a kind of archaic behaviour, he would also become conscious of the spiritual riches implied in such behaviour. p. 35.

This maieutics effected with the aid of religious symbolism would also help to rescue modern man from his cultural provincialism and, above all, from his historical and existentialist relativism. p. 35.

...with the aid of the history of religions, man might recover the symbolism of his body, which is an anthropocosmos. What the various techniques of the imagination, and especially the poetic techniques, have realised in this direction is almost nothing beside what the history of religions might promise. All these things exist even in modern man; it is only necessary to reactivate them and bring them to the level of consciousness. p. 36.

Obviously, one could never pretend that rational study of the history of religions should, or could, be substituted for religious experience itself, still less for the experience of faith. p. 36.

Eliade, M. "The History of Religions in Retrospect: 1912-1962." Journal of Bible and Religion, 31, (1963)

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** The growing interest in phenomenology of religion has created a tension among the students
*** of Religionswissenschaft. The different historical and historicistic schools have reacted strongly against the phenomenologists' claim that they can grasp the essence and the structure of religious phenomena. (For the historicists, religion is exclusively a historical fact without any transhistorical meaning or value...) p. 107.

Eliade, M. The Sacred and the Profane. (1957)

...even in the most desacralized of modern societies. The majority of the "irreligious" still behave religiously, even though they are not aware of the fact. p. 204.

From one point of view it could almost be said that (in the case of those moderns who proclaim that they are nonreligious, religion...(is)..."eclipsed" in the darkness of their unconscious...) p. 213.

Eliade, M. The Quest: History and Meaning in Religion. (1969)

* ...the "sacred" is an element in the structure of consciousness, not a stage in the history
*1 of consciousness. p. i.

*** ...a considerable enrichment of consciousness results from the hermeneutical effort of deciphering the meaning of...traditional religious structures; in a certain sense, one can even speak of the inner transformation of the researcher and, hopefully, of the sympathetic
2 reader. What is called the phenomenology and history of religions can be considered among the very few humanistic disciplines that are at the same time propaedeutic and spiritual techniques. p. iii.

** These essays, as well as my previous publications, are intended to stress the cultural function which the history of religions could play in a desacralized society and also to
5 develop a systematic hermeneutics of the sacred and its historical manifestations. p. v.

Ellinwood, F. F. Oriental Religions and Christianity. A Course of Lectures Delivered on the Ely Foundation Before the Students of Union Theological Seminary, New York, 1891. (1892)

It is said that the very latest among the sciences is the Science of Religion.... It must be admitted in the outset that those who have been the pioneers in this field of research have not, as a rule, been advocates of the Christian faith. p. 1.

...there has been an air of broad-minded charity in the manner in which the apologists of Oriental systems have treated the subject. They have included Christ in the same category with Plato and Confucius, and have generally placed Him at the head; and this supposed breadth of sentiment has given them a degree of influence with dubious and wavering Christians, as well as with multitudes who are without faith of any kind. p. 2.

In this country the study of comparative religion has been almost entirely in the hands of non-evangelical writers. We have had "The Ten Great Religions," from the pen of Rev. James Freeman Clarke; "The Oriental Religions," written with great labor by the late Samuel Johnson; and Mr. Moncure D. Conway's "Anthology," with its flowers, gathered from the sacred books of all systems, and so chosen as to carry the implication that they all are equally inspired. p. 2.

(In the following Ellinwood is referring to the study of comparative religion)

...strangely enough, the Christian Church has seemed to regard this subject as scarely worthy of serious consideration. With the exception of a very able work on Buddhism, and several review articles on Hinduism, written by Professor S. H. Kellogg, very little has been published from the Christian (p. 2.) standpoint. pp. 2-3. (According to Ellinwood the results of the science of religion are undermining the Christian position.)

It is partly in self-defence against similar influences, that the Christian Church everywhere is now turning increased attention to the study of Comparative Religion. In Great Britain a wider interest has been felt in the subject than in this country. And yet, even there the Church has been far behind the (p. 4.) enemies of evangelical truth in comparing Christianity with false systems. pp. 4-5.

(In the following Ellinwood is referring to the study of comparative religion)

The prejudice which has existed in regard to this subject has taken two different forms: First, there has been the broad assumption...that all knowledge of heathenism is worse than useless. Good men are asking, "Is not such a study a waste of energy, when we are (p. 5.) charged with proclaiming the only saving truth? Is not downright earnestness better than any possible knowledge of philosophies and superstitions?" And we answer, "Yes: by all means, if only the one is possible." Another view of the subject is more serious. May there not, after all, be danger in the study of false systems? Will there not be found perplexing parallels which will shake our trust in the positive and exclusive supremacy of the Christian faith?

Now, even if there were at first some risks to a simple, child-like confidence, yet a timid attitude involves far greater risks: it amounts to a half surrender, and it is wholly out of place in this age of fearless and aggressive discussion, when all truth is challenged, and every form of error must be met. Moreover, in a thorough study there is no danger. Sir Monier Williams tells us that at first he was surprised and a little troubled, but in the end he was more than ever impressed with the transcendent truths of the Christian faith. Professor S. H. Kellogg assures us that the result of his careful researches in the Oriental systems is a profounder conviction of the great truths of the Gospel as divine. And even Max Muller testifies that, while making every allowance for whatever is good in the ethnic faiths, he has been the more fully convinced of the great superiority of Christianity. pp. 5-6.

Ellinwood, F. F. Oriental Religions and Christianity. A Course of Lectures Delivered on the Ely Foundation Before the Students of Union Theological Seminary, New York, 1891. (1892) p.

Evidently, the one thing needed to disenchant the false systems of our time is a clear and (p. 7.) accurate knowledge of their merits and demerits, and of their true relation to Christianity. pp. 7-8.

It will be of advantage, for one thing, if we learn to give credit to the non-Christi religions for the good which they may fairly claim. There has existed a feeling that they had no rights which Christian men were bound to respect. They have been looked upon as systems of unmixed evil, whose enormities it were impossible to exaggerate. And all such misconceptions and exaggerations have only led to serious reactions. (Anti-Christian writers have made great capital of the alleged misrepresentations which zealous friends of missions have put upon heathenism; and there is always great force in any appeal for fair play, on whichever side the truth may lie. Where the popular Christian idea has presented a low view of some system, scarcely rising above the grade of fetichism, the apologists have triumphantly displayed a profound philosophy. Where the masses of Christian people have credited whole nations with no higher notions of worship than a supreme trust in senseless stocks and stones, some skilful defender has claimed that the idols were only the outward symbols of an indwelling conception of deity, and has proceede with keen relish to point out a similar use of symbols in the pictures and images of the Christian Church.

From one extreme many people have passed to another, and in the end have credited heathen systems with greater merit than they possess.) p. 8.

(In the following Ellinwood is referring to the American Society of Comparative Religion.)

The testimonies which have been given within the last few years, by the most intelligent and observing missionaries in Eastern lands, are of such peculiar significance and force, that I shall be justified in quoting a few at some length. Rev. George William Knox, D.D., of Tokio, Japan, in accepting an election to an honorary membership of the American Society of Comparative Religion, wrote, December 17, 1890: "I am deeply in sympathy with the objects of the Society, as indeed every missionary must be. We have practical demonstrations of the value of research into the ethnic religions. Even at home the value of such research has already been great, but in these non-Christian lands it is indispensable. p. 12.

But how shall the false systems of religions be studied? First, there should be a spirit of entire candor. Truth is to be sought always, and at any cost; but in this case there is everything to be gained and nothing to be lost by the Christian teacher, and he can well afford to be just. p. 21.

But in urging the duty of candor, I assume that an absolute freedom from bias is impossible on either side. It is sometimes amusing to witness the assurance with which professed agnostics assume that they, and they alone, look upon questions of comparative religion with an unbiased and judicial mind. They have no belief, they say, in any religion, and are therefore entirely without prejudice. But are they? Has the man who has forsaken the faith of his fathers and is deeply sensible of an antagonism between him and the great majority of those about him-has he no interest in trying to substantiate his position, and justify his hostility to the popular faith? Of all men he is generally the most prejudiced and the most bitter. We freely admit that we set out with a decided preference for one religious system above all others, but we insist that candor is possible, though an absolutely indifferent judgment is out of the question. p. 22.

Ellinwood, F. F. Oriental Religions and Christianity. A Course of Lectures Delivered on the Ely Foundation Before the Students of Union Theological Seminary, New York, 1891. (1892) p. 3.

...the false systems should be studied by the Christian missionary, not for their own sakes so much as for an ulterior purpose, and they should be studied in constant comparison with the religion which it is his business to proclaim. His aim is not that of a savant. Let us not disguise it: he is mainly endeavoring to gain a more thorough preparation for his own great work. The professional scholar at Oxford or Leipsic might condemn this acknowledged bias-this pursuit of truth as a means and not as an end-but if he would be entirely frank, he would often find himself working in the (p. 27.) interest of a linguistic theory, or a pet hypothesis of social science. It was in this spirit that Spencer and Darwin have searched the world for facts to support their systems. pp. 27-28.

In a single concluding word, the struggle of truth and error has become world-wide. There are no ethnic religions now. There is Christianity in Calcutta, and there is Buddhism in Boston. The line of battle is the parallel that belts the globe. (It is not a time for slumber or for mere pious denunciation. There must be no blundering: the warfare must be waged with weapons of precision, and then victory is sure. It is well if our missionary effort of a century has drawn the fire of the enemy; it is well if the time has come to hold up the truth face to face with error, and to fight out and over again the conflict of Elijah and the Priests of Baal.) p. 38.

Faruqi, I. R. A. Al. "History of Religions: Its Nature and Significance for Christian Education and the Muslim-Christian Dialogue." Numen, (1965)

(Originally delivered as a lecture at Univ. of Chicago on April 30, 1964.: Ch. H. Long read critical responses, which are contained in the footnotes.)

(The following is Long's personal comment and is taken from footnote 3)
Participation in the religious life itself sensitizes one to the availability of the religious reality for all men in all times and places. p. 36.

Fehl, N. E. "History of Religions and Biblical Studies." Journal of Bible and Religion, 27, (1959)

For the first time the congress met in Asia and for the first time its membership was predominately Eastern and non-Christian. p. 110.

For the first time the congress was sponsored by UNESCO, with the hope that foundations might be laid for the constructive discussion of cultural conflicts having religious implications. p. 110.

It would have been a mediocre congress had it not been for one element of constructive realism that made what was attempted-no matter how confusedly approached and feebly carried out-crucially important; the recognition that studies in religion could not much longer be justified by simply the scholar's interest in isolation from the mood and needs of the insistent present. There was a distinct change of atmosphere when the delegates turned from the congress, that was devoted as usual to papers in the several fields of research, to the symposium, sponsored by UNESCO, on the role of religion in the meeting of East and West, and its contribution to the reconciliation of peoples and nations in the interests of world peace. p. 110.

Gardner, P. "Estlin Carpenter." Hibbert Journal, 27, (1928-1929)

*** ...he greatly helped the University to take part in the internationalising of various branches of the study of religion. No international congress has ever been more successful than that on the history of religions held at Oxford in 1908. I acted as chairman of the local committee, but the work of the committee was almost nominal; for Carpenter as secretary so completely organised and arranged every detail as regards sections, papers to be read, accommodation in Oxford...that the committee had mostly to approve and confirm his actions. p. 680. (Carpenter was appointed Professor of Ecclesiastical History, Comparative Religion, and Hebrew...: sometimes after 1875.)

Geden, A. S. Studies in Comparative Religion. (1898)

I would venture...to hope that these brief outlines may be of service to others than those for whom they were first prepared; to the large number of thoughtful and earnest men, to whom a busy life does not permit the luxury of much reading, or of direct investigation into subjects of paramount importance for the mental and spiritual history of our race, and the development of the powers of the human mind and heart. p. viii. ("The following chapters consist in substance of lectures given during successive years in the ordinary course of my duties at Richmond." p. vii.)

(In the following Geden is referring to the student of comparative religion)

Above all must he exercise the largest charity towards his fellow-students, and towards the forms of belief and habits of thought which constitute the immediate objects of his study. (In these and similar investigations it will not be ordinarily possible,-nor in my judgement would it be wise if possible, or conducive to the successful prosecution of our research,-to divest ourselves of convictions as to the unapproached excellence (p. 3.) of that religion which we hold to be superior to all others, the religion which Jesus Christ established and maintains.) But it would argue a poor faith in that religion to refuse to submit it to the quiet testing light of history, of reason, and of science. pp. 3-4.

It is essential...that we take our stand here on purely historical grounds... p. 4.

(In the following Geden is referring to the classification of religions into the category of 'natural' and 'revealed')

A distinction which corresponds to no real essential or inherent difference, and which therefore gives no help towards a true understanding of the character and growth of religious thought. For in the first place all the higher and organized systems of religion make for themselves the same claim to have their origin in a divine revelation, however communicated, and deny the (p. 23.) rights or pretensions of all others. The classification therefore will differ according as it is drawn up by a Brahman, a Jew, a Christian, or a Muhammadan; neither is there any near prospect of a mutual agreement on this point. More serious still is the consideration that such an arrangement begs the question, when it proposes to substitute for a scientific determination of relationship and place, made after due research and dispassionate consideration of facts, an a priori assumption that this or that religion rests on a different basis, and originates in a different manner from others. pp. 23-24.

Before we can classify religions as natural or revealed, we must come to some agreement as to the definition, the characteristics, the limits of revelation; must discover these characteristics present in some, and attain to certain conviction of their absence from other religions; must, to our own and others' satisfaction, accomplish the task of sorting out the varied beliefs of man into those due to his own unaided or intuitive efforts, and those communicated to him from without; must, in a word, know what revelation is, and where and where only it is to be traced. There is little probability that any serious student of comparative religion will lay claim to such knowledge; if he does, it is still less probable that anyone will be (p. 24.) found to agree with him. We shall be halted on the threshold of our inquiry, unless it is allowed to us to start free from all prepossessions, to follow whither truth and the facts lead us. pp. 24-25.

Geden, A. S. Studies in Comparative Religion. (1898) p. 2.

** A similar objection lies against the ordinary qualification of religions as true or
** false, namely that it corresponds to no absolute, essential, and universally accepted
6 distinction. p. 25.

**** ...it is of necessity purely subjective, and therefore inadmissible here and now from
**** a strictly scientific point of view. p. 25. (Geden is referring to the classification
7 of religions into the category true or false.)

**** Absolute perfect unmingled truth is not found anywhere even in Christian beliefs and
****9 observations. p. 25.

**** ...he would be a bold man who ventured to deny that in all the chief religions at least
**** of (p. 25.) the world there dwelt some truth, obscured and overborne perhaps by
9 prevalent error...which testified to an upward reaching forth after purity and holiness.
pp. 25-26.

**** Least of all can he who holds the Christian faith venture to assert that in the hearts of
****10 any, even the most degraded peoples, God has left Himself without a witness... p. 26.

**** Search wisely and well; and while nine-tenths, or more if you will, may be false,
**** hopelessly, irretrievably false, the remnant will be true, even if the truth be not
11 looked at in the customary light, or set forth in the wonted formulae. In most instances
each man claims that his own religion is trustworthy and assured, and denounces all
others. There is not here a satisfactory basis for a historical and scientific
classification. p. 26.

Gifford, A. Extracts from the Trust Disposition and Settlement of the late Adam Gifford, sometimes one of the Senators of the College of Justice, Scotland, dated 21st August, 1885. In: Anthropological Religion. F. M. Müller. (1892)

** To found Chair of Natural Theology.

...for the purpose of establishing in each of the four cities of Edinburgh, Glasgow, Aberdeen, and St. Andrews, a Lectureship or Popular Chair for 'Promoting, Advancing,
1 Teaching, and Diffusing the study of Natural Theology,' in the widest sense of that term... p. ix.

** Qualifications of lecturers.

The lecturers appointed shall be subjected to no test of any kind, and shall not be required to take any oath, or to emit or subscribe any declaration of belief, or to make any promise of any kind: they may be of any denomination whatever, or of no
2 denomination at all (and many earnest and high-minded men prefer to belong to no ecclesiastical denomination); they may be of any religion or way of thinking, or, as is sometimes said, they may be of no religion, or they may be so-called sceptics or agnostics or freethinkers, provided only that the 'patrons' will use diligence to secure that they be able reverent men, true thinkers, sincere lovers of and earnest inquirers after truth. p. x.

*** Subject to be treated as a Natural Science.

I wish the lectures to treat their subject as a strictly natural science, the greatest
3 of all possible sciences, indeed, in one sense, the only science, that of Infinite Being, without reference to or reliance upon any supposed special exceptional or so-called miraculous revelation. p. x.

*** Lectures to be popular.

The lectures shall be public and popular, that is, open not only to students of the
4 Universities, but to the whole community...I think that the subject should be studied and known by all whether receiving University instruction or not. p. xi.

*** ...my desire and hope is that these lectureships and lectures may promote and advance
5 among all classes of the community the true knowledge of Him Who is... p. xi.

Goodenough, E. R. "Religionswissenschaft." Numen, (1959)

(Read at the founding of the American Society for the Study of Religion, Chicago, April 18, 1959.)

The honor has been given me of trying to formulate what might be the objective of an American Society for the History of Religions. p. 77.

...most scholars want to define religion in such a way that religion is distinguished from other aspects of life. I, for one, do not like such definitions, and think we only hamper ourselves by them. p. 78.

Religious individualism of America had split the social organization of religion into a hundred controverting fragments, and Americans regarded religion as a private matter in which the state should never interfere except to protect individuals and minorities. pp. 80-81.

...we meet to consider the possibilities of founding a society in the United States and Canada to renew and propagate the study of History of Religions as a facet of Religionswissenschaft. (In spite of a scattered remnant, it is precisely Religionswissenschaft in any meaningful sense that the religious leaders of our generation have rejected.) p. 82.

This generation wants either an assurance that its true existence is not in the scientific world, or it wants analytical precision. p. 84.

The hope of reviving study of the science of religion lies, I believe, not in courting the traditionalists and theologians, but in coming to recognize that science itself is a religious exercise, a new religion, and that science and religion have fallen apart largely because traditionalists have done what they have always done, failed to recognize a new approach to religion as it has formed itself in their midst, challenging thereby old conceptions and comfortably formulated adjustments. Historians of Religions, that is, must include in their study, and in their sympathy, the new religion of science, or of scientists, along with the religions and thought-ways they have hitherto considered. p. 85.

In brief, then, I see religion arising from the universal phenomenon that we are born and live in an external universe, and with internal depth and emotions, which we neither understand nor control. Man exists largely helpless before the forces of nature and society, and really knows nothing basic about himself, and the meaning and purpose of life, individually or collectively. The conscious mind, and probably even more persistently the unconscious mind, are always confronted by the tremendum, both within oneself and without. By modern science man has to a slight degree mutigated the sense of helplessness and confusion he feels before the tremendum... p. 86.

Science now means, as I have said, a method of study in which, by the most exact methods applicable to a given sort of data, we draw up hypotheses from the data, and then verify (or reject) the hypotheses by some fresh return to the data, or by return to fresh data. A cataloguing of data, or a learned collection of information, can no longer pass as scientific knowledge... p. 90.

(The following is the approach towards the tremendum advocated by Goodenough.)

He looks at it with quiet eyes, astonished, reverent, but unafraid. p. 91.

...if we still have to kill the old dream that religion is a matter of revelation, through Religionswissenschaft we may discover that the scapel itself has become a sacremental instrument. p. 95.

Goodenough, E. R. The Psychology of Religious Experience. (1965)

I call these threats or sense of threats collectively the "tremendum," a Latin word which Rudolf Otto used in a somewhat different sense and which has, as I use it, its simple original meaning of "that which must be feared" or "the source of terror." I use it precisely because its strange vagueness best conveys the most terrifying part of our predicament, the very inchoateness of the terror without and within us. p. 6.

2 Life has meaning only as we give it meaning. p. 19.

My problem is not which of the old formulations one can preserve, but, starting all
3 over again, how modern man, who is still Homo religiosus, is to live in the new age of science. p. 160.

4 ...we all must use spiritual opiates of religious illusion in one form or another. p. 186

Goodspeed, G. S. "Comparative-Religion Notes." Biblical World 2 (1893)

* (The Parliament of Religions has greatly stimulated the interest of thinking people in the study of Comparative Religion.) The Report of the Proceedings of the Parliament will be even more effective. But it is not so generally known as it ought to be that a Society of Comparative Religion had been established in the United States for some time, and had been doing effective work in this great department of study before the Parliament came into existence. This organization is called "The American Society of Comparative Religion," and was formed at the University of the City of New York, May 9, 1890, as an outgrowth of the course of lectures on Comparative Religion in the graduate department of that institution, given by Professor F. F. Ellinwood, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church, and Professor of Comparative Religion in the University of the City of New York. From a statement put forth by the society we take the following account of its purposes: "The design of the society is, primarily, to furnish to its members a helpful agency whereby the study, begun at the University, may be advantageously continued and expanded; and, secondarily, to awaken an interest in the subject among Christian thinkers who have hitherto given little attention to it, and to exhibit its character, scope and importance. The society also aims to secure such accurate information regarding the origin, development and character of the religions of the world, especially of those now existing, as may qualify its members to fairly estimate and effectively oppose the endeavors of the adversaries of Christianity to exalt the non-Christian systems to the disadvantage of Christian faith, and the disparagement of Christian enterprise. It is not too much to hope that the study to which the society is devoted may result, not merely in timely and competent contributions to current discussions of questions vital to the interests of Christ's kingdom, but also that it may be permanently influential through the useful additions which may be made to the literature of Comparative Religion."

The society holds meetings monthly, at which times addresses are made by distinguishe
2 scholars, or papers contributed by members of the society. p. 466.

*** It is added in the Society's statement that while the membership is composed largely
3 of those who have pursued the graduate course in Comparative Religion at the New York University, it is not limited to such students. p. 467.

Goodspeed, G. S. ed. The World's First Parliament of Religions: Its Christian Spirit, Historic Greatness and Manifold Results. (1895)

This gathering, was, in truth, held in the fullness of the times. This fact explains the enduring interest attaching to it. (It fitted into the growing religious consciousness of Christianity and the race.) The world was ripe for it. (It has become one of the milestones in humanity's progress. Or, rather, it remains one of the living forces to aid that progress.) Already men are looking forward to other such gatherings. p. 6.

Arrangements are well advanced for a great gathering of a similar character in connection with the Paris exposition of 1900. p. 6.

There is more in these various plans than mere sensationalism, or vulgar liberalism. To many, they mean a widening of the sympathy of religions in the unity of mankind. To us, they mean that and more-the prophecy of the Kingdom of God and the glory of Jesus Christ, the Prince of Peace and the Savior of mankind. p. 6. (This statement was made by Goodspeed)

(The Biblical World, February, 1895:)

Another evidence of the influence of the Parliament was the establishment of the Lectureship in Comparative Religion at the University of Chicago, by a Christian woman of Chicago, Mrs. Caroline E. Haskell. In the early part of last year (1894) she offered the sum of $20,000 for such a lectureship in the University... p. 12.

Later in the year, Dr. Barrows, in an address at the University, called attention to Mr. Mozoomdar's wish that something of the sort could be done in India, and added, 'May not some friend of the University be moved to establish in Calcutta, the chief center of college training in the Asiatic world, a lectureship which shall carry on the good work of enlightenment and fraternity begun by the recent Parliament of Religions? p. 12.

(The following is a letter from Mrs. Haskell, in response to Dr. Barrows' request.) pp. 12-14

(Chicago, Oct. 12, 1894.) p. 12.

'To President William R. Harper, Ph. D., D. D.
My Dear Sir:-I take pleasure in offering to the University of Chicago the sum of twenty thousand dollars for the founding of a second Lectureship on the Relations of Christianity and the other Religions. p. 12.

The wish, so earnestly expressed, by Mr. P. C. Mozoomdar, that a lectureship, like that which I had the privilege of founding last summer, might be provided for India, has led me to consider the desirability of establishing in some (p. 12.) great collegiate center, like Calcutta, a course of lectures to be given...by leading Christian scholars of Europe, Asia and America, in which, in a friendly, temperate, conciliatory way, and in the fraternal spirit which pervaded the Parliament of Religions, the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims, and the best method of setting them forth, should be presented to the scholarly and thoughtful people of India. pp. 12-13.

It is my purpose to identify this work, which, I believe, will be a work of enlightenmen and fraternity, with the University Extension Department of the University of Chicago, and it is my desire that the management of this lectureship should lie with yourself, as President of all the Departments of the University, with Rev. John Henry Barrows, D. D., the Professorial Lecturer on Comparative Religion, with Professor George S. Goodspeed, the Associate Professor of Comparative Religion, and with those who shall be your and their successors in these positions. It is my request that this lectureship shall bear the name of John Henry Barrows, who has identified himself with the work of promoting friendly relations between Christian American and the people of India. I hope also that he may be the first lecturer. p. 13.

Goodspeed, G. S. ed. The World's First Parliament of Religions: Its Christian Spirit, Historic Greatness and Manifold Results. (1895) p. 2

If the committee shall decide to utilize this lectureship still further in calling forth the views of scholarly representatives of the non-Christian faiths, I authorize and shall approve such a decision. Only good will grow out of such a comparison of views. p. 13.

I cherish the expectation that the Barrows lectures will prove, in years that shall come, a new golden bond between the East and (p. 13.) West. In the belief that this foundation will be blessed by our Heavenly Father, to the extension of the benign influence of our great University, to the promotion of the highest interests of humanity, and to the enlightenment of the kingdom of Truth and Love on earth. I remain, with much regard.

Yours sincerely,

Caroline E. Haskell. pp. 13-14.

(In the following Professor Ch. E. Norton of Harvard Univ. is referring to Barrows' edition of the Parliamentary proceedings)

Professor Charles Eliot Norton, Harvard University:

It is an extraordinary and thoroughly appropriate record of an extraordinary incident in the history of the religions of the world. No more characteristic expression of the material and mental conditions of the civilized world at the end of the nineteenth century than that which the Parliament afforded, seems possible, and such a record of it as you have made is certain to possess permanent interest as a most instructive document, giving trustworthy information in regard to human thought, sentiment and emotion at this time. p. 16.

Professor J. Estlin Carpenter, D. D., of Oxford, Eng.:

The results of this gathering will be more manifold than any single eye can trace; interest has been aroused, sympathy evoked, truth brought to light, devotion quickened, and the immense fact of the practical universality of religion and the vast diffusion of certain great primary elements of faith has received a demonstration of significance such as it never won before. p. 29.

The Review of the Churches, London:

Professor Max Muller said the other day that he was amazed at the success with which the daring project was conceived and carried out; but had he known at the time what he has since learned, nothing would have prevented his attending the Parliament, instead of merely sending a paper. p. 31.

The Daily Chronicle, London:

The gathering was as successful as it was unique; and we need only add that the more its proceedings are studied as a whole, the more inclined our readers will be to regard the delightful audacity of its conception as a big score for trans-Atlantic initiative. We know of nothing better calculated to bring to an end religious persecution and intolerance of every kind than a frank adoption of the spirit in which the Chicago Congress was summoned and conducted. p. 32.

Pere Hyacinthe, Paris:

Great were the originality and importance of this assembly, which brought together the priestly representatives of sixteen races and different religions. This Congress was a veritable Ecumenical Congress of the great religions of the earth. The Parliament was not only a grand act of respect both for religion in itself and liberty of conscience, but it also manifested the mutual sympathy of religions, which men have believed to be irrevocably opposed. It has laid the foundation of a league of all who believe, against irreligion, and it seems like a prelude of a world-wide faith. p. 35.

Goodspeed, G. S. ed. The World's First Parliament of Religions: Its Christian Spirit, Historic Greatness and Manifold Results. (1895) p. 3

Professor F. Max Muller, in the Deutsche Rundschau, Berlin, March, 1895:

Let not the world forget what was seen in Chicago. Thousands of men and women came together every morning, and members of all the religions united in the Lord's Prayer, and said that the prophet Malachi had spoken: 'Have we not all one Father? Has not one God created us?' Then the so-called heathen and unbelievers, Chinese, Hindu, Persian, Turk and Jewish, in their common supplications, understood well what Peter meant when he said: 'Now I perceive of a truth that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is acceptable to Him;' or what Paul thought when he cried out at Athens: 'God hath made of one blood every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him, though He is not far from each one of us. p. 36.

Comte Goblet d'Alviella, in The Revue de Belgique, Brussels: (1895)*

An alliance is then possible and even desirable among all men of good will who are eager for the renovation of our society, whatever may be their divisions on the respective limits of faith and knowledge. It is an understanding of this kind which was outlined religions themselves two years ago, at the Chicago Parliament, that memorable assembly where were seen representatives of all the faiths known to men, including Roman Catholicism, sitting side by side on a footing of equality, in order to discover if the religions had common points, and in what way they could co-operate most effectively for the solution of the principal moral and social problems. Alliance does not necessarily mean fusion, still less abdication...We are quite willing to go to Chicago... p. 36.

The Bombay Gazette (editorial): (1894)*

The proposed lectureship is one of the direct results of the Parliament of Religions, which was held in Chicago last year. That Parliament naturally led to the endowment of a chair in the University, devoted entirely to the comparison of Religions. But only students living in Chicago could hear those lectures. And now a lectureship has been founded by a generous lady, Mrs. Haskell, which provides that some eminent scholar from Europe, America or Asia, nominated by a ruling body in the Chicago University, shall every year or two deliver in Bombay, Calcutta, Madras, or some other Indian city, a series of lectures on the relations of the Christian and other religions. The gentleman appointed to deliver the firs series is the Rev. John Henry Barrows, D. D., of Chicago, who was the efficient Chairman of the committee who organized and conducted the Parliament of Religions. p. 40.

(The following remarks are in direct relation to the offial publication of the Parliamentary proceedings edited by J. H. Barrows)

The Churchman, New York:

Religious thinkers from all over the world have met and decided that humanity is moving toward religion, not drifting away from it. The books before us, as explaining all this, as bearing the records of the greatest and highest thought of to-day, are invaluable, and it is most fortunate for those of us who were unable to be present in person to have the results of the Congress brought to us in so comprehensive and catholic a manner. p. 46.

Public Opinion, Washington, D. C.:

A notable contribution to the study of Comparative Religion on its philosophical side is made in these two volumes. Indeed, the volumes are a necessity to any one who wishes to know the heart of man in its relation to the thought of God. No knowledge of what has been written even by experts will be sufficient, now that this extensive declaration of principles has been made by the leaders of all faiths and creeds. p. 47.

Goodspeed, G. S. ed. The World's First Parliament of Religions: Its Christian Spirit, Historic Greatness and Manifold Results. (1895) p. 4.

The New York Herald, September 17, 1893:

We declare that the Parliament of Religions now holding its sessions in Chicago is the grandest spectacle which the Exposition furnishes. We can almost hear the echo of millenniu bells piercing the air above the hill tops, and are warranted to make a prediction that controversy will soon give way to charity, and bitterness of sectarian strife to the realization of practical religion. p. 51.

President William R. Harper, Ph. D., DD., University of Chicago:

The World's Parliament of Religions has passed into history. Not many events a century hence will be found to have exerted a more widespread influence than this coming together of the representatives of the world's religions. The University has fallen heir to one of the many blessings, the origin of which may be traced to the Parliament. The Rev. John Henry Barrows, the one man to whom more than to all others the world is indebted for the Parliament of Religions, has been appointed by the trustees to the professorial lectureship upon the foundation so generously established by Mrs. Haskell. p. 55.

The Week, Toronto:

It may reasonably be hoped that one result of this wonderful Congress will be to stimulate the most important study of comparative religion-far too much neglected-and that another will be to quicken the sense of that sympathy of feeling which exists in all religions... p. 59.

The Toronto Mail:

The account of all that occurred at such a meeting will no doubt find its way to the farthermost corners of the earth, and will do much towards accomplishing the object which those who organized the Parliament had in view, namely, that of founding a universal human brotherhood, and securing permanent international peace. The thoughts and opinions of some of the world's ablest scholars and thinkers are contained in Dr. Barrows' record, and it will form an invaluable addition to every library. p. 59.

Dr. J. H. Barrows, in Our Day:

It has already led to the foundation of two lectureships on 'Christianity and the Other Faiths,' one in Chicago and the other in Calcutta. p. 61.

Rev. John Henry Barrows, D. D., in an address on "The Greatness of Religion:"

Dr. Ellinwood, the president of the American Society of Comparative Religion, and a secretary of one of our foreign missionary boards, has written that the 'Parliament of Religions has come to stay.' By this he means that these world-wide comparisons must continue. Indeed, the various faiths are on trial before tribunals, human and divine. p. 62

Gundry, D. W. "Professor E. O. James 1888-1972." Numen (1972)

** (James received his training in anthropology)

** 1 "Always a devout and faithful churchmen..." p. 81.

*** 2 (1912) "...he was ordained to the priesthood..." p. 81.

**** 3 "In 1933 he was appointed the first professor of the history and philosophy of religion in the University of Leeds..." p. 81. (1933-1943)

*** 4 ("After ten years at Leeds he moved to a chair at London, and was elected a fellow of King's College.) (On his retirement in 1955 he went to live permanently at Oxford, and from 1960 was chaplain of All Souls College.") p. 82.

*** *** 5 "He attended most of the History of Religions Congresses of the past few decades; and (I had the privilege of collaborating with him in 1954 in founding the British section of the International Association for the History of Religion...") p. 82.
(E. O. James & D. W. Gundry helped found British Society & associated with I.A.H.R. in 1954.)

Gundry, D. W. "The History of Religions in Great Britain." Numen 3 (1956)

** "...the British Section of the International Association for the History of Religions was formed in 1954 largely through the efforts of Dr. E. O. James, with the assistance of the present writer." p. 77.

*** "It is significant that very few of the British universities recognise the history of religions (or the comparative study of religions) as an independent academic discipline. Indeed, only four British universities have full-time teachers of the subject; there is a chair of Comparative (p. 77.) Religion at Manchester, a chair of Eastern Religion and Ethics at Oxford, a lectureship in the History of Religions at the University College of North Wales, and a lectureship in the Comparative Study of Religions at Leeds. At London the history of religions is coupled with the chair of the Philosophy of Religion; while the chair of the History and Philosophy of Religion at Leeds has recently been converted into a chair of Theology." pp. 77-78.

**** It is widely felt that to accept the history of religions as a clear-cut academic discipline might ipso facto imply an acceptance of a particular underlying philosophy of religion, to which many scholars would not wish to commit themselves." p. 78.

Gustafson, J. M. "The Study of Religion in Colleges and Universities: A Practical Commentary." (1970)

*** 1 The intention underlying some instruction in religion has sometimes been directed toward saving students' religious faith while it is undergoing the challenge of critical discourse in other fields. pp. 330-331.

*** 2 ...even in some state universities one observes departments that make their primary appeal, not to the subject matter of religion, but to the spiritual, religious, and moral concerns of undergraduate students. p. 333.

*** 3 Many students are motivated to take up the study of religion, at least in part, by personal religious, moral, and spiritual uncertainties... p. 341.

*** 4 ...it is precisely at this time that the pressures for more attention to the needs and interests of students and to the utility of the work for the problems of society are mounting. p. 341.

*** 5 Ways of teaching will be found that, while allowing for an honest response to the existential interests and motives of students, will at the same time lead them toward more careful and precise studies of critical and historical sorts. p. 342.

Hardy, E. "Zur Geschichte der Religionsforschung." Archiv für Religionswissenschaft 4 (1901)

(Establishment of Chairs in Holland)

**** Leiden: C. P. Tiele
Utrecht: J. J. Doedes
Groningen: G. H. Lamers
Amsterdam: Chantepie de la Saussaye. p. 221.

Haskell, C. E. Letter to President William R. Harper, Ph.D., D.D. Chicago: (1894) rpt. In: "The Parliament of Religions and the Barrows Lectureship." G. S. Goodspeed. Biblical World 5 (1895)

*** To President William R. Harper, Ph.D., D.D. Chicago, Oct. 12, 1894.

*** I take pleasure in offering to the University of Chicago the sum of twenty thousand 1 dollars for the founding of a second lectureship on the Relations of Christianity and the other religions. p. 133.

*** The wish, so earnestly expressed by Mr. P. C. Mozoomdar, that a lectureship like that which I had the privilege of founding last summer might be provided for India, has led 2 me to consider the desirability of establishing in some great collegiate center, like Calcutta, a(course of lectures to be given...by leading Christian scholars of Europe, Asia, and America, in which, in a friendly, temperate, conciliatory way, and in the fraternal spirit which prevaded the Parliament of Religions, the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims, and the best methods of setting them forth should be presented to the scholarly and thoughtful people of India.) p. 133.

*** It is my purpose to identify this work, which I believe will be a work of enlightenment 3 and fraternity, with the University Extension Department of the University of Chicago... p. 133.

*** 4 It is my request that this lectureship shall bear the name of John Henry Barrows... p. 1

*** 5 I cherish the expectation that the Barrows lectures will prove, in the years that shall come, a new golden bond between the East and the West. p. p. 134.

*** 6 Yours sincerely,
Caroline E. Haskell. p. 134.

Haskell, C. E. Letter to President Wm. R. Harper, D.D. Chicago (1894) rpt. In: "A New Lectureship in Comparative Religion." Biblical World 3 (1894)

** President Wm. R. Harper, D.D. Chicago, May 5, 1894.

*** I have been informed that Professor G. S. Goodspeed, and others associated with the University of Chicago, have expressed the earnest hope that the friends of the
1 University, recognizing the great interest aroused by the Parliament of Religions, would endow a lectureship on the Relations of Christianity to the Other Faiths of the World. p. 451.

*** I take pleasure in now offering to the trustees of the University of Chicago the sum
2 of Twenty Thousand Dollars, to establish and perpetuate a lectureship of Comparative-Religion... p. 451.

*** ...I learn with satisfaction of your strong desire that this lectureship should be
3 held first by the Rev. John Henry Barrows... p. 451.

*** I remain yours faithfully,
4 Caroline E. Haskell. p. 451.

Haydon, A. E. "From Comparative Religion to History of Religions." (1922)

(Haydon advocates the strict utilization of the historical method as the only legitimate approach to the study of religions.)

...the effort of comparative religion or hierology to string the religions of the planet on the thread of a definition or a law of religious development and to evaluate them in relation to a selected standard is giving way to a new emphasis upon the humbler task of tracing the historic development of individual religions. pp. 577-578. (Not to be used as a direct quote.)

This presupposition of a fundamental religion appeared in several forms. The most natural was in the work of the apologist who assumed that his own religion embodied the truth of man's relation to the supernatural toward which all religions were blindly striving or from which they had fallen away. Again, it was philosophical and sought in the drift of cosmic history to trace the temporal manifestation of a universal spirit. Or it was psychological, overemphasizing the "psychological unity of the race" and finding in this unity the clue to the process of religious development. Finally, among men more cordial to evolutionary theory, there was the effort to arrange religious data so as to show the stages of the development of religion from primitive origins to the highest forms of culture religions. Whatever the emphasis, however, theological, philosophical, psychological, or anthropological, the comparative method was the tool and servant of all. p. 578.

Now comes the era of pluralism; and particular religions, even the individual forms and ideas of particular religions, demand that they be evaluated and understood in their own unique and peculiar significance, and not distorted to fit into a mythical concept of religion in general. This means, in a word, that the thorough-going application of the historical method in the treatment of religions has begun. p. 578.

Comparative religion was born and in the hands of Max Muller, Tiele, de la Saussaye, and Albert Réville claimed a place among the empirical sciences. p. 580.

Omitting the solid conservatives who thrust aside the material of comparative religion with the contemptuous remark, "There is no comparison," there were some who made selective use of them to demonstrate the superiority of Christianity, and others who became advocates of a theory of revelation in a new form. Accepting with perfect frankness the history of religions and the idea of development and change, they maintain that the whole process takes place under divine guidance and control. Accepted as a philosophy of religion the theory retains the values of revelation and yet claims to give complete freedom to the study and appreciation of the historic development of all religions. This point of view is much more common than is generally supposed among writers of the last thirty years. p. 580.

No one may deny the right of the Christian apologist to use the history and thought-forms of other religions in order to demonstrate the superiority of his own faith. The unfortunate thing is that these writers do not call it apologetics but comparative religion. p. 581. (Compare this statement with those of Jordan.)

Haydon, A. E. "From Comparative Religion to History of Religions." (1922) p. 2.

A Handbook of Comparative Religion by Dr. S. H. Kellogg...asserts that all religions other than that of Christ must be regarded as false. p. 581.

The Hartford-Lamson Lectures of 1907 were delivered by Dr. F. B. Jevons under the title "An Introduction to the Study of Comparative Religion." As an anthropologist he speaks of the evolution of religion but claims that the task of comparative religion is to demonstrate that Christianity is the highest manifestation of the religious spirit. pp. 581-582.

(In the following Haydon is referring to Kellogg and Jevons.)

All these works are apologetics and should be frankly so named. Scholars who have been working to win a place for comparative religion among the empirical sciences have a just cause of complaint against this appropriation of the name. p. 582.

It was soon evident that the selected order of development might be entirely subjective and that the demonstration was achieved by arbitrary choice of a beginning of religion and careful selection from the mass of materials to fit the plan. p. 583.

A second source of difficulty was psychological. The rapid development of psychology greatly reduced the significance of "the psychological unity of man" and discredited such concepts as "a faculty of faith," a "religious instinct," and a "religious consciousness" as original endowments of human nature. This cut under the old confidence that there must be a uniform manner of religious development and directly attacked the uncritical use of comparative data since forms, apparently similar, might arise from different psychic causes and be really different.) p. 583.
(Although this may have in fact swayed many scholars, this does not seem to have greatly altered the views of: Otto, Wach, Eliade, etc., who continue to maintain that there exists an inherent unity among homo religiosus as well as religious phenomena.)

Comparative religion loses meaning unless one has already some preconceived idea as to the standard of religious excellence or some philosophical presuppositions as to a single cosmic power at work under all the forms. p. 586.

Haydon, A. E. "History of Religions." Religious Thought in the Last Quarter Century. (1927 rpt. (1970)

1 A new and challenging philosophy was also in the field, evolutionary empiricism, grounded on the scientific theories of Darwin. Many a historian of the last quarter-century has escaped the revelation dogmas of the theologian only to yield to the more subtle influence of these philosophies with the resultant warping of method and coloring of interpretation. p. 141.

2 Religion appeared to be a normal, universal, and integral phase of every human culture. p. 143.

3 Votaries of the new science turned to the world-wide wealth of data in high hope of being able to discover the laws of religious evolution and to write the religious history of mankind. p. 143.

Haydon, A. E. "Twenty-five Years of History of Religions." Journal of Religion, 6, (1926)

1 The quest for a single origin and a law of unilinear development may have come to an end. p. 24.

2 The troubled experience of two decades has convinced historians that no single science is able to give a descriptive interpretation of the materials of religion. p. 32.

3 The method of history of religions is no longer the simple historical method used by the founders of the science before the opening century; it is an aggregate of all the sciences whose domains cover data which the historian must use. The success of history therefore depends upon the adequacy of the methods and findings of the various sciences involved. During the last twenty-five years these allied sciences have struggling for a satisfactory method. p. 33.

4 Anthropology early entered upon the task of determining the origin and the law of development of religion. Convinced that the law of biological evolution had its analogue in the social realm, anthropologists studied primitive peoples. After collecting data from all parts of the earth they arranged them in the order of complexity. The determination of what was simplest was settled on purely subjective grounds according to the psychology of the student and the order of development selected was equally subjective p. 34.

Hazzard, L. B. "Teaching Religion in War Time." Journal of Bible and Religion, 11, (1943

There was a time when many teachers of religion felt that the teaching of religion should be a coldly academic process. Anything other than that was "unscientific." They simply had not taught religion in war time. This is no mechanical task in which we can re-use material that we have already used again and again. This is no coldly intellectual task. This is a task that requires us to be very patient, very sympathetic, and yet to bear witness constantly to the faith that is in us. And if we try sympathetically to meet our pupils' needs, I do not believe we are likely to offend our constituency. p. 191.

Heiler, F. Erscheinungsformen und Wesen der Religion. (1961)

* without religiosity in the widest sense of the term one cannot do Religionswissenschaft. p. 17.

Heiler, F. "How can Christian and Non-Christian Religions Co-operate?" Hibbert Journal, 52, (1954)

...however firmly Christian theology may ignore the existence of other religions, the comparative study of religion has established a number of definite discoveries which are now part of the common heritage of the humane sciences. p. 110.

The first of these discoveries, recognized by a great spirit like Nicholas of Cusa even in the Middle Ages and discovered afresh by Schleiermacher and Max Muller, is the unity of all religions. p. 110.

That (p. 110.) important branch of religious study known as Phenomenology has made it quite plain that all religions...are governed by a uniform set of historical, psychological and sociological laws. pp. 110-111.

The comparative study of religions...makes the isolation of Christianity from other religions, whether it be the rival religions of the East to-day or the religions of its early background, an impossibility. Christianity stands within the great stream of world religious development. It did not fall down from heaven to the earth as a ready-made "supernatural" system, but was prepared, born and has developed, like every other religion, in a long historical process, and that is true of all its phases. p. 112.

The superiority of Christianity to all other religions lies in its possession of the most comprehensive idea of revelation. It thus unites in one great synthesis the original divine revelation in creation, the outward revelation of God in history and the inner revelation in the life of the spirit, and lastly the final all-embracing revelation of God at the end of history. p. 114.

Despite all the undeniable disgraces and degenerations of which ecclesiastical Christianity has shown itself capable, the inner superiority of the Christian message to all other faiths is no mere subjective opinion of Christian theologians, but something capable of scientific demonstration. This fact does not, however, in the least detract from the value of these religions or the genuineness of their revelation. For this superiority does not imply anything absolute in the sense of exclusive. p. 115.

Nothing is so well calculated to broaden men's vision of the whole range of divine activity in human life as the study of other religions; and nothing is likely to do so much to set Christians free from all the narrowness of theological dogmatism and the passions of religious fanaticism as the comparative study of religions in conjunction with biblical criticism and the history of doctrine. p. 117.

Heintz, J. G. "The Teaching of the History of Religions and of the Theological Sciences in France." In: Graduate Education in Religion. (1971)

1 At the Collège de France the chair of history of religions, established in 1880... p. 13

2 The chair has been occupied by Albert Réville (1880-1906), Jean (p. 137.) Réville (1907-1908), Alfred Loisy (1909-1932), Jean Baruzi (1933-1951), and H. C. Puech (since 1952). pp. 137-138.

Helfer, J. S. "Introduction." On Method in the History of Religions. (1968)

Those scholars...who assume that religious values are ultimate often extrapolate from their own personal experience and, in so doing, also assume that homo religiosus is the essential definition of man. p. 3.

(By the utilization of the rubric 'methodological solipsism' Helfer intends all those scholars who, ultimately, base all interpretations and descriptions upon their own personal religious experiences.)

One can easily multiply examples of this nature, but I feel that certain influential examples of individual methodological solipsism will raise the problem more pointedly. I shall deal with two different kinds of "personalized" methodologies, those of Rudolf Otto and G. van der Leeuw (which can be typified as explicitly solipsistic), and those of R. C. Zaehner and Mircea Eliade (which are implicitly so). p. 4.

(Essentially,Helfer's argumen relies upon the fact that 'ultimacy' or 'religion' as a sui generis category cannot be empirically substantiated: therefore, all those scholars who view religion as a 'value category' grounded in ontology must do so on authoritative grounds: must be taken as a given cannot be proven.)

...the assumption that their solipsistically determined ultimacy is descriptively arrived at cannot be (p. 3.) substantiated. pp. 3-4. (In other words, although these scholars claim that the sui generis or value category has been descriptivel derived there is in fact no way through which this claim can be validated.)

It is evident that Otto's invitation to the sensus numinus is merely a consequence of his assumption that the holy is an a priori structure of total consciousness without which men can have neither religious experience nor knowledge. p. 4.

A second example of explicit methodological solipsism, and also failure to comprehend the key to his own method, is contained in the monumental tour de force of G. van der Leeuw. p. 5.

...because of his insistence upon a conscious incorporation of his experience and observatio into his method and because of his failure to see that what is existentially impossible (the suspension of one's determinateness of situatedness) is intellectually possible, "the religion of Love" is supreme and methodologically unloving. p. 5.

Although the respective approaches of Otto and van der Leeuw are ostensibly distinct, their conclusions are too clearly functions of what they assume to be the limits of understanding and interpretation. In each case, the interpretative framework within which their methods are seen as maximally "functional" has determined-indeed, dictated-not only the structure of their interpretations, but also its specific content. Simply stated, the ultimacy of their religious values has "situated" the scholar, while simultaneously determining his scholarship. p. 5.

Regrettably, most historians of religions are not particularly concerned to clarify the methodological bases upon which their interpretations are predicated....Some of these scholars are demonstrably solipsistic (if the critic allows himself the license to deduce their method from their conclusions), albeit implicitly so, since they never clearly state the extent of their personal and (p. 5.) religious involvement in the "intellectual" processes which generate their conclusions and interpretation. Two of the most influential exemplars of this genre are R. C. Zaehner and Mircea Eliade. pp. 5-6.

Helfer, J. S. "Introduction." On Method in the History of Religions. (1968) p. 2.

...many historians of religions, prominent among them those who insist, with Zaehner, that the Christian incarnation is historical, utterly confuse (and conflate) the realm of religious intentionality with that of empirically determined evidence open to critical historical scrutiny. p. 7.

Strangely, but appropriately, economic historians are not more "economic," military historians more "militant," intellectual historians more "intellectual," or social historians more "social"; why must historians of religions persist in being more "religious"? p. 7.

Hick, J. "The Outcome: Dialogue into Truth." (1974)

*** (Excellent synopsis of W. C. Smith's conception of the religious life of mankind.)

*** ...instead of thinking of religion as existing in mutually exclusive systems, we should
*** see the religious life of mankind as a dynamic continuum within which certain major disturbances have from time to time set up new fields of force, of greater or lesser extent, displaying complex relationships of attraction and repulsion, absorption, resistance, and reinforcement. These major disturbances are the great creative religious moments of human history from which the distinguishable religious traditions have stemmed. p. 141.

Hirsch, E. G. "From the Rising to the Setting Sun." Biblical World 8 (1896)

** The science of religion is still in its early youth; not more than three decades measure the time since it began to be recognized in the academic household; and at the gates of many a divinity school it is knocking for entrance even now in vain. p. 119.

** It would give back to religion its widest scope; it would trace the outlines of God's architectural plan of the vast Temple of Humanity... p. 119.

Holbrook, C. A. Religion, A Humanistic Field. (1963)

...the rise in interest for offering religion studies was due partially to the desire to offset secularism, fragmentation of curriculums, and to strengthen the moral and spiritual fiber of America. p. 107.

Holbrook, C. A. "Why an Academy of Religion?" Journal of the American Academy of Religion, (1964)

(Holbrook is referring to 1930-1940, drastic increase in departments of religion, as well as reasons that the then existing ones were refurbished.)

It was suggested by influential spokesmen on behalf of strong departments of religion that (religion should be taught not simply because it rightfully belonged to any genuinely liberalizing educational process but also because...the curricula of colleges were fragmented and religion could provide a necessary focal point of synthesis-or because secularism had a strangle hold on liberal education and moral relativism was abroad and religion could answer secularism and show moral relativism where it was wrong-or because student morals were low or confused and studies in religion plus chapel or other extra-curricular duties attached to the religion professor's job could have a beneficial effect on morals and morale-or because, in short, religion was supposed to do in the college what the churches failed to do in the culture at large.) p. 101.

The religion professor's task was thereby set in the ambiguous context of a morale officer and teacher. p. 101. (Testifies to fact that to a certain degree the question of cultural relevance was imposed upon the North American scholar of religion.)

Honko, L. and J. Pentikainen. "Methodology of the Science of Religion: Study Conference of the I.A.H.R. in Turku, Finland August 27-31, 1973." Numen, 19, (1972)

The Executive Committee of the International Association for the History of Religions submitted at the XIIth International Congress of the I.A.H.R. in Stockholm, August 1970, 1 that a study conference should be held in Turku, Finland, in 1973. p. 241.

The methodology of the science of religion was unanimously regarded as a timely and relevant 2 theme. p. 241.

Recent developments in the field have been characterized by acute criticism of traditional 3 approaches... p. 241.

Regardless of one's theoretical allegiance there certainly exists a need for a more 4 general evaluation of the present methodological situation. p. 241.

(It is interesting to note Kitagawa's response to conference: contained in article by Pummer:"The Study Conference on 'Methodology of the Science of Religion' in Turku, Finland, 1973.":"re-arranging of old furniture".: move being made to eliminate "transcendent referent?)

Hultberg, T. K. Rev. of The Quest. History and Meaning in Religion, Mircea Eliade. Temenos 7, (1971)

At the Xth International Congress on the History of Religions at Marburg in 1960, the question was raised as to what science of religion actually is and is not. A group of scholars representing different nationalities and beliefs was appointed and they were to submit their recommendations upon the basic conditions for the study of the history of religions. p. 128.

The report attempts to state the field of activities covered by the "comparative study of religions" and its scientific justification. It emphasises that the science of religion is a humanistic discipline based on empirical facts. (With reference to the raison d'être of this discipline, it stresses that our Western culture includes a l'art pour l'art-ideal in which research into historical truth has its own raison d'être. This ideal continues, irrespective of what the individual scholar produces by his study or the rôle which science can play in a particular cultural and historical situation.) It has been pointed out that this view agrees very well with the general view of the humanistic science, which has marke research work in the history of religions in Sweden during the last 50 years. But this l'a pour l'art-ideal, which came to be regarded as self-evident, is challenged nowadays.) p. 12

The principles that the Swedish educational politicians favour nowadays involve an icreased committment to and participation in the actual cultural development. In order to secure their future existence the so-called "luxury subjects" have been rapidly obliged to draw th obvious conclusions. The new plans for the study which since 1969 have been introduced in all subjects in the philosophical faculties, give clear evidence of that. p. 129.

(For further details see: Edsman, C. M. "Theology or Religious Studies?" Religion, (1974) prsent article is a re-evaluation of comments made by Edsman, thus demonstrating the move away from original position.)

Hultkrantz, A. "The Phenomenology of Religion: Aims and Methods." Temenos, 6, (1970)

...evolutionism was deserted, something which happened in America and German ethnology already around the turn of the century or shortly afterwards, but in the history of religions did not take place, except in isolated cases, until the 1930's. p. 70.

After the abandonment of evolutionism within the history of religion one consciously sought to differentiate between phenomenological and historical research. A most important role was played in this connection by the philosophically and theologically inspired phenomenology which had the Dutchman Gerardus van der Leeuw as its foremost exponent, and also had several representatives in the Netherlands and Germany (Otto, Mensching, Heiler). p. 71.

A characteristic of this current of thought was that in an intuitive way one wanted to gain knowledge about the (immanent) import and intention of the religious phenomena... p. 71.

The scientists' own "experience" took on a central position. p. 71.

(Hultkrantz is referring to van der Leeuw's phenomenological approach)
...it is certain that it has played a dominant role in the active religious research in Holland. p. 72.

Obviously there is a risk that the history of religion will disappear as an independent discipline, or be swallowed up by parallel anthropological or philological disciplines. p. 81.

Ingram, P. O. "Method in the History of Religions." Theology Today, (1976)

The task of the historian of religion is not to make normative value judgments about the "truth" or "falsehood" or adequacy of the religious traditions being studied. At the same time, we do have a philosophical task to preform before we can do our work, namely, that of making explicit the tacit philosophical and epistemological framework from which we are doing our work. We must also justify, as philosophers, why we are doing our work from a particular philosophical-epistemological perspective. p. 389.

2 In my view, the history of religions is neither a purely descriptive discipline nor solely a normative discipline, but contains elements of both. p. 389.
(Essentially same claim made by Kitagawa.)

3 No method of knowing and no form of knowledge is simply impersonal knowledge of the operations of a machine-like universe existing in isolation from the knowing person. p. 390.

4 ...the notion that the historian of religions should seek disinterested, impersonal, descriptive knowledge about religious "matters of fact" understood as existing independently of concrete persons should be outrightly rejected as an inadequate metaphor. p. 391.
(Essentially same claim made by W. C. Smith, Ch. J. Adams, etc.,)

James, E. O. "The History, Science and Comparative Study of Religions." Numen, 1, (1954)

...while the historical and comparative study of religion...is committed to a strictly scientific approach to its material, it cannot exercise its proper functions in complete isolation from the closely allied departments of knowledge, and least of all from theology... p. 104.

The study of religion, be it for academic purposes, as a way of life, or in interest of inter-religious understanding and international peace, demands both a historical and scientific approach and a theological and philosophical evaluation, if it is to be understood in its essential nature and ever-developing content, and its foundations are to be well and truly laid. The creation of an international organization like the I.A.S.H.R. is a significant event in the promotion of these aims and ends. p. 105.

(Compare James' statements concerning the discipline's close relationship to theology: his comments concerning the combination of a strictly scientific approach with that of a theological and philosophical evaluation: with observations made by Sharpe, E. J. "The History of Religions in Scandinavia, with Particular Reference to Sweden and Finland." Religion, 5, (1975):

Earlier this century, the history of religions in Scandinavia was...evenly represente by international scholars of the calibre of Soderblom, Lehmann and Kristensen....Concernin methods and goals, there was in those days broad agreement. The history of religions, it was then felt, was not unrelated to theology, and although it was essential that scholarsh in the field should be prosecuted with the assistance of the best historical and philological techniques then available, it was open to individual scholars to pass beyond technicalities into the area of philosophical and theological evaluation. p. 19.)

(The statements made by James as well as the observations made by Sharpe may in fact be much closer to real ethos of the I.A.S.H.R. then was Werblowsky's manifesto at Marburg in 1960.)

(For all intents and purposes there doesn't seem to have been any real fundamental change in the scholarly study of religion: strictly scientific approach combined with a theologi and philosophical evaluation.)

(Credence should be given to the fact that James was on International Committee responsibl for not only the holding of the first post-war congress, (7th Congress, 1950, Amsterdam) but, more importantly, was ultimately responsible for the formation of the I.A.S.H.R.: James was also elected to the Executive Board of I.A.S.H.R. after the desolution of origi Committee.)

James, W. The Varieties of Religious Experience. (1902)

1 The sciences of nature know nothing of spiritual presences, and on the whole hold no practical commerce whatever with the idealistic conceptions towards which general philosophy inclines. The scientist, so-called, is, during his scientific hours at least, so materialistic that one may well say that on the whole the influence of science goes against the notion that religion should be recognized at all. And this antipathy to religion finds its echo within the very science of religions itself. p. 480.

2 There is a notion in the air about us that religion is probably only an anachronism, a case of 'survival,' an atavistic relapse into a mode of thought which humanity in its more enlightened examples has outgrown; and this notion our religious anthropologists at present do little to counteract. p. 480.

3 It does not follow, because our ancestors (p. 490.) made so many errors of fact and mixed them with their religion, that we should therefore leave off being religious at all. pp. 490-491.

Jastrow, M. "Recent Movements in the Historical Study of Religions in America." Biblical World, 1, (1893)

Holland took the lead in 1876 when, upon the introduction of a new educational law, a chair for the Comparative History of Religion was established in each of the four Dutch universities. p. 25.

France followed in 1880 with the creation of a chair for the History of Religions at the Collége de France, and in 1886 the government accorded the study a more adequate recognition by the formation of a "Section des Sciences Religieuses" at the Ecole des Hautes Etudes... p. 25.

In England such lecture foundations as the Hibbert, the Gifford and the Burnett testify to the growing interest in the subject. p. 25.

At the University of Brussels the subject likewise is represented by a special chair, and in some form the discipline has been introduced at the University of Rome, of Zurich, of Louvain, Copenhagen, and in some of the German universities. p. 25.

Of our learned institutions, Harvard University was the first, so far as the writer is aware, to introduce the subject as part of its curriculum. p. 25.

With a view of bringing the results of investigations in the various branches of the History of Religions to the notice of the general public, a plan was perfected last winter by a number of persons interested in the subject, looking to the establishment of an annual lectureship in the History of Religions, somewhat on the model of the Hibbert lectures of England. p. 29.

A meeting (p. 29.) called in Philadelphia for December 30th, was attended by representative of various cities and institutions, and, after a full discussion of the subject, a committee was appointed to arrange for the permanent organization of a committee charged with procuring a competent lecturer annually to deliver a course of lectures on some subject germane to the History of Religions, the course to be given in at least six cities. pp. 29-30.

The committee consisted of Dr. E. T. Bartlett of the Divinity School, Philadelphia, President W. R. Harper, Prof. J. G. Schurman of Cornell University, Prof. Toy, Profs. Gottheil and Hooper, representing the Brooklyn Institute, Prof. Paul Haupt of the Johns Hopkins University, Profs. Peters and Jastrow of the University of Pennsylvania. Besides these, there may be mentioned among those who gave their adherence to the project: Rev. Dr. G. D. Boardman, Provost William Pepper, Dr. D. G. Brinton, Rev. Dr. E. G. Hirsch, Prof. C. A. Briggs, Dr. W. Hayes Ward, Prof. Lanman, Prof. Francis Brown, Prof. D. G. Lyon, Rev. Dr. Gustav Gottheil of New York, etc. p. 30.

(At a second meeting held in New York early in February, the permanent committee was formed under the title of "The American Committee for Lectures in the History and the Comparative Study of Religions." Prof. Toy was elected chairman of the committee and Prof. Jastrow, secretary. The plan adopted looks to the cooperation of existing institutions in various cities, under whose auspices the lectures may be delivered.) Among such institutions which have indicated a willingness thus to cooperate are, the University of Pennsylvania Lecture Association, the Brooklyn Institute, Cornell University, the Peabody Institute of Baltimore and the Lowell Institute of Boston. The committee hopes to arrange for the opening course in the fall and winter of 1893-4. The project, it may be added, includes also the publication of the lectures delivered. p. 30.

Jastrow, M. "Recent Movements in the Historical Study of Religions in America." p. 2.
Biblical World, 1, (1893)

*** The hearty reception which the movement received from all sides is an indication of its
*** timely character and if the committee succeed in securing the eminent authorities with
10 whom they are now negotiating, there is every reason to look forward to the successful carrying out of this important project. p. 30.

**** Taking the past as an augur of the future, we may confidently look forward to seeing at
**** an early day fully equipped departments for the historical study of religions
11 established at our leading universities; for it is after all only in a department formed as in the case of the French school, through the cooperation of as large a number of specialists as possible, that the subject can be adequately taugth. p. 31.

*** Of the importance which a department of this kind would have for the historical and
*** theological student in particular, apart from the position of the position of the study as a cognate to Philosophy and Ethics, it is surely unnecessary to speak, and if the progress that the science of Religion has made during the past two or three decades brings out one fact clearer than any other, it is that any fears as to the possible
12 detrimental influences of the study of religions upon religion as it exists to-day, are idle and without any reasonable foundation. (The cause of religion has nothing to fear from any investigations when carried on in an earnest and sincere spirit, and least of all from investigations which reveal the steadily upward tendency of religious thought, (p. 31.) commensurate always with the general advance of mankind.) pp. 31-32.

*** The historical study of religions serves as a powerful illustration, nay, may truly be
*** said to furnish the most powerful illustration for the permancy of religion, as a factor
13 in human life, both of the individual and of the species. p. 32.

Jastrow, M. "The Historical Study of Religions in Colleges and Universities." Journal of the American Oriental Society, 20, (1899)

So far as I am aware, there are but two institutions, the University of Chicago and Cornell University, which have established chairs for the study of religions, and in neither of these institutions has the subject been accorded the dignity of a special chair. p. 317.

A scholar trained to pursue the investigation of a subject from an objective and critical point of view runs little risk of assuming the role of a special pleader. Further than this, it is needless to point out at this late how utterly unfounded is the suspicion that in some mysterious way the study of religion conduces to a depreciation of the importance or sacredness of the religious life of man. Professor Tiele, the leading exponent of the historical study of religions, has well summed up the situation in the terse statement, "between pure science and true religion nothing but perfect and abiding harmony can prevail." As a matter of course, this subject must be handled sympathetically, as must all subjects to which we may be devoting ourselves; but this single condition presupposed, there is perhaps no better way of becoming impressed with the fact that religious emotions and aspirations, and the manifestation of these emotions and aspirations, form inalienable and permanent factors in the life of the individual as in the history of the nations than by a thorough and prolonged study of religious phenomena. p. 319.

Strange as it may seem, it is only within this century, and more particularly within the last decades, that proper methods for pursuing the study of religions have been devised. Prof. Max Muller, who may be called the founder of the modern school, is still with us, and Tiele, Réville, and Tylor, who may be ranged among the pioneers, are in the height of their activity. p. 319.

In France and Holland the study has secured a permanent foothold; in Paris there is a special section in the Ecole des Hautes Etudes for the 'Sciences Religieuses,' while at the four Dutch universities chairs for the study of religions have been instituted. England has provided for the subject mainly through lecture foundations; America has in a modest way followed the example of England, and there are indications at present that in Scotland a permanent chair will ere long be established. But with Germany, the great center of scholarship, practically indifferent to the entire discipline, it is perhaps not so surprising that American colleges and universities, which are largely swayed by Germany's example, should not yet have been aroused to a display of greater activity. p. 320.

Despite the discouraging conditions upon which I have dwelt, it may still be maintained that there is considerable interest already manifested in the study of religions of this country, and there are indications that this interest is growing. p. 322.

The religious instruction in the churches needs to be supplemented by introducing the young man or woman to the part which religion has played in the history of civilization, and there is no reason why this cannot be done without coming into conflict with the doctrines of a particular denomination. For a young man or woman to leave college without a general knowledge of what such religions as Buddhism, Islam, Judaism, stand for, not to speak of the history of Christianity, is a lamentable defect, and one that is not without its influence upon the attitude of the present generation towards their own religion as well as towards religion in general. It is in the college, therefore, that the chair for the historical and comparative study of religions is indispensable, if any provision is to be made for the subject. p. 324.

Jastrow, M. "The Scope and Method of the Historical Study of Religions." Memoirs of the International Congress of Anthropology. ed. C. S. Wake. (1894)

Turning to the historical method... It may be defined as the unbiased investigation of all facts connected with the religious history of man, and the attempt to interpret these facts, not by any system of thought or standard of life, but in the light of the conditions that give rise to the manifold phenomena of religion. pp. 288-289.

...Prof. Max Mueller calls for mention here as one of the first to combine with historical method that broad and scientific study of religious phenomena which has succeeded in giving to the so-called science of religion its present position as a distinct discipline. p. 289.

The scholar who permits himself in his researches to be swayed by any other motive or consideration than the pursuit of truth is a traitor to his cause, and yet I see no reason why the scholar, in dealing with matters that constitute the most sacred possessions of mankind, should not be reverent in his manner of treatment. He should remember that the ground on which he treads is holy-if not to him, then, what is more important, to others. This is the one concession that may be legitimately demanded of him, or, rather, a proper regard for the feelings of others should be so natural to him as to remove the consciousnes of making any concession. But I go farther, and declare that the study of religions within its legitimate limits has absolutely no bearings on questions of pure faith. p. 293

...if any conclusion may be drawn from historical researches bearing on the sufficiency of religious faith, the conviction that deepens upon the student, the clearer his grasp and the wider his vision, namely that religious faith and religious emotion exist everywhere, and under all conditions, follow mankind from the cradle of culture to the estate of manhood, constitute an essential part of his nature, corresponding to certain needs of his being-if, I say, any conclusion at all is to be drawn, it can only be that the historical study of religions serves to set off the religious side of man and mankind's history in a stronger and more brilliant light. p. 294.

Jastrow, M. The Study of Religion. (1901)

The importance...of the "Sacred Books of the East" series can hardly be over-estimated. The fruits of the undertaking were soon apparent in the greater interest that in Europe and in America began to be taken in the historical study of religions, but above all in the recognition that the subject began to receive in scientific circles, as a legitimately constituted and exceedingly important branch of serious research. p. 46.
(It may prove interesting to note Muller's intentions behind the edition of this series: see: Muller, M. "The Parliament of Religions, Chicago, 1893.")

In 1891 an American committee for Lectures on the History of Religions was formed, and under its auspices four courses of lectures have been given by European and American scholars... p. 54.

In 1897 the American Oriental Society established a "Section for the Historical Study of Religions," and decided to devote one of its annual sessions to papers bearing on the subject. p. 54.

If permanent results are to be secured, provision must be made for systematic instruction at English universities; and similarly in the United States, where but little has been done by universities to encourage the subject... pp. 56-57.

The certainty that the religious instinct is, so far as the evidence goes, innate in man, suffices as a starting-point for a satisfactory classification... pp. 100-101.

Indeed, it may be questioned whether absolute impartiality is possible in studying aspects of religious history in which we are directly interested, and it is also an open question whether such absolute impartiality is desirable. The personal equation cannot be set aside altogether. If we hold any convictions on religious questions-and who does not?-our view of beliefs opposed to those to which we are attached is necessarily coloured to some extent by virtue of this opposition; and if sympathetic attitude demanded the abandonment of our own convictions as a condition of our comprehending those held by our opponents, it would be a most mischievous and dangerous factor in the study of religion. p. 324.

So far indeed is this from being the case, that the student who has not passed through actual religious experiences misses an important preparation for the study of religion, and the stronger our grasp on our own convictions, the better shall we be equipped for appreciating the manifold workings of the religious spirit and the exercise of the religious function. It is therefore a pre-requisite towards acquiring the sympathetic attitude, to have decided convictions of one's own, and to have experienced in ourselves the power of the religious sentiment. There is a sense in which only the religious man, that is one in whom the religious sentiment is active, is qualified to study the history of religion... p. 324.

...it should be the aim of every student of religion to watch himself at all times, least his personal views so obtrude themselves as to prevent his understanding of religious convictions different from his own. p. p. 325.

The study of the human mind by experimental and speculative research confirms the conclusion that, (however profound may be the modifications which religion will undergo, religion, as such, can never disappear.) (The "religious instinct," or the "religious function," or by whatever other name we choose to call it, is an integral part of human nature.) p. 293.

The main purposes, then, for which the study of religions should be introduced into the curriculum of American colleges, and of higher schools on the Continent leading to the university proper, are two-as part of the equipment of a liberal education, and as a necessary adjunct for appreciating and understanding the religious needs of the present time. p. 364.

Jevons, F. B. An Introduction to the History of Religion. (1896)

Writers approaching the subject from such different points of view as Professor Tylor, Max Muller, Ratzel, de Quatrefages, Tiele, Waitz, Gerland, Peschel, all agree that there are no races, however rude, which are destitute of all idea of religion. p. 7.

...the history of religion has to assume, it cannot prove or disprove, the reality of the facts of the religious consciousness. p. 9.

Jevons, F. B. An Introduction to the Study of Comparative Religion. (1908)

The use of any science lies in its application to practical purposes....To make this use of the science of religion, we must fully and frankly accept the facts it furnishes, and most recognise that others are at liberty to use them for any opposite purpose. But we must also insist that the science of religion is limited to the establishment of facts and is excluded from passing judgment on the religious value of those facts. p. ix.

...in the United States it is not only pure science which is thus practically applied... but that the historic sciences also are expected to justify themselves by their practical application; and that amongst the historic sciences not even the science of religion is exempted from the common lot. It also may be useful; and had better be so,-if any one is to have use for it. It must make itself useful to the man who has practical need of its results and wishes to apply them-the missionary. p. 1.

The business of the science of religion is to discover all the facts necessary if we are to understand the growth and history of religion. The business of the applied science is, in our case, to use the discovered facts as a means of showing that Christianity is the highest manifestation of the religious spirit. p. 2.

(Based upon the Hartford-Lamson Lectures of 1907)

Jevons, F. B. "History and Method of the Science of Religion." International Monthly, (1901)

(The Science of Religion is of very recent date. Little more than a quarter of a century ago, (Professor Max Muller inaugurated it with the publication, in 1873, of his "Introduction to the Science of Religion.") It is, therefore, not surprising if its brief history should reveal some want of unanimity as to the exact method by which the science 1 is to attain its object, or even as to the exact object which a Science of Religion proposes to attain. p. 464.

In 1873...there could be no doubt as to the method and object of a Science of Religion: the method was that of all sciences; the object to settle finally the truth about religion 2 p. 465.

...almost simultaneously with the appearance of Professor Max Muller's "Introduction to the Science of Religion," another Oxford professor published the work which was destined to remain from that day to this the foundation and the model for all subsequent research 3 from the anthropological side into the origins of religion. That work was Prof. E. B. Tylor's "Primitive Culture." p. 466.

The (p. 466.) theory of evolution, which "explains" a thing by reducing it to its lowest terms and by seeing nothing in it but its meanest attributes, may perhaps not have fully 4 grasped the nature of the thing to be explained, and may, therefore, possibly be seeking its origin where its origin does not lie. p. 467.

If we propose to confine ourselves to what science can tell us, our choice is thereby limited and confined to the kind of object which science alone can aim at. It is vain 5 to expect from science, or from any other department of thought, what it does not profess to offer... p. 467.

The different views which different students have held and do hold as to what religio is, what the precise object of a Science of Religion ought to be, what we may and what we may not reasonably expect to learn from science and evolution, and what methods we ought 6 to employ,-all these differences are such as, from the nature of the case, were inevitable and fortunately inevitable. Every science must to a large extent invent its own methods, determine its own definitions, and formulate its own objects. p. 468.

On no subject is there more urgent need of agreement than on the point whether a Science of Religion can be expected ultimately to throw any light on the question whether religion 7 is true or not. p. 469.

(Indeed, we may...say that it has been, if not is, a common belief that it is the object of the Science of Religion to settle the question; and that the interest of many in the 9 subject goes just so far as they find that the science confirms their preconceived convictions: any argument that confirms them is scientific, any argument that runs counter to them is "so-called" science or "mere theology," as the case may be. p. 469.

8 ...it is not the object of the Science of Religion to determine whether religion is true or not. p. 469.

One obvious precaution there is, indeed, which must be taken, unless the science is, for this purpose, to be vitiated from its source: (we must take constant care that the object of the Science of Religion shall be always and at all times to discover the truth, and 10 not to confirm our preconceived notions of what religious truth is. We must not allow our scientific investigations to be affected by religious considerations. p. 470. (Note should be taken of the fact that L. H. Jordan charges Jevons with engaging in Christian Apologetics under the guise of scientific research.)

Jevons, F. B. "History and Method of the Science of Religion." International Monthly, p. 2 (1901)

If science cannot discover truth, there is no use in appealing to it; if it can, we must abide by the appeal. The only question which remains is whether the truths which it is the object of the Science of Religion to discover are of the kind to solve, or help to solve, the problem of religion versus agnosticism or scepticism. The affirmative answer 11 to this question is undoubtedly that which seems to be indicated by the general tenor of the brief history of the science. p. 471.

As the strength of a chain is that of its weakest link; and as the unity of the religious principle throughout the multiplicity of its forms, and the continuity of religion, throughout the whole length of its evolution, are unanimously assumed by all 12 students of the Science of Religion; it follows that the whole of religion, in virtue of its unity and continuity, must stand or fall together. p. 473.

Here, then, we have the germ of all religion, in the belief in spirits, a belief which is itself based on what we know to be hallucination. Here, too, we have the light which some readers of "Primitive Culture" and of "The Principles of Sociology" hold that 13 the Science of Religion throws on the question as to the truth of religion: religion is a survival or an elaboration, of (p. 473.) savage beliefs, which to savage logic were reasonable enough but are exploded by the touch of modern science. pp. 473-474.

...no scientific method, whether of observation or of experiment, is capable of demonstrating that there is no god. If the facts of science are to be made to yield either that proposition or its contradictory, it will only be by a considerable admixture 14 of argument which is unscientific, and which the man of science will consequently disregard From this point of view, it becomes obvious that the Science of Religion, as long as it continues to be purely scientific, cannot possibly throw any light on the question as to the truth of religion: it must, like all other science, leave that alone forever... p. 47

It is obviously impossible for us to foresee and provide against all the dangers which 15 may hereafter threaten to contaminate the scientific purity of our science. p. 475.

We have already seen that to some of Dr. Tylor's readers his theory of animism, or rather his definition of religion as "a belief in spiritual beings" seems necessarily to involve 16 the falsity of religious belief: if,-(p. 475.) such is their argument, not Dr. Tylor's,- religion is in its essence nothing more than the animistic belief in spiritual beings, it is nothing more than an hallucination. pp. 475-476.

Originating, as the Science of Religion happened to do, at a time when evolution was "in the air," it fell at once under the dominion of the current conviction that nothing could be properly or thoroughly understood until it had been traced to its (p. 478.) origi 17 and that, when it had thus been tracked, its real and essential nature would become manifest. The origin of religion, therefore, became a point of special interest for investigation. pp. 478-479.

(In the following Jevons is referring to the two separate and distinct proceedures involved in scientifically establishing the origin of religion.)

...when we have solved the first problem and have proved scientifically that the earliest or original form of religion is, let us say, "belief in spiritual beings," there remains 18 the perfectly distinct problem, what causes led man, having no belief in spiritual beings, to form or entertain that belief? p. 479. (Ultimately Jevons argues that scientifically both procedures can never be achieved, both are speculations rather than grounded on historical evidence.)

Jevons, F. B. "History and Method of the Science of Religion." International Monthly, p. (1901)

Mr. Herbert Spencer says ghosts; Dr. Tylor says visions and dreams. An older answer says a primitive revelation. The older answer, it may be said, is a hypothesis. So are both the modern answers. And though dreams and ghosts are commoner, if not better established, facts than divine revelations, a primitive revelation would be a competent cause of religious belief, whereas it is more doubtful whether ghosts and dreams do produce religion. p. 479.

...not only are the answers hypothetical; not only are they hypotheses invented to bolster up another hypothesis; the problem itself is unscientific. The problem assumes that there was a period when man had no religion, not even "belief in spiritual beings." That assumption may be probable, or it may be improbable...but, probable or improbable, it is a conjecture as to what may have happened in the irrecoverable past, not a fact scientifically demonstrated or scientifically demonstrable. Consequently, the hypotheses of ghosts and dreams, however probable we may consider them on general or philosophical grounds to be, are not scientific facts; nor are they hypotheses designed to account for any facts known to science. p. 479.

As philosophical or metaphysical conjectures as to what may or must have been the source of religion, animism and the ghost-(p. 479.) theory may have a very high value. In the Science of Religion they can no more find a place than can the theory of a primitive revelation. Science builds upon ascertained facts not upon conjectures which may (or may not) be adequate to account for what is not known ever to have existed. Whether primitive man was at any period of his primitivity without belief in spiritual beings is for science an open question at present. Consequently no theory or conjecture which requires us to assume that the question has been answered can be regarded as scientifically proved, still less can we take it as one of the postulates on which the whole Science of Religion is to be built. pp. 479-480.

Our conclusion...is that, if by "religious phenomena" we mean the outward rites and ceremonies, it is vain doctrine to say that it is from religious phenomena alone that we can find out what religion is, for the simple reason that the same rite expresses at different times different and even contradictory states of mind, and we require to know (what the outward rite cannot tell us); namely, which of those states of mind is, and which is not, religious. Further, it follows that as long as we are in this state of uncertainty, as to whether a given rite is or is not religious, we cannot possibly discover the origin or earliest form of religion; and consequently cannot enjoy any light which the origin might throw on the definition of religion. p. 553.

...it is now no longer an opinion so generally received, as it was in the early days of the Science of Religion, that the origin of a thing affords a definition of what the thing really is, or affects its validity. p. 553.

It is the usual, prudent course of science to start from the plainest, simplest, most certain, and most obvious facts and instances, and to work from them to the more difficult and obscure. p. 554.

On the principle of arguing from the known to the unknown, the better method would seem to be to start from the form which is most typical and characteristic of the species... and classify as akin to it those lower forms which show most of its characteristics. In a word, we must define the thing by what it is capable of evolving into, rather than by what it is evolved from: indeed, we can only learn what it comes from provided we have defined it by what it is now. p. 554.

Jevons, F. B. "History and Method of the Science of Religion." International Monthly, p. (1901)

It is impossible to divest ourselves, as a preliminary to entering on the Science of Religion, of our previous knowledge of what religion is as it exists amongst us here and now; and to attempt to do so is as foolish as it would be for a biologist, seeking the origin of man, to begin by pretending that, for scientific purposes, his mind was a perfect blank as to what man is or how he differs from other species. p. 554.

The Science of Religion...seems now to have reached a point, a turning-point, in its history, when it can proceed no further without a scientific definition of religion. p. 56

For the framing of such a definition, (the morphology, the study of outward forms of religion, provides invaluable material; but for the meaning and interpretation of these materials psychological analysis is indispensable.) p. 562.

The student must, indeed, know all that the external manifestations can tell him, but he must also seek to know that which is within, and for that end one condition is that he must "look in his heart, and write." p. 563.

...what renders introspection and retrospection alike of any scientific value is the assumption, essential to the science of psychology, of the uniformity of human nature: observations of our own mental processes would be useless if we did not believe that they gave us a clue to what other human beings experience under similar circumstances. It is, therefore, difficult to imagine on what scientific grounds we can be forbidden to take our own spiritual experience as a clue to what prompts and has prompted other men to the outward acts of religion. p. 563.

...though there is nothing in this process inconsistent either with science or common sense, it is fatal to the theory that religion is something abnormal, anomalous, aberrant, for it assumes that the (p. 563.) psychical nature of man is uniform in this as in other respects. pp. 563-564.

(Jevons advocates that the best defintion of religion should be the ideal towards which religion continuously strives towards.)

...the ideal at which religion aims may prove the best definition of religion, and the evolution of religion will thus be seen to be the process made by man towards the attainment of that ideal. p. 566.

...if we once grant the principle that religion...is best studied and defined in its most perfect and developed form, it follows that we must define all the lower forms by what they tend or strive to become, by the goal for which they are making, rather than by the source from which they spring. p. 566. (Following Jevons line of thought it is quite natural for him to advocate Christianity as the closet to this ideal, and, as a direct consequence, see all other religions as being prepatory for the Christian message.)

In thus proposing to take the ideal as the test and the definition of religion, we may seem to some to be deserting science for philosophy. To this we might reply that the Science of Religion is one of the philosophical sciences: the methods of the exact sciences which deal with phenomena capable of precise measurements, and, therefore, susceptible to the application of mathematical conceptions, cannot be identical with the methods of sciences which deal with phenomena that cannot be weighed or measured; and the attempt to transfer en bloc the conceptions and methods of the exact sciences to the Science of Religion can only result in the use of misleading analogies. p. 566. (It would appear that as soon as Jevons admits this much about the Science of Religion: he and other scholars could reintroduce a primitive revelation as a necessary condition for the origination of religion, and, as a consequence, the theories set out by Tylor, Spencer could also be used: but, at this juncture totally different premises come into service.)

Jones, J. L. A Chorus of Faith as Heard in the Parliament of Religions held in Chicago, Sept. 10-27, 1893. (1893)

The compilers have no desire to conceal the fact...that those extracts have been taken that point to a much needed lesson. They have selected such passages as indicate the 1 essential unity of all religious faiths at their best, the fundamental harmony in human nature made apparent by the noblest utterances of its representatives. p. 11.

The extracts are made from the...reports which appeared from day to day in the Chicago 2 Herald. p. 12.

If nothing else is left of the Parliament there will be left this sweet revelation of 3 brotherhood. p. 15.

Thousands were made to feel by direct contact, thousands more will come to feel through the study of its triumphs, that the message of all the great teachers of religion is 4 essentially the same. p. 16.

(From the First Circular Letter Sent out by the General Committee on a Parliament of Religions Appointed by the World's Columbian Auxiliary)

Since the World's Fair stands for the world's progress in civilization, it is important that the creative and regulative power of Religion as a prime factor and force in human development, should receive due prominence. The Committee having charge of the Religious Congresses seek the cooperation of the representatives of all Faiths. Now that the nations are being brought into closer and friendlier relations with each other, the time is apparently ripe for new manifestations and developments of religious fraternity. Humanity, though sundered by oceans and languages and widely differing forms of Religion, is yet one in need, if not altogether in hope. The literatures and the results of the great historic Faiths 5 are more and more studied in the spirit which would employ only the agencies of light and love. It is not the purpose of these Conventions to create the temper indifferentism in regard to the important peculiarities distinguishing the Religions of the world, but rather to bring together, in frank and friendly conference, the most eminent men of different Faiths, strong in their personal convictions, who will strive to see and show what are the supreme truths, and what light Religion has to throw on the great problems of our age. We are confident that it may be made illustrious as a representative gathering of men united for the attainment of great moral ends.

Believing that God is, and that he has not left himself without witness; believing that the influence of Religion tends to advance the general welfare, and is the most vital force in the social order of every people; and convinced that of a truth God is (p. 319.) no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted of him, we affectionately invite the representatives of all Faiths to aid us in presenting to the world, at the Exposition of 1893, the religious harmonies and unities of humanity, and also in showing forth the moral and spiritual agencies which are at the root of human progress. pp. 319-320.

Jordan, L. H. Comparative Religion: A Survey of its Literature. (2nd. ed. revised and augmented) (1920)

First Section: 1900-1905

Individual scholars in Germany...have lent the study of Comparative Religion much impulse in various directions; but they have been so few in number, and the aid they have furnished thus far has (p. 8.) been so restricted and sporadic, that very little in reality has been contributed to the general progress of the movement. pp. 8-9.

...in so far as Comparative Religion is concerned, the position occupied by German scholarship to-day leaves very much to be desired. (Its attitude towards this study has, from the outset, been aloof; in many cases, it has been aggressively unfriendly.) p. 9.

(In the following Jordan is referring to Charles Cuthbert Hall's book: Christian Belief Interpreted by Christian Experience. (The Barrows Lectures on Comparative Religion, 1902-1903.) Chicago: The Univ. Press, 1905.)

The opening lectures presents an exposition of the true nature of religion, while the sixth and closing discourse gives a summary of the reasons why Christianity makes bold to press its claim to be the supreme and final religion. p. 20.

(In the following Jordan is referring to Samuel Henry Kellogg's book: A Handbook of Comparative Religion. Philadelphia: The Westminster Press, 1899.)

That this volume made its appearance in the United States is a useful reminder of the fact that (to America belongs the honour of having inaugurated this particular branch of inquiry. It was a professor in Princeton Theological Seminary who, more than thirty years ago, sent an arresting and very significant treatise to the press.* It was a professor in Harvard University who issued the first formal exposition of the history and comparison of religions.* Further, it was a professor in Boston University who was installed in the first university chair established expressly for the advancement of such researches.* The date of this historic foundation was 1873... p. 25.*

*(The following data is taken from page 25 footnotes no. 1-3.)

(1 James C. Moffat, A Comparative History of Religions. 2 vols. New York, 1871-1873.
2 Freeman Clarke, Ten Great Religions. A Comparison of all Religions. 2 vols. Boston, 1871-1883.
3 This chair was allotted to 'Comparative Theology, and the History and Philosophy of Religion'. Its first occupant was the President of the University, namely, Dr. William F. Warren.) p. 25.

(In the following Jordan is referring to Kellogg)

He had been for many years a professor in the Western Theological Seminary, Allegheny, Pennsylvania. His training for this post, the experience he gained while filling it, and his exact and varied scholarship, afforded him no inconsiderable help when he addressed himself to the task now specifically under consideration. Yet further, long periods of residence in India, where he laboured diligently as missionary and author, brought him into direct daily contact with those who confided to him...their mental and spiritual perplexities. p. 26.

Jordan, L. H. Comparative Religion: A Survey of its Literature. (2nd. ed.) (1920) p. 2.

First Section: 1900-1905

(In the following Jordan is referring to Kellogg)

His close identification with Christianity as one of its official sponsors unfortunately tended to obscure in faiths which were antagonistic to his own the presence of qualities which must otherwise have won his esteem. (In his Handbook he occupies, without concealment or apology, the stand-point of a militant Christian missionary.) He writes with the avowed purpose of exhibiting 'the Divine authority and unique supremacy of Christianity'* and 'the exclusive position held by Christianity as the one only divinely revealed system of saving truth'* Nay, more: he holds it to be a blunder 'to exhibit that broad "sympathy"with the ethnic religions which, we are now taught by many, it is the first duty of the intelligent Christian to cherish'* 'It is not through any lack of charity, (he goes on) but under the constraint of an imperious logical necessity, that we affirm that Islam, Hindooism, Buddhism, Confucianism-in a word, all religions whatsoever other than that of Christ-must be regarded as false.'* Any contrary belief is declared to run counter to the express teaching both of the Old Testament and the New*.. p. 27.(Quotes taken from Kellogg appear on pages: 167, v, 160, 173, or 161, 170, etc., 160-166.)

Further quotations, or fuller explanation of the general purport of this Handbook, are unnecessary. The issue raised turns really, not on a question of "charity", but on the measure of knowledge (more or less ample) with which one has provided himself; and (p. 27.) we can neither gain nor properly utilize such knowledge without the possession of a profoundly quickened sympathy. pp. 27-28.

...made the mistake of confusing Comparative Religion with Christian Apologetics. p. 28.

Dr. Kellogg...addresses himself expressly to Christian readers, whom he seeks to confirm in the faith which they have already embraced. The American theologian may, or may not, have been warranted in reaching the conclusions at which he arrived; but certainly the registering of such verdicts as he frequently announced was out of place, and most glaringly out of place, in a 'Handbook' offered as an exposition of Comparative Religion. A reliable manual in this field must ever speak in absolutely dispassionate tones. Hence, while this (p. 28.) brief treatise may serve a special purpose in the theological classroom, it is not likely to lend much help to the larger cause which ostensibly it seeks to promote. It can win but scanty favour in the estimate of a Shintoist, a Mohammedan, or a Hindu who, desiring to deal fairly with sundry conflicting beliefs, discovers that debate has already been summarily closed. In these circumstances, a just weighing of the issues which a study of religions is sure to bring into view becomes an unrealizable dream. pp. 28-29.

The hour is past when it is any longer pardonable if one confuse Anthropology or Ethnology or Sociology or Mythology or the History of Religions with Comparative Religion. p. 39.

The multiplication and ready sale in England to-day of various primers show that a genuinely popular interest in this department of study has already been aroused, and now requires only to be deepened in a clear-sighted and systematic manner. p. 41.

Jordan, L. H. Comparative Religion: A Survey of its Literature. (2nd. ed.) (1920) p. 3.

Second Section: 1906-1909

*** (In the following Jordan is referring to: Transactions of the Third International Congress for the History of Religions, 2 vols. 1908.)

*** The papers bearing upon Comparative Religion, found in these volumes, do not occupy much space; and they cannot be said to possess the merit of outstanding importance.
13 Nevertheless, the Oxford Congress will always be distinguished from its predecessors by the fact that, in an additional and newly-created 'Section', a special place was made for Comparative Religion. p. 47.

.....

*** A notable advance will be made at Great Britain's oldest university when (p. 119.)
*** Comparative Religion shall be studies there, not as a branch of Anthropology or Sociology, but explicitly and definitely as Religion; and when it shall be fostered,
14 not in the interest of any 'ism' whether Christian or merely Theist, but rather as an agency which helps to lay bare the roots of man's spiritual being, and to explain those high spiritual experiences which he rightly coverts and reveres. pp. 119-120.

*** (In the following Jordan is referring to the academic study of Comparative Religion)

*** Experts in this field are not, technically speaking, historians; they are familiar of course with the products of historical research, but (p. 120.) (apart from exceptional
15 cases) they do not feel bound to conduct such researches themselves. What is more, they are not specially concerned with the purely historical method,-save in so far as, by occasional tests, they assure themselves that it has been competently applied. Their own special instrument of inquiry, the one upon which they invariably rely, is the critical and comparative method. pp. 120-121.

*** Under the pressure of a growing demand, courses of lectures in this department...are now publicly announced; and, as a consequence, several Correspondence Colleges and other
16 similar agencies are offering to prepare candidates to pass examinations in a subject which, only ten years ago, was practically never included in a British university curriculum. p. 125.

*** The United States offer perhaps the most cheering outlook of all. (Professor Freeman Clarke, and Professor Ellinwood-the latter scholar being one of the founders of 'The American Society of Comparative Religion'-have promoted this study with hearty goodwill. Professor Toy of Harvard University, and President Warren of Boston University, are its active supporters still.) To-day younger men...are taking up this task. The result is that already, outstripped only by France, America is pressing steadily towards the front.
17 With scholars so numerous, and now quite competently trained, it need create no surprise if before long the (p. 127.) United States should occupy literally the foremost place. pp. 127-128.

*** ...concerning the introduction of Comparative Religion into the programme of studies now offered by some of the leading American, British, and Continental universities.
*** This step has been taken, it is true, in response largely to popular pressure; but it
19 has been necessitated also by a growing realization that Comparative Religion can be dealt with adequately only from a university chair. p. 129.

Jordan, L. H. Comparative Religion: A Survey of its Literature. (2nd. ed.) (1920) p.-4.

The intellectual atmosphere which is characteristic of university life accords exactly with the task which every student of Comparative Religion undertakes. The comprehensive range of the subjects which there awaken and reward inquiry, the directness and frankness of their appeal, the untrammelled freedom in which one pursues his investigations,-all of these influences produce their inevitable effect. (No student can enter upon the study of Comparative Religion without certain preconceptions, and without having formally assented to the validity of certain widely-accepted beliefs. It will not be denied that, at a university, one often arrives at the conclusion (p. 129.) that many such opinions are in reality mere prejudices, depending largely upon questionable dogmatic supports. Learning knows no frontiers. Here, week after week, wider horizons are brought within the student's view. Here he is continually being made acquainted with the origins and relations-wholly undreamed of in his earlier years-of a multitude of familiar truths. No fitter environment in which to prepare himself for the exacting undertaking which awaits him could possibly be devised.) p.: pp. 129-130.

The clamant need of to-day is the founding of university chairs, competently manned, by means of which rigorous instruction in this subject can be progressively imparted. Only then can candidates be adequately trained for their work, and thus be enabled to perform it in a creditable and trustworthy manner. p. 130.

The instruction imparted in the average Theological School, whether Protestant or Roman Catholic, is no longer received with that deference which was formerly accorded to it. By the students indeed, who attend its lectures, its staff is still regarded in much the old way; the verdicts officially propounded, even when they relate to debatable theological problems, are very seldom questioned. The man in the street, however, has begun to adopt a very different attitude. He recognizes that these institutions teach only what they were established to teach, namely, a certain authorized interpretation of a given sacred book. But what is taught at one centre...is not at all in harmony with what is taught at a score of other centres of equal theological standing. And so these Schools, among thinking men to-day, are to a certain extent suspect. p. 131.

These Schools are certainly suspect, and not without cause, among experts in Comparative Religion. p. 131.

(The following is taken from page 132 footnote no. 3.)

3 The rise of undenominational Schools of Theology-e.g., the Union Theological Seminary, New York; the School of Religion at Harvard University, Cambridge, Mass.; The School of Religion at Yale University, New Haven; the Pacific School of Religion at Berkeley, California; the School of Religion at Vanderbilt University, Nashville, Tenn.; the Union Theological College, Canton, China; the Co-operating Theological Colleges, Montreal; etc.-has become a feature and a distinctly promising tendency of modern times. p. 132.

The cloistered aloofness of the denominational Seminary, whether Protestant or Catholic, serves very well the ends for which it was intended. It may be said however, without offence, that the preacher's vocation, and not less the preacher's usual training, do not fit him to make any very effective contribution to Comparative Religion. They do not help him to discriminate between superficial and fundamental differences in religion; they tend rather to (p. 132.) make him loyal to certain fixed beliefs, and to make him ready at all costs-though with undoubted sincerity-to defend and diffuse them. Hence the need that universities should be invited to undertake a task which clearly awaits their intervention.) The feeling is steadily gaining ground that, although the various denominations will doubtless continue to found separate Theological Colleges, that country is poor indeed that does not support Theological Faculties in at least some of its universities. pp. 132-133.

Jordan, L. H. Comparative Religion: A Survey of its Literature. (2nd. ed.) (1920) p. 5.

...capacity to understand, and readiness to make allowance for, the 'theological' point of view; a deepened sense of reverence for spiritual realities; a lively sympathy with the yearnings of every seeker after God,-these are some of the qualifications which must be cultivated with tireless diligence and care. In the absence of these endowments, active and unrestrained, all others combined will not suffice. p. 134.

If one would become an expert in Comparative Religion, he must submit himself at the outset to a special training similar to that demanded of experts in every other department. And, as one of the means towards that end, he must secure an adequate acquaintance with the conclusions reached by eminent theological teachers in all ages, supplemented by those technical aids which a broad and scientific training in theology invariably supplies. p. 135.

...it is absolutely indispensable-in order to pass an impartial verdict upon questions of religion-that a certain amount of systematic theological training should be sought and secured. p. 134.

Theologians, as a rule, have not shown themselves friendly to this new science; on the contrary, the official representatives of religion-and of all religions alike-have furnished some of the most intractable opponents of this particular branch of research. Already fixed in their opinions, and having formally accepted their respective posts as the defenders of some particular faith, their opposition has been awakened as a matter of course. p. 135.

(In the following Jordan is making reference to the persistent confusing of Comparative Religion with Christian Apologetics: Jordan's contention is that this has greatly hampered the progress which this academic study of religion would have otherwise achieved.)

Among Protestant religious teachers, for more than a generation, a few have been giving their strength with self-sacrificing devotion to the prosecution of this study. Their numbers, however, have been insignificant. Besides, their endeavours have often been only spasmodic, and therefore ineffective. The chief handicap of this undertaking, hitherto, is traceable to yet another source, namely, the persistent confusing of Comparative Religion with Christian Apologetics. In (p. 136.) other words, this new science has been cultivated, and deliberately cultivated, because it has been supposed that it would prove an effective instrument in the hands of those whose official business it is to defend Christianity against all who challenge its claims. pp. 136-137.

Actuated by similar considerations, and often equally confusing studies which essentially differ, Roman Catholicism has of late begun to extend its patronage to this new line of inquiry. p. 137.

...men are beginning to see that the important thing, in all departments of study, is the ascertainment of the truth, let the consequences be what they may. Disloyalty to it is fraught with infinitely greater risks than any which arise out of the disturbance of some treasured belief, or out of our inability to solve some perplexing spiritual problem. Hence many are now beginning to study religion, not that they may be able in this way to strengthen the buttresses of their own religious convictions, but (p. 139.) that they may better comprehend what religion is. pp. 139-140.

Jordan, L. H. Comparative Religion: Its Adjuncts and Allies. (1915)

(The Swedish Society for the Science of Religion was founded at Stockholm in 1906.) An event which contributed directly to its inauguration was the assembly in that city, nine years previously, of the first 'Congress' for the study of the History of Religions. The idea, thus embodied, was not wholly independent of that great initial Parliament of Religions which was held in Chicago in 1893; it has blossomed out, more recently, into those International Congresses which have been held successively in Paris (1900), Basel (1904), Oxford (1908), and Leiden (1912). p. 311.

There was a time when books, nominally devoted to an exposition of Comparative Religion, were unblushingly apologetic in their purpose. p. 370.
(Referring to Jevons book: An Introduction to the Study of Comparative Religion. 1908.)

...unhappily, it is much too greatly in evidence still, even in books which claim to be unbiased and scientific in character. p. 370.

Jordan, L. H. Comparative Religion: Its Genesis and Growth. (1905)

At first sight it might seem desirable to...affirm that Comparative Religion seeks to determine the relation of all Religions alike to a common fundamental instinct in man. But this additional sphere of comparison has deliberately been excluded, since it lies within the boundaries of another and distinct study. When the student enters into the more advanced domain of the Philosophy of Religion, he will certainly not neglect to deal honestly with the problem just suggested...Such a quest, however, must in a large measure be speculative rather than scientific, and so can be dealt with only tentatively by the Science of Religion. pp. 65-66.

...there is no country in the world where the outlook, as regards...Comparative Religion, is brighter to-day than it is in America. For this encouraging prospect no small credit is due to the late Dr. John Henry Barrows, and to his many willing coadjutors, who conceived and carried into execution the project of a great modern Parliament of Religions. p. 198.

It is quite true that the Parliament, in its conception, did not aim at lending an impulse to directly scientific studies, but sought merely to unite in the bonds of fellowship and common esteem those whom differing conceptions of Religion had too long sufficed to keep asunder; nevertheless, (the publication of the Proceedings of the Congress has done a great deal both to popularise and to stimulate advanced research in this fruitful field of inquiry.) p. 198.

(In the following Jordan is referring to the establishment of 'The American Committee for Lectures on the History of Religion' in 1892.)

About the same time an influential Committee, representing officially some of the leading seats of learning, was constituted with the view of bringing the Science of Religion more prominently before the country... p. 198.

As Comparative Philology gradually disclosed among Languages a hidden but essential unity which had never previously been suspected, the same service has been rendered within a different realm by means of Comparative Religion. For (it has shown that Religion is not an abnormal or accidental experience, but one that is fundamentally characteristic of the human race.) p. 336.

A man can no more help being religious than he can help eating or breathing. p. 337.

...Boston University, in 1873, inaugurated a comprehensive series of Lectures...and the credit of founding the first University Chair in America-and, indeed, the first University Chair in the world-devoted to this study... p. 383.

(In the following Jordan is referring to the year 1881.)

Eight years later, Princeton Theological Seminary followed suit, and in 1887 New York University founded its chair; but it was not perhaps until 1891, when a Chair was formally set apart to this work in Cornell University, that the American movement can be said to have distinctly begun. The following year the University of Chicago inaugurated its Chair, and also its "Department of Comparative Religion." p. 383. ("Department of Comparative Religion established at Univ. of Chicago in 1892.)

Jordan, L. H. Comparative Religion: Its Genesis and Growth. (1905) p. 2.

In May 1890, The American Society of Comparative Religion was founded in New York. The inspiration of the movement came from Professor F. F. Ellinwood, whose lectures
9 on the subject, delivered to graduate students in the University of the City of New York, had awakened widespread and genuine interest...After ten years of fruitful existence...it became necessary, unfortunately, to dissolve it... p. 389.

...The History Of Religion Club was founded in connection with Harvard University in
10 1891. p. 390.

11 At the University of Chicago, The Comparative Religion Club...has been organised. p. 390.

(No assembly of this sort, as regards at once its popular and permanent interest, has ever quite equalled the First World's Parliament of Religions, held in Chicago in
12 1893.) That wonderful Congress-conducted throughout with consummate tact, and which was merely a beautiful dream until the late Dr. Barrows and those who so loyally supported him transformed it into a living inspiration-has not spent its force even yet. p. 392.

As one of the consequences of that Assembly, it is easier now to bring men of opposing
13 Faiths together, and to enlist their sympathy and co-operation in different sorts of social and philanthropic service, than it has ever been before. p. 392.

14 The Haskell Lectureship was held by the late Rev. John Henry Barrows, D.D. (1895-1902), from the date of his appointment as first Lecturer until his death. p. 594.

15 The Barrows Lectureship has been filled by the late President Barrows, Oberlin (1896-1897), Principal Fairbairn, Oxford (1898-1899), and President Hall, New York (1902-1903). p. 594.

Jordan, L. H. Comparative Religion: Its Method and Scope. London: Oxford Univ. Press, 1908. (A Paper Read (In Part) at the Third International Congress of the History of Religions Oxford, September 17, 1908.)

(In the following Jordan is referring to the iclusion of methodological discussions within the agenda of the 3rd Int. Congress, Oxford, 1908.)

1 The question in which we now address ourselves is introduced for the first time at one of these International Congresses. The initiative of this discussion, and the frank recognition of its importance, are notable signs of the times. p. 2.

(The 3rd Int. Congress devoted section IX of its proceedings to 'The Method and Scope of the History of Religions.) (This aspect was not repeated in Leiden at 4th Int. Congress (1912)

2 This babel of tongues ought to cease. p. 15.

Jordan, L. H. Comparative Religion: Its Origin and Outlook. (1913)

(In the following Jordan is referring to the importance of the scientific study of religion.)

...so vital for the spiritual growth of all enlightened believers... p. 3.

Jordan, L. H. Comparative Religion: Its Range and Limitations. (1916)

None can find fault with a scholar who, feeling constrained to record his convictions, publicly affirms that a given religion is superior to all others,-or even, perhaps, that it is the absolute and final religion for all mankind. But when any such investigator claims to be a comparativist, he is duty bound to make it clear that, in voicing the opinion in question, he is speaking merely for himself, and not with the authority of a science which (over and over again) has repudiated its responsibility for statements of this kind. p. 12.

Jordan, L. H. "The History of Religions, and its Introduction into the German Universities, The Expository Times, 22, (1910-1911)

The honour of founding in Germany the first chair devoted to the study of the History of Religions, and of assigning it a place in the authorized curriculum of a Faculty of Theology, belongs to the University of Berlin. p. 198. (The establishment of this newly created chair occured in 1910: Prof. Lehmann of Denmark was chosen to fill this position.)

Germany has long been distinguished for the comparative indifference with which her leading teachers, and especially her theological teachers, have treated the investigations which scholars of other countries have been pursuing in this department. p. 198.

Professor Harnack...has led an aggressive opposition: he has been persistently and unreservedly outspoken in his objections and criticisms. Again and again he has maintained that the student of theology has already to bestow his attention upon too large a number of subjects, and that the study of the General History of Religions presents features of special difficulty with which, if he be wise, he will not needlessly intermeddle. Until quite recently, these views have been held, more or less rigidly, by the chief representatives of all the Theological Faculties in Germany. p. 198.

(Upon the death of Prof. Pfleiderer: speculation began to mount concerning his successor.) It was resolved that, whoever might be invited to occupy the vacant chair, he must accept it on the understanding that it had now become a professorship of the History of Religions. p. 199. (Note should be taken of fact that Harnack became actively involved in the establishment of this new chair: "Professor Harnack-still unpersuaded, but with the openness of mind that has always marked his course-withdrew his previously expressed objections; nay, accepting the verdict to which others had been led, and sympathizing frankly with their eager and growing enthusiasm, he soon manifested a deep personal interest in the effort that was being made to obtain the very best available teacher." p. 199.)

In reviewing this significant episode, it is not too much to say that an academic revolution has been successfully accomplished. Yet it has been effected without commotion or disturbance. Professor Pfleiderer's chair has disappeared, and in its place we now see one which some of the highest authorities frequently declared would never be established. (It is at present the only chair of its kind in the German Empire.) p. 200.

Its influence will, however, be felt far beyond Germany; indeed, it bids fair to usher in, throughout the world, an entirely new era in the history of a very important department of theological inquiry. p. 200.

Jordan, L. H. "The History of Religions in Italian Universities: A Half-Century Survey, 1873-1918." American Journal of Theology, 23, (1919)

(The year 1873 will always be memorable in the academic annals of Italy. In that year Parliament put into force an act whereby the theological faculties of all the universities of the kingdom were summarily abolished.) The history of religions suffered no loss in consequence of this step, seeing that in Italy the scientific study of the faiths of mankind had not yet been begun. p. 41.

Few will contend that any mistake was made in abolishing the theological faculties as they were then constituted. (All who held chairs in them were priests, instructors who derived their authority to teach (ultimately) from the Vatican.) p. 42.

(...the theological faculties of the Italian universities, prior to 1873, were simply Roman Catholic seminaries) of a high grade, maintained at the public expense. p. 43.

...the state is under no obligation to facilitate theological training which is imparted in purely denominational institutions. No modern government is prepared to make itself responsible for any system of beliefs which a large proportion-and, quite possibly, the majority-of its supporters find themselves unable to accept and indorse. p. 43.

(Professor Abignente held Chair from 1873-1876, Univ. of Naples)

The second selection made under the law of 1873 occurred when Professor Raffaele Mariano was invited to fill the chair which Professor Abignente vacated in 1876. This invitation, be it remembered, was postponed until 1885; the former holder of this post was still living, but nine years were allowed to elapse before the government took fresh action. p. 47.

(Professor Mariano relinquished his chair in 1904) p. 47.

(In the following Jordan is referring to Professor Labanca)

His reverence for Christianity and his conviction that it would ultimately win the universal acknowledgment of its unrivaled superiority never faltered or became dim; nevertheless, he was insistent that the narrow and dogmatic teaching of the church on this subject was not only unwarranted, but that it involved the throwing away of an immensely valuable apologetic opportunity. p. 49.

(In the following Jordan is referring to Professor Labanca)

...he declared emphatically that it was only through the employment of the comparative method that the real significance of Christianity, standing in the forefront of the other religions of the world, could ever be made indubitably clear. p. 50.

(In the following Jordan is referring to the period 1885-1910)

An impression which at first widely prevailed, viz., that other universities besides those of Naples and Rome would quickly avail themselves of the provisions embodied in the law of 1873, proved to be unfounded. The hindrances which were devised with the purpose of rendering any such action abortive proved only too successful. (The antagonism of the church, the jealousy and strife of political factions, and (especially) the lack of sufficient appreciation of the high value of the projected new chairs resulted in a most disappointing stay of proceedings. In truth, no further step in advance, in so far at least as the universities were concerned, falls to be chronicled within the next succeeding quarter of a century.) p. 50.

Jordan, L. H. "The History of Religions in Italian Universities: A Half-Century Survey, 1873-1918." American Journal of Theology, 23, (1919)

Professor Mariano died in December, 1912; and a few weeks later Professor Labanca... fell ill and passed away. Dr. Mariano's chair had already been vacant for over eigth years, (p. 50.) and the post vacated by Professor Labanca's death was destined to remain in abeyance for two additional years. pp. 50-51.

(Univ. of Rome)

In March, 1913, Dr. Raffaele Pettazzoni was appointed lecturer ("libero docente") in "storia delle religioni." This post revived responsibility for the task which had originally been committed to Professor Labanca, twenty-seven years earlier... p. 51.

Exactly two years later (in March, 1915), Dr. Ernesto Buonaiuti was selected as Professor Labanca successor, his researches to be devoted mainly to an exposition of "storia del Cristianesimo." p. 51.

...inasmuch as Dr. Pettazzoni, successfully coaxed away by the University of Bologna, has found a worthy successor in Dr. Nicola Turchi, the interests of "storia delle religioni" are in no danger of being neglected. p. 52.

Turning next to Naples, the chair formerly held in that university by Professor Mariano has at last been filled. The post has been awarded, and wisely so, to Dr. Luigi Salvatorelli an accomplished scholar and a tireless investigator. p. 52.

(In the following Jordan is referring to Professor Salvatorelli)

He is not likely to commence his lecture courses until after the end of the war... p. 53.

In the University of Bologna...the new spirit of the times is already finding expression After considerable discussion, a chair allotted to "storia delle religioni" was established in October, 1914, and Dr. Pettazzoni of Rome was invited to fill it. p. 53.

It must not be overlooked...that the publishers of Italy are contributing their full share toward strengthening this new crusade. No small apportionment of praise is due to leaders who, in spite of large financial risks, have shown themselves willing to face this responsibility. Within the last three years several "libraries" dealing with the science of religion have been projected, and at least one of these collections has already been begun. p. 55.

At the commencement of last year a group of Italian scholars, including Professors Buonaiuti, Fracassini, Pestalozza, Pettazzoni, Salvatorelli, Dr. Farina, and Dr. Turchi, had the courage to launch a new scientific journal of a very high order. Its projectors proposed to devote this Review to the promotion exclusively of the critical study of religion. It was the earliest publication of its type which Italy had ever known. p. 57.

(Rivista di scienza delle religioni. (Rome, 1916) (Taken from footnote no. 1. page 57.)

France will always enjoy the distinction of having founded the journal which first ventured to enter this field, a journal which, from its very commencement, has been a credit to the country which stands sponsor of it. p. 57.

(Revue de l'histoire des religions. (Paris, 1880) (Taken from footnote no. 2. page 57.)

Jordan, L. H. "The History of Religions in Italian Universities: A Half-Century Survey, p. 1873-1918." American Journal of Theology, 23, (1919)

Germany came second, providing us with a Review of a less intensive but highly valuable character. p. 57.

(Archiv fur Religionswissenschaft. (Leipzig, 1898) (Taken from footnote no. 3. page 57.)

Great Britain and America, afraid to take this particular plunge, still hesitate before launching out into the deep. With increase of faith and the pressure of a steadily growing need, their day of action must come before very long. p. 57.

But Italy, even amid the distractions and crises of the present war, boldly initiated her adventureus project. And what happened? Just what might have been anticipated. Il Rinnovamento was allowed three years of life; this new Rivista was permitted to appear but twice. The issues for January-February and March-April were duly distributed among numerous and expectant subscribers, but then the threatening bolt suddenly fell. By a decree of the Holy Office, further publication was suspended on the ground that the Review was "an organ of modernistic propaganda." Repression of this sort has not infrequently been resorted to in the history of mankind; but it has never permanently dammed any stream of wholesome and vitalizing influence. This Review has not really been destroyed. Like many a spring whose waters have been forced to make their way beneath the surface, the subject-matter hitherto found in the pages of this journal must now seek vent through less conspicuous and deeper channels. p. 57.

The tide of (p. 59.) enlightened sentiment is unmistakably rising, and that tide will yet submerge all ultra-conservative obstacles. pp. 59-60.

(In the following Jordan is referring to Italy)

While her brave soldiers are winning a wider political liberty amid the hardships and agonies of the battlefield, her soldiers are on the eve of winning a no less decisive victory at home. Within the sphere of religious liberty, great changes are sure to come. And not least among these reforms will be the new scope accorded to the scientific study of the many faiths of mankind. p. 60.

Jordan, L. H. "The Late Professor Tiele." Biblical World 21 (1903)

* To him is due, in no small measure, that official act of government which has made the 1 Dutch universities foremost today in Europe among the expositors of a scientific theology... p. 33.

*** ...his former chair was filled in (p. 125.) September, 1901, by the appointment of 2 Professor W. Brede Kristensen. pp. 125-126.

*** At the meetings of the Congress on the History of Religions, held in Paris in September, 1900, it was expected that the three great leaders in that field, representing as many 3 countries, would have been daily upon the same platform. But Professor Max Müller was too ill to come, and he passed away only some six weeks later. Professor Tiele was temporarily indisposed; and, to his great regret, he also was compelled to be absent. Thus it came about that of the trio, Professor Albert Réville ascended the platform alone. p. 126.

Jordan, L. H. "The Study of the History of Religions in the German Universities." The Expository Times, 24, (1912-1913)

(Jordan is referring to the establishment of a chair in the History of Religions in Berlin in 1910.)

When it became necessary to fill the post left vacant by the death of the late Professor Pfleiderer, Dr. Lehmann of Copenhagen was invited to become his successor. At the same time, the invitation was extended upon the distinct understanding that the occupant of this notable chair was no longer to lecture upon the technical apparatus of Christian
1 Apologetics, but was to devote himself to a systematic exposition of the History of Religions. It was only at this very recent date that a study in the national Universities of the countries surrounding Germany which had already made conspicuous and confident progress was, in Berlin, formally endorsed and introduced. p. 136.

A short time ago the Government of Saxony decided to found, at its splendid University in Leipsic, a chair allotted to the study of the History of Religions. In October that chair
2 was formally inaugurated. p. 136. (The establishment of this chair occured in 1912: Nathan Soderblom was called to fill this position.)

It may fairly be contended...that Leipsic has surpassed Berlin in the emphasis with which it has declared that, in Germany, the History of Religions is bound in future to occupy a prominent place in the study of Theology. p. 136. (Note should be taken of the fact that
3 new chair was established within the Faculty of Theology.) (Jordan seems to sanction this move: situation of discipline within Faculty of Theology.)

It has surprised no one that the scholar chosen for this post proved to be Professor Natha Soderblom of Upsala. The latter's fitness for the difficult task entrusted to him cannot
4 be questioned. p. 137. (Jordan is referring to the choice of Soderblom to fill the newly created chair at the University of Leipsic in 1912.)

...he is an ardent student of the History of Religions: moreover, he has shown himself to be unusually proficient in inspiring others with a like contagious enthusiasm. He has
5 guided not a few into domains which promise to yield before long some epoch-making discoveries. p. 137.

...another very helpful textbook which Professor Soderblom has issued this year, viz. his Survey of the General History of Religions (Oversikt av Allmanna Religionshistorien; Stockholm, 1912). The origin of this useful little treatise is most interesting. The educational authorities of Sweden resolved a short time ago that, if they could procur a brief and simple summery of the History of Religions, they would issue an ordinance
6 directing that this study should be introduced into the curriculum of the High Schools of the Kingdom. Professor Soderblom was forthwith entrusted with a commission to write the required handbook. His undertaking is now complete, and it proves to be a conspicuous success. p. 137. (Compare this with J. Réville's proposal in 1892: "The Role of the Histo of Religions in Modern Religious Education." New World, 1, (1892): to a great extent this move seems to be a realization of J. Réville's vision of the cultural function of the discipline.)

This little volume bids fair, before long, to secure a considerable circulation outside of Sweden. Be that as it may, the summons which called it into being is in the highest
7 measure significant: it is, in truth, one of the signs of the times. p. 137.

Jordan, L. H. "The Study of the History of Religions in the German Universities." p. 2.
The Expository Times, 24, (1912-1913)

(Two facts ought not to be overlooked whilst one is watching the gradual introduction of the History of Religions into the German Universities. It is noteworthy, first of all, that this study is being placed in charge of the Theological Faculties. Under existing circumstances, this decision is to be commended: for in Germany (as already in Holland, Sweden, and several other countries) theological questions and problems have of late been investigated in a dispassionate and purely scientific manner.) The historical method of inquiry has come to be more generally respected, and to-day it is fearlessly applied. p. 138.

(Although commending the establishment of a chair in the Faculty of Theology (where it rightly belongs) Jordan admits that in certain circumstances this move may not be healthy for the discipline.)

Elsewhere however, in countries where other conceptions prevail, the wisdom of this procedure would be open to serious criticism. (In Itality, for example,-had not the Theological Faculties of all its Universities already been abolished-an untrammelled freedom of research in dealing with such matters would prove intensely distasteful to the Bishops of the national Church.) Those who are acquainted with the inner history of the Italian Universities will recall the arguments which resulted in the Theological Faculties being everywhere suspended in 1873. Accordingly, in so far as the study of the History of Religions is promoted to-day by teachers in the Italian Universities, it has to be conducted by professors who hold chairs in a Philosophical Faculty. p. 138.

On the other hand,(in most Protestant countries, Theology is at present taught in Seminaries or small Theological Colleges, duly authorized by some Church, and largely maintained by benefactors who represent a definite school of regulated theological opinion. In this way there have arisen numerous Anglican, Baptist, Congregational, Presbyterian, and other teaching institutions,-Theological Colleges whose primary purpose is not the broadening and deepening of knowledge, but the transmission of a carefully pre-determined and officially-authenticated body of religious dogmas. Obviously, it would be a mistake to attempt to teach the History of Religions in such an unwelcome environment.) p. 138.

Secondly, the gain which this latest foundation in Germany is bound to secure, for the world of scholarship generally, cannot be easily be overestimated. In particular, it means for the study of the History of Religions a speedy and permanent advance: no greater boon could possibly have been conferred upon the promoters of this important branch of inquiry in every quarter of Christendom. p. 138.

Germany has at last openly taken its stand; not less fully persuaded (p. 138.) than Holland or Sweden or France or England or America of the wisdom of its course, it too has become an active promoter of the study of the History of Religions. This decision is all the more epoch-making because, so long postponed, it has now been affirmed with unmistakable emphasis. And its consequences will be reaped in the advancement of knowledge, not within a single domain only of theological learning, but throughout the wider realm of man's religious experiences, and imperishable hopes, and ardent spiritual strivings. pp. 138-139

There rests upon the shoulders of Professor Lehmann and Professor Soderblom, as all must admit, a very heavy responsibility. Scandinavians both, these two teachers enjoy the honour of occupying the only chairs appropriated as yet in Germany to the teaching of the History of Religions. p. 138.

...a very wide circle of scholars, men who have learned to esteem them both, sincerely wish them well, and are glad to note the recognition they have won. p. 138.

Jordan, L. H. and B. Labanca. The Study of Religion in the Italian Universities. (1909)

*** (In the following Jordan is referring to Labanca)

*** He was occupied his present Chair since 1886, and for the moment he is the only University
1 teacher of the History of Religion of whom his country can boast. p. xi.

*** (In the following Jordan is referring to Labanca)

*** He prefers to be known as one of the 'Free Believers'...But while he is a loyal son and
*** defender of the (p. xi.) Christian Church, he does not seek to disguise or to minimize
its many faults and failures. He has no desire to see Roman Catholicism wounded or
2 crippled; his supreme longing, on the contrary, is to see it set free from every hampering
impediment. Nor does he lack the courage requisite for giving full voice to his honest
and radical convictions. pp. xi-xii.

*** The recent advent of a large group of scientific and religious periodicals, and their
*** continued circulation in spite of successive and ruthless attempts to suppress them, are
3 undoubtedly...very notable signs of the times. p. xiii. (Jordan)

*** (A new spirit of inquiry is abroad, and it cannot fail to exert an immensely helpful
*** influence upon the prospects of the study of religion in the Italian Universities. There,
as elsewhere, it will yet be demonstrated that freedom-and not least, certainly, freedom
4 within the (p. xiii.) great domain of spiritual realities-is the very soul of education.)
In so far as moral and strictly religious questions are concerned, the adoption in that
quarter of the critico-historical method, even if only in a limited measure meanwhile,
must gradually work a complete revolution in the attitude and sympathies and intellectual
effectiveness of Italy, throughout the entire domain of modern scholarship. pp. xiii-xiv.
(Jordan)

*** It affords me pleasure to authorize my friend, Rev. Louis H. Jordan, B. D., to prepare
an English translation of my little book entitled Difficolta antiche e nuove degli studi
religiosi in Italia. It appears anew exactly as I published it in the Italian edition of
5 1890. The substance of the facts dealt with at that time has not changed during the past
twenty years. p. xvii. (Trans. 'Early and Later Hindrances confronting the Study of
Religion in Italy.': footnote no. 1. page xvii.)

*** Since 1890 there has been an awakening in Italy in relation to the study of religion, not
6 perhaps very intense or widespread, but at least undeniable and worthy of all commendation.
p. xvii.

*** (In the following Labanca is referring to gradual increase in interest in the study of
religion)

*** The chief factor, no doubt, is to be found in our political revolution of 1860, which
*** secured for us two important results. On the one hand, it won for us complete liberty in
7 the matter of historical and scientific investigations; on the other hand, it brought us
into touch with the rest of the nations of Europe, among whom studies of every kind
(including the study of religion) were being diligently prosecuted. p. xviii.

*** It is our good fortune to-day that some of our younger scholars have begun (p. xviii.)
*** to realize the necessity of studying Christianity in a way not so conservative as
8 heretofor, but rather in a more critical manner. Their official condemnation by the
Church, as found in the Syllabus and Encyclical recently promulgated by Pius X, will
assuredly not be able to check the steadily rising tide of intellectual and religious
freedom. pp. xviii-xix.

Jordan, L. H. and B. Labanca. The Study of Religion in the Italian Universities. p. 2. (1909)

* (In 1873)...it was decreed that the teaching of Theology in the Italian Universities
9 should be abolished. p. 9.

**** Instead of the earlier dogmatic style of treatment, universally employed up to that date
in the exposition of theological questions, the historico-critical method was to be
10 applied, and applied in an absolutely independent and thoroughgoing manner. p. 11.

**** It was said that these posts would be associated with the Faculty of Philosophy and
Literature: and it was added that their occupants, no longer nominated exclusively from
11 the priesthood of the Catholic Church, would be invited to deal with such subjects as
Biblical Criticism, the History of Religions...and other topics of a distinctly religious
character. p. 10.

**** The Italian Government, thus far, has made only three appointments to the Chairs
12 foreshadowed in the legislation of 1873. p. 15.

**** In so far as the History of Religions is concerned, it can hardly be said-if one is to
judge by the Chairs which actually represent it in the Universities-that this study has
13 made as yet more than a provisional beginning in Italy. p. 17.

**** (In the following Labanca is referring to Professor Filippo Abignente: Abignente held Chair of Church History from 1861 to 1885)(Univ. of Naples)

**** ...the Chair which Professor Abignente occupied under the new régime was the Chair of
Church History, and not a Chair either created or re-named for the purpose of expounding
14 the History of Religions. p. 20.

**** (In the following Labanca is referring to the Inaugural Lecture delivered by Professor Raffaele Mariano of Naples: Mariano was Abignente's successor: although Mariano began to fulfil his scholarly functions in 1885 he did not deliver his Inaugural Lecture until 1886: This Lecture extremely important due to the fact that within it Mariano attempted to justify the inclusion of theological instruction within the State University.)

**** (The title of this address was:'The State, and the Teaching of Religion': 'Lo stato e l'insegnamento della religione' (Naples 1886): the following was taken from footnote no. 1. page 12.)

**** He pointed out that the Universities should aim at accomplishing a work for which the
**** conventional Theological College was not intended, and for which it was manifestly and
(p. 12.) hopelessly unfitted. Its special function was to train men for the priesthood,
15 within which they would be expected to impart teaching that harmonized invariably with an
accepted theological standard: whereas the Universities should seek to present religious
truth as it gradually unfolds itself to thinking men, whose minds are not trammelled and
often inhibited by artificial and arbitrary restrictions. pp. 12-13.

**** Raffaele Mariano stands chronologically second in the line of this significant
16 succession. A dozen years elapsed after Professor Abignente's resignation before the
Government filled the vacancy which his retirement had created. p. 22.

**** Baldassare Labanca has held uninterruptedly the University Chair in Rome to which he
**** was appointed more than twenty years ago. His nomination, following immediately upon the
17 selection of Professor Mariano for a similar post in the University of Naples... p. 27.

**** ...at the present hour, the University Chair in Rome is the only Chair of its kind that the
18 Kingdom of Italy possesses. p. 28.

Jordan, L. H. and B. Labanca. The Study of Religion in the Italian Universities. p. 3. (1909)

* When, in February 1886, Professor Labanca was invited to undertake the difficult task
** assigned to him, he was instructed to devote himself to the exposition of 'The History of Religions'. In December 1888, however, at the professor's own request, the field covered
14 by his lectures was restricted to a discussion of 'The History of Christianity'. The Minister of Public Instruction eventually concurred in the suggestion that the title of the Chair should be changed. p. 28.

*** (In the following Jordan is referring to the Inaugural Lecture delivered by Labanca in 188 at the University of Rome.)

**** (The title of Labanca's Inaugural Lecture was: 'Religion in the Universities. A Problem, r an Axiom': 'La religione per le universita è un problema, non un assioma' (Turin, 1886): the following was taken from footnote no. 6. page 33.)

***** (In the following Jordan provides a partial translation of Labanca's Lecture of 1886)

****** 'All theologians and philosophers must pardon me if I insist that the History of Religions should devote itself to an inquiry into the facts,-admittedly difficult to reach, but now resolutely to be disentangled from all theological and philosophical theories. To-day, to
20 put it briefly, what is demanded is a history of religion that is neither poetical, nor artistic, nor of hero-worship type, nor dogmatic, nor*systematic, but genuinely critical,-history into which must be introduced a minute and severe analysis of the sources, authorities, and (in general) of all the particulars which stand connected with religion in all parts of the world.... To inquire into and determine with impartiality all religious facts characteristic of various peoples-ancient and modern, savage and civilized is to deal with the History of Religions in the only way in which it ought to be dealt wit in our Universities. It is a problem needing solution: and it can be solved only by way o many queries and much persevering investigation.' (Pages 34-35 Jordan: Pages 15-16 Labanc La religione per le universita.) (* Page 34. Jordan)

******* 'The old and artificial classifications of religions are being superseded by a natural classification, based upon the gradual evolution of the various forms of belief,-due in part to the individual and social conscience of the human race, and in part to the varying
21 material circumstances of different peoples. And there is something (p. 35.) more. For exclusive and untrue conceptions of religion-sometimes theological and sometimes philosophical-there is substituted an historical conception, a conception which, in the very nature of the case, is comprehensive and true of every religion. For alleged ancient religious prerogative, bestowed upon this or that race, there is substituted the undeniabl fact that the sentiment of religion-more or less vague, more or less intense,...-is an inseparable characteristic of all peoples, civilized and savage alike.' (Pages 35-36 Jorda Pages 21-22 Labanca)

******** 'The critical (and not dogmatic) History of Religions is practically neutral ground, where the facts of religion (no matter whence they come or what they may be) may live and move with perfect freedom: moreover, owing to the frank completeness with which it presents
22 these facts, it proves an efficacious and never-failing means of securing the better revival and establishment of religious truth. He who studies that history may be a religious man, or an irreligious man, If he be a religious man, he will be enabled better to appreciate his own religion when it is compared with other faiths. If he be an (p. 36. irreligious man, he will become accustomed to dislike less the religious sentiment he detects in others, seeing that, according to the testimony of history, that impulse has often been the hidden source of many beneficent (and even noble) achievements.' (Pages 36-37 Jordan: Pages 23-24 Labanca.)

Jurji, E. J. "Congress on History of Religions." Theology Today, 27, (1970-71)

...J. D. J. Waardenburg...serves as general editor of a new monograph series, Religion and Reason. Concerned with method and theory, this project constitutes a new departure in the study and interpretation of religion. p. 467.

Inasmuch as the new development just alluded to symbolizes a spirit of reform among not a few of the younger set of the Congress, a word of elucidation of its goals might not be out of place. A basic objective of the group in question apparently is to help bridge the generation gap that shackles this world fraternity of religionists. p. 467.

Such a bold reorientation in scientific research and publication within the context o the Congress serves to illustrate the new revolutionary strategy currently emerging in the European scholarly milieu. p. 467.

Discernible within the youthful echelons is a growing uneasiness about time-honored theoretical and cultural assumptions and about a whimsicality that governs interpretations in the history of religions. pp. 467-468.

The secretariat passes from the trusted hands of Professor C. J. Bleeker of Amsterdam to Professor S. G. F. Brandon of Manchester. Professor Geo Widengren of Uppsala yields the presidental mantle to Professor Marcel Simon of Strasbourg. The new vice-president is Professor Mircea Eliade of Chicago. The journal Numen, organ of the Association, continues as a prime responsibility of its editor-in-chief, C. J. Bleeker. p. 469.

Kellogg, S. H. A Handbook of Comparative Religion. (1899)

It is to be regretted...that to a very great extent, the general result of the presentation of the subject, so far as it has hitherto been made popularly accessible, has been to create a widely spread impression that the difference between the various religions of the world has formerly been greatly exaggerated; and that, in particular, the teaching hitherto current in the Church as to the exclusive position held by Christianity as the one only divinely revealed system of saving truth, is as erroneous as uncharitable. p. v.

It seems to be imagined by many, that just as we ought to have charity toward our (p. v.) fellow-Christians in various sections of the Church of Christ, who hold on many points religious beliefs different from those which we have been educated to receive, inasmuch as in all that is essential to true religion and acceptance with God, we are truly at one; even so ought we to regard those who not even Christians in name, but followers of one or other of the great world-religions. It is strangely fancied that howsoever these may differ from us in many things, yet in all things which are essential to man's eternal well-being, they also are practically at one with Christians; so that, if they but carefully live up to the precepts and observances prescribed in their several religions, it is thought that it is only charitable to suppose that their prospects for the life to come may be, on the whole, as good as our own. pp. v-vi.

If...the view of the other religions of the world...be correct, then it certainly seems much of an impertinence that men should undertake a proselytizing work of this kind; and it is only natural that people who cherish such a view of the non-Christian religions, should withhold from Christian missions both their service, their means, and their sympathy. p. vii.

...men and women who entertain so favorable views of the various ethnic religions, as all alike more or less perfect revelations of the mind and will of God, are very rarely found in the missionary ranks. p. vii.

If then the facts set forth in the following pages with regard to the most important of these religions in the world of to-day, shall prove helpful in enlightening any as to their actual teachings, or correct in any case the very radical and serious misconceptions on (p. vii.) this subject, which, we fear, are already beginning to show their effect in dulling the missionary zeal of many professed Christians, one great object of the writer will be attained. pp. vii-viii.

It is not whether in such religion many religious truths are recognized; it is whether the system of teaching represented in that religion, as a whole, is true or false. p. 172

Hence, being assured that as an organized and self-consistent system of related truths, Christianity is to be held a true religion, it is not through any lack of charity, but under the constraint of an imperious logical necessity, that we affirm that...all religions whatsoever other than that of Christ, must be regarded as false. Howsoever they may all incidentally acknowledge many important truths, nevertheless, as systems of religion, (p. 173.) we must pronounce them false. pp. 173-174.

Kellogg, S. H. The Genesis and Growth of Religion. The L. P. Stone Lectures for 1892, at Princeton Theological Seminary, New Jersey. (1892)

** 1 ...man is naturally endowed with a religious faculty. p. 152.

** 2 ...an objective revelation, in some way, of the existence, and to some extent, of the character, of God, there must have been from the beginning, or the phenomena presented in religion are unaccountable. p. 171.

** 3 The history of religion exhibits, as a general law, a tendency to fall away from the purity of monotheistic faith, wherever in an earlier time it has been held. Hence, the hypothesis that man began his religious life with some low form of religion, from which, by a normal process of natural development, monotheism has been at last evolved, is not sustained by facts. p. 246.

*** 4 The only inference which is justified by the facts thus far reviewed is this: that man began with the knowledge-very elementary, no doubt, but, none the less, correct-of God, his Creator, as a Being, one and personal like himself; and that animism, polytheism, pantheism, atheism, and all other forms of religion or religious philosophy, must be regarded as various forms of degeneration from that primitive faith. p. 247.

Kitagawa, J. M. "History of Religions." Contemporary Christian Trends. (1972)

1 ...the history of religions is neither a normative discipline nor solely a descriptive discipline, even though it is related to both. p. 206.

2 The discipline of the history of religions lies between the normative disciplines, on the one hand, and the descriptive disciplines, on the other. p. 206.

3 Ultimately, difficult though it is, the history of religions must uphold the principle of "relative objectivity"... p. 209. (Kitagawa has borrowed this notion from Wach.) (see: Wach's Types of Religious Experience p. 57.)

4 While many historians of religions are not actively engaged in attempts to revive the sense of the sacred in our time, the task of the history of religions as a discipline touches inevitably upon this problem. It is only as we come to reexperience the sense of wonder, mystery, and order of the sacred that we can understand the rich variety of man's religious experience. And it is this understanding that is the real task of the history of religions pp. 215-216. (Notice should be given to Kitagawa's utilization of the terms: wonder, myste etc., essentially same terms employed by R. Otto, M. Eliade, etc., "positivists" would counter with the fact that the discipline has nothing to do with this aspect, essentially, lies outside the proper domain of the discipline.)

Kitagawa, J. M. "Humanistic and Theological History of Religions with Special Reference to the North American Scene." Numen (1980)

*** 1 The World's Parliament of Religions was held as a part of the Columbian Exposition, which marked the 400th anniversary of Columbus' discovery of America. p. 198.

**** 2 In 1890 the American Society of Comparative Religion was organized by Frank Field Ellingwood... p. 199.

**** 3 In 1891 Harvard University appointed George Foot Moore to the chair of History of Religions... p. 199.

**** 4 in 1892 the newly created University of Chicago established the Department of Comparative Religion and appointed George Stephen Goodspeed. p. 199.

5 in 1892 "The American Lectures on the History of Religions" was established jointly by Columbia, Cornell, Johns Hopkins, Pennsylvania, Yale and other universities. p. 199.

**** 6 The impact of the Parliament was such that in 1897 the American Oriental Society formed a section for the historical study of religions. p. 200.

**** 7 serious "humanistic" study of religions, especially the History of Religions, did not take root in North America until after World War II. p. 200.

**** 8 it is interesting to note that as late as 1955 at the Congress in Rome, Professor E. O. James candidly acknowledged that the History of Religions has not as yet been firmly established as an independent discipline in Britain... p. 204.

* 9 In the 1960 Congress at Marburg a proposal to change the nomenclature of the organization from "International Association for the History of Religions" to "International Association for the Science of Religion" was rejected in favor of retaining the former, chiefly on the ground that the "science of religion" includes Philosophy of Religion, which is not a part of the History of Religions. p. 205.

**** 10 I am particularly concerned with the ambiguous relationship between the "humanistic" and the "theological" approaches to the History of Religions. p. 208.

**** 11 ...Comparative Religions and the History of Religions became popular subjects in North America following the Parliament of Religions and during the first three decades of our century. p. 209.

***** 12 The mood of the 1930's and early 40's was such that a serious quest for the unity of religions, which was the main theme of the Parliament...did not attract many followers. p. 209.

***** 13 What is confusing in North America today is that some scholars mix theological and humanistic assumptions, procedures of study, and conclusions. p. 212.

***** 14 The present danger is that the line of demarcation between theological and humanistic approaches to the history of religions is not safeguarded-much to the disservice to both enterprises. p. 214.

Kitagawa, J. M. "Introduction." Understanding and Believing. J. Wach. (1968)

1 In 1924 he was appointed to the chair of History of Religions at Leipzig... p. vii.

** His successful scholarly career in Germany...came to a sudden end in 1935 under pressure of the Nazi government. He took up residence at Brown University, Providence, Rhode
2 Island. In 1945 he was called by the University of Chicago where he taught until his untimely death in 1955. p. vii.

** Wach's own methodology was based on two related assumptions. The first is the "givenness" of understanding by virtue of the fact that men live on this earth. That is to say, Wach
3 holds understanding to be a primordial phenomenon inasmuch as man is endowed with "eternal human nature" and lives in society and culture. p. viii.

** The second assumption of Wach is that man by nature is inclined to religion. (He was sure that some men profess and appear to be irreligious or unattuned to religion, but he
4 regarded them as religious illiterates due to lack of training in religion just as some men are unmusical because of lack of training in music.) p. ix.

*** He was further convinced that man possesses the innate capacity to understand religion, which is another way of saying that man can be self-conscious about his own mode of being
5 in this mysterious universe, although degrees and levels of self-consciousness and understanding vary greatly among different individuals for a variety of reasons. p. ix.

*** Wach came to know a young scholar and mystic, Friedrich Heiler, under whom he studied Histo
6 of Religions. p. x.

*** It was also through his scholarly work in Religionswissenschaft that Wach came to know Rudolf Otto, a great historian of religions and a theologian of Marburg, who subsequently
7 exerted a decisive influence on Wach's spiritual as well as scholarly outlook. p. xi.

**** Wach's sense of commitment to Christian faith and his concern with the theological implication of Religionswissenschaft became more pronounced during the last ten years of his life spent in Chicago. Earlier he had tended to stress the independence of the
9 descriptive task of Religionswissenschaft from the normative concerns of theology and philosophy, and he took it for granted that Religionswissenschaft was to be taught in the faculty of humanities. Gradually, however, he began to stress the importance of the systematic task, to be sure without minimizing the descriptive task, of Religionswissenscha Thus, he came to view Religionswissenschaft as a link between the normative disciplines and the purely descriptive disciplines. p. xiii.

Kitagawa, J. M. "Joachim Wach and Sociology of Religion." Journal of Religion, 37, (1957)

...the concept of the classical is Wach's attempt to walk between absolute relativism and a view which starts uncritically with a particular theological or philosophical standpoint In this attempt, Wach finds affinities with Gerardus van der Leeuw's phenomenology of religion and Mircea Eliade's religious morphology. p. 176.

Wach advised his students of the four prerequisites for the task of understanding religions other than their own: (1) the most extensive information available, (2) an adequate emotional condition, (3) a right volitional preparation, and (4) personal experience of the holy. p. 178.

Professor Wach holds that the method of Religionswissenschaft must be adequate to its subject matter, the nature and expression of religious experience. Following his master, Rudolf Otto, Wach defines religious experience as experience of the holy. p. 178.

Kitagawa, J. M. "The History of Religions in America." The History of Religions: Essays in Methodology. (1959)

1 In 1873 Boston University invited William Fairfield Warren...to become its first professor of comparative theology and of the history and philosophy of religion. p. 2.

2 Parenthetically, Ellinwood, who was professor of comparative religion in New York University, was instrumental in organizing the American Society of Comparative Religion in 1890. p. 2.

3 (...in 1891 Cornell University appointed a professor of the history and philosophy of religion and Christian ethics, and(Harvard University called George Foot Moore to the chair of the history of religions.) p. 3.

4 (In 1892 the University of Chicago established the Department of Comparative Religion and called George Stephen Goodspeed to teach comparative religion and ancient history.)(In the same year Brown University inaugurated a chair in natural theology.) p. 3.

5 ...in 1892 a committee representing Columbia, Cornell, Johns Hopkins, Pennsylvania, Yale, and other leading institutions established "The American Lectures on the History of Religions" for the purpose of encouraging scholarly presentation on various aspects of the religions of the world. p. 3.

6 ...in 1895 the University of Chicago established the Haskell (annual) and Barrows (triennia lectureships... p. 3.

7 ...in 1897 the American Oriental Society formed a section for the historical study of religions. p. 3.

8 In 1899 Union Theological Seminary, New York, joined other institutions in establishing a chair on the philosophy and history of religions. p. 3.

9 By far the most dramatic event to stimulate American interest in the religions of the world was the World Parliament of Religions, held in Chicago in 1893 in connection with the Columbian Exposition. p. 3.

10 ...in the minds of many Americans, comparative religion and the cause of the World Parliament of Religions became inseparably related. p. 4.

11 ...the history of religions is neither a normative discipline nor solely a descriptive discipline, even though it is related to both. p. 19.

12 Our thesis is that the discipline of Religionswissenschaft lies between the normative disciplines on the one hand and the descriptive disciplines on the other. p. 19.

13 It is our contention that there are two kinds of sociology of religion, one derived from sociology and the other from Religionswissenschaft... p. 20.

14 ...although both kinds of sociology of religion deal with the same data and may even utilize similar methods, one sociology of religion inevitably views the data "sociologically," whereas the other views the same data "religio-scientifically." Similar observations can be made regarding the relation of Religionswissenschaft to other disciplines. p. 21.

Kitagawa, J. M. "The Life and Thought of Joachim Wach." The Comparative Study of Religions J. Wach. (1958)

1 In 1924 Wach was appointed Privatdozent at Leipzig in the Faculty of Philosophy. p. xx.

2 On April 10, 1935, the government of Saxony, under Nazi pressure, terminated Wach's appointment at Leipzig. p. xx.

3 ...came to Brown University at Providence, Rhode Island, where he taught from 1935 to 1945. pp. xx-xxi.

4 In 1945 Wach received a call from the University of Chicago. There he became professor and chairman of the History of Religions Field of the Federated Theological Faculty. p. xxi.

5 ...Friedrich Heiler of Marburg, Wach's former teacher... p. xxi.

6 The significance of his last work, The Comparative Study of Religions, lies in the fact that here Wach attempts to combine the insights and methods of Religionswissenschaft, philosophy of religion, and theology. p. xxxviii.

7 He affirms...that there is only one ultimate reality, but that the modes of human apprehension results in a multiplicity of religious experiences. p. xli.

Kitagawa, J. M. "The Making of a Historian of Religions." Journal of the American Academy of Religion, (1968)

...people in various quarters-with the best intentions, to be sure-try to lore us into becoming spokesmen for the brotherhood of man, world peace, and intercultural and interfaith understanding. These are important objectives. They must concern all of us. And it may be true that historians of religions with their particular knowledge might be sensitive to these worthy causes as by-products of their scholarly work. However...we must be clear in our own minds that the primary object of the history of religions is the scholarly task of "integral understanding" of the structure and meaning of man's religious history, in elucidation of the fact that in order to be really human in every culture and every phase of history, man has always seen the total aspect of existence in relation to sacral reality p. 201.

Kitagawa, J. M. "The Nature and Program of the History of Religions Field." Divinity School News, 24, (1957)

1 As early as 1892 George Stephen Goodspeed was called to the Chair of Comparative Religion and Ancient History... p. 13.

In 1946 Joachim Wach was called to head the newly organized History of Religions Field of the Federated Theological Faculty. In 1951 Joseph Kitagawa joinded the faculty. The untimely death of Wach in 1955 was a great loss to the field. Mircea Eliade, Visiting 2 Professor of the History of Religions in 1956-57, has recently accepted an appointment as the chairman of the Field, and Charles Long ... will also join the teaching staff... in ...1957. p. 14.

(The teaching of the History of Religions was greatly strengthened by the establishmen of the Haskell Lectureship on Comparative Religions in 1895.) The first Haskell lecturer was John Henry Barrows, who held this position from 1895 to his death in 1902. p. 14.
3 (Barrows, J. H. "Results of the Parliament of Religions." The Forum, (1894): "One of the first fruits of the congress ... is the gift of $20,000 by Mrs. Caroline E. Haskell to establish a lectureship on comparative religion in the University of Chicago ... p. 7.)

It is readily apparent that the term "History of Religions" has come to be regarded as a 4 synonym for the "General Science of Religions," and as such the nature of the discipline must be discussed in the total context of the Religionswissenschaft. p. 15.

In 1867 Max Muller...used the expression, "Religionswissenschaft." What Max Muller meant 5 by the "Science of Religions" was not too different from philosophy of religion, as he included both comparative theology and theoretical theology in his system. p. 15.

6 C. P. Tiele...also regarded the Science of Religions as the (p. 15.) philosophic part of the investigation of religious phenomena. pp. 15-16.

...Chantepie de la Saussaye, did not find a qualitative difference between the Science of 7 Religions and the philosophy and history of religions, here using the term "history of religions" in the narrower sense of the term. p. 16.

In retrospect, it becomes evident that the scientific study of religions was a child of the Enlightenment. In the study of religion the Enlightenment period accepted the Deistic notion of Rationalism and rejected the authority of "revelation,"...The 8 Enlightenment thinkers accepted the concept of religio naturalis...What was meant by religio naturalis was the universal religiosity underlying all specific religions, which was to be perceived by reason without the aid of revelation. p. 16.

According to Joachim Wach, Max Scheler was probably the first scholar who made the 9 distinction between philosophy and Religionswissenschaft. p. 17.

...the History of Religions is neither a normative discipline nor solely a descriptive 10 discipline, even though it is related to both. p. 17.

Our thesis is that the discipline of Religionswissenschaft lies between the normative disciplines, on the one hand, and the descriptive disciplines, on the other. p. 17.
11 (This, of course, presupposes that the "social sciences" or "descriptive disciplines" remained "neutral" to the question of "value", which, of course, never really happened.)

Kitagawa, J. M. "Theology and the Science of Religion." Anglican Theological Review, (195

Undoubtedly, the widespread acceptance of the study of comparative religions or the history of religions in American seminaries and universities from the turn of the century was greatly aided by religious liberalism. p. 37.

...Religionswissenschaft seems to be caught between theology and the social sciences in th United States. p. 39.

(Kitagawa is referring to the relation between theology and the discipline in the followir quote.)

...there is a difference in perspective, aim, method and scope between the two approaches and the difference should be preserved, for neither one will take the place of the other. Ultimately, a theological history of religions, of whatever theological persuasion, is a theological discipline although it derives data and problems from the findings of Religionswissenschaft. Conversely, a Religionswissenschaft which takes into account the theological principles involved in various religions, does not become a theological discipline. p. 43.

Kitagawa, J. M. "Verstehen and Erlosung: Some Remarks on Joachim Wach's Work." History of Religions, 11, (1971)

* 1 It may be somewhat arbitrary to divide his scholarly work into such stages, but one cannot help but feel that Wach had three successive "models" for the discipline of Religionswissenschaft. p. 33.

** 2 ...during the third phase of his life, Wach advocated the importance of the mutual influence and cooperation between Religionswissenschaft and the normative disciplines... p. 33.

** 3 ...the third phase...coincides with his ten years of teaching at the University of Chicago... p. 45.

** 4 During the third phase of his life...Wach felt the necessity of "inter-penetration" among various modes of inquiry, perferably within each inquirer, in order to achieve "integral understanding." p. 49.

(Compare this statement with the one made by Kitagawa in "The Making of a Historian of Religions." Journal of the American Academy of Religion, (1968): "the primary object of the history of religions is the scholarly task of "integral understanding" p. 201.)

*** 5 ...Wach, who aspired to understand the history of religions of the human race, was inclined to accept Christianity as a high peak, if not the highest, in the long process of man's search for salvation... p. 39.

Kristensen, W. B. The Meaning of Religion. (1960)

Every religion ought to be understood from its own standpoint, for that is how it is understood by its adherents. p. 6.

...the historian cannot understand the absolute character of the religious data in the same way that the believer understands them....There is a distance between him and the object of the research, he cannot identify himself with it as the believer does....if we could, our study would be at an end: we should ourselves then directly experience the reality. p. 7.

We make use of our own religious experience in order to understand the experience of others. We should never be able to describe the essence of religion if we did not know from our own experience what religion is (not: what the essence of religion is). This experience forces itself upon us even in purely historical research. p. 10.

It is not true that our study is a theoretical activity with which our practical life is not concerned. There is simply no doubt that we grow during our scientific work; when religion is the subject of our work, we grow religiously. In saying this, we have indicated the highest significance of our scientific task. We believe that we work objectively and scientifically, but the fruitful labour, without doubt, takes place by the illumination of a Spirit who extends above and beyond our spirit. p. 10.

For the historian only one evaluation is possible: "the believers were completely right." p. 14.

(Kristensen rejects Otto's approach: argues from the essence of religion to the particular p. 16.: rejects Tiele's approach: argues from the historical to the essence p. 16. : in spite of differences of opinion concerning methodological procedures: is in essential agreement concerning the fact that researcher must himself be religious in order to truly understand religious phenomena.)

Lampe, M. W. "Teaching Religion in a State University." (1949)

(Lampe is the Director of the School of Religion at the State University of Iowa.) p. 17.

"We start with the assumption that religion is and ought to be both a field of study and a motivating experience, and we want to assist the student to a better possession of it both as knowledge and as commitment.) (Students are questing for a philosophy of life adequate for our times. We think that the teaching of religion can meet this challenge by combining historical, rational knowledge with an emphasis upon vital faith.) p. 17.

Leeuw, G. van der. Religion in Essence and Manifestation. (1963) (1933) Vol. II.

(It has for long been the fashion in treating historical problems, especially in the sphere of religion, to set one's own religion as scrupulously as possible in the backgrou and to create the impression that, with reference to religions, one was wholly free from prejudice. This attitude, however, was associated with the grave error of supposing that in the spiritual realm, one may adopt any desired position or abandon it at will, as if it were possible to choose any Weltanschauung whatever, or to abstain provisionally from all partisanship. But gradually it is being perceived that man exists in the world in some quite definite way and that...any "unprejudiced" treatment is not merely impossible but positively fatal. For it prevents the investigator's complete personality becoming engaged in his scientific task.) And(even if the enquirer is not consciously a disciple of some religion or other, but is an eclectic or agnostic, or in other terms, if he is not aware of his religion (which he really has) then too the attempt has a disastrous effect, since in his endeavour to gain a thorough understanding of religious subjects, the investigator renders his own living religious impulses inoperative; still further, this elimination is after all merely a pretence, since no one can ever release himself from his more or less definite role in the world. The sole possible result is an "unprejudiced"-but that is only to say unintelligent-treatment governed throughout by a religious attitude which has not been scientifically clarified, and which is therefore exempt from all criticism and discussion.) p. 645.

If then in this Chapter, as indeed in all its predecessors, I follow another course and deliberately begin our survey of religious phenomena from the Christian viewpoint, I certainly by no means advocate any dogmatic treatment which, in all religions except Christianity itself, can perceive only spurious religion and degeneration. Rather do I retain the typical phenomenological intellectual suspense (epoche), while (p. 645.) at the same time I bear in mind that this is possible only in the light of one's own experience, and that this can never be freed from its own religious determinateness. It would therefore be quite possible, in itself, for a buddhist to set out the phenomenology of religion, with his own as the starting point; and then he would naturally discover the culmination of religion in Buddhism. Whether he would be "right" in so doing is, however, not a matter for phenomenology itself to decide, but for theology or metaphysics. But he would be unable to proceed in any other way. pp. 645-646.

...the essentially human always remains essentially human, and is, as such, comprehensible p. 675.

...if phenomenology is to complete its own task, it imperatively requires perpetual correction by the most conscientious philological and archaeological research. p. 677.

...all understanding, irrespective of whatever object it refers to, is ultimately religiou all significance sooner or later leads to ultimate significance. p. 684.

The history of the development of phenomenology in the History of Religions can be indicated by the universities which provided "chairs" in the faculties for these positions The first was authorized at Basel in 1833, and was held by Joh. G. Muller. The second was authorized in 1873 at Geneva, followed by Lausanne, Zurich, and Bern. In the Netherlands four chairs were inaugurated in 1876; among others, they were filled by P. D. Chantepie de la Saussaye, and C. P. Tiele. France came next; in 1879, the College of France, in Paris, opened a position which was given to Albert Reville. In 1884 the free University of Brussels joined the list. In 1885 the Sorbonne called into existence a department for "The Science of Religion" in the Ecole des Hautes Etudes". Finally, in 1910, a chair was authorized in Germany at the University of Berlin (O. Pfleiderer and Ed. Lehmann), this was followed by Leipzig (N. Soderblom and then Hans Haas) and Bonn (by Carl Clemen, then G. Mensching). p. 701.

Long, Ch. H. "Archaism and Hermeneutics." The History of Religions: Essays on the Problem of Understanding. (1967)

(Long is referring to the intrinsic relation between religious phenomena and consciousness)

The watershed of phenomenological studies in the field is represented by Rudolf Otto's The Idea of the Holy. Otto attacks the problem head on by describing the a priori religio category of the consciousness. Religious expressions and their peculiar modalities are manifestations of a sui generis religious consciousness. p. 69.
(Similar comments can be made concerning Soderblom: sui generis quality of religious categ of consciousness.)

It is evident from Otto's discussion of the religious a priori that he was trying to move beyond historicism. The religious consciousness did not come into being as simply an expression of historical experience; thus the expression and manifestation of religion could not be understood by limiting them to the categories of history. Otto's work cut through all the evolutionary theories of religion and provided a structure for all religious experience, a phenomenological structure of the consciousness which manifests itself in the same manner throughout the history of human culture. p. 70. (Same may hold true for Soderblom's analysis of religious consciousness.)

Origins were first sought in objective history and later with the advent of phenomenology in the human consciousness. p. 73.

It was...Otto's Idea of the Holy, that the transfer of the problem of origins from objective history to the subjectivity of consciousness took place. p. 74.

Long, Ch. H. "Prolegomenon to a Religious Hermeneutics." History of Religions, (1967)

(Long is referring to phenomenologists and morphologists such as Otto and Eliade, etc.)

They have all in their own ways insisted on the sui generis and ontological status of religious experience and expression. By so doing they have provided an interpretive schema that enables the investigator to study religion as religion. p. 257.

Eliade has spoken of the "transconsciousness" as another way of stating the objectivity of the religious consciousness. p. 262.

Long, Ch. H. "The History of the History of Religions." A Reader's Guide to the Great Religions. (ed.) Ch. J. Adams. (1977)

1 The interest in the newly conceived "science of religions" found concrete expression in the establishment of chairs of the history of religions in several European universities. The first was founded in Geneva in 1873, and in the next few years four chairs were established in Dutch universities. A chair was established at the Collège de France in 1878. p. 471.

2 Cornelius P. Tiele was appointed to the chair of history of religions at Leiden in 1877, and Chantepie de la Saussaye assumed the chair at Amsterdam in 1878. p. 471.

3 In the case of both Soderblom and Otto the tendency is to render objectively that subjectiv form of human consciousness which in its constitutive nature gives rise to the religious experience and its expression. p. 472.

4 In the work of G. van der Leeuw we see an apparent transition from the emphasis on religious experience as found in Otto and Wach to an emphasis on the modes and forms of expression....I said that this was an apparent transition, for underlying all of these representations is a theory of religion founded upon epistemological basis for the religious experience. p. 473.

5 With the exception of Friedrich Max Muller the "founding father" of the discipline, all of the prominent scholars who referred to themselves as practitioners of the science of religions have been theologians and historians of religion. This may have occurred because theologians wish to protect the meaning of religion as a sui generis human experience and expression from the deteriorating reductionism of rationalistic philosophie and neo-positivistic theories of man and society. p. 473.

Long, Ch. H. "The Meaning of Religion in the Contemporary Study of the History of Religions." Criterion, (1963)

Otto defends the sui generis character of religion by showing that the religious expression is the expression of a specifically religious experience. The possibility of the religious experience is guaranteed by the category of the religious a priori in the human consciousness. The religious thus achieves ontological status in his interpretation. The ontological status of the religious experience and expression qualified, or more precisely, cancelled evolutionary thinking as it related to the origin of religion. Otto held to a notion of the development of religion and by this he meant the clarification or exfoliation of religious forms. He made it unequivocally clear that religion did not evolve from something else, whether that something else was fear, magic, or a pre-logical mentality. Religion came into existence with man-the earliest stage of man is the religious stage and formally speaking, the religious experience is the same for the earliest man as it is for the mystics in the highly developed religions... p. 24.

Joachim Wach, a pupil and disciple of Otto, extended his method by making a careful distinction between the various disciplines of Religionswissenschaft and by a further clarification of the religious experience. For Wach the religious experience is a response to that which is experienced as ultimate reality. p. 24.

The value of Wach's work is not limited to his theoretical studies but must equally be seen in his establishment of this discipline in America. p. 24.

(In the following Long is referring to G. van der Leeuw's methodological approach to the study of religious phenomena as outlined in his Religion in Essence and Manifestation.)

...it removed religious experience from the category of the irrational where Otto had placed it to safeguard it from moralistic and rationalistic interpretations. p. 25.

...none of the men have used the term God in talking about the object of religion. Otto uses the term, the Holy, or the numen; Wach, ultimate reality; van der Leeuw, a vague "somewhat"; and Eliade points to the distinction between the sacred and the profane. p. 2

(In the following Long is referring to the anti-reductionistic stance assumed by these scholars.)

Natural causes, the laws of psychology, sociology, etc., cannot give adequate interpretati to that which appears as religion. p. 25.

Long, Ch. H. "Where is the History of Religions Leading Us?" Criterion, (1967)

...Rudolf Otto, Nathan Soderblom, G. van der Leeuw, Freidrich Heiler and Joachim Wach. p. 18. (In relation to the following see Long's article: "Prolegomenon to a Religious Hermeneutics." History of Religions, (1967).)

The men of this tradition were both theologians and historians of religions; they were seeking in the history of religions a broader basis for theology. The term "religion" defined for them an experience and expression that was prior to theological reflection and which defined the fundamental nature of man; the capacity for this experience and expression was thus not limited to Christianity.

Their methodological orientation was an attempt to come to terms with historical relativity, and their definition of man as homo religiosus was their way of describing a dimension of man's being that is prior to all the conceptualizations of religious communities. p. 18.

...the new cosmos of the sciences raised the religious question of man's being-how does man come to be, experience, orient and behave in this or any new situation. It is to the credit of those theologians who were also historians of religions to hold out for a specifically religious approach to these issues, for the sciences themselves were incapable singly or in combination of dealing with this problem. p. 20.

The pathological and burdensome nature of history might be overcome through the history of religions. p. 21.

Loomer, B. M. "Religion and the Mind of the University." In: Liberal Learning and Religion. (1951)

*** Some people seem to think that the cause of religion has achieved its goal when a department of religion has been established in a college or university, especially 1 if it can be claimed with any justice that the faculty in the department of religion is as strong as the faculty in any other department. This is a solid advance, but it marks only the beginning. p. 164.

**** A more advanced stage is to be seen in terms of the requirement that religion must be presented in such a way that its relevance to other disciplines can be seen 2 not only by the religionists but by the people in these other disciplines. p. 164.

**** The problem of the relevance of religious inquiry to other academic inquiries is a difficult one. But (one of the most important facts about academic inquiries is that 3 they covertly contain implicit religious outlooks operating in the form of assumptions, presuppositions, methodologies, and guiding principles. Therefore one of religion's first obligations is to recognize this fact and to make it explicit.) p. 164.

**** The possible relevance of an adequate religious faith and theology cannot be seen by people in other disciplines until (p. 164.) they are made aware of the implicit religious assumptions in terms of which they have been operating. The actual relevance 4 of an adequate religious faith and theology cannot be made clear until the implicit religious premises of these other disciplines have been shown to be inadequate. pp. 164-165.

Lyman, M. E. "The Creative Teacher as Scholar and Interpreter." Journal of Bible and Religion, 6, (1938)

Impartiality as to the particular forms of religion current in our world today may still be desirable, but to my mind it is not so necessary as it was when religion was fighting for a reputable place in the college curriculum. (Strict impartiality as to religion or no religion for one's students seem to me far from an ideal attitude of heart and mind for the teacher who faces the confusion and spiritual inadequacy of the civilization in which we live.) p. 24.

The teacher of religion would surely violate our accepted standards of academic procedure if he attempted to proselyte students in his classes to a given faith, or presented the claims of one religion more forcefully than those of another. p. 24.

I believe that the teacher who is adequate to the needs of today will accept the challenge to interpret the meaning of religious experience, and will courageously enter upon the business of sharing his own conviction about, his own practice in, and his own enthusiasm for, the life that is lived in the religious fellowship with God. In other words, the legitimate materials of his work are not only his theory but his practice of religion. p.

One might say that if one has a stake in the issues, he cannot be truly scientific in his analyses. But it would be truer to say that unless he has a stake in the issues he cannot fully understand what their nature is. p. 26.

MacGregor, G. "Graduate Study in Religion and The University of Southern California." (1962)

* (MacGregor has been the Dean of the Gaduate School of Religion since 1959.) p. 109.

** The absence of religious commitment in a student, far from guaranteeing his dedication to a scholarly ideal, is more likely to vitiate his studies than is even the most fanatical sectarian adherence. Although the student of religion with a personal commitment may not be aware of the extent of his prejudices, he cannot but know of their existence. On the other hand, that student who thinks he lacks personal commitment is in fact crying out for a narkē to shock him in Socratic fashion out of his self-ignorance. pp. 109-110.

** ...what is needed for advanced religious studies is not non-commitment but the moral courage and intellectual power (a) to recognize the nature and implications of one's commitment and (b) to apply every methodological tool, philosophical and historical, to the work of self-criticism. p. 110.

Martineau, J., et al. Memorial for the Foundation of a Hibbert Lecture. To the Hibbert Trustees. (1878)

From the fact that all the chief divinity schools of this country are still laid under traditional restraint, from which other branches of inquiry have long been emancipated, the discussion of theological questions is habitually affected by ecclesiastical interests and party predilections, and fails to receive the intellectual respect and confidence which are readily accorded to learning and research in any other field. There is no reason why competent knowledge and critical skill, if encouraged to exercise themselves in the disinterested pursuit of truth, should be less fruitful in religious than in social and physical ideas; nor can it be doubted that an audience is ready to welcome any really capable and honest treatment of unsettled problems in theology. p. ix.

The time, we think, is come, when a distinct provision for the free consideration of such problems by scholars qualified to handle them may be expected to yield important results. Notwithstanding the traditional restraints which in England have interfered with an unprejudiced treatment of the theory and history of religion, a rich literature has poured in from the liberal schools of Germany and Holland, and has more or less trained and quickened the mind of the present generation, so that there cannot now be wanting qualified labourers in that re-organization of religious thought which is now taking place in our midst. Change of sentiment and feeling cannot be simply imported from abroad: till they pass through the minds of (p. ix.) such men they have no local colouring and take no natural growth; and to modify English opinion and institutions there is need of English scholars. That need we think your encouragement can do something to supply. pp. ix-x.

We believe that ...(such an)... institution might prove of high service in promoting independence of judgment combined with religious reverence by exhibiting clearly from time to time some of the most important results of recent study in the great fields of philosophy, of Biblical criticism, and comparative theology. p. x.

We venture, therefore, to ask you to consider the expediency of establishing a 'Lecture' under the name of the 'Hibbert Lecture,'... p. x.

(Signed)

James Martineau.	Robert Wallace.
Arthur P. Stanley.	Lewis Campbell.
John H. Thom.	John Caird.
Charles Wicksteed.	William Gaskell.
William B. Carpenter.	Charles Beard.
F. Max Müller.	T. K. Cheyne.
George W. Cox.	A. H. Sayce.
J. Muir.	Russell Martineau.
John Tulloch.	James Drummond.

p. x.

McClusky, H. Y. "The Development of Religious and Moral Values." In: Liberal Learning and Religion. (1951)

** 1 ...in training and academic competence, he should be the peer of his colleagues in other departments. p. 230.

*** 2 ...it is axiomatic that courses in religion should be based on sound scholarship and should not become a vehicle for the special pleading of organized groups and institutions. p. 230.

*** 3 ...he should be a scholar first and (if at all) a disciple second, but if he should have a genuinely affirmative experience of spiritual values this fact should be welcomed as an important asset for instruction in religion. p. 230.

** 4 If we want a nation nonreligious, if not antireligious, in intellectual and spiritual outlook, we can achieve this end by presenting higher education in a religious vacuum, but if we wish religion to make its contribution to the life and culture of a people, it must have its place in the higher learning. p. 237.

Mercer, L. P. Review of the World's Religious Congresses of the World's Congress Auxiliary of the World's Columbian Exposition. Chicago, 1893. (1893)

When the record of the achievements of the World's Columbian Exposition shall have been fully written and considered by those far enough removed from the event to form impartial judgments, it will be found that the most remarkable and unique in kind and substantial in results are those of the Auxiliary Congresses, covering more than twenty departments of thought, and embracing over two hundred distinct congresses, participated in by distinguished specialists. p. 7.

The original idea of the world's congresses was first published by Hon. C. C. Bonney in the Statesman magazine for October, 1889, in these words:

"The crowning glory of the World's Fair of 1893 should not be the exhibit there to be made of the material triumphs, industrial achievements, and mechanical victories of man, however magnificent that display may be. Something higher and nobler is demanded by the progressive spirit of the present age. In connection with that important event of the world all government, jurisprudence, finance, science, literature, education, and religion should be represented in a congress of statesmen, jurists, financiers, scientists, literati, teachers, and theologians, greater in numbers and more widely representative of all peoples and nations and tongues than any assemblage which has ever yet been convened." p. 8.

(In the following Mercer is referring to the establishment of the World's Congresses Auxiliary)

The idea was extensively discussed, and received with much public favor. Subsequentl the matter (p. 8.) was taken up by the Directory of the Columbian Exposition, and under its authority the World's Congress Auxiliary was organized, with C. C. Bonney as president T. B. Bryan, vice-president, Lyman J. Gage as treasurer, and received the indorsement of the United States Government. pp. 8-9.

The work of organization commenced in October, 1889, was completed and the first of the congresses opened in May, 1893. The last congress embraced in the great scheme was held during the last week in October; and the president in summing up results could say: "That these congresses have been successful far beyond anticipation, that they have transformed into enduring reality the hopes of those who organized and conducted them, and that they will exercise a benign and potent influence on the welfare of mankind through the coming centuries has been so often, so emphatically, and so eloquently declared by eminent representatives of the different countries and peoples that these statements may be accepted as established facts. That the material exhibit of the World's Columbian Exposition in Jackson Park is the most complete and magnificent ever presented to human view is generally agreed, but a multitude of eminent witnesses have declared, after attendance on both, that the intellectual and moral exposition of the progress of mankind presented in the world's congresses of 1893 is greater and more imposing still. Thus the work of the World's Congress Auxiliary takes its enduring place in human history, an imperishable part of the progress of mankind." p. 9.

In the whole series of congresses the "Parliament of Religions" has taken preeminence, and justly so, not only because of the importance and universal interest of the subject, but because it was central in the original conception and its success the constant care of the president of the Auxiliary. p. 10.

Mercer, L. P. Review of the World's Religious Congresses of the World's Congress Auxiliary of the World's Columbian Exposition. Chicago, 1893. (1893) p. 2.

** (In the following Mercer is referring to the establishment of the Congress Auxiliary: 1889)

*** Immediately upon the organization of the Auxiliary the president appointed as General Committee on Religious Congresses Rev. John Henry Barrows, D. D., chairman; Rt.-Rev. Bishop William E. McLaren, D. D., D. C. L., Rev. Prof. David Swing, vice-chairmen; His Grace Archbishop P. A. Feehan, Rev. F. A. Noble, D. D., Rev. William M. Lawrence, D. D., Rev. F. M. Bristol, D. D., Rabbi E. G. Hirsch, Rev. A. J. Canfield, D. D., Rev. M. Ranseen, Rev. J. Berger, Mr. J. W. Plummer, Rev. J. Z. Torgersen, Rev. L. P. Mercer, Rev. Jenkin Lloyd Jones, Rt.-Rev. Bishop C. E. Cheney, D. D. p. 12.

*** (In the following Mercer is referring to the preliminary address by John Henry Barrows)

*** (The preliminary address of the committee, prepared by him and sent throughout the world, *** elicited the most gratifying responses, and proved that the proposed congress was not only practicable, but also that it was most earnestly demanded by the needs of the present age.) The religious leaders of many lands, hungering and thirsting for a larger righteousness, gave the proposal their benedictions, and promised the congress their active cooperation and support. pp. 12-13.

*** Opposition was encountered in many quarters, and not a few well-known Christian *** writers condemned what they called an attempt to congregate "the exponents and propagandists of all false and corrupt religions, on equal terms with the advocates of the Christian religion, for a competitive comparison of the merits of these beliefs." It was manifest from the outset, however, that the great popular sympathy of Christendom was with the movement, and that these narrow misconceptions were confined to a small, if zealous, minority. p. 13.

Merriam, T. W. "Religion in Higher Education Through the Past Twenty-five Years." In: Liberal Learning and Religion. (1951)

*** If it has not been clear from what has already been said it should now be stated that (the atmosphere of higher education) (including the attitudes of faculties, administrative officers, and students) is more favorable to religion today than was true in the twenties. However puzzled responsible administrators may be as to methods 1 of organizing this interest, increasing numbers seem ready to acknowledge that it has or should have a place in an institution of higher education. p. 18.

*** 2 Both counseling and group work have opened up approaches to student life which have affected the development of religion in higher education. p. 18.

*** To manifest the qualities of honesty, courage, intellectual integrity, and humility so that perchance God might work through us is fitting dedication for 3 years that lie ahead. p. 23.

Merriam, T. W. "Religion in the College Curriculum Today." (1935)

One of the most significant moves in higher education today is the attempt to relate the several specialized subject-matter fields to one another and to the present experience of the student. It is in this setting that the teacher of religion must work. (He should be able to show how religion is related to the cultural life of man, and especially to interpret its significance and possibilities in the current social struggles.) p. 468.

...the point of difficulty in many places is with the colleges themselves. They should insist on as thorough training and as high standards of scholarship on the part of their teachers of religion as are demanded of a teacher in any other field. A mistake commonly made is to imagine that any member of the faculty, regardless of his field of training, is qualified to say what should be the content of the courses in religion. Such amateurism would not be tolerated in other fields, and it is a mistake to think that a vital and sincere interest in the religious welfare of students can possibly be a substitute for scholarly specialization of the most exacting sort. p. 469.

Michaelsen, R. "The Engaged Observer: Portrait of a Professor of Religion." Journal of the American Academy of Religion, (1972)

Objective, detached, scientific scholarship is now out of fashion. The watchwords are involvement, commitment, subjectivity. p. 421.

To be unduly detached is to run the risk of sucking life from both observed and observer. To be unduly involved is to court the danger of doing violence to one's students, if not oneself, and of ignoring realities of cultural conditioning which have been so abundantly made evident by recent generations of scholars. One might hope to have the best of both worlds: the best of that approach which stresses careful observation, integrity in identifying one's own perspective, and discretion about not raping one's students; and the best of that approach which urges that one is dealing with living realities and that one is himself a living human being. p. 422.

Michaelsen, R. The Scholarly Study of Religion in College and University. (1964)

1 Religion is universal. Whole cultures have been dominated by it; and there appears to be no culture in which it is entirely absent. p. 5. (Essentially same claim made by founding fathers of the discipline.)

2 The history of religions is a discipline engaged in by a surprisingly small number of American scholars. p. 24.

3 No more than a half dozen American universities have developed significant programs in this area. p. 24.

Michaelsen, R. The Study of Religion in American Universities. (1965)

(Michaelsen is referring to the second half of the nineteenth century.)

While theology declined as an academic discipline, such disciplines as comparative religion semitics, psychology of religion, and sociology of religion either came into existence or underwent dramatic development in this period...So great was the activity in these areas that one might well refer to the period between 1890 and 1910 as the "golden age" of American scholarship in religion. p. 2.

Minor, R. N. and R. D. Baird. "Teaching About Religion at the State University." Bulletin of the Council on the Study of Religion 14 (1983)

Because of the public and tax supported nature of the state university, it is inappropriate to teach religion there. As an institutional arm of a pluralistic society, the state university is expected to limit itself to teaching about religion. p. 69.

...the study of religion in the United States did not originate in state institutions but under the aegis of theological seminaries and the divinity schools connected with major private universities. p. 69.

... professors who found themselves teaching in state universities were often trained in the methods and atmospheres of private and parochial institutions of higher learning. p. 69.

... most people who enter the scholarly profession of religious studies have done so for reasons other than merely to teach about religions. They have somehow felt that the study of religion is existentially relevant. p. 69.

In the state university...it is inappropriate to inculcate or recommend a given religious point of view either through approval or through disapproval. p. 69.

In the state university the religious convictions of the teacher should be of no consequence in the classroom. p. 69.

To the extent that the teacher finds himself/herself incapable of existing within such limitations, to that extent has he/she disqualified himself/herself from teaching about religion in the state context. p. 69.

Until very recently students have shown a certain impatience with learning for learning's sake. Curriculum must be "relevant." The call was for teaching to meet immediate needs: How does the subject matter relate to my existential situation? In religion, the question was how does the subject matter relate to self-understanding; what world-view should I hold; and even, how can I come to realization and achieve knowledge? p. 70.

The desire for personal fulfillment, for ultimate personal meaning, is a religious quest and not a purely academic one and, thus, though appropriate elsewhere, it is not so in a state institution. p. 70.

We would suggest that the state university is not to be the moral guardian of students. p. 71.

In our view, to deal with religion transhistorically is to impose a normative stance on the phenomena which takes us outside the limits of teaching about religion. p. 72.

Moore, G. F. "The Field of an Undenominational School of Theology." (1902)

(The following is taken from page 1. footnote no. 1.)

1 Address before the Alumni of the Harvard Divinity School, June 24, 1902. p. 1.

The free school, as we conceive it, must accept, without reserve, the modern conceptions of history, science, and philosophy, and apply modern methods to theology; in the conviction that it is the task of every age to interpret religion afresh, in the light of growing knowledge and experience, in the thought and speech of its own time, and to apply it to living moral, social, and political questions. p. 3.

A school with such ideals will not be a compromise; it will have a positive and distinctive character. Its unity will not be uniformity of opinion, but identity of aim and method. But in the common striving, in entire freedom, to see the truth more clearly, and to teach it fully as each sees it, there is a far stronger bond than any agreement in the substance of teaching. p. 4.

Such a free school of theology is not only possible, it is needed. It is needed, first, for the sake of theology itself. (In it theology can be studied and taught without any suspicion that the results of investigation, the outcome of thought, are determined beforehand by the dogmas of any sect or school. Theology will be as free as other branches of history, philosophy, or sociology. The sole obligation resting on every student and teacher will be, as in every science, to ascertain the facts, to apprehend their significance, to think through, and to expound and defend his conclusions without reserve.) p. 4.

There are theological faculties affiliated to particular denominations, if not under their direct control, which have in many directions full freedom; and in others there is a larger measure of liberty than might be supposed. (Many seminaries, however, exact of their teachers strict subscription to the doctrinal standards of the church; others have creeds of their own; while all, however loose the ecclesiastical connection may be, are expected to keep within the limits of tolerated variation in the denomination. However liberally these restrictions may be interpreted, however broad the church, it remains true that somewhere there is a criterion, definite or vague, of what a man ought to believe and teach other than his own conviction of the truth. Under such conditions men are always exposed to the suspicion, equally injurious in its alternatives, of teaching what in their position they ought not to teach, or of teaching what does not fully express their own belief.) This suspicion in the public mind is kept alive by the frequent official investigations of professors' teachings, "prosecutions," removals, and invited resignations, of which the leading seminaries of many different denominations have had experience in the last twenty years. Nothing can (p. 4.) do so much harm to theology as the impression that it is not, and cannot be, honestly taught. pp. 4-5.

Men accustomed to regard truth as the sole end of scientific or historical research or of philosophical speculation; to think of truth as a goal to be reached by progress, not as a "deposit of faith" received from antiquity; to recognize absolute freedom as the indispensable condition of the quest of truth, cannot but conceive a disrespect, not to say a contempt, for studies which seem to have another end, or to be unable to tolerate the widest liberty of learning and teaching. p. 5.

Moore, G. F. "The Field of an Undenominational School of Theology." (1902) p. 2.

(It will be good, also, for students of different denominations to be in the same school,) just as it is good for men of different parts of the country and of different classes to be brought together in the University-)it is the great remedy for provincialism. The prejudices which have their root in ignorance or misrepresentation will be dispelled by intercourse.) The life of the school will be richer for the variety of character and experience. It may be hoped, too, that such association will, in time, not be without influence on the relation of different denominations to one another where churches stand side by side in the same community. p. 6.

That the theological faculty of a university which is not under ecclesiastical control nor affiliated to any denomination should be undenominational was seen long since by the clear-sighted men who have shaped the policy of this Divinity School. The University, in turn, is the fit and natural seat of such a school of theology. (Here it finds the freedom, the unity of aim and method in diversity of opinion, which should characterize it. Here the single-minded quest of truth and absolute intellectual sincerity are the ideal ever held before students and teachers. Here they are kept in close contact with all learning and with the highest thinking, and are preserved from that isolation which has been so injurious to theology. By this association they will be stimulated and helped in their tasks.)(The theological school has, on its part, a service to render to the University by dealing with religion-"the most real concern in life"- in such a spirit and method as to command for theology the place which of right belongs to it in the circle of sciences. If it makes the study of the phenomena and laws of the divine life in the soul of man, not merely intellectually respectable, but profoundly interesting as it is important, and leads men to see that to be teachers and helpers of their fellows in the things of the spirit is a calling worthy of the highest gifts and the best culture, it will do a work second in usefulness to none that is done here.) p. 6.

Moore, G. F. "The History of Religions in the Nineteenth Century." Congress of Arts and Science. Universal Exposition, St. Louis, 1904. Vol. II. (1906)

(In the following Moore is referring to the contribution of anthropology to the history o Religions)

It has established the universality of religion, and shown, beneath all differences, a large measure of agreement in the religions of peoples of the most diverse races upon the same plane of culture and with similar social organization. p. 436.

Between the religions of the lowest peoples and those which have reached the highest level in intelligence and spirituality there is an unbroken connection; not only do survivals and superstitions persist in the most advanced religions, but the germs of their loftiest conceptions may sometimes be recognized in barbarous surroundings. (The field, wide as it is, is one; the history of religions points onward to a history of religion.) p. 437.

In the discussions of the last century the question of the origin of religion has ha a prominent place. In one sense, Why is man so universally and obstinately religious? th question belongs to the philosophy of religion; the history of religions can give no answer, though it can put the theories of philosophers to the crucial test by comparison with the facts. But in the other sense in which the question is often taken, What was th primitive form of religion? the historian must again confess his inability to answer. p. 440.

(It has also become clearer, in the course of investigation and discussion, that the study of religions is a purely historical discipline, to be pursued by strict historical methods. By confining itself to its proper task it will lay the securer foundations for a philosophy of religion.) For this reason objection may properly be made to the name "Science of Religion," introduced by Max Muller, and adopted by many, for example, by Tiele in his Gifford Lectures. The term "science," by its correspondence to "Science of Language," suggests, to the English reader at least (and was, I think, intended to suggest), a method and a goal different from those which we regard as properly historical a search for principles and laws such as belong to the natural sciences and to certain philosophical conceptions of history, Hegelian or Positivist. The influence of this idea may be seen in the attempted classifications of religions, whether Muller's own (artificial) linguistic classification, or Tiele's "morphological," and in intent genetic system. Asserting the scientific character of all rightly conducted historical investigation, we have no reason to emphasize it specially in the case of the history of religions, and do better to disuse a term which is either a truism or an error. p. 441.

In Holland a series of volumes, in the sixties, on the leading religions of the world, including Judaism and Christianity, from a purely historical point of view, was followed, in the reorganization of the theological faculties of the state universities in 1877, by the establishment of chairs of the history and philosophy of religion, of which that at Leiden was filled by Tiele; while a corresponding chair in the city University of Amsterdam was occupied by Chantepie de la Saussaye. p. 441.

In France a professorship of the history of religions in the Collège de France was founded in 1879, and has been filled since that time by (p. 441.) Albert Réville; and in 1886 a section of the religious sciences was formed in the Ecole des Hautes Etudes en Sorbonne. pp. 441-442.

Moore, G. F. "The History of Religions in the Nineteenth Century." Congress of Arts and Science. Universal Exposition, St. Louis, 1904. Vol. II. (1906) p. 2.

** In England a long series of Hibbet Lectures, and more recently several of the Gifford Lectures, have contributed to the spread of knowledge and the quickening of interest; 7 while the Sacred Books of the East have made accessible, in translations by eminent scholars, a large part of the religious literature of the world. p. 442.

*** In Germany the subject has been slow in finding recognition in university programmes of study, though Roth lectured on it at Tubingen from the fifties to his death, and though German scholars have made many of the most valuable contributions to the study. The 8 Archiv fur Religionswissenschaft (since 1898; new series 1904) gives a much-needed organ for the publication of investigation and discussion. p. 442.

*** In America lectures on the history of religions were given in Harvard University in 1854-55, and regularly since 1867; and in more recent years at many other places, among which may be named Boston University, Cornell, Chicago, Yale, and in some of the 9 independent theological schools, as at Andover. Finally, mention must be made of the Parliament of Religions at the Columbian Exposition in Chicago in 1893, whose published proceedings fill two volumes; of the International Congress for the History of Religions in Paris in 1900, and of that which has held its sessions within a few weeks in Basel (August-September, 1904). p. 442.

Moore, J. M. "Recent Theological Tendencies and the Teaching of Religion to Undergraduates. Journal of Bible and Religion, 8, (1940)

The purely objective and historical study of religious institutions and beliefs is likely to incalcate an attitude of skepticism and relativism. It is doubtless true that one of our objectives should be the cultivation of a measure of emotional detachment in our students and the awakening of intellectual interests for their own sake, but we must not forget that these values can only be achieved by prolonged effort and intellectual discipline, and perhaps then only by the few in any significant degree. The interests of undergraduate students are ordinarily practical, and these practical interests should be cultivated and satisfied, provided that it is not done in too narrow and immediate fashion. p. 25.

Muller, M. Anthropological Religion. (1892)

*** To my mind the historical proof of the existence of God, which is supplied to us by the history of religions of the world, has never been refuted, and cannot be refuted. It forms
1 the foundation of all other proofs, call them cosmological, ontological, or teleological; or rather, it absorbs them all, and makes them superfluous. p. 92.

*** ...the history of religion is the best proof of religion...It is there, not by our own will, but by itself, or by a Higher Will. There may be corruptions, there may be antiquated formulas, there may be sacred writings flung to the wind, but religion is
2 there, once for all, in all its various representations. You can as little sweep away the oak-tree with its millions of seeds from the face of the earth, as you can eradicate religion, true religion, from the human heart. p. 97.

*** Surely, if the study of the history of religion has taught us anything, it has
*** 3 taught us to distinguish between the names and what is named. p. 113.

The names may change, they may become more and more perfect, and as they become more
4 perfect, our concepts of the deity may become more perfect also, but the deity itself is not affected by our names. However much the names may differ and change, there remains as the last result of the study of religion, the everlasting conviction that behind all the names there is a something named, that there is an agent behind all acts that there is an Infinite behind the Finite... pp. 113-114.

Muller, M. Essays on the Science of Religion. Vol. I Chips from a German Workshop. (1867)

(Muller is referring, in the following quote, to the reason for having published his work)

1 In writing them my principal endeavour has been to bring out even in the most abstruse subjects the points of real interest that ought to engage the attention of the public at large, and never to leave a dark nook or corner without attempting to sweep away the cobwebs of false learning, and let in the light of real knowledge. p. viii.

2 I do not wish to disguise these difficulties, which are inherent in a comparative study of the religions of the world. I rather dwell on them strongly, in order to show how much care and caution is required in so difficult a subject, and how much indulgence should be shown in judging of the shortcomings and errors that are unavoidable in so comprehensive a study. p. xix.

3 It was supposed at one time that a comparative analysis of the languages of mankind must transcend the powers of man: and yet by the combined and well-directed efforts of many scholars, great results have been obtained, and the principles that must guide the student of the Science of Language are now firmly established. It will be the same with the Science of Religion. p. xix.

4 By a proper division of labour, the materials that are still wanting, will be colected and published and translated, and when that is done, surely man will never rest till he has discovered the purpose that runs through the religions of mankind, and till he has reconstructed the true Civitas Dei on foundations as wide as the ends of the world. The Science of Religion may be the last of the sciences which man is destined to elaborate; but when it is elaborated, it will change the aspect of the world, and give a new life to Christianity itself. p. xix.

5 The Science of Religion will for the first time assign to Christianity its right place among the religions of the world; it will show for the first time fully what was meant by the fullness of time; it will restore to the whole history of the world, in its unconscious progress towards Christianity, its true and sacred character. p. xx.

6 To the missionary more particularly a comparative study of the religions of mankind will be, I believe, of the greatest assistance. p. xxi.

7 And even to us at home, a wider view of the religious life of the world may teach many a useful lesson....The difficulties which trouble us have troubled the hearts and minds of men as far back as we can trace the beginnings of religious life. p. xxii.

8 ...we shall be able, I believe, to profit ourselves, both by the errors which others committed before us, and by the truth which they discovered. We shall know the rocks that threaten every religion in this changing and shifting world of ours, and having watched many a storm of religious controversy and many a shipwreck in distant seas, we shall face with greater calmness and prudence the troubled waters at home. pp. xxii-xxiii.

9 If there is one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed. p. xxiii.

10 ...without a constant return to its fountain-head, every religion, even the most perfect.. suffers from its contact with the world... p. xxiii.

Muller, M. Essays on the Science of Religion. Vol. I Chips from a German Workshop. p. 2. (1867)

Whenever we can trace back a religion to its first beginnings, we find it free from many of the blemishes that offend us in its later phases. The founders of the ancient religions of the world, as far as we can judge, were minds of a high stamp, full of noble aspirations, yearning for truth, devoted to the welfare of their neighbours, examples of purity and unselfishness. What they desired to found upon earth was but seldom realised, and their sayings, if preserved in their original form, often offer a strange contrast to the practice of those who profess to be their disciples. As soon as a religion is established, and more particularly when it becomes the religion of a powerful state, the foreign and worldly elements encroach more and more on the original foundation, and human interests mar the simplicity and purity of the plan which the founder had conceived in his own heart, and mutured in his communings with his God. pp. xxiii-xxiv.

...it is necessary that we too should see the beam in our own eyes, and learn to distingui between the Christianity of the nineteenth century and the religion of Christ. p. xxv.

The advantages, however, which missionaries and other defenders of the faith will gain from a comparative study of religions, through important hereafter, are not at preser the chief object of these researches. (In order to maintain their scientific character, they must be independent of all extraneous considerations: they must aim at truth, trustin that even unpalatable truths, like unpalatable medicine, will reinvigorate the system into which they enter.) p. xxvi.

Muller, M. Introduction to the Science of Religion. (1873)

(Delivered as four lectures at the Royal Institution in London in 1870)

The literature of Comparative Theology is growing rapidly, particularly in America. The works of James F. Clarke, Samuel Johnson, O. B. Frothingham, the lectures of T. W. Higginson, W. C. Gannett, and J. W. Chadwick...all show that the New World,.. has not ceased to feel at one with the Old World; all bear witness of a deep conviction that(the study of the ancient religions of mankind will not remain without momentous practical results. That study, I feel convinced, if carried on in a bold, but scholar-like, careful, and reverent spirit, will remove many doubts and difficulties whi are due entirely to the narrowness of our religious horizon; it will enlarge our sympathies, it will raise our thoughts above the small controversies of the day, and at no distant future evoke in the very heart of Christianity a fresh spirit, and a new life.) p. ix.

In practical life it would be wrong to assume a neutral position between such conflicting views. Where we see that the reverence due to religion is violated, we are bound to protest; where we see that superstition saps the roots of faith, and hypocrisy poisons the springs of morality, we must take sides. But as students of the Science of Religion we move in a higher and more serene atmosphere. We study error, as the physiologist studies a disease, looking for its causes, tracing its influence, speculati on possible remedies, but leaving the application of such remedies to a different class of men, to the surgeon and the practical physican. p. 8.

(Referring to student of Science of Religion Muller states: 'He wants to find out what Religion is, what foundation it has in the soul of man, and what laws it follows in its historical growth.' p. 9.

I do not say that the Science of Religion is all gain. No, it entails losses, and losses of many things which we hold dear. But this I will say, that, as far as my humble judgment goes, it does not entail the loss of anything that is essential to true religion... p. 10.

If it is said that the character of scientific research in our age is pre-eminently comparative, this really means that our researches are now based on the widest evidence that can be obtained, on the broadest inductions that can be grasped by the human mind. p. 12.

Why, then, should we hesitate to apply the comparative method, which has produced such great results in other spheres of knowledge, to a study of religion? That it will change many of the views commonly held about the origin, the character, the growth, and decay of the religions of the world, I do not deny; but unless we hold that fearless progression in new inquiries, which is our bounden duty and our honest pride in all other branches of knowledge, is dangerous in the study of religions, unless we allow ourselves to be frightened by the once famous dictum, that whatever is new in theology is false, this ought to be the very reason why a comparative study of religions should no longer be neglected or delayed. p. 15.

...there is a faculty of faith in man, independent of all historical religions. p. 17.

If we say that it is religion which distinguishes man from the animal, we do not mean the Christian or Jewish religion; we do not mean any special religion; but we mean a mental faculty, that faculty which, independent of, nay in spite of sense and reason, enables man to apprehend the Infinite under different names, and under varying disguises. Without that faculty, no religion...would be possible... p. 17.

Muller, M. Introduction to the Science of Religion. (1873) p. 2.

** A Science of Religion, based on an impartial and truly scientific comparison of all or at all events, of the most important, religions of mankind, is now only a question of time. It is demanded by those whose voice cannot be disregarded. Its title, though implying as yet a promise rather than a fulfilment, has become more or less familiar in Germany, France, and America; its great problems have attracted the eyes of many inquire
9 and its results have been anticipated either with fear or with delight. It becomes therefore the duty of those who have devoted their life to the study of the principal religions of the world in their original documents, and who value religion and reverence it in whatever form it may present itself, to take possession of this new territory in t name of true science... p. 35.

**** Those who would use a comparative study of religions as a means for debasing Christianity by exalting the other religions of mankind, are to my mind as dangerous allies as those who think it necessary to debase all other religions in order to exalt
10 Christianity. Science wants no partisans. p. 37.
(Must be kept in mind that Muller was himself a devout Christian who wanted and worked for a revitalization of what he believed to be a pristine Christianity.)

(Until this point: First Lecture delivered at the Royal Institution on Feb. 19, 1870.)

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(From this point onwards: Second Lecture delivered at the Royal Institution on Feb. 26, 1870.)

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(From this point onwards: Third Lecture delivered at the Royal Institution on March 5, 1870.)

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(From this point onwards: Fourth Lecture delivered at the Royal Institution on March 12, 1870.)

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Muller, M. Natural Religion. (1889)

What does this science consist in? First of all, in a careful collection of all the facts of religion; secondly, in a comparison of religions with a view of bringing to
1 light what is peculiar to each, and what they all share in common; thirdly, in an attempt to discover, on the strength of the evidence thus collected, what is the true nature, the origin, and purpose of all religion. p. 11.

(Muller states the reasons for having decided to present The Gifford Lectures of 1888)
** 2 ...I had now an opportunity...for summing up the whole work of my life. p. 16.

** (The student of Comparative Theology...can claim no privilege, no exceptional position of any kind, for his own religion, whatever that religion may be. For his purposes all religions are natural and historical.) Even the claim of a supernatural character is
3 treated by him as a natural and perfectly intelligible claim, which may be important as a subjective element, but can never be allowed to affect the objective character of any religion.

In that respect Comparative Theology has but followed the example of what used to be called Natural Theology, which was always defined as the study of religion, independent of revelation. p. 52.

*** Natural Theology differed, however, from what is now called Comparative Theology in that it paid but scant attention to the historical religions of the world, framing its ideal of what natural religion ought to be, from the inner consciousness only.

But in the same way as towards the beginning of our century General Grammar, which
4 taught what, according to the rules of logic, language ought to be, was replaced by Comparative Grammar, which showed what language really has been, the study of Natural or General Theology also had to make room for the study of Comparative Theology, or what may be called the Science of Religions, as distinguished from the Science of Religion. While Natural Theology treated of religion in the abstract, or what religion might or should have been, Comparative Theology studies religions as they have been, and tries to discover what is peculiar to each and what is common to all, with a silent conviction that what is common to all religions, whether revealed or not, may possibly constitute the essential elements of true religion.) p. 53.

** (In contrast to those scholars 'who took an historical and impartial view of religion, ther is another class which betray a decidedly polemical spirit, and which proceed chiefly from what are called positivist philosophers. Even they cannot deny that religion has a deep
5 foundation in human nature, but they look upon it as a mistake, as a disease, as something that ought not to be, and they ascribe its origin, not to the noblest, but rather to the meanest and most selfish motives of our human nature. p. 73.

* Generally speaking, positivist philosophers have added little to an historical study of religion. They have told us, not so much what religion has been, as what, according to
6 their view of the development of the human mind, it ought or it ought not to have been. p. 74.

** (My own experience has been... that nothing helps us so much to understand and to value
7 our own religion as a study of the religions of other nations, and that nothing enables us better to deal with the burning questions of to-day than a knowledge of the difficulties inherent in all religions.) pp. 222-223.

Muller, M. Selected Essays on Language, Mythology and Religion. Vol. II: (1881)

'Opening Address' pp. 1-40.

(Delivered by the President of the Aryan Section at the International Congress of Orientalists, held in London, September 14-21, 1874.)

** Knowledge for its own sake, as it is sometimes called, is the most dangerous idol that a student can worship. p. 4.

** A Congress enables us to tell the world what we have been doing. This, it seems to me, is particularly needful with regard to Oriental studies which...still stand outside the pale of our schools and universities, and are cultivated by the very smallest number of students. And yet I make bold to say that during the last hundred, and still more during 2 the last fifty years, Oriental studies have contributed more than any other branch of scientific research to change, to purify, to clear, and intensify the intellectual atmosphere of Europe, and to widen our horizon in all that pertains to the Science of Man, in history, philology, theology, and philosophy. p. 6.

** The same comparative method has been applied to the study of religion also. All religions are Oriental, and, with the exception of the Christian, their sacred books are all written in Oriental languages. The materials, therefore, for a comparative study of the religious systems of the world had all to be supplied by Oriental scholars. But far 3 more important than those materials is the spirit in which they have been treated. The sacred books of the principal religions of mankind had to be placed side by side with perfect impartiality, in order to discern the points which they share in common as well as those that are peculiar to each. The results already obtained by this simple juxtapositic are full of important lessons, and the fact that the truths on which all religions agree far exceed those on which they differ, has hardly, as yet, been sufficiently appreciated. I feel convincted, however, that the time will come when those who at present profess to be most disquieted by our studies will be the most grateful for our support-for having shown by evidence which cannot be controverted, that all religions spring from the same sacred soil, the human heart; that all are quickened by the same divine spirit, the still small voice; and that, though the outward forms of religion may change, may wither and decay, yet, as long as man is what he is and what he has been, he will postulate again and again the Infinite as the very condition of the Finite, he will yearn for something which the world cannot give, he will feel his weakness and dependence, and in that weakness and dependence discover the deepest sources of his hope, and trust, and strength. p. 13.

*** A patient study of the sacred scriptures of the world is what is wanted at present more than anything else in order to clear our own ideas of the origin, the nature, the purposes of religion....We have learnt already one lesson, that behind the helpless expressions which language has devised...there is the same intention, the same striving, 4 the same stammering, the same faith. Other lessons will follow, till in the end we shall be able to restore that ancient bond which unites, not only the East with the West, but all the members of the human family... p. 14.

Muller, M. Physical Religion. (1891)

(delivered as part of Gifford Lectures, at Univ. of Glasgow, in 1890)

** What can a study of Natural Religion teach us? Why, it teaches us that religion is
** 1 natural, is real, is inevitable, is universal. p. 331.

2 Is it nothing to know that there is a solid rock on which all religion...is founded? p. 331

*** ...we have shown that Natural Religion is the only impregnable safeguard against atheism...
3 p. 333.

** ...it has been the chief object of my lectures to show that the concept of God arises by
** necessity in the human mind, and is not, as so many theologians will have it, the result
4 of one special disclosure, granted to Jews and Christians only. It seems to me impossible
to resist this conviction, when a comparative study of the great religions of the world
shows us that the highest attributes which we claim for the Deity are likewise ascribed to
it by the Sacred Books of other religions. p. 341.

** It will only help them to appreciate more fully what they already possess. For (with all
** that I have said in order to show that other religions also contain all that is necessary
5 for salvation, it would be simply dishonest on my part were I to hide my conviction that
the religion taught by Christ, and free as yet from all ecclesiastical fences and
intrenchments, is the best, the purest, the truest religion the world has ever seen.)
pp. 363-364.

Muller, M. Theosophy or Psychological Religion. (1903)

(delivered as part of Gifford Lectures, at Univ. of Glasgow, in 1892)

I have never disguised my conviction that a comparative study of the religions of the world, so far from undermining the faith in our own religion, serves only to make us see more clearly what is the distinctive and essential character of Christ's teaching, and helps us to discover the strong rock on which the Christian as well as every other religi must be founded. p. 24.

It has been my object in these three consecutive courses of Lectures on Physical, Anthropological, and Psychological religion to prove that what in my first volume I put forward as a preliminary definition of religion in its widest sense, namely the Perceptio of the Infinite, can be shown by historical evidence to have been the one element shared in common by all religions. p. vii.

Muller, M. "The Principles of the Science of Religion, or Comparative Theology." Progress, 3, (1898)

Our conception of the world to which we belong has been entirely changed. Like Pompeii and Herculaneum, with their streets and markets, their temples, and their private houses, whole periods in the historical development of the human race have been brought to light, the life of several almost forgotten branches of our race has been restored, and the conviction has grown stronger and stronger that the history of the human race forms one integral whole. Though divided into families which share, if not a common blood, at all events a common language, common customs, common traditions, nay, common mythological and religious names and ideas, the whole human race is known to be held together by an eternal solidarity. p. 17.

The science of Religion, or Comparative Theology starts with a study of the principal religions of the world. Like the science of language, mythology, and thought it would have been absolutely impossible before the beginning of this century, and it is certainly our century which may by right claim it as its own. p. 21.

And (not only has the sphere of historical research been extended far beyond its former limits, but a new spirit is now entering all historical studies.) Owing chiefly to the impulse given even in the last century by such men as Vico, Herder, Johannes von Muller and Hegel, (history has ceased to be a mere chronicle of events. What was called by former German historians pragmatic as distinguished from purely narrative history was a treatment of history which tried to trace every event back to its determining causes, to explain every movement by the motives that inspired it and by the objects at which it aimed. Thus the history of the world has not only been enlarged, but has been changed into a coherent and intelligible whole, in which every link of the chain is connected directly or indirectly with other links. It has become possible in this way to discover in many, if not in all historical periods, an unbroken continuity, nay, an intelligible purpose running through all ages, and to perceive, however dimly, the distant goal to which the human race has been tending from the very first.) No doubt in the eyes of the critical historians this treatment has its dangers, which become most apparent in Hegel's philosophy of history, more particularily in his brilliant treatment of the history of philosophy and religion. Looking upon the historical progress of philosophical and religious thought as an evolution determined by inherent laws, he but too often made the facts subservient to his theory and then gave us a history, rather as it ought to have been than as it actually was. p. 18.

(Following quote important in relation to the science in so far as the new science is constructed upon empirical evidence rather than philosophical speculation; will present human history, religion, as it actually was rather than how it ought to have been: universal history important factor in shaping capacity of discipline's attempts to frame development of religion:) (religion (as such) did and could develop alongside human development.)

Muller, F. M. "The Real Significance of the Parliament of Religions." The Arena, 61, (189

There are few things which I so truly regret having missed as the great Parliament of 1 Religions... p. 1.

Such a gathering of representatives of the principal religions of the world has never before taken place; it is unique, it is unprecedented; nay, we may truly add, it could 2 hardly have been conceived before our own time. p. 1.

3 ...what has hitherto been achieved must not be allowed to perish again. p. 3.

...it is clear that the world was really ripe for such a Congress, nay, was waiting and 4 longing for it. p. 7.

Many people belonging to different religions had been thinking about a universal religion, or at least about a union of the different religions, resting on a recognition of the 5 truths shared in common by all of them, and on respectful toleration of what is peculiar to each, unless it offended against reason or morality. p. 7.

Nothing, however, if I am not blinded by my own paternal feelings, has contributed more powerfully to spread a feeling of toleration, nay, in some cases, of respect for 6 other religions, than has the publication of the "Sacred Books of the East." p. 8.

...I am deeply grateful that it should have fallen to my lot to be the editor of this series, and that I should thus have been allowed to help in laying the solid foundation of the large temple of the religion of the future-a foundation which shall be broad 7 enough to comprehend every shade of honest faith in that Power which by nearly all religions is called Our Father, a name only, it is true, and it may be a very imperfect name; yet there is no other name in human language that goes nearer to that forever unknown Majesty in which we ourselves live and move and have our being. p. 8.

Another fact, also, was established once for all, namely, that the points on which the great religions differ are far less numerous, and certainly far less important, than are 9 the points on which they all agree. The words, "that God has not left Himself without a witness," became for the first time revealed as a fact at your Congress. p. 9.

...above and beneath and behind all religions there is one eternal, one universal religion, a religion to which every man, whether black or white or yellow or red, belongs or may 9 belong. p. 11.

It rests with us to carry forth the torch that has been lighted in America, and not to allow it to be extinguished again, till a beacon has been raised lighting up the whole world and drawing towards it the eyes and hearts of all the sons of men in brotherly 10 love and in reverence for that God who has been worshipped since the world began, albeit in different languages and under different names, but never before in such unison, in such world-embracing harmony and love, as at your great Religious Council at Chicago. p. 1

Nevius, W. N. "The Bible as a Religious Guide for College Students." Journal of Bible and Religion, 11, (1943)

1 If our college curricula, particularly those of our liberal arts colleges, are concerned with the all-round development of our students, to omit what for the want of a more specific term must be called spiritual training, is to omit the very essence of the whole matter. p. 22.

2 No education is education in the fullest sense which is not concerned with every side of our students' personality, spiritual as well as mental. p. 23.

3 Even though our curricula may be planted four-square on a platform, not merely of mental and social training, but of real concern for character, it is with the department of religion that the full responsibility belongs. p. 23.

4 Dispassionate teaching which is wholly objective has no more place in the teaching of religion than it has in the teaching of literature or art or science. p. 24.

Ort, L. J. R. "Study Conference of the I.A.H.R. Strasbourg (France) September 1964." Numen 12 (1965)

** The intention of this Conference was formulated during the Marburg Congress in 1960: to enable European scholars to meet each other in Europe between 1960 and 1970, as the Congress in 1965 will most likely not be attended by many historians of religion from Europe." p. 76.

*** "...two new national groups were provisionally affiliated to the I.A.H.R.: the Austrian and the Finnish Association for the History of Religions." p. 76.

Otto, R. "An Inter-Religious League." Hibbert Journal, 29, (1930-31)

However great their religious differences may be, and however strongly they may be impelle by their religion to insist upon those differences, they must recognise one another as men of religion... p. 588.

A common responsibility which arises from the very heart of religion, and a common fulfilment of such duty cannot be denied to any, especially when the condition of the world cries out for such co-operation. p. 588.

From the recognition of this necessity there has arisen in Europe as well as in India a group of people who propose to create an "Inter-religious League." p. 588.

(The following is taken from page 588. footnote no. 1.)

[1] Hon. President: Dr. Rudolf Otto...President: Dr Hauer...Lic. G. Mensching... p. 588.

(1) The meaning and purpose of this League...is to create an authoritative world conscience, and to unite men of principle everywhere that the law of justice and the feeling of mutual responsibility may hold sway in the relationship between nations, races, and classes, and that the (p. 588.) great collective moral tasks facing cultured humanity may be achieved through a closely-knit co-operation. pp. 588-589.

(2) We do not hold that anyone who is truly conscientious who is only interested in the demands of personal morality, but who believes that he can hold aloof from the task of making those moral claims operative in public life, in social relationships, and in the intercourse between nations and classes. p. 589.

(3) We cherish the Utopian belief that it is possible through the awakening of conscience and the binding together of men of faith to remove the course of world events from the dark tyranny of a blind "social law" and the demoniac forces of group egoism, and to rationalise and subject it to the idea of common interests and justice. We are convinced that this will succeed in the measure that a world-conscience is generated, and that can only be achieved as men of principle throughout the world dedicate themselves to such a task. p. 589.

(4) We bid welcome all men of goodwill from wheresoever they may come. But believing that the strongest roots of a right will lie in religion, we seek principally people of religious enthusiasm and inward fire, such as only religion (conscious or unconscious) can produce. p. 589.

Despite the great variety that exists amongst religions one thing binds them together the religious character and impulse as such, and a common antagonism to materialism and irreligion. He who knows nothing of this, who has not felt the silent pull which secretly draws to one another and unites the religiously minded from the most diverse groups, has himself no religion, but a strange monstrosity in its place. p. 591.

However strong their opposition may be, yet a silent sympathy attracts the religious to the religious; they recognise one another by a peculiar sensitiveness as opposed to unbelief, profanity and worldliness; they recognise a common unity in religion through their common antagonism to irreligion. We would rely upon such an ultimate unity-however difficult to define-as a basis from which to take action against the evil of the world, to accomplish common human tasks which are in no way the ethical tasks merely of this or that religion, but which are to-day acknowledged and presupposed by them all. p. 592.

Otto, R. "An Inter-Religious League." Hibbert Journal, 29, (1930-31) p. 2.

10 If such a league should really come into being...here, and here alone, a forum would be created where great moral questions which concern men of principle and faith the world over could be discussed openly and effectively before the eyes of the world. p. 592.

11 It could make effective efforts to produce a conscientious public opinion, without which the method of (p. 592.) arbitration between classes and nations, or even "Leagues of Nations" are powerless and of no avail. pp. 592-593.

12 It would educate the conscience of the world, which can exercise moral and on occasion even physical pressure upon those in authority. p. 593.

13 It must win the support of world opinion in order to build up social equality and social justice, duties only to be accomplished by the co-operation of all men, and by a complete and radical change in the general attitude. p. 593.

Otto, R. The Idea of the Holy. Trans. J. W. Harvey. (1950) (orig.: 1917)

...if there be any single domain of human experience that presents us with something unmistakably specific and unique, peculiar to itself, assuredly it is that of the religiou life. p. 4.

(There is no religion in which it does not live as the real innermost core,) and without it no religion would be worthy of the name. p. 6. (Otto is referring to the numinous.)

(This mental state is perfectly sui generis and irreducible to any other;) and therefore, like every absolutely primary and elementary datum, while it admits of being discussed, it cannot be strictly defined. p. 7.

The numinous...issues from the deepest foundation of cognitive apprehension that the soul possesses, and, though it of course comes into being in and amid the sensory data and empirical material of the natural world and cannot anticipate or dispense with those, yet it does not arise out of them... p. 113.

This is a primal element of our psychic nature that needs to be grasped purely in its uniqueness and cannot itself be explained from anything else. p. 124. (Otto is referring to the numinous.)

It is not only the more developed forms of religious experience that must be counted underivable and a priori. The same holds good throughout and is no less true of the primitive... p. 132.

...we find that Christianity...stands out in complete superiority over all its sister religions. p. 142.

A priori cognitions are not such as every one does have...but such as every one is capable of having. p. 177.

Otto, R. "The Sensus Numinis as the Historical Basis of Religion, I." Hibbert Journal, 30, (1931-1932), 283-297.

In my book The Idea of the Holy reference is frequently made to Wundt and his attempt to derive religion from animism. It is the most significant of all the efforts yet made in this direction. In the following article I shall, on the one hand, trace the lines of his argument, and, on the other hand, contend that he came to grief, and had of necessity to come to grief, because he ignored the numinous sense-the fundamental element of religion and, therefore, later failed to realise the significance of the category of the Holy. p. 283. (Otto's contention, although leveled against Wundt in particular, can be leveled against all other scholars of religion who fail to acknowledge, and, thus incorporate the sui generis category of the religious phenomena, into their investigations of religion.)

.....

Otto, R. "The Sensus Numinis as the Historical Basis of Religion, II." Hibbert Journal, 30 (1931-1932), 415-430.

(Religion begins, not indeed as an already manufactured article, but, nevertheless, as an entity with its own distinctive features, for from the dawn of human life it is found as the sensus numinus, an experience of the mysterious and an impulse towards the mysterium-an experience which breaks forth from the depth of the emotional life on the stimulus of outer attraction as the "sense of the wholly other.") Once aroused, however, it becomes the most powerful impulse of the human race, spurring man on through a strange and confused history, throwing him here and there into pursuit of the grotesque and miraculous, yet driving him onward to fresh intuition and experience which can then no longer be explained as a general "feeling for the super-sensual," still less as heterogenically conjured up from the void. It is an impulse of daemonic power, not explicable as the reaction of the self-created images of fantasy and their imagined value, but breaking free out of a sphere of original though dim premonition and of compelling interest. It is this alone which gives it that otherwise inconceivable power over nations and epochs. (Without acknowledging this impulse and its underlying experience as an independent factor, no man can write the history of religion.) p. 430.

Oxtoby, W. G. "Religionswissenschaft Revisited." (1968)

1 Goodenough was addressing a gathering of some thirty historians of religions from American universities, who had met to mull over the state of their discipline. That as late as 1959 the outlook was bleak is evident from his reference to the group as a "remnant". p. 590.

2 World War I and its aftermath had smothered the earlier Religionswissenschaft, demoting human goodness and progress from the status of an accepted fact to that of a wistful Eden. p. 590.

3 Religionswissenschaft as a discipline...was in disarray partly because it was off limits to theologians as being far too scientific, and off limits to science as being not scientific enough. p. 591.

4 As a community of scholars, American Religionswissenschaft in 1959 was in disarray, and it was toward focusing its energies that the meeting had (p. 592.) been called. pp. 592-593.

5 In phenomenology, the science of religions has in effect become a religious exercise itself. p. 599.

(In the following Oxtoby is referring to the dialogic approach advocated by W. C. Smith.)

6 In this the science of religions is once again a religious exercise itself. p. 603.

7 What is held central by the scientific humanists is that religious experience and behavior are a human activity, and that the scholar's inference of any value or transcendent truth from his material is beyond the strict limits of the science of religion as such. The commitment of the observer to any religious view, or to none, is irrelevant, and the presence or absence of adherents of the tradition he is describing is likewise irrelevant, because the scientist uses exclusively data which are public, external, and observable to all. No theological, practical, or humanitarian concerns, in short, are to have any bearing (p. 603.) on the method of pure scholarship. pp. 603-604.

8 ...I venture the suggestion that there are two chief incentives toward secular-humanist Religionswissenschaft: some such as Werblowsky (who are not Christians) understandably deplore the (p. 604.) importation of theological concerns because such concerns when imported have been dominantly Christian; others, such as Morton Smith, include Christians by background who through their own past frustration with obscurantist conservative theologians have come to resist theological concerns. pp. 604-605.

9 Goodenough sided unquestionably with the scientific humanists in background and outlook, and yet there is a searching openness in his proposals which goes beyond the sterile isolationism and externalism of Werblowsky's Marburg platform. p. 605.

10 In Goodenough's version of scientific humanism, the science of religions is a religious exercise, and science and true religion have become one and the same. p. 607.

11 The article "Religionswissenschaft" stands...as a very personal credo, even a spiritual autobiography, coming in the fullness of Goodenough's career. We see him, in his categories, as an unorthodox but profoundly religious man. Looking back at his essay from the perspective of the present, we see it as one of the important statements in the history of the discipline. It remains a provocative critique of the mood of traditional theology, and in readable language enshrines points with which any discussion of scientific attitude in the study of religion must come to terms. It is, as it were, an oracle which we shall do well to visit now and again. p. 608.

Parrinder, G. Comparative Religion. London: George Allen & Unwin, 1962.
(Westport, Connecticut: Greenwood Press, 1975)

(Parrinder was Honorary President of the British Association for the History of Religions 13th Congress: Lancaster: 1975)

...a completely unbiased study is essential if the heart of the religion is to be unveile for religion is the dearest of human concerns and men will not reveal the secrets of their faith to the critical outsider, so that the propagandist can hardly have an inside knowledge of another faith. Nor can another religion be understood without complete
1 sympathy. Perhaps there is a place for assessing the comparative worth of religions. But that is the task of apologetic theology in each religion, and it is not attempted in this book. p. 12.

(Only at Manchester, London, Durham and Leeds is there any provision for the study of any but the Christian religion.) There are a few special lectureships, such as the Wilde at Oxford and the Jordan in London, where small groups of post-graduates may attend a voluntary course. In the other twenty or so English universities there is no provision
2 at all for the comparative study of religions. Yet religion is one of the subjects that has the greatest literature, the oldest history and the most widespread importance for mankind. p. 16.

At least as much as, and perhaps more than, other studies Comparative Religion demands a sympathetic spirit. For if 'empathy' is required of an anthropologist to gain the confidence of a tribe, and of a psychologist to persuade a patient to talk freely, even more does the comparative study of religions demand complete charity, tolerance and
3 understanding. These explosive religious ideas have generated such heat in the past, tha we can understand modern nervousness in touching them again. Yet they are neglected at our peril. p. 19.

In speaking of religion we are not discussing an abstraction or talking about people
4 who are absent or deaf. We are considering persons, and their faith. p. 31.

...their faith can be truly understood not in subservience to our own but as an
5 apprehension of the divine in its own right. p. 31.

If the religions are now in such close contact, their classics to be found in the bookshops of London and Bombay and every great city, then dialogue between religions, comparative (p. 31.) religion, is forced upon us. The exclusive attitude of the past
6 which regarded its own opinions as supreme and others as not worth discussing is no longer useful, if ever it was. The theological gulf between those who believe, in our way, and those who believe in some other way must be bridged. pp. 31-32.

...the Swedish Archbishop Soderblom had given a great deal of thought to the problem of the truths of other religions, which he summed up in his Gifford Lectures...Soderblom is
7 concerned to inquire not only if God reveals himself to other peoples, but does he continue to reveal himself. He regards as absurd the notion that divine revelation was finished in the Bible. God is the living God, and as man is always seeking him, so he is always responding to men. Indeed any other view would be a denial of the nature and activity of God...all religions are rooted in the self-disclosure of God and all genuine religious experience comes from God. Indeed he says that if there is no revelation outside the Bible, then there is none within the Bible. p. 52.

Zaehner regards the religions of Asia as preparatory to Christianity where 'the highest insights of both the Hindus and the Buddhists are fulfilled.' But to regard
8 other religious truths as subservient to one's own smacks of patronage. It is to take too narrow a view of religion, as if all that mattered was one's own viewpoint. p. 54.

Parrinder, G. Comparative Religion. (1962) p. 2.

9 ...the comparative study of religions demands a stronger rather than a weaker faith. p. 65.

10 One is asked at times whether by studying other religions one's own faith is not undermined...The answer to this question...is that(study of other religions, as faiths men live by, can deepen and strengthen one's own faith.) p. 65. (Essentially the answer which Wach gave.)

11 While there should not be a Christian 'bias' in comparative religion, or any academic theology, that does not mean to say that one must be an agnostic to study it. Not so long ago it was thought in universities that to be impartial or scientific one should not be 'engaged' in the study; this is hardly possible in any branch of learning, and certainly not in religion. One who has no religion is likely to oppose religion, to seek to debunk it, or to be sceptical of its claims. So today it is more common to claim that only those who have a religious faith can understand the faith of others. p. 120.

12 Involvement is necessary in religious study, and men (p. 126.) who try to understand another religion must both know what it means to have a faith, and also be prepared to meet men of different faith on equal terms. pp. 126-127.

13 The progress made so far by students of comparative religion, and the goal to be aimed at, may best be summed up in the words of Professor Cantwell Smith... p. 128. (Throughout this complete work Parrinder concerns with W. C. Smith's dialogic approach.) (In this particular quote reference is made to Smith's article "Comparative Religion: Whither and Why?" (1959).)

Parrinder, G. "Religious Studies in Great Britain." Religion, 5, (1975)

1 ...outstanding scholars like E. O. James in Leeds and London, and S. G. F. Brandon in Manchester, nursed comparative religion through the dull and difficult times of the thirties and forties. p. 1.

2 ...with the burst of new universities in the fifties and sixties has come new life, and today most of the forty or so universities of Great Britain have some department of theology or religious studies. p. 1.

Partin, H. B. "Theology and History of Religions: Issues in Sme Recent Literature." Anglican Theological Review, 53, (1971)

1 The very terms Religionswissenschaft and science de la religion were intended to denote emancipation of a new discipline from theology. p. 270.

2 (Rudolf) Otto was fundamentally a theologian who became a historian of religions without renouncing his theological vocation. Others of a similar type and interest appeared in this period, including two archbishops: Nathan Soderblom and William Temple. p. 271.

3 For the most part historians of religions are not addressing themselves to the questio of the relation of history of religions and theology. Those who did so in the past were frequently students of theology who became historians of religions. Their concern for the relationship was often existential as well as academic. p. 271.

Penner, H. H. and E. A. Yonan. "Is a Science of Religion Possible?" Journal of Religion, (1972)

1 Both Rudolf Otto and Mircea Eliade maintain that religion is irreducible on the grounds that the "numinous" or "sacred" is a unique category. p. 130.

Those who share this point of view argue that religious phenomena are sui generis, unique and irreducible. Thus a reduction of religious phenomena demeans, levels, simplifies or explains them away in terms of other kinds of phenomena. "Reductive," "reductionism," 2 and "reductionistic" are words often used to express the resistance to reduction as a procedure which leads to results implied by the above terms. p. 130.

The popular conceptions in studies of religion identify "reduction" with "reductionism" and apparently conclude that religious data cannot be reduced. A second and more sophisticated interpretation of reductionism could mean that the phenomena along with religious theory 3 are irreducible. Finally, reductionism might be taken to mean that the "essence of religion" is irreducible, not the data. p. 131.

The popular conception is simply false, given the explicit meaning of reduction as it is employed in the sciences. The second interpretation is confused because it blurs religious data and theory, mixing them indiscriminately. The third alternative is 4 dogmatic. The "essence" of something is always stated theoretically: thus this interpretation asserts that it is the theory that is sui generis and beyond explanation. The implications of this alternative are clear: in making a theory absolute, it becomes impossible to advance any new theories of religion and hence a science of religion is unnecessary. p. 131.

(If the ultimate cannot be understood as such, the correlative claim demands that the task of the scholar of religion must be directed to an understanding of the experience, response or realization of the ultimate. What makes such an understanding possible? In order not 5 to be arbitrary or subjective, the answer to this question is based upon metaphysical and theological presuppositions. The metaphysical presupposition assumes that there exists a "uniformity of human nature" that makes understanding possible....The theological presupposition grounds such a possibility in a "transcendent reality.") Thus homo religiosus becomes the model for a new natural theology. p. 132.

We realize that many scholars have claimed the study of religion to be neither metaphysical nor theological. Yet, what possible meanings could be ascribed to a 6 "uniformity of human nature" and/or a "transcendent reality" that are not metaphysical or theological? p. 132.

Penner, H. H. "Is Phenomenology a Method for the Study of Religion?" Bucknell Review,(197

If we take the widely quoted work of Rudolf Otto as our example, it does become clear that the sacred as such can never be known. Religious expressions do indeed manifest the sacre as a reality, but all we can know are the functional forms of religious consciousness, not the sacred in-itself. p. 36.

...we may read that the task is not explanation but understanding, or, that religious expressions wherever and whenever they occur are of equal value or validity, that the history of religions makes no judgment about the validity of any religious expression. Yet, the sacred as a thing-in-itself is The judgment upon which all other statements are made. p. 37.

The issue is simply as follows: if the sacred is indeed the religious reality, the religio a priori, the reality wholly other, an object, or subject in-itself, and if this in principle cannot be known as such, the study of religion is a contradiction in itself. p. 37. (Again, the real question is: are we describing accounts about ultimate reality, o are we, in fact, describing ultimate reality?)

...phenomenology is not just a method for description, nor is it a neutral method for gaining objectivity. It is neither idealistic nor realistic metaphysics but attempts to go beyond this traditional debate and its problems. p. 49.

(The following analysis is based upon Husserl's philosophical system: Penner contends that "The task of writing a phenomenology of religion remains to be done." p. 50.)

Penner, H. H. "The Poverty of Functionalism." History of Religions, (1971)

1 Once we learn that reducibility involves theories, not data, this controversy should cease to have the illusory effect it has on our reflections concerning method. p. 92.

2 ...the final problem in the study of religion is not the paucity of data, but the poverty of theories which are necessary for an adequate description and explanation of religion. Whatever the future development of "Religionswissenschaft," one thing is certain: it will only be as sound as the validity of the theories it uses. p. 97.

Pettazzoni, R. "History and Phenomenology in the Science of Religion." (1954)

* The peculiar nature, the very character, of religious facts as such give them the right to form the subject of a special science. That science is the science of
1 religion in the proper sense of the words; the essential character of religious facts is the necessary and sufficient reason for its existence. p. 215.

** This (p. 215.) science cannot be philological nor archaeological nor anything else.
** Nor can it be the sum total of the particular religious facts studied by philology,
** archaeology, ethnology and so on. Its definition in contrast to these various
2 sciences is not a matter of quantity but of quality, being connected with the special nature of the data which constitute its subject-matter. pp. 215-216.

** Far from achieving the final systematisation of our studies therefore, the
** cleaving of the science of religion into phenomenology and history would
** represent merely a stage on the road towards the foundation of a single science of religion on its essential bases and in its undivided form. There is even
3 some reason to ask if at bottom the dualistic system does not connect somehow with another and much older dualism, which goes back to the very beginnings of the science of religion and has never ceased to exert its influence, a negative one, in the sphere of our studies. I mean the dualism of its sources, one from theology and the other from the humanist sciences, of which we cannot say that their waters have quite overflowed the various (p. 218.) obstacles which prevent them from mingling entirely in the great stream of religious history. pp. 218-219.

Pfleiderer, O. Religion and Historic Faiths. Trans. D. A. Huebsch. (1907)

Note well: in order to understand a development either of the natural or the spiritual life, according to its innermost meaning and principle, the lowest forms must not be taken as the standard of measure and made the explanatory reason of the whole, but just 1 the reverse, in the highest, that which appears last, (p. 13.) the key must be sought which will explain the whole, even its crudest beginnings. pp. 13-14.

...concerning the essence of a religion, one must not judge by its lowest beginnings 2 but by its later heights; then, for the first time, the deeper meaning, hidden in the beginning as the unconscious instinct in the childish play, is uncovered and revealed. p. 1

...we may draw the justified conclusion that according to its innermost essence 3 (naturally not according to its constantly imperfect forms of manifestation) religion is not an illusion or deception, but highest truth... p. 15.

The opposition to ecclesiastical doctrines of faith originated with the natural sciences. In the sixteenth century, when Copernicus presented his teaching that the earth does not stand still, but, with the other planets revolves about the sun, 4 Melanchthon regarded this teaching as gross error, and demanded its suppression by the superior authorities; he recognized its contradiction of the biblical report of Creation and the biblical world-picture with all the far-reaching consequences... p. 53.

What Copernicus had begun, physics and mathematics continued in the seventeenth and 5 eighteenth centuries... p. 53.

In history, man learned to regard more closely the gradual becoming of the higher out of the lower, without any leaps or abrupt (p. 54.) new-beginnings; in the stead of divine 6 miraculous deeds, there entered the natural relation of the doings of individuals under the conditioning influences of the social conditions of the time and their environment. pp. 54-55.

It was recognized that the greatest heroes and innovating spirits were always children of their period and in some measure hemmed by its limitations, that everything temporal 7 was temporally limited and relative. These principles were then applied to biblical history and led to a complete overturning of traditional views. The examination of the biblical writings after the critical method usually applied to profane writings was begun and their divergencies and partial contradictions in the separate traditions as well as in the total conception of Christianity was regarded. Whatever was human and conditioned by the history of the time in the utterances and the teachings of the biblical authors, was in all places so clear, that the faith in the infallibility and direct divine inspiration of the words of the Bible could no longer be maintained.) Finally, the view widened from the biblical field to that of the whole history of religion. p. 55.

...Church-rulership over science to-day, or in the future, is out of the question. Such rulership was possible only as long as the Church ruled the entire spiritual life of 8 society, and, as in the Middle Ages, an independent temporal science had not yet arisen. Later, relations were reversed; in the age of enlightenment when the human spirit became conscious of its rights and its capacity for independent thought untrammeled (p. 56.) by authority, then science made the bold claim to rule over religion. pp. 56-57.

Pfleiderer, O. Religion and Historic Faiths. Trans. D. A. Huebsch. (1907) p. 2.

Religion and science, so men say, should stand peaceably one alongside the other and suffer each to go its way in peace, one not caring about the other. Science should confine itself to the knowledge of the causal connection of finite things and events, while religion has nothing to do with knowledge either of God or the world, but only with the experiences of the spirit, our inner life, which are completely independent of the truths of science and have their value in themselves, in the benevolent and consolatory feelings which give us an inner satisfaction irrespective of all that may be said about its "truth."

Nowadays that seems a welcome way of escape for many, an easy peace-proposition in the bitter struggle between religion and science. Pity it is, that with this division of understanding and heart, the opposition is not reduced, but simply hidden and laid over. p. 58.

...suppose science arrives at a mechanical materialism as the explanation of the world which (p. 58.) robs the faith in God of all meaning except such as is contained in Feuerbach's illusion theory. Can religion rest satisfied with that? Can the religious feelings maintain their value if they are directed toward an object which has been recognized as a subjective creation of illusion? In fact, there can be no doubt, all religion would then be at an end; its experiences and emotions would soon cease if the fundamental, the truth of the idea of God, were withdrawn and they were left suspended in the air, so to speak. Then religion cannot peacefully stand alongside a scientific view of the world which is atheistic; religion could not suffer it without giving itself up. pp. 58-59.

The naive mode of religious thinking prefers to attach its pious feelings to the wonder-legends and therefore, demands that, for the sake of the value of those feelings, the miracle should have the validity of truth, and science should acknowledge it to be such. Will science, for the sake of sweet peace, quietly submit to such a demand? It is well known that science refuses to do so, and regarded from the standpoint of science, justifiably so, for this demand is nothing short of a command to give up the complete lawfulness of all becoming in time and space, which is the fundamental presupposition, the conditio sine qua non, of all scientific thinking and knowing in the world. Science cannot yield this ground, cannot make this concession to the religious way of (p. 59.) thinking, without yielding itself up. pp. 59-60.

The compromise between religion and science, on the basis of a mutual ignoring and indulgence, is deceptive and untenable, however acceptable it may seem to the superficial eye. Such cheap subterfuges will not stand permanently; they are merely pillows upon which the ease-loving and lazy-thinking seek to rest, hence they are not fitting for an earnest and honest science of religion. The latter cannot thrust aside the task of seeking a positive mediation between religion and science, a relation of honest mutual recognition, respect and furtherance. p. 60.

(science and religion need not be in opposition, but can mutually help one another)

Religion contains a regulative for science, in so far as it protests against one-sided world-views, such as materialism, positivism, nihilism and illusionism, in which the facts of the spiritual, particularly of the moral-religious life, are deprived of part of their rights. Conversely, science serves as a regulative for religion; for with that which science has recognized to be undoubted truth concerning nature or history, the religious view of the world must place itself in harmony, and whatever therein contradicts the traditional ideas can not retain validity as actual objective truth. p. 64.

Pfleiderer, O. Religion and Historic Faiths. Trans. D. A. Huebsch. (1907) p. 3.

* Not only does the study of comparative religions make us tolerant in our attitude toward other religions, because it demonstrates that the divine logos (p. 65.) distributed the
14 seed-corns of the true and the good throughout the world among men, but it also teaches us to understand our own religion better because of the clearer differentiation between the essential and the accidental, the permanent and the temporary. pp. 65-66.

* ...it is apparent that we shall have to relinquish the notion of a unique revelation and of a single, infallible revelation; but, in the end, that, too, is no harm, but a benefit. For not until then do we learn to know revelation in its full breadth and greatness and in its divine-human nature, as the one divine light, which, through the
15 medium of human spirits, breaks into manifold rays and colors. No longer is it narrowed to one little corner of the earth called Palestine, or to a time long since past, but in all lands and in all ages God has made Himself known and has permitted pure souls to find Him, when they sought Him with earnestness and reverence. If, thereby, Christianity is robbed of its title to being the only religion, it does not alter the fact that it is the highest and the best. Our valuation of our own religion no longer remains an untested faith, but by comparison with other historical religions becomes knowledge tried and tested. p. 66.

* Thus, we achieve the result that, instead of destroying religion, science has, from of old, performed the most valuable services for religion and will continue to perform
16 them. But science can (p. 66.) only do this, if religion does not assume guardianship over it, granting the fullest freedom to research, and even more, regarding science as a servant of truth, that is, of God. pp. 66-67.

Proosdij, B. A. van. "A Century of the History of Religion in the Netherlands: An Ecological Outline." Books of Religion. (1970)

(In the following Proosdij is referring to the first International Congress of the History of Religions held in Paris in 1900: Congress was held in conjunction with the Exposition Universelle.)

...the idea of convening the Congress was wholly inspired by this exhibition, and it was even regarded as complementary. In the same way as the Great Exhibition drew attention to developments in the arts, science and technology, so the interests of students of the sciences humaines was claimed for the achievements of the new discipline in the field of religion and its history... p. I.

The task of outlining future developments and of defining goals for the new century was entrusted to Professor C. P. Tiele...of Leyden. A sudden illness unfortunately prevented him from coming to Paris and delivering an address on the eve of his retirement as Professor. Instead he was appointed président d'honneur. p. I.

At the Universities of Groningen and Utrecht, the new subject was added to the curricula of professors already holding chairs, who continued to regard it more or less as theologia naturalis. p. II.

The University of Amsterdam, newly founded in 1875, was the only one able to stand comparison with Leyden; after all, they had P. D. Chantepie de la Saussaye... p. III.

Pruett, G. E. "History, Transcendence, and World Community in the Work of Wilfred Cantwell Smith." Journal of the American Academy of Religion, 41, (1973)

Smith focuses on the universal experience of meaning as the basis for understanding. (In speaking of faith, tradition, and transcendence, he implies that we can understand the faith of other men, chiefly because we have (or experience) our own faith.) The difference in traditions...is not a hindrance to understanding, but the path to an awareness of the universality of faith. In short, there is a common "ground,"...of human experience from which stem all expressions and forms. p. 590.

Smith's "understanding"...rests on the assuption (or experience) of a common continuum of humanity... p. 590.

Pummer, R. "Recent Publications on the Methodology of the Science of Religion." Numen, (1975)

* 1 ...in the science of religion, there is much that needs continuous rethinking. p. 163.

** 2 ...a researcher's personal religious convictions can bar him from a proper understanding of the faith of other men. p. 166.

** 3 ...the religious tradition of the historian of religions may be so different from the one he is studying that the former presents an obstacle to understanding the latter rather tha a precondition. p. 166.

** 4 ...it is a well known fact that non-religious scholars have made first rate contributions to the understanding of certain religions. p. 166.

** 5 ...it is impossible, especially for a historian of religions who studies not only one religious tradition but does comparative research, to have an insider's view of every phenomenon he is studying. It may be objected that this is not intended when personal religiosity is required from the student of religions; as long as he is religious he will understand other religious men. pp. 166-167.

** 6 ...there are fundamental differences among the various religious traditions, and to understand one does not guarantee the understanding of another. p. 167.

Pummer, R. "Religionswissenschaft or Religiology?" Numen, (1972)

The fact that questions of methodology in Religionswissenschaft are presently one of the major concerns...led the 12th Congress of the International Association for the History of Religions (abbr.: IAHR) in Stockholm to plan an international symposium on method for the year 1973, to be held in Turku. p. 93.

Today it is generally agreed upon that Religionswissenschaft as a scientific discipli originated in the 19th century. It goes without saying that it is impossible to name a more precise date, even though it is Friedrich Max Muller (1823-1900) who is usually called the "founder" of Religionswissenschaft... p. 94.

Today the traditional self-understanding of history of religions is questioned. It i said, that first of all the ideal of an objective study is illusory, and secondly that purely historical scholarship is sterile, does not contribute to the solution of contemporary problems, and is therefore useless and outdated. The concept of a "detached" scholarship is neither possible to attain nor desirable. What is needed, the argument run is a study of the faith of contemporary man so that he can be given assistance in solving his problems. p. 114.

First of all, it should be emphasized once more that the concepts of objectivity and detachment or epoché. i.e. the suspension of the judgment on the question of the truth of religion, are not meant in a fundamentalist or absolute sense. There may have been times when historians together with other scholars believed in a kind of purely objective research. But the development also in the history of religions has long since overcome such notions..(It is recognized by historians of religion that, for epistemological as wel as psychological reasons, absolute objectivity does not exist, nor absolutely presuppositionless science...) p. 114.

When the term "objective study" continues to be used by many authors, it is done with the awareness that a) no individual is capable of completely suspending all his judgments, presuppositions, and biases, and b) modern philosophy has shown that there is no such thing as "observing objectively". Every act of observation involves interpretation on the part of the observer. p. 114.

...there is a basic difference between a theological evaluation of religions...and the attempt to understand specific religious traditions in their own right. Only the latter can be the task of history of religions. To elaborate a theologia religionis or religionu is not its concern... p. 115.

It should be repeated once more that it is fully legitimate to develop a discipline that i directed toward practical ends, i.e., the analysis of modern man's situation in order to find means to better it. To promote mutual understanding, ecumennism, religious maturity, ...are all laudable purposes, and certainly need realization. But as in the case of any other science too, a society has to decide whether it wishes to study Religionswissenschaf in the commonly accepted sense or it does not. p. 116. (Pummer seems to give the impression that traditional Religionswissenschaft is only now faced with this problem and that for the most part it has decided to avoid the applied aspect of its studies, but, thi is not completely correct, for the most part both options seem to have be utilized.)

...the indirect bearing and influence that the study and results of history of religions have on contemporary issues are not less important and effective because they are indirect. p. 116. (To what extent have the results of research already been built into the system? Does not the religiously informed approach, to a certain degree, already internalize the question of "pure" vs. "applied"?)

Pummer, R. "Religionswissenschaft or Religiology?" Numen, (1972) p. 2.

The advancement of knowledge in the field of history of religions consists not only in accumulating all available data on religious matters throughout the history of mankind, but also in the attempt to understand the meaning of these data. For this reason(it might be better to describe the character of the discipline as "descriptive-understanding" study rather than empirical.) p. 117.

If religiology is taken to mean that kind of religious studies that wants to be at the same time historical and theological, theoretical and applied, a clear borderline has to be drawn between it and Religionswissenschaft. The two are not at all to be identified. They are distinct from each other because the historical-philological study of religion on an empirical basis is not the same as theology, or philosophy of religion, or pastoral and ecumenical concerns. p. 121.

A rethinking of the nature, task, and methods of the history of religions is necessary, bu a so-called renewal that results in a new form of "pastoral care", psychological help, or interreligious dialogue has left Religionswissenschaft and gone into a different domain. p. 122.

Pummer, R. "Research in Comparative Religion-Implications for Interfaith Dialogue." Comparative Religion. (1979)

(This essay as well as those by E. J. Sharpe, "Dialogue and Faith." Religion, 3, (1973) and "The Goals of Inter-Religious Dialogue." Truth and Dialogue. (ed.) J. Hick. (1974) are classic examples of the scholarly investigation of the question of religious dialogue. (The fundamental distiction between these two approaches and that of W. C. Smith centers on the fact that the scholar need not become an active participant in the process.)

(Comparative religion is distinguished not only from interfaith dialogue but also from the theology and philosophy of religion.) A great amount of discussion has been going on around this distinction and there is no unanimity among scholars. p. 3.

...comparative religion aims at representing all religious faiths in such a way that respective members can recognize themselves in its description. In other words, no value or truth judgments are made from a point outside a given religion. p. 4.

An understanding of the task of comparative religion as...the impartial study of the religions of the world for their own sake, leaves many dissatisfied. They see no justification in such an undertaking, particularly in our time where the need for a better understanding between members of different religions seems so obvious. And it is precisely such an improvement in mutual understanding that they consider to be the only worthwhile and legitimate aim of comparative religion. To them it is therefore wrong for this area of studies to stop short of this next and most important step; comparative religion should actively engage in encounters between members of the faiths it studies in order to promote tolerance and cooperation among them. p. 5.

In reply to these concerns it is to be emphasized that a clear delineation of the two areas is necessary in the interest of scholarly precision and quality. p. 5.

(In the following Pummer is referring to those scholars who attempt to engage in "mutual understanding" rather than in "understanding".) (Rather than merely observing the process of "inter-religious dialogue" they become active participants in the process itself.) ...in doing so he steps out, as it were, of his proper domain and speaks as homo religiosus himself. p. 6.

Even if it does engage in dialogue with believers it does so for the purpose of gaining a better insight into a particular faith and not in order to directly further the goals of interfaith encounters. p. 10. (In this quote "it" refers to comparative religion.)

Pummer, R. "The Study Conference on 'Methodology of the Science of Religion' in Turku, Finland, 1973." (1974)

1 Those who came to Turku with the expectation that presently confused methodological issues will be clarified certainly did not see their expectations fulfilled. p. 157.

2 Another feature which was conspicious at the conference was the recurrence of ideas that have been expressed before in one way or another. Prof. Kitagawa spoke of a "re-arranging of old furniture". p. 158.

3 ...the necessity of theoretical reflections should not be disputed any more after all that has been said about unconscious or unacknowledged presuppositions under whose influence so much work in the study of religion has been and is being done. p. 158.

Purinton, C. E. "The Task of Our Association." Journal of Bible and Religion, 22, (1954)

The task of members of our Association in this day is to orient our teaching more directly to the basic religious needs of students. p. 106.

Quillian, W. F. "Teaching the Religiously Indifferent." Journal of Bible and Religion, 18, (1950)

One of the greatest perils that confronts the student and the teacher is the peril of the academic mind, the tendency to treat subject matter content as an end in itself. p. 112

...if religious indifference is to be overcome, the student must first have his false ideas of religion and of religious beliefs corrected. Then he must be led to see that certain of his own experiences are at heart religious experiences. And finally, these initial manifestations of conscious religious awareness should be nurtured and increased in depth and extent by introducing the student to the testimony given by others of their confrontations by God and of their responses. p. 114.

Rasmussen, D. "Mircea Eliade: Structural Hermeneutics and Philosophy." (1968)

The difficulty that reductionism presents in any form is its tendency to explain away the phenomenon being studied. The argument is this: if a sacred modality can be reduced to psychological, sociological, or historical statements about it, its original intention is lost. This simply means that a religious form ought to be interpreted as a religious form, i.e., with hermeneutic tools appropriate to its structure. p. 139.

To the extent that a theory may be said to be the result of investigation it may be said to be consequential, or derived from the object. p. 140.

(In the following Rasmussen is referring to the irreducibility of the sacred.)

Philosophically this means that the sacred must be granted an original ontological status...The sacred as manifest to the believer may be said to have such an original status. If an authentic interpretation may be derived, i.e., an interpretation which does not abort the sacred by imposing external norms foreign to the object interpreted, this initial claim must be taken seriously. p. 140.

...ordering religious phenomena on the basis of an historical-evolutionary hypothesis about the development of religious consciousness is a distortion of what seems to be the facts of sacred appearance...In Eliade's case, morphology is designed as a hermeneutic method to replace the historical-evolutionary hypothesis. Hence, the significance of the morphological approach is that it offers an anlternative solution to the problems of intelligibility presented by sacred phenomena. p. 142.

It is worth noting that the major task of the hermeneutic, reintegration, is precisely the opposite of the reductionism against which the hermeneutic was constructed. p. 143.

Ray, B. "History of Religions in North America: The State of the Art." Religion, (1975)

(Referring to a major shift in opinion during the late 1960's Ray states:)

Whereas earlier statements by such scholars as Goodenough, Wach, Kitagawa, Eliade, and W. C. Smith, sought to define and legitimate the History of Religions as an autonomous academic discipline with its own methods and subject matter, recent discussion has begun to question these formations and to search for new methodological underpinnings. p. 73. (Ray may be referring to such scholars as Penner etc.,)

While history of religions is far from being a science with accepted rules of definition and explanation, there is a growing body of scholars who share certain models of analysis together with an interest in revising them. These models derive largely from the work of Joachim Wach and Mircea Eliade, the founders of what is sometimes called the Chicago-school The acceptance of the Wach-Eliade models by this 'school' has created a type of 'mental-set ...That is, the Chicago-school believes it is possessed of a true theory and method. Despite its detractors...the large and influential Chicago-school is still the most distinctive and growing landmark on the North American scene. p. 74.

...there has been a marked decline in theologically motivated studies. Here I refer to what Willard Oxtoby has called the dialogic approach (or what Reinhard Pummer has recently dubbed 'religiology'), formulated in North America by Wilfred Cantwell Smith. p. 74.

In contrast to the ideal of humanistic Wissenschaft, proposed by Goodenough and Wach, the dialogic approach was more concerned with fostering relations between religious communities through 'empathy' and 'understanding', than with knowledge of religious systems as such. p. 74.

Lacking any controlling paradigms and espousing highly personal perspectives, historians of religions prior to the 1960's built up their fields virtually anew from the foundations. Each invented his own terminology, typologies, and methods, wrote his own histories, and tried to cover the whole waterfront of non-Western religions (or a whole religious tradition), addressing himself not to specialists but to anyone who might be interested. In a sense, each of the leading North American scholars, such as G. F. Moore, A. E. Haydon, J. Wach, W. C. Smith, H. Smith, E. R. Goodenough, and M. Eliade, constituted his own 'school'. In some cases, most notably Wach and Eliade, this work involved the construction of paradigms which were adopted and followed up by their students. p. 75.

Remus, H. "Origins." Graduate Education in Religion: A Critical Appraisal. C. Welch. (1971

* It is in this period concluding with the end of World War I that the first doctoral degrees
1 in the area of religion were awarded and the first doctoral programs specifically in the field of religion were established. p. 118. (Remus is referring to the period 1876-1918.)

** Comparative religions was honored with departmental status at the new University of
2 Chicago, and at Harvard under George Foot Moore it developed from a subsection of systematic theology into an independent discipline. p. 119.

** Semitics chairs or departments were established in a number of America's foremost universities in the late nineteenth century: Columbia, Johns Hopkins, Harvard, Pennsylvania Chicago. The incumbents of these chairs were sometimes Christian scholars (for example,
3 Crawford Toy and David Lyon at Harvard), but many were Jewish: Richard Gottheil at Columbia Cyrus Adler at Johns Hopkins (the first to receive the Ph.D. in Semitics there), Morris Jastrow at Pennsylvania, and Emil G. Hirsch at Chicago. p. 123.

** (Remus is referring to the situation of the discipline in Canada, as well as its history.)

4 The future of graduate education in religion...lay in the university centers, and here the patterns and issues have not been dissimilar from those in the United States. p. 132.

Réville, A. Lectures on the Origin and Growth of Religion, as Illustrated by the Native Religions of Mexico and Peru. (1884)

(Delivered as part of the Hibbert Lectures, at Oxford and London, in 1884)

My first duty is to acknowledge the signal honour which the Hibbert Trustees have done me in inviting me to follow such a series of eminent men as the previous occupiers of this Chair, and to address you, in the free and earnest spirit of truth-loving and 1 impartial research, on those great questions of religious history which so justly pre-occupy the chosen spirits of European society. p. 3.

Our age is not, as is sometimes said, an age of positive science and of industrial discovers alone, but also, and in a very high degree, an age of criticism and of history. It is to history, indeed, more than to anything else, (p. 3.) that it looks for the 2 lights which are to guide it in resolving the grave difficulties presented by the problems of the hour, in politics, in organization, and in social and religious life. pp. 3-4.

(...in the domain of Religion...we can never lose our confidence that, if historical (p. 4.) research may sometimes compel us to sacrifice illusions, or even beliefs that have been dear to us, it gives us in return the right to walk in the paths of the Eternal with a firmer step, and reveals with growing clearness the marvellous aspiration of humanity 3 towards a supreme reality, mysterious, nay incomprehensible, and yet in essential affinity with itself, with its ideal, with its all that is purest and sublimest.)(The history of religion is not only one of the branches of human knowledge, but a prophecy as well. After having shown us whence we come and the path we have trodden, it shadows forth the way we have yet to go, or at the very least it effects the orientation by which we may know in which direction it lies.) pp. 4-5.

...in these Lectures I shall be loyal to the principles of impartial scholarship to which I understand this Chair to be consecrated. Expect neither theological controversy nor dogmatic discussion of any kind from me. It is as a historian that I am here, and as a historian I shall speak. Only let me say at once, that, while retaining my own very 4 marked preferences, I place religion itself, as (p. 5.) a faculty, an attribute, a tendency natural to the human mind, above all the forms, even the most exalted, which it has assumed in time and space. pp. 5-6.

To me, religion is a natural property and tendency, and consequently an innate need of the human spirit. That spirit, accidently and in individual cases, may indeed be deprived of it; but if so, it is incomplete, mutilated, crippled. But observe that the recognition of religion itself (in distinction from the varied forms it may assume), as a natural tendency and essential need of the human mind, implies the reality of its object, 5 even if that sacred object should withdraw itself from our understanding behind an impenetrable veil, even could we say nothing concerning it save this one word: It is. For it would be irrational to the last degree to lay down the existence of such a need and such a tendency, and yet believe that the need corresponds to nothing, that the tendency has no goal. p. 6.

Religious history, by bringing clearly into (p. 6.) light the universality, the persistenc 6 and the prodigious intensity of religion in human life, is therefore, to my mind, one unbroken attestation to God. pp. 6-7.

Réville, A. Lectures on the Origin and Growth of Religion, as Illustrated by the Native Religions of Mexico and Peru. (1884) p. 2.

(In the following Réville is referring to 'religion': this may be an important key to understanding the earlier ethos of Religionswissenschaft: the study of religion could not only result in the purification of the religious vision of modern man, but, could ultimately lead to a purification of 'religion' itself.)

The horrors it has caused cannot weigh against the final and overmastering good which it produces; and its annals, too often written in blood, should teach us how to guide it, how to purify it from all that corrupts and debases it. p. 81.

...let no imperfection, no repulsiveness-nay, no atrocity even-blind us to the ideal value of what we have been considering, any more than we should allow the disasters that spring from the use of fire to make us cease to rank it amongst the great blessings of our earthly life. p. 81.

(In the following Réville is referring to the benefits to be drawn from a study of religion.)

It is just the knowledge of these aberrations which should serve to keep us from falling back into the errors and false principles of which they were the consequence. p. 254.

It teaches us that there is a principle, bordering closely upon that of religion itself, which must serve as the torch to guide the religious idea in its development-not to supplant it, but to direct it to the true path. It is the principle of humanity. The truer a religion is, the more absolute the homage it will render to the principle of humanity, and the more will he who lives by its light feel himself impelled to goodness, loving and loved, trustful and free. p.

The last word of religious history is, that there exists an affinity, a mysterious relationship, between our spirit and the Spirit of the universe... p. 254.

Réville, A. Prolegomena of the History of Religions. (1884)

(Although a particular form of religion may become extinct religion (as such) does not) (distinction being made between religions and 'religion')

...religions exhibit this double phenomena of a vitality which we might suppose indestructible, and of a tendency to decay which frequently ends in complete annihilation. p. 3.

It is this, that if religions are mortal, religion never dies, or we may say, it dies under one form only to come to life again under another. p. 3.

There is, then, underneath and within this multicoloured development a permanent and substantial element, something stable and imperishable, which takes a firm hold on human nature itself. p. 3.

In these Prolegomena of Religious History, it must be borne in mind that the question above all others is, not to define religion such as it might or could be, but to disengage its essence and central idea in such a manner that we shall be able to recognize it under all the forms which it may assume in history. p. 25.

(scholar must himself be religious in order to engage in religious research)
We must have the religious ear in order competently to study phenomena of the religious order. How could the man who has no sense of the beautiful ever write the history of art? p. 32.

Religion, such as we define it, is inherent in the human mind and natural. p. 32.
Religion is a human fact in the strictest sense of the word... p. 32.
...religion is an indectible and perfectible attribute of our species. p. 33.

It is true that in the present day this universality has been disputed. p. 33.
(Although acknowledges the possibility of exceptional cases: contends that religion is of necessity a universal phenomena)

Exceptional and accidental facts can never be converted into permanent and fundamental characteristics of the human race. p. 34. (Similar view held by Muller: although it is theoretically possible that a small number of individuals are without religion this does not invalidate the fundamental and universal character of religion.)
Never allow to the abnormal, the doubtful exception, the weak point, such a value as will cast a slight on the characteristic features of the whole. p. 34.

(Although, in the following quote, Réville is specifically referring to the question of 'primitive revelation' can be seen as characteristic of scholar's unwillingness to forsak scientific investigations: religious authority must never dictate and infringe upon the results of scientific investigations. Scholar must rely solely upon empirical evidence.)
We could clearly ask them why we are bound to accord to this sacred book a dictatori authority which would oblige us to subordinate to it the results of purely scientific research. p. 42.

What is the substantial, vital element in religious history which represents its soul or permanent principle? p. 66.

It rests essentially on the awakening, on the calling into activity, of a sentiment sui generis, which impels the intellect to imagine the object of it under forms corresponding to its degree of knowledge, but which springs spontaneously in the soul when placed under certain conditions. p. 66.

Réville, A. Prolegomena of the History of Religions. (1884) p. 2.

...the religious sentiment possess a savour of its own which can be compared only with itself... p. 73.

12 Definition pauses here as before an element irreducible and without analogy. p. 73.
(In above quotes Réville is referring to sui generis quality of the religious sentiment)

*** The religious sentiment, however indeterminate, fugitive, fluctuating, it may have been
13 in the beginning, is now established and fixed; it has unfolded its varied contents, seeking its satisfaction constantly higher. p. 76.

Réville, J. "The Role of the History of Religions in Modern Religious Education." p. 2. New World, 1, (1892)

(The following are some of the direct and practical consequences which the discipline can and should have upon modern culture: Réville advocates that the teacher of primary and secondary education should engage in the study of the history of religions in order to pass the moral and spiritual benefits which he will of necessity receive from such endeavors on to his students.)

In secondary and primary education, it is not so important to diffuse information relative to the religions of other countries or of the past; the important thing is to substitute for the old sectarian, narrow and unjust spirit in respect to all religions beside that of the teacher and his pupils a spirit more broad, generous and comprehensive, which will 1 permit young people to learn to judge religions with more fairness, and make them care for the basis common to all manifestations of the religious life rather than their secondary differences. p. 513.

In a word, it is the master who should be initiated into the science of religion, not that he transmit it as such to his pupils, but that they may profit by the spiritual emancipation and the moral elevation which this science will certainly have inspired in 2 him. p. 513. (Note must be taken of the fact that almost inspite of himself one is being transformed merely by being in contact with the discipline: in other words, the discipline in and of itself seems to possess this capacity.)

Important in a different way is the role of the history of religions in the religious and moral education of adults. The true masters of the people in this religious and moral education, as we must not hesitate to acknowledge, are the clergy of the different churches. 3 It is to them above all that we must teach the science of religion, not indeed that they may make savants of all their parishioners, but in order that they may profit personally at the outset, and that they may then make their hearers and their catechumens profit by all the (p. 513.) instruction which the science contains. pp. 513-514. (Réville advocates essentially the same procedure for adults as he does for students: through the clergy they can and will gain the spiritual and moral benefits which result from being in contact with the discipline.)

In order to comprehend the manifestations of the religious sentiment in the past, it is 4 indispensable that one to-day should be capable himself of religious emotion. p. 515.

Otherwise, one seizes only the external appearance of the religious life of the past; one studies from without the form of the temple, but does not penetrate its recesses; one does 5 not (p. 515.) succeed in putting himself in the place of the faithful, who found in the beliefs, the rites or the practices which are in question the satisfaction of their religious needs. pp. 515-516.

(The following are some of the benefits which the theologian can receive through a study of the history of religions: importance of following; universality of religious phenomenon stressed, man's being innately religious, authenticity of man's being religious, etc.,)

The science of religions will teach him the universality of religion and its profoundly human character. It will teach him to recognize, under temporary and infinitely varied 6 forms, the permanent needs and aspirations of religion in the human soul. p. 516.

We do not attempt here to give an exposition of all the conclusions which the history of religions authorizes in these matters, but it will suffice to indicate some of them, in 7 order to show their value from the practical point of view. pp. 516-517.

Réville, J. "The Role of the History of Religions in Modern Religious Education." New World, 1, (1892)

Very far from desiring to create ancestors for itself, let it rather recognize its youth, and invoke the benefit of it, to excuse its mistakes and its inexperience. For although it was born with this century, it has been especially developed as an independent disciplin for fifty years only. (In the first part of the century, under the influence of speculative philosophy, the "Philosophy of Religions" literally stifled the "History of
8 Religions." Men constructed religious history by successive logical deductions; they described its evolution before they had made acquaintance with the facts, and when they had demonstrated what it ought to be they believed themselves free from the labor of discovering what it was in reality. The history of religions became truly scientific only when these two factors had changed places; when the historic method triumphed over a priori speculations even the most profound, and put to the front this principle which is so evident to us: we must, first of all, discover and state in a serious manner the facts, the realia, of religious history, and then only should we attempt to disengage its laws.] p. 504.

In cultivated circles we are understanding with growing clearness the necessity of studying
9 the history of religions in order to be able to reconstruct the history of religion. p. 507.

The science already counts a respectable number of university chairs, or scientific foundations devoted to its propagation. Holland led the way, showing in this direction, as in so many others, a noteworthy spirit of initiative. The law concerning (p. 507.)
10 superior education, which, in 1876, deprived the faculties of theology of their confessiona character, and imposed upon the churches the task of supporting, in these faculties, professors of dogmatic theology or of matters especially ecclesiastical, created in each of the state universities two new chairs, one for the study of the history of the idea of God, the other having for its object the comparative history of religions outside of Judaism and Christianity. pp. 507-508.

In France the great minister to whom we owe the establishment of compulsory, gratuitous and secular education in the primary schools and the resurrection of superior education, M. Jules Ferry, established in 1880 in the Collêge de France a chair for the history of
11 religions, and six years later one of his most worthy successors, M. Goblet, established in the Ecole des Hautes Etudes, at the Sorbonne in Paris, a section of the religious sciences... p. 508.

Holland and France have not been alone in founding courses of lectures on the history of religions. Under different designations we find them at Brussels, Louvain, Geneva,
12 Lausanne, Zurich, Copenhagen, Rome, Naples, Freiburg in Breisgau, and Tubingen. p. 509.

Yet it is strange that the German universities, generally so amply equipped, have almost
13 all remained refractory to the official teaching of the science of religion. p. 509.

In England we do not find any professors of the history of religions, with this title. But it is none the less one of the countries where the new science counts some of its most
14 eminent representatives, above all Professor Max Muller, whom it would be an act of ingratitude not to salute in passing, as the man who by his brilliant writings has done more perhaps than any other to arouse the attention of the public to the history of religions, and who will live in history as an initiator in this order of studies. p. 509.

A special chair has been founded at Cornell University for the teaching of the history of
15 religions. p. 510.

Réville, J. "The Role of the History of Religions in Modern Religious Education." p. 3. New World, 1, (1892)

What an advantage for our modern society it will be if the impartial and truly scientific study of the religions of the past should inspire, in the religious leaders of the present, respect for all sincere manifestations of the pious soul and recognition of the legitimacy of every effort to find the true and the good. p. 517.

There are many Christians, still, who divide mankind into two groups: on the one side, a small number of the elect, taken from Jews and Christians only, and especially from the church to which these modern sectaries belong themselves; on the other side, the immense majority of men who have passed over the earth, the innumerable millions of human beings who have lived in darkness and error, far from the revelation in a little corner of Palestine, and who are eternally lost. If this is Christianity, if this is the religion of Jesus, then the science of religions is indeed the radical condemnation of this monstrous conception. p. 518.

But if Christianity is the salvation of humanity, its regeneration through a new ideal of justice, purity and love, through a new effusion of moral energy and hope, then, wherever in the history of mankind we encounter an affirmation of the same justice, a similar need of purity, a like intuition of the solidarity of man, a kindred recognition of the supreme beauty of love and spiritual communion, a like effort toward moral regeneration, a similar prayer for propitiation or pardon, a like outpouring of confidence in God, a similar submission to the Divine will, and an equal hope in his goodness,-we can and we ought, as Christians, to feel ourselves in communion with the men who have confessed these sentiments, and should recognize in them our brothers, more or less developed, more or less instructed, but belonging in all their diverse degrees to the same ideal and invisible community of children of the Heavenly Father. This is not denying Christianity or betraying the gospel; it is affirming the universality of Christian truth, or, to speak more exactly, the fundamental identity of this religion of humanity of which the gospel of Christ is for us the highest expression. p. 518.

Religious universalism, and I should add in this connection, Christian universalism,-this is what the science of religion teaches modern society. Very far from seeing in this teaching a danger for theologians or for the church, I see here, on the contrary, a great power on the side of the religious sentiment of modern times, and a true revelation for religious thought. (From the point of view of Christian theism, the science of religion teaches us that everywhere, and at all times, the call of God has been addressed to man, and that everywhere man has responded according to his degree of civilization and his differing aptitudes.) p. 518. (Réville's sentiments can be compared to Soderblom, Wach, etc., is extremely important in scholar's attempts to purify the religious vision of modern society, impartial approach to diverse religious traditions may in fact to akin to Réville's position; Christianity may in fact be best articulation of transcendent reality, although others also accorded ontological merit; on most points Réville's description of function of discipline may in fact be a lot closer to actual situation then has up until now been admitted; regardless of disagreements between founding fathers there seems to be a common consensus which advocates practical side of discipline; science of religion intended to refute positivists and materialistic philosophies of the time; essentially, discipline utilized to offset antireligious sentiments which were current at the turn of the century.)

Reynolds, F. E. "History of Religions: Condition and Prospects." Bulletin of the Council on the Study of Religion (1982)

** Though the history of religions has been well established in Europe since the early decades of the twentieth century, it is relatively new to the American academic scene. It is true that there were a few individuals who represented a history of religions perspective in North America in the early 1900s. However, the discipline was really established on this side of the Atlantic by Joachim Wach in 1946, when he inaugurated the history of religions field at the Divinity School of the University of Chicago. p. 131.

Reynolds, F. E. and T. M. Ludwig. "A Method Appropriate for the History of Religions." Transitions and Transformations in the History of Religions. (1980), 11-2:

1 This volume is intended to honor Joseph Kitagawa upon his completion of two terms (ten years) of dedicated and effective service as Dean of the Divinity School of the University of Chicago. p. 11.

2 ...the editors decided that this Festschrift should honor Dean Kitagawa be exemplifying and extending the particular style of religio-historical scholarship he has fostered through his own career... p. 11.

3 Following Kitagawa, the various contributors have recognized the difference between simply viewing religious data scientifically and viewing the same data religio-scientifically or religio-historically... p. 12.

4 The particular kind of history of religions approach which this volume exemplifies and extends operates with the assumption that there is a specifically religious dimension to human existence, and that the scholarly elucidation of this fact requires a specifically religio-historical methodology. p. 12.

5 On the one hand the contributors to this volume recognize the validity and usefulness of the various descriptive, functionalist and structuralist methods which propose to offer thoroughly "scientific" and objective interpretations of religious phenomena. p. 13.

6 On the other hand, we also recognize the validity and usefulness of theological interpretations that give direct and normative expression to the basic principles and inner dynamics of particular religious viewpoints. In fact, as historians of religions we would be among the first to emphasize the role which such theological interpretations must play if religion is to receive responsible expression in the modern world. However, the distinctive goal of the history of religions itself...cannot be reached either through the exercise of scientific imperialism, or through the normative reflections of confessional theologians (whether they be the theologians of the established religions or those of the contemporary counter-culture). p. 13.

7 ...the pursuit of an "integral understanding" involves a continuing oscillation between objective, scientific distance and disciplined, interpretive empathy. p. 13.

8 As Dean Kitagawa has noted, this self-conscious incorporation of disciplined but necessaril subjective sensibilities into the interpretative process of scientific interpretation is "the most controversial aspect of our discipline." But in many ways it is also the most crucial. p. 13.

(The approach advocated by the contributors of this Festschrift seem to be essentially the same as the approach of Soderblom, Lehmann and Kristensen: Sharpe, E. J. "The History of Religions in Scandinavia, with Particular Reference to Sweden and Finland." Religion, (1975):(Referring to Soderblom, Lehmann and Kristensen, Sharpe notes that: "Concerning methods and goals, there was in those days broad agreement, The history of religions, it was then felt, was not unrelated to theology, and although it was essential that scholarship in the field should be prosecuted with the assistance of the best historical and philological techniques then available, it was open to individual scholars to pass beyond technicalities into the area of philosophical and theological evaluation." p. 19.)

(To a certain degree one can see the North American approach as a continuation of the earlier ethos of the discipline. Compare these methodological remarks with the "founding fathers" of Religionswissenschaft, despite the improvement of technicalities there is a continuation of religiously informed scholarship, although they might disagree concerning the question of "pure" vs. "applied", this aspect should be investigated further.)

Reynolds, F. E. and T. M. Ludwig. "Joseph Mitsuo Kitagawa-Biographical Sketch, Activities and Bibliography." Transitions and Transformations in the History of Religions. (1980), 1-9.

** Joseph Kitagawa was born in Osaka, Japan, in 1915... p. 1.
In 1941 he came to the United States to pursue his theological education... p. 1.
His theological studies were...interrupted by the outbreak of World War II, and he was forced to spend the next four years in a "relocation" camp for Japanese Americans. In this context he carried on an active ministry... p. 1.
...in 1947...he entered the Divinity School of the University of Chicago to work in the field of history of religions under the guidance of Prof. Joachim Wach. p. 1.
In 1951 he received his Doctor of Philosophy degree... p. 1.

** In 1951 Joseph Kitagawa was appointed to the Faculty of the Divinity School of the University of Chicago where he has since served with distinction as Instructor, Assistant Professor, Associate Professor, full Professor, and finally as Dean... p. 1.

Ricketts, M. L. "In Defence of Eliade." Religion, (1973)

Eliade has postulated above the unconscious and conscious levels of the psyche a higher, 'transconscious' plane...It appears to designate a special zone of the psyche in which the highest types of religious experiences occur. p. 27.

Ricketts, M. L. "The Nature and Extent of Eliade's 'Jungianism'." Union Seminary Quarterly Review, 25, (1970)

** ** 1 Eliade does not believe that the unity of mankind is more meaningfully postulated on the level of the collective unconscious, the "instinctual" level..(For him, mankind is one as homo religiosus...) p. 227.

** ** 2 It appears that Eliade, by his concept of the transconscious, is trying to establish on a firmer basis the a priori category of the Holy of Rudolf Otto. p. 229.

** ** 3 ...Eliade wishes to designate a mental structure or capacity set apart from all others, one which comes into play only in religious experience. p. 229.

** ** 4 The transconscious...is from above: it is not given in nature, but constitutes a rapture of the human plane. p. 229.

** ** ** 5 Eliade believes that the source of religion is not, ultimately, from "below" (the unconscious) but from "above"...and includes rationality and consciousness-indeed, opens man to a higher "transconsciousness." p. 234.

Rudolph, K. "Basic Positions of Religionswissenschaft." Religion, 11, (1981).

1 Phenomenology, firstly, was really brought into Religionswissenschaft by G. van der Leeuw and has asserted itself with very varied degrees of success. Either it has simply been understood as another term for the old comparative study of religion...or it has been taken as a kind of new theologia naturalis or philosophia religionis. The latter use is certainly a consequence of van der Leeuw's stimulus, while the former use has a more pragmatic character but is highly problematic precisely because of the premises which go with the expression. p. 103.

2 It is above all the 'phenomenological method' which van der Leeuw borrowed from philosoph; ...which is difficult to integrate into Religionswissenschaft and which threatens to undermine its non-philosophical character. p. 103.

3 The distinction drawn between 'essence' and 'manifestation' is...a thoroughly idealistic, if not romantic, basic concept, which is of no service to the history of religions especially when necessarily coupled with the method of intuition and estoteric 'understanding'. p. 103.

(In the following Rudolph is referring to the question whether the self-understanding of the religious subject should take preeminence in scientific investigations, or, need the statements made by the researcher concerning the religious tradition he investigates be considered invalid simply because they do not correspond to the self-understanding of the religious tradition?: in this particular context Eliade's views on the subject become extremely important.)

4 Certainly, the view from 'inside' is a noteworthy aspect of historical 'understanding' and should not be neglected (especially in the understanding of tradition), but it cannot be a standard of judgment for historical truth for this would dissolve Religionswissenschaft into a plurality of religious statements and undermine its scientifi character. p. 104.

5 The science of religion stands 'outside', taking the standpoint of the observer. Certainly this includes much sympathy, respect and 'understanding', but the rules of the science of religion do not allow any escape into religious confession...(This is of course an existential possibility for the individual researcher, though not a necessity, but it remains a quite personal matter.) p. 104.

6 The scientific position of critical rationality offers an objective, neutral standpoint (within the confines of unavoidable relativity) but forbids a conscious distortion with religious and theological or antireligious and atheist intentions (i.e. agitation or propaganda). Critical distance over against one's own presuppositions and those of others is a requirement of honest efforts for objectivity which of course is not always easily attainable but which should (p. 104.) always be sought after. pp. 104-105.

7 This paper was read at the 14th Congress of the International Association for the History of Religions in Winnipeg, Canada, 17-22 August 1980. Tranlated by Michael Pye. p. 106.

Rudolph, K. "Das Problem der Autonomie und Integrität der Religionswissenschaft." Nederlands Theologische Tijdschrift (1973)

** 'neither philology nor sociology psychology nor ethnology can ultimately take over the work and task of Religionswissenschaft.' p. 113.

Rudolph, K. "Die 'ideologiekritische' Funktion der Religionswissenschaft." Numen (1978)

Religions have to be stripped of their claims to be truth, authority and revelation, and analysed on the historical-scientific, sociological and psychological dissecting-table. p. 27.

Rudolph, K. "Die Problematik der Religionswissenschaft als akademisches Lehrfach." Kairos (1967)

** 1 "Religionswissenschaft is a historical, not a philosophical or theological discipline." p. 29.

** 2 "for the historian, in the strict sense, 'religion' does not exist, only religions." p. 32.

*** 3 "Religion is a metaphysical or theological abstraction." p. 32.

*** 4 "Strictly speaking there is no history of religion only history of religions." p. 32.

*** 5 "Otto undermined the scientific-historical character of Religionswissenschaft and transformed it into a pseudo-theology." p. 34.

** 6 "In contrast to his original intention to realize an independent Religionswissenschaft as opposed to theology and philosophy of religion, he did during his American period-partially already during his later time in Leipzig-give more and more space to theological considerations." p. 37. (Joachim Wach)

** (Wach, Otto, van der Leeuw, Heiler and Mensching) p. 37.

*** 7 "All of the above mentioned scientists of religions or theologians did essentially sacrifice the scientific-historical character of our discipline." p. 38.

Rudolph, K. "Religionswissenschaft auf alten und neuen Wegen." Theologische Literaturzeitung (1979)

** Bianchi's research represents a strictly inductive, historical-philological approach which incorporates the comparative method. p. 13.

** religious dialogue cannot be the task of Religionswissenschaft. p. 20.

Saussaye, Chantepie de la. Die vergleichende Religionsforschung und der religiöse Glaube. (1897)

** / It has to be emphasized that one can understand the internal side of religious experience only through the analogy with one's own soul.) p. 24.

Saussaye, P. D. Chantepie de la. Manual of the Science of Religion. (1891)

The Science of Religion is a new science which has assumed an independent existence during the last decades only....It is only during the last half of our century that the 1 essential conditions for founding a true science of religion existed. These conditions are three in number. The first is, that religion, as such, should become an object of philosophical knowledge. p. 3.

...it was...modern philosophy that first recognised religion as an object of philosophica 2 study, without taking Christian revelation into account. pp. 3-4.

The second condition for a science of religion is the philosophy of history. This philosophy tries to realise the life of mankind as a whole, and not merely to study the 3 concatenation of outward events. p. 4.

This framework, however, would be quite useless if there were no materials to fill it. The great work of the present age has been the collecting and studying of new materials, of the extent of which people had formerly no idea. The science of religion 4 owes its steady growth to the discoveries and advances that have been made in the science of language, in archaeology, philology, ethnography, psychology of nations, mythology, and folk-lore. p. 5.

(Nobody has a greater claim to be called the founder of that science than F. Max Muller, who besides being a recognised master in one branch of these studies, possesses also a wide knowledge of other branches, and joins sound learning to brilliant literary gifts. In his 'Introduction' he pointed out the direction that must be followed in a 5 study of the science of religion; and though his method of explaining myths and religions by the study of language has roused much opposition, his merits as a teacher of the science of religion cannot be contested. He was the first who succeeded in convincing a larger public of the importance of the subject, and was able to persuade the best orienta scholars of Europe to combine in a translation of 'The Sacred Books of the East,' so that the general public might be able to read them.) His call for a study of the science of religion has been obeyed by almost every nation, nowhere more quickly than in Holland, where Tiele devoted his great powers to this subject.... pp. 6-7.

6 In Holland the science of religion has now taken its recognised place amongst academic studies. p. 7.

7 In Paris, Brussels, and lately in Rome also, chairs for the science of religion have been founded. p. 7.

8 It is only quite within the last few years that the great importance of the subject has been generally recognised. p. 7.

9 The unity of religion in the variety of its forms is what is presupposed by the science of religion. p. 9.

It is desirable...to use different forms of treatment for the science of religion and for theology, properly so-called. p. 9.

10 The science of religion, and the science of the Christian religion must follow...separate paths, and have separate objects in view. Of course they must mutually help one another. p. 10.

11 It is most important for theologians to study the science of religion. p. 10.

...missionaries cannot possibly do good work without having studied this subject. p. 10.

Saussaye, P. D. Chantepie de la. Manual of the Science of Religion. (1891) p. 2.

The object of the science of religion is the study of religion, in its essence and its manifestations. It divides itself naturally into the philosophy and the history of religion. These two divisions are most closely connected. The philosophy of religion would be useless and empty if, whilst defining the idea of religion, it disregarded the 12 actual facts that lie before us; and the history of religion cannot prosper without the philosophy of religion. Not only the order and the criticism of religious phenomena, but even the determining whether such phenomena are of a religious nature, depends on some, if only a preliminary definition of religion. pp. 7-8.

Already in the last century Hume pointed out the necessity of a natural history of religion. This idea has been carried out more consistently and more completely in our own time, under the influence of natural science and a mechanical theory of the universe, 13 which is so closely connected with it. Philosophers, psychologists, ethnologists, and historians wish to treat their studies according to the method of natural science... pp. 10-11.
(mention is made to A. Réville & C. P. Tiele, etc.,)
...although they start from very different points of view...all agree on the necessity of treating the history of human civilisation and customs like any other natural science, 14 and of thus formulating the laws of its natural development. p. 11.

Religion can only be realised as a product of these elements, and in connection with general development. All supernatural explanations, which recognise the influence of the free will of God or of man on this general development, are excluded. Strict evolutionar 15 principles do not admit a real substance and ontological reason of phenomena, nor their teleological destination. The theory of evolution recognises in history causes and laws, but no aims or ideas; it is occupied only with what is, and not with what ought to be. p. 12. (rather harse evaluation of evolutionists: may not hold true for Tiele ect.,)

...one must confess that the merely natural explanation of many phenomena is one-sided, 16 and therefore false, and that the method of natural science does not suffice when we judge religious phenomena according to their inner worth. p. 13.

We do not mean to underrate the great importance of the mechanical treatment, and th value of the theory of evolution, in the science of religion also, but we do not believe that this theory will be sufficient for a proper appreciation of the religious life of 17 mankind. p. 13.

16 ...religion is the specific and common property of all mankind. p. 14.

19 To us...religion seems to spring from the very essence of man... p. 33.

The phenomenology of religion is most closely connected with psychology, in so far as it deals with facts of human consciousness. Even the outward forms of religion can 20 only be explained from inward processes: religious acts, ideas, and sentiments are not distinguished from non-religious acts, ideas and sentiments by any outward mark, but only by a certain inward relation. p. 67.
We must leave the accurate definition of the character of religious phenomena to philosophy, and content ourselves with classifying the most important ethnographical and 21 historical material connected with the phenomena of religion. We shall not therefore attempt here an alysis of religious consciousness, but only discuss the meaning of the most important classes of religious phenomena. p. 67.

Schimmel, A. "Friedrich Heiler: (1892-1967)." History of Religions (1968)

1 "...his great goal: the unity of Christians, the unity of religions, of mankind." p. 269.

2 "He became, at the re-opening of Marburg University after the war, dean of the faculty of philosophy." p. 269.

3 His connection with the philosophy (p. 269.) faculty stemmed from his uncompromising attitude toward the Nazis, who had transferred him in 1934 from the faculty of divinity, to which he had belonged since 1921, to that of philosophy as a kind of degradation and neutralization..." pp. 269-270.

4 "...he had the vision of a unity beyond the diversities..." p. 272.

Schimmel, A. "Summary of the Discusion." Numen, (1960)

...Professor Werblowsky submitted a paper which contains the "basic minimum conditions for the study of the history of religions". p. p. 235. (The invitation for methodological discussions came from C. J. Bleeker at the Xth Int. Congress held in Marburg: it is at this juncture that methodological considerations became an integral part of the congress proceedings.)

This statement-and I wish to make this clear with the greatest possible emphasis-is not intended as a full or even sufficient systematic definition of the nature and principles of our discipline. It is merely a reaction to certain problems raised by Professor Bleeker's paper and to some expressions found in it. I certainly do not wish to present the platform creed or manifest of any particular school, but merely to read a brief statement of what, to many of us in the IAHR, appear to be the basic minimum presuppositions for the pursuit of our studies. A number of scholars have signified their readiness to be associated with the general tenor of this statement, although they might not strictly agree with every word in it. p. 235.

Abel (Bruxelles), Brandon (Manchester), Brelich (Rome), Duchesne-Guillemin (Liège), Eliade (Chicago), Goodenough (Yale), Hidding (Leiden), Hoffmann (Muchen), Kishimoto (Tokyo) Kitagawa (Chicago), Lanternari (Rome), Long (Chicago), Pincherle (Rome), Simon (Strasbourg) Werblowsky (Jerusalem), Zaehner (Oxford). p. 236. (Note should be taken of the Americans who signed this manifesto.)

1. Although the religionswissenschaftliche method is undoubtedly a Western creation, the qualification of the diametrically opposed methods of studying religions as "occidental" and "oriental" respectively is-to say the least-misleading. There are Religionswissenschaftler in the East as there are "intuitionists" in the West. The understanding (Verstehen) of structures and configurations, Ganzheitsschau and even Wesensschau have for long formed a major part or-at least-a major problem of the Humanities. It is therefore an overstatement to say that the East wants to grasp the whole, whilst Western scholarship is concerned with philological, archaeological, etc. detail and historical segments only. "Comparative Religion" is a well-recognized scientific discipline whose methodology may still be in great need of further elaboration, but whose aim is clearly a better understanding of the nature of the variety and historic individuality of religions, whilst remaining constantly alert to the possibility of scientifically legitimate generalizations concerning the nature and function of religion. p. 236.

2. Religionswissenschaft understands itself as a branch of the Humanities. It is an anthropological discipline, studying the religious phenomenon as a creation, feature and aspect of human culture. The common ground on which students of religion qua students of religion meet is the realization that the awareness of the numinous or the experience of transcendence (where these happen to exist in religions) are-whatever else they may be-undoubtedly empirical facts of human existence and history, to be studied like all human facts, by the appropriate methods. Thus also the value-systems of the various religions, forming an essential part of the factual, empirical phenomenon, are legitimate objects of our studies. On the other hand the discussion of the absolute value of religion is excluded by definition, although it may have its legitimate place in other, completely independent disciplines such as e.g. theology and philosophy of religion. pp. 236-237.

3. The statement that "the value of religious phenomena can be understood only if we keep in mind that religion is ultimately a realization of a transcendent truth" is to be rejected as part of the foundations of Religionswissenschaft. The facts and analyses of Religionswissenschaft may become the raw material for a theologia naturalis or for any other philosophical or religious system. But this is already outside the terms of reference of Religionswissenschaft and therefore no longer the concern of the student of religion. p. 237. (Werblowsky is referring to the statements made by Bleeker.)

Schimmel, A. "Summary of the Discussion." Numen, (1960) p. 2.

4. The study of religions need not seek for justification outside itself so long as it remains embedded in a culture pattern that allows for every quest of historical truth as its own raison d'être. Whatever the subsequent use made by the individual scholar of his special knowledge, and whatever the analysable sociological function of scientific activity in any specific cultural and historical situation, the ethos of our studies is in themselves. p. 237.

5. There may or may not be room for organizations in which students of religion join with others in order to contribute their share towards the promotion of certain ideals-national, international, political, social, spiritual and otherwise. But this is a matter of individual ideology and commitment, and must under no circumstance be allowed to influence or colour the character of the IAHR. p. 237.

Scott, W. "The Teaching of Religion and the Democratic Ideal." Journal of Bible and Religion, 8, (1940)

If the teacher sets about his work with an attitude of rigorous regard for all facts from whatever quarter they may come, if he challenges his students to use their minds in judging fairly of the evidence, if he inculcates by precept and example respect for beliefs of others, however different from his own, he has done something of incalculable value for his students. p. 9.

Courses in the Bible, in History of Religions, in Philosophy of Religion, are all excellent subjects for developing a mentality both tolerant and critical, which is of the greatest importance in developing a democratic state. p. 9.

The teacher of religion, having the time to develop ideas and attitudes in those he teaches, will be the cornerstone of the revival of religion which is needed. p. 10.

Sharpe, E. J. Comparative Religion: A History. (1975)

The University of Chicago established a department of comparative religion in 1892, and in the same year a number of universities and colleges joined forces to set up 'The American
1 Lectures on the History of Religions'-'for the purpose of encouraging the intelligent stud of religions'. p. 137.

The actual Parliament of Religions was meant as a demonstration of world brotherhood, and
2 in the eyes of its organizers at least, succeeded in its aim. p. 138.

The parliament was an encouragement, and a danger, to the emerging science of religio An encouragement, because it showed the extent to which earlier impatience and intolerance was being overcome. A danger, because it tended to associate at least some comparative
3 religionists (those who dared to associate themselves with it) with an idealistic programm of world peace and understanding. p. 139.

...the ideals which were so desirable in the Chicago of the 1890s were not necessarily those of, for instance, the European universities, where the science of religion was slowl
4 finding its feet. p. 139.

It was perhaps permissible for Max Muller to associate himself in absentia with the parliament; his reputation could bear it. Others held themselves firmly aloof-and have continued to hold themselves aloof from any further such gatherings simply on the grounds
5 that whatever the need for inter-religious understanding, the scientific study of religion committed to the quest of truth for truth's own sake, ought not to be saddled with such an onerous and subjective incidental. p. 139. (Sharpe's observations concerning formation of discipline is incorrect, the same holds true for his evaluation of parliament: he contradicts himself, see: E. J. Sharpe. "The History of Religions in Scandinavia, with Particular Reference to Sweden and Finland." Religion, (1975).)

(Sharpe is referring to Parliament (1893) and Stockholm Congress (1897): First offical Congress Paris (1900):it is the Paris Congress that Sharpe is referring to.)

A report was delivered on the aims and sucesses of Chicago 1893...it is pleasing to record
6 that neither earlier conference was condemned as 'unscientific'. p. 141.

Ever since the earliest days of comparative religion, the general tendency among scholars was to stand well back from the material under review, ostensibly the better to view it in all its variety. The scholar's ideal commitment was to scientific objectivity, to consistent method and to cool appraisal of religion as an element in the lives of other people. Too close attachment to any particular religious tradition tended to be
7 frowned upon as an inevitable source of distortion. Images, myths, symbols, rituals and the other 'observables' of religion were of course important as keys to understanding and as elements in the gigantic human jigsaw puzzle which scholarship was trying to piece together; but they were seldom regarded as living options, in which the observer himself might have some share. p. 203. (Sharpe's observations concerning early discipline is incorrect, unless he is referring to those outside the discipline proper.)

Sharpe, E. J. Comparative Religion: A History. (1975) p. 2.

(We may begin by recalling that the founding fathers of comparative religion-men like C. P. Tiele, Max Muller, J. G. Frazer and P. D. Chantepie de la Saussaye-were 'liberals', in that they were uncommitted to any specific external seat of authority in religion. To these men, the only religious authority was the authority of truth discovered by the process of free inquiry.) (And although they were mainly concerned with problems of religio origins, the problems of living religion were not foreign to most of them...)(They were therefore quite happy that comparative religion should be applied, as well as a pure, science. Some were entirely willing to have their names associated with such public manifestations as the Chicago World's Parliament of Religions in 1893-again Max Muller is the outstanding example. Their views on what might result from this kind of exercise varied....But that comparative religion was at root a practical activity would not be challenged in these circles. p. 252. (Compare this statement with the one made on page 139. Sharpe seems to be contradicting himself: this statement p. 252. appears to be closer to the reality of the situation of early ethos of discipline.)

But not all scholars held such views, and at the subsequent congresses—Stockholm 1897 and Paris 1900—we have been able to see the field being gradually taken over by the advocates of comparative religion as a pure historical science. The eirenic enthusiast was not welcomed, and soon came to realize that his interests would only be served by an entirely independent kind of gathering devoted to the goal of the final unity of all believers. The separation became more and more marked as time went on...by the 1920s the two paths had become almost entirely separated. p. 252. (In contrast to Sharpe's observations see: Werblowsky, who constantly caustions scholars concerning fact that they are becoming involved in non-scientific concerns: concerning this issue see: Baaren, Th. P van. "Science of Religion as a Systematic Discipline: Some Introductory Remarks." Religio Culture and Methodology. (1973) "The way in which J. M. Kitagawa speaks about religion is a clear echo of a period of science of religion which held sway in the years between 1920 and 1945..." p. 41.: considering the fact that the congresses were essentially comprised o the scholars of the discipline, and, as Baaren states, the influences of Kitagawa's approa did not spend its forces until 1945, how is it possible that this was not continued in the congresses? Obviously Sharpe's understanding of International Congresses is inaccurate: f further substantiation see articles by Waardenburg.)

In 1959 an American historian of religion, E. R. Goodenough, summed up the climate of opinion as he then saw it in the words: 'This generation wants either an assurance that it true existence is not in the scientific world, or it wants analytical precision.' This of course expresses in a nutshell the perennial choice, the either/or which has faced the comparative study of religion from the very beginning. Scholarship, as we have seen in so many ways, has had the choice of being 'pure', striving after a historical and analytical understanding of religion as a human phenomenon; or of channelling all its energies into its own religious quest, thus becoming an 'applied' science almost to the verge of soteriology. p. 267.

In this important paper, Goodenough was calling for some kind of integral understandi of religion-as-such, and for the science of religion (Religionswissenschaft) to address itself ultimately to this end. The techniques-philological, historical, archaeological an the rest-on which this work had of necessity to be based, were to be cultivated, conscientiously and accurately. They were not, however, to be regarded as ends in themselves. Without this wider application, they were useless. p. 274.

Goodenough's presidential address was really a plea for a humanised study of religion It was clear that he was echoing not only the words but also the innermost impulses of Joachim Wach; it was equally clear that these were the tones which scholarship would have to be prepared to hear from the USA for some time to come. pp. 274-275. (p. 274.)

Sharpe, E. J. Comparative Religion: A History. (1975) p. 3.

The West has generally tended to look upon religion for scholarly purposes as something static, a collection of data, or alternatively as an organism to be dissected....The East, on the other hand, could as a rule conceive of no purpose for the study of religion other than to deepen one's appreciation and understanding of Reality; certainly it could never look upon religion merely as a passive object stretched out on the scholar's operating table. Religion is there to be lived, and if study does not help the student to live better or more fully, then there can be little or no point in it.

But this was approximately what one group of scholars had been saying in the West, at least since the days of Schelling and Emerson and the other romantics-that religion is to be lived, and that the comparative study of religion can only be motivated as a life-enhancing discipline. But of the IAHR leadership, few would have been prepared to affirm this much. They might privately have agreed; but in public they refused to compromise their scholarly reputation by such 'subjectivism'. Therein lay the seeds of fresh conflict which the conference in Tokyo began to reveal. p. 271.

...it is clear that Marburg was in many ways to be a watershed, for the simple reason that there methodological discussion established itself for the first time as an integral part of IAHR procedure. p. 277.

The Chicago hermeneutical programme was not meant as a counterblast to the IAHR's five principles, but it certainly widened the scope of the historian of religion considerably. Most important, it acknowledged that the historian of religions might find himself playing an active role in the world's cultural dialogue, rather than merely sitting on the sidelines as a disinterested observer; also it committed the scholar to a search for the inner meaning of religion, and not only a quest for historical fact and circumstance. The 'objective' historian of religions was in danger, one feels, of being acknowledged as a skilled craftsman whose work might be admirable in itself, but who would have to learn new concerns and new techniques if he were to be of real significance in the new world. p. 280.

...by the early 1960s the American schools were moving firmly into the acceptance of this wider role. p. 280.

In Europe and America alike, traditional standards of disinterested and objective, philologically-based scholarship, while not rejected altogether, were being eroded by this wider, utilitarian approach. p. 281.

All in all, then, the climate of popular opinion was changing fairly rapidily during the late 1950s and early 1960s, but changing subtly away from the stated ideals of the IAHR. p. 281.

Sharpe, E. J. "Comparative Religion at the University of Manchester, 1904-1979." Bulletin of the John Rylands University Library of Manchester, 63, (1980)

(The establishment of a chair in Comparative Religion, in 1904, at Manchester College marks first official chair dedicated to these studies in any British University: although several taught courses in this area, Manchester the first to accord discipline academic recognition.) p. 144.

...it was introduced...as an arm of Christian theology. p. 144.

'Comparative Religion'is of course a shortened form of 'the comparative study of religion'...The enterprise might equally be called 'the science of religion', as in Friedrich Max Muller's 1873 book Introduction to the Science of Religion (which might well be called the foundation document of the discipline), or its German equivalent Religionswissenschaft. It is important to remember that in these labels the word 'religion' stands in the singular, and not in the plural. It is equally important to note that the original intention of those who practised this new 'science' was not simply to study religion outside the borders of Christianity and its antecedents...but to study all the religions of the world, irrespective of time and place, as diverse and evolving manifestations of the religion of the world. p. 145.

By 1966 the size of classes had increased dramatically. New student generations were pursuing their individual religious quests along unconventional lines, in which the study of the exotic wisdom that Comparative Religion seemed to offer often played a part. In this new climate of opinion, the old notion of Comparative Religion as an arm of Christian apologetics was forgotten. Ancient religions were to be studied for the sake of the timeless wisdom they enshrined; but, more importantly, 'the wisdom of the East' was now a living option to many young people who were growing progressively alienated from the roots of their own tradition. p. 164.

Sharpe, E. J. "Nathan Soderblom and the Study of Religion." Religious Studies, 4, (1969)

On 24 September, 1901, Nathan Soderblom, who was then 35 years old, was installed as Professor of Theological Propaedutics and Theological Encyclopaedia in the University of Uppsala. His inaugural lecture is still reckoned as a milestone in the history of Swedish theological and religious thought; though less because of the actual academic content of the lecture than because of a postscript, in which the young professor addressed the theological students in his audience... p. 261.

The lecture itself was on the subject of 'The General History of Religion and the Theology of the Church'-which we might perhaps paraphrase as 'Comparative Religion and Theology'. pp, 261-262.

His contention was that the tension between the theologian and the student of comparative religion was all a mistake: an understandable mistake, but one which had arisen due to a profound misunderstanding of the nature of theology on the one hand and the nature of religious study on the other. p. 262.

...the formal purpose of Soderblom's lecture was to provide answers to two questions. First, whether or not the theology of the Church was to be considered incompatible with genuine scientific work in the history of religion; and secondly, whether or not the scientific discipline of the history of religion was to be considered incompatible with the needs of the Chruch. We have already seen the answer he gave: that there is full compatibility between the two. p. 262.

...he crossed swords with those who would claim that it is best, in studying religion, to be an impartial observer, unconcerned with the truth or falsehood of any of its manifestations:

This is the voice of ignorance and thoughtlessness. How can anyone expect to understand the language of piety or penetrate the secret of religion, without himself being religious? One might just as well expect a person to penetrate the theory and laws of music without being affected by music itself. Every form of knowledge implies some participation in the object of knowledge. This is most necessary when it involves the most profound and far-reaching expression of the human spirit. Objectivity, in the sense we have been discussing, as a guarantee of scientific reliability, means simply to be without the necessary qualification for the study of religion. p. 263. (Sharpe's translation is based upon Soderblom's address Om Studiet av Religionen (1908) rpt (1951) p. 22.)

This was not to say that the student should compromise with his own ideal of truth, which was in Soderblom's own case the ideal of scientific investigation. But for Soderblom... the religious ideal and the scientific ideal were one. He put it in a striking fashion as follows: 'Every scientific study of religion, provided that it is carried out with competence and directed toward a worthy object, mus-with or against the will of the scholar, consciously or unconsciously-serve the cause of religion.' p. 263. (Trans. from p. 24. Om studiet av religionen.)

...he had taken part in the first Congress of the Science of Religion, held in Stockholm in 1897. p. 268.

The Congress itself is worth a mention, however, as an example of the confusion which can attend a gathering of delegates committed to different ideals. Some came expecting an echo of Chicago's Parliament of Religions; others, including the Secretary, S. A. Fries, wanted a genuinely scientific gathering; most took the opportunity to develop aspects of Christian apologetics. Significantly, the Congress began with a reading of a paper submitted by Max Muller, and closed with an attack on the paper by the Chairman, Bishop von Schéele of Visby (incidently, one of Soderblom's predecessors in the Uppsala chair... p. 268.

Sharpe, E. J. "Nathan Soderblom and the Study of Religion." Religious Studies, (1969) p. 2

From 1901 to 1914 Soderblom was Professor in Uppsala, and during the last two of these years he was simultaneously Professor of the History of Religion at the University of Leipzig. In 1914 he was appointed Arch-bishop of Uppsala, a position he held with the greatest distinction until his death in 1931. p. 268.

(Sharpe is referring to the Gifford Lectures presented by Soderblom in 1931)

In a sense, it is to be seen as a recapitualation, a summing-up, and (in the event) as a last testimony. A month after the delivery of the lectures, Soderblom was on his death-bed, saying to his family and friends, 'I know that God lives; I can prove it by the history of religion'. p. 269.

In his concern for the sui generis character, not only of religion as such, but also of separate religions, he anticipated the attitude which we know today as the phenomenological approach. p. 270.

(on the bottom of page 272 and the top of page 273 Sharpe demonstrates that Soderblom's work on the concept of the holy occurs in 1913; while that of R. Otto's does not appear until 1917)

Although the chronological priority of Soderblom's work is thus clearly established, this does not neeessarily mean that Otto derived his theories from Soderblom. In fact... the two were working on parallel lines, and each welcomed the support of the other. Both were influenced by Schleiermacher, and they had met in 1896 and 1897. p. 273.

...religion is the apprehension of the holy, as against the profane-a judgment which in our day is so forcefully expounded by Mircea Eliade. p. 273.

Theology and scientific study overlap in his work, and to isolate the one arbitarily from the other, is to draw an artificial distinction. The compatibility of the two, which he asserted in his inaugural lecture, he bore out in every aspect of his subsequent writings. pp. 273-274.

Sharpe, E. J. "S. G. F. Brandon: (1907-1971)." History of Religions (1972)

"...professor of comparative religion in the University of Manchester, England, since 1951..." p. 71.

"In 1970 at Stockholm he had been appointed secretary general of the International Association for the History of Religions, and there could have been no more eloquent testimony of the esteem in which he was held by historians of religion the world over." p. 71.

(Professor at University of Manchester, in comparative religion, (1951-1971).)

Sharpe, E. J. "Some Problems of Method in the Study of Religion." Religion, (1971)

Religious authority and comparative religion have always been uneasy bedfellows; but the late eighteenth and early nineteenth centuries saw a progressive erosion of religious authority, mainly among Western Protestant intellectuals, first in the name of Reason and then in the name of the Individual. p. 3.

The fathers of comparative religion were seldom or never orthodox believers-a fact which the orthodox of various schools were quick to seize upon, and which goes a long way towards explaining the suspicion with which the theologian has often regarded the comparative religionist. p. 3.

Although there appeared in these early years to be substantial agreement on both method and meaning, the comparative study of religion was never really the unified discipline which we tend to suppose it to have been. p. 5.

...in all the troubles and turmoils that beset the field of comparative religious studies during the early part of this century, one approach remained relatively unshaken, and in fact emerged from the trial if anything stronger than it was before: and that was the historical method. p. 7.

The question of meaning tends to be limited in this strict historical perspective to the elucidation of historical contexts and sequences. The continental Religionswissenschaftler would generally say that to go beyond this is to indulge in the passing of subjective value judgments. p. 8.

...one should not fall into the trap of assuming that scholarly objectivity is a state of total freedom from presuppositions. Frequently the purely historical scholar is driven to immoderate denunciation of what he regards as the theological or metaphysical or other assumptions made by other scholars. This is all very well; but it does not thereby guarantee that he is himself making no assumptions. He may be assuming the all-sufficiency of the historical method, the final validity of his own approach to historical phenomena through written sources, the cultural superiority of his own tradition, the transparency of ancient or exotic traditions when illuminated by Western critical method, and many more things. p. 8.

The second observation I would make is that perhaps historical objectivity can be achieved only at the price of a more or less arbitrary reduction of the material under consideration. Bianchi tells us that the history of religion 'establishes and examines facts'. But what is a religious 'fact'? Only the simplest data of history can without more ado be classified as facts-names, dates, treaties, and the like. And there are of course such facts of religion, some known, some unknown. But the questions which demand our attention are often of the most incredible complexity: rational and irrational factors interwine in them; they are not limited to one single form of expression, and seldom to one interpretation. pp. 8-9.

The broad synthetic approach, which was so characteristic of the early years of comparative religion, has lived on, albeit greatly refined, in a number of quarters. Examples might be taken from any one of a number of sources, but it is in the United States that the sharpest challenge to the purely historical method of the study of religion is at present coming forward. p. 9.

...the American academic community was being greatly strengthened by the importation into its midst of a number of outstanding European scholars, many of whom represented the very same idealist tradition which has served Religionswissenschaft so signally in the early part of the century. Two names in particular are deserving of our attention: Alfred North Whitehead and Joachim Wach. Later there came Mircea Eliade and Paul Tillich. Had there been no others, this would have been sufficient, for the debt which the study of religion in America owes these men is incalculable. p. 10.

Sharpe, E. J. "Some Problems of Method in the Study of Religion." Religion, (1971) p. 2.

Since World War II, America has emerged with startling rapidity out of her former cultural isolation....This has been accompanied...by a growing feeling of dissatisfaction (particularly among intellectuals) with the ideological and spiritual roots of Western culture-a feature which has become more pronounced this decade than ever before. And since, for a variety of reasons, the American educational instution has always been hypersensitive to the climate of opinion in the constituency it serves, there has been a wholesale movement in American universities and colleges away from historically-oriented studies on the traditional pattern, and towards what might be called cosmic existentialism a search for meaning across the widest possible spectrum of human experience. p. 10.

There can be no doubt that we are faced at this present time in religious studies wit a profound conflict of ideals, and that this conflict is not going to be easily or cheaply reconciled....Clavier has recently called for competence, sincerity and impartiality as the three conditions on which the study of religion can proceed. I think he is right, though I would perhaps go further, and say that the scholar may express any opinion, provided that he always nails his colours to the mast and makes it quite clear on what criteria he is passing judgment. I am also convinced that the transatlantic or trans-worl polemics can serve no useful purpose whatsoever. p. 12.

Perhaps in the last analysis what the comparative study of religion needs in these days is not a rigid methodological 'either-or', though there will certainly be those who will continue to cultivate one method rather than another; far more will be achieved if scholarship refuses to stagger from one methodological extreme to another, and resists the temptation to anathematize currently or locally fashionable approaches. p. 12.

Sharpe, E. J. "The Comparative Study of Religion in Historical Perspective." Comparative Religion in Education. (1970)

In the United States, by 1895, chairs had been created at Harvard, Cornell and the University of Chicago. p. 6. (Sharpe is referring to the creation of chairs in religion.)

...in most European universities, any name involving the word 'comparative' is firmly rejected, partly in order to make clear the extent of the break with the past that has in fact taken place. Usually the subject is there called 'the history of religion', and extreme pains are taken to emphasize that its legitimacy as a scientific discipline rests entirely on its historical method. p. 10.

Sharpe, E. J. "The Goals of Inter-Religious Dialogue." (1974)

Its advocates almost all assume...that the cause of past intolerance have to do with the doctrinal and other constructions that men have built around their central religious commitment, and seek for areas of common concern in which those constructions are transcended, penetrated, or avoided. But before these objectives can be achieved, it seems to me that there must be a much greater measure of clarity concerning the meaning of dialogue. As yet nothing approaching a consensus has emerged. p. 92.

Sharpe, E. J. "The History of Religions in Scandinavia, with Particular Reference to Sweden and Finland." Religion, 5, (1975)

Earlier this century, the history of religions in Scandinavia was...evenly represented by international scholars of the calibre of Soderblom, Lehmann and Kristensen...Concerning methods and goals, there was in those days broad agreement. The history of religions, it was then felt, was not unrelated to theology, and although it was essential that scholarshi in the field should be prosecuted with the assistance of the best historical and philological techniques then available, it was open to individual scholars to pass beyond technicalities into the area of philosophical and theological evaluation. p. 19.

Between the 1930s and the 1950s the methodological presuppositions, and particularly the evolutionary and theological bias, of the earlier masters came to be called seriously in question....Not that comparative studies were abandoned altogether...nor were theological involvements rejected once and for all. p. 19.

(Sharpe is referring to Tor Andrae in the following quote)

Ultimately he became a Bishop of the Church of Sweden. Andrae was averse neither to popularizing nor to theological assessment of his material. p. 19.

Strongly influenced by Andrae was Geo Widengren...who became the first occupant of the chair of the history and psychology of religion at Uppsala which replaced Soderblom's old chair...in 1938. p. 19.

Shedd, C. P. "Religion in the Colleges." Journal of Bible and Religion, 8, (1940)

(Shedd is referring to the department of religion in the following: these are a few of the expectations concerning the essential service which the discipline could and should render in the not too distant future.)

It will not only offer courses in religion but will seek to aid the entire faculty in making religion an integrating and unifying influence in the entire curriculum. Such teaching must be as objective in character as that of any of the other intellectual disciplines, but when taught by men and women who have both competence and depth of religious life, it will inevitably develop religious intelligence, mature religious convictions, and motivate for a life of social and religious usefulness. p. 185.

Sillen, W. "Nathan Söderblom." Journal of Religion (1948)

1 "In 1901...Söderblom was appointed professor of theology at Uppsala..." p. 39.

2 "The combination of teaching and pastoral care delighted him, and he strove to bring the special contribution of each to bear upon the other." p. 39.

3 "Never a special pleader for Christianity, he presented the teachings of the great world religions (p. 39.) quietly, impartially, and reverently, confident that Christianity had nothing to fear from a reputable and unobstructed scientific examination." pp. 39-40.

4 "He believed that he could uncover the essential unity between a scientific study of the history of religions and the experience of Christian faith." p. 43.

5 "The Swedish Society for the Science of Religion, founded at Stockholm in 1906..." p. 44.

6 "In The Nature of Revelation...Söderblom reveals his emphasis and his reliance upon the validity of psychological intuition. This classic...embodies his conviction that a scientific study of religion will yield an assured knowledge of God." p. 45.

Smart, N. "Beyond Eliade: The Future of Theory in Religion." Numen, 25, (1978)

...Eliade's theory is in its own way philosophical and speculative. There is, of course, nothing wrong in this, and indeed one sometimes wishes more historians of religion were bolder in theory....It seems to me that we have a problem where a theory in effect is an expression of a worldview, which is brought to bear upon worldviews. For instance in the past there have been those who have pursued the comparative study of religion from a Christian-theological angle...and there have been others who have started from some other religious point of view...But of course such essentially theological presentations are the subject matter of the history of religions, not exercises in it. pp. 176-177.

Smart, N. "I Recommend You to Read." Expository Times 79 (1968) rpt. In: Ways of Understanding Religion. W. H. Capps. (1972)

The comparative study of religion is rather underdeveloped in this country. The annual meetings of the British Section of the International Association for the History of Religions attract hardly more than twenty or thirty people. p. 204.

Smart, N. Secular Education and the Logic of Religion: Heslington Lectures, University of York, 1966. (1968)

If in a broad sense we can say that descriptive studies are historical...then it may be
1 useful to employ the term parahistorical to refer to those studies and arguments which concern the truth, value, etc., of religion. p. 13.

The very notion of religious studies takes on a very different meaning according as we include in them, or fail to include in them, parahistorical questions. I shall argue
2 later that they need to be included, because of the logic of the subject: but I shall also argue that this can only rightly be done by liberating theology from the narrow confines of its past. p. 14.

The doctrine that there is no form of knowledge which goes beyond that which is in principle discoverable by the scientific examination of the cosmos or bits of the cosmos
3 is a philosophical one. It necessarily transcends science, for it is about the limits of science. p. 50.

...I wish to argue that there are educational disadvantages in separating out too clearly
4 historical from parahistorical approaches to the subject. p. 93.

...it is educationally absurd, and crass from the point of view of a sensitive and sound appreciation of the subject-matter, to divorce the history from the ideas, and thus to
5 rule out parahistorical discussions from descriptive studies. This conclusion applies equally in religion. p. 94. (Essentially stated: all true knowledge involves not only involvement but also the employment of value judgements.)

It is one thing to present a faith sympathetically but openly (that is, by showing an appreciation of the alternatives to it); it is quite another thing to teach people that
6 it is true while remaining silent or prejudiced about alternatives. It is one thing to present an understanding of religion; another to preach. p. 97.

(In the following Smart sets forth some of the possible aims of religious education)

... religious studies do not exclude a committed approach, provided that it is open,
7 and so does not artifically restrict understanding and choice. p. 105.

...religious studies should provide a service in helping people to understand history and other cultures than our own. It can thus play a vital role in breaking the limits of
8 European cultural tribalism. p. 106.

...religious studies should emphasize the descriptive, historical side of religion, but
9 need thereby to enter into dialogue with the parahistorical claims of religions and anti-religious outlooks. p. 106.

Smart, N. The Phenomenon of Religion. (1973)

(In the following Smart is referring to Eliade's conceptions of the discipline functioning as a creative hermeneutic.) (Religion, in the following quote should be taken to read the academic study of religion.)

This creative hermeneutics...would give Religion an independent dynamism as a metaphysical and cultural influence (it would seem in this way to become its own Expresser, transcending Theologies). p. 35.

If religion is to be studied as a phenomenon, as for instance we might study political behaviour, it is essential to distinguish...between Religion and Theologies. It would be most unfortunate if the slogan of a creative hermeneutics itself paved the way for a secret Theologising and a betrayal of the spirit of sympathetic objectivity. And I scarcely need to repeat that a subject or field (e.g., Religion) should not be defined from a position within it. p. 49.

It cannot be wrong for the Religionist to comment or even to try his hand at some kind of synthesis, provided he recognises with full clarity that he is here entering the realm of speculation and thus is in a way in the same league as religious Expressions. If this is what is meant by creative hermeneutics, then the enterprise is an epiphenomenon, so to say, of Religion... p. 51.

Smart, N. The Science of Religion & the Sociology of Knowledge: Some Methodological Questions. (1973)

...much of what occurs under the heading of the comparative study of religion has to do with dialogue, encounter, and a theology of religions. That is to say, the ultimate concer of a number of scholars working in the field lies in making sense...of the pluralism of religion. p. 5.

There is nothing illegitimate in such enterprises...But one must understand clearly that i such works the scientific and descriptive study is made subordinate to theological concern pp. 5-6.

...Wach's position goes beyond pure typology...and involves an implicit metaphysics. In this respect he is similar to Rudolf Otto and Eliade. This is not to say that the positions of the three men are identical, but only to say that within and beyond their approach to religion there is some kind of metaphysical principle. It is thus possible to distinguish between pure typological phenomenology...and metaphysical phenomenology. I do not wish to argue that the latter is in any way illegitimate, but simply to be clear as to what people are doing. pp. 19-20.

...on the whole, those who have opposed reductionism have tried to do so by establishing the actuality of the divine or of the Holy. They take as it were a step into theology. p. 49.

...Cantwell Smith has rightly seen the need for a transcendent focus to enter into descriptions of man's faith, but wrongly supposes that such descriptions must commit one to affirm the existence of a divine being. p. 57.

...Wach follows Otto in two important particulars, namely in holding that the central religious experience is the sensus numinis and, second, in holding that this gives us knowledge of ultimate reality. p. 59. (Similar observations can be made about Eliade, Soderblom, etc.,)

...there is little doubt that Wach believed in the objective experience of that Ultimate Reality of which the sensus numinis is the experience. In this, Wach holds a position similar to that of Rudolf Otto... p. 60.

Smith, H. "Beyond the Modern Western Mind-set." In: Beyond the Post-Modern Mind. (1982)

I think I see more clearly now than when I wrote either "Excluded Knowledge" or the book out of which that essay derived, Forgotten Truth, what the Modern Western Mind-set is. The clue to it can be stated in a single sentence: An epistemology that aims relentlessly at control rules out the possibility of transcendence in principle. p. 134.

Smith, H. "Excluded Knowledge: A Critique of the Modern Western Mind Set." Teachers College Record 80 (1979)

**...what cannot be falsified is not scientific... p. 423.

***(Values):'Science can deal with instrumental values but not intrinsic ones.' p. 423.

***(Purpose):'To attribute an intentional character to what happens in nature is anthropomorphic and anthropomorphic explanations are the opposite of (p. 423.) scientific ones.' pp. 423-424.

** (Global Meanings):'Science itself is meaningful throughout, but there are two kinds of meaning it cannot get at. One of these is global meanings-what is the meaning of it all? p. 424.

** (Existential Meanings):'The other kind of meaning science cannot handle is existential...' p. 424.

** (Quality):'...it is their qualitative dimensions that give values, meanings, and purposes their pride of place in life. Yet it is precisely this qualitative dimension that eludes the quantitative measuring grid that science must try, at least, to impose on events if they are to become precise data.' p. 424.

** ... modernity omits something-as the title of my own book puts the matter, it has forgotten something. This something, which constitutes the ontological divide that separates tradition and modernity, is higher realms of being-domains of existence that begin precisely where science stops. p. 429.

Only when negativism intrudes and the successes of science are wittingly (as in positivism) or unwittingly (as in modernity generally) used to erode confidence in realities other than those science can handle-when, in a phrase, science phases into scientism-does opposition appear. p. 429.

** The disappearance of the higher planes of reality from our contemporary philosophical maps-or, to speak more carefully, the decline in our (p. 431.) confidence in such planes-is, as I say, the change that separates modernity from tradition most decisively. pp. 431-432.

***...it is clear from what I have said that I think the change has impoverished our sense of what the world includes and what it means to be fully human... p. 432.

Smith, H. Forgotten Truth: The Primordial Tradition. (1976)

* 1 Twenty years ago I wrote a book, The Religions of Man, which presented the world's enduring traditions in their individuality and variety. It has taken me until now to see how they converge. p. ix.

*** 2 Outwardly they differ, but inwardly it is as if an "invisible geometry" has everywhere been working to shape them to a single truth. p. ix.

** 3 The sole notable exception is ourselves; our contemporary Western outlook differs in its very soul from what might otherwise be called "the human unanimity." But there is an explanation for this: modern science and its misreading. If the cause were were science itself, our deviation might be taken as a breakthrough: a new departure for mankind, the dawning of an age of reason after a long night of ignorance and superstitution. But since it derives from a misreading of science, it is an aberration. If we succeed in correcting it, we can rejoin the human race.) p. x.

** 4 Modern science requires only one (p. 5.) ontological level, the physical. pp. 5-6.

*** 5 ...to speak of anything in science as having a different ontological status-as being better, say, or more real-is to speak nonsense. p. 6.

*** 6 Strictly speaking, a scientific world view is impossible; it is a contradiction in terms. The reason is that science does not treat of the world; it treats of a part of it only. p. 7.

*** 7 Science can deal with instrumental values but not intrinsic ones. p. 14.

* 8 For science to get on with its job, Aristotle's final causes had to be banished and the field cleared for explanation in terms of efficient causes alone. p. 15.

*** 9 Science itself is meaningful from beginning to end, but on certain kinds of meanings-ones that are existential and global-it is silent. p. 15.

** 10 Values, life meanings, purposes, and qualities slip through science like sea slips through the nets of fisherman. Yet man swims in this sea, so he cannot exclude it from his purview. p. 16.

** 11 Whereas science is positive, contenting itself with reporting what it discovers, scientism is negative. It goes beyond the actual findings of science to deny that other approaches to knowledge are valid and other truths true. In doing so it deserts science in favor of metaphysics...for as the contention that there are no truths save those of science is not itself a scientific truth, in affirming it scientism contradicts itself. p. 16.

** 12 Nothing in what science has discoverd controverts the existence of realms other than the one with which it deals. Meanwhile our growing understanding of the scientific method shows us that there are things science by-passes. Whether these neglected items belong to a distinct ontological scale, science, of course, does not say; it says nothing whatever about them. The fact that scientific instruments do not pick them up shows only that they differ in some way from the data science does register. p. 17.

* 13 As long as modernity was captive of an outlook presumed to be scientific but in fact scientistic, reality was taken to be as science mirrored it. Now that it is apparent that science peers down a restricted viewfinder, we are released from that misconception. p. 17.

Smith, H. Forgotten Truth: The Primordial Tradition. (1976) p. 2.

If we have appealed to past ages it is because we see them as having been bathed in such truth to a degree that we are not. In this respect we would indeed be pleased to see life on earth recover a lost dimension... p. 146.

Smith, H. "Preface." In: Beyond the Post-Modern Mind. (1982)

On page 76 below we shall find The Chronicle of Higher Education reporting that "if anything characterizes 'modernity' it is a loss of faith in transcendence," and if we add that the loss is incalculable and unnecessary, we have the thesis of this book. p. xii.

Smith, H. "Science and Theology: The Unstable Detente." In: Beyond the Post-Modern Mind. (1982)

It seems to be agreed that a defining feature of modernity is loss of transcendence. The sense of the sacred has declined... I assume that readers of this journal will (p. 109.) agree, in addition, that this is a real loss... pp. 109-110.

Smith, H. "The Humanities as Uncontrolled Experiment." In: Beyond the Post-Modern Mind. (1982)

...positivistic definition of knowledge...rules out the possibility of knowing transcendence... p. 96.

Smith, H. "The Sacred Unconscious." In: Beyond the Post-Modern Mind. (1982)

If Marx unmasked our social unconscious and Freud our personal unconscious, both piercing through superstructures, or rather substructures, that hide true causes and motives, the supreme human opportunity is to strike deeper still and become aware of(the "sacred unconscious")(that) forms the bottom line of our selfhood.) p. 178.

I shall not go into reasons for assuming that this final unconscious exists; I have discussed some of them in my Forgotton Truth where I use the word "spirit" for what I am here calling the sacred unconscious. Nor will I map here our human consciousness to show the relation of this deepest level to ones that are more proximate; that I attempted in the chapter on "The Levels of Selfhood" in the book just mentioned. p. 178.

Smith, J. Z. "Adde Parvum Parvo Magnus Acervus Erit." History of Religions, (1971-72)

(Smith is referring to Eliade's morphological investigative procedure)

There can only be a relatively limited number of systems or archetypes, though there may be an infinite number of manifestations. Comparison, while global in scope, nevertheless remains strictly limited in procedure. One may only compare within the system or between the pattern and a particular manifestation. Comparisons within the system do not take time or history into account; comparisons between the pattern and manifestation are comparisons as to the degree of manifestation and its intelligibility and do not take historical, linear development into account. p. 85.

Smith, M. "Erwin Ramsdell Goodenough 1893-1965." History of Religions (1966)

1 (Professor at Yale Univ. (1923-1962).) p. 351.

2 "...he played a large part in the organization of the American Society for the Study of Religion and was its first president." p. 352.

Smith, M. "Historical Method in the Study of Religion." On Method in the History of Religions. (1968)

(In the following Smith elucidates the premises upon which historical reconstruction are based.)

...you start with certain pieces of present evidence...you suppose that the present evidence was produced by the sort of cause-and-effect sequences which you have learned from one or another body of experience, and you try, accordingly, to imagine a set of causes which would have produced the effects, that is, the evidence, to be accounted for. If you can imagine two or more sets of causes which might have produced the same evidence, you judge between them on the basis of probability...and your result, "history," is accordingly, by your standard, the most probable account of what happened. (It is not necessarily the true one. Indeed, it may sometimes be false, because improbable things sometimes happen and, when they do, they produce results of which the most probable explanations will be the wrong ones. But we can never recover the actual past event; therefore we have to accept, faute de mieux, the most probable explanation as the historical one. So truth is by definition stranger than history.) p. 9.

(In the following Smith argues that, by definition, 'sound historical method' can never be truly "neutral" in relation to the question of divine intervention. As a matter of fact, he argues that in order for historical method to be considered 'sound' it must, of necessity, be "atheistic".)

This supposition, in classical terms, is "atheism." I say "in classical terms" because the adjective "atheist" was regularly used in classical times to describe, for instance, the Epicureans, who insisted that there were gods, but denied that they ever descended to any special intervention in the world's affairs. It is precisely this denial which is fundamental to any sound historical method. Whether or not supernatural beings exist is a question for metaphysics. p. 12.

...the historian does require a world in which these normal phenomena are not interfered with by arbitrary and ad hoc divine interventions to produce abnormal events with special historical consequences. This is not a matter of personal preference, but of professional necessity, for the historian's task...is to calculate the most probable explanation of the preserved evidence. Now the minds of the gods are inscrutable and their actions, consequently, incalculable. Therefore, unless the possibility of their special intervention be ruled out, there can be no calculation of most probable causes-there would always be an unknown probability that a diety might have intervened. p. 12.

In all this I am, of course, contradicting the recent statement of Professor Thorkild Jacobsen, that when writing the history of religion we are only concerned to determine what ancient beliefs were, not whether or not they were true. This is false, because a great many ancient beliefs concerned supposed cases of divine intervention in history, and these are questions of historical fact. Whether Joshua's defeat of the Amorites at Gibeon was or was not prolonged by his stopping of the sun in mid heaven for the space of a day is just as much an historical question as whether a recent congressman's defeat of his opponents was or was not affected by tampering with the voting machines. In both cases, the historian must collect the evidence and try to discover the most likely explanation. p. 12.

Smith, S. A. "The Academic Community Looks to the Department of Religion." Journal of Bible and Religion, 24, (1956)

The conflict within ourselves as to our proper and most effective role is heigtened by the pressure of what others expect us to be and to do. In some institutions there is a widely held assumption that the department of religion can and should take responsibility for everything on campus even remotely related to religion... p. 173.

(This particular article exemplifies the state of confusion concerning the responsibilities of a department of religion: expected to function as spokesmen of ultimate worth of religion, while, at the same times, engaged in the highest of academic endeavors.) (Smith advocates religious function which scholar can and should perform.) (Article important on two counts: testifies to external pressure exerted upon scholar from within the general academic community to fulfil this religious function, testifies to internal confusion experienced by scholar as he attempts to discern his true ethos within the academic community.)

Smith, W. C. "A Human View of Truth." Studies in Religion, (1971)

The ruthless insistence that the proper way, the only way, to understand the world is to see it apart from man's relation to it, may not be so legitimate as some have thought. This principle of 'objectivity' may lead, or have led, to something reasonably called truth in the natural sciences, but I ponder the possibility that it may lead to error in the 'behavioural' sciences and in all our apprehension of things that pertain to man. On another occasion I defined 'objectivity' as the proper way to handle objects intellectuall; but to treat men, or anything involving men, as if they were objects is to misunderstand them. pp. 22-23.

To write for one's peers in a discipline is to write not only jargon but-in principle-falsehood; or at least, not truth. p. 24. (Taken from note 11.)

Smith, W. C. "Comparative Religion: Whither-and Why?" The History of Religions: Essays in Methodology. (1959)

The externals of religion-symbols, institutions, doctrines, practices-can be examined separately; and this is largely what in fact was happening until quite recently, perhaps particularly in European scholarship. But these things are not in themselves religion, which lies rather in the area of what these mean to those that are involved. (The student is making effective progress when he recognizes that he has to do not with religious systems basically but with religious persons; or at least, with something interior to persons.) p. 35.

Certainly there has been and remains a great deal of preliminary work to be done in the realm of tangible data, of what I have called the externals of religion. It is only as these are accurately established, that the study of the religions themselves can proceed; and this latter must continually be revised as the former become more exactly known. It is not a crucial question whether the same scholars do both tasks or whether there is a division of labor. Nor is it worth quarreling about the relative value of the two; both are needed. p. 35.

3 ...it is no longer legitimate to write in this field for any but a world audience. p. 40.

4 ...no statement about a religion is valid unless it can be acknowledged by that religion's believers. p. 42.

5 ...it is the business of comparative religion to construct statements about religion that are intelligible within at least two traditions simultaneously. p. 52.

6 ...along with the academic tradition of detached secular study of religion, there is growing...a religiously related scholarship...in the future these studies...are to be carried out by religious people for religious people. pp. 45-46.

Smith, W. C. "Intrepreting Religious Interrelations: An Historian's View of Christian Muslim." Studies in Religion, (1976-1977)

All will doubtless agree that the conceptual categories that we bring to the task determin in some measure our preception of the world. p. 515.

The boundaries, in time and space and conceptuality, that we used to erect around given systems, turn out to be postulates of doctrine rather than fact. p. 516.

Smith, W. C. "Mankind's Religiously Divided History Approaches Self-Consciousness." Harvard Divinity Bulletin, 29, (1964)

I reiterate a characterization formulated a few years ago: that comparative religion may become the disciplined self-consciousness of man's variegated and developing religious life. I reiterate too the view that our task in this realm is not to understand religions but to understand religious persons. We may go further, to say that (our task (men's task) is to understand ourselves, as religious men.)

By this I do not mean individually: some of us engaged in these academic pursuits may be individually religious, others not (though there is some suggestion that the percentage of those of us who are is probably rising and may well rise more; this is highly significan and certainly there is a challenge here to the Christian as Christian). I mean rather that (we human beings on earth are, in fact, religious persons.) We-men on earth-are just now beginning to understand ourselves in our diversity, to understand the long centuries of our past religiousness in all its variety, to understand the present in its continuing variety but its gradual closing in of intercommunication, and to establish the intellectual self-consciousness in which we as human beings on earth shall in the future with increasing deliberation and renewed reverence construct the future history of our religious life. p. 17.

Some of you, perhaps, will have felt restless when I spoke, for instance, of the religious history "of mankind," spoke of it as having proceeded over the past twenty-five to fifteen centuries or so in theoretically separate compartments of which the Church has been one, and suggested that the separateness neither was in the past as total in practice as it was in theory, nor is it today being maintained... Now I personally am ready to argue theologically not only that this in fact is how man's history has developed, but that this is how God sees it also. This cannot be documented like the other; but it can be argued, and on Christian premises, and argued with force and joy, that God thinks of the religious life of man in a way to which the growing human awareness of comparative religion studies is a closer approximation than were our earlier particularist and uninformed doctrines about the faith of other men. p. 14.

I said just now that I am ready to argue with a Christian theologian, on Christian premises, that the modern comparative religionist's vision of the religious history of mankind provides a truer vision of that total history-that is, a vision closer to God's way of seeing it; a more authentic Heilsgeschichte-than is any interpretation of this wide-ranging matter formulated within the Church in the days before the present information, or indeed any serious historical information, was available. p. 15.

It is significant to add this: that I would argue the corresponding point with Muslim theologians, on Islamic premises. I also said just now that a true understanding of Islamic religious history will be not of Islam itself but of the Islamic strand in the world's religious complex. p. 15.

I can sense that they too may be restless at what seems my humanist heresy, like some of us Christians; but in both cases my answer would be that it is not simply I who am advocating this religious reconceptualization, but the advance of modern knowledge. p. 15.

Among all religious communities throughout the world there is a growing common awareness for the first time not only of the world in which we live (given by science), but also of the total process of the whole religious history of man, stretching back now at least 100,000 years, evincing fantasic variety, continual evolution, sharp and at times rigid separations, and today entering a new phase in all its parts.

I am not suggesting that distinctions will dissolve, I am suggesting rather that those distinctions will survive that men wittingly choose to maintain. p. 16.

Smith, W. C. "Methodology and the Study of Religion: Some Misgivings." Methodological Issues in Religious Studies. ed. R. D. Baird. (1975)

The interest in methodology seems a kind of narcississtic and self-destructive introversion: the paying of primary attention not to the world around us, but to our ideas about that world. p. 21.

I believe profoundly that truth is ultimately one; just as I believe, equally profoundly, that man is ultimately one. p. 22.

(Essentially, Smith argues that the subject matter of religious studies should not be made subserviant to method.) (Article by M. Smith, "Historical Method in the Study of Religion.' On Method in the History of Religions. ed. J. S. Helfer. 1968. 8-16. may be extremely useful in this particular context.)

Smith, W. C. "Non-Western Studies: The Religious Approach." A Report on an Invitational Conference on the Study of Religion in the State University, Indianapolis, 1964. (1965)

The religious quality of life is not one element in a pattern; it is the pattern that the other elements form. p. 51.

To take what for other men is a principle of integration, and to make it for us one element in a structure that we have otherwise conceived, is not the way to serious understanding. p. 51.

Smith, W. C. "Objectivity and the Humane Sciences: A New Proposal." Transactions of the Royal Society of Canada, (1974)

1 I contend that to treat a person as if he or she were an object, or anything pertaining to the human as if it were only an object, besides being immoral, is to misunderstand him or her or it... p. 83.

2 ...I contend that it is pseudo-scientific, is scientific in only an imitative and not a genuine sense, to apply to the study of human affairs the objectivity that is appropriate for the study of other fields. p. 83.

3 No statement involving persons is valid, I propose, unless its validity can be verified both by the persons involved and by critical observers not involved. p. 84.

4 ...the knowing mind is human; is not outside, and cannot get outside, the human race to look at it externally, objectively. This has long been recognized as a difficulty, in objectivist theories; but it has been regarded also as a regrettable weakness, and attempts have been made to reduce its significance as far as possible, to approach as closely as feasible to externalized viewing. I, on the other hand, regard the participation of the knowing mind in the humanity that it seeks to know as an asset, and not merely an inescapable fact; and I would order our intellectual inquiry in accord with it, not in opposition to it in flight from it. pp. 85-86.

5 The notion of temple, and that of symbol in general, are humane concepts, not objective. No building is objectively a temple. No space is objectively sacred. No object is objectively a symbol, in and of itself: an object becomes a symbol in the consciousness of certain persons. p. 87. (Smith's objections could be intended against Eliade, etc.,)

Smith, W. C. "Religious Atheism? Early Buddhist and Recent American: The Charles Strong Memorial Lecture Delivered Before Several Australian Universities, July, 1966." Comparative Religion. ed. J. Bowman. (1972)

**** Faith, as I shall use the term...is an orientation of the personality, to oneself, to
**** one's neighbour, to the universe; a total response; a way of seeing the world and of
1 handling it; a capacity to live at a more than mundane level; to see, to feel, to act in terms of, a transcendent dimension. p. 54.

**** Belief, on the other hand, is the holding of certain ideas. Religious belief is an
**** intellectual activity: at its best, it is to conceptualize in a certain way the vision
2 that one has seen; and at a less spontaneous level, it is to accept the way other people have conceptualized their vision. p. 54.

Smith, W. C. "The Comparative Study of Religion: Reflections on the Possibility and Purpos of a Religious Science." McGill University, Faculty of Divinity, Inaugural Lectures. (1950)

It has been said that one must tread softly here, for one is treading on men's dreams. But more than that: what we view, in contemplating man's religion, is not only below us, streching on and on without bounds, but around us, and above us-and even, too, within us. p. 41.

Religious men have charged that the objective study of religion leaves out the very part of religion that counts; it analyses the externals but misses the heart of the matter, studying the only aspect of religious history that is available for study-namely, the mundane manifestations-but neglecting, or not understanding, or anyway not able to deal effectively with, the only part that essentially signifies. p. 42.

The irreverent, even insensitive, studies of certain scholars have, surely, done little to refute this. Such scholars might uncharitably be compared to flies crawling on the outside of a goldfish bowl, making accurate and complete observations on the fish inside, measuring their scales meticulously, and indeed contributing much to our knowledge of the subject; but never asking themselves, and never finding out, how it feels to be a goldfish. p. 42.

It seems to me that progress in the study of religion can come when we can bring ourselves to forget about the nature of religion; and attend to the progress of its contemporary development. p. 49.

...all religions are new religions, every morning....religions do not exist up in the sky somewhere, elaborated, finished, and static; they exist in men's hearts. p. 51.

Smith, W. C. The Faith of Other Men. (1962)

** The utmost rigor of external accuracy, the utmost rigor of internal sincerity, combine to lead us to truth. p. 15.

Smith, W. C. The Meaning and End of Religion. (1962-63)

1 ...a person who has not seen the point of any one religion is not in the best position to generalize about the significance of them all. p. 6.

2 ...the study of man's religious life has in the past been inadequate in so far as its concept of religion has neglected either the mundane or the transcendent element in what it has studied, and has been confused in so far as its concept has attempted to embrace both. p. 156.

3 ...we elect to work rather with two separate concepts. p. 156.

4 By 'faith' I mean personal faith...an inner religious experience or involvement of a particular person; the impingement on him of the transcendent, putative or real. p. 156.

5 By 'cumulative tradition' I mean the entire mass of overt objective data that constitute the historical deposit, as it were, of the past religious life of the community in question... p. 156.

Smith, W. C. "The Place of Oriental Studies in a Western University." Diogenes, 16, (1956)

I do not at all mean that we must accept the theoretical but reject the practical aspects of oriental studies. The ivory tower has gone, and must stay gone. (Much of the stimulus and vitality and creativity of our studies comes and must increasingly come from our close, however purely intellectual, involvement in the greatest practical issues of our age.) p. 109. (Reference being made to utilization of scholarship for governmental purposes. Interest in oriental studies received its major incentive from governmental needs, economic, political, etc.,) (Scholar has been and is continuing to be called upon by the government for aid in the resolution of practical purposes.)

We shall have failed in our task as orientalists if our society continues to imagine that the problem is how we in the West can deal with the Orient. The practical problem is rather how man throughout the world can deal with the fact that he is separated from his neighbor by a cultural frontier. p. 109.

The kind of expert that we need is the man who has learned to appreciate new values; who can, with sympathetic insight and imagination sensitivity, interpret behavior, thinking, and feeling which proceed on new and different presuppositions. The kind of humanist we need is much the same-on whose mind and personality can handle a multiplicity of value systems, and yet at the same time retain and, indeed, deepen his own integrity, his own response to value. pp. 109-110.

Smith, W. C. Towards a World Theology: Faith and the Comparative History of Religion. (1981)

** 1 The vision to be set forth in this presentation is of the unity or coherence of humankind's religious history. p. 3.

*** 2 I hold that history, since it is human, therein has transcendent (shall we say, metaphysical) overtones. p. 3.

*** 3 In human lives as lived over the centuries and around the globe lies the empirical base of metaphysical truth. I also hold-the same studies increasingly illuminate for me-that in turn truth has an historical dimension. It, including ultimate truth, or shall we say, God, is actively involved in the historical arena. p. 3.

*** 4 The unity that I see and whose vision I am advocating is not of religion, which is varied, but of religious history... p. 4.

*** 5 For the historian, then, unity is not at all to suggest that A equals B, or even resembles it. Rather, it is to affirm that they are historically interconnected; that they have humankind's religious history, which is the vision of this presentation, is not to propose that all men and women have been religious in the same way. That would be absurd. No two centuries have been religious in the same way; certainly, no two communities; in the end, no two persons. It is, rather, to discern that the evident variety of their religious life is real, yet is contained within an historical continuum. To say that A and B share a common history is not at all to suggest that A equals B, or even resembles it. Rather, it is to affirm that they are historically interconnected; that they have interacted with the same things or with each other, or that one has 'grown out of' or been 'influenced by' the other; more exactly, that one can be understood only in terms of a context of which the other forms a part. p. 5.

**** 6 we recognise that man, as an historical being, has been in interaction with the mundane; that, as a spiritual being, he and she have been open to the transcendent; and that the history of religion is the course traced out by this double involvement. p. 35.

**** 7 Western sceptics, in considering all religious life (but of course primarily Christian), and Christians, in considering the religious life of other communities, have both tended to perceive what they have thus labelled 'religion' or 'the religions' as a construct, an addendum that human beings 'have' over and above their prime humanity. Indeed, Western Christians nowadays live in a society in which secularity has gone so far that they themselves, as well as their irreligiously secular neighbours, tend at times to think of man as given in his and her secularity, so that religion then is something extra, a plus item that some people choose to adopt. p. 51.

**** 8 I do not mean that man is inherently religious. This way of putting it is an infelicity of secularist or exclusivistically Christian thinking. I mean rather that religion, and each of what used to be called 'the religions', is inherently human; and integrally so. If abstracted from man it wilts-abstracted from the men and women whose humanity it informs-, even if abstracted only for the purposes of intellectual scrunity. It is not an entity to be postulated, one that can be legitimately conceived in itself or considered analytically. It is not a thing, but a quality; of personal life (both social and individual). p. 53.

Smith, W. C. Towarda a World Theology: Faith and the Comparative History of Religion. p. (1981)

*** 1 No space is objectively sacred. p. 63.

*** I get the impression that some, at least, among those who call themselves phenomenologists are inclined to hold that symbols somehow carry their meaning in themselves. They might be seen almost as positing a Platonic idealism of symbolic forms. My own observations as an historian suggest rather that, as I have stated, no object is objectively a symbol: that things are symbols only in relation to certain persons, and not in relation to others. p. 86.

*** The history of religion is the history of man's (Christian and other) continuing involvement, within history, in transcendence. p. 127.

*** 12 All human history is Heilsgeschichte. p. 172.

Smith, W. C. "University Studies of Religion in a Global Context." Study of Religion in Indian Universities: A Report of the Consultation held in Bangalore in September, 1967. (1969)

...one of the reasons why religion, and Comparative Religion, departments are springing up with such power in western, especially North American, universities at the present time is, in my judgement, that at a very deep level indeed the Western world is today asking itself a question as to what religion really is. Not simply the Western world, but the Western intellect. And it is not only asking itself the question, but is in a sense beginning to be haunted by it. p. 81.

Soderblom, N. "Continued Revelation: A Contribution to the Interpretation of the Belief in Revelation, throwing Light on the General History of Religion and Christian Theology." The Nature of Revelation. (1933) 140-205.

(This article was first published in 1911: see Carlson, E. M. "Introduction." The Nature of Revelation (1966) for further details)

The difference between the general science of religion and Christian theology is this, that for the latter, faith in revelation is essential. For Christian theology, the history of religion is at the same time a divine self-disclosure. The general science of religion leaves the question of revelation open. (A scholar may be animated by the conviction that behind the phenomena of religion lies a supra-mundane reality; or, he may deny that which is fundamental for religion, namely, faith in a spiritual reality; or, he may stand questioning and uncertain about revelation, perhaps certain only of the (p. 200.) impossibility of knowing anything about it; or, he may lack interest entirely in the question of the truth of religion. Naturally different attitudes toward the idea of revelation must not be allowed to influence the method of scientific investigation in historical and psychological inquires, so that these come to be distorted by dogmatism one way or the other. The cure for such mistakes cannot lie in the prohibition of any conviction on the part of the investigator. It lies simply in the correct aim of the investigation, conscientious precision and seriousness in the process, and in the readiness of the scientific spirit to bow before the actual fact.) pp. 200-201.

Söderblom, N. The Living God: Basal Forms of Personal Religion. (1933)

1 ...religion must exist and rise up in the soul of man prior to finding expression in his words and deeds, customs and institutions. It must be found in the individual before it becomes the concern of the community. p. 1.

2 It is evident, that man could not (1) give to such phenomena a place apart, nor (2) surround them with taboo rules if man had not a priori in himself a disposition for the supernatural, an inner kinship with a superhuman reality which is dimly reflected in the mind of man, in his customs and life. p. 20.

3 The attentive student of religion has for long observed, that the taboo, sacred, holy, is the fundamental idea of religion. p. 20.

4 God's Revelation is not finished-it continues. p. 378.

5 God is ever revealing himself. God's continued revelation is history. p. 378.

6 ...God's revelation is not confined to the Church, although the Church has, in the Scriptures and in its experience, the means of interpreting God's continued revelation. p. 378.

7 ...we often fail to learn the lesson of the Bible, that our God is a living, a still living God, who has not become older and less active than in earlier days. p. 379.

8 The voice of God can speak to mankind even (p. 379.) by lips that deny his existence. pp. 379-380.

9 The comparative study of religions in general leaves the question about revelation open. He who practises it may be inspired by the conviction that a supernatural reality is lying behind the phenomena of religion. Or he may deny the belief in the spiritual which is fundamental for religion. Or he may remain inquiring and uncertain about about the revelation, certain only of the impossibility of knowing anything about it. Or he may lack interest in the question about the truth of religion. Different views as regards the idea of revelation may of course not influence the method of research and the historical and psychological investigations in such a way that these are displaced in one direction or another by dogmatism. The remedy against such mistakes (faults) is not to forbid the investigator to have a certain conviction, but solely to carry out the investigation rightly, conscientiously, and seriously, and to submit readily to perceived truths. p. 384.

Soderblom, N. "The Portals of Revelation: The Organs of Religion in Man." The Nature of Revelation. (1933), 101-139.

(This article was first published in 1910 see: Carlson, E. M. "Introduction." The Nature of Revelation. (1966) for further details)

Some have attempted to differentiate between the knowledge of faith and the knowledge of the understanding by making the former an interested knowledge constituting a value judgment, while the latter is an uninterested objective knowledge, an existential judgment. But this difference...is relative; the transition from one to the other is imperceptible. An element of value is found in all knowledge, and the object of faith possesses objectivity in fully as great degree as does that of knowledge based on the sense perceptions. If a comparison is to be made, it can be said that faith possesses a more certain assurance of its object than does other knowledge. p. 115.

The sources of revelation, or better still, its channels through which it comes to meet faith on the part of man, are two: the consciousness of infinity and the urge to the ideal. In one sense religion and revelation are universal, for they are found in some measure in all human beings. But in another sense they are particular. They are found only in individuals (p. 117.) in whom the consciousness of infinity and the longing for the ideal have come to such definite form and found such clear content that they have been able to satisfy and gather about them numbers of those in humankind who hunger after salvation. pp. 117-118.

My thesis is this: in these two, the consciousness of infinity and the urge to the ideal, the wellsprings of religion flow forth upon the earth out of the innermost depths of the divine being. God reveals himself to us. Faith receives this revelation. In both there is a movement from the merely subjective to the objective, from the religious structure of the mind to the faith which is called forth by revelation. p. 123.

(We all possess some share of the religious life. We are none of us excluded from the life of the spirit, the Spirit of God.) But in some individuals the Spirit of God breaks forth with such mighty power that they become for us the revealers of God. p. 124.

Nowhere else...is the certainty of the nature of God, as it is achieved by an intense passion to attain perfection, stronger than it is in the person of Jesus. In no other personality has this certainty in a more effective way penetrated the whole being. No one is therefore a revelation of God in the same sense as Jesus. In no one (p. 128.) does the divine shine through as brightly as in him. It is not an arbitrary thing that we turn to him. One may ask, why just to him? The history of religion answers: there is for the resolve to attain the ideal no other choice. The effects of his life are such that they mark for him a central and unique place. pp. 128-129.

Perhaps there ought to be found another history as enlightening concerning the will of God as is the biblical history. Perhaps there ought to be found revealers as remarkable as Christ. But in fact there are none. Science must take the actual, strange as it may be, and take it seriously. p. 130.

Soderblom, N. "The Religion of Revelation: Some Points of View." The Nature of Revelation. (1933), 1-100.

(This article was first published in 1903 see: Carlson, E. M. "Introduction." The Nature of Revelation. (1966) for further details)

First and last a religion must be judged by its religious resources. It is impossible to understand the religion of Israel and to see its place in the history of religion without taking the religious point of view. In the nature of things, it is self-evident that the ultimate valuation must be upon the question of the religious power possessed by a religion. p. 3.

If anything can be said to have been established by scientific inquiry concerning religion in the past century it is the insight that the ground and nature of religion can as little satisfactorily explained by locating it in the will as by locating it in the intellect, although it must find expression both in the will and intellect. Neither can it be explained, in the customary triple division of the faculties of man into intellect, will, and emotion...although its role in the emotional life is an exceedingly important one. The roots of religion lie deeper, in its own central organ in man, in the spirit. p. 5.

A revelation of God is present wherever a real religion is found. Where God is known, it may be even imperfectly and through a (p. 6.) distorting medium, there he has in some degree allowed himself to become known, yes, made himself known. pp. 6-7.

No religion is a product of culture, all religion depends on a revelation. p. 8.

In the first attempt to construct a philosophy of the history of religion, on the basis of a richer and more complete knowledge of this history, C. P. Tiele has set up "the law of the spiritual unity of man" and applied it to the relation of the religious development to that of general culture. This principle is insofar true that a higher culture cannot in the long run fail to influence religion. But if we mean thereby that the general development of the spirit of man in culture, in the conquest of nature, in social structure, in science, art, and morals is matched by that of its religion, so that the higher religion follows the higher culture, religion and general culture appearing side by side in their progress through their different epochs and principal forms, the principle will not hold good. Or rather, it divides the history of religion into two unequal parts, one of which corroborates the law of spiritual unity of the race, and the other radically contradicts that law. p. 12.

The higher, prophetic religion asserts itself even in (p. 25.) company with a lower level of culture, yes, even in antagonism to a higher civilization. pp. 25-26.

(Soderblom must of necessity reject Tiele's system, for, if he does not, he will not be able to claim that the prophetic religion is the highest form of religion, this problem hinges on the fact that it occurs in lower levels of culture, and thus, according to Tiele's system would have to be accepted as being of a lower nature.)

The religion of the prophets is not a stage in the development of religion, but a phenomenon by itself. p. 30.

The special relation in which this revealed religion stands to the general development of culture is matched by the inner character it possesses, which, in comparison with any corresponding religions, marks it as superior not only in degree, but essentially differing from them in those qualities which are common to all religions. p. 43.

Soderblom, N. "The Religion of Revelation: Some Points of View." p. 2.
The Nature of Revelation. (1933), 1-100.

The place of this new experience of God, which in the history of religion constitutes a unique species of revelation, was the soul life of the prophets. They heard the voice of the Eternal and saw his hand outstretched over nations and ages. What was (p. 68.) transacted between them and God belongs to the mysteries of the inner life. But in communion with the divine in the invisible sanctuary lies the basis for the clear distinction we can see between prophetic religion and nature-religion, between revealed religion and culture-religion. pp. 68-69.

The science of religion has not as yet got its eyes fixed on this specific line of demarcation in the history of religion. It is still so dazzled by its own variegated and rich field of labor, so full of joy at having attained its liberty from the bondage of ecclesiastical formulations...that it has not discovered this boundary line. Ultimately the fact of this difference will gain attention and make possible a far more detailed investigation than these pages afford. p. 99.

This distinction...must not be pressed too far. Our human understanding is so constituted that for purposes of study we must separate that which in reality is interwoven. p. 99.

We find these two types of religion in some instances in a pure form. But in most cases we can trace something of the one and of the other in the same individual. p. 100.

(The two ideal forms of religion which Soderblom is referring to are: 'nature-religion' and 'culture-religion', on the one hand, and, 'prophetic religion' or 'revealed religion', on the other.)

Sperry, W. L. "Worship in an Academic Community." In: Liberal Learning and Religion. (1951)

1 Indeed, in recent years, courses on religion have been on the increase...in our state universities. p. 200.

2 It is understood by all concerned that the classroom should not be used as a thinly disguised setting for a revival meeting. However strong the lecturer's private religious convictions and his native desire to convert students to the terms of his own faith may be, he must resist that insidious temptation. p. 204.

Streng, F. J. "The Objective Study of Religion and the Unique Quality of Religiousness." Religious Studies, (1970)

While both Otto and Eliade...affirm the importance of the historical context for understanding religious phenomena, the significance of the religious character for them does not methodologically inhere in historical conditionedness. pp. 213-214.

Such students of religion as W. Brede Kristensen, Gerardus van der Leeuw, and J. Wach have emphasized that the investigator must 'surrender himself' to the phenomena. This means, in part, that he must use the assumptions, the imagery, and the sensitivity of the religio devotee to the best of his ability if he is to understand even partially the religious value, or the intention, of the religious life he studies. p. 210.

...Smith, like his predecessors, holds that there is one common element in all religious expression; for Smith this is identified as the transcendent vision. The transcendent, of course, cannot be observed directly; its apprehension in the believer's heart can be inferred, nevertheless, by an imaginative sympathy that is disciplined by intellectual rigor, and cross-checked by vigorous criticism. p. 215.

Sullivan, H. P. "The History of Religions: Some Problems and Prospects." (1970)

The spirit of religious liberalism which prevaded many college and seminary curricula accorded the history of religions a somewhat favored place in the programs of study during the first two to three decades of the century. As a science, the history of religions was considered able to examine man's religions-including Christianity-with total impartiality. Such neutrality appealed to those liberals who, disdaining Christian theology, preferred a philosophical approach to religion... p. 246. (Caution must be used when referring to early discipline as investigating man's religions with "total impartiality", very few scholars ever claimed that this type of approach was possible: one wonders whether the North American population believed that this "ideal" approach was truly possible.)

Since the end of World War II...there has been a renewed interest in the history of religions. Especially within the past ten years or so, the discipline has experienced a dramitic growth in this country. p. 246.

...as an investigator of religious facts, the historian of religions must put aside or suspend his own value judgments as much as possible in order to let religious phenomena "speak" for themselves. There is no question here of the investigator's having to be "neutral" in matters of religion, without opinions, preferences, or commitments of his own... p. 251.

What is required is that the historian of religions be aware of his value judgments and commitments and avoid imposing them upon the religious facts he is considering whether by way of offering an apology for religion...or of advocating a particular religious position. p. 251.

It would be naive to suppose-and some historians of religions have been guilty of so supposing-that total (p. 251.) objectivity or purely "scientific" examination is possible in describing and interpreting religious phenomena.. pp. 251-252.

Although the historian of religions can never completely escape his cultural endowments and personal commitments and prejudices, he can at least be conscious of them and strive to achieve what Wach called a "relative objectivity". p. 253.

I think it important to insist that "types" are products of descriptive analysis... For the purpose of empirical investigation, at least, a particular structure cannot be said to exist apart from its concrete occurrences. (The structure has, then, an objective existence, but not necessarily a metaphysical reality). p. 255.

In effect, it can be the contribution of the history of religions to bring to the awareness of modern man not only his often disguised and deeply hidden religious nature but also a unity of mankind which extends not just across cultures but back to the beginnings of human existence. p. 280.

Sullivan, H. P. "The Place of the History of Religions in the Contemporary University." (1971)

...a recent survey shows that the history of religions...ranks three to one as the first priority of undergraduate programs of religion. In large measure this privileged position can be accounted for by the growing student interest in the non-Western world- an interest which is part of a search for alternative value systems and life styles to replace those of what is sensed to be an effete and spiritually bankrupt Western culture. pp. 211-212.

Whatever else man has been in his history he has clearly been homo religiosus. p. 216.

In the face of doctrines of nihilism and historical determinism and a growing sense of exterior socio-political "unfreedom" the history of religions can bring to the awareness of modern man the possibilities of spiritual transcendence and inner freedom which have been known to religious man. p. 219.

...by deciphering the meaning of the myths and symbols which have filled man's religious history it can assist in the rediscovery and exploration of the inner world and the re-integration of the human psyche. The total effect could be nothing less than a radical transformation of consciousness and a creative re-orientation of culture. p. 219.

Sundkler, B. Nathan Soderblom: His Life and Work. (1968)

In the autumn of 1898, Soderblom went to Holland where he visited the two authorities in the field of Religionsgeschichte, C. P. Tiele in Leiden and Chantepie de la Saussaye, in Amsterdam. p. 48. (Author notes Soderblom's favourable response to Tiele)

There cannot be much doubt that Soderblom felt particularly drawn to Chantepie's position: 'this fine, sharp, irony-loving observer: a rich nature who to me is more sympathetic than the pure sciences.' (Chantepie visited Stockholm for the Religious Studies Congress in 1897...and in this connexion declared where he stood in matters of the Christian faith. He told the Congress that he was 'convinced of the insufficiency of natural religion and of the dynamic power of historical Christianity; man could not live by general ideas but only by the assured experience that God to-day personally helps and saves him'.) p. 48. (refers to p. 64. of Congress.)

When Tiele's chair fell vacant in 1901, Soderblom's name was placed on a short list of three. This list showed that Scandinavians were well on the fore: the first was a Norwegian, Brede Kristensen, who succeeded Tiele, the second a Dane, Edvard Lehmann, with Soderblom following closely behind. p. 49.

(Referring to S. A. Fries and Nathan Soderblom:)

...they were not satisfied with a role of mere onlookers. Soon they were prepared to take a bold initiative. The reaction to the 'World Parliament of Religions' in Chicago gave the opportunity. In connexion with the World Exhibition in Chicago, 1893, there was held a world congress of religions... p. 50.

In Stockholm a Swedenborgian pastor, A. Bjork...made a move in connexion with the Stockholm Exhibition of 1897 to arrange a 'Scandinavian Chicago', a similar Congress of Religions although limited to Scandinavian delegates. p. 50.

Fries challenged this plan...and pleaded with Soderblom in Paris to suggest what could be done. Soderblom proposed a countermove: a series of lectures or addresses on religious subjects. Fries now formed the idea of a scholarly Congress of Religious study, not limited to Scandinavia, but with prominent lecturers from the Continent. Soderblom was entrusted with finding French lecturers for the Conference and he had the personal triumph of persuading August Sabatier to come. Sabatier's contribution together with the fact that Max Muller himself, of Oxford, and Chantepie de la Saussaye, of Amsterdam, had consented to attend, was an indication of the level of this Conference, arranged with amazing boldness by Fries and Soderblom. p. 50.

Stockholm 1897 did not become...a Scandinavian Chicago. There were a few Chicago men represented there, to be sure. Bjork was one, and the famous Max Muller another. The latter was prevented by illness from attending the Congress, but his lecture was read for him in Swedish by Bjork, who no doubt emphasized the praise bestrowed by Muller on Chicago: 'No ecumenical Council could be compared to it if one considers what oikoumene was at that time and what it is now.' p. 51.

On the other hand, Chantepie de la Saussaye wrote to S. A. Fries prior to the Conference: 'I take for granted that you know something of my standpoint. (I am no Chicago man, but take my stand more to the right. Therefore I sympathize with a Congress which tends to emphasize the religious practical-Christian side more than the general standpoint of Chicago.') Chantepie's lecture at Stockholm was an attempt at a Christian interpretation of the religions. p. 51. (Based on letter: Chantepie de la Saussaye, July6, 1897 to S. A. Fries, Uppsala.)

Sundkler, B. Nathan Soderblom: His Life and Work. (1968) p. 2.

When three years later, once again in connexion with a World Exhibition, a congress was held at Paris, in 1900, on the Study of the History of Religions, both Fries and Soderblom felt that this event was a continuation of their own Stockholm conference. Fries, the official Swedish delegate, said so. In his address to the congress at Paris he expressed the hope that the work begun at Stockholm would find its 'more complete and perfect manifestation' at Paris. pp. 52-53. (Based on Fries lecture p. 6. of Congress.)

There were features at Paris which must have reminded Soderblom and Fries of the Chicago Parliament of Religions. Among the delegates were Swami Vivekananda, Mlle Rev. Mary Baker, Eddy and H. S. Olcott. Above all, however, Paris was a congress of scholarly debate and thus a forum where the two Swedish friends felt at home. p. 53.

Soderblom as a Parisian had shared with Albert Réville and Jean Réville, Léon Marillier and others in the preparations for this important meeting. It gave Pastor Soderblom an opportunity for fellowship with the leaders within his own special field. He established contacts with the European academic republic of scholarship and research and he was to regard himself as one of the founding fathers of this particular scholarly fellowship. p. 53.

(Soderblom was accepted as scholar in discipline despite his religious concerns)

Through the congresses of Religionsgeschichte Soderblom found an honoured place in the European academic republic.... At the Congress in Basel in 1904, he represented the Swedish Government. At Oxford 1908 he lectured on Holy Triads, a comparison of Buddhism and Christianity...he participated in the 1912 Congress in Leiden... p. 66.

One of the current stereotypes about Soderblom is of the Liberal historian of the religions who, finding himself appointed Archbishop, had suddenly, there and then, to think up a theology of sorts.

This is very far from being the truth, however. It can in fact be demonstrated that it was as Biblical theologian and Church historian that the young Soderblom, in order to establish the unique quality of the revelation through Jesus Christ, turned to Religionsgeschichte as his general frame of reference. p. 66.

Over against a moralistic emphasis, Soderblom underlined throughout the genuinely religious aspect. He did so in his Religion of Revelation, 1903, and in his study of 1913 on the concept of 'The Holy', well before R. Otto's well-known book on the subject of 1917. p. 70.

(Soderblom visited and presented lectures in the last quarter of 1923 in United States.) He managed to give a considerable part of his crowded time in the United States to lectures, addresses and important personal contacts on behalf of his wider ecumenical endeavour. His lectures included themes such as 'the unity that is and the unity that is to be;' the reconstruction of Europe; world peace; and his own projected Stockholm Conference. In the Universities of Berkeley, Chicago, Harvard, Johns Hopkins, Pennsylvania and his beloved Yale, and in theological seminaries such as Union and Mount Airy, he gave lectures on certain fundamental issues in the History of Religion... p. 304.

In his own programme of Evangelical Catholicity, episcopacy was an important issue, and while he was in America, Soderblom was far from unmindful of this issue. He had however to approach it with great circumspection, and this he evidently managed to do. pp. 304-305.

(Mention should be made of enormous amount of Soderblom's career was comprised of organizing and fostering ecumenical relations: was extremely important in 'Life and Work' etc.,)
(Conference of Stockholm in 1925)

Sundkler, B. Nathan Soderblom: His Life and Work. (1968) p. 3.

In the larger field of scholarship and research, and particularly in his own part of it, the History of Religions, he saw himself as the appointed guardian of a whole academic inheritance from pre-War Europe. In 1926 he wrote to a number of European scholars of the History of Religions and approached Professor Martin P. Nilsson...with a view to commissioning Nilsson to arrange for a Congress at Lund. Soderblom and Nilsson co-operated over the preparations for this Congress which met at Lund in 1929.) pp. 421-422.

The Congress at Lund was held, but met without Soderblom. His doctor would not allow him to attend. p. 422.

Soderblom's own standpoint is evident, too, in his attitude to the attempts at a union of the religions. Of course, he held, and maintained, a generous view of the world religions....Yet, he drew a line. Two of his friends, one a German professor of this History of Religions and the other, the American General Secretary of his own Life and Work Movement were engaged in promoting union movements, enlisting the combined forces of the world religions, for the cause of peace. Rudolf Otto formed his Religioser Menschheitsbund in 1921... p. 422. (Although mentions other individual not important [illegible] have chosen to omit mention of the other.)

...Otto...took it for granted that Soderblom was going to join and give moral support to ...endeavours. But Soderblom could not be drawn. P. $"/.

... he was critical of Otto's numerous ideas, because they struck him as too syncretistic for his taste; an added reason was Otto's emphasis on what he called 'World Union of Protestantism': this approach could never attract Soderblom. p. 423.

He gave much of his remaining strength in the last years to the preparation of his Gifford Lectures. This is of course one of the most famous lectureships in the world of scholarship. Since its foundation in 1888, only one other non-Anglo-Saxon had been invited to this series. This was C. P. Tiele who in 1896 and 1898, the years when Soderblom knew him best, lectured on Elements of the Science of Religion... The fact that Tiele appeared in this connexion must have made the invitation particularly attractive to Soderblom when it came to him in 1928. Having edited Tiele's Kompendium der Religionsgeschichte in a number of new editions, he thus could follow up Tiele's work in still another way. p. 424.

(See Soderblom's The Living God for summation of scholarly activities, esp. p.. 377-378. contains Soderblom's understanding of scholarship as well as continuing revelation throughtout the history of mankind.) ****

The ten lectures at Edinburgh delivered between May 19 and June 8, 1931 were a great success. They were called Basal Forms of Personal Religion; this was as close to Tiele's title, Elements of the Science of Religion, as he cared to go. But he was naturally not satisfied with this title for the printed book. His very last thoughts were devoted to this problem. The dying Nathan Soderblom found his title, 'The Living God', on July 12, 1931, his last day; he confided to his wife and children that he had just decided on the title, and he went on:('There is a living God. I can prove it by the History of Religions.' p. 426.

This was, indeed, what all his Religionsgeschichte had aimed at throughout the years. p. 426. (This last quote directly follows previous one.)

Thomas, G. F. "The History of Religion in the Universities." (1949)

(Thomas was the Chairman of the Religion Department at Princeton.) p. 102.

In the twenties the History of Religion was looked upon with favor in many colleges because it was a science and as such was supposed to be neutral in the conflict between Christianity and other religions. This neutrality was a virtue, according to the conception of liberal education that prevailed in the twenties. p. 103.

...the religious liberalism which was at the height of its influence in the first two decades of the twentieth century stressed the continuity of Christianity with other religions and preferred the philosophical to the theological approach to religion. p. 103.

(The religious and moral confusion of our time and the threat of secularism to our civilization have made it necessary for us to find our way back to the wellsprings of faith that have given meaning to the lives of our fathers.) They have also made us dubious about the adequacy of the scientific method and of the attitude of objectivity in the science of religion. We know well enough that the scientific method is indispensable for the establishment of the facts about religion. But we are also beginning to see that it cannot show us how to evaluate religious beliefs and practices and that it cannot help us to commit ourselves to one faith rather than another. Moreover, (our students are now being moved to take our courses in religion not only by intellectual curiosity but also by religious need. They are seeking spiritual and moral guidance from us.) Scientific study of the facts about the various religions of the world enlarges their intellectual horizons and deepens their appreciation of other peoples and cultures. But it often leaves them as far from a faith of their own as they were before; indeed, it sometimes confuses them by confronting them with the conflicting claims of many religions without helping them choose. pp. 103-104.

As we have come to doubt the adequacy of the scientific method, (we have become convinced that it is both impossible and undesirable to teach religion without pre-suppositions and that there is no reason why Christians should hide their pre-suppositions when their naturalistic and humanistic colleagues do not do so.) p. 104.

Tiele, C. P. Elements of the Science of Religion. Vol. I: 'Morphological' (1897)

(Delivered as part of The Gifford Lectures, at the Univ. of Edinburgh, in 1896)

The object of our science is not the superhuman itself, but religion based on belief in the superhuman; and the task of investigating religion as a historical-psychological, social, and wholly human phenomenon undoubtedly belongs to the domain of science. p. 5.

But whilst admitting this, some writers have felt an insuperable dislike to the term "science of religion,"...For my part I see nothing presumptuous in the word science. It does not mean that we know everything about a subject, but simply that we investigate it in order to learn something about it, in accordance with a sound and critical method, appropriate to each department. It cannot therefore be doubted that such an investigation of religion can claim the name of science, and that the science of religion has a right to rank as an independent study, and not merely as one of a group. p. 5.

(In the following quote Tiele attempts to justify use of the term "science" in reference to the domain of religious phenomenon.)

What, then, are the characteristics that constitute a science? I cannot answer this question better than in the words of Whitney when he is vindicating the rights of the science of language. The characteristics are-a wide extent of domain; a unity which embraces the multiplicity of facts belonging to that domain; an inward connection of these facts which enables us to subject them to careful classification, and to draw fruitful inferences from them; and lastly, the importance of the results attained, and of the truth which reasoning has brought to light from the ascertained facts. pp. 5-6.

(The province of our investigation is sufficiently extensive-all religions of the civilised and uncivilised world, dead and living, and all the religious phenomena which present themselves to our observation. The unity which combines the multiplicity of these phenomena is the human mind, which reveals itself nowhere so completely as in these, and whose manifestations, however different the forms they assume on different planes of development, always spring from the same source.) This unity renders a scientific classification of religions quite justifiable as that of language. And(it is self-evident that the results of such a science must be of the utmost importance in the study of man and his history, of his individual, social, and, above all, his religious life.) p. 6.

I admit that many champions of the science of religion, and many who hailed it with acclamation, had themselves to blame for the indignation they aroused-enemies of religion who endeavoured, in the name of what they were pleased to call science and philosophy, to do away with it altogether... p. 7.

We have... to contend against misapprehension. I have pointed out that the popular dread of our science proceeds largely from a mistaken idea of science in general and of this science in particular. When the latter keeps within the limits assigned to all sciences, religion will incur no danger but rather derive great benefit. p. 8.

It may perhaps be thought that the votary of our science cannot be restrained in his criticisms and judgments, and that the science is therefore fraught with danger. p. 8.

He takes up...an entirely objective position towards all forms of religion, but distinguishes them carefully from religion itself. Religion reveals itself in every one of these forms more or less imperfectly-and so he studies them all. p. 9.

Tiele, C. P. Elements of the Science of Religion. Vol. I: 'Morphological' (1897) p. 2.

(It is not his vocation to champion any of these forms as the best, or perhaps the only tr
form-he leaves that to the apologists. Nor does he attempt to purify, reform, or develop
religion itself-that is the task of the divine and the prophet.) And(this scientific
investigation is certainly not without practical benefit. It may bring to light the
superiority of one cult to another; it may have a powerful influence on the purification
and development of religion itself; it may, by showing religion to be rooted in man's
9 inmost nature, vindicate its right to exist better than any long philosophical arguments;
and such testimony is all the more valuable because unsought, unbiased, and undesigned.)
For(this neither is nor can be the goal of the science of religion. If such were its
practical aim, the fruits which it now yields for practice, and for religious thought and
life, would lose their value. For genuine science, which seeks nothing but the truth, is
a light by which truth is made manifest; and therefore all that is good and true, genuine
and beautiful, all that supplies actual wants and is therefore wholesome for humanity, ne
never frear the light. The rights of the religious conscience must not be limited; but
science, too vindicates her right to extend her investigations over everything human, and
therefore over so important and mighty a manifestation of man's inmost nature as religion
has ever been and ever will be.) p. 10.

It is an error to suppose that one cannot take up such an impartial scientific
9 position without being a sceptic; that one is disqualified for an impartial investigation
if one possess fixed and earnest religious convictions of one's own... p. 11.

I, at least, do not love the religious community to which I belong the less because I
10 strive to appreciate, by the light of our science, what is truly religious in other
forms. p. 11.

I cannot...include it among the natural sciences, however high be the authority of
those who assign it such a position. We should in that case be obliged to stretch the
11 conception of natural science so far as to deprive it of all precise meaning. Religion i
certainly rooted in man's nature-that is, it springs from his inmost soul. But we may
truly say of religion...that it is neither entirely a natural nor an artificial product.
It would be idle to attempt to apply the exact methods of the natural sciences to our
science; such an attempt would only expose one to self-deception and grievous
disappointment. pp. 15-16.

I therefore think that we need not hesitate openly to proclaim the philosophical
character of our science, and to apply to it the method adopted to all philosophical
branches of science-namely, the deductive. Not the one-sided empirical method, which
12 culminates in positivism and only ascertains and classifies facts, but is powerless to
explain them. Nor the one-sided historical method, which yields exclusively historical
results. Nor again the so-called genetic-speculative method, a mixture of history and
philosophy, which lacks all unity. Still less, I must hasten to add, the warped
speculative method which has no foothold on earth, but floats in the clouds. For, when
I speak of the deductive method, I mean this speculative method least of all. On the
contrary, our deductive reasoning must start from the results yielded by induction, by
empirical, historical, and comparative methods. What religion is, and whence it arises,
we can only ascertain from religious phenomena. Our inmost being can only be known by it
outward manifestations. p. 18.

Our study thus naturally divids itself into two main parts-(1) the morphological, which i
concerned with the constant changes of form resulting from an ever-progressing evolution;
13 and (2) the ontological, which treats of the permanent elements in what is changing, the
unalterable element in transient and ever-altering forms-in a word, the origin and the
very nature and essence of religion. p. 27.

Tiele, C. P. Elements of the Science of Religion. Vol. I:'Morphological' (1897) p. 3.

In short, the hypothesis of the evolution of religion rests on the conviction of the unity and independence of the religious life throughout all its changes of form. p. 31.

15 Religions-that is, the forms in which religion manifests itself-die, but religion itself does not. p. 32.

...the development of religion does not imply that religion develops locally or temporarily, in one form or another, but that religion, as distinguished from the forms 16 it assumes, is constantly developed in mankind. Its development may be described as the evolution of the religious idea in history, or better as the progress of the religious man, or of mankind as religious by nature. p. 32.

First of all, let me repeat emphatically, and the more so because this matter is often misapprehended, that development of religion does not mean development of religious 17 externals. p. 33.

(Although referring to the rejection of civilization by certain religious individuals, this passage is extremely important because it deals with the essence of 'religion').

They do not see that the form of religion in which they have been brought up, and to 19 which they are with heart and soul attached, is but one of the forms of religion, and that religion itself is entirely independent of such forms... p. 222.

Development...is not a supersession of the old by something new, something different, whether heterogeneous or not, but is growth from a germ, in which lies latent everything 19 that afterwards springs from it; and by the development of religion we do not signify a vague abstraction, but simply the development of men, and therefore of all mankind, as religious. p. 272.

Tiele, C. P. Elements of the Science of Religion. Vol. II: 'Ontological' (1899)

(Delivered as part of The Gifford Lectures, at the Univ. of Edinburgh, in 1898)

While my aims and method have been purely scientific, they will, as I venture to believe, tend to prove that between pure science and true religion nothing but perfect and abiding harmony can prevail. p. vi.

...religion constitutes the deepest foundation, or rather the very centre, of our spiritual life. Or, as it is sometimes expressed, "religion embraces the whole man." p. 23.

...religion dwells in the inmost depths of our souls. p. 24.

Tiele, C. P. Outlines of the History of Religions, to the Spread of the Universal Religions. (1905) (orig.: 1877).

The statement that there are nations or tribes which possess no religion, rests either on inaccurate observation, or on a confusion of ideas. No tribe or nation has yet been met with destitute of belief in any higher beings; and travellers who asserted their existence have been afterwards refuted by the facts. It is legitimate, therefore, to call religion in its most general sense a universal phenomenon of humanity. p. 6.

The interest of what is called by the unhappy name of Science of Religions, let us say of Hierology, is increasing every day. pp. vii-viii. (Quote important demonstrates the increased interest in discipline.)

...my history is one of religion, not of religions. p. x.

...its object is to show how that one great psychological phenomenon which we call religion has developed and manifested itself in such various shapes among the different races and peoples of the world. p. x.

The history of religion is not content with describing special religions (hierography), or with relating their vicissitudes and metamorphoses (the history of religions); its aim is to show how religion, considered generally as the relation between man and the superhuman powers in which he believes, has developed in the course of ages among different nations and races, and, through these, in humanity at large. pp. 1-2.

Vlastos, G. "Religion and Democracy." In: Liberal Learning and Religion. (1951)

1 The religious traditions of humanity are...an integral part of its culture. To exclude their study from the university is indefensible on any grounds, intellectual or moral. p. 294.

2 ...we can and should insist on both intellectual and moral grounds that in the classroom religion should be studied, not preached. p. 294.

3 Sectarian indoctrination can have no place in a course of study worthy of the name, for it subverts the unfettered examination of fact and analysis of truth which is the first concern of a university. p. 294.

Waardenburg, J. Classical Approaches to the Study of Religion. (1973)

...it is only about a century ago that the study of religion came to be regarded as an autonomous discipline. We decided, consequently, to start around 1870, when the first chairs of the discipline were established at university institutions. p. 6.

...Max Muller may be called the first scholar who lucidly and inperatively envisaged and proclaimed an autonomous 'science of religion'. p. 14.

Like Muller, Tiele pleads for an over-all investigation of religion in its manifold aspects and he indicates the importance and practical benefits of the new discipline, the degree in which it can pass judgment or exercise criticism. Characteristic of Tiele and a whole school after him is his appeal for an objective attitude to all forms of religion, which forms should be distinguished, however, from religion itself. Tiele distinguishes himself from other scholars in the historical field when he passes on to what he calls the 'philosophical' part of the investigation of religious phenomena. After having outlined the stages and directions of development, he openly proclaims the philosophical character of the science of religion, of which 'phenomenology' is the first stage and 'ontology' the second. Its final aim is to inquire what is permanent in the changing forms and what elements these forms all have in common. p. 15. (Waardenburg seems to give the impression that Tiele was somewhat uncharacteristic in his utilization of 'philosophical' treatment of religion: as a matter of fact, most of the founding fathers of the discipline engaged in such activities, note should be taken of the fact that even L. H. Jordan admitted that the student of religion could not avoid this aspect: as far as Jordan was concerned the student was to deal with this aspect as honestly as he could at the end of his studies when he completed his training in the 'philosophy of religion': Jordan considered 'philosophy of religion' the culminating point of scholarly training." L. H. Jordan. Comparative Religion: Its Genesis and Growth. (1905) "When the student enters into the more advanced domain of the Philosophy of Religion, he will certainly not neglect to deal honestly with the problem just suggested... pp. 65-66. Jordan is, here, referring to common religious instinct in man.)

...Albert Réville (1826-1906)... p. 15.

A...scholar who may be counted among the founders of the study of religion as an autonomous discipline...is(Pierre D. Chantepie De La Saussaye (1848-1920).) p. 15.

The three founders, Max Muller, Cornelis Tiele, and Chantepie de la Saussaye, all had a historical interest, and were inclined to philosophical interpretations and thought. p. 17 (Waardenburg seems to contradict previous statement made on philosophical interpretations engaged in by scholars in the discipline: see previous quote on page 15.)

There were, however, also deeper motivations for taking religion as a special subject of research and for distinguishing the 'science of religion' from history, psychology, anthropology or sociology. There was, for instance, in Germany a stress on 'understanding' (verstehen) in the humanities and social sciences and an acceptance of 'religion' as a valu category in itself. (In the field of cultural history, partly because of the nature of the discipline and partly also as a delimitation of it against the sciences, much stress was laid on the fact that the aim of the cultural historian is not so much to explain, but rather to understand the materials on which he is working.) p. 53.

Waardenburg, J. Classical Approaches to the Study of Religion. (1973) p. 2.

Those historians of religion who wanted to apply this 'understanding' in their field, felt that the rationalistic approaches of their time were not only explaining religion, but were explaining it away, reducing it to something of a non-religious nature. They wanted, instead, to push forward where the rationalists stopped; to seize the essence of religion instead of its surface and periphery; to have access to the irrational life and inspiration that had given birth to the religious phenomena; and to break through the philosophical schemes that interposed themselves between the student of religion and the reality of religion itself. In general, these scholars sought to avoid the extremes of an objectivistic study of religion whereby all research is directed towards the objective side of religion, and of a subjectivistic study of religion whereby all research is directed towards the religious subject and his psychological make-up: the 'understanding' referred itself to something beyond the opposition of subject and object, i.e. the 'meaning'. p. 53

In the study of religion...the aim of 'understanding' was applied specifically to the 'religious element' in the religious phenomena, i.e. that which constitutes these phenomena as being indeed 'religious', and which constitutes the unity of all that is religious. pp. 53-54.

(In the hierarchy of values, religion was considered to be the highest; in a way, the absoluteness that had been attributed to Christianity was here transferred to religion as such. In this way, all religious phenomena could be considered to be part of one whole, i.e. religion, which was not a descriptive but a value category.) Consequently, the study of such phenomena had to interpret them in terms of their religious quality, and such a study separated itself fundamentally from other disciplines. p. 54.

It was held...that an understanding of religious experience presupposed religious experience by the scholar himself. p. 54.

William Brede Kristensen (1867-1953)
Kristensen very much stresses the importance of the scholar's own religious experience for his understanding of the experience of others and as basic for the required sympathy for the subject; actually, the devoted scholar is himself growing religiously in the course of his study of religious reality, and his intuitive power increases thereby. p. 56.

Rudolf Otto (1869-1937)
Otto is best known for his taking 'the holy' as an autonomous category of meaning and value a category a priori which constitutes religion. On this basis he could postulate, against the naturalist and historicist trends of his time, the autonomy of religion as different from other spheres of life... p. 59.

(One of the reasons for the particular attraction of Rudolf Otto's work for a number of historians of religions must have been his conception of the 'religious a priori'. This notion guaranteed religion to be an autonomous province of reality, and allowed one to interpret religious phenomena in view of the a priori religious reality of the holy and the experiential reality of the numinous.) In this way, also, the study of religion as an autonomous discipline with a subject of its own was theologically justified. (Another reason for the appeal of Otto's work must have been his attempt to do justice to the non-rational dimsension of things religious, and so to defend religion against rationalizing theories of it. It also left room among the students of religion to use their intuitive as well as their rational faculties.) p. 60. (Same observations can be made in relation to the work of: Soderblom, Wach, Eliade, etc.,) (In Eliade's case thesis has been elaborated by the postulate of a "transconscious".)

Friedrich Heiler (1892-1967)
Significant...is Heiler's call for introspection on the part of the scholar of religion as indispensable for any religious psychological understanding, and his explicit demand for a scholar's personal religious experience as a precondition to having access to the world of religion. p. 61.

Waardenburg, J. Classical Approaches to the Study of Religion. (1973) p. 3.

Joachim Wach (1898-1955)
The fact that he had to move in 1935 made his scholarly life fall into two halves, twenty years in Germany and twenty years in the United States. p. 63.

In 1878 Chantepie de la Saussaye occupied the new chair of the History of Religions at the University of Amsterdam... p. 105.

Waardenburg, J. "Gerardus van der Leeuw as a Theologian and Phenomenologist." Reflections on the Study of Religion. (1978)

...Van der Leeuw was one of the founders and President of the Dutch Society for the History of Religions, and one of those who took the initiative in organizing the first post-war International Congresses for the History of Religions, which was held in Amsterdam in September 1950. He was President of this Congress and was chosen as President of the international Association for the History of Religions, which was founded on this occasion. p. 191.

Shortly before the summer of 1918 Van der Leeuw was appointed...to the chair of the History of Religion...in Groningen. On 25 September 1918 he presented his inaugural address...In this lecture he presented the history of religions as a theological discipline and pleaded the indispensability of the history of religions for theology. pp. 189-190.

In his inaugural Plaats en taak van de godsdienstgeschiedenis in de theologische wetenschap (Place and Task of the History of Religion in Theological Scholarship) of 1918, the basis of Van der Leeuw's latter work is outlined. It can be considered as presenting his fundamental position on the relationship of history and phenomenology of religion to theology, from which he would never deviate. The object of investigation for the history of religion is the one phenomenon of religion. Religion is a reality apart which has to do with God; notwithstanding its diversity it has a unity which has to do with both God and man. In the history of religion, rather than religions, this unity is more or less accepte as self-evident; but in the phenomenology of religion the whole effort is directed towards making this unity explicit. p. 235.

Although the various religions are historically different, they are psychologically a unity in all religion there is a common ground, and all religion refers to one and the same activity of the human mind. p. 235.

Where history establishes facts, phenomenology aims at understanding their significanc or meaning; both studies complement each other. Phenomenology is thus the art of seeing connections, of understanding. This understanding proceeds by way of extension. Starting with what has most affinity, it goes on to what is further away and foreign. This also holds true for the understanding of religion; the starting point is what is known to be religious, one's own religion, and the attempt is made to arrive, via what is related to this, at what is further away and foreign, and so to reach a wider and wider understanding of religion. With respect to this starting point,(Van der Leeuw lays down as a norm for the scholar as a person: 'It must be demanded from the scholar in the field of religion tha he be religious himself' (Van der Leeuw (1918), p. 14).) p. 236.

Van der Leeuw denies the possibility of being without presuppositions and having an absolut objectivity in the field of religious studies; a point of view is unavoidable and students in this field should be lucid about it. They should have clarified their presuppositions and know where they stand and from what angle they look at religion. p. 236.

(Wach contends that sensu numinous is deepened by the study, Eliade discussion of modern man's inauthensity because he has rejected religion, Goodenough contends that discipline must protect man from the terrors of the numinous, H. Smith contends that modern man must return to primordial tadition if he is to remain authentic, W. C. Smith advocates religious dialogue, or, study of religion by religious individuals as only possible justification of discipline, Soderblom contends that God lives, and, bases this on the researches of [illegible] discipline, F. Heiler advocates unification of diverse religious traditions by discipline, M. Muller, advocates revitalization of religion through results of academic study, etc.,)

Waardenburg, J. "Objective Facts and Subjective Meanings in the Study of Religions." Reflections on the Study of Religion. (1978)

In our field...an older type of 'science of religion' was called into question; a number of self-evident assumptions with regard to (religious) truth and reality had to be discarded; an evident and self-sufficient ethnocentrism and religiocentrism had to be abandoned; the whole field of the study of religion had to be deconfessionalized. p. 16.

Waardenburg, J. "Recent Trends in Dutch Studies of Religion." Reflections on the Study of Religion. (1978)

...in 1968, the Groningen working-group for the study of fundamental problems and methods of science of religion was constituted...This working-group adopts anthropological starting-points to study religion as a function of culture... p. 26.

...classical phenomenology of religion(was dealing not only with the interpretation of the 2 realia of religion, but also with the interpretation of religion as a reality.) pp. 35-36.

...in classical phenomenology of religion we have less to do with phenomenological research on concrete realia than with an ideal, of a phenomenology of religion, that was itself 3 religiously determined. p. 36.

With his constant appeal to religious experience as a source of knowledge, he reduced phenomenology in the last analysis to the subjective understanding of contents of meaning, 4 which he considered to exist 'objectively' and to which his phenomenological methodology could give access. In the last analysis, Van der Leeuw's phenomenology of religion may be called a kind of theology of meaning; the strong accent on the student's own consciousness and religious experience, however, tended to lead this kind of phenomenology into the blind alley of introspection and solipsism. pp. 37-38.

The kind of study of religion(worked on idealistic premises, which aimed at grasping religion as an idea and wanted to distinguish, if not to isolate, this idea from material 5 reality, has been empirically and analytically destroyed.) p. 39.

It had a valid existence for a certain period of time, and in the context of a certain stat 6 of scholarship. p. 39.

Waardenburg, J. "Religion Between Reality and Idea: A Century of Phenomenology of Religio: in the Netherlands." Numen, 19, (1972)

C. P. Tiele (1830-1902)
(The following is taken from page 131, footnote no. 9.)
9) Born in 1830, Tiele studied theology at the University of Amsterdam and at the Remonstrants' Seminary. He became a Remonstrant minister in 1853 and a professor at the Remonstrants' Seminary in Leyden in 1873. (In 1877 Tiele occupied the new chair of the History of Religions and Philosophy of Religion at the University of Leyden, in the Faculty of Theology. He retired in 1900 and died at Leyden in 1902.) p. 131.

Tiele's hypothesis of the development of religion is based explicitly on his conviction of the unity and independence of religious life in all the changes of its external forms: it is the development of the homo religiosus, of mankind as being religious by nature. p. 133.

p. D. Chantepie de la Saussaye (1848-1920)
(The following is taken from pages 136-137, footnote no. 27.)
27) Born in 1848, Chantepie de la Saussaye studied theology at the University of Utrecht and obtained the Th. D. degree in 1871. He became a minister in the Dutch Reformed Church and (occupied in 1878 the new chair of the History of Religions at the University of Amsterdam. He stayed until 1899 in Amsterdam and moved to Leyden, where he occupied the chair of "Theological Encyclopaedia, Doctrine of God and Ethics" in the Faculty of Theology, from 1899 onwards. He retired in 1916 and died at Bilthoven in 1920.) pp. 136-137.

W. B. Kristensen (1867-1953)
(The following is taken from page 145, footnote no. 42.)

42) Born in 1867 at Kristiansand (Norway)...He obtained the Ph. D. degree at the University of Kristiania in 1896...he became a lecturer at the University of Kristiania in 1897. (Kristensen occupied in 1901 the chair of the History of Religions at the University of Leyden, as the successor of C. P. Tiele. He retired in 1937 and died in Leyden in 1953.) p. 145.

G. van der Leeuw (1890-1950)
(The following is taken from page 161, footnote no. 89.)
89) Born in 1890, G. van der Leeuw studied theology at the University of Leyden and obtained the Th. D. degree under W. B. Kristensen in 1916. He became a minister in the Dutch Reformed Church and occupied in 1918 the new chair of the History of Religions at the University of Groningen, in the Faculty of Theology. In 1945-46 he was cabinet minister for Education, Arts and Sciences. Van der Leeuw died in Utrecht in 1950. p. 161.

Van der Leeuw pleads...for a study of religion which is relevant for practice and which has an immediate connection with life. p. 177.

C. J. Bleeker
(The following is taken from pages 183-184, footnote no. 135.)
135) C. J. Bleeker was born in 1899, studied theology at the University of Leyden, and obtained his Th. D. degree there in 1929..(He was Professor of the History of Religions and Phenomenology of Religion at the University of Amsterdam from 1946 to 1969)..Professor Bleeker lives now in retirement in Amsterdam. pp. 183-184.

Waardenburg, J. "Religion Between Reality and Idea: A Century of Phenomenology of Religion in the Netherlands." Numen, 19, (1972) p. 2.

Looking at the general intentions of phenomenology of religion in this country over this period, we might say that the general tendency and partly the motivation of the discipline has been to affirm the autonomous character of religion and religious faith, and to object against any kind of reduction of religion to something else than religion without denying the role of non-religious factors in religion. p. 200.

...nearly all these phenomenologists have been accomplished theologians and that most of them remained in active service to their churches. They made a very serious effort to 10 pursue their studies in an impartial way, using the epoche as a brackting of theological judgments in particular. p. 201.

(The following is taken from page 201, footnote no. 183.)
183)...It may be submitted for further consideration that, on the whole, "classical" phenomenology of religion has had an apologetic function and a solipsistic tendency. p. 20

One final remark on a century of phenomenology of religion in the Netherlands may be added. The very concern of the researchers in this field with humantestimonies on the absolute easily gives way to the natural tendency to become an indirect spokesman of the Absolute 12 itself. p. 202.

All in all, in its uncritical self-sufficiency traditional phenomenology of religion could 13 not see itself where it failed: it now has to be abandoned. p. 199.

Waardenburg, J. "Religionswissenschaft in Continental Europe." Religion, 5, (1975)

It would indeed appear to be necessary for a student of religion at the present time to know both the principal theological and the principal ideological appreciations, positive or negative, which have been and are given of the phenomenon of religion, because in many instances such appreciations reflect themselves in the way in which religion is studied. If theologies and ideologies view and translate man's problems each in their way and propose their solutions, it is incumbent on a student of religion, in the course of his research, to be freely aware of such theological and ideological systems of interpretation, rather than to let his research be determined by them. p. 51.

Waardenburg, J. "Religionswissenschaft in Continental Europe Excluding Scandinavia: Some Factual Data." Numen, 23, (1976)

(I) Meetings

Meetings of scholars in Religionswissenschaft have been organized in Europe by the International Association for the History of Religions (I.A.H.R.)

1964 Study Conference in Strasburg on Initiation
1966 Study Conference in Messina on the Origins of Gnosticism
1970 XIIth International Conference of the I.A.H.R. in Stockholm
1973 Study Conference in Turku on Method in Science of Religion
1975 XIIIth International Conference of the I.A.H.R. in Lancaster p. 235.

Waardenburg, J. "Religionswissenschaft New Style: Some Thought and Afterthought." Annual Review of the Social Sciences of Religion, 2, (1978)

If no one is interested in the findings of Religionswissenschaft because they are considered to be irrelevant, then the scholar may end up in an intellectual ivory tower or a cultural ghetto. p. 210.

Waardenburg, J. "Toward a New Style Phenomenological Research on Religion." Reflections on the Study of Religion. (1978)

In fact, the worst reproach which can be levelled at phenomenology of religion in its classical form is to have been responsible for turning religion, and thereby also phenomenology of religion, into a pure ideal. Indeed, phenomenology of religion has tended to become a religious ideal itself. p. 119.

Although the phenomenologists of religion refused to take rational-philosophical or scientific-empirical determinations into their concept of religion, nevertheless the majority of the classical phenomenologists of religion fell back on religious experience as a starting-point, thus refusing to carry back such an experience completely to 'non-religious' determinants. p. 123.

Others took their point of departure in the idea of religion being an autonomous value category in itself and conceiving the structure of religion in terms of a given idea, without however founding this idea philosophically, so that it became a tool of schematization.

In a number of cases the primordial character of religious experience and the autonomy of religion as a value category were combined positions held by phenomenologists of religion. p. 123.

The concept of religion is not defined here by means of abstracting from empirical data, but is thought to represent an autonomous value entity which is valid in the realm of scholarly investigation. As a consequence, religious data tend to be interpreted, independently of their concrete context, with regard to this value entity of religion which by its very definition transcends such concrete empirical data. One can fairly say that, for all classical phenomenology of religion, it is this value entity of religion as such...that constitutes the very source of meaning of religious data, not only in hermeneutics but also in their objective reality. p. 124.

....classical phenomenology has in fact played an ideological role within the study of religion, through being a kind of anti-theology or mirror-theology in the service of a given theology, or, precisely through the 'epoche', a kind of apologetic if not of a particular historical religion, then at least of an idealized religion or of the fact of religion as such. p. 128.

Indeed, we would like to contend that classical phenomenology of religion has, in the last analysis, presented an interpretation of religion instead of researching into it. p. 128.

It has often been objected that behind classical phenomenology of religion a particul theological inspiration or impulse is to be noted, although phenomenology as such is not an approach linked to any religious dogma or ideological doctrine. Critics have observed that the way in which phenomenologists have spoken and presented their materials has actually been an indirect form of preaching with clearly apologetical overtones. We would like to submit that the position of classical phenomenology has been fundamentlyambivalen and ambiguous; and that the phenomenologists, if they want to be considered as serious scholars, have either to unmask themselves and stand revealed as theologians proper, or emancipate themselves from all theological presuppositions. p. 128.

It is interesting to observe that a similar dilemma existed, mutatis mutandis, at the beginning of the study of religion itself. p. 128.

Waardenburg, J. "Toward a New Style Phenomenological Research on Religion." p. 2. Reflections on the Study of Religion, (1978)

...classical phenomenology has not only reduced religion to an experience or an idea, but that this experience or idea is supposed to have the nature of a value and has, in the last analysis, been absolutized. Consequently, classical phenomenology of religion has finally been incapable of recognizing and investigating a-religiousity, unbelief or atheism as an authentic human possibility. We may add, that religion has not only been considered a value category in itself, but also that it has been presupposed that religion is and ought to remain generally existing and universally human. p. 129.

Wach, J. "General Revelation and the Religions of the World." Journal of Bible and Religion, 22, (1954)

(Wach is referring to: Nathan Soderblom, Rudolf Otto and G. van der Leeuw, in the followin
Though all three men were theologians, the better part of their life work was dedicated
1 to the history of religions and that is why we feel that we are justified in claiming them for our field. p. 84.

The historian of religions is ready to admit that he needs to transcend the purely empiric approach which since the end of the 19th century has limited him to description and
2 cataloguing... p. 85.

It goes without saying that the great achievements of the preceding era, in critical metho
3 and historical research, should be safegaurded but that is not the same thing as treating them as aims in themselves. p. 85.

We agree with Rudolf Otto that the sensu numinis is universal. All men possess potentiall
4 a sense of the Divine. p. 86.

Wach, J. "On Teaching History of Religions." Pro Regno Pro Sanctuario. (1950)

No entusiasm or loyalty can be allowed to replace thorough training and discipline, (p. 528.) especially in the methods of philological and historical research. pp. 528-5
However, this is only one part of the equipment. The other consists in an acquaintanc
with the nature of religious experience, an acquaintance which, after all, is the indispensable prerequisite for the work of the historian of religion. p. 529.

The general hermeneutical rule that some likeness is necessary for all understanding has to be applied to the special case. There is nothing more painful than the helpless attempt at the interpretation of religious documents or monuments by one who does not know what "awe" is or to whom these testimonies to man's search for communion with ultimate reality are just the dead records of experience of "sick-minded" or backward people. p. 529.

The task of tracing "developments", of discerning types of structure and attitudes, of raising the problem of value and truth is left to the philosopher. Here (p. 530.) some integration is necessary; fundamental epistemological and even metaphysical problems will have to be introduced to overcome the atomization of knowledge, the heritage of the positivistic age. p. 530-531.

Wach, J. "Rudolf Otto and The Idea of the Holy." Types of Religious Experience. (1951)

He attempted, in one of the profoundest analyses of religious experience which have ever been made, to indicate the objective character, the 'meaning' of religion. In the
1 numinous experience man confronts the Wholly Other. This, according to Otto, is not self-deception but rather awareness of ultimate reality. p. 217.

Religious experience differs from other kinds...though it appears in interrelation with
2 them. It is a specific category...for which he conceived the term numinous, derived from the Latin word numen. The religious realm is the realm of the Holy. p. 219.

(Wach is referring to Otto' formation of a 'Religious League of Mankind')
The idea that a devout Christian, a devout Jew, a devout Moslem or Hindu possess something in common which could become the foundation of such a league appeared to many at the time
3 fanastic or even ridiculous. It was overlooked that the author of The Idea of the Holy di not advocate an indiscriminate unification in ignorance of the profound differences whihh separate the great religious communities of the world. It turned out that in spite of his idealism, or very possibly because of it, Rudolf Otto has been the greatest realist. p. 2

Wach, J. The Comparative Study of Religions. (ed.) J. M. Kitagawa. (1958)

The term "science of religion" (Religionswissenschaft) was used to denote the emancipation of the new discipline from the philosophy of religion and especially from theology. p. 3.

As long as detachment was regarded as the highest virtue and commitment was looked on with suspicion, there was no great occasion for disagreement. There were no minorities to be protected and tolerance was no issue, inasmuch as the frequent presence of indifference made such "tolerance" possible at no high cost. p. 8.

To me there is something pathetic about the modern historian of religion who uses strong words only when he wants to convince us that he has no convictions. His interest, so he says, is antiquarian or the result of sheer intellectual curiosity. He is "neutral" as far as religion is concerned...It could be asked if an open hostility is not more appropriate to the subject of religion than this noncommital attitude. p. 8.

All this is not to say that the ideal of objectivity should be abandoned by those engaged in comparative studies. It is rather to assert that it must be rightly understood I have elsewhere indicated that "relative" objectivity is a necessary ideal in ascertaining the "given", the data, the meaning of which concerns us. p. 8.

It is an error to believe that comparative studies must breed indifference. p. 9.

The statement that experience must be conceived of as a total response of the total being to Ultimate Reality means that it is the integral person which is involved... p. 32.

It has been rightly claimed that "religion is concerned with the whole man and with the whole of human life." This truth of the involvement of the total person in religious experience has not only been stressed by all great religious teachers through the ages but is also vindicated by modern psychological and psychopathological studies. pp. 32-33.

...there cannot be any doubt that religious experience is constitutive in the nature of man. p. 39.

...the important point is that ultimately there cannot be conflicting religious truths and also that truth is one though it is mediated in and through differing apprehensions. p. 5

Wach, J. "The Concept of the 'Classical' in the Study of Religions." Types of Religious Experience. (1951)

In the study of religions we shall have to avoid both extremes, that of historicism and
1 that of making a short cut by uncritically taking as absolute any particular theological or philosophical standpoint. p. 49.

In distinction from the concept of the characteristic, which is descriptive, the category
2 of the classical is normative. p. 51.

The phenomena which we designate as classical represent something typical; they convey with
3 regard to religious life and experience more than would be conveyed by an individual instance. p. 51.

...the notion of the classical does not denote only the representative character which inheres in a phenomenan, but also implies a norm. Out of the multitude of historical
4 personalities, movements and events, thoughts and deeds, some are chosen because we deem it possible to ascribe to them potentially an illuminating, edifying, paradigmatic effect by which they may influence our own religious life. p. 52.

The notion of the classical should convince the proponents of subjectivism that not all is
5 'flux,' but that a gratifying agreement in the judgments of different times and different nations has resulted and has created a tradition which does not lose its meaning even if some doubt its existence or its value. p. 57.

We need to remind ourselves in the field of the study of religion that we must hold on to
6 the principle of relative objectivity...if we want to escape an anarchial subjectivism which would make all 'Wissenschaft' impossible. 57.

Wach, J. "The Meaning and Task of the History of Religions (Religionswissenschaft)." (1967) (orig.: 1935)

It is good that difficult times now and then compel people to recognize the superfluous for what it is and to throw it overboard and then to limit themselves to what is essential. 1 For us this means that if Religionswissenschaft is only an aesthetically interesting or purely academic matter, then, indeed, it has no right to exist today. p. 2.

...Religionswissenschaft in its true intention does not dissolve values but seeks for values. The sense of the numinous is not extinguished by it, but on the contrary, is 2 awakened, strengthened, shaped, and enriched by it. p. 3.

The practical benefit which justifiably is to some degree also demanded of all scientific 3 disciplines must not be seen and sought too directly. p. 3.

The practical aspect must not be understood too narrowly. Religionswissenschaft cannot 4 and must not serve the current moment in this bad sense. p. 4.

What then is the practical significance of Religionswissenschaft? It broadens and deepens the sensus numinous, the religious feeling and understanding; it prepares one 5 for a deeper conception of one's own faith; it allows a new and comprehensive experience of what religion is and means. p. 4.

The demand of a tabula rasa has long been recognized as utopian; and even though such 6 objectivity might be desirable, it is actually impossible. p. 15.

Wach, J. "The Place of the History of Religions in the Study of Theology." Journal of Theology, (1947)

A part of the contemporary confusion as to the nature and function of the study of non-Christian religion is due to the failure of so many, scholars and laymen alike, to distinguish between statements of fact and value judgments. That Mohammed was the founder of Islam...is a fact which can be ascertained with reasonable certainty. How to react to his claim to be the "seal of the prophets" is not a question of fact-finding but of evaluation...It was the mistake of the school of "comparative religion" at the turn of the century to advocate the elimination of value judgments in favor of a completely "objective" approach. The result was an unsatisfactory relativism incapable of contributing to the eternal quest for "truth," this quest being actually the prime motive in all our desire for knowledge. p. 160.

During the nineteenth century a tremendus expansion of the frontiers of our knowledg of foreign religions took place...A new discipline, to which the ungainly name "comparative religion" was given, emerged...The theory of isosthenia (equal validity) of Christian and non-Christian religious values became a common tenet of students of religio and of educated laymen alike...While the number of skeptics increased, strengthened in their conviction with regard to religion by the growing impact of the philosophies of materialism, evolutionism, and pragmatism, an "enlightened" but noncommittal attitude, which was understood as tolerance, tended to exclude all value judgments from the discussion of the problem of religious truth, if it did not eliminate the problem altogether. p. 159.

We have learned now that the task of interpretation of all expressions of religious experience is twofold; first, the discovery of facts, a procedure exclusively committed to the idea of objectivity, and, second, under the guidance of the motto, "Tua Res Agitur," the formulation and definition of our reaction to these facts, that is, the question of their evaluation. Hence the most important methodological requirement is a clear distinction between these two tasks. p. 160.

Wach, J. Types of Religious Experience. (1951)

It would be too simple to say that the task of the historian of religions is the study of non-Christian faiths, while the theologian, without regard to the work of the former, should tell us what we ought to believe. Actually the historian of religions does not wait for the final quest for help from the theologian. Without pressing his material to conform to a framework and to notions which are alien to it, he will be well advised if he informs himself thoroughly about the work done in the various theological disciplines. pp. 229-230.

Wach, J. "Universals in Religion." Types of Religious Experience. (1951)

1. Religious experience is a response to what is experienced as ultimate reality; that is, in religious experiences we react not to any single or finite phenomenon, material or otherwise, but to what we realize as undergirding and conditioning all that constitutes ou world of experiences. p. 32.

2. Religious experience is a total response of the total being to what is apprehended as ultimate reality. That is, we are involved not exclusively with our mind, our affections, or our will, but as integral persons. p. 32.

3. Religious experience is the most intense experience of which man is capable. p. 32.

4. Religious experience is practical, that is to say it involves an imperative, a commitment which impels man to act. p. 33.

It should be borne in mind that one, two, or three of these criteria would not suffic to reassure us that we are dealing with genuine religious experience. All four would have to be present. p. 33.

...it is our contention...that religious experience, as we have just attempted to define it by means of these four criteria, is universal. p. 33.

Walhout, D. "Ought the Teacher Judge Other Religions?" Journal of Bible and Religion, 29, (1961)

...we must assert that he has a right and even an obligation, wherever evaluations are appropriate, to express his own value judgments, so long as these do not put the study off balance. p. 51.

In view of the inevitability of value judgments and of natural student interest in them, it is legitimate, within the bounds of tact, time, and accurate knowledge, to engage in evaluations of the various religions. p. 51.

Warren, W. F. The Religions of the World and the World-Religion. An Outline for Personal and Class Use. (1911) rpt. (1914)

1 In the year 1873, in Boston University, was established the first chair ever instituted in an American university for instruction in religions and religion in the widest possible sense. p. ix.

2 The standpoint of the present work is frankly that of Christian theism. The author can conceive of none higher, deeper, or more scientific. This being the case, it would be an unworthy (p. xii.) affectation were he to profess to write without personal presuppositions or personal convictions. pp. xii-xiii.

3 The term "the Science of Religion," as used since its introduction some years ago, has never been quite free from ambiguity. Sometimes it has sharply excluded almost everything pertaining to the philosophy of religion, while in other cases it has been used as wholly inclusive of that department of the study. German writers have done no better. Religionswissenschaft (the Science of Religion) and Religionsphilosophie (the Philosophy of Religion) have been alternately differentiated and alternately interchanged... p. 11.

4 The above grouping of the new sciences now rapidly coming to recognition further shows the infelicitous character of another term often applied to this field of study; to wit, "Comparative Religion," or, worse yet, "Comparative Religions." This originated by contraction from the phrase, "the Comparative Study of Religions." (Louis Henry Jordan, author of our most important treatise bearing the name, admits the infelicity of the designation, but adopts it as the best now attainable... As used by him it covers but a limited portion of the general field. The science he so ably represents he explicitly distinguishes from "The History of Religions" on the one hand, and from "The Philosophy of Religion" on the other; holding that the former should precede, and (p. 11.) the latter follow it...) pp. 11-12.

5 ...of all human aspirations the religious is the highest; of all human traditions those of religion are the oldest; of all human institutions those of religion are the most vital; of all human aims and achievements in art, in literature, in music, in education, those of religion are the divinest. p. 16.

6 As respects ourselves, who are representatives of the World-Religion in its Christian stage, the advantages accruing from the study of the non-Christian systems along with our own, and from the study of all religious phenomena, historically, systematically, and philosophically, are almost numberless. p. 18.

7 Such study must tend to guard one against that narrowness and uncharitableness of judgment, that caste-pride and self-righteousness, into which all ignorant religionists are sure to fall. p. 18.

8 More than almost any study, it must throw light upon the nature of man; upon his relation to other beings; upon the law and end and meaning of history; upon the relation of the finite to the infinite. In fine, there is scarely a problem...whose solution the thorough and scientific investigation of the religious phenomena of the world will not contribute. p. 18.

9 The study of religion and of its history is...a fundamental and essential element in any truly liberal and polite education. p. 18. (Compare this statement with that of Jastrow)

Warren, W. F. The Religions of the World and the World-Religion. An Outline for Personal and Class Use. (1911) rpt. (1914) p. 2.

If Christianity is mistaken and arrogant in its claims and expectations, if it is only one of many religions, all of merely (p. 18.) human origin, it surely is in the interest of truth and genuine progress that this fact be shown. On the other hand, if Christianity furnishes the only key to human history and destiny, the sooner and the wider and the more convincingly this can be proven the better. But for the investigating and arguing of this question on either side a wide knowledge of the religions of the world and of their history has now become indispensable. pp. 18-19.

Finally, to those who, by settled convictions of its truth, and by public profession of its life, and by official authorization of its professors, are public expounders and teachers and defenders of Christianity, a wide and constantly increasing acquaintance with the religious phenomena of the world is of incalculable advantage: partly by affording a world of varied and apposite illustration such as a public teacher needs; partly by the new light which it sheds upon Bible history and Bible doctrine; partly by reason of the ability it gives to expose the ignorance of dabblers and babblers; and, finally, by reason of the fresh and ever more perfect insight it gives into the essence of the true religion, and into the identity of ideal Christianity with ideal religion. p. 19.

In every case the student approaches the investigation with religious, if not also speculative, and national, and racial prepossessions. So much more intimate and sympathetic has been his relation to one of the religions of the world than to the others that it becomes one of the most difficult of tasks for him, in studying other systems, to place himself in every case at the point of view of those who have been born and reared in them. p. 19.

Warren, W. F. The Religions of the World and The World-Religion. An Introduction to their Scientific Study. (1892,1895)

Indeed, the term, the Science of Religion, as used since its introduction some years ago, has never been quite free from ambiguity. (p. 13.) Sometimes it has sharply excluded almost everything pertaining to the philosophy of religion, while in other cases it has been used as wholly inclusive of that department of the study. German writers have done no better. Religionswissenschaft (the Science of Religion), and Religionsphilosophie (the Philosophy of Religion), have been alternately differentiated and alternately interchanged... pp. 13-14.

The above grouping of the new sciences now rapidly coming to recognition, further shows the infelicitous character of another term often applied to this field of study, to wit, "Comparative Religion," or, worse yet, "Comparative Religions." This originated 2 by contraction from the phrase, the Comparative Study of Religions. But the proper and recognized name for the organized scientific results obtained by the comparative study of religions is Comparative Theology. p. 14.

...of all human aspirations the religious is the highest; of all human traditions those of religion are the oldest; of all human institutions those of religion are the most 3 vital; of all human aims and achievements in art, in literature, in music, in education those of religion are the divinest. p. 18.

As respects ourselves who are representatives of the World-religion in its Christian stage, the advantages accruing from the study of the non-Christian systems along with 4 our own, and from the study of all religious phenomena historically, systematically and philosophically, are almost numberless. p. 20.

Such study must tend to guard one against that narrowness and uncharitableness of 5 judgment, that caste-pride, and self-righteousness, into which all ignorant religionists are sure to fall. p. 20.

More than almost any study, it must throw light upon the nature of man, upon his relation to other beings, upon the law and end and meaning of history, upon the 6 relations of the finite to the infinite. In fine, there is scarcely a problem of anthropology, ethnology, sociology, cosmology, theology, or ontology, toward whose solution the thorough and scientific investigation of the religious phenomena of the world will not contribute. p. 20.

7 The study of religion and of its history is...a fundamental and essential element in any truly liberal and polite education. p. 20. (Compare with Jastrow.)

If Christianity is mistaken and arrogant in its claims and expectations, if it is only one of the many religions all of merely human origin, it surely is in the interest of truth and genuine*progress that this fact be shown. On the other hand, if Christianity 8 furnishes the only key to human history and destiny, the sooner and the wider and the more convincingly this can be proven the better. But for the investigating and arguing of this question on either side a wide knowledge of the religions of the world and of their history has now become indispensable. pp. 20-21. (*p. 21.)

Finally, to those who, by settled convictions of its truth, and by public profession of its life, and by official authorization of its professors, are public expounders and teachers and defenders of Christianity, a wide and constantly increasing 9 acquaintance with the religious phenomena of the world is of incalculable advantage; partly by affording a world of varied and apposite illustration such as a public teacher needs; partly by the new light which it sheds upon Bible history and Bible doctrine; partly by reason of the ability it gives to expose the ignorance of dabblers and babblers; and, finally, by reason of the fresh and ever more perfect insight which it gives into the essence of the true religion, and into the identity of ideal Christianity with ideal Religion. p. 21.

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In every case, the student approaches the investigation with religious, if not also with speculative, and national, and racial prepossessions. So much more intimate and sympathetic has been his relation to one of the religions of the world than to the others that it becomes one of the most difficult of tasks for him, in studying other systems, to place himself in every case at the point of view of those who have been born and reared in them. p. 21.

Werblowsky, R. J. Z. "Marburg-And After?" Numen, (1960)

Usually a relatively great number of the papers presented at our congresses, though
1 valuable and interesting in themselves, would be perfectly legitimate contributions to theological conferences but are clearly out of place in our organization. p. 217.

This applies both to papers dealing with the special theological problems of particular
2 religions, and to lectures on the true and ultimate significance of religion and the like. p. 217.

(The following are the pricipal dangers against which the IAHR must guard itself)
...the basically theological preoccupation of many participants, wrongly claiming to
3 attend as Religionswissenschaftler. (Of course a historian of religion may, on other occasions and in another capacity, also be a theologian). p. 218.

...the irrelevance of some of the problems posed by religiously moved and highminded
4 participants to the specific and narrowly defined programme of the IAHR. p. 218.

...Religionswissenschaft...is the same in the East and in the West: religion is studied
5 scientifically or it is not... p. 219.

Tokyo, and to an even greater extent Marburg, have shown that there is still a great deal of misunderstanding on the subject, much of it due to a certain lack of acquaintance, on the part of some Eastern colleagues, with the history of Western scholarship. Thus
6 some of them have expressed their belief that the Western approach to religion was too strictly disinterested, analytical and hense "scientifically" irreligious. Not distinguishing sufficiently between "approach to religion" and "approach to the study of religions" it was only natural for them to feel that their own tradition of philosophizing about religion and studying it as part of a spiritual discipline and as a religious pursuit in itself, should be made more widely known in the West, and that the IAHR should serve as a medium for the spread of this knowledge. p. 219.

It is the particular realization of modern Religionswissenschaft which the IAHR has to guard and cultivate. That there are also other ways of being related to religions and of studying them may be readily granted; but there are also other institutions and
7 organizations to take care of these alternative ways. If the IAHR has any raison d'être, it is by reason of a division of labour which makes the Organization the responsible organ and the international meeting ground for those scholars who wish to serve the cause of Religionswissenschaft in its strict sense. p. 220.

Werblowsky, R. J. Z. "On Studying Comparative Religion." Religious Studies, (1975)

(Practitioners of the phenomenological method often define their task as the description of religious phenomena 'from the inside', as it were, and in such manner that the believer or practising member of a religion recognises himself in the description. They want to seize 'the faith of the believer'. This is surely a laudable programme though I doubt, on theoretical and methodological grounds, that it is capable of realisation. But even if it were, its realisation would bring us to a first level only. Once this particular job is accomplished, we have to move on to another level of analysis, and here I do not mind at all if the believer fails to recognise himself. Very often he will not only fail to recognise himself, but will vigorously object and protest. His protests will not disturb me in the least, for my analysis (unlike the initial phenomenological account) is not judged by the believers but only by my professional colleages.) It is they who also have to judge whether an allegedly 'reductionist' analysis is wrong, or possibly right. p. 147.

...I would not want a psychological, sociological, anthropological or any other type of analysis to be inhibited at the start, or to be rejected out of hand at the end, merely because it is deemed by someone to be-horribile dictu-reductionist. In order to reject an interpretation, more solid arguments are required than exorcism by means of the magic formula 'reductionism'. p. 147.

(There is no need here to enlarge on the trite commonplace that in social and cultural (including religious) studies the notion of 'value-free' and presuppositionless science is extremely problematic...The real question relates to the consequences that should be drawn from the obvious facts, i.e. whether our inevitable limitations should be responsibly and prudently treated as necessities, or whether they should be first transformed into, and then celebrated as, major virtues.) The problem is especially acute in the study of religion and I deliberately avoid the expression 'Religious Studies' which figures in the names of many university departments and which gives away the ambiguity of the whole undertaking. There are indeed scholars who maintain that a commitment to a particular religion, or to religion as such, is a prerequisite of serious 'religious studies'. p. 15
(It would appear that it took the positivists several decades to admit that purely 'objective' and 'value-free' approaches in the discipline were, in fact, nothing more tha ideals: strangely enough, those who were themselves 'religiously informed' admitted this from the outset, at the inception of the discipline.)

Werblowsky, R. J. Z. "On the Role of Comparative Religion in Promoting Mutual Understanding." Hibbert Journal, 58, (1959-1960)

Nobody has a right to prescribe to a religion whether it should welcome other religions as different and equally legitimate ways to the same "ultimate reality" or whether it should not rather declare a Holy War against them. p. 30.

(Inevitably Comparative Religion too is being mobilized to serve the noble cause of mutual understanding and even of co-operation between religions. Without wishing to be unfair to the increasingly vocal tendency to supply an ethos to the comparative study of religions, it may, I think, be said that Comparative Religion is now being made to serve 2 the ideals of liberal humanism) precisely as theology used to serve the life of religion.) There is no need to justify here the well-known observation that (the emergence of the modern comparative study of religion is symptomatic of a shift from theology to anthropology, i.e. from religion to humanism.) p. 31.

(A shorter version of this article was read at the symposium of Tokyo Congress)

(The following is taken from page 31, note no. 2.)
2 Thus Rudolf Otto, whose The Idea of the Holy is one of the undisputed classics of 3 Comparative Religion, founded a Religiose Menscheitsbund whose aim was not the unification of all religions but their co-operation in the sphere of common (moral, social, ect.) ideals and values. p. 31.

The formal and methodological implications of "understanding", especially as applied to the study of religions, have been worked out by van der Leeuw and others, and the type of study connected with it is known by the name of Phenomenology of Religion. (It is obvious 4 that a branch of studies whose methodological presupposition is Verstehen, viz. "understanding" or comprehension, should be clear about the distinction between "understanding" and "mutual understanding".) p. 32.

Whereas the adherents of some of the existing religions have to wrestle with themselves before they can promote more genuine comprehension of their fellow-beings, the 5 international brotherhood of historians of religion seems to me to be a possible vanguard of the movement for true, informed and essential understanding. (Students of religion cannot, by definition, preach mutual understanding because, as phenomenologists, they are neither Greek nor Jew, neither Buddhist nor Muslim, neither Shamanist nor Head-hunter. If they speak of mutual understanding then they do so as protagonists of a certain ideology (i.e. of tolerance, charity, liberalism etc.) but not as students of religion. Of course "comprehension" by itself is a purely academic virtue and as such in a way sterile. And that is what it ought to be; it would be disastrous for scholarship if it were otherwise. If the tree is to be known by its fruits, then monographs advancing our present state of scholarship are the only legitimate fruit of the tree of Comparative Religion.) p. 34.

6 There is, as I can see it, neither room nor justification, for an "Applied Comparative Religion". p. 35.

(...as representatives of that species of the human genus that has made "understanding" its profession, students of religion have certainly an immense-albeit indirect-contribution to make to the formation of that spirit of sympathy and tolerant understanding on which so much of humanity's weal and woe seems to depend. For comprehension, as practised in the study of religions, has its repercussions on the life of religion itself. As human beings 7 we all have our ultimate commitments, ideals, values, prejudices or whatever else we choose to call them. But the study of religions makes us face them differently. It fosters identification in detachment and detachment in identification.) And it teaches us another important lesson that seems to be often forgotten by those who want to improve the state of the world with the help of religion: that in spite of its significance and sweep, religion is only one factor among the many on which the life of society and the survival of humanity depend. p. 35.

Werblowsky, R. J. Z. "Revelation, Natural Theology and Comparative Religion." Hibbert Journal, 55, (1956-1957)

...although the modern study of religion is in many ways an offspring of theology, the relations between parent and child are...somewhat uneasy, the reason being the thoroughly 1 incompatible nature of the other parent, which is the spirit of the Enlightenment. It is true that the Enlightenment very modestly proclaimed that the proper study of mankind was man... p. 278.

2 The shift of emphasis from God to man coincides with that from Theology to Comparative Religion. p. 278.

It is, perhaps, worth mentioning that Max Muller, that typical romantic and pioneer of modern Comparative Religion, entitled his account of the world's religions (in his Gifford 3 Lectures of 1888) Natural Religion. All positive religions are natural because, so we are told, they grow "out of the common soil of our human nature." p. 283.

The accent in our studies has moved from metaphysical to phenomenological thinking, from reason to feeling or function, from revelation to religious experience, from God to man, 4 individual or society or, what amounts to the same, from theology to anthropology, i.e. to man's effort at understanding himself. p. 283.

5 The question is whether there is any bridge from anthropology to theology, but the answer to this question is beyond the competence of the student of religion. p. 284.

Werblowsky, R. J. Z. "The Comparative Study of Religions-A Review Essay." Judaism, (1959)

1 There may or may not be a Ultimate Reality (with capital letters) which humanity approaches or not, the matter is of interest to the metaphysician but not to the comparative religionist, as such... p. 353.

2 The Problematik underlying the book which is not that of Comparative Religion proper but of a theology struggling to wards a positive approach to Comparative Religion... p. 353.

3 The student, qua student, is vitally interested in norms, but these are the norms of the peoples and periods which he is studying. (The analysis of the norms which dictate his own scientific approach and method belongs to a different level). p. 354.

4 Wach asks "can you understand a religion other than your own?" (p. 10). The question should never have been put in this form. For although there may be "something pathetic about the modern historian of religion" shouting from the top of the roofs that he has no religious convictions (p. 8), it is a fact that many students of religion (and very good ones at that) do not belong to any religious body. In fact every true scholar, qua scholar, eliminates his religion from his studies, whatever the "religious" character of the motives and drives that make him study religion at all. p. 354.

5 To study religions you must be capable of experiencing what religion may mean to human beings and societies; you need not be "religious" in the currently accepted sense of the word. p. 354.

6 The confusion between theology and Religionswissenschaft is characteristic of the book as a whole. p. 356.

Werblowsky, R. J. Z. "The 9th International Congress for the History of Religions, Tokyo, 1958. Impressions." (1958)

It is rather commonplace observation that the emancipation of the study of religions from "religious studies" (whether theology or religious philosophies) is not yet fully recognized by many students of the subject. Particularly in the East this development-for better or for worse-has not yet greatly progressed. For even where the East has shown itself capable of taking the plunge into modern technology it could not, in its approach to humanistic studies, make up for the absence, as an immanent growth, of the decisive cultural phenomenon known in European history as the "Enlightenment". Perhaps the full realization of this situation was one of the most valuable results of this east-west Congress. p. 234.

The danger of confusing the study of religions with religious studies (p. 234.) had been implicitly acknowledged by the I.A.H.R. when it decided upon "History of Religions" as the official definition of the scope of its activities, although the latter are clearly meant to include psychology, sociology, phenomenology etc. of religion as well. 2 Still, it is better to chose a modest title whose deliberate "narrowness" and limitation are indicative of the resolve to adhere to strictly historical standards, than to use a broader term whose very breath may encourage unscientific departures. Yet the fact that it was necessary to remind the Congress time and again that it was neither the task nor the raison d'être of the I.A.H.R. to parallel the World Congress of Faiths, the Parliament of Religions and similar bodies, is itself sufficient to show that the I.A.H.R. still has to fight for its character. In fact, concerning this particular confusion, there was at times little difference between some eastern and some western participants. pp. 234-235.

3 At the time of the Tokyo Congress only two Asian national groups were actually affiliated to the Association. p. 235. (Japan and Israel).

Wickenden, A. C. "Teaching Religion in War Time." Journal of Bible and Religion, 11, (194

1 Our task is...to send forth into the world students who have lived in the presence of luminous religious and ethical insights, who have acquired an appreciation of life's meaning and supreme values as seen by religion, who have been introduced to the great resources of the faith as these have been revealed in the lives of the representative personalities, and who are able to view the events of the present from the perspective of God's purposes in history. p. 213.

2 Our task is to further knowledge and appreciation of high religious values and important spiritual resources. p. 214.

3 In carrying out our task of making students intelligent about the most important aspects of religion, we are not called upon to be evangelists, exherters, or in the popular sense propagandists of the faith. p. 214.

4 Our responsibility is to bring to light the relevant facts and the important values and not to determine what the student shall do with their newly acquired intelligence. p. 214.

Widengren, G. "Some Remarks on the Methods of the Phenomenology of Religion." Acta Universitatis Upsaliensis 17 (1968)

...van der Leeuw was the first to formulate two principles of great value to
1 phenomenological research-though he has not always been true to his own principles. p. 251.

One fundamental principle is the so-called epochè, meaning the suspension of any
2 judgement. The phenomenology does not occupy itself with the problem of the truth of religion. p. 251.

...it would seem that this principle of epochè has been rather imperfectly practiced
3 even by scholars who proclaim their adherence to it. p. 251.

We have spoken of van der Leeuw's not being quite true to his own principles because
4 of his allowing his scientific work to be dominated by his strong Christian feelings. That the same observation holds true e.g. of Söderblom is well known. p. 251.

More astonishing is it to find judgements of value recmmended by a modern expert in phenomenology who more than most scholars has pondered over the questions of
5 method. In his thought-provoking essay "Some Remarks on the 'Entelecheia' of Religious Phenomena" C. J. Bleeker speaks unhesitatingly of religions "of a higher (p. 251.) quality", of religions as having "suddenly reached a higher level of self-realization", of "the religious value of various modern exotic sects", of "supersition", of "a gradual rising of the religious level", of an under-valuation of the religious quality, of "the fact that the so-called world-religions have offered humanity a new and purer conception of God", of "many cases of retrogression and of religious corruption". pp. 251-252.

The second principle invoked by van der Leeuw is what has been called eidos... the searching for "the essentials of religious phenomena". The difficulty connected
6 with this principle is of course to ascertain what the essentials of a given phenomenon really are. p. 252.

(Quote taken from p. 260 Footnote no. 3.)
It is often urged by theologians that every scholar occupied with the study of religion must himself be a "religious" man. To this it must be objected first that the border-line between "religious" and "not-religious" is extremely difficult to
7 draw with exactitude, second that experience shows that such an outstanding religious personality as e.g. Söderblom was absolutely unable to do justice to Islam...whereas the certainly not-religious Nöldeke was a pioneer in Islamic studies. The decisive factor is of course to be sought elsewhere. p. 260.

Wieman, H. N. "Teaching Religion in War Time." Journal of Bible and Religion, 11, (1943)

The problem as I see it is not so much teaching religion as teaching religiously. Perhaps a better way of saying it is that we do not teach religion at all unless we do it religiously. p. 75.

Wolf, R. E. "Higher Perspectives in Religion." Journal of Bible and Religion, 16, (1948)

Whatever the distinctive phase of our professional activity, we are united in one basic interest, the advancing of religion. Although there is variation in the means of accomplishing this, all of us are devoting our lives toward making people, mostly students, more religious. p. 75.

Zaehner, R. C. At Sundry Times: An Essay in the Comparison of Religions. (1958)

There are many agnostics engaged in this study who maintain that only agnostics can be expected to achieve complete objectivity in this field because they alone might be expected to be free from religious prejudice. p. 12.

To say that only an agnostic can investigate the phenomena of religion impartially, is nonsense. If you do not know from the personal experience of your own life what it means to pray, your views on prayer will be valueless. p. 12.

So the problem has been stated not so much by us as by Him 'who at sundry times and in divers manners spake in time past unto the fathers and the prophets'. In seeking to solve the riddle propounded to poor man by the divine Sphinx, I shall quite shamelessly assume the existence of the Sphinx, and I shall make the further enormous assumption that the Sphinx reveals Himself in some measure in all the religions of mankind. p. 28. (Essentially, Zaehner attempts to account for religious diversity, or, if the Divine is really One how can there be so many different religious traditions.)

Plainly the only revelation that could lay claim to universal acceptance would have to be a revelation that confirmed all that had been revealed before 'at sundry times and in divers manners' and which enabled these partial revelations to fall into their due place in God's revelation of Himself not only in Israel but also among all nations. p. 183

Christianity, then, does, fulfil both the mystical tradition of India as finally expressed in the Bhagavad-Gita and the Boddhisattva doctrine, and the hopes of Zoroaster, the Prophet of ancient Iran. In Christ the two streams meet and are harmonized and reconciled as they are nowhere else: for Christ fulfils both the law and the prophets in Israel and the 'gospel according to the Gentiles' as it was preached in India and Iran. p. 194.

Barrows, J. H. (ed.) The World's Parliament of Religions. (1893)

1 ...Religion, like the white light of Heaven, has been broken into many-colored fragments by the prisms of men. One of the objects of the Parliament of Religions has been to change this many-colored radiance back into the white light of heavenly truth. p. 3.

2 In the spring of 1891 the General Committee on Religious Congresses of the World's Congress Auxiliary was appointed by President Charles C. Bonney... p. 6.

3 Urged to provide plans for religious meetings in connection with the World's Fair, the Committee at once perceived that the religious world, in its historic developments, and not any one section of that world, should be invited to make some representation. p. 8.

4 The Christian people of America were kept continually informed of the plans and purposes of the Parliament, and, indeed, the whole world, so far as it would listen, was made to understand the spirit and objects of the undertaking which has been crowned with such wonderful triumph and has become the most important event of the Columbian Year. p. 59.

5 For thirty months nearly all the railroads and steamships lines of the world were unconsciously working for the Parliament of Religions. p. 59.

Carpenter, J. E. "The Need of a Wider Conception of Revelation, or Lessons from the Sacred Books of the World." Vol. II. (1893)

1 Theologies may be many, yet religion is but one. p. 846.

2 In so far as the soul discerns God, the reverence, adoration, trust, which constitute the moral and spiritual elements of its faith, are in fact identical through every variety of creed. They may be more or less clearly articulate, less or more crude and confused or pure and elevated, but they are in substance the same. p. 848.

Goodspeed, G. S. "What the Dead Religions Have Bequeathed to the Living." Vol. I. (1893)

What is needed in the study of religion to-day, more than anything else, is a study of the manifold facts which religions present, and a rigid abstinence from philosophical theories which find facts to suit themselves.

One great excellence of this Parliament is that it brings us face to face with these facts. These brief sessions will do more for the study of (p. 561.) religion than the philosophizing of a score of years. pp. 561-562.

Hirsch, E. G. "Elements of Universal Religion." Vol. II. (1893)

A man without religion is not normal. There may be those in whom this function approaches atrophy. But they are undeveloped or crippled specimens of the completer type. p. 1304.

A society without religion has nowhere yet been discovered. Religion may then in very truth be said to be the universal distinction of man. p. 1304.

Muller, F. M. "Greek Philosophy and the Christian Religion." Vol. II. (1893)

What I have aimed at in my Gifford Lectures on Natural Religion is to show that all religions are natural, and you will see from my last volume On Theosophy or Psychological Religion, that what I hope for is not simply a reform, but a complete revival of religion, more particularly of the Christian religion. p. 935.

Réville, A. "Conditions and Outlook for a Universal Religion." Vol. II. (1893)

1 Man is by nature a religious being. p. 1363.

2 The radically irreligious man is either aborted, infirm or mutilated. p. 1363.

Réville, J. "Principles of the Scientific Classification of Religions." Vol. II. (1893)

(In this essay Réville presents nine rules which will, if adhered to, contribute to a purely scientific classification of religion: extremely important in connection with his article published the year previous "The Role of the History of Religions in Modern Religious Education.": classic demonstration of the blending of both "pure" and "applied" aspect of the discipline.)

Tiele, C. P. "On the Study of Comparative Theology." Vol. I. (1893)

I greatly regret that official work...prevents me from attending...But for this reason I am the more willing to comply, if possible, with the request which the Committee of this Congress did me the honor to address to me, viz., to send in a paper on the history and study of Comparative Theology, to be read at one of the meetings of the Congress. p. 583.

...Comparative Theology is to be understood to mean what is now generally called the
2 Science of Religion... p. 583.

I must not conclude without expressing my joy at the great interest in this new branch
3 of science which of late years has been revealing itself in the new world. p. 590.

Hanson, J. W. (ed.) The World's Congress of Religions. (1894)

The programme of this general parliament of religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada and the American States, and, indirectly, includes many other countries. p. 18.

(Address by Dr. J. H. Barrows)

2 We are met in a school of comparative theology, which I hope will prove more spiritual and ethical than theological... p. 22.

D'Harlez, C. D. "The Comparative Study of the World's Religions." (1893)

1 It has, in fact, been demonstrated that religion is not a creation of the mind of man, still less of a wandering imagination deceived by phantoms, but that it is a principle which imposes itself upon him everywhere and always in spite of himself... p. 308.

2 Religious sentiments and concepts are innate in man. p. 309.

Momerie, A. W. "The Essentials of Religion." (1893)

We who have attended the sessions of these congresses have, I think, learned one great lesson, viz., that there is a unity of religion underlying the diversity of religions, and that the important work before us is not so much to make men accept one or the other of the various religions of the world as to induce them to accept religion in a broad and universal sense. p. 883.

Snell, M. M. "The Practical Service of the Science of Religions to the Cause of Religious Unity, and to Missionary Enterprise." (1893)

1 Religion is a universal fact of human experience. There are people without Gods, without sacred books, without sacraments, without doctrines, if you will-but none without Religion. p. 817.

2 It cannot be too much insisted upon that for a perfect realization of the highest development and firmest demonstration of religion, the perfection of the science of religions is an indispensable condition. p. 818.

3 ...whatever may be the motives of the scientist, the truth seeker and the propagandist, they must all use the same methods of impartial research; and all work together, even though it be inspite of themselves, for the hastening of the day when mutual understanding and fraternal sympathy, and intelligent appreciation as wide as the world shall draw together in golden bonds the whole human family. p. 819.

Toy, C. H. "The Relation Between Religion and Conduct." (1893)

...we have a conception of religion in which almost all, perhaps all, the systems of the world may agree. It is our hope of unity. p. 882.

Houghton, W. R. (ed.) Neely's History of the Parliament of Religions. (1893)

The work of organization began in 1890, and was carried on by the committees until the opening of the congresses in May of 1893. An extensive correspondence throughout the world was required and a period of three years was necessary to effect all arrangements. Vigilance was exercised by Mr. Bonney in utilizing the press for extending to all parts of the earth information regarding the great world's congresses. (The government of the United States promptly approved the comprehensive plan; "an act of recognition and support was passed by the Senate and House of Representatives, and approved by the chief executive." After the organization of the auxiliary, the State Department sent to foreign governments an official announcement...) p. 17.

Orelli, D. C. von. "Offizielle Eröffnungssitzung." In: Verhandlungen des II. International Kongresses für allgemeine Religionsgeschichte in Basel, 30. August bis 2. September, 1904.

1 Discourse to be conducted on scientific grounds. p. 54.

2 A position of neutrality to be assumed towards religion. p. 54.

3 Orelli denies and therefore dismisses the notion of presuppositionless approach to religion. p. 54.

4 Personal religious experience viewed as prerequisite for sound scholarship. p. 54.

5 Orelli contends that an individual who does not possess personal religious experience cannot truly understand the religious experience of others. p. 54.

Jastrow, M. "President's Address." (1908)

(In the following Jastrow is referring to the study of Islam.)

The task of the student of religions, whose eye is directed to the present, is...one of practical importance and not merely of intellectual or historical interest. p. 246.

Religion has everything to gain and nothing to lose from a dispassionate study of its manifestations and its phenomena. p. 248.

Jordan, L. H. "The Relation of Comparative Religion to the History of Religions." (1908)

(In the following Jordan is referring to comparative religion.)

In Theological Colleges, it is usually dealt with to-day under the head of Apologetics- a procedure which, while commendable in certain respects, is open to serious objection. p. 428.

...the present fluidity of meaning commonly associated with the designation 'Comparative Religion' is most confusing: this babel of diverse tongues ought to cease. p. 429.

Proceedings of the VIIth International Congress for the History of Religions, Amsterdam, 4th-9th September 1950. (1951)

INTERNATIONAL COMMITTEE

Prof. Dr W. F. Albright, Baltimore
Prof. Dr A. Alfoldi, Bern
Prof. Dr A. Bertholet, Basel
Prof. Dr C. J. Bleeker, Amsterdam
Prof. Dr H. Birkeland, Oslo
Prof. Dr Th. W. Danzel, Hamburg
Prof. Dr P. Demiéville, Paris
Prof. Dr E. Dhorme, Paris
Prof. Dr R. Dussaud, Neuilly-s-Seine
Prof. Dr M. Eliade, Paris
Prof. Dr O. Eissfeldt, Halle
Prof. Dr A. J. Festugière, Paris
Prof. Dr H. Frick, Marburg
Prof. Dr M. Goguel, Paris
Prof. Dr H. Grégoire, Bruxelles
Prof. Dr F. Heiler, Marburg
Prof. Dr E. O. James, London
Prof. Dr K. Kerényi, Tegna
Prof. Dr W. Koppers, Wien
Prof. Dr G. van der Leeuw, Groningen
Prof. Dr R. H. Lowie, Berkeley
Prof. Dr V. Magnien, Toulouse
Prof. Dr F. R. Merkel, Muchen
Prof. Dr M. P. Nilsson, Lund
Prof. Dr A. D. Nock, Cambridge (Mass.)
Prof. Dr H. S. Nyberg, Uppsala
Prof. Dr J. Pedersen, Copenhagen
Prof. Dr O. Pertold, Prague
Prof. Dr R. Pettazzoni, Roma
Prof. Dr H. Ch. Puech, Paris
Prof. Dr P. Schebesta, Wien
Prof. Dr H. W. Schneider, New York
Prof. Dr J. Wach, Chicago
Prof. Dr O. Weinreich, Tubingen
Prof. Dr G. Widengren, Uppsala

(page 10.)

ORGANIZING COMMITTEE

Prof. Dr G. van der Leeuw, President
Prof. Dr C. J. Bleeker, Secretary
Dr W. A. Rijk, Treasurer p. 10.

...the president made a series of important proposals, which had been worked out and formulated by the International Committee. These proposals were by unanimous consent accepted by the business-meeting. They were the following:

1. To create a permanent organisation of the students of the history of religions, called "International Association for the Study of History of Religions" (I.A.S.H.R.).
2. To ask for membership of the U.N.E.S.C.O.-committee, called "International Council for Philosophy and Humanistic Sciences".
3. To accept the project of the statutes of the I.A.S.H.R. ...
4. To elect the following officers:
   President: Professor G. van der Leeuw.
   Secretary: Professor C. J. Bleeker.
   Treasurer: Dr W. A. Rijk.
   Vice-Presidents: Prof. R. Pettazzoni and Prof. G. Widengren.
   Associates: Professor E. O. James, Professor A. D. Nock, Professor H. Ch. Puech, Professor H. Frick. p. 26.

Bleeker, C. J. "Looking Backward and Forward." (1950)

...there is a sensible lack of scholars from the oriental world...It may be foreseen that the spirit of the rising selfconsciousness in the East will stimulate many scholars there to study their spiritual heritage. p. 85.

(In an attempt to rectify this obvious lack of Oriental representation at the congresses Bleeker suggests that: "a next congress should include a well chosen delegation from the East." p. 85.)

Atti dell'VIII Congresso Internazionale di Storia delle Religioni, (Roma, 17-23 Aprile 1955). (1956)

R. Pettazzoni (Roma) Presidente
G. Widengren (Uppsala) Vice-presidente
H.-Ch. Purch (Parigi) Vice-presidente
C. J. Bleeker (Amsterdam) Segretario generale p. 6.

Congressi Precedenti:

I Parigi 1900	Presidente Albert Réville
II Basilea 1904	Presidente Conrad Von Orelli
III Oxford 1908	Presidente onorario Edward B. Tylor
	Presidente effettivo A. C. Lyall
IV Leida 1912	Presidente Daniel Chantepie De La Saussaye
Lund 1927	Presidente Nathan Söderblom
VI Bruxelles 1935	Presidente Franz Cumont
VII Amsterdam 1950	Presidente Gerardus Van Der Leeuw p. 25.
VIII Roma 1955	Presidente Raffaele Pettazzoni

Schneider, H. W. "Address." (official representative of UNESCO)

I should tell you of the peculiar importance which the labours of this Society have for the international cause of peace and mutual respect...Though this Society is one of the last to join the International Council for Philosophy and Humanistic Studies, and though this is the first of its congresses in which Unesco is privileged to participate as a sponsor, Unesco is well aware of the great contribution this Society can make not only to the better understanding of one of the most elemental and universal of the humanities, but also to the cause of promoting better understanding among the peoples of the world. p. 44. (Compare this statement with that of the World's Parliament.)

A better understanding of how and why various peoples hold diverse things sacred, is one of the most urgent and delicate needs for the promotion of better mutual respect among peoples. Hence this International Society, this Inter-religious Society, should be aware of the special interest that Unesco attaches to its researches and deliberations. p. 44.

Bleeker, C. J. "Report on the Activities of the I.A.S.H.R. During the Period 1950-1955."

History:

The I.A.S.H.R. was founded at the Seventh Congress for the History of Religions, which was held at Amsterdam from September 4th to 9th, 1950. (p. 75.) Up to 1950 the organization had a rather indefinite character. The members of each congress used to appoint an Organizing Committee which was charged with the preparation of the next congress. pp. 75-76.

Of the Organizing Committee appointed at the Brussels Congress in 1935 only a few members were alive after the Second World War. They readily agreed to the proposal made by the Dutch Society for the study of the History of Religions that it should plan a congress in Amsterdam 1950. They also consented to the idea of increasing the number of the few remaining members of the Brussels committee to a committee of 35 which would be responsible for the Congress and for future organization, whilst the Dutch Society would merely act as an organizing agency. p. 76.

This Committee prepared a draft of the statutes of the present organization during the Amsterdam Congress. After having accomplished this task and rendered its services, the committee of 35 was disbanded. p. 76.

Present organization:

At the business meeting of the Amsterdam Congress it was decided to create a permanent organization. The draft statutes were adopted and officers were elected. The general management of the I.A.S.H.R. was entrusted to an International Committee. p. 76.

Publications:

...the new International Review for the History of Religions „Numen„ was launched in January 1954, under the chief editorship of Professor Pettazzoni. p. 77.

UNESCO:

In January 1951 the I.A.S.H.R. was accpted as a member of the Unesco Committee „The International Council for Philosophy and Humanistic Studies„ (C.I.P.S.H.). The General Secretary as the representative of the I.A.S.H.R. on the Standing Committee of the C.I.P.S.H. has been able to participate in the extensive and inspiring work of this body and to bring forward and defend all demands for subsidies. p. 79.

Bleeker, C. J. "Principales résolutions du Bureau Exécutif et du Comité International pendant le Congrès."

Nom de l'organisation.-Sur la proposition du Président, le Comité International a décidé que le nom „International Association for the Study of the History of Religions„ soit remplacé par le suivant „International Association for the History of Religions„(I.A.H.R.). pp. 83-84.

Heiler, F. "The History of Religions as a Way to Unity of Religions." (1958)

This study, in which scholars of greatest stature participated, men like Friedrich Max Muller, Nathan Soderblom, Rudolf Otto, Tor Andrae, Alfred Loisy, Gerardus van der Leeuw, 1 Raffaele Pettazzoni, has given us a host of insights by which century-old prejudices have been removed. p. 9.

In displacing deep rooted prejudices, scientific inquiry into religion has discovered 2 more and more of the close relationship existing among outwardly differing religions. p. 11.

One of the most important tasks of the science of religion is to bring to light this unity of all religions. It thereby pursues only one purpose, that of pure knowledge of the truth. But unintentionally there sprouts forth from the root of scientific inquiry into truth not only a tree with wonderous blossoms, but also with glorious fruit. When Helmholtz discovered the eye-mirror a century ago, he was pursuing no practical medical purpose but only a theoretical research purpose. But 3 through his research zeal he brought help to millions who suffer with eye-disease. The same is true of the scientific study of religion. Its inquiry into truth bears important consequences for the practical relationship of one religion to another. Whoever recognizes their unity must take it seriously by tolerance in word and deed. Thus scientific insight into this unity calls for a practical realization in friendly exchange and in common ethical endeavour "fellowship" and "cooperation". p. 19.

A new era will dawn upon mankind when the religions will rise in true tolerance and cooperation in behalf of mankind. To assist in preparing the way for this era is 4 one of the finest hopes of the scientific study of religion. It was this hope that possessed one of its greatest pioneers, Friedrich Max Muller. p. 21.

Bleeker, C. J. "Anouncement." (1958)

I am not exaggerating when I say that I have the feeling that we have come to a turning-point in the history of the I.A.H.R., perhaps in the study of the history of religions. p. 834.

Bleeker, C. J. "Address." (1958)

Like UNESCO'S Major Project East-West itself, this symposium is both an endeavour of noble character and a risky experiment. Nobody can deny that at the present it is of paramount importance to increase and to deepen mutual understanding between the East and the West. p. 854.

...the subjects of the symposium are directly related to the present situation in which we live and we have an existential value as the philosophers nowadays say; that means that we are not assembled here to listen to a series of monologues, but that we are expected and even have the obligation to start discussion which leads into the core of the problems and which can clarify the relation between the East and the West. Let us be conscious of the fact that this symposium offers us a rare and precious chance to exchange views and thoughts about the burning problems of our generation. We should try to get the full profit of this unique opportunity. pp. 855-856. (Paraphrase)

Bammate, N. "Address." (1958)

The first thing which might be said about this East-West Major Project of UNESCO is that it is a spontaneous achievement. This was not achieved by abstract planning of any secretariat. This was indeed the result of the felt need and of the expressed demand formulated by the Member States, by people of interested countries in the East as well as in the West. p. 858.

Inquiries and consultations have been made, and we were very much struck by the unanimity and by the spontaneity with which National Commissions, governments and non-governmental organizations all stressed that one of the main tasks of UNESCO should be to contribute in making Oriental cultures better known and appreciated in the world. p. 858.

(In the following Bammate is referring to the inclusion of religion into the Project.)

It did not have such an important part in the beginning of the planning of this East-West Major Project. But since the first stage of the project's planning, there have been heard repeatedly, again and again, in the various leading bodies of UNESCO, in 3 its Executive Board, in the special Advisory Committee which has been set up for the implementation of the Orient-Occident Major Project...there have been requests for inclusion of study of religion as an essential part of this UNESCO's East-West Major Project. p. 859. (Eliade had been saying exactly the same thing.)

...it was stressed again and again that it is useless even to attempt an approach of the understanding of the Oriental culture without taking due account of the religious 4 factor. p. 859.

(In the following Bammate accounts for UNESCO's choice of IAHR in dealing with this aspect of Project.)

5 (UNESCO should not and could not deal with religion from a theological perspective.) p. 860.

It is a meeting about religion, but religion considered as essential element in a broader, 6 socially broader framework of culture. p. 860.

When one is speaking of international understanding, of meetings of thoughts, one is perhaps likely to loose one's certain sentimentality and expressions of goodwill but 7 what UNESCO is expecting from you is the approach you have in your everyday work as scholars, the critical approach, the sedate, calm approach of people who were used to criticize texts to appreciate documents and facts, to weigh them and compare them each other. p. 860.

And this is why...we felt we could start approach of religion in the East-West Major 8 Project by applying to the International Association for the History of Religions because we are sure that you will have this kind of approach. p. 860.

...the Major Project is not only the assessment of the past achievements of culture, 9 but it is also a practical project aiming at a better mutual understanding and co-operation between peoples. pp. 860-861.

Proceedings of the IXth International Congress for the History of Religions. (1958)

(Recommendations made by 9th International Congress to UNESCO:)

...the study of the history of religions should be encouraged, since it is a powerful means of fostering mutual appreciation and respect between religiously minded people... pp. 873-874. (Paraphrase)

(Recommendations made by 9th International Congress to the IAHR:)

IAHR should stimulate both scholarly and popular publications in the field of History of Religions, since such publications will promote mutual understanding between East and West. p. 876.

Bleeker, C. J. "Report on the Activities of the I. A. H. R. During the Period 1955-1960." (1960)

The I.A.H.R. has suffered a severe loss by the death of its Predident, Professor R. Pettazzoni...he passed away on December 8th 1959. p. 220.

(The following is a list of delegates sent by the I.A.H.R. to the symposium: Tokyo 9th Congress, 1958.)

The members of the delegation, enumerated in alphabetical order, were: Professor C. J. Bleeker, Professor H. Clavier, Dr. R. N. Dandekar, Professor R. Pettazzoni, Professor H. Ch. Puech, Professor Annemarie Schimmel and Professor R. J. Z. Werblowsky. p. 221.

Bleeker, C. J. "The Future Task of the History of Religions." X. Internationaler Kongress fur Religionsgeschichte. (1960)

...Professor Goodenough had at the founding meeting of the American Society for the Study of Religion delivered a lecture on "Religionswissenschaft" which had the full approval of this group. p. 230.

(In the following Bleeker discusses the implications of having held an international congress in the Orient: Tokyo (1958) 9th Congress.) (Bleeker contends that this occurrance affords an excellent oportunity for the members of the I.A.H.R. to examine the possible aims and methods involved in this scholarly endeavour.) (Note should be given to the fact that this is the first time that methodological discussions became an official and integral part of the I.A.H.R. procedure.) p. 230.

Until this congress, the I.A.H.R. actually was an European-American affair. It is true that the Japanese Association for the Science of Religion has, since the foundation of the I.A.H.R., in 1950, been a membergroup and that the Israel Association for the Study of Religions has since 1957 been affiliated to our organization. But two oriental member-groups do not shape the I.A.H.R. into a world organization. p. 230.

...the fact that an official congress of the I.A.H.R. was held in the East meant a turning point in its history. p. 231.

Formally it means that the predicate "international"...has got its real sense. p. 231.

Everybody who knows the Orient even superficially will realize that the subjects of the history of religions are approached in a different way in the East from that in the West. The question arises how we should define this difference and whether both the West and the East could learn something from each other by comparing their way of studying the history of religions. p. 231.

Where easterners and westerners meet, they cannot avoid discussing the problems of the mutual understanding between East and West. These are vital issues. It would testify to a lack of sense of reality if students of the history of religions were to shut their eyes to these problems. p. 232.

...I want to declare that in my opinion oriental scholars are equally capable of strictly scientific research as western students of the history of religions. But if I am not mistaken, because they are mainly studying the living religions, their approach and their aim in view is somewhat different. p. 232.

On the one hand the oriental student is inclined to contend that the very heart of religion can best be reached by intuition and that the ultimate result of the study of religious phenomena must be a deeper insight in the actual value of religion. On the other hand the western student of the history of religions is convinced that his sole task consists of a painstaking study of greater or minor segments of a certain religion in order to understand their religious meaning in a tentative way and that he has to refrain from pronouncing any kind of value judgments.

In reality the situation is more complicated than my generalizing description shows. Such simplifications are justified, because you can never start an argument without laying a somewhat onesided stress on a certain standpoint. However honesty forces me to say that analogous tendencies are to be found in the West. p. 233.

Bleeker, C. J. "The Future Task of the History of Religions." X. Internationaler Kongress fur Religionsgeschichte. (1960) p. 2.

The science of religion which, historically seen, came into existence by emancipation from theology is not under obligation to serve a religious community and can therefore dedicate its energy to an absolutely free research into the problems at stake. The science of religion takes religious facts as part of the culture of humanity, that is, as part of an immanent world which can be understood and clarified by human intelligence. But the value of religious phenomena can be understood only if we keep in mind that religion is ultimately a realization of a transcendent truth. p. 234.

Actually the science of religion comprises: history of religions, sociology of religion, psychology of religion, phenomenology of religion, and philosophy of religion. In general there will be little contact between the history of religions and the philosophy of religion, because these two sciences are operating on a different level. p. 234.

What interests me most in this article is the aim Goodenough sets for "Religionswissenschaft". I doubt whether we should go so far. I have the feeling that most of us solve the problem of the attitude over against the tremendum on another level, viz. that of our personal faith. p. 237.

(In the following Bleeker is referring to the approach advocated by W. C. Smith in his article "Comparative Religion: Whither-andWhy?".)

It is...questionable whether the believer always understands his religion better than the outsider. It may be that the outsider, being a scholar, has a broader outlook and is in some respects better informed about the religion in question. p. 238. (Bleeker is specifically referring to Smith's contention that any statement made concerning religion must be intelligible within at least two traditions in order to be considered valid.)

(In the following Bleeker is referring to the possible contributions the discipline make in regards to the present cultural situation of man.)

...let us not forget that millions of people are nowadays religiously uprooted, though not religiously indifferent. It is not our task to convert them to a belief, whatever that may be. But it could be our task to show by means of the cold facts of our knowledge what is essential and unessential in religion and how pure (p. 238.) religion, in whatever form always has been and surely will remain a source of spiritual strength. pp. 238-239.

Mutual understanding between the adherents of different religions, between East and West, has become a slogan which meets a wide response but of which there is too little sensible understanding, especially of the problems involved. It is often taken for granted that students of the history of religions should also cooperate in this direction. I may therefore refer to the wise words of Professor Werblowsky in an article in the Hibbert Journal (Vol. 58, 1959). He rightly says that the students of religion cannot preach mutual understanding, but that they are expected to foster strictly by their work a spirit of sympathy and tolerant understanding. p. 239.

Bleeker, C. J. "The Opening Address." (1965)

** The primary object of the I.A.H.R. is purely scientific research in the extensive field of the history of religions. The historians of religion belong to different churches, confessions and religions, or do not adhere to any special form of belief. One of the 1 fascinating features of our organization is exactly that we respect one another as scholars without reservation and that we fully co-operate in research for scientific truth. Therefore we should refrain from making (p. 4.) statements which in their religious aspect posses a normative bearing. pp. 4-5.

** ...it is the first congress convened on American soil. One might remark, that this surely is not too early. It is therefore highly gratifying that this congress 2 enables many American scholars, who are not in the position to visit a European meeting, to get acquainted with the aims and objects and with the character of the I.A.H.R. p. 5.

*** As to the structure of the I.A.H.R. I may mention that national groups have been established in Austria, Belgium, England, Finland, France, Germany, India, Israel, Italy, Japan, Hungary, the Netherlands, Norway, South Korea, Sweden and the U.S.A. 3 In Tokyo there exists a special secretariat for the extension in the East. It has contacts with sympathizing scholars and correspondents in Burma, Ceylon, Hong Kong, India, Indonesia, Iran, Malaysia, Pakistan, the Philippines, Taiwan, Thailand, the United Arabic Republic and Vietnam. From the list of members of the congresses it appears that the I.A.H.R. moreover has contacts in: Australia, Canada, Cameroun, (p. 5.) Denmark, Guatemala, Poland, Tunis, Spain and South Africa. pp. 5-6.

*** ...the historian of religions...is occupied with phenomena which are unique in a special sense, because they refer to the superhuman, the transcendental, the Holy. Religion is 4 born from man's encounter with the Holy. p. 8.

*** ...there exists...a human religiosity, what I would call a <u>religio perennis</u>, in which 5 religious people all over the world take part. p. 9.

Smith, W. C. "Traditional Religions and Modern Culture." (1965)

*** In the study of religion one's concern is not primarily the doctrines and scriptures and prayers and rites and institutions; but rather, what these do to a man. Not the tribal dance, so much as what happens to the African dancing; not the caste system, so much as what kind of person the Hindu becomes within it, or without it; not the mudra of the statuary so much as how a Buddhist is changed by (p. 68.) contemplating it; not the Qur'an so much as what the Qur'an means to a Muslim. pp. 68-69.

Schneider, H. W. "Foreword." (1965)

* (In the following Schneider is referring to Eliade's comments concerning the cultural function the discipline can serve in a desacralized society.)

** Such an analysis of the present situation certainly calls for serious discussion. Even among those who are ready to admit there is a crisis, the special nature of its cultural significance will be explained in diverse ways. A meeting of dissident minds on this subject should, therefore, be not only provocative but informative and constructive. p. viii. (Schneider is referring to Eliade's comments concerning the possibility of the discipline becoming subsumed under different philologies.)

Friess, H. L. "Scholarship and Interreligious Relations." (1965)

**** ...to do justice to the rich significance of religious phenomena, to explore their many dimensions and levels of meaning, obviously requires minds motivated with different kinds of sensitivity and interest...As long as they are "tough-minded" in their care for evidence, historians are not required to conceal their evaluations and biases behind a professional pose of neutrality. p. 2.

Bleeker, C. J. "Looking Backward and Forward." (1970)

1 During this present congress five new groups have been affiliated, those of Canada and Poland, and a second group in Germany, Italy and the U.S.A. p. 26.

2 ...we should clearly realize that the activities of the I.A.H.R. are not identical with the study of the history of religions as such, and that our organization does not include all historians of religions... p. 26.

3 We are in constant danger of either overrating or misunderstanding the nature and the aims of the I.A.H.R. It should be emphasized time and again that the I.A.H.R. is not a movement striving after a certain goal, and that the officers of the I.A.H.R. do not follow a predetermined policy. The I.A.H.R. is merely an administrative apparatus, the aim of which is to bring together students of the history of religions, so that they can present the results of their inquires, and by friendly criticism of their colleagues get a new stimulus for their study. pp. 26-27.

4 It is...erroneous to think that the history of religions can be used for practical purposes, such as the fostering of mutual understanding among the followers of different religions or the furthering of world peace. The history of religions is an exclusively scholarly business, aimed at discovering historical truth for the sake of truth itself. p. 29.

5 I must confess that I have come to the conclusion - a rather heretical one - that anthropology is only relatively important for the history of religions. Religion can never be totally understood on a basis of the empirical being of man. The object of the history of religions is not to understand the believer as an anthropological phenomena, but to offer more insight into the conception of "the Holy", which apparently can overwhelm people so strongely that their anthropological nature is fully transformed. p. 30.

6 The history of religions, studied impartially and critically, shows that religion always has been one of the noblest possessions of humanity, and that it has for the most part served to spiritualize culture. This is a truth which might bring new hope to the present generation, a generation which is struggling for more spiritual certainty and for a culture permeated by the ideas of justice and peace. p. 32.

Parrinder, G. "Opening Address." (1975) (Honorary President of the British Association.)

** Since our last International Congress at Stockholm in 1970, the British branch of your Association has suffered by the deaths of three of its leading members: Professor E. O. James, S. G. F. Brandon and R. C. Zaehner. p. 154.

Sharpe, E. J. "Report of the Acting Secretary General, Dr. E. J. Sharpe, to the Executive and International Committee." (1975)

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1 At the XIIth Congress of the I.A.H.R., held at Stockholm in 1970, the following were elected to comprise the Association's Executive Board during the period 1970-1975: Professor Marcel Simon, President; Professor Mircea Eliade, Vice-President; Professor T. Ishizu, Vice-President; Professor S. G. F. Brandon, Secretary General... p. 156.

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2 Late in 1973...I attended a meeting of the history of religion advisory committee of the American Association of Learned Societies, in New York. While there I had the opportunity of talking over some questions concerning the Association's position among North American scholars. From previous correspondence...and from private discussions, it was clear to me that transatlantic relations had been somewhat less than ideal. There seemed to have been a feeling in some quarters that the Association had hitherto been too 'European' in its ethos and attitudes...it is my impression that over the next few years the Secretariat should do all in its power to remove whatever residual misunderstanding may still persist. p. 159.

Scholem, G. "Opening Address." (1968)

* ...whatever we call ourselves or however we define our approaches, we have a common
* ground, if only of a negative nature: we do not aspire to speak about the truth or
value of religion, we do not talk as theologians or defenders of faith. Comparative
religion, or the history of religions, makes no assumptions about the rights or
1 wrongs of theology. Some of us, to be sure, hold strong opinions about these matters,
and they may well speak as theologians on other occasions and in other contexts, but
as Religionswissenschaftler, to use the commonly accepted term, they practise the
great virtue of reserving their judgment. We do not bear witness and we do not state
our reasons for belief. p. 7.

*** ...entering the sphere of scholarly research in the phenomena of religion, we all agree
*** 2 that statements regarding ultimate truths or the value of a given system or series of
facts are not of our concern. p. 7.

Honko, L. "Introduction." (1973)

** 1 What was noticeable on this conference was the lack of a general theory, and the poor success of methodological imperialism. p. xxii.

** ** I referred to methodological imperialism. Father Wilhelm Schmidt, Rudolf Otto, Gerardus van der Leeuw and Mircea Eliade no longer rule (if they ever did). There 2 is no theory or method in existence which can predominate over the others, within comparative religion at any rate. p. xxiii.

** ** ...a need was felt to close ranks around a more strictly defined terminology, which ought to be specific to comparative religion and not merely a collection of more or 3 less ill-assorted concepts from different disciplines. The conference was unable to meet this need, nor will other conferences in the near future be able to do so. p. xxviii.

Biezais, H. "Typology of Religion and the Phenomenological Method." (1973)

** ...the type or ideal type...is revealed within the empirical reality (in this case,
** within religious history). The type, understood in this way, becomes an integrating
* constituent part of the process of recognition. Or, to express this in Van der
Leeuw's terminology: the type has no reality, but it gives the contextual meaning
of man's observable relationships with the divine. (Not only Van der Leeuw, but the
whole phenomenological school (Otto, Soderblom, Heiler, Wach, Eliade, et al.) are
led by the desire to achieve the recognition, or rather the vision, of the essence
of religion. This represents the attempt to establish direct contact, with the aid
of the phenomenological method, with the holy, the divine, and the irrational.) p. 158.

Bleeker, C. J. "Commentary." (1973)

The notion of previous methods which should be evaluated, suggests that there exist novel methods, differing from the old ones and better than those previous methods.
1 I doubt whether the previous methods (p. 173.) can be taken as a unity, to be opposed to more recent methods. pp. 173-174.

...there is no clear communis opinio about the nature, the aim and the contents of the
4 science of religion. p. 174.

...it is advisable to start by stating what cannot be the aim of the history of religions and of the phenomenology of religion. This procedure has the advantage that I can thereby discard certain conceptions which to my mind are misconceptions
3 of the character of the sciences in question. This judgment applies in the first place to the opinion of the people who think that the history of religions and the phenomenology of religion should mainly serve to foster world-peace and social harmony, by creating mutual understanding among the adherents of the different religions. It is to be hoped that these benefits for humanity may be additional results of the studies which we have in view. But theoretically these studies are a purely scholarly affair. p. 174.

...it is wrong to assume that these disciplines are meant to create a picture of the (p. 174.) religion of the future. The presupposition of this conception seems to be the idea that traditional theology has lost its authority, so that the science of
4 religion has to step into its place. In certain cases and in certain circles science of religion has actually replaced theology. But it would be errancous to take this as a general rule. pp. 174-175.

Klimkeit, H. J. "Commentary." (1973)

** To reject the phenomenological method altogether as unempirical, and therefore unscientific, would mean letting the baby out with the bath-water. The notion of science on which such an attack is based needs to be critically examined itself, for it claims to be the sole legitimate empirical tool with which reality may be grasped. The scientific description of reality which we must strive for, however, is more than a matter of completely objectifiable validity, as in the classical natural sciences. Beyond the historical and typificatory processing of the material, the legitimate ultimate aim will always entail an interpretation of being, i.e. of human existence, itself. If this is not recognized consciously, it will at least determine the presentation of facts unconsciously, which seems all the more problematic. p. 188.

Werblowsky, R. J. Z. "Commentary." (1973)

Practitioners of the phenomenological method often describe their task as the description of religious phenomena from the inside, as it were, and in such manner that the believer or practising member of a religion recognizes himself in the description. They want to seize 'the faith of the believer'. This is surely a laudable programme though I doubt, on theoretical and methodological grounds, that it is capable of realization. But even if it were, the realization would bring us to a first level only. Once this particular job is
1 accomplished, we have to move on to another level of analysis, and here I don't mind a bit if the believer fails to recognize himself. Very often he will not only fail to recognize himself, but vigorously object and protest. His protests will not bother me in the least, for my analysis (unlike the initial phenomenological account) is not judged by the believers but only by my professional colleagues. It is they who also have to judge whether an allegedly 'reductionist' analysis is wrong, or possibly right. p. 536.

...I would not want a psychological, or sociological, or anthropological analysis to be inhibited at the start, or to be rejected out of hand at the end, merely
2 because it is deemed to be-horribile dictu-reductionist. To reject an interpretation, more solid arguments are required than exorcism by means of the magic formula 'reductionism'. p. 536.

VOLUME : II

I. EXCERPTS ARRANGED ACCORDING TO:

AUTHORS AND SUBJECT AREAS

A. METHODOLOGICAL

1. Eliade

(Methodological)

Baird, R. D. (1971): N. A. S. M. 'Eliade':'it is clear that Eliade is not dealing merely with what men have held to be sacred, but with the structures of the sacred. His focal point is not only the subjective but also the objective and hence ontological. Not only are the hierophanies which he describes hierophanies for those involved, but they are in fact hierophanies.' (1).

(1) 87. Category Formation and the History of Religions.

Baird, R. D. (1971): N. A. S. M. 'Once one sees 'the sacred' or 'religion' as an ontological reality and once one operates as though its structures are also ontologically real, having identified these structures one has discovered reality. It then follows that those whose lives are lived in the sacred as completely as possible are the most authentic since they exist closest to reality.' (2).

(2) 87. Category Formation and the History of Religions.

Allen, D. (1972): N. A. S. M. 'Eliade':'Homo religiosus experiences the sacred as something sui generis. If we are to participate in and sympathetically understand the religious phenomena of the other, our scale must be commensurate with the scale of the other. Consequently, Eliade insists upon the irreducibly religious scale of understanding in order to have an adequate knowledge of the irreducibly religious phenomena.' (1).

(1) 174. "Mircea Eliade's Phenomenological Analysis of Religious Experience."

Allen, D. (1978): N. A. S. M. 'Eliade':'Eliade often employs this concept of the transconsciousness as a criterion for all genuine religious experience. Indeed, the very intentionality of the dialectic of hierophanies (experience of 'something' transhuman, transhistorical, not 'natural', not temporal) would seem to require a 'higher' or at least unique structure of consciousness. Thus, in terms of this irreducibly religious structure of consciousness, we can distinguish genuine religious phenomena from...pseudo-religious and parareligious phenomena.' (2).

(2) 219. Structure and Creativity in Religion.

Allen, D. (1978): N. A. S. M. 'Eliade':'He has not limited his approach to participating sympathetically in the religious experiences of homo religiosus and to describing the structures of the religious life-world. He is presenting us with claims about the highest and deepest aspects of reality, about the true nature of the human being.' (3).

(3) 231. Structure and Creativity in Religion.

Smart, N. (1978): B. S. M. 'Eliade':'It seems to me that we have a problem where a theory in effect is an expression of a worldview, which is brought to bear upon worldviews.' (1).

(1) 176-177. "Beyond Eliade: The Future of Theory in Religion."

Dudley, G. (1976): N. A. S. M. 'Eliade':'It has become increasingly evident that Eliade's interpretations of religious phenomena are not subject to disconfirmation on the basis of empirical data.' (1).

(1) 346. "Mircea Eliade as the "Anti-Historian" of Religions."

Dudley, G. (1976): N. A. S. M. 'Eliade':'the history of religions for Eliade is patterned after invariable structures and paradigms resident in the human mind.' (2).

(2) 357. "Mircea Eliade as the "Anti-Historian" of Religions."

Dudley, G. (1976): N. A. S. M. 'Eliade':'his postulate of the transconsciousness obviates the necessity of verifying that meaning at a conscious level.' (1).

(1) 346. "Mircea Eliade as the "Anti-Historian" of Religions."

Ricketts, M. L. (1973): N. A. S. M. 'Eliade':'Eliade has postulated above the unconscious and conscious levels of the psyche a higher, 'transconscious' plane...It appears to designate a special zone of the psyche in which the highest types of religious experiences occur.' (1).

(1) 27. "In Defence of Eliade."

Smart, N. (1973): B. S. M. 'Eliade':'If religion is to be studied as a phenomenon, as for instance we might study political behaviour, it is essential to distinguish...between Religion and Theologies. It would be most unfortunate if the slogan of a creative hermeneutics itself paved the way for a secret Theologising and a betrayal of the spirit of sympathetic objectivity. And I scarcely need to repeat that a subject or field (e.g., Religion) should not be defined from a position within it.' (2).
('Religion' should be taken to read 'the academic study of religion.)

(2) 49. The Phenomenon of Religion.

Smart, N. (1973): B. S. M. 'Eliade':'This creative hermeneutics... would give Religion an independent dynamism as a metaphysical and cultural influence (it would seem in this way to become its own Expresser, transcending Theologies).' (1).
('Religion' should be taken to read 'the academic study of religion.)

(1) 35. The Phenomenon of Religion.

Smart, N. (1973): B. S. M. 'Eliade':'It cannot be wrong for the Religionist to comment or even to try his hand at some kind of synthesis, provided he recognises with full clarity that he is here entering the realm of speculation and thus is in a way in the same league as religious Expressions.' (3).

(3) 51. The Phenomenon of Religion.

Long, Ch. H. (1967): N. A. S. M. 'Eliade':'Eliade has spoken of the "transconsciousness" as another way of stating the objectivity of the religious consciousness.' (2).

(2) 262. "Prolegomenon to a Religious Hermeneutics."

Ricketts, M. L. (1970): N. A. S. M. 'Eliade':'Eliade believes that the source of religion is not, ultimately, from "below" (the unconscious) but from "above"...and includes rationality and consciousness-indeed, opens man to a higher "transconsciousness."' (5).

(5) 234. "The Nature and Extent of Eliade's 'Jungianism'."

Ricketts, M. L. (1970): N. A. S. M. 'Eliade':'Eliade wishes to designate a mental structure or capacity set apart from all others, one which comes into play only in religious experience.' (3).

(3) 229. "The Nature and Extent of Eliade's 'Jungianism'."

Ricketts, M. L. (1970): N. A. S. M. 'Eliade':'It appears that Eliade, by his concept of the transconscious, is trying to establish on a firmer basis the a priori category of the Holy of Rudolf Otto.' (2).

(2) 229. "The Nature and Extent of Eliade's 'Jungianism'."

Ricketts, M. L. (1970): N. A. S. M. 'Eliade':'For him, mankind is one as homo religiosus.' (1).

(1) 227. "The Nature and Extent of Eliade's 'Jungianism'."

Schneider, H. W. (1965): N. A. S. M. 'Eliade':(Reference to Eliade's comments concerning the cultural function the discipline can serve in a descralized society):
'Such an analysis of the present situation certainly calls for serious discussion. Even among those who are ready to admit there is a crisis, the special nature of its cultural significance will be explained in diverse ways. A meeting of dissident minds on this subject should, therefore, be not only provocative but informative and constructive.' (1).

(1) viii. "Foreword."

Helfer, J. S. (1968): N. A. S. M. 'Eliade':'implicitly solipsistic.' (2).

(2) 4. "Introduction." In: On Method in the History of Religions.

Smart, N. (1973): B. S. M. 'Eliade':'Wach's position goes beyond pure typology...and involves an implicit metaphysics. In this respect he is similar to Rudolf Otto and Eliade. This is not to say that the positions of the three men are identical, but only to say that within and beyond their approach to religion there is some kind of metaphysical principle. It is thus possible to distinguish between pure typological phenomenology...and metaphysical phenomenology. I do not wish to argue that the latter is in any way illegitimate, but simply to be clear as to what people are doing.' (3).

(3) 19-20. The Science of Religion & the Sociology of Knowledge.

Biezais, H. (1973): E. S. M. 'Eliade':'Not only Van der Leeuw, but the whole phenomenological school (Otto, Söderblom, Heiler, Wach, Eliade, et al.) are led by the desire to achieve the recognition, or rather the vision, of the essence of religion. This represents the attempt to establish direct contact, with the aid of the phenomenological method, with the holy, the divine, and the irrational.' (1).

(1) 158. "Typology of Religion and the Phenomenological Method."

Kitagawa, J. M. (1957): N. A. S. M. 'Eliade':'the concept of the classical is Wach's attempt to walk between absolute relativism and a view which starts uncritically with a particular theological or philosophical standpoint. In this attempt, Wach finds affinities with Gerardus van der Leeuw's phenomenology of religion and Mircea Eliade's religious morphology.' (1).

(1) 176. "Joachim Wach and Sociology of Religion."

Dudley, G. (1977): N. A. S. M. 'Eliade':'In summary, we can point to a major polemic that runs through Eliade's basic scholarly works on religion. It contrasts the soteriologies in the West unfavorably with an archaic ontology. The polemic occupies a key position in the structure of his books.' (18).

(18) 103. Religion on Trial.

Dudley, G. (1977): N. A. S. M. 'Eliade':'in order to fully understand Eliade, it is necessary to recognize that in addition to all else that Eliade may be saying throughout his writtings he is also saying that the archaic ontology is a soteriology perferable to Western soteriology.' (16).

(16) 92. Religion on Trial.

Dudley, G. (1977): N. A. S. M. 'Eliade':'A preliminary difficulty is the inconsistency of his signing the Marburg statement, which defines Religionswissenschaft as a rigorously scientific discipline. A historian of religion who espouses a soteriology held by certain religions and becomes a critic of soteriological beliefs held by other religions is clearly operating outside the field defined by the Marburg statement. Such a polemic cannot avoid forays into the fields of theology and philosophy, which the Marburg statement rules out of bounds for the historian of religions.' (17).

(17) 92. Religion on Trial.

Dudley, G. (1977): N. A. S. M. 'Eliade':'If hierophanies have a soteriological function for those who experience them, the history of religions can be said to play a soteriological role by reactivating...the transconsciousness of modern man.' (13).

(13) 83. Religion on Trial.

Dudley, G. (1977): N. A. S. M. 'Eliade':'Eliade understands the transconsciousness to be endowed with the capacity to recognize the sacred and its modalities expressed in archetypes.' (12).

(12) 63. Religion on Trial.

Ashby, P. H. (1965): N. A. S. M. 'E. R. Goodenough':'Goodenough and others who would agree with him in his emphasis have not abandoned the underlying concern and conviction of the earliest exponents of a science of religion. They were convinced, and their successors remain hopeful, that by the use of a scholarly methodology that is essentially "scientific" not only will there be found new and significant insight into the nature of religious experience and its individual and collective expressions, but also (and this is of even greater importance) that discoveries will be made that will enable the scholar to achieve at least a beginning comprehension of the "tremendum." By the scientific study of religion the scholar can approach the problem of valuation with criteria that are free from the provincial theological biases of the past, criteria that are based upon the universal religious experience and history of mankind.' (27).

(27) 43. "The History of Religions."

Bleeker, C. J. (1972): E. S. M. 'E. R. Goodenough': 'This is an interesting and respectable standpoint, but it is no scholarly study of religion. It is an actualization of the science in question, kind of a philosophy of religion, and proper to a layman.' (1).

(1) 42. "The Contribution of the Phenomenology of Religion to the Study of the History of Religions."

Oxtoby, W. G. (1968): N. A. S. M. 'Goodenough':'sided unquestionably with the scientific humanists in background and outlook, and yet there is a searching openness in his proposals which goes beyond the sterile isolationism and externalism of Werblowsky's Marburg platform.' (9).

(9) 605. "Religionswissenschaft Revisited."

Oxtoby, W. G. (1968): N. A. S. M. 'Goodenough':'In Goodenough's version of scientific humanism, the science of religions is a religious exercise, and science and true religion have become one and the same.' (10).

(10) 607. "Religionswissenschaft Revisted."

Oxtoby, W. G. (1968): N. S. M. 'Goodenough': 'The article "Religionswissenschaft" stands...as a very personal credo, even a spiritual autobiography, coming in the fullness of Goodenough's career. We see him, in his categories, as an unorthodox but profoundly religious man. Looking back at his essay from the perspective of the present, we see it as one of the important statements in the history of the discipline. It remains a provocative critique of the mood of traditional theology, and in readable language enshrines points with which any discussion of scientific attitude in the study of religion must come to terms.' (11).

(11) 608. "Religionswissenschaft Revisited."

Bleeker, C. J. (1960): N. S. M. 'Goodenough': 'What interests me most in this article is the aim Goodenough sets for "Religionswissenschaft". I doubt whether we should go so far. I have the feeling that most of us solve the problem of the attitude over against the tremendum on another level, viz. that of our personal faith.' (12).

(12) 237. "The Future Task of the History of Religions."

3. F. Heiler
(Methodological)

Bianchi, U. (1975): I. S. M. 'Heiler':'inherent danger of this tendency: transformation of discipline into an 'inter-religious enterprise.' (8).

(8) 176. The History of Religions.

Bianchi, U. (1975): I. S. M. 'Heiler':'exhibits tendency towards a Religionsphilosophie within Religionswissenschaft.' (7).

(7) 175. The History of Religions.

Biezais, H. (1973): E. S. M. 'Heiler':'Not only Van der Leeuw, but the whole phenomenological school (Otto, Söderblom, Heiler, Wach, Eliade, et al.) are led by the desire to achieve the recognition, or rather the vision, of the essence of religion. This represents the attempt to establish direct contact, with the aid of the phenomenological method, with the holy, the divine, and the irrational.' (1).

(1) 158. "Typology of Religion and the Phenomenological Method."

Long, Ch. H. (1967): N. A. S. M. 'Heiler':'the new cosmos of the sciences raised the religious question of man's being-how does man come to be, experience, orient and behave in this or any new situation. It is to the credit of those theologians who were also historians of religions to hold out for a specifically religious approach to these issues, for the sciences themselves were incapable singly or in combination of dealing with this problem.' (3).

(3) 20. "Where is the History of Religions Leading Us?"

Long, Ch. H. (1967): N. A. S. M. 'Heiler':'The men of this tradition were both theologians and historians of religions; they were seeking in the history of religions a broader basis for theology. The term "religion" defined for them an experience and expression that was prior to theological reflection and which defined the fundamental nature of man; the capacity for this experience and expression was thus not limited to Christianity.' (2).

(2) 18. "Where is the History of Religions Leading Us?"

Long, Ch. H. (1967): N. A. S. M. 'Heiler':'Their methodological orientation was an attempt to come to terms with historical relativity, and their definition of man as homo religiosus was their way of describing a dimension of man's being that is prior to all the conceptualizations of religious communities.' (2).

(2) 18. "Where is the History of Religions Leading Us?"

Rudolph, K. (1967): G. S. M. 'Heiler':'All of the above mentioned scientists of religions or theologians did essentially sacrifice the scientific-historical character of our discipline.' (7).

(7) 38. "Die Problematik der Religionswissenschaft als akademisches Lehrfach."

Hultkrantz, A. (1970): E. S. M. 'Heiler':'A characteristic of this current of thought was that in an intuitive way one wanted to gain knowledge about the (immanent) import and intention of the religious phenomena.' (3).

(3) 71. "The Phenomenology of Religion."

Hultkrantz, A. (1970): E. S. M. 'Heiler': 'The scientists' own "experience" took on a central position.' (4).

(4) 71. "The Phenomenology of Religion."

4. S. H. Kellogg
(Methodological)

Jordan, L. H. (1920): N. A. P. M. 'S. H. Kellogg: A Handbook of Comparative Religion. (1899)':
'A reliable manual in this field must ever speak in absolutely dispassionate tones. Hence, while this brief treatise may serve a special purpose in the theological classroom, it is not likely to lend much help to the larger cause which ostensibly it seeks to promote. It can win but scanty favour in the estimate of a Shintoist, a Mohammedan, or a Hindu who, desiring to deal fairly with sundry conflicting beliefs, discovers that debate has already been summarily closed. In these circumstances, a just weighing of the issues which a study of religions is sure to bring into view becomes an unrealizable dream.' (10).

(10) 28-29. Comparative Religion: A Survey of its Literature.

Jordan, L. H. (1920): N. A. S. M. 'S. H. Kellogg':'A Handbook of Comparative Religion.':'made the mistake of confusing Comparative Religion with Christian Apologetics.' (9).

(9) 28. Comparative Religion: A Survey of its Literature.

Sharpe, E. J. (1975): B. S. M. 'Kristensen':'Earlier this century, the history of religions in Scandinavia was...evenly represented, by international scholars of the calibre of Söderblom, Lehmann and Kristensen...Concerning methods and goals, there was in those days broad agreement. The history of religions, it was then felt, was not unrelated to theology, and although it was essential that scholarship in the field should be prosecuted with the assistance of the best historical and philological techniques then available, it was open to individual scholars to pass beyond technicalities into the area of philosophical and theological evaluation.' (1).

(1) 19. "The History of Religions in Scandinavia, with Particular Reference to Sweden and Finland."

Waardenburg, J. (1978): E. S. M. 'van der Leeuw':'With his constant appeal to religious experience as a source of knowledge, he reduced phenomenology in the last analysis to the subjective understanding of contents of meaning, which he considered to exist 'objectively' and to which his phenomenological methodology could give access. In the last analysis, Van der Leeuw's phenomenology of religion may be called a kind of theology of meaning; the strong accent on the student's own consciousness and religious experience, however, tended to lead this kind of phenomenology into the blind alley of introspection and solipsism.' (4).

(4) 37-38. "Recent Trends in Dutch Studies of Religion."

Long, Ch. H. (1963): N. A. S. M. 'van der Leeuw':(Long is referring to van der Leeuw's methodological approach as outlined in Religion in Essence and Manifestation.):
'it removed religious experience from the category of the irrational where Otto had placed it to safeguard it from moralistic and rationalistic interpretations.' (4).

(4) 25. "The Meaning of Religion in the Contemporary Study of the History of Religions."

Waardenburg, J. (1978): E. S. M. 'van der Leeuw':'In his inaugural Plaats en taak van de godsdienstgechiedenis in de theologische wetenschap (Place and Task of the History of Religion in Theological Scholarship) of 1918, the basis of Van der Leeuw's latter work is outlined. It can be considered as presenting his fundamental position on the relationship of history and phenomenology of religion to theology, from which he would never deviate.' (3).

(3) 235. "Gerardus van der Leeuw as a Theologian and Phenomenologist."

Hultkrantz, A. (1970): E. S. M. 'van der Leeuw':'A characteristic of this current of thought was that in an intuitive way one wanted to gain knowledge about the (immanent) import and intention of the religious phenomena.' (3).

(3) 71. "The Phenomenology of Religion."

Hultkrantz, A. (1970): E. S. M. 'van der Leeuw':'The scientists' own "experience" took on a central position.' (4).

(4) 71. "The Phenomenology of Religion."

Rudolph, K. (1967): G. S. M. 'van der Leeuw':'All of the above mentioned scientists of religions or theologians did essentially sacrifice the scientific-historical character of our discipline.' (7).

(7) 38. "Die Problematik der Religionswissenschaft als akademisches Lehrfach."

Helfer, J. S. (1968): N. A. S. M. 'van der Leeuw':'explicitly solipsistic.' (2).

(2) 4. "Introduction." In: On Method in the History of Religions.

Long, Ch. H. (1967): N. A. S. M. 'van der Leeuw':'Their methodological orientation was an attempt to come to terms with historical relativity, and their definition of man as homo religiosus was their way of describing a dimension of man's being that is prior to all the conceptualizations of religious communities.' (2).

(2) 18. "Where is the History of Religion Leading Us?"

Long, Ch. H. (1967): N. A. S. M. 'van der Leeuw':'The men of this tradition were both theologians and historians of religions; they were seeking in the history of religions a broader basis for theology. The term "religion" defined for them an experience and expression that was prior to theological reflection and which defined the fundamental nature of man; the capacity for this experience and expression was thus not limited to Christianity.' (2

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(3) 20. "Where is the History of Religions Leading Us?"

Biezais, H. (1973): E. S. M. 'van der Leeuw':'Not only Van der Leeuw, but the whole phenomenological school (Otto, Söderblom, Heiler, Wach, Eliade, et al.) are led by the desire to achieve the recognition, or rather the vision, of the essence of religion. This represents the attempt to establish direct contact, with the aid of the phenomenological method, with the holy, the divine, and the irrational.' (1).

(1) 158. "Typology of Religion and the Phenomenological Method."

Allen, D. (1972): N. A. S. M. 'van der Leeuw':'Here we have the point made by Rudolf Otto, Wach, van der Leeuw, and many others: The historian of religions must respect the fundamentally irreducible character of the religious experience.' (2).

(2) 173. "Mircea Eliade's Phenomenological Analysis of Religious Experience."

Kitagawa, J. M. (1957): N. A. S. M. 'van der Leeuw':'the concept of the classical is Wach's attempt to walk between absolute relativism and a view which starts uncritically with a particular theological or philosophical standpoint. In this attempt, Wach finds affinities with Gerardus van der Leeuw's phenomenology of religion and Mircea Eliade's religious morphology.' (1).

(1) 176. "Joachim Wach and Sociology of Religion."

Rudolph, K. (1967): G. S. M. 'Mensching':'All of the above mentioned scientists of religions or theologians did essentially sacrifice the scientific-historical character of our discipline.' (7).

(7) 38. "Die Problematik der Religionswissenschaft als akademisches Lehrfach."

Hultkrantz, A. (1970): E. S. M. 'Mensching':'A characteristic of this current of thought was that in an intuitive way one wanted to gain knowledge about the (immanent) import and intention of the religious phenomena.' (3).

(3) 71. "The Phenomenology of Religion."

Hultkrantz, A. (1970): E. S. M. 'Mensching':'The scientists' own "experience" took on a central position.' (4).

(4) 71. "The Phenomenology of Religion."

8. Max Müller
(Methodological)

Kitagawa, J. M. (1957): N. A. S. M. 'Max Müller':'In 1867 Max Müller...used the expression, "Religionswissenschaft." What Max Müller meant by the "Science of Religions" was not too different from philosophy of religion, as he included both comparative theology and theoretical theology in his system.' (5).

(5) 15. "The Nature and Program of the History of Religions Field."

9. R. Otto
(Methodological)

Rudolph, K. (1967): G. S. M. 'R. Otto':'Otto undermined the scientific-historical character of Religionswissenschaft and transformed it into a pseudo-theology.' (5).

(5) 34. "Die Problematik der Religionswissenschaft als akademisches Lehrfach."

Allen, D. (1972): N. A. S. M. 'Otto':'Here we have the point made by Rudolf Otto, Wach, van der Leeuw, and many others: The historian of religions must respect the fundamentally irreducible character of the religious experience.' (2).

(2) 173. "Mircea Eliade's Phenomenological Analysis of Religious Experience."

Biezais, H. (1973): E. S. M. 'Otto':'Not only Van der Leeuw, but the whole phenomenological school (Otto, Söderblom, Heiler, Wach, Eliade, et al.) are led by the desire to achieve the recognition, or rather the vision, of the essence of religion. This represents the attempt to establish direct contact, with the aid of the phenomenological method, with the holy, the divine, and the irrational.' (1).

(1) 158. "Typology of Religion and the Phenomenological Method.'

Long, Ch. H. (1967): N. A. S. M. 'Otto':'the new cosmos of the sciences raised the religious question of man's being-how does man come to be, experience, orient and behave in this or any new situation. It is to the credit of those theologians who were also historians of religions to hold out for a specifically religious approach to these issues, for the sciences themselves were incapable singly or in combination of dealing with this problem.' (3

(3) 20. "Where is the History of Religions Leading Us?"

Long, Ch. H. (1967): N. A. S. M. 'Otto':'The men of this tradition were both theologians and historians of religions; they were seeking in the history of religions a broader basis for theology. The term "religion" defined for them an experience and expression that was prior to theological reflection and which defined the fundamental nature of man; the capacity for this experience and expression was thus not limited to Christianity.' (2).

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Long, Ch. H. (1967): N. A. S. M. 'Otto':'Their methodological orientation was an attempt to come to terms with historical relativity, and their definition of man as homo religiosus was their way of describing a dimension of man's being that is prior to all the conceptualizations of religious communities.' (2).

(2) 18. "Where is the History of Religions Leading Us?"

Smart, N. (1973): B. S. M. 'Otto':'Wach follows Otto in two important particulars, namely in holding that the central religious experience is the sensus numinis and, second, in holding that this gives us knowledge of ultimate reality.' (6).

(6) 59. The Science of Religion & the Sociology of Knowledge.

Smart, N. (1973): B. S. M. 'Otto':'there is little doubt that Wach believed in the objective experience of that Ultimate Reality of which the sensus numinis is the experience. In this, Wach holds a position similar to that of Rudolf Otto.' (7).

(7) 60. The Science of Religion & the Sociology of Knowledge.

Smart, N. (1973): B. S. M. 'Otto':'Wach's position goes beyond pure typology...and involves an implicit metaphysics. In this respect he is similar to Rudolf Otto and Eliade. This is not to say that the positions of the three men are identical, but only to say that within and beyond their approach to religion there is some kind of metaphysical principle. It is thus possible to distinguish between pure typological phenomenology...and metaphysical phenomenology. I do not wish to argue that the latter is in any way illegitimate, but simply to be clear as to what people are doing.' (3).

(3) 19-20. The Science of Religion & the Sociology of Knowledge.

Helfer, J. S. (1968): N. A. S. M. 'Otto':'explicitly solipsistic.' (2).

(2) 4. "Introduction." In: On Method in the History of Religions.

Rudolph, K. (1967): G. S. M. 'Otto':'All of the above mentioned scientists of religions or theologians did essentially sacrifice the scientific-historical character of our discipline.' (7).

(7) 38. "Die Problematik der Religionswissenschaft als akademisches Lehrfach."

Hultkrantz, A. (1970): E. S. M. 'Otto':'A characteristic of this current of thought was that in an intuitive way one wanted to gain knowledge about the (immanent) import and intention of the religious phenomena.' (3).

(3) 71. "The Phenomenology of Religion."

Hultkrantz, A. (1970): E. S. M. 'Otto':'The scientists' own "experience" took on a central position.' (4).

(4) 71. "The Phenomenology of Religion."

Long, Ch. H. (1963): N. A. S. M. 'Otto':'Otto defends the sui generis character of religion by showing that the religious expression is the expression of a specifically religious experience. The possibility of the religious experience is guaranteed by the category of the religious a priori in the human consciousness. The religious thus achieves ontological status in his interpretation.' (1).

(1) 24. "The Meaning of Religion in the Contemporary Study of the History of Religions."

Waardenburg, J. (1973): E. S. M. 'Otto':'One of the reasons for the particular attraction of Rudolf Otto's work for a number of historians of religions must have been his conception of the 'religious a priori'. This notion guaranteed religion to be an autonomous province of reality, and allowed one to interpret religious phenomena in view of the a priori religious reality of the holy and the experiential reality of the numinous.' (14).

(14) 60. Classical Approaches to the Study of Religion.

Wach, J. (1951): N. A. S. M. 'Otto':'He attempted, in one of the profoundest analyses of religious experience which have ever been made, to indicate the objective character, the 'meaning' of religion. In the numinous experience man confronts the Wholly Other. This, according to Otto, is not self-deception but rather awareness of ultimate reality.' (1).

(1) 217. "Rudolf Otto and The Idea of the Holy."

Wach, J. (1951): N. A. S. M. 'Otto':'Religious experience differs from other kinds...though it appears in interrelation with them. It is a specific category...for which he conceived the term numinous, derived from the Latin word numen. The religious realm is the realm of the Holy.' (2).

(2) 219. "Rudolf Otto and The Idea of the Holy."

Long, Ch. H. (1967): N. A. S. M. 'Otto':'It is evident from Otto's discussion of the religious a priori that he was trying to move beyond historicism. The religious consciousness did not come into being as simply an expression of historical experience; thus the expression and manifestation of religion could not be understood by limiting them to the categories of history. Otto's work cut through all the evolutionary theories of religion and provided a structure for all religious experience, a phenomenological structure of the consciousness which manifests itself in the same manner throughout the history of human culture.' (2).

(2) 70. "Archaism and Hermeneutics."

Sundkler, B. (1968): S. S. M. 'Chantepie de la Saussaye':'I am no Chicago man, but take my stand more to the right. Therefore I sympathize with a Congress which tends to emphasize the religious practical-Christian side more than the general standpoint of Chicago.' (8).

(8) 51. Nathan Söderblom.

Sundkler, B. (1968): E. S. M. 'Chantepie de la Saussaye':'Chantepie visited Stockholm for the Religious Studies Congress in 1897...and in this connexion declared where he stood in matters of the Christian faith. He told the Congress that he was 'convinced of the insufficiency of natural religion and of the dynamic power of historical Christianity; man could not live by general ideas but only by the assured experience that God to-day personally helps and saves him'.' (2).

(2) 48. Nathan Söderblom.

Kitagawa, J. M. (1957): N. A. S. M. 'Chantepie de la Saussaye': 'Chantepie de la Saussaye, did not find a qualitative difference between the Science of Religions and the philosophy and history of religions, here using the term "history of religions" in the narrower sense of the term.' (7).

(7) 16. "The Nature and Program of the History of Religions Field."

Dudley, G. (1977): N. A. S. M. 'W. C. Smith':'In many ways Smith's methodology was an idea whose time had come. It reflected the conciliatory spirit of the decade, and it came at a moment when Asian scholars, possibly for the first time, were intellectually and psychologically ready to enter into such a dialogue. Those who were educated in both the Eastern and Western universities were able to criticize articulately and lucidly Western writings about their religions. There are now enough Oriental scholars with a sophisticated grasp of what Western scholars say about their religions to make the "we/you" dialogue both fruitful and natural.' (2).

(2) 6-7. Religion on Trial.

Hick, J. (1974): B. S. M. 'W. C. Smith':'instead of thinking of religion as existing in mutually exclusive systems, we should see the religious life of mankind as a dynamic continuum within which certain major disturbances have from time to time set up new fields of force, of greater or lesser extent, displaying complex relationships of attraction and repulsion, absorption, resistance, and reinforcement. These major disturbances are the great creative moments of human history from which the distinguishable religious traditions have stemmed.' (1).

(1) 141. "The Outcome: Dialogue into Truth."

Smart, N. (1973): B. S. M. 'W. C. Smith':'Cantwell Smith has rightly seen the need for a transcendent focus to enter into descriptions of man's faith, but wrongly supposes that such descriptions must commit one to affirm the existence of a divine being.' (5).

(5) 57. The Science of Religion & the Sociology of Knowledge.

Pruett, G. E. (1973): N. A. S. M. 'W. C. Smith':'In speaking of faith, tradition, and transcendence, he implies that we can understand the faith of other men, chiefly because we have (or experience) our own faith.' (1).

(1) 590. "History, Transcendence, and World Community in the Work of Wilfred Cantwell Smith."

Biezais, H. (1973): E. S. M. 'Söderblom':'Not only Van der Leeuw, but the whole phenomenological school (Otto, Söderblom, Heiler, Wach, Eliade, et al.) are led by the desire to achieve the recognition, or rather the vision, of the essence of religion. This represents the attempt to establish direct contact, with the aid of the phenomenological method, with the holy, the divine, and the irrational.' (1).

(1) 158. "Typology of Religion and the Phenomenological Method."

Long, Ch. H. (1967): N. A. S. M. 'Söderblom':'the new cosmos of the sciences raised the religious question of man's being-how does man come to be, experience, orient and behave in this or any new situation. It is to the credit of those theologians who were also historians of religions to hold out for a specifically religious approach to these issues, for the sciences themselves were incapable singly or in combination of dealing with this problem.' (3).

(3) 20. "Where is the History of Religion Leading Us?"

Long, Ch. H. (1967): N. A. S. M. 'Söderblom':'The men of this tradition were both theologians and historians of religions; they were seeking in the history of religions a broader basis for theology. The term "religion" defined for them an experience and expression that was prior to theological reflection and which defined the fundamental nature of man; the capacity for this experience and expression was thus not limited to Christianity.' (2)

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Long, Ch. H. (1967): N. A. S. M. 'Söderblom':'Their methodological orientation was an attempt to come to terms with historical relativity, and their definition of man as homo religiosus was their way of describing a dimension of man's being that is prior to all the conceptualizations of religious communities.' (2).

(2) 18. "Where is the History of Religions Leading Us?"

Sharpe, E. J. (1975): B. S. M. 'Söderblom':'Earlier this century, the history of religions in Scandinavia was...evenly represented, by international scholars of the calibre of Söderblom, Lehmann and Kristensen...Concerning methods and goals, there was in those days broad agreement. The history of religions, it was then felt, was not unrelated to theology, and although it was essential that scholarship in the field should be prosecuted with the assistance of the best historical and philological techniques then available, it was open to individual scholars to pass beyond technicalities into the area of philosophical and theological evaluation.' (1).

(1) 19. "The History of Religions in Scandinavia, with Particular Reference to Sweden and Finland."

Sharpe, E. J. (1969): B. S. M. 'Söderblom':'Theology and scientific study overlap in his work, and to isolate the one arbitarily from the other, is to draw an artificial distinction. The compatibility of the two, which he asserted in his inaugural lecture, he bore out in every aspect of his subsequent writings.' (15).

(15) 273-274. "Nathan Söderblom and the Study of Religion."

Sillen, W. (1948): E. S. M. 'Söderblom':'The Nature of Revelation.' (1903):'This classic...embodies his conviction that a scientific study of religion will yield an assured knowledge of God.' (6).

(6) 45. "Nathan Söderblom."

Brilioth, Y. (1933): S. S. M. 'Söderblom':'He always claimed that none can enter into the world of religion who himself stands outside religious experience.' (1).

(1) xiv. "A Biographical Introduction."

Brilioth, Y. (1933): S. S. M. 'Söderblom':'He spoke of these lectures as ready for print, and determined what their title should be: 'There is a living God,' he said, 'I can prove it by the history of religions.' (11).

(11) xxviii. "A Biographical Introduction."

Kitagawa, J. M. (1957): N. A. S. M. 'C. P. Tiele';'C. P. Tiele... regarded the Science of Religions as the philosophical part of the investigation of religious phenomena.' (6).

(6) 15-16. "The Nature and Program of the History of Religions Field."

Werblowsky, R. J. Z. (1959): I. S. M. 'Wach':'Wach asks "can you understand a religion other than your own?"...The question should never have been put in this form. For although there may be "something pathetic about the modern historian of religion" shouting from the top of the roofs that he has no religious convictions...it is a fact that many students of religion (and very good ones at that) do not belong to any religious body. In fact every true scholar, qua scholar, eliminates his religion from his studies, whatever the "religious" character of the motives and drives that make him study religion at all.' (4).

(4) 354. "The Comparative Study of Religions-A Review Essay."

Kitagawa, J. M. (1968): N. A. S. M. 'Wach':'Wach's sense of commitment to Christian faith and his concern with the theological implication of Religionswissenschaft became more pronounced during the last ten years of his life spent in Chicago. Earlier he had tended to stress the independence of the descriptive task of Religionswissenschaft from the normative concerns of theology and philosophy, and he took it for granted that Religionswissenschaft was to be taught in the faculty of humanities. Gradually, however, he began to stress the importance of the systematic task, to be sure without minimizing the descriptive task, of Religionswissenschaft. Thus, he came to view Religionswissenschaft as a link between the normative disciplines and the purely descriptive disciplines.' (8).

(8) xiii. "Introduction." In: Understanding and Believing.

Kitagawa, J. M. (1968): N. A. S. M. 'Wach':'He was sure that some men profess and appear to be irreligious or unattuned to religion, but he regarded them as religious illiterates due to lack of training in religion just as some men are unmusical because of lack of training in music.' (4).

(4) ix. "Introduction." In: Understanding and Believing.

Kitagawa, J. M. (1958): N. A. S. M. 'Wach':'He affirms...that there is only one ultimate reality, but that the modes of human apprehension results in a multiplicity of religious experiences.' (7).

(7) xli. "The Life and Thought of Joachim Wach."

Kitagawa, J. M. (1957): N. A. S. M. 'Wach':'Professor Wach holds that the method of Religionswissenschaft must be adequate to its subject matter, the nature and expression of religious experience. Following his master, Rudolf Otto, Wach defines religious experience as experience of the holy.' (3).

(3) 178. "Joachim Wach and Sociology of Religion."

Kitagawa, J. M. (1957): N. A. S. M. 'Wach':'the concept of the classical is Wach's attempt to walk between absolute relativism and a view which starts uncritically with a particular theological or philosophical standpoint. In this attempt, Wach finds affinities with Gerardus van der Leeuw's phenomenology of religion and Mircea Eliade's religious morphology.' (1).

(1) 176. "Joachim Wach and Sociology of Religion."

Kitagawa, J. M. (1957): N. A. S. M. 'Wach':'Wach advised his students of the four prerequisites for the task of understanding religions other than their own: (1) the most extensive information available, (2) an adequate emotional condition, (3) a right volitional preparation, (4) personal experience of the holy.' (2).

(2) 178. "Joachim Wach and Sociology of Religion."

Rudolph, K. (1967): G. S. M. 'Wach':'All of the above mentioned scientists of religions or theologians did essentially sacrifice the scientific-historical character of our discipline.' (7).

(7) 38. "Die Problematik der Religionswissenschaft als akademisches Lehrfach."

Smart, N. (1973): B. S. M. 'Wach':'Wach's position goes beyond pure typology...and involves an implicit metaphysics. In this respect he is similar to Rudolf Otto and Eliade. This is not to say that the positions of the three men are identical, but only to say that within and beyond their approach to religion there is some kind of metaphysical principle. It is thus possible to distinguish between pure typological phenomenology...and metaphysical phenomenology. I do not wish to argue that the latter is in any way illegitimate, but simply to be clear as to what people are doing.' (3).

(3) 19-20. The Science of Religion & the Sociology of Knowledge.

Smart, N. (1973): B. S. M. 'Wach':'Wach follows Otto in two important particulars, namely in holding that the central religious experience is the sensus numinis and, second, in holding that this gives us knowledge of ultimate reality.' (6).

(6) 59. The Science of Religion & the Sociology of Knowledge.

Smart, N. (1973): B. S. M. 'Wach':'there is little doubt that Wach believed in the objective experience of that Ultimate Reality of which the sensus numinis is the experience. In this, Wach holds a position similar to that of Rudolf Otto.' (7).

(7) 60. The Science of Religion & the Sociology of Knowledge.

Long, Ch. H. (1967): N. A. S. M. 'Wach':'The men of this tradition were both theologians and historians of religions; they were seeking in the history of religions a broader basis for theology. The term "religion" defined for them an experience and expression that was prior to theological reflection and which defined the fundamental nature of man; the capacity for this experience and expression was thus not limited to Christianity.' (2).

(2) 18. "Where is the History of Religions Leading Us?"

Long, Ch. H. (1967): N. A. S. M. 'Wach':'Their methodological orientation was an attempt to come to terms with historical relativity, and their definition of man as homo religiosus was their way of describing a dimsension of man's being that is prior to all the conceptualizations of religious communities.' (2).

(2) 18. "Where is the History of Religions Leading Us?"

Long, Ch. H. (1967): N. A. S. M. 'Wach':'the new cosmos of the sciences raised the religious question of man's being-how does man come to be, experience, orient and behave in this or any new situation. It is to the credit of those theologians who were also historians of religions to hold out for a specifically religious approach to these issues, for the sciences themselves were incapable singly or in combination of dealing with this problem.' (3).

(3) 20. "Where is the History of Religions Leading Us?"

Biezais, H. (1973): E. S. M. 'Wach':'Not only Van der Leeuw, but the whole phenomenological school (Otto, Söderblom, Heiler, Wach, Eliade, et al.) are led by the desire to achieve the recognition, or rather the vision, of the essence of religion. This represents the attempt to establish direct contact, with the aid of the phenomenological method, with the holy, the divine, and the irrational.' (1).

(1) 158. "Typology of Religion and the Phenomenological Method."

Allen, D. (1972): N. A. S. M. 'Wach':'Here we have the point made by Rudolf Otto, Wach, van der Leeuw, and many others: The historian of religions must respect the fundamentally irreducible character of the religious experience.' (2).

(2) 173. "Mircea Eliade's Phenomenological Analysis of Religious Experience."

Rudolph, K. (1967): G. S. M. 'Joachim Wach':'In contrast to his original intention to realize an independent Religionswissenschaft as opposed to theology and philosophy of religion, he did during his American period-partially already during his later time in Leipzig-give more and more space to theological considerations.' (6).

(6) 37. "Die Problematik der Religionswissenschaft als akademisches Lehrfach."

Ashby, P. H. (1965): N. A. S. M. 'Wach':'It was Wach's firm belief that there must be an engagement between the observer and the observed, an engagement wherein interest in the observed religion is not limited to a recognition of its importance as a social or cultural factor, but rather, is primarily focused upon the attempt to participate with its adherents in their experience and the resulting expressions of that experience. There must be an "engagement of feeling," and this can only be achieved when there is concern with the values that are held to exist within the religion by its adherents.' (28).

(28) 44. "The History of Religions."

Ashby, P. H. (1965): N. A. S. M. 'Wach':'emphasis upon the need for the student of a foreign religion to have a constructive purpose. In this he was pointing to the biased and, therefore, inadequate interpretation of non-Christian religions that resulted from a theological or missionary attempt to establish their erroneous or defective nature. In addition, he was particularly aware that with the development of nontheological or nonreligious orientations in the study of religions, there are some scholars who, by their failure to appreciate the more subtle values of religion discernible to the religious person, produce erroneous analyses of the religions they seek to interpret.' (29).

(29) 44-45. "The History of Religions."

Werblowsky, R. J. Z. (1959): I. S. M. 'Wach':'The Problematik underlying the book which is not that of Comparative Religion proper but of a theology struggling towards a positive approach to Comparative Religion.' (2).
'The confusion between theology and Religionswissenschaft is characteristic of the book as a whole.' (6).

(2) 353. "The Comparative Study of Religions-A Review Essay."
(6) 356.

Helfer, J. S. (1968): N. A. S. M. 'Zaehner':'implicitly solipsistic.' (2).

(2) 4. "Introduction." In: On Method in the History of Religions.

I. EXCERPTS ARRANGED ACCORDING TO:

AUTHORS AND SUBJECT AREAS

B. HISTORICAL

1. Th. P. van Baaren
(Historical)

Bolle, K. W. (1971): N. A. P. H. 'Th. P. van Baaren': 'was G. van der Leeuw's successor at the University of Groningen.' (3).

(3) 255. "The History of Religions and Christian Theology."

2. Jean Baruzi
(Historical)

Heintz, J. G. (1971): F. S. H. 'Jean Baruzi':'occupied the chair of the history of religions at the Collège de France''(1933-1951).' (2).

(2) 138. "The Teaching of the History of Religions and of the Theological Sciences in France."

Waardenburg, J. (1972): E. P. H. 'C. J. Bleeker';'He was Professor of the History of Religions and Phenomenology of Religion at the University of Amsterdam from 1946 to 1969.' (8).

(8) 183-184. "Religion Between Reality and Idea."

Sharpe, E. J. (1972): B. S. H. 'S. G. F. Brandon': '(Professor of Comparative Religion at the University of Manchester: 1951-1971).' (2).

(2) 71. "S. G. F. Brandon: (1907-1971)."

5. E.R. Goodenough
(Historical)

Capps, W. H. (1972): N. A. S. H. 'Goodenough':'Goodenough died on March 20, 1965.' (6).

(6) 46. Ways of Understanding Religion.

Capps, W. H. (1972): N. A. S. H. 'Goodenough':'Erwin R. Goodenough was born in Brooklyn, New York, on October 24, 1893. He studied at Harvard and Oxford Universities, and received a Doctor of Philosophy degree from the latter institution in 1923. From 1923 to 1962 Goodenough was on the faculty of Yale University.' (5).

(5) 45. Ways of Understanding Religion.

Smith, M. (1966): N. A. S. H. 'Goodenough':(Professor at Yale University. 1923-1962.) (1).

(1) 351. "Erwin Ramsdell Goodenough 1893-1965."

6. E. O. James

(Historical)

Gundry, D. W. (1972): B. S. H. 'E. O. James':'In 1933 he was appointed the first professor of the history and philosophy of religion in the University of Leeds.' (3).
'After ten years at Leeds he moved to a chair at London, and was elected a fellow of King's College.' (4).
'On his retirement in 1955 he went to live...at Oxford, and from 1960 was chaplain of All Souls College.' (4).

(3) 81. "Professor E. O. James 1888-1972."
(4) 82.

Waardenburg, J. (1972): E. P. H. 'Kristensen occupied in 1901 the chair of the History of Religions at the University of Leyden, as the successor of C. P. Tiele. He retired in 1937 and died in Leyden in 1953.' (5).

(5) 145. "Religion Between Reality and Idea."

Waardenburg, J. (1978): E. S. H. 'van der Leeuw':'was one of the founders and President of the Dutch Society for the History of Religions, and one of those who took the initiative in organizing the first post-war International Congresses for the History of Religions, which was held in Amsterdam in September 1950. He was President of this Congress and was chosen as President of the International Association for the History of Religions, which was founded on this occasion.' (1).

(1) 191. "Gerardus van der Leeuw as a Theologian and Phenomenologist."

Waardenburg, J. (1978): E. S. H. 'van der Leeuw':'(1918) was appointed to the chair of the History of Religion in Groningen.' (2).

(2) 189. "Gerardus van der Leeuw as a Theologian and Phenomenologist."

Heintz, J. G. (1971): F. S. H. 'Alfred Loisy':'occupied the chair of the history of religions at the Collège de France''(1909-1932).' (2).

(2) 138. "The Teaching of the History of Religions and of the Theological Sciences in France."

10. Raffaele Mariano
(Historical)

Jordan, L. H. (1909): N. A. P. H. 'Raffaele Mariano':'inaugural address delivered at the Univ. of Naples (1886)''The title of this address was: 'The State, and the Teaching of Religion.':'Lo stato e l'insegnamento della religione.' (15).

(15) 12. The Study of Religion in the Italian Universities.

11. Max Müller
(Historical)

Capps, W. H. (1972): N. A. S. H. 'Müller':'Max Müller...was born in Dessau, Germany, on December 6, 1823. From 1841 to 1844 he studied Sanskrit at the University of Leipzig.' (7).

(7) 70. Ways of Understanding Religion.

Capps, W. H. (1972): N. A. S. H. 'Müller':'In 1846 Müller went to England to edit a translation of the Rig Veda. After completing this project he remained in England, and took a post at Oxford, although he failed to receive the professorial chair in Sanskrit.' (8).

(8) 70. Ways of Understanding Religion.

Capps, W. H. (1972): N. A. S. H. 'Müller':'In 1875 he became editor of a massive project of about fifty volumes, Sacred Books of the East...He spent the rest of his life at Oxford serving as a curator of the Bodleian library after 1875, at which time he stopped lecturing.' (9).

(9) 70. Ways of Understanding Religion.

Capps, W. H. (1972): N. A. S. H. 'Müller':'He died at Oxford on October 28, 1900.' (10).

(10) 70. Ways of Understanding Religion.

12. R. Otto
(Historical)

Capps, W. H. (1972): N. A. S. H. 'Otto':'Rudolf Otto was born September 25, 1869, in Peine, Germany. A Protestant (Lutheran), Otto was trained for a career in theology at the Universities of Erlangen and Göttingen. He was a professor at Göttingen (1897-1914), at Breslau (1914-1917), and at Marburg (1917-1929). He died in Marburg on March 6, 1937.' (1).

(1) 16. Ways of Understanding Religion.

Capps, W. H. (1972): N. A. S. H. 'Pettazzoni':'He was president of the International Association for the History of Religions from 1951 to his death in 1959.' (4).

(4) 28. Ways of Understanding Religion.

Capps, W. H. (1972): N. A. S. H. 'Pettazzoni':'He became a professor of the history of religions at the University of Rome in 1924, and retained that position throughout his career.' (3).

(3) 28. Ways of Understanding Religion.

Capps, W. H. (1972): N. A. S. H. 'Pettazzoni':'Raffaele Pettazzoni was born in Italy in 1883, and was educated at the University of Bologna and Rome.' (2).

(2) 28. Ways of Understanding Religion.

Heintz, J. G. (1971): F. S. H. 'H. C. Puech':'occupied the chair of the history of religions at the Collège de France''(since 1952).' (2).

(2) 138. "The Teaching of the History of Religions and of the Theological Sciences in France."

15. Albert Réville

(Historical)

Heintz, J. G. (1971): F. S. H. 'Albert Réville':'occupied the chair of the history of religions at the Collège de France''(1880-1906).' (2).

(2) 137. "The Teaching of the History of Religions and of the Theological Sciences in France."

Heintz, J. G. (1971): F. S. H. 'Jean Réville':'occupied the chair of the history of religions at the Collège de France''(1907-1908).' (2).

(2) 137-138. "The Teaching of the History of Religions and of the Theological Sciences in France."

17. Chantepie de la Saussaye
(Historical)

Waardenburg, J. (1972): E. P. H. 'Chantepie de la Saussaye':'occupied in 1878 the new chair of the History of Religions at the University of Amsterdam. He stayed until 1899 in Amsterdam and moved to Leyden, where he occupied the chair of "Theological Encyclopaedia, Doctrine of God and Ethics" in the Faculty of Theology, from 1899 onwards. He retired in 1916 and died...in 1920.' (3).

(3) 136-137. "Religion Between Reality and Idea."

Capps, W. H. (1972): N. A. S. H. 'Smart': 'Ninian Smart was born on May 6, 1927, in Cambridge, England. He studied at the Universities of Cambridge and Glasgow before World War II...After the war he returned to Oxford University where he received his Bachelor of Philosophy degree in 1954. He taught in India, at Yale University, the University of Wisconsin, and Birmingham University before being appointed to establish a new Department of Religious Studies at the University of Lancaster in 1967.' (17).

(17) 204. Ways of Understanding Religion.

Capps, W. H. (1972): N. A. S. H. 'W. C. Smith': 'In 1949 he was appointed the first professor of comparative religion at McGill University in Montreal, and shortly thereafter also became director of the Institute of Islamic Studies at that institution. Since 1964 he has been head of the Center for the Study of World Religions at Harvard University.' (16).

(16) 190. Ways of Understanding Religion.

Capps, W. H. (1972): N. A. S. H. 'W. C. Smith': 'Wilfred Cantwell Smith was born on July 21, 1916, in Toronto, Canada. He studied theology, oriental languages, and history at the Universities of Toronto, Cambridge, and Princeton, receiving his doctorate from Princeton in 1948. From 1941 to 1945 he taught Islamic and Indian history in Lahore...and at the University of Punjab.' (15).

(15) 190. Ways of Understanding Religion.

Carlson, E. M. (1966): S. S. H. 'Söderblom':'The present vol. was first published in 1903, reissued by the author in 1930, and translated into English in 1932.' (1).
'The Religion of Revelation.' (1903). (1).
'The Portals of Revelation.' (1910). (3).
'Continued Revelation.' (1911). (5).

(1) 1. "Introduction." In: The Nature of Revelation.
(3) 17.
(5) 18.

Sharpe, E. J. (1969): B. S. H. 'Söderblom':'The lecture itself was on the subject of 'The General History of Religion and the Theology of the Church'.' (2).

(2) 261-262. "Nathan Söderblom and the Study of Religion."

Sharpe, E. J. (1969): B. S. H. 'Söderblom':'From 1901 to 1914 Söderblom was Professor in Uppsala, and during the last two of these years he was simultaneously Professor of the History of Religion at the University of Leipzig.' (9).

(9) 268. "Nathan Söderblom and the Study of Religion."

Sharpe, E. J. (1969): B. S. H. 'Söderblom':'In 1914 he was appointed Arch-bishop of Uppsala, a position he held with the greatest distinction until his death in 1931.' (9).

(9) 268. "Nathan Söderblom and the Study of Religion."

Brilioth, Y. (1933): S. S. H. 'Söderblom':'In 1901 Söderblom was appointed professor of theology at his old university of Upsala. The chair which he came to occupy carries the somewhat enigmatic designation 'theological prenotions and theological encyclopaedia'. (5).

(5) xvi. "A Biographical Introduction."

Brilioth, Y. (1933): S. S. H. 'Söderblom': 'When the theological faculty of Leipzig had decided to introduce the history of religions in its curriculum, the choice of the faculty fell on the Swedish professor; though he had already declined a similar offer from Berlin. By special arrangement he was able to retain his chair in Upsala together with the professorship in Leipzig, which he held during the years 1912-14.' (6).

(6) xviii. "A Biographical Introduction."

21. C. P. Tiele
(Historical)

Waardenburg, J. (1972): E. P. H. 'C. P. Tiele';'In 1877 Tiele occupied the new chair of the History of Religions and Philosophy of Religion at the University of Leyden, in the Faculty of Theology. He retired in 1900 and died at Leyden in 1902.' (1).

(1) 131. "Religion Between Reality and Idea."

Long, Ch. H. (1963): N. A. S. H. 'Wach':'The value of Wach's work is not limited to his theoretical studies but must equally be seen in his establishment of this discipline in America.' (3).

(3) 24. "The Meaning of Religion in the Contemporary Study of the History of Religions."

Kitagawa, J. M. (1968): N. A. S. H. 'Wach':'In 1924 he was appointed to the chair of History of Religions at Leipzig.' (1). 'His successful scholarly career in Germany...came to a sudden end in 1935 under pressure of the Nazi government. He took up residence at Brown University, Providence, Rhode Island. In 1945 he was called by the University of Chicago where he taught until his untimely death in 1955.' (2).

(1) vii. "Introduction." In: Understanding and Believing.
(2) vii.

Reynolds, F. E. (1982): N. A. S. H. 'Joachim Wach':'Though the history of religions has been well established in Europe since the early decades of the twentieth century, it is relatively new to the American academic scene. It is true that there were a few individuals who represented a history of religions perspective in North America in the early 1900s. However, the discipline was really established on this side of the Atlantic by Joachim Wach in 1946, when he inaugurated the history of religions field at the Divinity School of the University of Chicago.' (1).

(1) 131. "History of Religions: Condition and Prospects."

Capps, W. H. (1972): N. A. S. H. 'Widengren':'Currently he is also dean of the faculty in theology at Uppsala University.' (11).

(11) 119. Ways of Understanding Religion.

Capps, W. H. (1972): N. A. S. H. 'Widengren':'Since 1960 he has been the president of the International Association for the History of Religions.' (11).

(11) 119. Ways of Understanding Religion.

Capps, W. H. (1972): N. A. S. H. 'Widengren':'Born in Sweden on April 24, 1907, Geo Widengren has been professor in the history of religions at the University of Uppsala since 1940.' (11).

(11) 119. Ways of Understanding Religion.

Sharpe, E. J. (1975): B. S. H. 'Widengren':'became the first occupant of the chair of the history and psychology of religion at Uppsala which replaced Söderblom's old chair...in 1938.' (4).

(4) 19. "The History of Religions in Scandinavia, with Particular Reference to Sweden and Finland."

II. EXCERPTS ARRANGED ACCORDING TO SUBJECT AREAS : A

Müller, F. M. (1891): B. P. H. 'with all that I have said in order to show that other religions also contain all that is necessary for salvation, it would be simply dishonest on my part were I to hide my conviction that the religion taught by Christ...is the best, the purest, the truest religion the world has ever seen.' (5).

(5) 363-364. Physical Religion.

Barrows, J. H. (1897): N. A. P. H. 'We believe that Christianity is to supersede all other faiths, "not by excluding, but by including the elements of truth which each contains."' (5).

(5) 44. Christianity, the World-Religion.

Geden, A. S. (1898): N. A. P. H. 'In these and similar investigation it will not be ordinarily possible,-nor in my judgment would it be wise if possible, or conducive to the successful prosecution of our research,-to divest ourselves of convictions as to the unapproached excellence of that religion which we hold to be superior to all others, the religion which Jesus Christ established and maintains.' (2).

(2) 3-4. Studies in Comparative Religion.

Carpenter, J. E. (1898): B. P. H. 'Foremost among these, whether by intrinsic eminence of nobility, by its historic importance, or by its extraordinary power of sustaining innumerable transformations in doctrine and policy and yet living on, stands, by general consent, the religion of Jesus.' (4).

(4) 59. The Education of the Religious Imagination.

Jevons, F. B. (1908): B. P. H. 'The business of the applied science is...to use the discovered facts as a means of showing that Christianity is the highest manifestation of the religious spirit.' (3).

(3) 2. An Introduction to the Study of Comparative Religion.

Söderblom, N. (1910): S. P. H. 'Perhaps there ought to be found another history as enlightening concerning the will of God as is the biblical history. Perhaps there ought to be found revealers as remarkable as Christ. But in fact there are none. Science must take the actual, strange as it may be, and take it seriously.' (6).

(6) 130. "The Portals of Revelation."

Warren, W. F. (1911): N. A. P. H. 'The standpoint of the present work is frankly that of Christian theism. The author can conceive of none higher, deeper, or more scientific.' (2).

(2) xii. The Religions of the World and the World-Religion.

Otto, R. (1917): G. P. H. 'we find that Christianity...stands out in complete superiority over all its sister religions.' (7).

(7) 142. The Idea of the Holy.

Heiler, F. (1954): G. P. H. 'Despite all the undeniable disgraces and degenerations of which ecclesiastical Christianity has shown itself capable, the inner superiority of the Christian message to all other faiths is no mere subjective opinion of Christian theologians, but something capable of scientific demonstration.' (6)

(6) 115. "How can Christian and Non-Christian Religions Co-operate?"

Kitagawa, J. M. (1971): N. A. S. H. 'Wach':'was inclined to accept Christianity as a high peak, if not the highest, in the long process of man's search for salvation.' (5).

(5) 39. "Verstehen and Erlösung."

Clarke, J. F. (1871): N. A. P. M. 'man is eminently a religious being.' (11).

(11) 489. An Essay in Comparative Theology.

Müller, F. M. (1873): B. S. M. 'there is a faculty of faith in man, independent of all historical religions.' (7).

(7) 17. Introduction to the Science of Religion.

Clarke, J. F. (1883): N. A. P. M. 'man is a religious being, and ...cannot do without religion.' (10).

(10) 347. A Comparison of all Religions.

Clarke, J. F. (1883): N. A. P. M. 'Religion is so universal a phenomenon, that it may safely be said to belong to human nature.' (2).

(2) 17. A Comparison of all Religions.

Réville, A. (1884): F. S. M. 'Religion, such as we define it, is inherent in the human mind and natural.' (6).

(6) 32. Prolegomena of the History of Religions.

Réville, A. (1884): F. S. M. 'To me, religion is a natural property and tendency, and consequently an innate need of the human spirit. That spirit, accidently and in individual cases, may indeed be deprived of it; but if so, it is incomplete, mutilated, crippled.' (5).

(5) 6. Lectures on the Origin and Growth of Religion.

Saussaye, P. D. Chantepie de la. (1891): D. S. M. 'To us...religion seems to spring from the very essence of man.' (19).

(19) 33. Manual of the Science of Religion.

Saussaye, P. D. Chantepie de la. (1891): D. S. M. 'religion is the specific and common property of all mankind.' (18).

(18) 14. Manual of the Science of Religion.

Kellogg, S. H. (1892): N. A. P. M. 'man is naturally endowed with a religious faculty.' (1).

(1) 152. The Genesis and Growth of Religion.

D'Harlez, C. D. (1893): E. S. M. 'Religious sentiments and concepts are innate in man.' (2).

(2) 309. "The Comparative Study of the World's Religions."

Réville, A. (1893): F. S. M. 'Man is by nature a religious being.' (1).

(1) 1363. "Conditions and Outlook for a Universal Religion."

Snell, M. M. (1893): E. S. M. 'Religion is a universal fact of human experience. There are people without Gods, without sacred books, without sacraments, without doctrines, if you will-but none without Religion.' (1).

(1) 817. "The Practical Service of the Science of Religions to the Cause of Religious Unity."

Jastrow, M. (1901): *N.* A. P. M. 'The "religious instinct," or the "religious function," or by whatever other name we choose to call it, is an integral part of human nature.' (9).

(9) 293. The Study of Religion.

Söderblom, N. (1910): S. S. M. 'We all possess some share of the religious life. We are none of us excluded from the life of the spirit, the Spirit of God.' (4).

(4) 124. "The Portals of Revelation."

Söderblom, N. (1931): S. S. M. 'It is evident, that man could not (1) give to such phenomena a place apart, nor (2) surround them with taboo rules if man had not a priori in himself a disposition for the supernatural, an inner kinship with a superhuman reality.' (2).

(2) 20. The Living God.

Wach, J. (1954): N. A. P. M. 'We agree with Rudolf Otto that the sensu numinis is universal. All men possess potentially a sense of the Divine.' (4).

(4) 86. "General Revelation and the Religions of the World."

Eliade, M. (1957): N. A. P. M. 'in the case of those moderns who proclaim that they are nonreligious, religion...(is)..."eclipsed" in the darkness of their unconscious.' (2).

(2) 213. The Sacred and the Profane.

Wach, J. (1958): N. A. P. M. 'there cannot be any doubt that religious experience is constitutive in the nature of man.' (8).

(8) 39. The Comparative Study of Religions.

Smith, W. C. (1964): N. A. P. M. 'our task...is to understand ourselves, as religious men.' (1).

(1) 17. "Mankind's Religiously Divided History Approaches Self-Consciousness."

Helfer, J. S. (1968): N. A. P. M. 'Those scholars...who assume that religious values are ultimate often extrapolate from their own personal experience and, in so doing, also assume that homo religiosus is the essential definition of man.' (1).

(1) 3. "Introduction." In: On Method in the History of Religions

Eliade, M. (1968): N. A. P. M. 'homo religiosus represents the "total man".' (1).

(1) 251. "Comparative Religion."

Bleeker, C. J. (1969): D. S. M. 'religion is a universal human phenomenon.' (1).

(1) 243. "Methodology and the Science of Religion."

Sullivan, H. P. (1970): N. A. P. M. 'In effect, it can be the contribution of the history of religions to bring to the awareness of modern man not only his often disguised and deeply hidden religious nature but also a unity of mankind which extends not just across cultures but back to the beginnings of human existence.' (8).

(8) 280. "The History of Religions."

Müller, F. M. (1873): B. S. M. 'A Science of Religion, based on an impartial and truly scientific comparison of all, or at all events, of the most important, religions of mankind, is now only a question of time.' (9).

(9) 35. Introduction to the Science of Religion.

Müller, F. M. (1873): B. S. M. 'Where we see that the reverence due to religion is violated, we are bound to protest; where we see that superstition saps the roots of faith, and hypocrisy poisons the springs of morality, we must take sides. But as students of the Science of Religion we move in a higher and more serene atmosphere. We study error, as the physiologist studies a disease, looking for its causes, tracing its influence, speculating on possible remedies, but leaving the application of such remedies to a different class of men, to the surgeon and the practical physican.' (2).

(2) 8. Introduction to the Science of Religion.

Clarke, J. F. (1883): N. A. P. M. 'science of religion':'It must be free from prejudice for or against any system.' (1).

(1) 4. A Comparison of all Religions.

Réville, A. (1884): F. S. M. 'in these lectures I shall be loyal to the principles of impartial scholarship.' (4).

(4) 5. Lectures on the Origin and Growth of Religion.

Müller, F. M. (1889): B. S. M. 'The student of Comparative Theology ...can claim no privilege, no exceptional position of any kind, for his own religion, whatever that religion may be.' (3).

(3) 52. Natural Religion.

Ellinwood, F. F. (1892): N. A. P. M. 'We freely admit that we set out with a decided preference for one religious system above all others, but we insist that candor is possible, though an absolutely indifferent judgment is out of the question.' (11).

(11) 22. Oriental Religions and Christianity.

Ellinwood, F. F. (1892): N. A. P. M. 'absolute freedom from bias is impossible.' (11).

(11) 22. Oriental Religions and Christianity.

Réville, J. (1892): F. S. M. 'What an advantage for our modern society it will be if the impartial and truly scientific study of the religions of the past should inspire, in the religious leaders of the present, respect for all sincere manifestations of the pious soul and recognition of the legitimacy of every effort to find the true and the good.' (16).

(16) 517. "The Role of the History of Religions in Modern Religious Education."

Tiele, C. P. (1896): E. S. M. 'It is an error to suppose that one cannot take up such an impartial scientific position without being a sceptic; that one is disqualified for an impartial investigation if one possess fixed and earnest religious convictions of one's own.' (9).
'I, at least, do not love the religious community to which I belong the less because I strive to appreciate, by the light of our science, what is truly religious in other forms.' (10).

(9) 11. Elements of the Science of Religion. Vol. I.
(10) 11.

Tiele, C. P. (1896): D. S. M. 'It is not his vocation to champion any of these forms as the best, or perhaps the only true form-he leaves that to the apologists. Nor does he attempt to purify, reform, or develop religion itself-that is the task of the divine and the prophet.' (8).

(8) 10. Elements of the Science of Religion. Vol. I.

Tiele, C. P. (1896): E. S. M. 'For this neither is nor can be the goal of the science of religion. If such were its practical aim, the fruits which it now yields for practice, and for religious thought and life, would lose their value. For genuine science, which seeks nothing but the truth, is a light by which truth is made manifest; and therefore all that is good and true, genuine and beautiful, all that supplies actual wants and is therefore wholesome for humanity, need never fear the light. The rights of the religious conscience must not be limited; but science, too vindicates her right to extend her investigations over everything human, and therefore over so important and mighty a manifestation of man's inmost nature as religion has ever been and ever will be.' (8).

(8) 10. Elements of the Science of Religion. Vol. I.

Tiele, C. P. (1896): D. S. M. 'He takes up...an entirely objective position towards all forms of religion, but distinguishes them carefully from religion itself. Religion reveals itself in every one of these forms more or less imperfectly-and so he studies them all.' (7).

(7) 9. Elements of the Science of Religion. Vol. I.

Tiele, C. P. (1896): D. S. M. 'It may perhaps be thought that the votary of our science cannot be restrained in his criticisms and judgments, and that the science is therefore fraught with danger.' (6).

(6) 8. Elements of the Science of Religion. Vol. I.

Tiele, C. P. (1896): D. S. M. 'We have...to contend against misapprehension. I have pointed out that the popular dread of our science proceeds largely from a mistaken idea of science in general and of this science in particular. When the latter keeps within the limits assigned to all sciences, religion will incur no danger but rather derive great benefit.' (5).

(5) 8. Elements of the Science of Religion. Vol. I.

Tiele, C. P. (1896): D. S. M. 'I admit that many champions of the science of religion, and many who hailed it with acclamation, had themselves to blame for the indignation they aroused-enemies of religion, who endeavoured, in the name of what they were pleased to call science and philosophy, to do away with it altogether.' (4).

(4) 7. Elements of the Science of Religion. Vol. I.

Jastrow, M. (1901): N. A. P. M. 'it should be the aim of every student of religion to watch himself at all times, least his personal views so obtrude themselves as to prevent his understanding of religious convictions different from his own.' (8).

(8) 325. The Study of Religion.

Jastrow, M. (1901): N. A. P. M. 'it may be questioned whether absolute impartiality is possible in studying aspects of religious history in which we are directly interested, and it is also an open question whether such absolute impartiality is desirable. The personal equation cannot be set aside altogether. If we hold any convictions on religious questions-and who does not?-our view of beliefs opposed to those to which we are attached is necessarily coloured to some extent by virtue of this opposition; and if sympathetic attitude demanded the abandonment of our own convictions as a condition of our comprehending those held by our opponents, it would be a most mischievous and dangerous factor in the study of religion.' (6).

(6) 324. The Study of Religion.

Jordan, L. H. (1916): N. A. P. M. 'None can find fault with a scholar who, feeling constrained to record his convictions, publicly affirms that a given religion is superior to all others,-or even, perhaps, that it is the absolute and final religion for all mankind. But when any such investigator claims to be a comparativist, he is duty bound to make it clear that, in voicing the opinion in question, he is speaking merely for himself, and not with the authority of a science which (over and over again) has repudiated its responsibility for statements of this kind.' (1).

(1) 12. Comparative Religion: Its Range and Limitations.

Leeuw, G. van der. (1933): D. S. M. 'even if the enquirer is not consciously a disciple of some religion or other, but is an eclectic or agnostic, or in other terms, if he is not aware of his religion (which he really has) then too the attempt has a disastrous effect, since in his endeavour to gain a thorough understanding of religious subjects, the investigator renders his own living religious impulses inoperative; still further, this elimination is after all merely a pretence, since no one can ever release himself from his more or less definite role in the world. The sole possible result is an "unprejudiced"-but that is only to say unintelligent-treatment governed throughout by a religious attitude which has not been scientifically clarified, and which is therefore exempt from all criticism and discussion.' (1).

(1) 645. Religion in Essence and Manifestation. Vol. II.

Leeuw, G. van der. (1933): D. S. M. 'It has for long been the fashion in treating historical problems, especially in the sphere of religion, to set one's own religion as scrupulously as possible in the background and to create the impression that, with reference to religions, one was wholly free from prejudice. This attitude, however, was associated with the grave error of supposing that, in the spiritual realm, one may adopt any desired position or abandon it at will, as if it were possible to choose any Weltanschauung whatever, or to abstain provisionally from all partisanship. But gradually it is being perceived that man exists in the world in some quite definite way and that...any "unprejudiced" treatment is not merely impossible but positively fatal. For it prevents the investigator's complete personality becoming engaged in his scientific task.' (1).

(1) 645. Religion in Essence and Manifestation. Vol. II.

Wach, J. (1935): N. A. P. M. 'The demand of a tabula rasa has long been recognized as utopian; and even though such objectivity might be desirable, it is actually impossible.' (6).

(6) 15. "The Meaning and Task of the History of Religions (Religionswissenschaft)."

Wach, J. (1958): N. A. P. M. 'To me there is something pathetic about the modern historian of religion who uses strong words only when he wants to convince us that he has no convictions. His interest, so he says, is antiquarian or the result of sheer intellectual curiosity. He is "neutral" as far as religion is concerned...It could be asked if an open hostility is not more appropriate to the subject of religion than this noncommital attitude.' (3).

(3) 8. The Comparative Study of Religions.

Friess, H. L. (1965): N. A. P. M. 'As long as they are "tough-minded" in their care for evidence, historians are not required to conceal their evaluations and biases behind a professional pose of neutrality.' (1).

(1) 2. "Scholarship and Interreligious Relations."

Scholem, G. (1968): I. S. M. 'whatever we call ourselves or however we define our approaches, we have a common ground, if only of a negative nature: we do not aspire to speak about the truth or value of religion, we do not talk as theologians or defenders of faith. Comparative religion, or the history of religions, makes no assumptions about the rights or wrongs of theology. Some of us, to be sure, hold strong opinions about these matters, and they may well speak as theologians on other occasions and in other contexts, but as Religionswissenschaftler, to use the commonly accepted term, they practise the great virtue of reserving their judgment.' (1).

(1) 7. "Opening Address."

Sullivan, H. P. (1970): N. A. P. M. 'as an investigator of religious facts, the historian of religions must put aside or suspend his own value judgments as much as possible in order to let religious phenomena "speak" for themselves. There is no question here of the investigator's having to be "neutral" in matters of religion, without opinions, preferences, or commitments of his own.' (3).

(3) 251. "The History of Religions."

Sullivan, H. P. (1970): N. A. P. M. 'What is required is that the historian of religions be aware of his value judgments and commitments and avoid imposing them upon the religious facts he is considering whether by way of offering an apology for religion ...or of advocating a particular religious position.' (4).

(4) 251. "The History of Religions."

Sullivan, H. P. (1970): N. A. P. M. 'It would be naive to suppose- and some historians of religions have been guilty of so supposing- that total objectivity or purely "scientific" examination is possible in describing and interpreting religious phenomena.' (5).

(5) 251-252. "The History of Religions."

Bleeker, C. J. (1971): N. S. M. 'Though he is obliged to present an unprejudiced picture of the religion which he is studying, he must be conscious of the fact that he involuntarily is influenced by the attitude which he takes to the subject of his inquiry. The implications of this situation are twofold: a) the historian of religions should acknowledge that his method is coloured by his personal outlook on the material which he handles. b) he should realize that he is moulded by a certain religio-historical tradition, which means that he is the follower of a certain national school. In regard to the second point it is mostly forgotten that the study of history of religions is strongly influenced by the cultural, spiritual and scholarly atmosphere in which the study takes place.' (2).

(2) 10. "Comparing the Religio-Historical and the Theological Method."

Pummer, R. (1972): N. A. P. M. 'When the term "objective study" continues to be used by many authors, it is done with the awareness that a) no individual is capable of completely suspending all his judgments, presuppositions, and biases, and b) modern philosophy has shown that there is no such thing as "observing objectively". Every act of observation involves interpretation on the part of the observer.' (5).

(5) 114. "Religionswissenschaft or Religiology?"

Pummer, R. (1972): N. A. P. M. 'It is recognized by historians of religion that, for epistemological as well as psychological reasons, absolute objectivity does not exist, nor absolutely presuppositionless science.' (4).

(4) 114. "Religionswissenschaft or Religiology?"

Ingram, P. O. (1976): N. A. S. M. 'the notion that the historian of religions should seek disinterested, impersonal, descriptive knowledge about religious "matters of fact" understood as existing independently of concrete persons should be outrightly rejected as an inadequate metaphor.' (4).

(4) 391. "Method in the History of Religions."

Clarke, J. F. (1871): N. A. P. M. 'Comparative Theology': 'examines different religions in order to discover' 'wherein each is complete or defective, true or false; how each may supply the defects of the other or prepare the way for a better one.' (1).

(1) 2. An Essay in Comparative Theology.

Clarke, J. F. (1871): N. A. P. M. 'Comparative Theology': 'examines particular religious systems in order to determine' 'its place, use, and value, in reference to universal or absolute religion.' (1).

(1) 2. An Essay in Comparative Theology.

Réville, A. (1884): F. S. M. 'religion never dies...it dies under one form only to come to life again under another.' (2).

(2) 3. Prolegomena of the History of Religions.

D'Alviella, C. G. (1892): E. S. M. 'If, so far, religion has always been exalting and purifying itself...then there is all the more certain prospect that it will continue to do so in the future.' (2).

(2) 42. Lectures on the Origin and Growth of the Conception of God.

Müller, F. M. (1892): B. S. M. 'You can as little sweep away the oak-tree with its millions of seeds from the face of the earth, as you can eradicate religion, true religion, from the human heart.' (2).

(2) 97. Anthropological Religion.

D'Harlez, C. D. (1893): E. S. M. 'It has...been demonstrated that religion is not a creation of the mind of man, still less of a wandering imagination deceived by phantoms, but that it is a principle which imposes itself upon him everywhere and always in spite of himself.' (1).

(1) 308. "The Comparative Study of the World's Religions."

Hirsch, E. G. (1893): N. A. P. M. 'A man without religion is not normal. There may be those in whom this function approaches atrophy. But they are undeveloped or crippled specimens of the completer type.' (1).

(1) 1304. "Elements of Universal Religion."

Réville, A. (1893): F. S. M. 'The radically irreligious man is either aborted, infirm or multilated.' (2).

(2) 1363. "Conditions and Outlook for a Universal Religion."

Tiele, C. P. (1896): D. S. M. 'Religions-that is, the forms in which religion manifests itself-die, but religion itself does not.' (15).

(15) 32. Elements of the Science of Religion. Vol. I.

Jastrow, M. (1901): N. A. P. M. 'however profound may be the modifications which religion will undergo, religion, as such, can never disappear.' (9).

(9) 293. The Study of Religion.

Jordan, L. H. (1905): N. A. P. M. 'A man can no more help being religious than he can help eating or breathing.' (6).

(6) 337. Comparative Religion: Its Genesis and Growth.

Pfleiderer, O. (1907): G. S. M. 'according to its innermost essence (naturally not according to its constantly imperfect forms of manifestation) religion is not an illusion or deception, but highest truth.' (3).

(3) 15. Religion and Historic Faiths.

Otto, R. (1917): G. S. M. 'if there be any single domain of human experience that presents us with something unmistakably specific and unique, peculiar to itself, assuredly it is that of the religious life.' (1).

(1) 4. The Idea of the Holy.

Otto, R. (1917): G. S. M. 'It is not only the more developed forms of religious experience that must be counted underivable and a priori. The same holds good throughout and is no less true of the primitive.' (6).

(6) 132. The Idea of the Holy.

Wach, J. (1951): N. A. P. M. 'In distinction from the concept of the characteristic, which is descriptive, the category of the classical is normative.' (2).

(2) 51. "The Concept of the 'Classical' in the Study of Religions."

Wach, J. (1951): N. A. P. M. 'The phenomena which we designate as classical represent something typical; they convey with regard to religious life and experience more than would be conveyed by an individual instance.' (3).

(3) 51. "The Concept of the 'Classical' in the Study of Religions."

Wach, J. (1951): N. A. P. M. 'the notion of the classic does not denote only the representative character which inheres in a phenomenon, but also implies a norm. Out of the multitude of historical personalities, movements and events, thoughts and deeds, some are chosen because we deem it possible to ascribe to them potentially an illuminating, edifying, paradigmatic effect by which they may influence our own religious life.' (4).

(4) 52. "The Concept of the 'Classical' in the Study of Religions."

Wach, J. (1951): N. A. P. M. 'The notion of the classical should convince the proponents of subjectivism that not all is 'flux,' but that a gratifying agreement in the judgments of different times and different nations has resulted and has created a tradition which does not lose its meaning even if some doubt its existence or its value.' (5).

(5) 57. "The Concept of the 'Classical' in the Study of Religions."

Wach, J. (1951): N. A. P. M. 'Religious experience is a response to what is experienced as ultimate reality; that is, in religious experiences we react not to any single or finite phenomenon, material or otherwise, but to what we realize as undergirding and conditioning all that constitutes our world of experiences.' (1).

(1) 32. "Universals in Religion."

Wach, J. (1951): N. A. P. M. 'Religious experience is a total response of the total being to what is apprehended as ultimate reality. That is, we are involved not exclusively with our mind, our affections, or our will, but as integral persons.' (2).

(2) 32. "Universals in Religion."

Wach, J. (1951): N. A. P. M. 'Religious experience is the most intense experience of which man is capable.' (3).

(3) 32. "Universals in Religion."

Bleeker, C. J. (1954): D. S. M. 'Religion appears to the student of the history of religion as an anthropological structure.' (4). 'the value and significance of this anthropological structure can be understood only if we keep in mind that religion is ultimately a realisation of a transcendent truth.' (4).

(4) 143. "The Relation of the History of Religions to Kindred Religious Sciences."

Pettazzoni, R. (1954): I. S. M. 'This science cannot be philological nor archaeological nor anything else. Nor can it be the sum total of the particular religious facts studied by philology, archaeology, ethnology and so on. Its definition in contrast to these various sciences is not a matter of quantity but of quality, being connected with the special nature of the data which constitute its subject-matter.' (2).

(2) 215-216. "History and Phenomenology in the Science of Religion."

Pettazzoni, R. (1954): I. S. M. 'The peculiar nature, the very character, of religious facts as such give them the right to form the subject of a special science. That science is the science of religion in the proper sense of the words; the essential character of religious facts is the necessary and sufficient reason for its existence.' (1).

(1) 215. "History and Phenomenology in the Science of Religion."

Werblowsky, R. J. Z. (1959): I. S. M. 'There may or may not be a Ultimate Reality (with capital letters) which humanity approaches or not, the matter is of interest to the metaphysician but not to the comparative religionist, as such.' (1).

(1) 353. "The Comparative Study of Religions-A Review Essay."

Bleeker, C. J. (1960): E. S. M. 'The science of religion takes religious facts as part of the culture of humanity, that is, as part of an immanent world which can be understood and clarified by human intelligence. But the value of religious phenomena can be understood only if we keep in mind that religion is ultimately a realization of a transcendent truth.' (10).

(10) 234. . "The Future Task of the History of Religions."

Schimmel, A. (1960): G. P. M. 'Werblowsky, R. J. Z.' (1960): I. P. M. 'Religionswissenschaft understands itself as a branch of the Humanities. It is an anthropological discipline, studying the religious phenomenon as a creation, feature and aspect of human culture. The common ground on which students of religion qua students of religion meet is the realization that the awareness of the numinous or the experience of transcendence (where these happen to exist in religions) are-whatever else they may be-undoubtedly empirical facts of human existence and history, to be studied like all human facts, by the appropriate methods.' (5).

(5) 236. "Summary of the Discussion."

Bleeker, C. J. (1969): N. S. M. 'religion is sui generis and cannot be explained by non-religious factors.' (3).

(3) 245. "Methodology and the Science of Religion."

Eliade, M. (1969): N. A. P. M. 'the "sacred" is an element in the structure of consciousness, not a stage in the history of consciousness.' (1).

(1) i. The Quest.

Penner, H. H. (1970): N. A. P. M. 'we may read that the task is not explanation but understanding, or, that religious expressions wherever and whenever they occur are of equal value or validity, that the history of religions makes no judgment about the validity of any religious expression. Yet, the sacred as a thing-in-itself is The judgment upon which all other statements are made.' (2).

(2) 37. "Is Phenomenology a Method for the Study of Religion?"

Baaren, Th. P. van. (1973): E. S. M. 'There is a tendency to consider religion, experienced as confrontation with the ultimate, as a universal quality of all religions. This may be true in many cases but it is not necessarily so and belongs as a general statement to the sphere of belief or metaphysical ontology.' (1).

(1) 41. "Science of Religion as a Systematic Discipline."

Waardenburg, J. (1978): E. G. M. 'The concept of religion is not defined here by means of abstracting from empirical data, but is thought to represent an autonomous value entity which is valid in the realm of scholarly investigation. As a consequence, religious data tend to be interpreted, independently of their concrete context, with regard to this value entity of religion which by its very definition transcends such concrete empirical data.' (5).

(5) 124. "Toward a New Style Phenomenological Research on Religion."

Smith, H. (1979): N. A. P. M. 'it is clear from what I have said that I think the change has impoverished our sense of what the world includes and what it means to be fully human.' (10).

(10) 432. "Excluded Knowledge."

Smith, H. (1979): N. A. P. M. 'The disappearance of the higher planes of reality from our contemporary philosophical maps-or, to speak more carefully, the decline in our confidence in such planes-is, as I say, the change that separates modernity from tradition most decisively.' (9).

(9) 431-432. "Excluded Knowledge."

Smith, H. (1979): N. A. P. M. 'modernity omits something...it has forgotten something. This something, which constitutes the ontological divide that separates tradition and modernity, is higher realms of being-domains of existence that begin precisely where science stops.' (7).

(7) 429. "Excluded Knowledge."

Smith, W. C. (1981): N. A. P. M. 'The history of religion is the history of man's...continuing involvement, within history, in transcendence.' (11).

(11) 127. Towards a World Theology: Faith and the Comparative History of Religion.

Smith, H. (1981): N. A. P. M. 'It seems to be agreed that a defining feature of modernity is loss of transcendence. The sense of the sacred has declined...I assume that...this is a real loss ...' (1).

(1) 109-110. "Science and Theology."

5. Religious Experience: Fundamental pre-requisite for scholarly study

Réville, A. (1884): F. S. M. 'We must have the religious ear in order competently to study phenomena of the religious order.' (5).

(5) 32. Prolegomena of the History of Religions.

Réville, J. (1892): F. S. M. 'In order to comprehend the manifestations of the religious sentiment in the past, it is indispensable that one to-day should be capable himself of religious emotion.' (4).

(4) 515. "The Role of the History of Religions in Modern Religious Education."

Saussaye, Chantepie de la. (1897): D. S. M. 'one can understand the internal side of religious experience only through the analogy with one's own soul.' (1).

(1) 24. Die vergleichende Religionsforschung und der religiöse Glaube.

Jastrow, M. (1901): N. A. P. M. 'There is a sense in which only the religious man, that is in whom the religious sentiment is active, is qualified to study the history of religion.' (7).

(7) 324. The Study of Religion.

Jastrow, M. (1901): N. A. P. M. 'the student who has not passed through actual religious experiences misses an important preparation for the study of religion, and the stronger our grasp on our own convictions, the better shall we be equipped for appreciating the manifold workings of the religious spirit and the exercise of the religious function. It is therefore a pre-requisite towards acquiring the sympathetic attitude, to have decided convictions of one's own, and to have experienced in ourselves the power of the religious sentiment.' (7).

(7) 324. The Study of Religion.

Jevons, F. B. (1901): B. S. M. 'The student must, indeed, know all that the external manifestations can tell him, but he must also seek to know that which is within, and for that end one condition is that he must "look in his heart, and write."' (29).

(29) 563. "History and Method of the Science of Religion."

Jevons, F. B. (1901): B. S. M. 'It is...difficult to imagine on what scientific grounds we can be forbidden to take our own spiritual experience as a clue to what prompted other men to the outward acts of religion.' (30).

(30) 563. "History and Method of the Science of Religion."

Jevons, F. B. (1901): B. S. M. 'though there is nothing in this process inconsistent either with science or common sense, it is fatal to the theory that religion is something abnormal, anomalous, aberrant.' (31).

(31) 563. "History and Method of the Science of Religion."

Sharpe, E. J. (1969): B. S. M. 'Söderblom' (1901): S. S. M. 'inaugural address':'How can anyone expect to understand the language of piety or penetrate the secret of religion, without himself being religious?' (5).

(5) 236. "Nathan Söderblom and the Study of Religion."

Orelli, D. C. von. (1904): E. S. M. 'an individual who does not possess personal religious experiences cannot truly understand the religious experiences of others.' (5).

(5) 54. "Offizielle Eröffnungssitzung."

Orelli, D. C. von. (1904): E. S. M. 'Personal religious experience prerequisite for sound scholarship.' (4).

(4) 54. "Offizielle Eröffnungssitzung."

Waardenburg, J. (1978): E. S. M. 'van der Leeuw'(1918): D. S. M. 'inaugural address':'It must be demanded from the scholar in the field of religion that he be religious himself.' (5).

(5) 236. "Gerardus van der Leeuw as a Theologian and Phenomenologist."

Wach, J. (1950): N. A. P. M. 'No enthusiasm or loyalty can be allowed to replace thorough training and discipline, especially in the methods of philological and historical research. However, this is only one part of the equipment. The other consists in an acquaintance with the nature of religious experience, an acquaintance which, after all, is the indispensable prerequisite for the work of the historian of religion.' (1).

(1) 528-529. "On Teaching History of Religions."

Zaehner, R. C. (1958): B. S. M. 'If you do not know from the personal experience of your own life what it means to pray, your views on prayer will be valueless.' (2).

(2) 12. At Sundry Times.

Werblowsky, R. J. Z. (1959): I. S. M. 'To study religions you must be capable of experiencing what religion may mean to human beings and societies; you need not be "religious" in the currently accepted sense of the word.' (5).

(5) 354. "The Comparative Study of Religions-A Review Essay."

Kristensen, W. B. (1960): N. S. M. 'We make use of our own religious experience in order to understand the experience of others. We should never be able to describe the essence of religion if we did not know from our own experience what religion is (not: what the essence of religion is). This experience forces itself upon us even in purely historical research.' (3).

(3) 10. The Meaning of Religion.

Heiler, F. (1961): G. S. M. 'without religiosity in the widest sense of the term one cannot do Religionswissenschaft.'(1).

(1) 17. Erscheinungsformen und Wesen der Religion.

Parrinder, G. (1962): B. S. M. 'Involvement is necessary in religious study, and men who try to understand another religion must both know what it means to have a faith, and also be prepared to meet men of different faiths on equal terms.' (12).

(12) 126-127. Comparative Religion.

Parrinder, G. (1962): B. S. M. 'the comparative study of religions demands a stronger rather than a weaker faith.' (9).

(9) 65. Comparative Religion.

Smith, W. C. (1962-63): N. A. P. M. 'a person who has not seen the point of any one religion is not in the best position to generalize about the significance of them all.' (1).

(1) 6. The Meaning and End of Religion.

Smart, N. (1966): B. S. M. 'religious studies do not exclude a committed approach, provided that it is open, and so does not artifically restrict understanding and choice.' (7).

(7) 105. Secular Education and the Logic of Religion.

Widengren, G. (1968): E. S. M. 'It is often urged by theologians that every scholar occupied with the study of religion must himself be a "religious" man. To this it must be objected first that the borderline between "religious" and "not-religious" is extremely difficult to draw with exactitude, second that experience shows that such an outstanding religious personality as e.g. Söderblom was absolutely unable to do justice to Islam...whereas the certainly not-religious Nöldeke was a pioneer in Islamic studies. The decisive factor is of course to be sought elsewhere.' (7).

(7) 260. "Some Remarks on the Methods of the Phenomenology of Religion."

Bianchi, U. (1975): R. S. M. 'From what we have already said one clearly sees...the impropriety of an assertion frequently made that the historical study of religious phenomena is substantially possible only for one who has a personal religious faith or, as some followers of R. Otto maintain, has a 'gift' for preceiving the 'holy'.' (4).

(4) 21. The History of Religions.

Pummer, R. (1975): N. A. P. M. 'a researcher's personal religious convictions can bar him from a proper understanding of the faith of other men.' (2).

(2) 166. "Recent Publications on the Methodology of the Science of Religion."

Rudolph, K. (1981): G. S. M. 'The science of religion stands 'outside', taking the standpoint of the observer. Certainly this includes much sympathy, respect and 'understanding', but the rules of the science of religion do not allow any escape into religious confession...(This is of course an existential possibility for the individual researcher, though not a necessity, but it remains a quite personal matter.)' (5).

(5) 104. "Basic Positions of Religionswissenschaft."

Clarke, J. F. (1871): N. A. P. M. 'Comparative Theology':'It may be called a science, since it consists in the study of the facts of human history, and their relation to each other. It does not dogmatize: it observes.' (4).

(4) 3. An Essay in Comparative Theology.

Müller, F. M. (1889): B. S. M. 'What does this science consist in? First of all, in a careful collection of all the facts of religion; secondly, in a comparison of religions with a view of bringing to light what is peculiar to each, and what they all share in common; thirdly, in an attempt to discover, on the strength of the evidence thus collected, what is the true nature, the origin, and purpose of all religion.' (1).

(1) 11. Natural Religion.

Momerie, A. W. (1893): B. S. M. 'the important work before us is not so much to make men accept one or the other of the various religions of the world as to induce them to accept religion in a broad and universal sense.' (1).

(1) 883. "The Essentials of Religion."

Carpenter, J. E. (1898): B. S. M. 'the function of the teacher of religion...is not so much to convince the reason as to aid in training and enlightening the spiritual insight.' (5).

(5) 63. The Education of the Religious Imagination.

Söderblom, N. (1903): S. S. M. 'First and last a religion must be judged by its religious resources.' (1).

(1) 3. "The Religion of Revelation."

Smith, W. C. (1950): N. A. P. M. 'The irreverent, even insensitive, studies of certain scholars have, surely, done little to refute this. Such scholars might uncharitably be compared to flies crawling on the outside of a goldfish bowl, making accurate and complete observations on the fish inside, measuring their scales meticulously, and indeed contributing much to our knowledge of the subject; but never asking themselves, and never finding out, how it feels to be a goldfish.' (3).

(3) 42. "The Comparative Study of Religion."

Smith, W. C. (1950): N. A. P. M. 'Religious men have charged that the objective study of religion leaves out the very part of religion that counts; it analyses the externals but misses the heart of the matter, studying the only aspect of religious history that is available for study-namely, the mundane manifestations-but neglecting, or not understanding, or anyway not able to deal effectively with, the only part that essentially signifies.' (2).

(2) 42. "The Comparative Study of Religion."

Heiler, F. (1958): G. S. M. 'A new era will dawn upon mankind when the religions will rise in true tolerance and cooperation on behalf of mankind. To assist in preparing the way for this era is one of the finest hopes of the scientific study of religion.' (4).

(4) 21. "The History of Religions as a Way to Unity of Religions."

Goodenough, E. R. (1959): N. A. P. M. 'The hope of reviving study of the science of religion lies, I believe, not in courting the traditionalists and theologians, but in coming to recognize that science itself is a religious exercise, a new religion, and that science and religion have fallen apart largely because traditionalists have done what they have always done, failed to recognize a new approach to religion as it has formed itself in their midst, challenging thereby old conceptions and comfortably formulated adjustments.' (6).

(6) 85. "Religionswissenschaft."

Werblowsky, R. J. Z. (1959-60): I. S. M. 'Nobody has a right to prescribe to a religion whether it should welcome other religions as different and equally legitimate ways to the same "ultimate reality" or whether it should not rather declare a Holy War against them.' (1).

(1) 30. "On the Role of Comparative Religion in Promoting Mutual Understanding."

Werblowsky, R. J. Z. (1959-60): I. S. M. 'There is, as I can see it, neither room nor justification, for an "Applied Comparative Religion".' (6).

(6) 35. "On the Role of Comparative Religion in Promoting Mutual Understanding."

Werblowsky, R. J. Z. (1959-60): I. S. M. 'Students of religion cannot, by definition, preach mutual understanding because, as phenomenologists, they are neither Greek nor Jew, neither Buddhist nor Muslim, neither Shamanist nor Head-hunter. If they speak of mutual understanding then they do so as protagonists of a certain ideology (i.e. of tolerance, charity, liberalism etc.) but not as students of religion.' (5).

(5) 34. "On the Role of Comparative Religion in Promoting Mutual Understanding."

Bleeker, C. J. (1960): D. S. M. 'Mutual understanding between the adherents of different religions, between East and West, has become a slogan which meets a wide response but of which there is too little sensible understanding, especially of the problems involved. It is often taken for granted that students of the history of religions should also cooperate in this direction. I may therefore refer to the wise words of Professor Werblowsky...He rightly says that the students of religion cannot preach mutual understanding, but that they are expected to foster strictly by their work a spirit of sympathy and tolerant understanding.' (15).

(15) 239. "The Future Task of the History of Religions."

Eliade, M. (1961): N. A. P. M. 'It is solely insofar as it will perform this task-particularly by making the meanings of religious documents intelligible to the mind of modern man-that the science of religions will fulfill its true cultural function.' (1).

(1) 2. "History of Religions and a New Humanism."

Smith, W. C. (1965): N. A. P. M. 'In the study of religion one's concern is not primarily the doctrines and scriptures and prayers and rites and institutions; but rather, what these do to a man. Not the tribal dance, so much as what happens to the African dancing; not the caste system, so much as what kind of person the Hindu becomes within it, or without it; not the mudra of the statuary so much as how a Buddhist is changed by contemplating it; not the Qur'an so much as what the Qur'an means to a Muslim.' (1).

(1) 68-69. "Traditional Religions and Modern Culture."

Smart, N. (1966): B. S. M. 'religious studies should emphasize the descriptive, historical side of religion, but need thereby to enter into dialogue with the parahistorical claims of religions and anti-religious outlooks.' (9).

(9) 106. Secular Education and the Logic of Religion.

Smart, N. (1966): B. S. M. 'religious studies should provide a service in helping people to understand history and other cultures than our own. It can thus play a vital role in breaking the limits of European cultural tribalism.' (8).

(8) 106. Secular Education and the Logic of Religion.

Smart, N. (1966): B. S. M. 'I whish to argue that there are educational disadvantages in separating out too clearly historical from parahistorical approaches to the subject.' (4).

(4) 93. Secular Education and the Logic of Religion.

Smart, N. (1966): B. S. M. 'The very notion of religious studies takes on a very different meaning according as we include in them, or fail to include in them, parahistorical questions. I shall argue...that they need to be included, because of the logic of the subject: but I shall also argue that this can only rightly be done by liberating theology from the narrow confines of its past.' (2).

(2) 14. Secular Education and the Logic of Religion.

Smart, N. (1966): B. S. M. 'If in a broad sense we can say that descriptive studies are historical...then it may be useful to employ the term parahistorical to refer to those studies and arguments which concern the truth, value, etc., of religion.' (1).

(1) 13. Secular Education and the Logic of Religion.

Benz, E. (1966): G. S. M. 'it is not enough to study the special problems connected with the coexistence of the world religions, and to present them in scholarly reports.' (1).
'The results of such studies should...be made part of the general conscience of the different religious traditions.' (2).

(1) 178. "Die Bedeutung der Religionswissenschaft für die
(2) 178. Koexistenz der Weltreligionen Heute."

Kitagawa, J. M. (1968): N. A. P. M. 'people in various quarters-with the best intentions, to be sure-try to lore us into becoming spokesmen for the brotherhood of man, world peace, and intercultural and interfaith understanding. These are important objectives. They must concern all of us. And it may be true that historians of religions with their particular knowledge might be sensitive to these worthy causes as by-products of their scholarly work.' (1).

(1) 201. "The Making of a Historian of Religions."

Pummer, R. (1972): N. A. P. M. 'A rethinking of the nature, task, and methods of the history of religions is necessary, but a so-called renewal that results in a new form of "pastoral care", psychological help, or interreligious dialogue has left Religionswissenschaft and gone into a different domain.' (11).

(11) 122. "Religionswissenschaft or Religiology?"

Bleeker, C. J. (1973): D. S. M. 'it is advisable to start by stating what cannot be the aim of the history of religions and of the phenomenology of religion. This procedure has the advantage that I can thereby discard certain conceptions which to my mind are misconceptions of the character of the sciences in question. This judgment applies in the first place to the opinion of the people who think that the history of religions and the phenomenology of religion should mainly serve to foster world-peace and social harmony, by creating mutual understanding among the adherents of the different religions. It is to be hoped that these benefits for humanity may be additional results of the studies which we have in view. But theoretically these studies are a purely scholarly affair.' (3).

(3) 174. "Commentary."

Rudolph, K. (1979): G. S. M. 'religious dialogue cannot be the task of Religionswissenschaft.' (2).

(2) 20. "Religionswissenschaft auf alten und neuen Wegen."

Müller, F. M. (1867): B. S. M. 'In order to maintain their scientific character, they must be independent of all extraneous considerations: they must aim at truth, trusting that even unpalatable truths, like unpalatable medicine, will reinvigorate the system into which they enter.' (13).

(13) xxvi. Essays on the Science of Religion.

Carpenter, J. E. (1890): E. S. M. 'Our methods may be sometimes different, our results may vary, our estimates of the same facts may traverse accepted judgments, but our aim is still one, the pursuit of religious truth.' (1).

(1) 172-173. The Place of the History of Religion in Theological Study.

Saussaye, P. D. Chantepie de la. (1891): D. S. M. 'one must confess that the merely natural explanation of many phenomena is one-sided, and therefore false, and that the method of natural science does not suffice when we judge religious phenomena according to their inner worth.' (16).

(16) 13. Manual of the Science of Religion.

D'Alviella, C. G. (1892): E. S. M. 'The belief in the continuity of religious progress implies that no Church possesses the absolute truth, and that all have the right to seek it by the light of conscience and of reason.' (8).

(8) 280. Lectures on the Origin and Growth of the Conception of God.

D'Alviella, C. G. (1892): E. S. M. 'Here we have the truth which will remain when it has freed the conception of the Deity from all the confusions which originally covered it, and the parasitical accretions which have since laid hold of it, when it has stripped off, as so many borrowed plumes, anthropomorphic attributes and moral limitations, and has set forth the existence of deity as Unity and the action of deity as Harmony. Here, then, we stand at last before the impenetrable veil which will ever separate the Deity, in its grandeur and its majesty, from our eyes, but which does not cut off either the manifestations of its power or the revelations of its law, or, may be, even the mysterious radiation of an attractive force answering to our terms of sympathy and love.' (11).

(11) 296. Lectures on the Origin and Growth of the Conception of God.

Jastrow, M. (1894): N. A. P. M. 'The scholar who permits himself in his researches to be swayed by any other motive or consideration than the pursuit of truth is a traitor to his cause, and yet I see no reason why the scholar, in dealing with matters that constitute the most sacred possessions of mankind, should not be reverent in his manner of treatment. He should remember that the ground on which he treads is holy-if not to him, then, what is more important, to others.' (3).

(3) 293. "The Scope and Method of the Historical Study of Religions."

Tiele, C. P. (1898): D. S. M. 'While my aims and method have been purely scientific, they will, as I venture to believe, tend to prove that between pure science and true religion nothing but perfect and abiding harmony can prevail.' (1).

(1) vi. Elements of the Science of Religion. Vol. II.

Jevons, F. B. (1901): B. S. M. 'we must take constant care that the object of the Science of Religion shall be always and at all times to discover the truth, and not to confirm our preconceived notions of what religious truth is. We must not allow our scientific investigations to be affected by religious considerations.' (10).

(10) 470. "History and Method of the Science of Religion."

Pfleiderer, O. (1907): G. S. M. (science and religion need not be in opposition, but can mutually help each other)
'Religion contains a regulative for science, in so far as it protests against one-sided world-views, such as materialism, positivism, nihilism and illusionism, in which the facts of the spiritual, particularly of the moral-religious life, are deprived of part of their rights. Conversely, science serves as a regulative for religion; for with that which science has recognized to be undoubted truth concerning nature or history, the religious view of the world must place itself in harmony, and whatever therein contradicts the traditional ideas can not retain validity as actual objective truth.' (13).

(13) 64. Religion and Historic Faiths.

Pfleiderer, O. (1907): G. S. H. 'The compromise between religion and science, on the basis of a mutual ignoring and indulgence, is deceptive and untenable, however acceptable it may seem to the superficial eye. Such cheap subterfuges will not stand permanently; they are merely pillows upon which the ease-loving and lazy-thinking seek to rest, hence they are not fitting for an earnest and honest science of religion. The latter cannot thrust aside the task of seeking a positive mediation between religion and science, a relation of honest mutual recognition, respect and furtherance.' (12).

(12) 60. Religion and Historic Faiths.

Wach, J. (1947): N. A. P. M. 'A part of the contemporary confusion as to the nature and function of the study of non-Christian religion is due to the failure of so many, scholars and laymen alike, to distinguish between statements of fact and value judgments. That Mohammed was the founder of Islam...is a fact which can be ascertained with reasonable certainty. How to react to his claim to be the "seal of the prophets" is not a question of fact-finding but of evaluation.' (1).

(1) 160. "The Place of the History of Religions in the Study of Theology."

Baetke, W. (1952): G. S. M. 'The truth or validity of a religion is not subject to the judgement of Religionswissenschaft.' (1).

(1) 135. "Aufgabe und Struktur der Religionswissenschaft."

Bleeker, C. J. (1954): N. S. M. 'The science of religion in general and the history of religions in particular differ from theology in this respect, that they are not under the obligation of serving a religious community or a church by the results of their studies. They can dedicate their energies to an absolutely free research into the problems at stake.' (3).

(3) 143. "The Relation of the History of Religions to Kindred Religious Sciences."

Werblowsky, R. J. Z. (1959): I. S. M. 'The student, qua student, is vitally interested in norms, but these are the norms of the peoples and periods which he is studying. (The analysis of the norms which dictate his own scientific approach and method belongs to a different level).' (3).

(3) 354. "The Comparative Study of Religions-A Review Essay."

Schimmel, A. (1960): G. P. M. 'Werblowsky, R. J. Z.' (1960): I. P. M. 'The study of religions need not seek for justification outside itself so long as it remains embedded in a culture pattern that allows for every quest of historical truth as its own raison d'être. Whatever the subsequent use made by the individual scholar of his special knowledge, and whatever the analysable sociological function of scientific activity in any specific culture and historical situation, the ethos of our studies is in themselves.' (7).

(7) 237. "Summary of the Discussion."

Schimmel, A. (1960): G. P. M. 'Werblowsky, R. J. Z.' (1960): I. P. M. 'The statement that "the value of religious phenomena can be understood only if we keep in mind that religion is ultimately a realization of a transcendent truth" is to be rejected as part of the foundations of Religionswissenschaft.' (6).

(6) 237. "Summary of the Discussion."

Schimmel, A. (1960): G. P. M. 'Werblowsky, R. J. Z.' (1960): I. P. M. 'The facts and analyses of Religionswissenschaft may become the raw material for a theologia naturalis or for any other philosophical or religious system. But this is already outside the terms of reference of Religionswissenschaft and therefore no longer the concern of the student of religion.' (6).

(6) 237. "Summary of the Discussion."

Schimmel, A. (1960): G. P. M. 'Werblowsky, R. J. Z.' (1960): I. P. M 'discussion of the absolute value of religion is excluded by definition, although it may have its legitimate place in other, completely independent disciplines such as e.g. theology and philosophy of religion.' (5).

(5) 237. "Summary of the Discussion."

Schimmel, A. (1960): G. P. M. 'Werblowsky, R. J. Z.' (1960): I. P. M. '"Comparative Religion" is a well-recognized scientific discipline whose methodology may still be in great need of further elaboration, but whose aim is clearly a better understanding of the nature of the variety and historic individuality of religions, whilst remaining constantly alert to the possibility of scientifically legitimate generalizations concerning the nature and function of religion.' (4).

(4) 236. "Summary of the Discussion."

Kristensen, W. B. (1960): N. S. M. 'It is not true that our study is a theoretical activity with which our practical life is not concerned. There is simply no doubt that we grow during our scientific work; when religion is the subject of our work, we grow religiously. In saying this, we have indicated the highest significance of our scientific task. We believe that we work objectively and scientifically, but the fruitful labour, without doubt, takes place by the illumination of a Spirit who extends above and beyond our spirit.' (4).

(4) 10. The Meaning of Religion.

Scholem, G. (1968): I. S. M. 'entering the sphere of scholarly research in the phenomena of religion, we all agree that statements regarding ultimate truths or the value of a given system or series of facts are not of our concern.' (2).

(2) 7. "Opening Address."

Klimkeit, H. J. (1973): E. S. M. 'The scientific description of reality which we must strive for...is more than a matter of completely objectifiable validity, as in the classical natural sciences. Beyond the historical and typificatory processing of the material, the legitimate ultimate aim will always entail an interpretation of being, i.e. of human existence, itself. If this is not recognized consciously, it will at least determine the presentation of facts unconsciously, which seems all the more problematic.' (1).

(1) 188. "Commentary."

Ingram, P. O. (1976): N. A. S. M. 'The task of the historian of religion is not to make normative value judgments about the "truth" or "falsehood" or adequacy of the religious traditions being studied.' (1).

(1) 389. "Method in the History of Religions."

Smith, H. (1976): N. A. P. M. 'If we have appealed to past ages it is because we see them as having been bathed in such truth to a degree that we are not. In this respect we would indeed be pleased to see life on earth recover a lost dimension.' (14).

(14) 146. Forgotten Truth.

Rudolph, K. (1978): G. S. M. 'Religions have to be stripped of their claims to be truth, authority and revelation, and analysed on the historical-scientific, sociological and psychological dissecting-table.' (1).

(1) 27. "Die 'ideologiekritische' Funktion der Religionswissenschaft."

8. 'Religious consciousness'

Religious Sentiment

Réville, A. (1884): F. S. M. 'the religious sentiment possess a savour of its own which can be compared only with itself.' (12).

(12) 73. Prolegomena of the History of Religions.

Réville, A. (1884): F. S. M. 'What is the substantial, vital element in religious history which represents its soul or permanent principle?' (10).
'It rests essentially on the awakening, on the calling into activity, of a sentiment sui generis, which impels the intellect to imagine the object of it under forms corresponding to its degree of knowledge, but which springs spontaneously in the soul when placed under certain conditions.' (11).

(10) 66. Prolegomena of the History of Religons.
(11) 66.

Réville, A. (1884): F. S. M. 'I place religion itself, as a faculty, an attribute, a tendency natural to the human mind, above all the forms, even the most exalted, which it has assumed in time and space.' (4).

(4) 5-6. Lectures on the Origin and Growth of Religion.

D'Alviella, C. G. (1884): E. S. M. 'Experience teaches us that, after a greater or less period of oscillation and groping about for a new support, the religious sentiment always succeeds in freeing itself from its antiquated forms, and adopts an explanation of the universe more in conformity with the revelations of science and the aspirations of contemporary society.' (1).

(1) 9. The Contemporary Evolution of Religious Thought.

Carpenter, J. E. (1890): B. S. M. 'as our study, under the sanction of philosophy, assumes the unity of the origin and growth of religious thought in the human mind, so does it also assume what may, perhaps, be called the unity of religious consciousness.' (10).

(10) 179. The Place of the History of Religion in Theological Study.

Jastrow, M. (1893): N. A. P. M. 'The cause of religion has nothing to fear from any investigations when carried on in an earnest and sincere spirit, and least of all from investigations which reveal the steadily upward tendency of religious thought, commensurate always with the general advance of mankind.' (12).

(12) 31-32. "Recent Movements in the Historical Study of Religions in America."

Söderblom, N. (1903): S. S. M. 'The roots of religion lie deeper, in its central organ in man, in the spirit.' (2).

(2) 5. "The Religion of Revelation."

Otto, R. (1917): G. S. M. 'This mental state is perfectly sui generis and irreducible to any other.' (3).

(3) 7. The Idea of the Holy.

Otto, R. (1917): G. S. M. 'The numinous...issues from the deepest foundation of cognitive apprehension that the soul possesses, and, though it of course comes into being in and amid the sensory data and empirical material of the natural world and cannot anticipate or dispense with those, yet it does not arise out of them.' (4).

(4) 113. The Idea of the Holy.

Otto, R. (1917): G. S. M. 'This is a primal element of our psychic nature that needs to be grasped purely in its uniqueness and cannot itself be explained from anything else.' (5). (numinous)

(5) 124. The Idea of the Holy.

Smith, H. (1982): N. A. P. M. 'the "sacred unconscious"...forms the bottom line of our selfhood.' (1).

(1) 178. "The Sacred Unconscious."

Müller, F. M. (1867): B. P. H. 'it is necessary that we too should see the beam in our own eyes, and learn to distinguish between the Christianity of the nineteenth century and the religion of Christ.' (12).

(12) xxv. Essays on the Science of Religion.

Ellinwood, F. F. (1891): N. A. P. H. 'It must be admitted in the outset that those who have been the pioneers in this field of research have not, as a rule, been advocates of the Christian faith.' (1).

(1) 1. Oriental Religions and Christianity.

Söderblom, N. (1931): S. S. M. 'God is ever revealing himself. God's continued revelation is history.' (5).

(5) 378. The Living God.

Heiler, F. (1954): G. P. H. 'nothing is likely to do so much to set Christianity free from all the narrowness of theological dogmatism and the passions of religious fanaticism as the comparative study of religions in conjunction with biblical criticism and the history of doctrine.' (7).

(7) 117. "How can Christian and Non-Christian Religions Co-operate?"

Smith, W. C. (1981): N. A. P. M. 'All human history is Heilsgeschichte.' (12).

(12) 172. Towards a World Theology: Faith and the Comparative History of Religion.

Clarke, J. F. (1871): N. A. P. M. 'Comparative Theology shows the relation of each partial religion to human civilization, and observes how each religion of the world is a step in the progress of humanity. It shows that both the positive and negative side of a religion make it a preparation for a higher religion, and that the universal religion must root itself in the decaying soil of partial religions.' (2).

(2) 2. An Essay in Comparative Theology.

Burnouf, E. (1872): E. S. M. 'science of religions will ultimately establish inherent unity behind apparent diversity.' (2).

(2) 21-22. The Science of Religion.

Müller, F. M. (1881): B. S. M. 'We have learnt already one lesson, that behind the helpless expressions which language has devised... there is the same intention, the same striving, the same stammering, the same faith. Other lessons will follow, till in the end we shall be able to restore that ancient bond which unites, not only the East with the West, but all the members of the human family.' (4).

(4) 14. Selected Essays on Language, Mythology and Religion.

Réville, A. (1884): F. S. M. 'In these Prolegomena of Religious History, it must be borne in mind that the question above all others is, not to define religion such as it might or could be, but to disengage its essence and central idea in such a manner that we shall be able to recognize it under all the forms which it may assume in history.' (4).

(4) 25. Prologomena of the History of Religions.

Müller, F. M. (1889): B. S. M. 'While Natural Theology treated of religion in the abstract, or what religion might or should have been, Comparative Theology studies religions as they have been, and tries to discover what is peculiar to each and what is common to all, with a silent conviction that what is common to all religions, whether revealed or not, may possibly constitute the essential elements of true religion.' (4).

(4) 53. Natural Religion.

Carpenter, J. E. (1890): B. S. M. 'Now the schemes of doctrine may vary, the objects around which they are centred may be differently conceived, yet the will may own the same obligation, and the soul aspire after the same beauty or right. Shall we say that we have here to deal with different religions, or shall we not rather admit that, while theologies may be many, religion is but one?' (11).

(11) 180. The Place of the History of Religion in Theological Study.

Saussaye, P. D. Chantepie de la. (1891): D. S. M. 'The unity of religion in the variety of its forms is what is presupposed by the science of religion.' (9).

(9) 9. Manual of the Science of Religion.

Réville, J. (1892): F. S. M. 'In cultivated circles we are understanding with growing clearness the necessity of studying the history of religions in order to be able to reconstruct the history of religion.' (9).

(9) 507. "The Role of the History of Religions in Modern Religious Education."

Müller, F. M. (1892): B. S. M. 'Surely, if the study of the history of religion has taught us anything, it has taught us to distinguish between the names and what is named.' (3).

(3) 113. Anthropological Religion.

Müller, F. M. (1892): B. S. M. 'The names may change, they may become more and more perfect, and as they become more perfect, our concepts of the deity may become more perfect also, but the deity itself is not affected by our names. However much the names may differ and change, there remains as the last result of the study of religion, the everlarting conviction that behind all the names there is a something named.' (4).

(4) 113-114. Anthropological Religion.

Carpenter, J. E. (1893): B. S. M. 'Theologies may be many, yet religion is but one.' (1).

(1) 846. "The Need of a Wider Conception of Revelation."

Carpenter, J. E. (1893): B. S. M. 'In so far as the soul discerns God, the reverence, adoration, trust, which constitute the moral and spiritual elements of its faith, are in fact identical through every variety of creed. They may be more or less clearly articulate, less or more crude and confused or pure and elevated, but they are in substance the same.' (2).

(2) 848. "The Need of a Wider Conception of Revelation."

Momerie, A. W. (1893): B. S. M. 'there is a unity of religion underlying the diversity of religions.' (1).

(1) 883. "The Essentials of Religion."

Toy, C. H. (1893): N. A. P. M. 'we have a conception of religion in which almost all, perhaps all, the systems of the world may agree. It is our hope of unity.' (1).

(1) 882. "The Relation Between Religion and Conduct."

Tiele, C. P. (1896): D. S. M. 'the development of religion does not imply that religion develops locally or temporarily, in one form or another, but that religion, as distinguished from the forms it assumes, is constantly developed in mankind. Its development may be described as the evolution of the religious idea in history, or better as the progress of the religious man, or of mankind as religious by nature.' (16).

(16) 32. Elements of the Science of Religion. Vol. I.

Hirsch, E. G. (1896): N. A. P. M. 'it would trace the outlines of God's architectural plan of the vast Temple of Humanity.' (2).

(2) 119. "From the Rising to the Setting Sun."

Barrows, J. H. (1897): N. A. P. M. 'Comparative Theology makes our apprehension of God juster, our perception of His workings broader, by seeing in the ethnic faiths, "a part of that divine discipline by which the race of man has been tutored, and trained for a higher life and fuller revelation."' (3).

(3) 44. Christianity, the World-Religion.

Moore, G. F. (1904): N. A. P. M. 'The field, wide as it is, is one; the history of religions points onward to a history of religion.' (2).

(2) 437. "The History of Religions in the Nineteenth Century."

Otto, R. (1917): G. S. M. 'There is no religion in which it does not live as the real innermost core.' (2). (numinous)

(2) 6. The Idea of the Holy.

Waardenburg, J. (1978): E. S. M. 'van der Leeuw'(1918): D. S. M. 'inaugural address':'The object of investigation for the history of religion is the one phenomenon of religion. Religion is a reality apart which has to do with God; notwithstanding its diversity it has a unity which has to do with both God and man. In the history of religion, rather than religions, this unity is more or less accepted as self-evident; but in the phenomenology of religion the whole effort is directed towards making this unity explicit.' (3).

(3) 235. "Gerardus van der Leeuw as a Theologian and Phenomenologist."

Heiler, F. (1954): G. S. M. 'the comparative study of religion has established a number of definite discoveries which are now part of the common heritage of the humane sciences.' (1).
'The first of these discoveries...is the unity of all religions.' (2)

(1) 110. "How can Christian and Non-Christian Religions
(2) 110. Co-operate?"

Wach, J. (1958): N. A. P. M. 'ultimately there cannot be conflicting religious truths and also that truth is one though it is mediated in and through differing apprehensions.' (9).

(9) 58. The Comparative Study of Religions.

Heiler, F. (1958): G. S. M. 'One of the most important tasks of the science of religion is to bring to light this unity of religions. It thereby pursues only one purpose, that of pure knowledge of the truth. But unintentionally there sprouts forth from the root of scientific inquiry into truth not only a tree with wonderous blossoms, but also with glorious fruit.' (3).
'Its inquiry into truth bears important consequences for the practical relationship of one religion to another. Whoever recognizes their unity must take it seriously by tolerance in word and deed. Thus scientific insight into this unity calls for a practical realization in friendly exchange and in common ethical endeavour "fellowship" and "cooperation".' (3).

(3) 19. "The History of Religions as a Way to Unity of Religions."

Bleeker, C. J. (1965): N. S. M. 'there exists...a human religiosity, what I would call a religio perennis, in which religious people all over the world take part.' (5).

(5) 9. "The Opening Address."

Rudolph, K. (1967): G. S. M. 'for the historian, in the strict sense, 'religion' does not exist, only religions.' (2).

(2) 32. "Die Problematik der Religionswissenschaft als akademisches Lehrfach."

Rudolph, K. (1967): G. S. M. 'Strictly speaking there is no history of religion only history of religions.' (4).

(4) 32. "Die Problematik der Religionswissenschaft als akademisches Lehrfach."

Smith, H. (1976): N. A. P. M. 'our contemporary Western outlook differs in its very soul from what might otherwise be called "the human unanimity."...it derives from a misreading of science, it is an aberration. If we succeed in correcting it, we can rejoin the human race.' (3).

(3) x. Forgotten Truth.

Müller, F. M. (1867): B. P. H. 'The Science of Religion may be the last of the sciences which man is destined to elaborate; but when it is elaborated, it will change the aspect of the world, and give a new life to Christianity itself.' (4).

(4) xix. Essays on the Science of Religion.

Müller, F. M. (1867): B. S. H. 'The Science of Religion will for the first time assign to Christianity its right place among the religions of the world; it will show for the first time fully what was meant by the fullness of time; it will restore to the whole history of the world, in its unconscious progress towards Christianity, its true and sacred character.' (5).

(5) xx. Essays on the Science of Religion.

Clarke, J. F. (1871): N. A. P. H. 'Comparative Theology': "This method of establishing Christianity differs from the traditional argument in this: that, while the last undertakes to prove Christianity to be true, this shows it to be true.' (10).

(10) 14. An Essay in Comparative Theology.

Clarke, J. F. (1871): N. A. P. H. 'Comparative Theology': 'it belong to this science to establish the truth of Christianity by showing that it possesses all the aptitudes which fit it to be the religion of the human race.' (9).

(9) 14. An Essay in Comparative Theology.

Réville, J. (1892): F. P. H. 'There are many Christians, still, who divide mankind into two groups: on the one side, a small number of the elect, taken from Jews and Christians only, and especially from the church to which these modern sectaries belong themselves; on the other side, the immense majority of men who have passed over the earth, the innumerable millions of human beings who have lived in darkness and error, far from the revelation in a little corner of Palestine, and who are eternally lost. If this is Christianity, if this is the religion of Jesus, then the science of religions is indeed the radical condemnation of this monstrous conception.' (17).

(17) 518. "The Role of the History of Religions in Modern Religious Education."

Réville, J. (1892): F. P. H. 'From the point of view of Christian theism, the science of religion teaches us that everywhere, and at all times, the call of God has been addressed to man, and that everywhere man has responded according to his degree of civilization and his differing aptitudes.' (19).

(19) 518. "The Role of the History of Religions in Modern Religious Education."

Warren, W. F. (1892): N. A. P. H. 'If Christianity is mistaken and arrogant in its claims and expectations...it surely is in the interest of truth and genuine progress that this fact be shown. On the other hand, if Christianity furnishes the only key to human history and destiny, the sooner and the wider and the more convincingly this can be proven the better. But for the investigating and arguing of this question on either side a wide knowledge of the religions of the world and of their history has now become indispensable.' (8).

(8) 20-21. The Religions of the World and The World-Religion.

Müller, F. M. (1893): B. S. M. 'what I hope for is not simply a reform, but a complete revival of religion, more particularly of the Christian religion.' (1).

(1) 935. "Greek Philosophy and the Christian Religion."

Snell, M. M. (1893): E. S. M. 'It cannot be too much insisted upon that for a perfect realization of the highest development and firmest demonstration of religion, the perfection of the science of religions is an indispensable condition.' (2).

(2) 818. "The Practical Service of the Science of Religions to the Cause of Religious Unity."

Barrows, J. H. (1894): N. A. P. H. 'If we can centre the interests of Christian minds, both in the greatest themes of practical ethics and in the highest subjects of comparative theology, how divisions over pettier matters will go down.' (8).

(8) 11-12. "Results of the Parliament of Religions."

Carpenter, J. E. (1898): B. S. M. 'That God is, may be said to be the perpetual discovery of the whole race. What God is, we know by his self-disclosure in the holiest souls, in proportion as we can repeat afar off their experience through its quickening power upon our own. To be the medium of this vivifying influence is the calling of the teacher of religion.' (8).

(8) 88-89. The Education of the Religious Imagination.

Carpenter, J. E. (1898): B. S. M. 'the faculties by which God invites us along the path of science are the same as those which he bids us use within the sphere of faith. The range of facts upon which they are exercised may be different, but the process of reasoning, the activities of discovery, the insight which brings unity and harmony, these do not change. By the same lines of experience, judgment, apprehension, which guide us to belief in one another, do we discern the presence of mind and will in the scene around. The scale is expanded as you range from man through the universe to God, but the method is essentially the same. God thus designs to put the truth about himself on an identical basis with all other truth.' (7).

(7) 87. The Education of the Religious Imagination.

Sharpe, E. J. (1969): B. S. M. 'Söderblom' (1901): S. S. M. 'inaugural address':'Every scientific study of religion, provided that it is carried out with competence and directed toward a worthy object, must-with or against the will of the scholar, consciously or unconsciously-serve the cause of religion.' (6).

(6) 263. "Nathan Söderblom and the Study of Religion."

Pfleiderer, O. (1907): G. P. H. 'it is apparent that we shall have to relinquish the notion of a unique revelation and of a single, infallible revelation; but, in the end, that, too, is no harm, but a benefit. For not until then do we learn to know revelation in its full breath and greatness and in its divine-human nature, as the one divine light, which, through the medium of human spirits, breaks into manifold rays and colors. No longer is it narrowed to one little corner of the earth called Palestine, or to a time long since past, but in all lands and in all ages God has made Himself known and has permitted pure souls to find Him, when they sought Him with earnestness and reverence. If, thereby, Christianity is robbed of its title to being the only religion, it does not alter the fact that it is the highest and the best. Our valuation of our own religion no longer remains an untested faith, but by comparison with other historical religions becomes knowledge tried and tested.' (15).

(15) 66. Religion and Historic Faiths.

Jordan, L. H. (1920): N. A. P. H. 'The chief handicap of this undertaking, hitherto, is traceable to...the persistent confusing of Comparative Religion with Christian Apologetics. In other words, this new science has been cultivated, and deliberately cultivated, because it has been supposed that it would prove an effective instrument in the hands of those whose official business it is to defend Christianity against all who challenge its claims.' (29).

(29) 136-137. Comparative Religion: A Survey of its Literature.

Jordan, L. H. (1920): N. A. P. H. 'Theologians, as a rule, have not shown themselves friendly to this new science; on the contrary, the official representatives of religion-and of all religions alike-have furnished some of the most intractable opponents of this particular branch of research.' (28).

(28) 135. Comparative Religion: A Survey of its Literature.

Jordan, L. H. (1920): N. A. P. M. 'it is absolutely indispensable- in order to pass an impartial verdict upon questions of religion- that a certain amount of systematic theological training should be sought and secured.' (27).

(27) 134. Comparative Religion: A Survey of its Literature.

Jordan, L. H. (1920): N. A. P. M. 'If one would become an expert in Comparative Religion, he must submit himself at the outset to a special training similar to that demanded of experts in every other department. And, as one of the means towards that end, he must secure an adequate acquaintance with the conclusions reached by eminent theological teachers in all ages, supplemented by those technical aids which a broad and scientific training in theology invariably supplies.' (26).

(26) 135. Comparative Religion: A Survey of its Literature.

Haydon, A. E. (1922): N. A. S. H. 'No one may deny the right of the Christian apologist to use the history and thought-forms of other religions in order to demonstrate the superiority of his own faith. The unfortunate thing is that these writers do not call it apologetics but comparative religion.' (6).

(6) 581. "From Comparative Religion to History of Religions."

James, E. O. (1954): B. S. M. 'The study of religion, be it for academic purposes, as a way of life, or in interest of inter-religious understanding and international peace, demands both a historical and scientific approach and a theological and philosophical evaluation, if it is to be understood in its essential nature and ever-developing content, and its foundations are to be well and truly laid.' (2).

(2) 105. "The History, Science and Comparative Study of Religions."

Zaehner, R. C. (1958): B. P. H. 'So the problem has been stated not so much by us as by Him 'who at sundry times and in diverse manners spake in time past unto the fathers and the prophets'. In seeking to solve the riddle propounded to poor man by the divine Sphinx, I shall quite shamelessly assume the existence of the Sphinx, and I shall make a further enormous assumption that the Sphinx reveals Himself in some measure in all the religions of mankind.' (3).

(3) 28. At Sundry Times.

Sharpe, E. J. (1971): B. S. H. 'The fathers of comparative religion were seldom or never orthodox believers-a fact which the orthodox of various schools were quick to seize upon, and which goes a long way towards explaining the suspicion with which the theologian has often regarded the comparative religionist.' (2).

(2) 3. "Some Problems of Method in the Study of Religion."

Waardenburg, J. (1978): E. G. M. 'We would like to submit that the position of classical phenomenology has been fundamently ambivalent and ambiguous; and that the phenomenologists, if they want to be considered as serious scholars, have either to unmask themselves and stand revealed as theologians proper, or emancipate themselves from all theological presuppositions.' (8).

(8) 128. "Toward a New Style Phenomenological Research on Religion."

Müller, F. M. (1867): B. S. M. 'without a constant return to its fountain-head, every religion, even the most perfect...suffers from its contact with the world.' (10).

(10) xxiii. Essays on the Science of Religion.

Müller, F. M. (1867): B. S. M. 'If there is one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed.' (9).

(9) xxiii. Essays on the Science of Religion.

Müller, F. M. (1867): B. S. M. 'we shall be able, I believe, to profit ourselves, both by the errors which others committed before us, and by the truth which they discovered. We shall know the rocks that threaten every religion in this changing and shifting world of ours, and having watched many a storm of religious controversy and many a shipwreck in distant seas, we shall face with greater calmness and prudence the troubled waters at home.' (8).

(8) xxii-xxiii. Essays on the Science of Religion.

Müller, F. M. (1867): B. S. M. 'And even to us at home, a wider view of the religious life of the world may teach many a useful lesson....The difficulties which trouble us have troubled the hearts and minds of men as far back as we can trace the beginnings of religious life.' (7).

(7) xxii. Essays on the Science of Religion.

Burnouf, E. (1872): E. S. M. 'the hatred which has scattered the children of the human race will be appeased.' (2).

(2) 21-22. The Science of Religion.

Müller, F. M. (1873): B. S. M. 'I do not say that the Science of Religion is all gain. No, it entails losses, and losses of many things which we hold dear. But this I will say, that, as far as my humble judgment goes, it does not entail the loss of anything that is essential to true religion.' (4).

(4) 10. Introduction to the Science of Religion.

Réville, A. (1884): F. S. M. 'Religious history, by bringing clearly into light the universality, the persistency and the prodigious intensity of religion in human life, is therefore, to my mind, one unbroken attestation to God.' (6).

(6) 6-7. Lectures on the Origin and Growth of Religion.

Réville, A. (1884): F. S. M. 'The horrors it has caused cannot weigh against the final and overmastering good which it produces; and its annals, too often written in blood, should teach us how to guide it, how to purify it from all that corrupts and debases it.' (7).
'It is just the knowledge of these aberrations which should serve to keep us from falling back into the errors and false principles of which they were the consequence.' (9).

(7) 81.
(9) 254. Lectures on the Origin and Growth of Religion.

Réville, A. (1884): F. S. M. 'The history of religion is not only one of the branches of human knowledge, but a prophecy as well. After having shown us whence we come and the path we have trodden, it shadows forth the way we have yet to go, or at least it effects the orientation by which we may know in which direction it lies.' (3).

(3) 5. Lectures on the Origin and Growth of Religion.

Réville, A. (1884): F. S. M. 'if historical research may sometimes compel us to sacrifice illusions, or even beliefs that have been dear to us, it gives us in return the right to walk in the paths of the Eternal with a firmer step, and reveals with growing clearness the marvellous aspiration of humanity towards a supreme reality.' (3).

(3) 4-5. Lectures on the Origin and Growth of Religion.

Müller, F. M. (1889): B. S. M. 'nothing helps us so much to understand and to value our own religion as a study of the religions of other nations, and...nothing enables us better to deal with the burning questions of to-day than a knowledge of the difficulties inherent in all religions.' (7).

(7) 222-223. Natural Religion.

Carpenter, J. E. (1890): B. S. M. 'May not the inquirer find that the investigation of the faiths of other races gives him a clearer insight not only into their religions, but also into his own? Is it not possible that he may thereby learn to distinguish between its permanent truths and its perishable illusions, and disengage the essence from the form? Will it not save him from clinging to beliefs or institutions that have lost their meaning, and confirm his ideas and quicken his emotions by connecting them with the larger thoughts and feelings of mankind?' (3).

(3) 173. The Place of the History of Religion in Theological Study.

Müller, F. M. (1891): B. S. M. 'we have shown that Natural Religion is the only impregnable safeguard against atheism.' (3).

(3) 333. Physical Religion.

Müller, F. M. (1891): B. S. M. 'What can a study of Natural Religion teach us? Why, it teaches us that religion is natural, is real, is inevitable, is universal.' (1).

(1) 331. Physical Religion.

Réville, J. (1892): F. S. M. 'In secondary and primary education ...the important thing is to substitute for the old sectarian, narrow and unjust spirit in respect to all religions besides that of the teacher and his pupils a spirit more broad, generous and comprehensive, which will permit young people to learn to judge religions with more fairness, and make them care for the basis common to all manifestations of the religious life rather than their secondary differences.' (1).

(1) 513. "The Role of the History of Religions in Modern Religious Education."

Réville, J. (1892): F. S. M. 'it is the master who should be initiated into the science of religion, not that he transmit it as such to his pupils, but that they may profit by the spiritual emancipation and moral elevation which this science will certainly have inspired in him.' (2).

(2) 513. "The Role of the History of Religions in Modern Religious Education."

Réville, J. (1892): F. S. M. 'Important in a different way is the role of the history of religions in the religious and moral education of adults. The true masters of the people in this religious and moral education, as we must not hesitate to acknowledge, are the clergy of the different churches. It is to them above all that we must teach the science of religion, not indeed that they may make savants of all their parishioners, but in order that they may profit personally at the outset, and that they may then make their hearers and their catechumens profit by all the instruction which the science contains.' (3).

(3) 513-514. "The Role of the History of Religions in Modern Religious Education."

Müller, F. M. (1892): B. S. M. 'To my mind the historical proof of the existence of God, which is supplied to us by the history of religions of the world, has never been refuted, and cannot be refuted. It forms the foundation of all other proofs, call them cosmological, ontological, or teleological; or rather, it absorbs them all, and makes them superfluous.' (1).

(1) 92. Anthropological Religion.

D'Alviella, C. G. (1892): E. S. M. 'How much more satisfying, both to the reason and the conscience, is the hypothesis of gradual development, explaining...that the succession of religions represents the religious education of the human race. If man has long suffered from ignorance or misconception of the Deity, it is simply because his education has long been incomplete. Who shall dare to say that it is yet completed?' (5).

(5) 43. Lectures on the Origin and Growth of the Conception of God.

Warren, W. F. (1892,1895): N. A. P. M. 'More than almost any study, it must throw light upon the nature of man, upon his relation to other beings, upon the law and end and meaning of history, upon the relations of the finite to the infinite. In fine, there is scarcely a problem of anthropology, ethnology, sociology, cosmology, theology, or ontology, toward whose solution the thorough and scientific investigation of the religious phenomena of the world will not contribute.' (6).

(6) 20. The Religions of the World and the World-Religion.

Jastrow, M. (1893): N. A. P. M. 'The historical study of religions serves as a powerful illustration, nay, may truly be said to furnish the most powerful illustration for the permancy of religion, as a factor in human life, both of the individual and of the species.' (13).

(13) 32. "Recent Movements in the Historical Study of Religions in America."

Tiele, C. P. (1896): E. S. M. 'this scientific investigation is certainly not without practical benefit. It may bring to light the superiority of one cult to another; it may have a powerful influence on the purification and development of religion itself; it may, by showing religion to be rooted in man's inmost nature, vindicate its right to exist better than any long philosophical arguments; and such testimony is all the more valuable because unsought, unbiased, and undesigned.' (8).

(8) 10. Elements of the Science of Religion. Vol. I.

Tiele, C. P. (1896): D. S. M. 'it is self-evident that the results of such a science must be of the utmost importance in the study of man and his history, of his individual, social, and, above all, his religious life.' (3).

(3) 6. Elements of the Science of Religion. Vol. I.

Jastrow, M. (1899): N. A. P. M. 'there is perhaps no better way of becoming impressed with the fact that religious emotions and aspirations, and the manifestations of these emotions and aspirations, form inalienable and permanent factors in the life of the individual as in the history of the nations than by a thorough and prolonged study of religious phenomena.' (2).

(2) 319. "The Historical Study of Religions in Colleges and Universities."

Kellogg, S. H. (1899): N. A. P. H. 'It is to be regretted...that to a very great extent, the general result of the presentation of the subject, so far as it has hitherto been made popularly accessible, has been to create a widely spread impression that the difference between the various religions of the world has formerly been greatly exaggerated.' (1).

(1) v. A Handbook of Comparative Religion.

Jordan, L. H. (1905): N. A. P. M. 'it has shown that Religion is not an abnormal or accidental experience, but one that is fundamentally characteristic of the human race.' (5).

(5) 336. Comparative Religion: Its Genesis and Growth.

Pfleiderer, O. (1907): G. S. M. 'Not only does the study of comparative religions make us tolerant in our attitude toward other religions, because it demonstrates that the divine logos distributed the seed-corns of the true and the good throughout the world among men, but it also teaches us to understand our own religion better because of the clearer differentiation between the essential and the accidental, the permanent and the temporary.' (14).

(14) 65-66. Religion and Historic Faiths.

Jordan, L. H. (1913): N. A. P. M. 'importance of scientific study of rel'
'so vital for the spiritual growth of all enlightened believers.' (1).

(1) 3. Comparative Religion: Its Origin and Outlook.

Wach, J. (1935): N. A. P. M. 'It is good that difficult times now and then compel people to recognize the superfluous for what it is and to throw it overboard and then limit themselves to what is essential. For us this means that if Religionswissenschaft is only an aesthetically interesting or purely academic matter, then, indeed, it has no right to exist today.' (1).

(1) 2. "The Meaning and Task of the History of Religions (Religionswissenschaft)."

Wach, J. (1935): N. A. P. M. 'Religionswissenschaft in its true intention does not dissolve values but seeks for values. The sense of the numinous is not extinguished by it, but on the contrary, is awakened, strengthened, shaped, and enriched by it.' (2).

(2) 3. "The Meaning and Task of the History of Religions (Religionswissenschaft)."

Wach, J. (1935): N. A. P. M. 'What then is the practical significance of Religionswissenschaft? It broadens and deepens the sensus numinous, the religious feeling and understanding; it prepares one for a deeper conception of one's own faith; it allows a new and comprehensive experience of what religion is and means.' (5).

(5) 4. "The Meaning and Task of the History of Religions (Religionswissenschaft)."

Eliade, M. (1961)(orig.: 1952): N. A. P. M. 'This maieutics effected with the aid of religious symbolism would also help to rescue modern man from his cultural provincialism and, above all, from his historical and existential relativism.' (2).

(2) 35. "Symbolism of the 'Centre'."

Eliade, M. (1961)(orig.: 1952): N. A. P. M. 'discipline could become a metapsychoanalysis if it envisaged man as a living symbol.' (1).

(1) 35. "Symbolism of the 'Centre'."

Eliade, M. (1961)(orig.: 1952): N. A. P. M. 'the history of religions could bring forth a new man, more authentic and more complete.' (1).

(1) 35. "Symbolism of the 'Centre'."

Bleeker, C. J. (1954): N. S. M. 'in an age, in which millions of peoples are religiously uprooted though not religiously indifferent, it would be a great task for the history of religions to show what is essential and unessential in religion, and how pure religion, in whatever form, can be a source of spiritual strength.' (5).

(5) 152. "The Relation of the History of Religions to Kindred Religious Sciences."

Heiler, F. (1954): G. S. M. 'Nothing is so well calculated to broaden men's vision of the whole range of divine activity in human life as the study of other religions.' (7).

(7) 117. "How can Christian and Non-Christian Religions Co-operate?"

Werblowsky, R. J. Z. (1959-60): I. S. M. 'as representatives of that species of the human genus that has made "understanding" its profession, students of religion have certainly an immense-albeit indirect-contribution to make to the formation of that spirit of sympathy and tolerant understanding on which so much of humanity's weal and woe seems to depend. For comprehension, as practised in the study of religions, has its repercussions on the life of religion itself.' (7).

(7) 35. "On the Role of Comparative Religion in Promoting Mutual Understanding."

Bleeker, C. J. (1960): D. S. M. 'let us not forget that millions of people are nowadays religiously uprooted, though not religiously indifferent. It is not our task to convert them to a belief, whatever that may be. But it could be our task to show by means of the cold facts of our knowledge what is essential and unessential in religion and how pure religion, in whatever form, always has been and surely will remain a source of spiritual strength.' (14).

(14) 238-239. "The Future Task of the History of Religions."

Eliade, M. (1965): N. A. P. M. 'In the end, the creative hermeneutics changes man; it is more than instruction, it is also a spiritual technique susceptible of modifying the quality of existence itself.' (3).

(3) 8. "Crisis and Renewal in History of Religions."

Eliade, M. (1965): N. A. P. M. 'the History of Religions envisages ...cultural creation and the modification of man.' (7).

(7) 13. "Crisis and Renewal in History of Religions."

Long, Ch. H. (1967): N. A. P. M. 'The pathological and burdensome nature of history might be overcome through the history of religions.' (4).

(4) 21. "Where is the History of Religions Leading Us?"

Eliade, M. (1968): N. A. P. M. 'the history of religions affirms itself as both a "pedagogy"...for it is susceptible of changing man, and as a source of creation of "cultural values".' (2).

(2) 253. "Comparative Religion."

Eliade, M. (1969): N. A. P. M. 'a considerable enrichment of consciousness results from the hermeneutical effort of deciphering the meaning of...traditional religious structures; in a certain sense, one can even speak of the inner transformation of the researcher and, hopefully, of the sympathetic reader.' (2).

(2) iii. The Quest.

Eliade, M. (1969): N. A. P. M. 'phenomenology and history of religions can be considered among the very few humanistic disciplines that are at the same time propaedeutic and spiritual techniques.' (2).

(2) iii. The Quest.

Bleeker, C. J. (1970): D. S. M. 'The history of religions, studied impartially and critically, shows that religion always has been one of the noblest possessions of humanity, and that it has for the most part served to spiritualize culture. This is a truth which might bring new hope to the present generation, a generation which is struggling for more spiritual certainty and for a culture permeated by the ideas of justice and peace.' (6).

(6) 32. "Looking Backward and Forward."

Sullivan, H. P. (1971): N. A. P. M. 'by deciphering the meaning of the myths and symbols which have filled man's religious history it can assist in the rediscovery and exploration of the inner world and the re-integration of the human psyche. The total effect could be nothing less than a radical transformation of consciousness and a creative re-orientation of culture.' (4).

(4) 219. "The Place of the History of Religions in the Contemporary University."

Sullivan, H. P. (1971): N. A. P. M. 'In the face of doctrines of nihilism and historical determinism and a growing sense of exterior socio-political "unfreedom" the history of religions can bring to the awareness of modern man the possibilities of spiritual transcendence and inner freedom which have been known to religious man.' (3).

(3) 219. "The Place of the History of Religions in the Contemporary University."

Saussaye, P. D. Chantepie de la. (1891): D. S. M. 'We do not mean to underrate the great importance of the mechanical treatment, and the value of the theory of evolution, in the science of religion also, but we do not believe that this theory will be sufficient for a proper appreciation of the religious life of mankind.' (17).

(17) 13. Manual of the Science of Religion.

Saussaye, P. D. Chantepie de la. (1891): D. S. M. 'Strict evolutionary principles do not admit a real substance and ontological reason of phenomena, nor their teleological destination.' (15).

(15) 12. Manual of the Science of Religion.

Jevons, F. B. (1901): B. S. M. 'the ideal at which religion aims may prove the best definition of religion, and the evolution of religion will thus be seen to be the process made by man towards the attainment of that ideal.' (32).

(32) 566. "History and Method of the Science of Religion."

Jevons, F. B. (1901): B. S. M. 'The theory of evolution, which "explains" a thing by reducing it to its lowest terms and by seeing nothing in it but its meanest attributes, may perhaps not have fully grasped the nature of the thing to be explained, and may, therefore, possibly be seeking its origin where its origin does not lie.' (4).

(4) 467. "History and Method of the Science of Religion."

Pfleiderer, O. (1907): G. S. M. 'concerning the essence of a religion, one must not judge by its lowest beginnings but by its later heights; then, for the first time, the deeper meaning, hidden in the beginning...is uncovered and revealed.' (2).

(2) 14. Religion and Historic Faiths.

III. EXCERPTS ARRANGED ACCORDING TO SUBJECT AREAS : B

Kitagawa, J. M. (1959): N. A. P. H. 'In 1899 Union Theological Seminary, New York, joined other institutions in establishing a chair on the philosophy and history of religions.' (8).

(8) 3. "The History of Religions in America."

Warren, W. F. (1911): N. A. P. H. 'In the year 1873, in Boston University, was established the first chair ever instituted in an American university for instruction in religions and religion in the widest possible sense.' (1).

(1) ix. The Religions of the World and the World-Religion.

Kitagawa, J. M. (1959): N. A. P. H. 'In 1873 Boston University invited William Fairfield Warren...to become its first professor of comparative theology and of the history of religion.' (1).

(1) 2. "The History of Religions in America."

Kitagawa, J. M. (1959): N. A. P. H. (1891)'Harvard University called George Foot Moore to the chair of the history of religions.' (3).

(3) 3. "The History of Religions in America."

Kitagawa, J. M. (1959): N. A. P. H. (1892)'Brown University inaugurated a chair in natural theology.' (4).

(4) 3. "The History of Religions in America."

Kitagawa, J. M. (1957): N. A. P. H. 'As early as 1892 George Stephen Goodspeed was called to the Chair of Comparative Religion and Ancient History.' (1).

(1) 13. "The Nature and Program of the History of Religions Field."

Jordan, L. H. (1905): N. A. P. H. (1892)'University of Chicago inaugurated its Chair, and also its "Department of Comparative Religion."' (8).

(8) 383. Comparative Religion: Its Genesis and Growth.

Kitagawa, J. M. (1959): N. A. P. H. 'in 1891 Cornell University appointed a professor of the history and philosophy of religion and Christian ethics.' (3).

(3) 3. "The History of Religions in America."

Réville, J. (1892): F. P. H. 'A special chair has been founded at Cornell University for the teaching of the history of religions.' (15).

(15) 510. "The Role of the History of Religions in Modern Religious Education."

Jastrow, M. (1899): N. A. P. H. 'So far as I am aware, there is but two institutions, the University of Chicago and Cornell University, which have established chairs for the study of religions, and in neither of these institutions has the subject been accorded the dignity of a special chair.' (1).

(1) 317. "The Historical Study of Religions in Colleges and Universities."

Jordan, L. H. (1905): N. A. P. H. 'it was not perhaps until 1891, when a Chair was formally set apart to this work in Cornell University, that the American movement can be said to have distinctly begun.' (8).

(8) 383. Comparative Religion: Its Genesis and Growth.

Jordan, L. H. (1905): N. A. P. H. 'Boston University, in 1873, inaugurated a comprehensive series of Lectures...and the credit of founding the first University Chair in America.' (7).

(7) 383. Comparative Religion: Its Genesis and Growth.

Jordan, L. H. (1905): N. A. P. H. (1881 founding of a Chair): 'Princeton Theological Seminary.' (8).

(8) 383. Comparative Religion: Its Genesis and Growth.

Jordan, L. H. (1905): N. A. P. H. 'in 1887 New York University founded its chair.' (8).

(8) 383. Comparative Religion: Its Genesis and Growth.

Jordan, L. H. (1905): N. A. P. H. 'The History of Religion Club was founded in connection with Harvard University in 1891.' (10).

(10) 390. Comparative Religion: Its Genesis and Growth.

Jordan, L. H. (1905): N. A. P. H. 'At the University of Chicago, The Comparative Religion Club...has been organised.' (11).

(11) 390. Comparative Religion: Its Genesis and Growth.

Kitagawa, J. M. (1959): N. A. P. H. 'in 1895 the University of Chicago established the Haskell (annual) and Barrows (triennial) lectureships.' (6).

(6) 3. "The History of Religions in America."

Jordan, L. H. (1905): N. A. P. H. 'The Barrows Lectureship has been filled by the late President Barrows, Oberlin (1896-1897), Principal Fairbairn (1898-1899), and President Hall, New York (1902-1903).' (15).

(15) 594. Comparative Religion: Its Genesis and Growth.

Haskell, C. E. (1894): N. A. P. H. 'I cherish the expectation that the Barrows lectures will prove, in the years that shall come, a new golden bond between the East and the West.' (5).

(5) 134. Letter to President William R. Harper, Ph.D., D.D.

Haskell, C. E. (1894): N. A. P. H. 'It is my request that this lectureship shall bear the name of John Henry Barrows.' (4).

(4) 133. Letter to President William R. Harper, Ph.D., D.D.

Haskell, C. E. (1894): N. A. P. H. 'It is my purpose to identify this work, which I believe will be a work of enlightenment and fraternity, with the University Extension Department of the University of Chicago.' (3).

(3) 133. Letter to President William R. Harper, Ph.D., D.D.

Haskell, C. E. (1894): N. A. P. H. 'course of lectures to be given... by leading Christian scholars of Europe, Asia, and America, in which, in a friendly, temperate, conciliatory way, and in the fraternal spirit which prevaded the Parliament of Religions, the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims, and the best methods of setting them forth should be presented to the scholarly and thoughtful people of India.' (2).

(2) 133. Letter to President William R. Harper, Ph.D., D.D.

Haskell, C. E. (1894): N. A. P. H. 'I take pleasure in offering to the University of Chicago the sum of twenty thousand dollars for the founding of a second lectureship on the Relations of Christianity and the other religions.' (1).

(1) 133. Letter to President William R. Harper, Ph.D., D.D.

Jordan, L. H. (1905): N. A. P. H. 'The Haskell Lectureship was held by the late Rev. John Henry Barrows, D.D. (1895-1902), from the date of his appointment as first lecturer until his death.' (14).

(14) 594. Comparative Religion: Its Genesis and Growth.

Kitagawa, J. M. (1957): N. A. S. H. 'The teaching of the History of Religions was greatly strengthened by the establishment of the Haskell Lectureship on Comparative Religions in 1895. The first Haskell lecturer was John Henry Barrows, who held this position from 1895 to his death in 1902.' (3).

(3) 14. "The Nature and Program of the History of Religions Field."

Haskell, C. E. (1894): N. A. P. H. 'I have been informed that Professor G. S. Goodspeed, and others associated with the University of Chicago, have expressed the earnest hope that the friends of the University, recognizing the great interest aroused by the Parliament of Religions, would endow a lectureship on the Relations of Christianity to the Other Faiths of the World.' (1).

(1) 451. Letter to President Wm. R. Harper, D.D.

Haskell, C. E. (1894): N. A. P. H. 'I take pleasure in now offering to the trustees of the University of Chicago the sum of Twenty Thousand Dollars, to establish and perpetuate a lectureship of Comparative-Religion.' (2).

(2) 451. Letter to President Wm. R. Harper, D.D.

Haskell, C. E. (1894): N. A. P. H. 'I learn with satisfaction of your strong desire that this lectureship should be held first by the Rev. John Henry Barrows.' (3).

(3) 451. Letter to President Wm. R. Harper, D.D.

Jordan, L. H. (1905): N. A. P. H. 'In May 1890, The American Society of Comparative Religion was founded in New York. The inspiration of the movement came from Professor F. E. Ellinwood, whose lectures on the subject, delivered to graduate students in the University of the City of New York, has awakened widespread and genuine interest...After ten years of fruitful existence...it became necessary, unfortunately, to dissolve it.' (9).

(9) 389. Comparative Religion: Its Genesis and Growth.

Goodspeed, G. S. (1893): N. A. P. H. (The American Society of Comparative Religion):'was formed at the University of the City of New York, May 9, 1890, as an outgrowth of the course of lectures on Comparative Religion in the graduate department of that institution, given by Professor F. F. Ellinwood, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church, and Professor of Comparative Religion in the University of the City of New York.' (1).

(1) 466. "Comparative-Religion Notes."

Goodspeed, G. S. (1893): N. A. P. H. (The American Society of Comparative Religion):'The design of the society is, primarily, to furnish to its members a helpful agency whereby the study, begun at the University, may be advantageously continued and expanded; and, secondarily, to awaken an interest in the subject among Christian thinkers who have hitherto given little attention to it, and to exhibit its character, scope and importance. The society also aims to secure such accurate information regarding the origin, development and character of the religions of the world, especially of those now existing, as may qualify its members to fairly estimate and effectively oppose the endeavors of the adversaries of Christianity to exalt the non-Christian systems to the disadvantage of Christian faith, and the disparagement of Christian enterprise.' (1).

(1) 466. "Comparative-Religion Notes."

Jastrow, M. (1893): N. A. P. H. (The American Committee for lectures in the History and the Comparative Study of Religions):'At a second meeting held in New York early in February, the permenent committee was formed under the title of "The American Committee for lectures in the History and the Comparative Study of Religions." Prof. Toy was elected chairman of the committee and Prof. Jastrow, secretary. The plan adopted looks to the cooperation of existing institutions in various cities, under whose auspices the lectures may be delivered.' (9).

(9) 30. "Recent Movements in the Historical Study of Religions in America."

Jastrow, M. (1893): N. A. P. H. (The American Committee for Lectures in the History and the Comparative Study of Religions):'The committee consisted of Dr. E. T. Bartlett of the Divinity School, Philadelphia, President W. R. Harper, Prof. J. G. Schurm of Cornell University, Prof. Toy, Profs. Gottheil and Hooper, representing the Brooklyn Institute, Prof. Paul Haupt of the Johns Hopkins University, Profs. Peters and Jastrow of the University of Pennsylvania. Besides these, there may be mentioned among those who gave their adherence to the project: Rev. Dr. G. D. Boardman, Provost William Pepper, Dr. D. G. Brinton, Rev. Dr. E. G. Hirsch, Prof. C. A. Briggs, Dr. W. Hayes Ward, Prof. Lanman, Prof. Francis Brown, Prof. D. G. Lyon, Rev. Dr. Gustav Gottheil of New York, etc.' (8).

(8) 30. "Recent Movements in the Historical Study of Religions in America."

Jastrow, M. (1893): N. A. P. H. (The American Committee for lectures in the History and the Comparative Study of Religions):'A meeting called in Philadelphia for December 30th, was attended by representatives of various cities and institutions, and, after a full discussion of the subject, a committee was appointed to arrange for the permanent organization of a committee charged with procuring a competent lecturer annually to deliver a course of lectures on some subject germane to the History of Religions, the course to be given in at least six cities.' (7).

(7) 29-30. "Recent Movements in the Historical Study of Religions in America."

Jastrow, M. (1893): N. A. P. H. (The American Committee for Lectures in the History and the Comparative Study of Religions):'With the view of bringing the results of investigations in the various branches of the History of Religions to the notice of the general public, a plan was perfected last winter by a number of persons interested in the subject, looking to the establishment of an annual lectureship in the History of Religions, somewhat on the model of the Hibbert Lectures of England.' (6).

(6) 29. "Recent Movements in the Historical Study of Religions in America."

Jastrow, M. (1901): N. A. P. H. 'In 1891 an American committee for lectures on the History of Religions was formed, and under its auspices four courses of lectures have been given by European and American scholars.' (2).

(2) 54. The Study of Religion.

Jordan, L. H. (1905): N. A. P. H. (The American Committee for Lectures on the History of Religion 1892):'an influential Committee, representing officially some of the leading seats of learning, was constituted with the view of bringing the Science of Religion more prominently before the country.' (4).

(4) 198. Comparative Religion: Its Genesis and Growth.

7. Establishment of chairs, clubs, etc.,
North America

Moore, G. F. (1904): N. A. P. H. 'In America lectures on the history of religions were given in Harvard University in 1854-55, and regularly since 1867; and in more recent years at many other places, among which may be named Boston University, Cornell, Chicago, Yale, and in some of the independent theological schools, as at Andover.' (9).

(9) 442. "The History of Religions in the Nineteenth Century."

Jastrow, M. (1901): N. A. P. H. 'In 1897 the American Oriental Society established a "Section for the Historical Study of Religions," and decided to devote one of its annual sessions to papers bearing on the subject.' (3).

(3) 54. The Study of Religion.

Gifford, A. (1885): S. P. H. 'for the purpose of establishing in each of the four cities of Edinburgh, Glasgow, Aberdeen, and St. Andrews, a lectureship or Popular Chair for 'Promoting, Advancing, Teaching, and Diffusing the study of Natural Theology,' in the widest sense of that term.' (1).

(1) ix. Extracts from the Trust Disposition and Settlement of the late Adam Gifford.

Gifford, A. (1885): S. P. H. 'The lecturers appointed shall be subjected to no test of any kind, and shall not be required to take any oath, or to emit or subscribe any declaration of belief, or to make any promise of any kind: they may be of any denomination whatever, or of no denomination at all...they may be of any religion or way of thinking, or, as is sometimes said, they may be of no religion, or they may be so-called sceptics or agnostics or freethinkers, provided only that the 'patrons' will use diligence to secure that they be able reverent men, true thinkers, sincere lovers of and earnest inquirers after truth.' (2).

(2) x. Extracts from the Trust Disposition and Settlement of the late Adam Gifford.

Gifford, A. (1885): S. P. H. 'I wish the lectures to treat their subject as a strictly natural science, the greatest of all possible sciences, indeed, in one sense, the only science, that of Infinite Being, without reference to or reliance upon any supposed special exceptional or so-called miraculous revelation.' (3).

(3) x. Extracts from the Trust Disposition and Settlement of the late Adam Gifford.

Gifford, A. (1885): S. P. H. 'The lectures shall be public and popular, that is, open not only to students of the Universities, but to the whole community...I think that the subject should be studied and known by all whether receiving University instruction or not.' (4).

(4) xi. Extracts from the Trust Disposition and Settlement of the late Adam Gifford.

Gifford, A. (1885): S. P. H. 'my desire and hope is that these lectureships and lectures may promote and advance among all classes of the community the true knowledge of Him Who is.' (5).

(5) xi. Extracts from the Trust Disposition and Settlement of the late Adam Gifford.

Jastrow, M. (1893): N. A. P. H. 'In England such lecture foundations as the Hibbert, the Gifford and the Burnett testify to the growing interest in the subject.' (3).

(3) 25. "Recent Movements in the Historical Study of Religions in America."

Martineau, J., et al. (1878): B. P. H. 'We venture...to ask you to consider the expediency of establishing a 'Lecture' under the name of the 'Hibbert Lecture,'.' (4).

(4) x. Memorial for the Foundation of a Hibbert Lecture.

Martineau, J., et al. (1878): B. P. H. 'We believe that...(such an) ...institution might prove of high service in promoting independence of judgment combined with religious reverence by exhibiting clearly from time to time some of the most important results of recent study in the great fields of philosophy, of Biblical criticism, and comparative theology.' (3).

(3) x. Memorial for the Foundation of a Hibbert Lecture.

Martineau, J., et al. (1878): B. P. H. 'From the fact that all the chief divinity schools of this country are still laid under traditional restraint...the discussion of theological questions is habitually affected by ecclesiastical interests and party predilections, and fails to receive the intellectual respect and confidence which are readily accorded to learning and research in any other field. There is no reason why competent knowledge and critical skill, if encouraged to exercise themselves in the disinterested pursuit of truth, should be less fruitful in religious than in social and physical ideas; nor can it be doubted that an audience is ready to welcome any really capable and honest treatment of unsettled problems in theology.' (1).

(1) ix. Memorial for the Foundation of a Hibbert Lecture.

D'Alviella, C. G. (1892): E. P. H. 'The institution of the Hibbert Lectures in particular has helped to show how this progressive spirit may find support in the comparative history of religions; and perhaps still more to point out how the impartial study of the very subject that has so long divided men into hostile camps may now serve to bring them together.' (1).

(1) 2. Lectures on the Origin and Growth of the Conception of God.

Jordan, L. H. (1912-13): N. A. P. H. 'in so far as the study of the History of Religions is being promoted to-day by teachers in the Italian Universities, it has to be conducted by professors who hold chairs in a Philosophical Faculty.' (9).

(9) 138. "The Study of the History of Religions in the German Universities."

Jordan, L. H. (1912-13): N. A. P. H. 'A short time ago the Government of Saxony decided to found, at its splendid University in Leipsic, a chair allotted to the study of the History of Religions.' (2).
(Leipzig 1912 Söderblom)

(2) 136. "The Study of the History of Religions in the German Universities."

Jordan, L. H. (1912-13): N. A. P. H. 'When it became necessary to fill the post left vacant by the death of the late Professor Pfleiderer, Dr. Lehmann of Copenhagen was invited to become his successor. At the same time, the invitation was extended upon the distinct understanding that the occupant of this notable chair was no longer to lecture upon the technical apparatus of Christian Apologetics, but was to devote himself to a systematic exposition of the History of Religions.' (1).
(Berlin 1910 Lehmann)

(1) 136. "The Study of the History of Religions in the German Universities."

Jordan, L. H. (1910-11): N. A. P. H. 'The honour of founding in Germany the first chair devoted to the study of the History of Religions, and of assigning it a place in the authorized curriculum of a Faculty of Theology, belongs to the University of Berlin.' (1).
(Prof. Lehmann of Denmark; 1910)

(1) 198. "The History of Religions, and its Introduction into the German Universities."

Sharpe, E. J. (1980): B. P. H. '(The establishment of a chair in Comparative Religion, in 1904, at Manchester College marks the first official chair dedicated to these studies in any British University: although several taught courses in this area, Manchester is the first to accord discipline academic recognition.)' (1).

(1) 144. "Comparative Religion at the University of Manchester, 1904-1979."

Gundry, D. W. (1956): B. P. H. 'It is significant that very few of the British universities recognize the history of religions (or the comparative study of religions) as an independent academic discipline.' (2).
'only four British universities have full-time teachers of the subject.' (2).
'Manchester, Oxford, University College of North Wales, Leeds.' (2).

(2) 77-78. "The History of Religions in Great Britain."

Smart, N. (1968): B. P. H. 'The comparative study of religion is rather undeveloped in this country. The annual meetings of the British Section of the International Association for the History of Religions attract hardly more than twenty or thirty people.' (1).

(1) 204. "I Recommend You to Read."

Kitagawa, J. M. (1980): N. A. S. H. 'it is interesting to note that as late as 1955 at the Congress in Rome, Professor E. O. James candidly acknowledged that the History of Religions has not as yet been firmly established as an independent discipline in Britain.' (8).

(8) 204. "Humanistic and Theological History of Religions."

Jordan, L. H. (1919): N. A. P. H. 'The year 1873 will always be memorable in the academic annals of Italy. In that year Parliament put into force an act whereby the theological faculties of all the universities of the kingdom were summarily abolished.' (1).

(1) 41. "The History of Religions in Italian Universities."

Jordan, L. H. (1919): N. A. P. H. 'An impression which at first widely prevailed, viz., that other universities besides those of Naples and Rome would quickly avail themselves of the provisions embodied in the law of 1873, proved to be unfounded. The hindrances which were devised with the purpose of rendering any such action abortive proved only too successful.' (9). (1885-1910)

(9) 50. "The History of Religions in Italian Universities."

Jordan, L. H. (1919): N. A. P. H. 'The history of religions suffered no loss in consequence of this step, seeing that in Italy the scientific study of the faiths of mankind had not yet been begun.' (1).

(1) 41. "The History of Religions in Italian Universities."

13. Establishment of chairs

France

Heintz, J. G. (1971): F. S. H. 'At the Collège de France the chair of history of religions, established in 1880.' (1).

(1) 137. "The Teaching of the History of Religions and of the Theological Sciences in France."

Moore, G. F. (1904): N. A. P. H. 'In France a professorship of the history of religions in the Collège de France was founded in 1879, and has been filled since that time by Albert Réville; and in 1886 a section of the religious sciences was formed in the Ecole des Hautes Etudes en Sorbonne.' (6).

(6) 441-442. "The History of Religions in the Nineteenth Century."

Réville, J. (1892): F. P. H. 'In France the great minister to whom we owe the establishment of compulsory, gratuitous and secular education in the primary schools and the resurrection of superior education, M. Jules Ferry, established in 1880 in the Collège de France a chair for the history of religions, and six years later one of his most worthy successors, M. Goblet, established in the Ecole des Hautes Etudes, at the Sorbonne in Paris, a section of the religious sciences.' (11).

(11) 508. "The Role of the History of Religions in Modern Religious Education."

Jordan, L. H. (1903): N. A. S. M. 'C. P. Tiele';'To him is due, in no small measure, that official act of government which has made the Dutch universities foremost today in Europe among the expositors of a scientific theology.' (1).

(1) 33. "The Late Professor Tiele."

Long, Ch. H. (1977): N. A. P. H. 'Cornelius P. Tiele was appointed to the chair of history of religions at Leiden in 1877.' (2).

(2) 471. "The History of the History of Religions."

Long, Ch. H. (1977): N. A. P. H. 'Chantepie de la Saussaye assumed the chair at Amsterdam in 1878.' (2).

(2) 471. "The History of the History of Religions."

Jastrow, M. (1893): N. A. P. H. 'Holland took the lead in 1876 when, upon the introduction of a new educational law, a chair for the Comparative History of Religion was established in each of the four Dutch universities.' (1).

(1) 25. "Recent Movements in the Historical Study of Religions in America."

Réville, J. (1892): F. P. H. (Holland):'The law concerning superior education, which, in 1876, deprived the faculties of theology of their confessional character, and imposed upon the churches the task of supporting, in these faculties, professors of dogmatic theology or of matters especially ecclesiastical, created in each of the state universities two new chairs, one for the study of the history of the idea of God, the other having for its object the comparative history of religions outside of Judaism and Christianity.' (10).

(10) 507-508. "The Role of the History of Religions in Modern Religious Education."

Proosdij, B. A. van. (1970): N. P. H. 'At the Universities of Groningen and Utrecht, the new subject was added to the curricula of professors already holding chairs, who continued to regard it more or less as theologia naturalis.' (3).

(3) II. "A Century of the History of Religions in the Netherlands."

Hardy, E. (1901): G. P. H. 'Leiden: C. P. Tiele, Utrecht: J. J. Doedes, Groningen: C. H. Lamers, Amsterdam: Chantepie de la Saussaye.' (1).

(1) 221. "Zur Geschichte der Religionsforschung."

Saussaye, P. D. Chantepie de la. (1891): D. S. H. 'Müller':'Nobody has a greater claim to be called the founder of that science than F. Max Müller...In his 'Introduction' he pointed out the direction that must be followed in a study of the science of religion...his merits as a teacher of the science of religion cannot be contested. He was the first who succeeded in convincing a larger public of the importance of the subject, and was able to persuade the best oriental scholars of Europe to combine in a translation of 'The Sacred Books of the East,' so that the general public might be able to read them.' (5).

(5) 6-7. Manual of the Science of Religion.

Müller, F. M. (1894): B. S. M. 'I am deeply grateful that it should have fallen to my lot to be the editor of this series, and that I should thus have been allowed to help in laying the solid foundation of the large temple of the religion of the future-a foundation which shall be broad enough to comprehend every shade of honest faith in that Power which by nearly all religions is called Our Father, a name only, it is true, and it may be a very imperfect name; yet there is no other in human language that goes nearer to that forever unknown Majesty in which we ourselves live and move and have our being.' (7).

(7) 8. "The Real Significance of the Parliament of Religions."

Moore, G. F. (1904): N. A. P. H. 'In England a long series of Hibbert Lectures, and more recently several of the Gifford Lectures, have contributed to the spread of knowledge and the quickening of interest; while the Sacred Books of the East have made accessible, in translations by eminent scholars, a large part of the religious literature of the world.' (7).

(7) 442. "The History of Religions in the Nineteenth Century."

Jastrow, M. (1901): N. A. P. H. 'The importance...of the "Sacred Books of the East" series can hardly be over-estimated. The fruits of the undertaking were soon apparent in the greater interest that in Europe and in America began to be taken in the historical study of religions, but above all in the recognition that the subject began to receive in scientific circles, as a legitimately constituted and exceedingly important branch of serious research.' (1).

(1) 46. The Study of Religion.

Müller, F. M. (1894): B. P. H. 'Nothing...has contributed more powerfully to spread a feeling of toleration, nay, in some cases, of respect for other religions, than has the publication of the "Sacred Books of the East."' (6).

(6) 8. "The Real Significance of the Parliament of Religions."

Leeuw, G. van der. (1933): D. P. H. 'The first was authorized at Basel in 1833, and was held by Joh. G. Müller.' (6).

(6) 701. Religion in Essence and Manifestation.

Leeuw, G. van der. (1933): D. P. H. 'The second was authorized in 1873 at Geneva, followed by Lausanne, Zurich, and Bern.' (6).

(6) 701. Religion in Essence and Manifestation.

Réville, J. (1892): F. P. H. 'Holland and France have not been alone in founding courses of lectures on the history of religions. Under different designations we find them at Brussels, Louvain, Geneva, Lausanne, Zurich, Copenhagen, Rome, Naples, Freiburg in Breisgau, and Tübingen.' (12).

(12) 509. "The Role of the History of Religions in Modern Religious Education."

Jastrow, M. (1899): N. A. P. H. 'The religious instruction in the churches needs to be supplemented by introducing the young man or woman to the part which religion has played in the history of civilization, and there is no reason why this cannot be done without coming into conflict with the doctrines of a particular denomination.' (6).

(6) 324. "The Historical Study of Religions in Colleges and Universities."

Jastrow, M. (1899): N. A. P. H. 'It is in the college...that the chair for the historical and comparative study of religions is indispensable.' (6).

(6) 324. "The Historical Study of Religions in Colleges and Universities."

Moore, G. F. (1902): N. A. P. H. 'Theology will be as free as other branches of history, philosophy, or sociology. The sole obligation resting on every student and teacher will be, as in every science, to ascertain the facts, to apprehend their significance, to think through, and to expound and defend his conclusions without reserve.' (3).

(3) 4. "The Field of an Undenominational School of Theology."

Moore, G. F. (1902): N. A. P. H. 'In it theology can be studied and taught without suspicion that the results of investigation, the outcome of thought, are determined beforehand by the dogmas of any sect or school.' (3).

(3) 4. "The Field of an Undenominational School of Theology."

Moore, G. F. (1902): N. A. P. H. 'Many seminaries...exact of their teachers strict subscription to the doctrinal standards of the church; others have creeds of their own; while all, however loose the ecclesiastical connection may be, are expected to keep within the limits of tolerated variation in the denomination. However liberally these restrictions may be interpreted, however broad the church, it remains true that somewhere there is a criterion, definite or vague, of what a man ought to believe and teach other than his own conviction of the truth.' (4).

(4) 4. "The Field of an Undenominational School of Theology."

Moore, G. F. (1902): N. A. P. H. 'Here it finds the freedom, the unity of aim and method in diversity of opinion, which should characterize it. Here the single-minded quest of truth and absolute intellectual sincerity are the ideal ever held before students and teachers. Here they are kept in close contact with all learning and with the highest thinking, and are preserved from that isolation which has been so injurious to theology.' (7).

(7) 6. "The Field of an Undenominational School of Theology."

Jordan, L. H. (1912-13): N. A. P. H. 'Two facts ought not to be overlooked whilst one is watching the gradual introduction of the History of Religions into the German Universities. It is noteworthy, first of all, that this study is being placed in charge of the Theological Faculties. Under existing circumstances, this decision is to be commended: for in Germany (as already in Holland, Sweden, and several other countries) theological questions and problems have of late been investigated in a dispassionate and purely scientific manner.' (8).

(8) 138. "The Study of the History of Religions in the German Universities."

Jordan, L. H. (1912-13): N. A. P. H. 'In Italy, for example,-had not the Theological Faculties of all its Universities already been abolished-an untrammelled freedom of research in dealing with such matters would prove intensely distasteful to the Bishops of the national Church.' (9).

(9) 138. "The Study of the History of Religions in the German Universities."

Jordan, L. H. (1912-13): N. A. P. H. 'in most Protestant countries, Theology is at present taught in Seminaries or small Theological Colleges, duly authorized by some Church, and largely maintained by benefactors who represent a definite school of regulated theological opinion. In this way there have arisen numerous Anglican, Baptist, Congregational, Presbyterian, and other teaching institutions,-Theological Colleges whose primary purpose is not the broadening and deepening of knowledge, but the transmission of a carefully predetermined and officially-authenticated body of religious dogmas. Obviously, it would be a mistake to attempt to teach the History of Religions in such an unwelcome environment.' (10).

(10) 138. "The Study of the History of Religions in the German Universities."

Jordan, L. H. (1920): N. A. P. H. 'No student can enter upon the study of Comparative Religion without certain preconceptions, and without having formally assented to the validity of certain widely-accepted beliefs. It will not be denied that, at a university, one often arrives at the conclusion that many such opinions are in reality mere prejudices, depending largely upon questionable dogmatic supports. Learning knows no frontiers. Here, week after week, wider horizons are brought within the student's view. Here he is continually being made acquainted with the origins and relations-wholly undreamed of in his earlier years-of a multitude of familiar truths. No fitter environment in which to prepare himself for the exacting undertaking which awaits him could possibly be devised.' (19).

(19) 129-130. Comparative Religion: A Survey of its Literature.

Jordan, L. H. (1920): N. A. P. H. 'The intellectual atmosphere which is characteristic of university life accords exactly with the task which every student of Comparative Religion undertakes. The comprehensive range of the subjects which there awaken and reward inquiry, the directness and frankness of their appeal, the untrammelled freedom in which one pursues his investigations,-all of these influences produce their inevitable effect.' (19).

(19) 129. Comparative Religion: A Survey of its Literature.

Jordan, L. H. (1920): N. A. P. H. 'The cloistered aloofness of the denominational Seminary...serves very well the ends for which it was intended. It may be said however, without offence, that the preacher's vocation, and not less the preacher's usual training, do not fit him to make any very effective contribution to Comparative Religion. They do not help him to discriminate between superficial and fundamental differences in religion; they tend rather to make him loyal to certain fixed beliefs, and to make him ready at all costs-though with undoubted sincerity-to defend and diffuse them. Hence the need that universities should be invited to undertake a task which clearly awaits their intervention.' (24).

(24) 132-133. Comparative Religion: A Survey of its Literature.

Jordan, L. H. (1920): N. A. P. H. 'Theologians, as a rule, have not shown themselves friendly to this new science; on the contrary, the official representatives of religion-and of all religions alike-have furnished some of the most intractable opponents of this particular branch of research. Already fixed in their opinions, and having formally accepted their respective posts as the defenders of some particular faith, their opposition has been awakened as a matter of course.' (28).

(28) 135. Comparative Religion: A Survey of its Literature.

Otto, R. (1930-31): G. P. H. 'However great their religious differences may be, and however strongly they may be impelled by their religion to insist upon those differences, they must recognise one another as men of religion.' (1).

(1) 588. "An Inter-Religious League."

Otto, R. (1930-31): G. P. H. 'A common responsibility which arises from the very heart of religion, and a common fulfilment of such duty cannot be denied to any, especially when the condition of the world cries out for such co-operation.' (2).

(2) 588. "An Inter-Religious League."

Otto, R. (1930-31): G. P. H. 'From the recognition of this necessity there has arisen in Europe as well as in India a group of people who propose to create an "Inter-religious League."' (3).

(3) 588. "An Inter-Religious League."

Otto, R. (1930-31): G. P. H. 'Hon. President: Dr Rudolf Otto... President: Dr Hauer...Lic. G. Mensching.' (3).

(3) 588. "An Inter-Religious League."

Otto, R. (1930-31): G. P. H. 'The meaning and purpose of this League ...is to create an authoritative world conscience, and to unite men of principle everywhere that the law of justice and the feeling of mutual responsibility may hold sway in the relationship between nations, races, and classes, and that the great collective moral tasks facing cultured humanity may be achieved through a closely-knit co-operation.' (4).

(4) 588-589. "An Inter-Religious League."

Otto, R. (1930-31): G. P. H. 'We do not hold that anyone who is truly conscientious...can hold aloof from the task of making those moral claims operative in public life, in social relations, and in the intercourse between nations and classes.' (5).

(5) 589. "An Inter-Religious League."

Otto, R. (1930-31): G. P. H. 'We cherish the Utopian belief that it is possible through the awakening of conscience and the binding together of men of faith to remove the course of world events from the dark tyranny of a blind "social law" and the demonic forces of group egoism, and to rationalise and subject it to the idea of common interests and justice. We are convinced that this will succeed in the measure that a world-conscience is generated, and that can only be achieved as men of principle throughout the world dedicate themselves to such a task.' (6).

(6) 589. "An Inter-Religious League."

Otto, R. (1930-31): G. P. H. 'We bid welcome all men of goodwill from wheresoever they may come. But believing that the strongest roots of a right will lie in religion, we seek principally people of religious enthusiasm and inward fire, such as only religion (conscious or unconscious) can produce.' (7).

(7) 589. "An Inter-Religious League."

Otto, R. (1930-31): G. P. H. 'Despite the great variety that exists amongst religions one thing binds them together: the religious character and impulse as such, and a common antagonism to materialism and irreligion. He who knows nothing of this, who has not felt the silent pull which secretly draws to one another and unites the religiously minded from the most diverse groups, has himself no religion, but a strange monstrosity in its place.' (8).

(8) 591. "An Inter-Religious League."

Otto, R. (1930-31): G. P. H. 'However strong their opposition may be, yet a silent sympathy attracts the religious to the religious; they recognise one another by a peculiar sensitiveness as opposed to unbelief, profanity and worldliness; they recognise a common unity in religion through their common antagonism to irreligion. We would rely upon such an ultimate unity-however difficult to define-as a basis from which to take action against the evil of the world, to accomplish common human tasks which are in no way the ethical tasks merely of this or that religion, but which are to-day acknowledged and presupposed by them all.' (9).

(9) 592. "An Inter-Religious League."

Barrows, J. H. (1892): N. A. P. H. 'The Parliament of Religions is not to be a mass meeting, but rather an orderly school of Comparative Theology, where those who worthily represent the great Historic Faiths will be invited to report what they believe and why they believe it.' (3).

(3) 4. The Religious Possibilities of the World's Fair.

Barrows, J. H. (1892): N. A. P. M. 'I have no doubt that this phenomenal meeting will make apparent the fact that there is a certain unity in religion; that is, that men not only have common desires and needs, but also have perceived, more or less clearly, certain common truths.' (4).

(4) 4. The Religious Possibilities of the World's Fair.

Barrows, J. H. (1892): N. A. P. H. 'I believe that the Parliament of Religions will be valuable to scholars and to young missionaries and to Christian people everywhere, by exciting a deeper interest in the non-Christian world and a deeper respect for it.' (7).

(7) 5. The Religious Possibilites of the World's Fair.

Goodspeed, G. S. (1893): N. A. P. H. 'The Parliament of Religions has greatly stimulated the interest of thinking people in the study of Comparative Religion.' (1).

(1) 466. "Comparative-Religion Notes."

Goodspeed, G. S. (1893): N. A. P. H. 'What is needed in the study of religion to-day, more than anything else, is a study of the manifold facts which religions present, and a rigid abstinence from philosophical theories which find facts to suit themselves.

One great excellence of this Parliament is that it brings us face to face with these facts. These brief sessions will do more for the study of religion than the philosophizing of a score of years.' (1).

(1) 561-562. "What the Dead Religions Have Bequeathed to the Living."

Barrows, J. H. (1893): N. A. P. H. 'Religion, like the white light of Heaven, has been broken into many-colored fragments by the prisms of men. One of the objects of the Parliament of Religions has been to change this many-colored radiance back into the white light of heavenly truth.' (1).

(1) 3. The World's Parliament of Religions. Vol. I. (Barrows)

Tiele, C. P. (1893): E. P. H. 'I greatly regret that official work ...prevents me from attending...But for this reason I am the more willing to comply, if possible, with the request which the Committee of this Congress did me the honor to address to me, viz., to send in a paper on the history and study of Comparative Theology, to be read at one of the meetings of the Congress.' (1).

(1) 583. "On the Study of Comparative Theology."

Barrows, J. H. (1893): N. A. P. H. 'After two years of incessant work the plan for this Parliament has come within the bounds of actuality.' (2).

(2) 393. "The World's First Parliament of Religions."

Barrows, J. H. (1893): N. A. P. H. 'The endorsement which the Parliament has received in Great Britian, France, Holland, Sweden, Belgium, Germany, Switzerland, America, Canada, Australia, and the Hawaiian Islands has been so vast that the names of those whose letters of approval are in the hands of the committee would occupy several columns of this Review.' (3).

(3) 394. "The World's First Parliament of Religions."

Jones, J. L. (1893): N. A. S. H. 'The extracts are made from the... reports which appeared from day to day in the Chicago Herald.' (2).

(2) 12. A Chorus of Faith as Heard in the Parliament of Religions held in Chicago.

Mercer, L. P. (1893): N. A. P. H. 'The preliminary address of the committee, prepared by him and sent throughout the world, elicited the most gratifying responses, and proved that the proposed congress was not only practicable, but also that it was most earnestly demanded by the needs of the present age.' (7).

(7) 12-13. Review of the World's Religious Congresses.

Barrows, J. H. (1894): N. A. P. M. 'The parliament was not expected to furnish new facts and ideas to life-long students of comparative religion, but it did something quite as important by drawing popular attention to this vital theme, and by giving the world such a demonstration of its unity and such evidence of brotherhood as had never before been witnessed.' (3).

(3) 3-4. "Results of the Parliament of Religions."

Barrows, J. H. (1894): N. A. P. M. 'while the fair was no novelty, the parliament was unique and unexampled, and purposed, in a great school of comparative theology, to bring the different faiths into contact and conference; to deepen the spirit of brotherhood; to emphasize the distinctive truths of each religion; to show why men believe in God and the future life; to bridge the chasm of seperation between Christians of different names and religious men of all names; to induce good men to work together for common ends; and to promote the cause of international peace.' (4).

(4) 4-5. "Results of the Parliament of Religions."

Barrows, J. H. (1894): N. A. P. H. 'No other event ever awakened so wide and sympathetic an interest in comparative religion, "the highest study to which the human mind can now devote its energies." The spectacle itself gave vividness and reality to the vague popular notions of the ethnic faiths. Scientific study of this theme has been confined to the few, and scholars are now grateful that the parliament has aroused such general interest in it on the part of educated people.' (5).

(5) 6. "Results of the Parliament of Religions."

Barrows, J. H. (1894): N. A. P. H. 'Through the daily press of Chicago, which gave fifty columns each day for seventeen days to the proceedings of the congress, and through the religious press of many lands, the words spoken have already reached millions.' (5).

(5) 6. "Results of the Parliament of Religions."

Barrows, J. H. (1894): N. A. P. H. 'One of the first fruits of the congress...is the gift of $20,000 by Mrs. Caroline E. Haskell to establish a lectureship on comparative religion in the University of Chicago.' (6).

(6) 7. "Results of the Parliament of Religions."

Müller, F. M. (1894): B. P. H. 'There are few things which I so truly regret having missed as the great Parliament of Religions.' (1).

(1) 1. "The Real Significance of the Parliament of Religions."

Müller, F. M. (1894): B. S. H. 'Many people belonging to different religions had been thinking about a universal religion, or at least about a union of the different religions, resting on a recognition of the truths shared in common by all of them, and on respectful toleration of what is peculiar to each, unless it offended against reason or morality.' (5).

(5) 7. "The Real Significance of the Parliament of Religions."

Müller, F. M. (1894): B. P. H. 'The words, "that God has not left Himself without a witness," became for the first time revealed as a fact at your Congress.' (8).

(8) 9. "The Real Significance of the Parliament of Religions."

Müller, F. M. (1894): B. S. M. 'Another fact, also, was established once for all, namely, that the points on which the great religions differ are far less numerous, and certainly far less important, than are the points on which they all agree.' (8).

(8) 9. "The Real Significance of the Parliament of Religions."

Müller, F. M. (1894): B. S. M. 'It rests with us to carry forth the torch that has been lighted in America, and not to allow it to be extinguished again, till a beacon has been raised lighting up the whole world and drawing towards it the eyes and hearts of all the sons of men in brotherly love and in reverence for that God who has been worshipped since the world began, albeit in different languages and under different names.' (10).

(10) 13. "The Real Significance of the Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'The supreme object of the festival was to end religious strife and persecution; and to secure to every human being, as far and as rapidly as possible, the sacred right to worship God according to the dictates of his own conscience.' (4).

(4) 324. "The World's Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'The immense task of organising the Parliament of Religions was entrusted to a general committee of which the Rev. Dr. John Henry Barrows was appointed the Chairman.' (5).

(5) 327. "The World's Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'Preliminary Address':'Since the World's Fair stands for the world's progress in civilisation, it is important that the creative and regulative power of religion, as a prime factor and force in human development, should receive due prominence. The committee having charge of the religious congresses seek the co-operation of the representatives of all faiths. Now that the nations are being brought into closer and friendlier relations with each other, the time is apparently ripe for new manifestations and developments of religious fraternity.' (8).

(8) 328. "The World's Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'Preliminary Address':'It is not the purpose of these conventions to create the temper of indifferentism in regard to the important peculiarities distinguishing the religions of the world, but rather to bring together, in frank and friendly conference, the most eminent men of different faiths, strong in their personal convictions, who will strive to see and show what are the supreme truths, and what light religion has to throw upon the great problems of our age.' (8).

(8) 328. "The World's Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'Preliminary Address':'Believing that God is, and that He has not left Himself without witness; believing that the influence of religion tends to advance the general welfare, and is the most vital force in the social order of every people; and convinced that of a truth God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted of Him, we affectionately invite the representative of all faiths to aid us in presenting to the world, at the Exposition of 1893, the religious harmonies and unities of humanity, and also in showing forth the moral and spiritual agencies which are at the root of human progress.' (9).

(9) 328-329. "The World's Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'The Objects Of The Parliament':
1. To bring together in conference, for the first time in history, the leading representatives of the great historic religions of the world.' (11).

(11) 330. "The World's Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'The Objects Of The Parliament':
2. To show to man, in the most impressive way, what and how many important truths the various religions hold and teach in common.' (11).

(11) 330. "The World's Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'The Objects Of The Parliament':
3. To promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly converse and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity.' (11).

(11) 330. "The World's Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'The Objects Of The Parliament':
4. To set forth, by those most competent to speak, what are deemed important distinctive truths held and taught by each religion, and by the various chief branches of Christendom.' (11).

(11) 330. "The World's Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'The Objects Of The Parliament':
5. To indicate the impregnable foundations of theism, and the reasons for man's faith in immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.' (11).

(11) 330. "The World's Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'The Objects Of The Parliament': 7. To inquire what light each religion has afforded, or may afford, to the other religions of the world.' (11).

(11) 330. "The World's Parliament of Religions."

Bonney, C. C. (1895): N. A. P. H. 'The Objects Of The Parliament': 10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.' (11).

(11) 331. "The World's Parliament of Religions."

Goodspeed, G. S. (1895): N. A. P. H. 'It fitted into the growing religious consciousness of Christianity and the race.' (1).

(1) 6. The World's First Parliament of Religions.

Goodspeed, G. S. (1895): N. A. P. H. 'It has become one of the milestones in humanity's progress. Or, rather, it remains one of the living forces to aid that progress.' (1).

(1) 6. The World's First Parliament of Religions.

Barrows, J. H. (1897): N. A. P. H. 'One hundred and fifty thousand people attended its sessions.' (7).

(7) 301. Christianity, the World-Religion.

Barrows, J. H. (1897): N. A. P. H. 'The Parliament gave mankind the first opportunity of studying religion, not in its fragments, but in its entirety, as represented in one historic assemblage. The impression which it made and is making on the unbelieving and secular world is salutary. The Columbian Exposition, which accentuated the material glories of modern civilization, needed the Parliament of Religions to bring the human mind back to the great world of the Spirit.' (8).

(8) 304. Christianity, the World-Religion.

Jordan, L. H. (1905): N. A. P. H. 'there is no country in the world where the outlook, as regards...Comparative Religion, is brighter to-day than it is in America. For this encouraging prospect no small credit is due to the late Dr. John Henry Barrows, and to his many willing coadjutors, who conceived and carried into execution the project of a great modern Parliament of Religions.' (2).

(2) 198. Comparative Religion: Its Genesis and Growth.

Jordan, L. H. (1905): N. A. P. H. 'the publication of the Proceedings of the Congress has done a great deal both to popularise and to stimulate advanced research in this fruitful field of inquiry.' (3).

(3) 198. Comparative Religion: Its Genesis and Growth.

Kitagawa, J. M. (1980): N. A. S. H. 'The impact of the Parliament was such that in 1897 the American Oriental Society formed a section for the historical study of religions.' (6).

(6) 200. "Humanistic and Theological History of Religions."

Warren, W. F. (1892,1895): N. A. P. H. 'The study of religion and of its history is...a fundamental and essential element in any truly liberal and polite education.' (7).

(7) 20. The Religions of the World and The World-Religion.

Jastrow, M. (1899): N. A. P. H. 'For a young man or woman to leave college without a general knowledge of what such religions as Buddhism, Islam, Judaism, stand for, not to speak of the history of Christianity, is a lamentable defect, and one that is not without its influence upon the attitude of the present generation towards their own religion as well as towards religion in general.' (6).

(6) 324. "The Historical Study of Religions in Colleges and Universities."

Jastrow, M. (1901): N. A. P. H. 'The main purposes...for which the study of religions should be introduced...are two-as part of the equipment of a liberal education, and as a necessary adjunct for appreciating and understanding the religious needs of the present time.' (10).

(10) 364. The Study of Religion.

Nevius, W. N. (1943): N. A. P. H. 'If our college curricula, particularly those of our liberal arts colleges, are concerned with the all-round development of our students, to omit what for the want of a more specific term must be called spiritual training, is to omit the very essence of the whole matter.' (1).

(1) 22. "The Bible as a Religious Guide for College Students."

Nevius, W. N. (1943): N. A. P. H. 'No education is education in the fullest sense which is not concerned with every side of our students' personality, spiritual as well as mental.' (2).

(2) 23. "The Bible as a Religious Guide for College Students."

Wickenden, A. C. (1943): N. A. P. M. 'Our task is...to send forth into the world students who have lived in the presence of luminous religious and ethical insights, who have acquired an appreciation of life's meaning and supreme values as seen by religion, who have been introduced to the great resources of the faith as these have been revealed in the lives of the representative personalities, and who are able to view the events of the present from the perspective of God's purpose in history.' (1).

(1) 213. "Teaching Religion in War Time."

DeWolf, L. H. (1948): N. A. P. H. 'Religion is becoming central in the work of universities which hitherto have always been secular in purpose.' (1).

(1) 203. "Religion in an Age of Science."

Eccles, R. S. (1951): N. A. P. H. 'The concern that academically respectable study of religion is made available to students in American colleges and universities is likely to increase. Many people with a concern for religion in the broadest sense can not easily reconcile themselves to the possibility that an ever-increasing proportion of our best educated citizens will never have the opportunity during their college years of finding religion investigated on the same level of intellectual integrity as any other area of human experience.' (1).

(1) 138. "What is Sectarian Teaching?"

Vlastos, G. (1951): N. A. P. H. 'The religious traditions of humanity are...an integral part of its culture. To exclude their study from the university is indefensible on any grounds, intellectual or moral.' (1).

(1) 294. "Religion and Democracy."

McClusky, H. Y. (1951): N. A. P. M. 'If we want a nation nonreligious, if not antireligious, in intellectual and spiritual outlook, we can achieve this end by presenting higher education in a religious vacuum, but if we wish religion to make its contribution to the life and culture of a people, it must have its place in the higher learning.' (4).

(4) 237. "The Development of Religious and Moral Values."

Butterfield, V. L. (1951): N. A. P. H. 'Religion must assume the place in liberal studies that historically, in men's experience, is due it, if the colleges and universities are honest in the purpose of their profession.' (3).

(3) 144. "Liberal Learning and Religion in the American College."

Merriam, T. W. (1951): N. A. P. H. 'the atmosphere of higher education...is more favorable to religion today than was true in the twenties. However puzzled responsible administrators may be as to methods of organizing this interest, increasing numbers seem ready to acknowledge that it has or should have a place in an institution of higher education.' (1).

(1) 18. "Religion in Higher Education Through the Past Twenty-five Years."

Holbrook, C. A. (1964): N. A. S. H. (1930-40):'drastic increase in depts. of rel.''reasons set forth to refurbish existing depts.': 'religion should be taught not simply because it rightfully belonged to any genuinely liberalizing educational process but also because.. the curricula of colleges were fragmented and religion could provide a necessary focal point of synthesis-or because secularism had a strangle hold on liberal education and moral relativism was abroad and religion could answer secularism and show moral relativism where it was wrong-or because student morals were low or confused and studies in religion plus chapel or other extra-curricular duties attached to the religion professor's job could have a beneficial effect on morals and morale-or because, in short, religion was supposed to do in the college what the churches failed to do in the culture at large.' (1).

(1) 101. "Why an Academy of Religion?"

Merriam, T. W. (1935): N. A. P. M. 'He should be able to show how religion is related to the cultural life of man, and especially to interpret its significance and possibilities in the current social struggles.' (1).

(1) 468. "Religion in the College Curriculum Today."

Adams, D. E. (1937): N. A. P. M. 'religion should serve an integrating function within college curriculu.' (1).

(1) 29. "The Study of Religion as an Integrating Discipline."

Lyman, M. E. (1938): N. A. P. M. 'the legitimate materials of his work are not only his theory but his practice of religion.' (3).

(3) 24. "The Creative Teacher as Scholar and Interpreter."

Lyman, M. E. (1938): N. A. P. M. 'Strict impartiality as to religion or no religion for one's students seems to me far from an ideal attitude of heart and mind for the teacher who faces the confusion and spiritual inadequacy of the civilization in which we live.' (1).

(1) 24. "The Creative Teacher as Scholar and Interpreter."

Moore, J. M. (1940): N. A. P. M. 'The interests of undergraduate students are ordinarily practical, and these practical interests should be cultivated and satisfied, provided that it is not done in too narrow and immediate fashion.' (1).

(1) 25. "Recent Theological Tendencies and the Teaching of Religion to Undergraduates."

Shedd, C. P. (1940): N. A. P. H. (Dept. of Religion):'will seek to aid the entire faculty in making religion an integrating and unifying influence in the entire curriculum.' (1).

(1) 185. "Religion in the Colleges."

Hazzard, L. B. (1943): N. A. P. H. 'if we try sympathetically to meet our pupils' needs, I do not believe we are likely to offend our constituency.' (1).

(1) 191. "Teaching Religion in War Time."

Wieman, H. N. (1943): N. A. P. M. 'we do not teach religion at all unless we do it religiously.' (1).

(1) 75. "Teaching Religion in War Time."

Eby, L. S. (1944): N. A. S. H. 'Certain long-standing debates recur periodically within the pages of our Journal...One of these which forced itself upon the attention of the writer is our discussions of objectives in teaching religion. Whenever this subject is discussed, opinion always divides into two groups: those who believe that the main purpose of the teacher of religion is to propagate the faith by more or less evangelistic means, and those who believe that the teaching of our subject should be on the same scientific basis as other studies in the curriculum, but presented in such a manner as to allow the religious values to make their own appeal.' (1).

(1) 194. "Eleven Years of the Journal."

Wolf, R. E. (1948): N. A. P. M. 'Whatever the distinctive phase of our professional activity, we are united in one basic interest, the advancing of religion. Although there is variation in the means of accomplishing this, all of us are devoting our lives toward making people, mostly students, more religious.' (1).

(1) 75. "Higher Perspectives in Religion."

Braden, Ch. S. (1949): N. A. P. M. 'If I were to try to put into a brief sentence what I conceive to be my major objective, it would be something like this: to lead my students to a sympathetic understanding and appreciation of each of the great faiths of the world...always hoping that in so doing I am contributing to their understanding of the ultimate relation of religion to the total life of man and to a broadening of their own religious outlook.' (1).

(1) 109. "Teaching the History of Religion."

Cranston, E. (1949): N. A. P. M. 'it is my reasoned opinion that the best teacher of religion is one who reveals personal convictions whatever their nature, rather than a functionary so objectively neutral to all religious urges that he resembles a smooth, deep well which at any given moment contains no water.' (1).

(1) 112. "And Gladly Teach Religion."

Lampe, M. W. (1949): N. A. P. M. 'We start with the assumption that religion is and ought to be both a field of study and a motivating experience, and we want to assist the student to a better possession of it both as knowledge and as commitment.' (1).

(1) 17. "Teaching Religion in a State University."

Lampe, M. W. (1949): N. A. P. M. 'Students are questing for a philosophy of life adequate for our times. We think that the teaching of religion can meet this challenge by combining historical, rational knowledge with an emphasis upon vital faith.' (1).

(1) 17. "Teaching Religion in a State University."

Thomas, G. F. (1949): N. A. P. M. 'we have become convinced that it is both impossible and undesirable to teach religion without pre-suppositions.' (4).

(4) 104.. "The History of Religion in the Universities."

Quillian, W. F. (1950): N. A. P. M. 'if religious indifference is to be overcome, the student must first have his false ideas of religion and of religious beliefs corrected. Then he must be led to see that certain of his own experiences are at heart religious experiences. And finally, these initial manifestations of conscious religious awareness should be nurtured and increased in depth and extent by introducing the student to the testimony given by others of their confrontations by God and of their responses.' (2).

(2) 114. "Teaching the Religiously Indifferent."

Corwin, V. (1951): N. A. P. M. 'it is important that the teacher be not only a scholar, but also a person himself committed to a religious position.' (6).

(6) 193. "The Teaching of Religion."

Corwin, V. (1951): N. A. P. M. 'Another opportunity facing the teacher is that of serving as the interpreter of religion in the general college community.' (7).

(7) 194. "The Teaching of Religion."

Corwin, V. (1951): N. A. P. M. 'The nature of religion itself will force the teacher of religion to take an active role in the college.' (8).

(8) 195. "The Teaching of Religion."

Corwin, V. (1951): N. A. P. M. 'Teachers of religion cannot simply be scholars competent in remote fields if they are to serve the generation ahead. In other words they may not escape being touched by the insights of their own discipline.' (9).

(9) 196. "The Teaching of Religion."

Loomer, B. M. (1951): N. A. P. M. 'Some people seem to think that the cause of religion has achieved its goal when a department of religion has been established in a college or university, especially if it can be claimed with any justice that the faculty in the department of religion is as strong as the faculty in any other department. This is a solid advance, but it marks only the beginning.' (1).

(1) 164. "Religion and the Mind of the University."

Loomer, B. M. (1951): N. A. P. M. 'A more advanced stage is to be seen in terms of the requirement that religion must be presented in such a way that its relevance to other disciplines can be seen not only by the religionists but by the people in these other disciplines.' (2).

(2) 164. "Religion and the Mind of the University."

Loomer, B. M. (1951): N. A. P. M. 'one of the most important facts about academic inquiries is that they covertly contain implicit religious outlooks operating in the form of assumptions, presuppositions, methodologies, and guiding principles. Therefore one of religion's first obligations is to recognize this fact and to make it explicit.' (3).

(3) 164. "Religion and the Mind of the University."

Loomer, B. M. (1951): N. A. P. M. 'The possible relevance of an adequate religious faith and theology cannot be seen by people in other disciplines until they are made aware of the implicit religious assumptions in terms of which they have been operating. The actual relevance of an adequate religious faith and theology cannot be made clear until the implicit religious premises of these other disciplines have been shown to be inadequate.' (4).

(4) 164-165. "Religion and the Mind of the University."

Merriam, T. W. (1951): N. A. P. M. 'To manifest the qualities of honesty, courage, intellectual integrity, and humility so that perchance God might work through us is fitting dedication for years that lie ahead.' (3).

(3) 23. "Religion in Higher Education Through the Past Twenty-five Years."

Purinton, C. E. (1954): N. A. P. M. 'The task of members of our Association in this day is to orient our teaching more directly to the basic religious needs of students.' (1).

(1) 106. "The Task of Our Association."

Smith, S. A. (1956): N. A. P. M. 'The conflict within ourselves as to our proper and most effective role is heightened by the pressure of what others expect us to be and to do. In some institutions there is a widely held assumption that the department of religion can and should take responsibility for everything on campus even remotely related to religion.' (1).

(1) 173. "The Academic Community Looks to the Department of Religion."

Buck, H. M. (1957): N. A. P. M. 'It is sometimes assumed that the concern for contemporary relevance and theological significance is at the opposite end of the field from the goal of historical and factual accuracy. This is an unfortunate dichotomy, because the goal of significance and the goal of substance lie in the same direction, and the only course worthy of a student's election is one which combines both.' (1).

(1) 280. "Teaching the History of Religions."

Walhout, D. (1961): N. A. P. M. 'we must assert that he has a right and even an obligation, wherever evaluations are appropriate, to express his own value judgments.' (1).

(1) 51. "Ought the Teacher Judge Other Religions?"

Walhout, D. (1961): N. A. P. M. 'In view of the inevitability of value judgments and of natural student interest in them, it is legitimate, within the bounds of tact, time, and accurate knowledge, to engage in evaluations of the various religions.' (2).

(2) 51. "Ought the Teacher Judge Other Religions?"

MacGregor, G. (1962): N. A. P. M. 'The absence of religious commitment in a student, far from guaranteeing his dedication to a scholarly ideal, is more likely to vitiate his studies than is even the most fanatical sectarian adherence. Although the student of religion with a personal commitment may not be aware of the extent of his prejudices, he cannot but know of their existence. On the other hand, that student who thinks he lacks personal commitment is in fact crying out for a narke to shock him in Socratic fashion out of his self-ignorance.' (1).

(1) 109-110. "Graduate Study in Religion and the University of Southern California."

MacGregor, G. (1962): N. A. P. M. 'what is needed for advanced religious studies is not non-commitment but the moral courage and intellectual power (a) to recognize the nature and implications of one's commitment and (b) to apply every methodological tool, philosophical and historical, to the work of self-criticism.' (2).

(2) 110. "Graduate Study in Religion and the University of Southern California."

Holbrook, C. A. (1963): N. A. S. H. 'the rise in interest for offering religious studies was due partially to the desire to offset secularism, fragmentation of curriculums, and to strengthen the moral and spiritual fiber of America.' (1).

(1) 107. Religion, A Humanistic Field.

Holbrook, C. A. (1964): N. A. S. H. (1930-40):'The religion professor's task was...set in the ambiguous context of a morale officer and teacher.' (2).

(2) 101. "Why an Academy of Religion?"

Gustafson, J. M. (1970): N. A. P. H. 'even in some state universities one observes departments that make their primary appeal, not to the subject matter of religion, but to the spiritual, religious, and moral concerns of undergraduate students.' (2).

(2) 333. "The Study of Religion in Colleges and Universities."

Gustafson, J. M. (1970): N. A. S. H. 'The intention underlying some instruction in religion has sometimes been directed toward saving students' religious faith while it is undergoing the challenge of critical discourse in other fields.' (1).

(1) 330-331. "The Study of Religion in Colleges and Universities."

Michaelsen, R. (1972): N. A. P. M. 'To be unduly detached is to run the risk of sucking life from both observed and observer. To be unduly involved is to court the danger of doing violence to one's students, if not oneself, and of ignoring realities of cultural conditioning which have been so abundantly made evident by recent generations of scholars. One might hope to have the best of both worlds: the best of that approach which stresses careful observation, integrity in identifying one's own perspective ...and the best of that approach which urges that one is dealing with living realities and that one is himself a living human being.' (2).

(2) 422. "The Engaged Observer."

Minor, R. N. and R. D. Baird. (1983): N. A. P. M. 'In the state university...it is inappropriate to inculcate or recommend a given religious point of view either through approval or through disapproval.' (5).

(5) 69. "Teaching About Religion at the State University."

Minor, R. N. and R. D. Baird. (1983): N. A. P. M. 'In the state university the religious convictions of the teacher should be of no consequence in the classroom.' (6).
'To the extent that the teacher finds himself/herself incapable of existing within such limitations, to that extent has he/she disqualified himself/herself from teaching about religion in the state context.' (7).

(6) 69. "Teaching About Religion at the State University."
(7) 69.

Minor, R. N. and R. D. Baird. (1983): N. A. P. H. 'The desire for personal fulfillment, for ultimate personal meaning, is a religious quest and not a purely academic one and, thus, though appropriate elsewhere, it is not so in a state institution.' (9). 'We would suggest that the state university is not to be the moral guardian of students.' (10).

(9) 70. "Teaching About Religion at the State University."
(10) 71.

IV. EXCERPTS ARRANGED ACCORDING TO SUBJECT AREAS : C

Rudolph, K. (1981): G. P. M. 'Certainly, the view from 'inside' is a noteworthy aspect of historical 'understanding' and should not be neglected (especially in the understanding of tradition), but it cannot be a standard of judgment for historical truth for this would dissolve Religionswissenschaft into a plurality of religious statements and undermine its scientific character.' (4).

(4) 104. "Basic Positions of Religionswissenschaft."

Wach, J. (1954): N. A. P. M. 'The historian of religions is ready to admit that he needs to transcend the purely empirical approach.' (2).

(2) 85. "General Revelation and the Religions of the World."

Smith, W. C. (1950): N. A. P. M. 'all religions are new religions, every morning...religions do not exist up in the sky somewhere, elaborated, finished, and static; they exist in men's hearts.' (5).

(5) 51. "The Comparative Study of Religion."

Goodenough, E. R. (1959): N. A. P. M. 'In brief, then, I see religion arising from the universal phenomenon that we are born and live in an external universe, and with internal depth and emotions, which we neither understand nor control. Man exists largely helpless before the forces of nature and society, and really knows nothing basic about himself, and the meaning and purpose of life, individually or collectively. The conscious mind, and probably even more persistently the unconscious mind, are always confronted by the tremendum, both within oneself and without. By modern science man has to a slight degree mutigated the sense of helplessness and confusion he feels before the tremendum.' (7).

(7) 86. "Religionswissenschaft."

Smith, W. C. (1959): N. A. P. M. 'The student is making effective progress when he recognizes that he has to do not with religious systems basically but with religious persons; or at least, with something interior to persons.' (1).

(1) 35. "Comparative Religion: Whither-and Why?"

Goodenough, E. R. (1959): N. A. P. M. 'if we still have to kill the old dream that religion is a matter of revelation, through Religionswissenschaft we may discover that the scapel itself has become a sacremental instrument.' (10).

(10) 95. "Religionswissenschaft."

Smith, W. C. (1962-63): N. A. P. M. 'By 'cumulative tradition' I mean the entire mass of overt objective data that constitute the historical deposit, as it were, of the past religious life of the community in question.' (5).

(5) 156. The Meaning and End of Religion.

Smith, W. C. (1962-63): N. A. P. M. 'By 'faith' I mean personal faith...an inner religious experience or involvement of a particular person; the impingement on him of the transcendent, putative or real.' (4).

(4) 156. The Meaning and End of Religion.

Smart, N. (1966): B. S. M. 'The doctrine that there is no form of knowledge which goes beyond that which is in principle discoverable by the scientific examination of the cosmos or bits of the cosmos is a philosophical one. It necessarily transcends science, for it is about the limits of science.' (3).

(3) 50. Secular Education and the Logic of Religion.

Bleeker, C. J. (1969): N. S. M. 'In my opinion, all people who are destined to play a leading role in the world...should be obliged to master the principal insights of the science of religion. I am convinced that this measure would dissipate many misunderstandings and would create more harmony among the nations.' (5).

(5) 247. "Methodology and the Science of Religion."

Bleeker, C. J. (1970): D. S. M. 'I must confess that I have come to the conclusion - a rather heretical one - that anthropology is only relatively important for the history of religions. Religion can never be totally understood on a basis of the empirical being of man. The object of the history of religions is not to understand the believer as an anthropological phenomena, but to offer more insight into the conception of "the Holy", which apparently can overwhelm people so strongely that their anthropological nature is fully transformed.' (5).

(5) 30. "Looking Backward and Forward."

Waardenburg, J. (1972): E. G. M. 'on the whole, "classical" phenomenology of religion has had an apologetic function and a solipsistic tendency.' (11).

(11) 201. "Religion Between Reality and Idea."

Klimkeit, H. J. (1973): E. S. M. 'To reject the phenomenological method altogether as unempirical, and therefore unscientific, would mean letting the baby out with the bath-water. The notion of science on which such an attack is based needs to be critically examined itself, for it claims to be the sole legitimate empirical tool with which reality may be grasped.' (1).

(1) 188. "Commentary."

Smith, H. (1976): N. A. P. M. 'Whereas science is positive, contenting itself with reporting what it discovers, scientism is negative. It goes beyond the actual findings of science to deny that other approaches to knowledge are valid and other truths true. In doing so it deserts science in favor of metaphysics...for as the contention that there are no truths save those of science is not itself a scientific truth, in affirming it scientism contradicts itself.' (11).

(11) 16. Forgotten Truth.

Smith, H. (1976): N. A. P. M. 'Nothing in what science has discovered controverts the existence of realms other than the one with which it deals. Meanwhile our growing understanding of the scientific method shows us that there are things science by-passes. Whether these neglected items belong to a distinct ontological scale, science, of course, does not say; it says nothing about them. The fact that scientific instruments do not pick them up shows only that they differ in some way from the data science does register.' (12).

(12) 17. Forgotten Truth.

Smith, H. (1976): N. A. P. M. 'Strictly speaking, a scientific world view is impossible; it is a contradiction in terms. The reason is that science does not treat of the world; it treats of a part of it only.' (6).

(6) 7. Forgotten Truth.

Waardenburg, J. (1978): E. G. M. 'classical phenomenology has in fact played an ideological role within the study of religion, through being a kind of anti-theology or mirror-theology in the service of a given theology, or, precisely through the 'epoche', a kind of apologetic if not of a particular historical religion, then at least of an idealized religion or of the fact of religion as such.' (6).

(6) 128. "Toward a New Style Phenomenological Research on Religion."

Waardenburg, J. (1978): E. G. M. 'in classical phenomenology of religion we have less to do with phenomenological research on concrete realia than with an ideal, of a phenomenology of religion, that was itself religiously determined.' (3).

(3) 36. "Recent Trends in Dutch Studies of Religion."

Waardenburg, J. (1978): E. G. M. 'the whole field of the study of religion had to be deconfessionalized.' (1).

(1) 16. "Objective Facts and Subjective Meanings in the Study of Religions."

Waardenburg, J. (1978): E. G. M. 'classical phenomenology of religion has...been incapable of recognizing and investigating a-religiousity, unbelief or atheism as an authentic human possibility.' (10).

(10) 129. "Toward a New Style Phenomenological Research on Religion."

Müller, F. M. (1873): B. S. M. 'It becomes...the duty of those who have devoted their life to the study of the principal religions of the world in their original documents, and who value religion and reverence it in whatever form it may present itself, to take possession of this new territory in the name of true science.' (9).

(9) 35. Introduction to the Science of Religion.

Tiele, C. P. (1896): E. S. M. 'I cannot...include it among the natural sciences...We should in that case be obliged to stretch the conception of natural science so far as to deprive it of all precise meaning. Religion is certainly rooted in man's nature-that is, it springs from his inmost soul. But we may truly say of religion... that it is neither entirely a natural nor an artificial product. It would be idle to attempt to apply the exact methods of the natural sciences to our science; such an attempt would only expose one to self-deception and grievous disappointment.' (11).

(11) 15-16. Elements of the Science of Religion. Vol. I.

Tiele, C. P. (1896): D. S. M. 'The province of our investigation is sufficiently extensive-all religions of the civilised and uncivilised world, dead and living, and all the religious phenomena which present themselves to our observation.' (3).

(3) 6. Elements of the Science of Religion. Vol. I.

Warren, W. F. (1892,1895): N. A. P. M. 'the proper and recognized name for the organized scientific results obtained by the comparative study of religions is Comparative Theology.' (2).

(2) 14. The Religions of the World and The World-Religion.

Tiele, C. P. (1893): E. S. M. 'Comparative Theology is to be understood to mean what is now generally called the Science of Religion.' (2).

(2) 583. "On the Study of Comparative Theology."

Wach, J. (1951): N. A. P. M. 'We need to remind ourselves in the field of the study of religion that we must hold on to the principle of relative objectivity...if we want to escape an anarchial subjectivism which would make all 'Wissenschaft' impossible.' (6).

(6) 57. "The Concept of the 'Classical' in the Study of Religions."

Kitagawa, J. M. (1957): N. A. P. M. 'Our thesis is that the discipline of Religionswissenschaft lies between the normative disciplines, on the one hand, and the descriptive disciplines, on the other.' (11).

(11) 17. "The Nature and Program of the History of Religions Field."

Werblowsky, R. J. Z. (1960): I. S. M. 'Religionswissenschaft...is the same in the East and in the West: religion is studied scientifically or it is not.' (5).

(5) 219. "Marburg-And After?"

Rudolph, K. (1967): G. S. M. 'Religionswissenschaft is a historical, not a philosophical or theological discipline.' (1).

(1) 29. "Die Problematik der Religionswissenschaft als akademisches Lehrfach."

Pummer, R. (1972): N. A. P. M. 'it might be better to describe the character of the discipline as "descriptive-understanding" study rather than empirical.' (9).

(9) 117. "Religionswissenschaft or Religiology?"

Dudley, G. (1977): N. A. S. H. 'W. C. Smith' 'In many ways Smith's methodology was an idea whose time had come. It reflected the conciliatory spirit of the decade, and it came at a moment when Asian scholars, possibly for the first time, were intellectually and psychologically ready to enter into such a dialogue. Those who were educated in both the Eastern and Western universities were able to criticize articulately and lucidly Western writings about their religions. There are now enough Oriental scholars with a sophisticated grasp of what Western scholars say about their religions to make the "we/you" dialogue both fruitful and natural.' (2).

(2) 6-7. Religion on Trial.

Bleeker, C. J. (1975): D. S. H. 'During and after the Claremont congress the impression was conveyed that there was a rift between the European and American approaches to the problems of the science - the former being purely critical and historical, and the latter more intent on the practical implications of the research.' (7).
'Certainly there are different emphases, but the two "pure" and "applied" methods are practised in both continents.' (8).

(7) 15.
(8) 15. The History of Religions, 1950-1975.

Bleeker, C. J. (1960): N. S. H. 'Everybody who knows the Orient even superficially will realize that the subjects of the history of religions are approached in a different way in the East from that in the West. The question arises how we should define this difference and whether both the West and the East could learn something from each other by comparing their way of studying the history of religions.' (6).

(6) 231. "The Future Task of the History of Religions."

D'Alviella, C. G. (1884): E. P. H. 'Of all the religious literature of the East, our fathers knew only the rigorously Monotheistic Scriptures of the Semitic peoples-the Bible and the Koran. Suddenly, just where they imagined there was nothing but incoherent superstitions or indecipherable ruins, science began to reveal the profound, consistent, and, in some instances, sublime conceptions of the various systems embodied in the sacred books of the Brahmans, the Buddhists, and the Parsis, as well as among the tablets of Egypt and Babylon.' (4).

(4) 309. The Contemporary Evolution of Religious Thought.

Goodenough, E. R. (1959): N. A. P. H. 'In spite of a scattered remnant, it is precisely Religionswissenschaft in any meaningful sense that the religious leaders of our generation have rejected.' (4).

(4) 82. "Religionswissenschaft."

Bleeker, C. J. (1973): D. P. H. 'there is no clear communis opinio about the nature, the aim and the contents of the science of religion.' (2).

(2) 174. "Commentary."

Oxtoby, W. G. (1968): N. A. S. H. 'World War I and its aftermath had smothered the earlier Religionswissenschaft, demoting human goodness and progress from the status of an accepted fact to that of a wistful Eden.' (2).

(2) 590. "Religionswissenschaft Revisited."

Partin, H. B. (1917): N. A. S. H. 'The very terms Religionswissenschaft and science de la religion were intended to denote emancipation of a new discipline from theology.' (1).

(1) 270. "Theology and History of Religions."

Sharpe, E. J. (1975): B. S. H. 'Earlier this century, the history of religions in Scandinavia was...evenly represented, by international scholars of the calibre of Söderblom, Lehmann and Kristensen...Concerning methods and goals, there was in those days broad agreement. The history of religions, it was then felt, was not unrelated to theology, and although it was essential that scholarship in the field should be prosecuted with the assistance of the best historical and philological techniques then available, it was open to individual scholars to pass beyond technicalities into the area of philosophical and theological evaluation.' (1).

(1) 19. "The History of Religions in Scandinavia."

Waardenburg, J. (1978): E. P. H. 'Groningen working-group': 'in 1968, the Groningen working-group for the study of fundamental problems and problems of science of religion was constituted...This working-group adopts anthropological starting-points to study religion as a function of culture.' (1).

(1) 26. "Recent Trends in Dutch Studies of Religion."

Wach, J. (1958): N. A. S. H. 'The term "science of religion" (Religionswissenschaft) was used to denote the emancipation of the new discipline from the philosophy of religion and especially from theology.' (1).

(1) 3. The Comparative Study of Religions.

Baaren, Th. P. van. (1969): E. S. H. 'The study of Comparative Religion has suffered much from the fact that many scholars have used this discipline either to defend or to attack religion in general and Christianity in particular. In this way Schmidt and Van der Leeuw, to give two prominent names, have transformed this field of study into an elaborate apparatus for Christian apologetics, while others, like Durkheim and Freud, have used the same data, differently explained, to do away with religion.' (1).

(1) 8. "Are the Bororo Parrots or are We?"

Heiler, F. (1958): G. S. H. 'This study, in which scholars of greatest stature participated, men like Friedrich Max Müller, Nathan Söderblom, Rudolf Otto, Tor Andrae, Alfred Loisy, Gerardus van der Leeuw, Raffaele Pettazzoni, has given us a host of insights by which century-old prejudices have been removed.' (1).

(1) 9. "The History of Religions as a Way to Unity of Religions."

Hirsch, E. G. (1896): N. A. P. H. 'The science of religion is still in its early youth; not more than three decades measure the time since it began to be recognized in the academic household; and at the gates of many a divinity school it is knocking for entrance even now in vain.' (1).

(1) 119. "From the Rising to the Setting Sun."

Honko, L. and J. Pentikainen. (1972): N. P. H. 'Recent developments in the field have been characterized by acute criticism of traditional approaches.' (3).

(3) 241. "Methodology of the Science of Religion."

Kitagawa, J. M. (1957): N. A. S. H. 'In retrospect, it becomes evident that the scientific study of religions was a child of the Enlightenment. In the study of religion the Enlightenment period accepted the Deistic notion of Rationalism and rejected the authority of "revelation,"...The Enlightenment thinkers accepted the concept of religio naturalis...What was meant by religio naturalis was the universal religiosity underlying all specific religions, which was to be perceived by reason without the aid of revelation.' (8).

(8) 16. "The Nature and Program of the History of Religions Field."

Kitagawa, J. M. (1957): N. A. P. H. 'Religionswissenschaft seems to be caught between theology and the social sciences in the United States.' (2).

(2) 39. "Theology and the Science of Religion."

Jordan, L. H. (1920): N. A. S. H. 'concerning the introduction of Comparative Religion into the programme of studies now offered by some of the leading American, British, and Continental universities. This step has been taken, it is true, in response largely to popular pressure; but it has been necessitated also by a growing realization that Comparative Religion can be dealt with adequately only from a university chair.' (18).

(18) 129. Comparative Religion: A Survey of its Literature.

Burnouf, E. (1872): E. P. H. 'The present century will not expire without having witnessed the entire and comprehensive establishment of a science whose elements are at this moment still widely scattered, a science unknown to preceding centuries and undefined, and which we for the first time now call the Science of Religions.' (1).

(1) 1. The Science of Religion.

Jevons, F. B. (1901): B. P. H. 'The Science of Religion is of very recent date. Little more than a quarter of a century ago, Professor Max Müller inaugurated it with the publication, in 1873, of his "Introduction to the Science of Religion." It is, therefore, not surprising if its brief history should reveal some want of unanimity as to the exact method by which the science is to attain its object, or even as to the exact object which a Science of Religion proposes to attain.' (1).

(1) 464. "History and Method of the Science of Religion."

Jevons, F. B. (1901): B. P. H. 'In 1873...there could be no doubt as to the method and object of a Science of Religion: the method was that of all sciences; the object to settle finally the truth about religion.' (2).

(2) 465. "History and Method of the Science of Religion."

Jevons, F. B. (1901): B. P. H. 'The different views which different students have held and do hold as to what religion is, what the precise object of a Science of Religion ought to be, what we may and what we may not reasonably expect to learn from science and evolution, and what methods we ought to employ,-all these differences are such as, from the nature of the case, were inevitable, and fortunately inevitable.' (6).

(6) 468. "History and Method of the Science of Religion."

Saussaye, P. D. Chantepie de la. (1891): D. P. H. 'The great work of the present age has been the collecting and studying of new materials, of the extent of which people had formerly no idea.' (4).

(4) 5. Manual of the Science of Religion.

Saussaye, P. D. Chantepie de la. (1891): D. P. H. 'The science of religion owes its steady growth to the discoveries and advances that have been made in the science of language, in archaeology, philology, ethnology, psychology of nations, mythology, and folk-lore.' (4).

(4) 5. Manual of the Science of Religion.

Saussaye, P. D. Chantepie de la. (1891): D. P. H. 'It is only quite within the last few years that the great importance of the subject has been generally recognised.' (8).

(8) 7. Manual of the Science of Religion.

Müller, F. M. (1898): B. P. H. 'Our conception of the world to which we belong has been entirely changed. Like Pompeii and Herculaneum, with their streets and markets, their temples, and their private houses, whole periods in the historical development of the human race have been brought to light, the life of several almost forgotten branches of our race has been restored, and the conviction has grown stronger and stronger that the history of the human race forms one integral whole.' (1).

(1) 17. "The Principles of the Science of Religion, or Comparative Theology."

Werblowsky, R. J. Z. (1958): I. P. H. 'It is rather commonplace observation that the emancipation of the study of religions from "religious studies" (whether theology or religious philosophies) is not yet fully recognized by many students of the subject.' (1).

(1) 234. "The 9th International Congress for the History of Religions, Tokyo, 1958."

Werblowsky, R. J. Z. (1959-60): I. P. H. 'Inevitably Comparative Religion too is being mobilized to serve the noble cause of mutual understanding and even of co-operation between religions. Without wishing to be unfair to the increasingly vocal tendency to supply an ethos to the comparative study of religions, it may, I think, be said that Comparative Religion is now being made to serve the ideals of liberal humanism.' (2).

(2) 31. "On the Role of Comparative Religion in Promoting Mutual Understanding."

Jevons, F. B. (1901): B. P. H. 'Indeed, we may...say that it has been, if not is, a common belief that it is the object of the Science of Religion to settle the question.' (8). (The question being, whether religion is true or not.)

(8) 469. "History and Method of the Science of Religion."

Baaren, Th. P. van. (1973): E. S. H. 'The way in which J. M. Kitagawa speaks about religion is a clear echo of a period of science of religion which held sway in the years between 1920 and 1945.' (2).

(2) 41. "Science of Religion as a Systematic Discipline."

Thomas, G. F. (1949): N. A. S. H. 'In the twenties the History of Religion was looked upon with favor in many colleges because it was a science and as such was supposed to be neutral in the conflict between Christianity and other religions.' (1).

(1) 103. "The History of Religion in the universities."

Sullivan, H. P. (1970): N. A. S. H. 'Since the end of World War II ...there has been a renewed interest in the history of religions.' (2).

(2) 246. "The History of Religions."

Sullivan, H. P. (1970): N. A. S. H. 'within the past ten years or so, the discipline has experienced a dramatic growth in this country.' (2).

(2) 246. "The History of Religions."

Michaelsen, R. (1964): N. A. S. H. 'The history of religions is a discipline engaged in by a surprisingly small number of American scholars.' (2).

(2) 24. The Scholarly Study of Religion in College and University.

Michaelsen, R. (1964): N. A. S. H. 'No more than a half dozen American universities have developed significant programs in this area.' (3).

(3) 24. The Scholarly Study of Religion in College and University.

Goodenough, E. R. (1959): N. A. P. H. 'The honor has been given me of trying to formulate what might be the objective of an American Society for the History of Religions.' (1). (Chicago: April 18, 1959).

(1) 77. "Religionswissenschaft."

Goodenough, E. R. (1959): N. A. P. H. 'we meet to consider the possibilities of founding a society in the United States and Canada to renew and propagate the study of History of Religions as a facet of Religionswissenschaft.' (4).

(4) 82. "Religionswissenschaft."

Sharpe, E. J. (1971): B. P. H. 'The broad synthetic approach, which was so characteristic of the early years of comparative religion, has lived on, albeit greatly refined, in a number of quarters. Examples might be taken from any one of a number of sources, but it is in the United States that the sharpest challenge to the purely historical method of the study of religion is at present coming forward.' (8).

(8) 9. "Some Problems of Method in the Study of Religion."

Dudley, G. (1977): N. A. S. H. 'If it was not clear what models a department should follow in giving fuller expression to religious pluralism, it was at least clear that the history of religions or Religionswissenschaft was of key importance.' (8). (1950-1960)

(8) 13. Religion on Trial.

Kitagawa, J. M. (1980): N. A. S. H. 'Comparative Religions and the History of Religions became popular subjects in North America following the Parliament of Religions and during the first three decades of our century.' (11).

(11) 209. ."Humanistic and Theological History of Religions."

Kitagawa, J. M. (1980): N. A. S. H. 'serious "humanistic" study of religions, especially the History of Religions, did not take root in North America until after World War II.' (7).

(7) 200. "Humanistic and Theological History of Religions."

Michaelsen, R. (1965): N. A. S. H. 'While theology declined as an academic discipline, such disciplines as comparative religion, semitics, psychology of religion, and sociology of religion either came into existence or underwent dramatic development in this period...So great was the activity in these areas that one might well refer to the period between 1890 and 1910 as the "golden age" of American scholarship in religion.' (1).

(1) 2. The Study of Religion in American Universities.

Minor, R. N. and R. D. Baird. (1983): N. A. S. H. 'the study of religion in the United States did not originate in state institutions but under the aegis of theological seminaries and the divinity schools connected with major private universities.' (2)

(2) 69. "Teaching About Religion at the State University."

Bianchi, U. (1975): R. S. H. 'American 'Comparative Religion' is above all interested in the great living religions, sometimes with the aim of promoting mutual understanding between different religious traditions, in a spirit which in some ways recalls that famous 'Parliament of Religions' which met in Chicago in 1893.' (9).

(9) 181. The History of Religions.

Ashby, P. H. (1965): N. A. S. H. 'In company with other academic pursuits in America, the study of the history of religions has in large measure been dependent upon the varying interests and accomplishments of European scholarship. The few native American scholars in the general field during the nineteenth and early twentieth centuries were most often followers of European trends rather than pioneers in their own right. And, up until the present, a large number of the best-known scholars in the field in America have been European born and educated.' (4).

(4) 7. "The History of Religions."

Ashby, P. H. (1965): N. A. S. H. 'While not freed from its relationship to theology, and not always seeking to be, the history of religions has nevertheless embarked upon a path that is enabling it to express what it considers to be its own unique role as a scholarly discipline independent in its own right, free to declare for itself the terms of its relationship to theology.' (20).

(20) 23-24. "The History of Religions."

Kitagawa, J. M. (1957): N. A. S. H. 'University of Chicago': 'In 1946 Joachim Wach was called to head the newly organized History of Religions Field of the Federated Theological Faculty. In 1951 Joseph Kitagawa joined the faculty. The untimely death of Wach in 1955 was a great loss to the field. Mircea Eliade, Visiting Professor of the History of Religions in 1956-57, has recently accepted an appointment as the chairman of the Field, and Charles Long...will also join the teaching staff...in...1957.' (2).

(2) 14. "The Nature and Program of the History of Religions Field."

Ashby, P. H. (1965): N. A. S. H. 'Not until the time of World War II and immediately afterward...did general public support, student interest, and academic policy combine to create in any significant number integrated and adequate departments and programs for the study of the regional cultures of the non-Western world.' (26).

(26) 31. "The History of Religions."

Corwin, V. (1951): N. A. P. H. 'during the past twenty-five years standards have been steadily improved. Departments are by and large staffed with people holding the same academic degrees as their colleagues in other departments, and the level of competence in scholarship and teaching is presumably equal to that in other fields.' (5).

(5) 170. "The Teaching of Religion."

Corwin, V. (1951): N. A. P. H. 'New York University established a department in 1950.' (4).

(4) 170. "The Teaching of Religion."

Corwin, V. (1951): N. A. P. H. 'Princeton in 1938, Yale since 1947, and the University of Pennsylvania in 1949 are among these.' (3).

(3) 170. "The Teaching of Religion."

Corwin, V. (1951): N. A. P. H. 'Several of the universities in which work had been allowed to lapse have recently re-established or strengthened courses and departments.' (2).

(2) 170. "The Teaching of Religion."

Corwin, V. (1951): N. A. P. H. 'By 1940 all church-related colleges, 85 per cent of the independent colleges, and 30 per cent of the state institutions had departments of religion.' (1).

(1) 169-170. "The Teaching of Religion."

Dudley, G. (1977): N. A. S. H. 'The so-called religious revival in the 1950's encouraged the establishment of departments of religion at state universities and at a number of private universities that had lacked them. As these achieved independence from the theological community, they became increasingly responsive to the religious pluralism of the culture at large. As increasingly greater financial resources became available to state universities in the 1960's, the quality of public higher education was no longer a poor cousin to that of private colleges. Religion departments became less dependent on the seminary model and more concerned with the needs of religious pluralism, however those needs might be formulated. The undetermined nature of those needs may actually have fostered the development of the field.' (7)

(7) 13. Religion on Trial.

DeWolf, L. H. (1948): N. A. P. H. 'Some sixty state-supported colleges and universities now acknowledge their responsibility to see that maximum opportunity and encouragement are provided their students for the development of their religious life.' (1).

(1) 203-204. "Religion in an Age of Science."

DeWolf, L. H. (1948): N. A. P. H. 'College after college and university after university have added departments of religion in the last five years, while some have re-organized their entire courses of instruction around acknowledged religious purposes.' (1).

(1) 203. "Religion in an Age of Science."

Lyman, M. E. (1938): N. A. P. M. 'One might say that if one has a stake in the issues, he cannot be truly scientific in his analyses. But it would be truer to say that unless he has a stake in the issues he cannot fully understand what their nature is.' (4).

(4) 26. "The Creative Teacher as Scholar and Interpreter."

Shedd, C. P. (1940): N. A. P. M. 'Such teaching must be as objective in character as that of any of the other intellectual disciplines, but when taught by men and women who have both competence and depth of religious life, it will inevitably develop religious intelligence, mature religious convictions, and motivate for a life of social and religious usefulness.' (1).

(1) 185. "Religion in the Colleges."

Scott, W. (1940): N. A. P. M. 'The teacher of religion...will be the cornerstone of the revival of religion which is needed.' (3).

(3) 10. "The Teaching of Religion and the Democratic Ideal."

Vlastos, G. (1951): N. A. P. M. 'we can and should insist on both intellectual and moral grounds that in the classroom religion should be studied, not preached.' (2).

(2) 294. "Religion and Democracy."

Aubrey, E. E. (1951): N. A. P. M. 'the man who has never made a personal commitment in the area of religion cannot know what religious experience is.' (1).

(1) 53. "Scientia, Scientific Method, and Religion."

Compton, R. J. (1955): N. A. P. M. 'It is becoming clear that it is not the privilege of man to live, think, or to carry on education without assumptions and commitments; that there is no wholly neutral ground upon which we can stand at any time, that we are never objective in that sense, and that the best we can do is to put forth our best efforts to understand the non-neutral ground upon which we and others stand, and to modify our assumptions whenever we become aware of possibilities of more inclusive and meaningful organization of our experience.' (1).

(1) 252. "Christianity and Liberal Education."

DeBoer, L. P. (1964): N. A. P. M. 'A scholar who cannot distinguish between being religious and being a scholar of religion is no more acceptable to the university than the scholar who cannot distinguish political activity from the study of politics.' (1).

(1) 348. "Seminary and University."

Smith, W. C. (1967): N. A. P. H. 'one of the reasons why religion, and Comparative Religion, departments are springing up with such power in western, especially North American, universities at the present time is, in my judgement, that at a very deep level indeed the Western world is today asking itself a question as to what religion really is.' (1).

(1) 81. "University Studies of Religion in a Global Context."

Gustafson, J. M. (1970): N. A. P. M. 'Ways of teaching will be found that, while allowing for an honest response to the existential interests and motives of students, will at the same time lead them toward more careful and precise studies of critical and historical sorts.' (5).

(5) 342. "The Study of Religion in Colleges and Universities."

Sullivan, H. P. (1971): N. A. P. H. 'a recent survey shows that the history of religions...ranks three to one as the first priority of undergraduate programs of religion. In large measure this privileged position can be accounted for by the growing student interest in the non-Western world-an interest which is part of a search for alternative value systems and life styles to replace those of what is sensed to be an effete and spiritually bankrupt Western culture.' (1).

(1) 211-212. "The Place of the History of Religions in the Contemporary University."

Michaelsen, R. (1972): N. A. P. H. 'Objective, detached, scientific scholarship is now out of fashion. The watchwords are involvement, commitment, subjectivity.' (1).

(1) 421. "The Engaged Observer."

Dudley, G. (1977): N. A. S. H. 'Comparative Religion prior to World War II: North America'
'the popularity of comparative religions in the seminaries and church-related colleges was largely due to the liberal theology of the nineteenth century, which stressed the continuity of Christianity with other religions and often preferred the philosophical to the theological approach to the study of religion.' (5).

(5) 10. Religion on Trial.

Kitagawa, J. M. (1957): N. A. S. H. 'Undoubtedly, the widespread acceptance of the study of comparative religions or the history of religions in American seminaries and universities from the turn of the century was greatly aided by religious liberalism.' (1).

(1) 37. "Theology and the Science of Religion."

Sullivan, H. P. (1970): N. A. S. H. 'As a science, the history of religions was considered able to examine man's religions-including Christianity-with total impartiality. Such neutrality appealed to those liberals who, disdaining Christian theology, preferred a philosophical approach to religion.' (1).

(1) 246. "The History of Religions."

Sullivan, H. P. (1970): N. A. S. H. 'The spirit of religious liberalism which prevaded many college and seminary curricula accorded the history of religions a somewhat favored place in the programs of study during the first two to three decades of the century.' (1).

(1) 246. "The History of Religions."

Thomas, G. F. (1949): N. A. S. H. 'the religious liberalism which was at the height of its influence in the first two decades of the twentieth centry stressed the continuity of Christianity with other religions and preferred the philosophical to the theological approach to religion.' (2).

(2) 103. "The History of Religion in the Universities."

Ashby, P. H. (1965): N. A. S. H. 'The Protestant theological atmosphere of the early decades of the present century in America was one that, particularly in the larger interdenominational theological schools, reflected the growing theological liberalism of the period.' (7).

(7) 13. "The History of Religions."

INTERNATIONAL CONGRESSES:

(1) Paris: (1900)	President: A Réville
(2) Basel: (1904)	President: C. D. Orelli
(3) Oxford: (1908)	President: A. C. Lyall
(4) Lieden: (1912)	President: Chantepie de la Saussaye
(5) Lund: (1929)	President: N. Söderblom
(6) Brusselles (1935)	President: F. Cumont
(7) Amsterdam: (1950)	President: G. van der Leeuw
(8) Rome: (1955)	President: R. Pettazzoni
(9) Tokyo: (1958)	President: R. Pettazzoni
(10) Marburg: (1960)	President: G. Widengren
(11) Claremont: (1965)	President: G. Widengren
(12) Stockholm: (1970)	President: G. Widengren
(13) Lancaster: (1975)	President: M. Simon

INTERNATIONAL COMMITTEE: (1950)
Prof. Dr W. F. Albright, Baltimore, Prof. Dr W. Koppers, Wien,
Prof. Dr A. Alfoldi, Bern, Prof. Dr G. van der Leeuw, Groningen,
Prof. Dr A. Bertholet, Basel, Prof. Dr R. H. Lowie, Berkeley,
Prof. Dr C. J. Bleeker, Amsterdam, Prof. Dr V. Magnien, Toulouse,
Prof. Dr H. Birkeland, Oslo, Prof. Dr F. R. Merkel, Muchen,
Prof. Dr Th. W. Danzel, Hamburg, Prof. Dr M. P. Nilsson, Lund,
Prof. Dr P. Demiéville, Paris, Prof. Dr A. D. Nock, Cambridge (Mass.)
Prof. Dr E. Dhorme, Paris, Prof. Dr H. S. Nyberg, Uppsala,
Prof. Dr Dussaud, Neuilly-s-Seine, Prof. Dr J. Pedersen, Copenhagen,
(1).

(1) 10. Proceedings of the VIIth International Congress.

INTERNATIONAL COMMITTEE: (1950)
Prof. Dr M. Eliade, Paris, Prof. Dr O. Pertold, Prague,
Prof. Dr O. Eissfeldt, Halle, Prof. Dr R. Pettazzoni, Roma,
Prof. Dr A. J. Festugière, Paris, Prof. Dr H. Ch. Puech, Paris,
Prof. Dr H. Frick, Marburg, Prof. Dr P. Schebesta, Wien,
Prof. Dr M. Goguel, Paris, Prof. Dr H. W. Schneider, New York,
Prof. Dr H. Grégoire, Bruxelles, Prof. Dr J. Wach, Chicago,
Prof. Dr F. Heiler, Marburg, Prof. Dr O. Weinreich, Tubingen,
Prof. Dr E. O. James, London, Prof. Dr G. Widengren, Uppsala,
Prof. Dr K. Kerényi, Tegna,
(1).

(1) 10. Proceedings of the VIIth International Congress.

ORGANIZING COMMITTEE: (1950)
Prof. Dr G. van der Leeuw, President
Prof. Dr C. J. Bleeker, Secretary
Dr W. A. Rijk, Treasurer.
(2).

(2) 10. Proceedings of the VIIth International Congress.

PROPOSALS FORMULATED BY THE INTERNATIONAL COMMITTEE: (1950)

1. To create a permanent organisation of the students of the history of religions, called "International Association for the Study of History of Religions" (I.A.S.H.R.).
2. To ask for membership of the U.N.E.S.C.O.-committee, called "International Council for Philosophy and Humanistic Sciences".
3. To accept the project of the statutes of the I.A.S.H.R. ...
4. To elect the following officers:
   President: Professor G. van der Leeuw.
   Secretary: Professor C. J. Bleeker.
   Treasurer: Dr W. A. Rijk.
   Vice-Presidents: Prof. R. Pettazzoni and Prof. G. Widengren.
   Associates: Professor E. O. James, Professor A. D. Nock, Professor H. Ch. Puech, Professor H. Frick. (3).

(3) 26. Proceedings of the VIIth International Congress.

Bleeker, C. J. (1950): D. P. H. 'there is a sensible lack of scholars from the oriental world.' (1).
(In an attempt to rectify this Bleeker suggests that:'a next congress should include a well chosen delegation from the East.') (2).

(1) 85. "Looking Backward and Forward."
(2) 85.

Bleeker, C. J. (1954): D. P. H. 'Since the sudden death of the much lamented first president Professor G. van der Leeuw, this Executive Board was composed in the following way: Professor R. Pettazzoni, Rome, president, Professor G. Widengren, Uppsala, vice-president, Professor H. Ch. Puech, Paris, vice-president, Dr. W. A. Rijk, Amsterdam, honorary treasurer, Professor C. J. Bleeker, Amsterdam, general secretary. Professor A. Alfoldi, Basel, associate.Professor H. Frick, Marburg-Lahn, associate,-Professor Frick died on December 31st 1952. Professor F. Heiler, Marburg, has taken his place. Professor E. O. James, London, associate. Professor A. D. Nock, Cambridge, Mass., associate.' (1).

(1) 87. "The International Association for the Study of History of Religions (I.A.S.H.R.)."

Schneider, H. W. (1955): P. H. 'Official representative of UNESCO': 'Rome Congress'

'I should tell you of the peculiar importance which the labours of this Society have for the international cause of peace and mutual respect...Though this Society is one of the last to join the International Council for Philosophy and Humanistic Studies, and though this is the first of its congresses in which Unesco is privileged to participate as a sponsor, Unesco is well aware of the great contribution this Society can make not only to the better understanding of one of the most elemental and universal of the humanities, but also to the cause of promoting better understanding among the peoples of the world.' (1).

(1) 44. "Address."

Schneider, H. W. (1955): P. H. 'Official representative of UNESCO': 'Rome Congress'

'A better understanding of how and why various peoples hold diverse things sacred, is one of the most urgent and delicate needs for the promotion of better mutual respect among peoples. Hence this International Society, this Inter-religious Society, should be aware of the special interest that Unesco attaches to its researches and deliberations.' (2).

(2) 44. "Address."

Bleeker, C. J. (1955): D. P. H. (Name of organization changed) 'The International Association for the Study of History of Religions' (I.A.S.H.R.) 'International Association for the History of Religions' (I.A.H.R.)' (1).

(1) 236. "Important Decisions Taken at the Congress in Rome."

Bleeker, C. J. (1955): D. P. H. 'the new Executive Bureau elected by the International Committee is composed as follows: R. Pettazzoni, President G. Widengren, Vice-president C. J. Bleeker, Secretary-general.' (2).

(2) 239. "Important Decisions Taken at the Congress in Rome."

Bleeker, C. J. (1955): D. P. H. 'the Executive Board...decided that Paris should be the headquarters of the I.A.H.R.' (3).

(3) 239. "Important Decisions Taken at the Congress in Rome."

Bleeker, C. J. (1955): D. P. H. 'History': 'The I.A.S.H.R. was founded at the Seventh Congress for the History of Religions, which was held at Amsterdam from September 4th to 9th, 1950. Up to 1950 the organization had a rather indefinite character. The members of each congress used to appoint an Organizing Committee which was charged with the preparation of the next congress.' (1).

(1) 75-76. "Report on the Activities of the I.A.S.H.R. During the Period 1950-1955."

Bleeker, C. J. (1955): D. P. H. 'History':'Of the Organizing Committee appointed at the Brussels Congress in 1935 only a few members were alive after the Second World War. They readily agreed to the proposal made by the Dutch Society for the study of the History of Religions that it should plan a congress in Amsterdam 1950. They also consented to the idea of increasing the number of the few remaining members of the Brussels committee to a committee of 35 which would be responsible for the Congress and for future organization, whilst the Dutch Society would merely act as an organizing agency.' (2).

(2) 76. "Report on the Activities of the I.A.S.H.R. During the Period 1950-1955."

Bleeker, C. J. (1955): D. P. H. 'History':'This Committee prepared a draft of the statutes of the present organization during the Amsterdam Congress. After having accomplished this task and rendered its services, the committee of 35 was disbanded.' (3).

(3) 76. "Report on the Activities of the I.A.S.H.R. During the Period 1950-1955."

Bleeker, C. J. (1955): D. P. H. 'Present organization':'At the business meeting of the Amsterdam Congress it was decided to create a permanent organization. The draft statutes were adopted and officers were elected. The general management of the I.A.S.H.R. was entrusted to an International Committee.' (4).

(4) 76. "Report on the Activities of the I.A.S.H.R. During the Period 1950-1955."

Bleeker, C. J. (1955): D. P. H. 'Publication':'the new International Review for the History of Religions "Numen" was launched in January 1954, under the chief editorship of Professor Pettazzoni.' (5).

(5) 77. "Report on the Activities of the I.A.S.H.R. During the Period 1950-1955."

Bleeker, C. J. (1955): D. P. H. 'UNESCO':'In January 1951 the I.A.S.H.R. was accepted as a member of the Unesco Committee "The International Council for Philosophy and Humanistic Studies" (C.I.P.S.H.). The General Secretary as the representative of the I.A.S.H.R. on the Standing Committee of the C.I.P.S.H. has been able to participate in the extensive and inspiring work of this body and to bring forward and defend all demands for subsidies.' (6).

(6) 79. "Report on the Activities of the I.A.S.H.R. During the Period 1950-1955."

Bleeker, C. J. (1958): D. P. H. 'I am not exaggerating when I say that we have come to a turning-point in the history of the I.A.H.R., perhaps in the study of the history of religions.' (1).

(1) 834. "Announcement."

Bleeker, C. J. (1958): D. P. H. 'Like UNESCO'S Major Project East-West itself, this symposium is both an endeavour of noble character and a risky experiment. Nobody can deny that at the present it is of paramount importance to increase and to deepen mutual understanding between the East and the West.' (1).

(1) 854. "Address."

Werblowsky, R. J. Z. (1958): I. P. H. 'the fact that it was necessary to remind the Congress time and again that it was neither the task nor the raison d'être of the I.A.H.R. to parallel the World Congress of Faiths, the Parliament of Religions and similar bodies, is itself sufficient to show that the I.A.H.R. still has to fight for its character. In fact, concerning this particular confusion, there was at times little difference between some eastern and some western participants.' (2).

(2) 235. "The 9th International Congress for the History of Religions, Tokyo, 1958."

Bammate, N. (1958): P. H. 'Official representative of UNESCO': 'Tokyo Congress'

'The first thing which might be said about this East-West Major Project of UNESCO is that it is a spontaneous achievement. This was not achieved by abstract planning of any secretariat. This was indeed the result of the felt need and of the expressed demand formulated by the Member States, by people of interested countries in the East as well as in the West.' (1).

(1) 858. "Address."

Bammate, N. (1958): P. H. 'Official representative of UNESCO': 'Tokyo Congress'

'Inquiries and consultations have been made, and we were very much struck by the unanimity and by the spontaneity with which National Commissions, governments and non-governmental organizations all stressed that one of the main tasks of UNESCO should be to contribute in making Oriental cultures better known and appreciated in the world.' (2).

(2) 858. "Address."

Bammate, N. (1958): P. H. 'Official representative of UNESCO': 'Tokyo Congress'

'It did not have such an important part in the beginning of the planning of this East-West Major Project. But since the first stage of the project's planning, there have been heard repeatedly, again and again, in the various leading bodies of UNESCO, in its Executive Board, in the special Advisory Committee which has been set up for the implementation of the Orient-Occident Major Project ...there have been requests for inclusion of study of religion as an essential part of this UNESCO's East-West Major Project.' (3).

(3) 859. "Address."

Bammate, N. (1958): P. H. 'Official representative of UNESCO': 'Tokyo Congress'

'it was stressed again and again that it is useless even to attempt an approach of the understanding of the Oriental culture without taking due account of the religious factor.' (4).

(4) 859. "Address."

Bammate, N. (1958): P. H. 'Official representative of UNESCO': 'Tokyo Congress'
'(UNESCO should not and could not deal with religion from a theological perspective.)' (5).

(5) 860. "Address."

Bammate, N. (1958): P. H. 'Official representative of UNESCO': 'Tokyo Congress'
'It is a meeting about religion, but religion considered as essential element in a broader, socially broader framework of culture.' (6).

(6) 860. "Address."

Bammate, N. (1958): P. H. 'Official representative of UNESCO': 'Tokyo Congress'
'When one is speaking of international understanding, of meetings of thoughts, one is perhaps likely to loose one's certain sentimentality and expressions of goodwill but what UNESCO is expecting from you is the approach you have in your everyday work as scholars, the critical approach, the sedate, calm approach of people who were used to criticize texts to appreciate documents and facts, to weigh them and compare them each other.' (7).

(7) 860. "Address."

Bammate, N. (1958): P. H. 'Official representative of UNESCO': 'Tokyo Congress'
'we felt we could start approach of religion in the East-West Major Project by applying to the International Association for the History of Religions because we are sure that you will have this kind of approach.' (8).

(8) 860. "Address."

Bammate, N. (1958): P. H. 'Official representative of UNESCO': 'Tokyo Congress'
'the Major Project is not only the assessment of the past achievements of culture, but it is also a practical project aiming at a better mutual understanding and co-operation between peoples.' (9).

(9) 860-861. "Address."

Proceedings of the IXth International Congress for the History of Religions. (1958)
(Recommendations made by 9th International Congress to UNESCO):
'the study of the history of religions should be encouraged, since it is a powerful means of fostering mutual appreciation and respect between religiously minded people.' (1).

(1) 873-874.

Proceedings of the IXth International Congress for the History of Religions. (1958)
(Recommendations made by 9th International Congress to the I.A.H.R.):
'IAHR should stimulate both scholarly and popular publications in the field of History of Religions, since such publications will promote mutual understanding between East and West.' (2).

(2) 876.

Werblowsky, R. J. Z. (1958): I. P. H. 'The danger of confusing the study of religions with religious studies had been implicitly acknowledged by the I.A.H.R. when it decided upon "History of Religions" as the official definition of the scope of its activities.' (2).

(2) 234-235. "The 9th International Congress for the History of Religions, Tokyo, 1958."

Fehl, N. E. (1959): N. A. P. H. 'Tokyo Congress':'It would have been a mediocre congress had it not been for one element of constructive realism that made what was attempted-no matter how confusedly approached and feebly carried out-crucially important; the recognition that studies in religion could not much longer be justified by simply the scholar's interest in isolation from the mood and needs of the insistent present.' (3).

(3) 110. "History of Religions and Biblical Studies."

Schimmel, A. (1960): G. P. H. 'Professor Werblowsky submitted a paper which contains the "basic minimum conditions for the study of the history of religions".' (1).

(1) 235. "Summary of the Discussion."

Werblowsky, R. J. Z. (1960): I. P. H. 'Usually a relatively great number of the papers presented at our congresses, though valuable and interesting in themselves, would be perfectly legitimate contributions to theological conferences but are clearly out of place in our organization.' (1).

(1) 217. "Marburg-And After?"

Werblowsky, R. J. Z. (1960): I. P. H. 'IAHR must guard itself against':'the basically theological preoccupation of many participants, wrongly claiming to attend as Religionswissenschaftler. (Of course a historian of religion may, on other occasions and in another capacity, also be a theologian).' (3).

(3) 218. "Marburg-And After?"

Werblowsky, R. J. Z. (1960): I. P. H. 'Tokyo, and to an even greater extent Marburg''some Eastern colleagues''have expressed their belief that the Western approach to religion was too strictly disinterested, analytical and hence "scientifically" irreligious.' (6).

(6) 219. "Marburg-And After?"

Werblowsky, R. J. Z. (1960): I. P. H. 'Tokyo, and to an even greater extent Marburg''some Eastern colleagues''it was only natural for them to feel that their own tradition of philosophizing about religion and studying it as part of a spiritual discipline and as a religious pursuit in itself, should be made more widely known in the West, and that the IAHR should serve as a medium for the spread of this knowledge.' (6).

(6) 219. "Marburg-And After?"

Werblowsky, R. J. Z. (1960): I. P. H. 'It is the particular realization of modern Religionswissenschaft which the IAHR has to guard and cultivate. That there are also other ways of being related to religions and of studying them may be readily granted; but there are also other institutions and organizations to take care of these alternative ways.' (7).

(7) 220. "Marburg-And After?"

Werblowsky, R. J. Z. (1960): I. P. H. 'If the IAHR has any raison d'être, it is by reason of a division of labour which makes the Organization the responsible organ and the international meeting ground for those scholars who whish to serve the cause of Religionswissenschaft in its strict sense.' (7).

(7) 220. "Marburg-And After?"

Schimmel, A. (1960): G. P. H. 'Werblowsky, R. J. Z.' (1960): I. P. H. This statement...is not intended as a full or even sufficient systematic definition of the nature and principles of our discipline. It is merely a reaction to certain problems raised by Professor Bleeker's paper and to some expressions found in it. I certainly do not wish to present the platform, creed or manifest of any particular school, but merely to read a brief statement of what, to many of us in the IAHR, appear to be the basic minimum presuppositions for the pursuit of our studies.' (2).

(2) 235. "Summary of the Discussion."

Schimmel, A. (1960): G. P. H. 'Abel (Bruxelles), Brandon (Manchester), Brelich (Rome), Duchesne-Guillemin (Liège), Eliade (Chicago), Goodenough (Yale), Hidding (Leiden), Hoffmann (Muchen), Kishimoto (Tokyo), Kitagawa (Chicago), Lanternari (Rome), Long (Chicago), Pincherle (Rome), Simon (Strasbourg), Werblowsky (Jerusalem), Zaehner (Oxford).' (3).

(3) 236. "Summary of the Discussion."

Schimmel, A. (1960): G. P. H. 'Werblowsky, R. J. Z.' (1960): I. P. H. 'There may or may not be room for organizations in which students of religion join with others in order to contribute their share towards the promotion of certain ideals-national, international, political, social, spiritual and otherwise. But this is a matter of individual ideology and commitment, and must under no circumstance be allowed to influence or colour the character of the IAHR.' (8).

(8) 237. "Summary of the Discussion."

Schimmel, A. (1960): G. P. H. 'Werblowsky, R. J. Z.' (1960): I. P. H. 'Although the religionswissenschaftliche method is undoubtedly a Western creation, the qualification of the diametrically opposed methods of studying religions as "occidental" and "oriental" respectively is-to say the least-misleading. There are Religionswissenschaftler in the East as there are "intuitionists" in the West.' (4).

(4) 236. "Summary of the Discussion."

Bleeker, C. J. (1960): D. P. H. 'The I.A.H.R. has suffered a severe loss by the death of its President, Professor R. Pettazzoni...he passed away on Dec. 8th 1959.' (1).

(1) 220. "Report on the Activities of the I.A.H.R. During the Period 1955-1960."

Bleeker, C. J. (1960): D. P. H. 'Delegates sent to Symposium (Tokyo)' 'Professor C. J. Bleeker, Professor H. Clavier, Dr. R. N. Dandekar, Professor R. Pettazzoni, Professor H. Ch. Puech, Professor Annemarie Schimmel and Professor R. J. Z. Werblowsky.' (2).

(2) 221. "Report on the Activities of the I.A.H.R. During the Period 1955-1960."

Bleeker, C. J. (1960): D. P. H. 'Tokyo Congress': 'Until this congress, the I.A.H.R. actually was an European-American affair. It is true that the Japanese Association for the Science of Religion has, since the foundation of the I.A.H.R., in 1950, been a membergroup and that the Israel Association for the Study of Religions has since 1957 been affiliated to our organization. But two oriental member-groups do not shape the I.A.H.R. into a world organization.' (3).

(3) 230. "The Future Task of the History of Religions."

Bleeker, C. J. (1960): D. P. H. 'the oriental student is inclined to contend that the very heart of religion can best be reached by intuition and that the ultimate result of the study of religious phenomena must be a deeper insight in the actual value of religion.' (9).
'the western student of the history of religions is convinced that his sole task consists of a painstaking study of greater or minor segments of a certain religion in order to understand their religious meaning in a tentative way and that he has to refrain from pronouncing any kind of value judgments.' (9).
'honesty forces me to say that analogous tendencies are to be found in the West.' (9).

(9) 233. "The Future Task of the History of Religions."

Bleeker, C. J. (1960): D. P. H. 'I want to declare that in my opinion oriental scholars are equally capable of strictly scientific research as western students of the history of religions. But if I am not mistaken, because they are mainly studying the living religions, their approach and their aim in view is somewhat different.' (8).

(8) 232. "The Future Task of the History of Religions."

Bleeker, C. J. (1960): D. P. H. 'Where easterners and westerners meet, they cannot avoid discussing the problems of the mutual understanding between East and West. These are vital issues. It would testify to a lack of sense of reality if students of the history of religions were to shut their eyes to these problems.' (7).

(7) 232. "The Future Task of the History of Religions."

Bleeker, C. J. (1960): D. P. H. '(Bleeker discusses the implications of having held an international congress in the Orient: Tokyo (1958) 9th Congress)''(Bleeker contends that this occurrance affords an excellent opportunity for the members of the I.A.H.R. to examine the possible aims and methods involved in this scholarly endeavour)' '(Note should be given to the fact that this is the first time that methodological discussions became an integral part of the I.A.H.R. procedure.)' (2).

(2) 230. "The Future Task of the History of Religions."

Bleeker, C. J. (1960): D. P. H. 'the fact that an official congress of the I.A.H.R. was held in the East meant a turning point in its history.' (4).

(4) 231. "The Future Task of the History of Religions."

Bleeker, C. J. (1960): D. P. H. 'Formally it means that the predicate "international"...has got its real sense.' (5).

(5) 231. "The Future Task of the History of Religions."

Bleeker, C. J. (1965): D. P. H. 'The primary object of the I.A.H.R. is purely scientific research in the extensive field of the history of religions. The historians of religion belong to different churches, confessions and religions, or do not adhere to any special form of belief. One of the fascinating features of our organization is exactly that we respect one another as scholars without reservation and that we fully co-operate in research for scientific truth. Therefore we should refrain from making statements which in their religious aspect possess a normative bearing.' (1).

(1) 4-5. "The Opening Address."

Bleeker, C. J. (1965): D. P. H. 'From the list of members of the congresses it appears that the I.A.H.R. moreover has contacts in: Australia, Canada, Cameroun, Denmark, Guatemala, Poland, Tunis, Spain and South Africa.' (3).

(3) 5-6. "The Opening Address."

Bleeker, C. J. (1965): D. P. H. 'It has contacts with sympathizing scholars and correspondents in Burma, Ceylon, Hong Kong, India, Indonesia, Iran, Malaysia, Pakistan, the Philippines, Taiwan, Thailand, the United Arabic Republic and Vietnam.' (3).

(3) 5. "The Opening Address."

Bleeker, C. J. (1965): D. P. H. 'In Tokyo there exists a special secretariat for the extension in the East.' (3).

(3) 5. "The Opening Address."

Bleeker, C. J. (1965): D. P. H. 'As to the structure of the I.A.H.R. I may mention that national groups have been established in Austria, Belgium, England, Finland, France, Germany, India, Israel, Italy, Japan, Hungary, the Netherlands, Norway, South Korea, Sweden and the U.S.A.' (3).

(3) 5. "The Opening Address."

Bleeker, C. J. (1970): D. S. M. 'We are in constant danger of either overrating or misunderstanding the nature and the aims of the I.A.H.R. It should be emphasized time and again that the I.A.H.R. is not a movement striving after a certain goal, and that the officers of the I.A.H.R. do not follow a predetermined policy. The I.A.H.R. is merely an administrative apparatus, the aim of which is to bring together students of the history of religions, so that they can present the results of their inquires, and by friendly criticism of their colleagues get a new stimulus for their study.' (3).

(3) 26-27. "Looking Backward and Forward."

Bleeker, C. J. (1970): D. P. H. 'During this present congress five new groups have been affiliated, those of Canada and Poland, and a second group in Germany, Italy and the U.S.A.' (1).

(1) 26. "Looking Backward and Forward."

Jurji, E. J. (1970-71): E. P. H. 'The journal Numen, organ of the Association, continues as a prime responsibility of its editor-in-chief, C. J. Bleeker.' (5).

(5) 469. "Congress on History of Religions."

Jurji, E. J. (1970-71): E. P. H. 'The new vice-president is Professor Mircea Eliade of Chicago.' (5).

(5) 469. "Congress on History of Religions."

Jurji, E. J. (1970-71): E. P. H. 'Professor Geo Widengren of Uppsala yields the presidental mantle to Professor Marcel Simon of Strasbourg.' (5).

(5) 469. "Congress on History of Religions."

Jurji, E. J. (1970-71): E. P. H. 'The secretariat passes from the trusted hands of Professor C. J. Bleeker of Amsterdam to Professor S. G. F. Brandon of Manchester.' (5).

(5) 469. "Congress on History of Religions."

Honko, L. and J. Pentikainen. (1972): N. P. H. 'The Executive Committee of the I.A.H.R. at XIIth Int. Congress in Stockholm (1970) submitted that a study conference should be held in Turku, Finland, in 1973.' (1).
'The methodology of the science of religion was unanimously regarded as a timely and relevant theme.' (2).

(1) 241. "Methodology of the Science of Religion."
(2) 241.

Pummer, R. (1974): N. A. P. H. 'Those who came to Turku with the expectation that presently confused methodological issues will be clarified did not see their expectations fulfilled.' (1).

(1) 157. "The Study Conference on 'Methodology of the Science of Religion' in Turku, Finland, 1973."

Bleeker, C. J. (1975): D. P. H. 'Another important feature of the meeting was the presence, for the first time in any IAHR conference, of a considerable number of cultural anthropologists.' (4).

(4) 8. The History of Religions, 1950-1975.

Sharpe, E. J. (1975): B. P. H. 'From previous correspondence...and from private discussions, it was clear to me that transatlantic relations had been somewhat less than ideal. There seemed to have been a feeling in some quarters that the Association had hitherto been too 'European' in its ethos and attitudes.' (2).

(2) 159. "Report of the Acting Secretary General."

Bianchi, U. (1975): R. P. H. 'in Marburg in 1960 the Xth Int. Congress of the History of Religions saw the beginning of a divergence of views concerning the nature of this branch of learning, a divergence occassioned by the appearance of an 'Oriental trend' in religious-historical studies, a trend which had already emerged in an earlier Int. Congress held in Tokyo in 1958.' (6).

(6) 170. The History of Religions.

Parrinder, G. (1975): B. P. H. 'Since our last International Congress at Stockholm in 1970, the British branch of your Association has suffered by the deaths of three of its leading members: Professor E. O. James, S. G. F. Brandon and R. C. Zaehner.' (1).

(1) 154. "Opening Address."

Combs, E. (1976-77): N. A. P. H. 'Canadian Society founded in 1965.' (1).

(1) 357. "Learned and Learning."

Dudley, G. (1977): N. A. P. H. 'At the Tenth International Congress for the History of Religions held in 1960 at Marburg, diverse opinions about the appropriate methodology for the discipline became polarized between the dialogic approach represented by Wilfred C. Smith of Harvard and the more strictly scientific, or empirical, approach represented by J. Zwi Werblowsky of Jerusalem.' (9).

(9) 21. Religion on Trial.

Kitagawa, J. M. (1980): N. A. S. H. In the 1960 Congress at Marburg a proposal to change the nomenclature of the organization from "International Association for the History of Religions" to "International Association for the Science of Religion" was rejected in favor of retaining the former, chiefly on the ground that the "science of religion" includes Philosophy of Religion, which is not a part of the History of Religions.' (9).

(9) 205. "Humanistic and Theological History of Religions."

APPENDIX A. A U T H O R S

H. C. Puech:

Heintz, J. G. (1971)

Jean Baruzi:

Heintz, J. G. (1971)

Alfred Loisy:

Heintz, J. G. (1971)

Jean Réville:

Heintz, J. G. (1971)

Albert Réville:

Heintz, J. G. (1971)

Kellogg:

Jordan, L. H. (1920)

Raffaele Pettazzoni:

Capps, W. H. (1972)

Otto:

Long, Ch. H. (1967)
Wach, J. (1951)
Smart, N. (1973)
Allen, D. (1972)
Long, Ch. H. (1967)
Wach, J. (1954)
Helfer, J. S. (1968)
Long, Ch. H. (1963)
Waardenburg, J. (1973)
Biezais, H. (1973)
Rudolph, K. (1967)
Smart, N. (1973)
Hultkrantz, A. (1970)
Capps, W. H. (1972)

Goodenough:

Oxtoby, W. G. (1968)
Ashby, P. H. (1965)
Capps, W. H. (1972)

Bleeker, C. J. (1960):(1972)
Smith, M. (1966)

Müller:

Kitagawa, J. M. (1957)
Capps, W. H. (1972)

Saussaye, Chantepie de la. (1891)

Widengren:

Sharpe, E. J. (1975)

Capps, W. H. (1972)

W. C. Smith:

Baird, R. D. (1968)
Bleeker, C. J. (1960)
Hick, J. (1974)
Smart, N. (1973)

Pruett, G. E. (1973)
Dudley, G. (1977)
Capps, W. H. (1972)

Ninian Smart:

Capps, W. H. (1972)

Tiele:

Kitagawa, J. M. (1957)
Waardenburg, J. (1972)

Jordan, L. H. (1903)

Chantepie de la Saussaye:

Kitagawa, J. M. (1957)
Waardenburg, J. (1972)

Sundkler, B. (1968)

Th. P. van Baaren:

Bolle, K. W. (1971)

S. G. F. Brandon:

Sharpe, E. J. (1972)

Kristensen:

Sharpe, E. J. (1975)
Waardenburg, J. (1972)
Streng, F. J. (1970)

Raffaele Mariano:

Jordan, L. H. (1909)

C. J. Bleeker:

Waardenburg, J. (1972)

Mensching:

Rudolph, K. (1967)
Hultkrantz, A. (1970)

E. O. James:

Gundry, D. W. (1972)

Wach:

Werblowsky, R. J. Z. (1959)
Kitagawa, J. M. (1958)
Kitagawa, J. M. (1968)
Bolle, K. W. (1970)
Smart, N. (1973)
Rudolph, K. (1967)
Allen, D. (1972)
Smart, N. (1973)
Reynolds, F. E. (1982)
Long, Ch. H. (1963)
Kitagawa, J. M. (1957)
Kitagawa, J. M. (1964)
Kitagawa, J. M. (1971)
Long, Ch. H. (1967)
Streng, F. J. (1970)
Biezais, H. (1973)
Ashby, P. H. (1965)

Söderblom:

Brilioth, Y. (1933)
Sundkler, B. (1968)
Carlson, E. M. (1966)
Long, Ch. H. (1967)
Sharpe, E. J. (1975)
Sillen, W. (1948)
Sharpe, E. J. (1969)
Biezais, H. (1973)
Wach, J. (1954)

Heiler:

Bianchi, U. (1975)
Biezais, H. (1973)
Long, Ch. H. (1967)
Schimmel, A. (1968)
Rudolph, K. (1967)
Hultkrantz, A. (1970)

Eliade:

Allen, D. (1978)
Long, Ch. H. (1967)
Smart, N. (1973)
Ricketts, M. L. (1973)
Smart, N. (1973)
Allen, D. (1972)
Schneider, H. W. (1965)
Dudley, G. (1977)
Ricketts, M. L. (1970)
Smith, J. Z. (1971-72)
Smart, N. (1978)
Dudley, G. (1976)
Biezais, H. (1973)
Helfer, J. S. (1968)
Kitagawa, J. M. (1957)

van der Leeuw:

Waardenburg, J. (1978)
Long, Ch. H. (1963)
Allen, D. (1972)
Rudolph, K. (1967)
Wach, J. (1954)
Helfer, J. S. (1968)
Waardenburg, J. (1978)
Biezais, H. (1973)
Streng, F. J. (1970)
Long, Ch. H. (1967)
Hultkrantz, A. (1970)
Kitagawa, J. M. (1957)

North American Scholarship:

Warren, W. F. (1892)
Jastrow, M. (1901)
Merriam, T. W. (1935)
Lyman, M. E. (1938)
Scott, W. (1940)
Hazzard, L. B. (1943)
Wickenden, A. C. (1943)
Eby, L. S. (1944)
Wolf, R. E. (1948)
Cranston, E. (1949)
Thomas, G. F. (1949)
Eccles, R. S. (1951)
Compton, R. J. (1955)
Buck, H. M. (1957)
MacGregor, G. (1962)
DeBoer, L. P. (1964)
Gustafson, J. M. (1970)
Michaelsen, R. (1972)
Minor, R. N. and R. D. Baird. (1983)
Stearns, W. N. (1906)
Smith, W. C. (1967)

Jastrow, M. (1899)
Jordan, L. H. (1920)
Adams, D. E. (1937)
Moore, J. M. (1940)
Shedd, C. P. (1940)
Nevius, W. N. (1943)
Wieman, H. N. (1943)
DeWolf, L. H. (1948)
Braden, Ch. S. (1949)
Lampe, M. W. (1949)
Quillian, W. F. (1950)
Purinton, C. E. (1954)
Smith, S. A. (1956)
Walhout, D. (1961)
Holbrook, C. A. (1963)
Holbrook, C. A. (1964)
Sullivan, H. P. (1971)
Dudley, G. (1977)

Moore, G. F. (1902)

Vlastos, G. (1951)
Sperry, W. L. (1951)
Loomer, B. M. (1951)
Aubrey, E. E. (1951)

McClusky, H. Y. (1951)
Corwin, V. (1951)
Butterfield, V. L. (1951)
Merriam, T. W. (1951)

APPENDIX B. M I S C E L L A N E O U S

I. REFERRING TO SCHOLARS

1. Scholars:
'religious instinct' 'religious consciousness':

Hultkrantz, A. (1970) (4) (van der Leeuw, Otto, Mensching, Heiler)
Helfer, J. S. (1968) (2) (3) (Otto, van der Leeuw, Zaehner, Eliade)
Smart, N. (1973) (6) (7) (Wach, Otto)
Long, Ch. H. (1967) (2) (Otto, Söderblom, van der Leeuw, Heiler, Wach)
Allen, D. (1978) (2) (Eliade)
Ricketts, M. L. (1970) (2) (3) (5) (Eliade)
Long, Ch. H. (1967) (2) (Eliade)
Ricketts, M. L. (1973) (1) (Eliade)
Dudley, G. (1976) (1) (2) (Eliade)
Waardenburg, J. (1978) (5) (van der Leeuw)
Waardenburg, J. (1978) (4) (van der Leeuw)
Long, Ch. H. (1963) (4) (van der Leeuw, Otto)
Long, Ch. H. (1967) (2) (Otto)
Long, Ch. H. (1963) (1) (Otto)
Wach, J. (1951) (1) (2) (Otto)
Dudley, G. (1977) (12) (Eliade)
Kitagawa, J. M. (1957) (3) (Wach, Otto)

2. Scholars:
Consequences of religionswissenschaft:

Long, Ch. H. (1967) (2) (Otto, Söderblom, van der Leeuw, Heiler, Wach)
Smart, N. (1973) (1) (Eliade)
Oxtoby, W. G. (1968) (10) (Goodenough)
Dudley, G. (1977) (13) (Eliade)
Bianchi, U. (1975) (7) (8) (Heiler)
Sharpe, E. J. (1969) (6) (Söderblom)
Sillen, W. (1948) (6) (Söderblom)

3. Scholars:
Function of religionswissenschaft:

Long, Ch. H. (1967) (2) (Otto, Söderblom, van der Leeuw, Heiler, Wach)
Smart, N. (1973) (1) (Eliade)
Smart, N. (1978) (1) (Eliade)
Oxtoby, W. G. (1968) (10) (Goodenough)
Dudley, G. (1977) (13) (Eliade)
Bleeker, C. J. (1960) (12) (Goodenough)
Sharpe, E. J. (1969) (6) (Söderblom)
Bianchi, U. (1975) (7) (8) (Heiler)
Sillen, W. (1948) (6) (Söderblom)

4. Scholars:
Secular Humanists:

Rudolph, K. (1967) (2) (Wach, Otto, van der Leeuw, Heiler, Mensching)
transgressed rightful limits of scientific study
Helfer, J. S. (1968) (2) (3) (6) (Otto, van der Leeuw, Zaehner, Eliade)
methodological solipsism
Smart, N. (1973) (3) (Wach, Eliade, Otto)
metaphysical phenomenology
Smart, N. (1978) (1) (Eliade)
creative hermeneutics
Biezais, H. (1973) (1)) (van der Leeuw, Otto, Söderblom, Heiler, Wach, Eliade)
attempts to establish direct contact with the sacred
Oxtoby, W. G. (1968) (9) (10) (11) (Goodenough)
comparison with Werblowsky: study religious exercise: analysis of Goodenough's stance
Bianchi, U. (1975) (7) (8) (Heiler)
transformation of study into inter-religious enterprise
Waardenburg, J. (1978) (3) (5) (van der Leeuw)
inaugural address: scholar must be religious: unity of religious phenomena
Waardenburg, J. (1978) (4) (van der Leeuw)
solipsistic: based upon personal religious experiences
Waardenburg, J. (1973) (14) (Otto)
popularity of Otto's theories
Baird, R. D. (1960) (1) (W. C. Smith)
analysis of Smith's stance
Werblowsky, R. J. Z. (1959) (4) (Wach)
rejects notion that scholar need be religious

5. Scholars:
Religious experiences fundamental pre-requisite:

Hultkrantz, A. (1970) (4) (van der Leeuw, Otto, Mensching, Heiler)
Helfer, J. S. (1968) (2) (Otto, van der Leeuw, Zaehner, Eliade)
Waardenburg, J. (1978) (5) (van der Leeuw)
Waardenburg, J. (1978) (4) (van der Leeuw)
Pruett, G. E. (1973) 1) (W. C. Smith)
Sharpe, E. J. (1969) (5) (Söderblom)
Brilioth, Y. (1933) (1) (Söderblom)
King, W. L. (1964) (1) (Wach)
Kitagawa, J. M. (1957) (2) (Wach)
Werblowsky, R. J. Z. (1959) (4) (Wach)

6. Scholars:
Religion accorded ontological status:

Streng, F. J. (1970) (2) (Kristensen, van der Leeuw, Wach)
Hultkrantz, A. (1970) (3) (4) (van der Leeuw, Otto, Mensching, Heiler)
Helfer, J. S. (1968) (3) (Otto, van der Leeuw, Zaehner, Eliade)
Smart, N. (1973) (6) (7) (Wach, Otto)
Smart, N. (1973) (3) (Wach, Eliade, Otto)
Long, Ch. H. (1967) (2) (Otto, Söderblom, van der Leeuw, Heiler, Wach)
Allen, D. (1972) (2) (3) (Eliade, Otto, Wach, van der Leeuw)
Biezais, H. (1973) (1) (van der Leeuw, Otto, Söderblom, Heiler, Wach, Eliade)
Baird, R. D. (1971) (1) (Eliade)
Allen, D. (1970) (3) (Eliade)
Ricketts, M. L. (1970) (2) (3) (5) (Eliade)
Schimmel, A. (1968) (4) (Heiler)
Long, Ch. H. (1963) (2) (Otto)
Waardenburg, J. (1978) (3) (van der Leeuw)
Long, Ch. H. (1963) (1) (Otto)
Waardenburg, J. (1978) (4) (van der Leeuw)
Waardenburg, J. (1973) (14) (Otto)
Wach, J. (1951) (1) (2) (Otto)
Hick, J. (1974) (1) (W. C. Smith)
Dudley, G. (1977) (18) (Eliade)
Gualtieri, A. R. (1969) (1) (2) (3) (W. C. Smith, Gualtieri)
Kitagawa, J. M. (1957) (1) (Wach)
Kitagawa, J. M. (1959) (7) (Wach)

II. INTERNATIONAL SCHOLARSHIP

1. International Scholarship: (1867-1893): Primary Methodological:

Müller, F. M. (1867)
Burnouf, E. (1872)
Tiele, C. P. (1877)
Clarke, J. F. (1883)
Müller, F. M. (1889)
Saussaye, P. D. Chantepie de la. (1891)
Ellinwood, F. F. (1892)
Réville, J. (1892)
Warren, W. F. (1892,1895)
Clarke, J. F. (1871-1883)
Müller, F. M. (1873)
Müller, F. M. (1881)
Réville, A. (1884)
Carpenter, J. E. (1890)
Müller, F. M. (1891)
Kellogg, S. H. (1892)
Müller, F. M. (1892)
Jastrow, M. (1893)

International Scholarship: (1893): World's Parliament of Religions: Primary Methodological:

Barrows, J. H.
D'Harlez, C. D.
Hirsch, E. G.
Müller, F. M.
Réville, J.
Tiele, C. P.
Carpenter, J. E.
Goodspeed, G. S.
Momerie, A. W.
Réville, A.
Snell, M. M.
Toy, C. H.

International Scholarship: (1894-1920): Primary Methodological:

Müller, F. M. (1894)
Tiele, C. P. (1896)
Müller, F. M. (1898)
Geden, A. S. (1898)
Kellogg, S. H. (1899)
James, W. (1902)
Moore, G. F. (1904)
Jastrow, M. (1908)
Jordan, L. H. (1908)
Söderblom, N. (1911)
Jordan. L. H. (1913)
Otto, R. (1917)
Jastrow, M. (1894)
Tiele, C. P. (1898)
Carpenter, J. E. (1898)
Jastrow, M. (1899)
Jastrow, M. (1901)
Söderblom, N. (1903)
Jordan, L. H. (1905)
Jevons, F. B. (1908)
Söderblom, N. (1910)
Warren, W. F. (1911)
Jordan, L. H. (1916)
Jordan, L. H. (1920)

International Scholarship: (1920-1950): Primary Methodological:

Haydon, A. E. (1922)
Otto, R. (1931-32)
Leeuw, G. van der (1933)
Wach, J. (1947)
Otto, R. (1930-31)
Söderblom, N. (1931)
Wach, J. (1935)
Smith, W. C. (1950)

International Scholarship: (1950-1960): Primary Methodological:

Wach, J. (1951)
Heiler, F. (1954)
James, E. O. (1954)
Bleeker, C. J. (1954)
Kitagawa, J. M. (1957)
Wach, J. (1958)
Werblowsky, R. J. Z. (1958)
Eliade, M. (1959)
Smith, W. C. (1959)
Kitagawa, J. M. (1959)
Werblowsky, R. J. Z. (1959-60)
Werblowsky, R. J. Z. (1960)
Kristensen, W. B. (1960)

Eliade, M. (1952)
Wach, J. (1954)
Pettazzoni, R. (1954)
Smith, W. C. (1956)
Eliade, M. (1957)
Zaehner, R. C. (1958)
Heiler, F. (1958)
Goodenough, E. R. (1959)
Werblowsky, R. J. Z. (1959)
Bleeker, C. J. (1959)
Bleeker, C. J. (1960)
Schimmel, A. (1960)

International Scholarship: (1960-1970): Primary Methodological:

Eliade, M. (1961)
Smith, W. C. (1962-63)
Smith, W. C. (1964)
Friess, H. L. (1965)
Eliade, M. (1965)
Smart, N. (1966)
Long, Ch. H. (1967)
Widengren, G. (1968)
Scholem, G. (1968)
Helfer, J. S. (1968)
Eliade, M. (1969)
Sullivan, H. P. (1970)
Penner, H. H. (1970)

Parrinder, G. (1962)
Bleeker, C. J. (1963)
Smith, W. C. (1965)
Goodenough, E. R. (1965)
Bleeker, C. J. (1965)
Smith, W. C. (1966)
Adams, Ch. J. (1967)
Smith, M. (1968)
Kitagawa, J. M. (1968)
Eliade, M. (1968)
Bleeker, C. J. (1969)
Bleeker, C. J. (1970)

International Scholarship: (1970-1981): Primary Methodological:

Baird, R. D. (1971)
Sharpe, E. J. (1971)
Sullivan, H. P. (1971)
Pummer, R. (1972)
Werblowsky, R. J. Z. (1973)
Smith, W. C. (1974)
Pummer, R. (1975)
Werblowsky, R. J. Z. (1975)
Bleeker, C. J. (1975)
Ingram, P. O. (1976)
Waardenburg, J. (1978)
Reynolds, F. E. (1980)
Rudolph, K. (1981)

Bleeker, C. J. (1971)
Smith, W. C. (1971)
Bleeker, C. J. (1972)
Klimkeit, H. J. (1973)
Bleeker, C. J. (1973)
Bianchi, U. (1975)
Smith, W. C. (1975)
Waardenburg, J. (1975)
Smith, H. (1976)
Smith, W. C. (1976-77)
Pummer, R. (1979) : Smith, H. (1979)
Ludwig, T. M. (1980) : Smith, H. (1980)
Smith, H. (1981)

International Scholarship: (1982-1983): Primary Methodological:

Smith, H. (1982)
Minor, R. N. and R. D. Baird. (1983)

2. International Scholarship: Secondary: Methodological: General:

Founding Fathers:

Jevons, F. B. (1896)
Kitagawa, J. M. (1957)
Sharpe, E. J. (1975)
Haydon, A. E. (1922)
Sharpe, E. J. (1971)
Long, Ch. H. (1977)

International Scholarship: Secondary: Methodological: Historical: General:

Müller, F. M. (1894)
Jordan, L. H. (1920)
Michaelsen, R. (1964)
Bianchi, U. (1972)
Sharpe, E. J. (1975)
Jordan, L. H. (1909)
DeBoer, L. P. (1964)
Smith, M. (1966)
Bleeker, C. J. (1975)

International Scholarship: Secondary: Methodological: General:

Warren, W. F. (1892,1895)
Carpenter, J. E. (1901)
Werblowsky, R. J. Z. (1956-57)
Rasmussen, D. (1968)
Baaren, Th. P. van. (1969)
Partin, H. B. (1971)
Penner, H. H. and E. A. Yonan. (1972)
Honko, L. (1973)
Smart, N. (1973)
Baaren, Th. P. van. (1973)
Jevons, F. B. (1901)
Wach, J. (1947)
Eliade, M. (1963)
Oxtoby, W. G. (1968)
Baird, R. D. (1970)
Hultberg, T. K. (1971)
Bowman, J. (1972)
Waardenburg, J. (1973)
Bleeker, C. J. (1973)
Sharpe, E. J. (1975)

International Scholarship: Secondary: Methodological:

Classical Phenomenology:

Waardenburg, J. (1972)
Waardenburg, J. (1978)
Waardenburg, J. (1978)

North American Scholarship: Secondary: Methodological: General:

Ashby, P. H. (1965)
Sharpe, E. J. (1971)
Bleeker, C. J. (1975)
Michaelsen, R. (1965)
Bianchi, U. (1975)
Sharpe, E. J. (1975)

3. International Scholarship: Religiously Informed: Primary: Methodological:

Adams, Ch. J. (N. A.)
Bleeker, C. J. (N.)
Carpenter, J. E. (B.)
D'Harlez, C. D. (E.)
Ellinwood, F. F. (N. A.)
Goodspeed, G. S. (N. A.)
Hirsch, E. G. (N. A.)
James, E. O. (B.)
Jevons, F. B. (B.)
Kellogg, S. H. (N. A.)
Kristensen, W. B. (F.)
Long, Ch. H. (N. A.)
Momerie, A. W. (E.)
Otto, R. (G.)
Reynolds, F. E. (N. A.)
Réville, J. (F.)
Smith, H. (N. A.)
Snell, M. M. (E.)
Sullivan, H. P. (N. A.)
Wach, J. (N. A.)
Zaehner, R. C. (B.)

Barrows, J. H. (N. A.)
Burnouf, E. (E.)
Clarke, J. F. (N. A.)
Eliade, M. (N. A.)
Geden, A. S. (N. A.)
Heiler, F. (G.)
Ingram, P. O. (N. A.)
Jastrow, M. (N. A.)
Jordan, L. H. (N. A.)
Kitagawa, J. M. (N. A.)
Leeuw, G. van der (D.)
Ludwig, T. M. (N. A.)
Müller, F. M. (B.)
Parrinder, G. (B.)
Réville, A. (F.)
Saussaye, P. D. (E.)
Smith, W. C. (N. A.)
Söderblom, N. (S.)
Tiele, C. P. (N.)
Warren, W. F. (N. A.)

4. International Scholarship: Secular Humanists: Primary Methodological:

Baaren, Th. P. van. (E.)
Bianchi, U. (E.)
Goodenough, E. R. (N. A.)*
Helfer, J. S. (N. A.)
Pummer, R. (N. A.)
Scholem, G. (I.)
Smith, M. (N. A.)
Werblowsky, R. J. Z. (I.)

Baird, R. D. (N. A.)
Biezais, H. (E.)
Haydon, A. E. (N. A.)
Penner, H. H. (N. A.)
Rudolph, K. (G.)
Smart, N. (B.)*
Waardenburg, J. (N.)
Widengren, G. (N.)

5. World's Parliament of Religions: (1893): Chicago: Primary Methodological:

Barrows, J. H.
D'Harlez, C. D.
Hirsch, E. G.
Müller, F. M.
Réville, J.
Tiele, C. P.
Carpenter, J. E.
Goodspeed, G. S.
Momerie, A. W.
Réville, A.
Snell, M. M.
Toy, C. H.

World's Parliament of Religions: Secondary: Methodological: Historical:

Barrows, J. H. (1892)
Jones, J. L. (1893)
Barrows, J. H. (1894)
Bonney, C. C. (1895)
Barrows, J. H. (1897)
Bianchi, U. (1975)
Barrows, J. H. (1893)
Mercer, L. P. (1893)
Müller, F. M. (1894)
Goodspeed, G. S. (1895)
Jordan, L. H. (1905)

6. Establishment of Chairs, Clubs, Committees, Lectureships: North American:

Jastrow, M. (1893)
Jastrow, M. (1901)
Jordan, L. H. (1920)
Sharpe, E. J. (1970)
Jastrow, M. (1899)
Jordan, L. H. (1905)
Kitagawa, J. M. (1959)

Establishment of Chairs, Clubs, Committees, Lectureships: International:

Jastrow, M. (1893)
Jordan, L. H. (1910-11)
Gundry, D. W. (1956)
Waardenburg, L. (1972)
Long, Ch. H. (1977)
Sharpe, E. J. (1980)
Moore, G. F. (1904)
Jordan, L. H. (1912-13)
Bolle, K. W. (1971)
Parrinder, G. (1975)
Waardenburg, J. (1978)

Material Directly Relevant to I.A.H.R.: Congresses, Study-Conferences, etc.,:

Jordan, L. H. (1915)
Bleeker, C. J. (1950)
Bleeker, C. J. (1955)
Bleeker, C. J. (1955)
Bleeker, C. J. (1958)
Bleeker, C. J. (1960)
Bleeker, C. J. (1965)
Jurji, E. J. (1970-71)
Sharpe, E. J. (1972)
Bleeker, C. J. (1975)
Sharpe, E. J. (1975)
Combs, E. (1976-77)
Gardner, P. (1928-29)
Bleeker, C. J. (1954)
Bleeker, C. J. (1955)
Bleeker, C. J. (1958)
Fehl, N. E. (1959)
Bleeker, C. J. (1960)
Honko, L. and J. Pentikainen (1972)
Bleeker, C. J. (1970)
Pummer, R. (1974)
Parrinder, G. (1975)
Waardenburg, J. (1976)

Material Contained Within Congress Proceedings:

Amsterdam Congress: (1950)
Rome Congress: (1955)
Tokyo Congress: (1958)

Material Contained Within Parliament of Religions:

(Neely's History of the Parliament of Religions: (1893)

International Congresses:

(1) Paris: (1900)
President: A. Réville

(2) Basel: (1904)
President: C. D. Orelli

(3) Oxford: (1908)
President: A. C. Lyall

(4) Lieden: (1912)
President: Chantepie de la Saussaye

(5) Lund: (1929)
President: N. Söderblom

(6) Brusselles (1935)
President: F. Cumont

(7) Amsterdam: (1950)
President: G. van der Leeuw
(President of I. A. H. R.: G. van der Leeuw)

(8) Rome: (1955)
President: R. Pettazzoni

(9) Tokyo: (1958)
President: R. Pettazzoni

(10) Marburg: (1960)
President: G. Widengren

(11) Claremont: (1965)
President: G. Widengren

(12) Stockholm: (1970)
President: G. Widengren

(13) Lancaster: (1975)
President: M. Simon

III. BASIC TENETS OF RELIGIONSWISSENSCHAFT

1. Basic Tenets of Religionswissenschaft:
Religious Experience Fundamental Pre-requisite for Scholarly Study:

Réville, A. (1884) (5) (P)
Saussaye, Chantepie de la. (1897) (1)
Jastrow, M. (1901) (7)
Orelli, D. C. von. (1904) (5) (4)
Wach, J. (1950) (1)
Werblowsky, R. J. Z. (1959) (5)
Heiler, F. (1961) (1)
Smith, W. C. (1962-63) (1)
Widengren, G. (1968) (7)
Pummer, R. (1975) (2)
Réville, J. (1892) (4)
Söderblom, N. (1901) (5)
Jevons, F. B. (1901) (31) (30) (29)
Leeuw, van der. (1918) (5)
Zaehner, R. C. (1958) (2)
Kristensen, W. B. (1960) (3)
Parrinder, G. (1962) (12) (9)
Smart, N. (1966) (7)
Bianchi, U. (1975) (4)
Rudolph, K. (1981) (5)

2. Basic Tenets of Religionswissenschaft:
Religion Accorded Ontological Status:

Clarke, J. F. (1871) (1)
D'Alviella, C. G. (1892) (2)
D'Harlez, C. D. (1893) (1)
Tiele, C. P. (1896) (15)
Jordan, L. H. (1905) (6)
Otto, R. (1917) (6) (1)
Wach, J. (1951) (5) (4) (3) (2) (C)
Werblowsky, R. J. Z. (1959) (1)
Werblowsky, R. J. Z. (1960) (5)
Bleeker, C. J. (1969) (3)
Baaren, Th. P. van. (1973) (1)
Smith, H. (1979) (10) (9) (7)
Smith, H. (1981) (1)
X Réville, A. (1893) (2)
X Pettazzoni, R. (1954) (2) (1)

Réville, A. (1884) (2)
Müller, F. M. (1892) (2)
Hirsch, E. G. (1893) (1)
Jastrow, M. (1901) (9)
Pfleiderer, O. (1907) (3)
Wach, J. (1951) (3) (2) (1) (U)
Bleeker, C. J. (1954) (4)
Bleeker, C. J. (1960) (10)
Eliade, M. (1969) (1)
Penner, H. H. (1970) (2)
Waardenburg, J. (1978) (5)
Smith, W. C. (1981) (11)

3. Basic Tenets of Religionswissenschaft:
Christianity and the Science of Religion:

Müller, F. M. (1867) (5) (4)
Réville, J. (1892) (19) (17)
Müller, F. M. (1893) (1)
Barrows, J. H. (1894) (8)
Söderblom, N. (1901) (6)

Haydon, A. E. (1922) (6)
Zaehner, R. C. (1958) (3)
Waardenburg, J. (1978) (9)

Clarke, J. F. (1871) (10) (9)
Warren, W. F. (1892,1895) (8)
Snell, M. M. (1893) (2)
Carpenter, J. E. (1898) (8) (7)
Pfleiderer, O. (1907) (15)
Jordan, L. H. (1920) (29) (28) (27) (26)
James, E. O. (1954) (2)
Sharpe, E. J. (1971) (2)

4. Basic Tenets of Religionswissenschaft:
Function of Religionswissenschaft:

Clarke, J. F. (1871) (9) (4) (1)
Momerie, A. W. (1893) (1)
Carpenter, J. E. (1898) (8) (5)
Jordan, L. H. (1916) (1)
Smith, W. C. (1950) (3) (2)
Bleeker, C. J. (1954) (5)
Goodenough, E. R. (1959) (6)
Werblowsky, R. J. Z. (1960) (7) (6)
Bleeker, C. J. (1960) (15) (14)
Smith, W. C. (1964) (1)
Eliade, M. (1965) (7) (3)
Benz, E. (1966) (2) (1)
Kitagawa, J. M. (1968) (1)
Sullivan, H. P. (1970) (8)
Pummer, R. (1972) (11)
Rudolph, K. (1979) (2)
Riesebrodt, M. (1983) (1)

Müller, F. M. (1889) (1)
Hirsch, E. G. (1896) (2)
Pfleiderer, O. (1907) (13) (12)
Wach, J. (1935) (5) (2) (1)
Eliade, M. (1952) (2) (1)
Heiler, F. (1958) (4) (3)
Werblowsky, R. J. Z. (1959-60) (6) (5) (1)
Werblowsky, R. J. Z. (1960) (5) (4)
Eliade, M. (1961) (1)
Smith, W. C. (1965) (1)
Smart, N. (1966) (9) (8) (2) (4) (1)
Scholem, G. (1968) (1)
Eliade, M. (1968) (2)
Sullivan, H. P. (1971) (4) (3)
Bleeker, C. J. (1973) (3)

5. Basic Tenets of Religionswissenschaft:
Impartiality:

Müller, F. M. (1873) (9) (2)
Réville, A. (1884) (4) (L)
Réville, J. (1892) (16)
Tiele, C. P. (1896) (10) (9)
Jastrow, M. (1901) (8) (6)
Leeuw, van der. (1933) (1)
Friess, H. L. (1965) (1)
Sullivan, H. P. (1970) (5) (4) (3)
Pummer, R. (1972) (5) (4)
X Müller, F. M. (1899) (3)
X Wach, J. (1958) (7)

Clarke, J. F. (1883) (1)
Ellinwood, F. F. (1892) (11)
Tiele, C. P. (1896) (7) (?)
Tiele, C. P. (1896) (6) (5) (4)
Jordan, L. H. (1916) (1)
Wach, J. (1935) (6)
Scholem, G. (1968) (1)
Bleeker, C. J. (1971) (2)
Ingram, P. O. (1976) (4)

6. Basic Tenets of Religionswissenschaft:
Man is Innately Religious:

Clarke, J. F. (1871) (11)
Clarke, J. F. (1883) (10)(2)
Réville, A. (1884) (6) (P)
Kellogg, S. H. (1892) (1)
D'Harlez, C. D. (1893) (2)
Jastrow, M. (1901) (9)
Söderblom, N. (1931) (2)
Eliade, M. (1957) (2)
Smith, W. C. (1964) (1)
Eliade, M. (1968) (1)
Sullivan, H. P. (1970) (8)

Müller, F. M. (1873) (7)
Réville, A. (1884) (5) (L)
Saussaye, Chantepie de la. (1891) (19) (18)
Réville, A. (1893) (1)
Snell, M. M. (1893) (1)
Söderblom, N. (1910) (4)
Wach, J. (1954) (4)
Wach, J. (1958) (8)
Helfer, J. S. (1968) (1)
Bleeker, C. J. (1969) (1)

7. Basic Tenets of Religionswissenschaft:
Consequences of Religionswissenschaft:

Müller, F. M. (1867) (10) (9)
Müller, F. M. (1867) (5) (4)
Burnouf, E. (1872) (2)
Müller, F. M. (1881) (4)
Réville, A. (1884) (9) (7) (L)
D'Alviella, C. G. (1884) (1)
Carpenter, J. E. (1890) (3)
Réville, J. (1892) (19) (17) (16)
Müller, F. M. (1892) (4) (3) (1)
Warren, W. F. (1892,1895) (6)
Müller, F. M. (1893) (1)
Barrows, J. H. (1894) (8)
Barrows, J. H. (1897) (3)
Kellogg, S. H. (1899) (1)
Pfleiderer, O. (1907) (14)
Wach, J. (1935) (5) (2) (1)
Bleeker, C. J. (1954) (5)
Heiler, F. (1958) (3)
Bleeker, C. J. (1960) (14)
Long, Ch. H. (1967) (4)
Eliade, M. (1969) (2)
Sullivan, H. P. (1970) (8)
Smith, H. (1976) (14) (3)

Müller, F. M. (1867) (8) (7)
Clarke, J. F. (1871) (2)
Müller, F. M. (1873) (4)
Réville, A. (1884) (6) (L)
Réville, A. (1884) (3) (L)
Müller, F. M. (1889) (7)
Müller, F. M. (1891) (3) (1)
Réville, J. (1892) (3) (2) (1)
D'Alviella, C. G. (1892) (8) (5) (2)
Jastrow, M. (1893) (13) (12)
Snell, M. M. (1893) (2)
Tiele, C. P. (1896) (8) (3)
Jastrow, M. (1899) (2)
Jordan, L. H. (1905) (5)
Jordan, L. H. (1913) (1)
Eliade, M. (1952) (2) (1)
Heiler, F. (1954) (7)
Werblowsky, R. J. Z. (1959-60) (7)
Eliade, M. (1965) (7) (3)
Eliade, M. (1968) (2)
Bleeker, C. J. (1970) (6)
Sullivan, H. P. (1971) (4) (3)

8. Basic Tenets of Religionswissenschaft:
Christianity the Highest Religion:

Müller, F. M. (1891) (5)
Carpenter, J. E. (1898) (4)
Jevons, F. B. (1908) (3)
Warren, W. F. (1911) (2)
Heiler, F. (1954) (6)

Barrows, J. H. (1897) (5)
Geden, A. S. (1898) (2)
Söderblom, N. (1910) (6)
Otto, R. (1917) (7)
Wach, J. (1971) (5) (Kitagawa)

9. Basic Tenets of Religionswissenschaft:
Inherent Unity of Religion:

Clarke, J. F. (1871) (2)
Burnouf, E. (1872) (2)
Müller, F. M. (1889) (4)
Saussaye, Chantepie de la. (1891) (9)
Müller, F. M. (1892) (4) (3)
Momerie, A. W. (1893) (1)
Tiele, C. P. (1896) (16)
Barrows, J. H. (1897) (3)
Otto, R. (1917) (2)
Heiler, F. (1954) (2) (1)
Heiler, F. (1958) (3)
Rudolph, K. (1967) (4) (2)

Müller, F. M. (1881) (4)
Réville, A. (1884) (4)
Carpenter, J. E. (1890) (11)
Réville, J. (1892) (9)
Carpenter, J. E. (1893) (2) (1)
Toy, C. H. (1893) (1)
Hirsch, E. G. (1896) (2)
Moore, G. F. (1904) (2)
Leeuw, van der. (1918) (3)
Wach, J. (1958) (9)
Bleeker, C. J. (1965) (5)
Smith, H. (1976) (3)

10. Basic Tenets of Religionswissenschaft:
The Quest for Truth:

Müller, F. M. (1867) (13)
Saussaye, Chantepie de la. (1891) (16)
Jastrow, M. (1894) (3)
Jevons, F. B. (1901) (10)
Wach, J. (1947) (1)
Bleeker, C. J. (1954) (3)
Kristensen, W. B. (1960) (4)
Scholem, G. (1968) (2)
Ingram, P. O. (1976) (1)
Rudolph, K. (1978) (1)

Carpenter, J. E. (1890) (1)
D'Alviella, C. G. (1892) (11) (8)
Tiele, C. P. (1898) (1)
Pfleiderer, O. (1907) (13) (12)
Baetke, W. (1952) (1)
Werblowsky, R. J. Z. (1959) (3)
Werblowsky, R. J. Z. (1960) (7) (6) (5) (4)
Klimkeit, H. J. (1973) (1)
Smith, H. (1976) (14)

11. Basic Tenets of Religionswissenschaft:
'Religious Consciousness''Religious Sentiment':

Réville, A. (1884) (4) (L)
D'Alviella, C. G. (1884) (1)
Jastrow, M. (1893) (12)
Otto, R. (1917) (5) (4) (3)

Réville, A. (1884) (12) (11) (10) (P)
Carpenter, J. E. (1890) (10)
Söderblom, N. (1903) (2)
Smith, H. (1982) (1)

12. Basic Tenets of Religionswissenschaft:
Christianity:

Müller, F. M. (1867) (12)
Söderblom, N. (1931) (5)
Smith, W. C. (1981) (12)
Ellinwood, F. F. (1891) (1)
Heiler, F. (1954) (7)

13. Basic Tenets of Religionswissenschaft:
Situating Religionswissenschaft in University:

Jastrow, M. (1899) (6)
Jordan, L. H. (1912-13) (9) (8)
Jordan, L. H. (1920) (19)
Jordan, L. H. (1920) (28)
Moore, G. F. (1902) (7) (4) (3)
Jordan, L. H. (1912-13) (10)
Jordan, L. H. (1920) (24)

IV. NORTH AMERICAN SCHOLARSHIP

1. North American Scholarship:
Religionswissenschaft Essential Element in Liberal Education:

Warren, W. F. (1892,1895) (7)
Jastrow, M. (1901) (10)
Wickenden, A. C. (1943) (1)
Eccles, R. S. (1951) (1)
McClusky, H. Y. (1951) (4)
Merriam, T. W. (1951) (4)
Jastrow, M. (1899) (6)
Nevius, W. N. (1943) (2) (1)
DeWolf, L. H. (1948) (1)
Vlastos, G. (1951) (1)
Butterfield, V. L. (1951) (3)
Holbrook, C. A. (1964) (1)

2. North American Scholarship:
Function of Religionswissenschaft:

Merriam, T. W. (1935) (1)
Lyman, M. E. (1938) (3) (1)
Scott, W. (1940) (3)
Hazzard, L. B. (1943) (1)
Wickenden, A. C. (1943) (1)
Eby, L. S. (1944) (1)
Wolf, R. E. (1948) (1)
Cranston, E. (1949) (1)
Thomas, G. F. (1949) (4)
Corwin, V. (1951) (9) (8) (7) (6)
Merriam, T. W. (1951) (3)
Smith, S. A. (1956) (1)
Walhout, D. (1961) (2) (1)
Holbrook, C. A. (1963) (1)
Gustafson, J. M. (1970) (2) (1)
Minor, R. N. and R. D. Baird. (1983) (10) (9) (7) (6) (5)

Adams, D. E. (1937) (1)
Moore, J. M. (1940) (1)
Shedd, C. P. (1940) (1)
Nevius, W. N. (1943) (2) (1)
Wieman, H. N. (1943) (1)
DeWolf, L. H. (1948) (1)
Braden, Ch. S. (1949) (1)
Lampe, M. W. (1949) (1)
Quillian, W. F. (1950) (2)
Loomer, B. M. (1951) (4) (3) (2) (1)
Purinton, C. E. (1954) (1)
Buck, H. W. (1957) (1)
MacGregor, G. (1962) (2) (1)
Holbrook, C. A. (1964) (2) (1)
Michaelsen, R. (1972) (2)

V. EVOLUTION

Evolution:

Saussaye, Chantepie de la. (1891) (17) (15)
Pfleiderer, O. (1907) (2)
Jevons, F. B. (1901) (32) (4)

VI. OUTLINE CONCERNING THE WORLD'S PARLIAMENT OF RELIGIONS

The World's Parliament of Religions: (Outline)

sanctioned by both C. P. Tiele & Max Muller; founding fathers of Religionswissenschaft. Tiele occupied newly created chair of History and Philosophy of Religions in Leiden. appointed to position in 1877. Although Tiele was not in attendence submitted a paper to be read in his absence. Welcomed Parliament as new incentive for furthering progress in academic study of religions.
Muller also welcomed parliament as unique and worthy of praise. Submitted paper to be read at Parliament in his absence. Further, continued his appreciation in article, "The Worlds Parliament of Religions."pub. 1901.
Both were not discordent with principles upon which Parliament was formulated.
see Waardenburg's analysis of Tiele in "Religion Between Reality and Idea." for further details concerning ontological base accorder religious phen. by Tiele. (seems to echo methodological perspective of discipline)

International Scholars present at Parliament:

Albert Réville, (Prof. of the History of Religions in the College of France).

Jean Réville, (Lecturer at the Sorbonne, ed. of "Revue de l'histoire des religions).

J. E. Carpenter, (Oxford)

C. D. D'Harlez, (Louvain Univ.)

American Scholars present at Parliament:

George S. Goodspeed, (Univ. of Chicago)

C. H. Toy, (Harvard Univ.)

.....

Analysis of Parliament restricted to scholarly presentations. (almost exclusively)
survey of International scene of Religionswissenschaft at time of Parliament.(1)
survey of North American scene of Religionswissenschaft at time of Parliament.(2)
(1) & (2) entail chairs established in History of Religions.

.....

-premisses upon which Parliament was convened.
-initial reactions and responces.
-reactions after Parliament. Muller, Jordan, etc.,
-effects of Parliament upon American population.
ex. identification of Parliament's ideology and Hist. of Rel.
-anticipations seen in Congress held in Stockholm. (Sharpe, Jordan, etc.,)

.....

-parliament not theological but spiritual (Man is innately religious)
-religious phenomenon accorded existential worth.
-not philosophical abstraction but empirical and scientific.
study not conceived in limited 'scientific' sense but rather as 'Wissenschaft' (Tiele)
-discipline never pristine or 'value free' ideal towards which scholars strived but almost never realized. non-sectarian , Jordan, Jastrow, Tiele, Muller, Soderblom,
-Jevons accused by Jordan for over-stepping bounds of discipline. elucidate...
-reference to Congress in Stockholm. (Sharpe, Jordan, etc.,)

The World's Parliament of Religions: (Outline)

(1) Ideological premises upon which Parliament was convened:

"...Religion, like the white light of Heaven, has been broken into many-colored fragments by the prisms of man. One of the objects of the Parliament of Religions has been to change this many-colored radiance back into the white light of heavenly truth." (p. 3. Barrows, ed.)

The Motto of the Parliament was:

"to unite all religion against all irreligion; to make the golden rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the religious life." (p. 19. Hanson, ed.)

Request for Universal Prayer sent August 11th 1893 by General Committee:

"It is suggested that on one day in September the religious teachers of the world call public attention to the first great effort of mankind to realize their common religious fraternity...(they were to pray for) to the advance of spiritual enlightenment, to the promotion of peace and good will among the nations and races, and to the deepening and widening of the sense of universal human brotherhood. (p. 57. Barrows, ed.)

(2) Nations represented at Parliament:

England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada, United States... (p. 18. Hanson, ed.)

(3) Circulation of Parliament's Ideological Platform:

"The Christian people of America were kept continually informed of the plans and purposes of the Parliament, and, indeed, the whole world, so far as it would listen, was made to understand the spirit and objects of the undertaking...For thirty months nearly all the railroads and steamship lines of the world were unconsciously working for the Parliament of Religions." (p. 59. Barrows, ed.)

"...the original announcement of the World's Congress scheme...was sent by the Government of the United States to all other nations..." (p. 17. Hanson, ed.)

"The work of organization began in 1890, and was carried on by the committees until the opening of the congresses in May of 1893. An extensive correspondence throughout the world was required and a period of three years was necessary to effect all arrangements. Vigilance was exercised by Mr. Bonney in utilizing the press for extending to all parts of the earth information regarding the great world's congresses. The government of the United States promptly approved the comprehensive plan; "an act of recognition and support was passed by the Senate and House of Representatives, and approved by the chief executive." After the organization of the auxiliary, the State Department sent to foreign governments an official announcement... (p. 17. Houghton, ed.)

The World's Parliament of Religions: (Outline)

(4) Initial Response:

"The preliminary address of the committee, prepared by him (Barrows) and sent throughout the world, elicited the most gratifying responses, and proved that the proposed congress was not only practicable, but also that it was most earnestly demanded by the needs of the present age." (p. 17. Hanson, ed.)

"In the beginning it was supposed that one or two weeks would suffice for the department of religion, but so great has been the interest, and so many have been the applications in this department, that the plans for it have repeatedly been rearranged, and it now extends from September 4th to October 15th, and several of the religious congresses have, nevertheless, found it necessary to meet outside of these limits." (p. 18. Hanson, ed.)

"The plan for the congresses was received with almost universal approval throughout the world. Words of appreciation and encouragement were returned from every continent, 'showing that the time for such a moment had indeed arrived.'" (p. 17. Houghton, ed.)

(5) Historical background:

"In the spirg of 1891 the General Committee on Religious Congresses of the World's Congress Auxillary was appointed by President Charles C. Bonney, who had been foremost in originating and most active in promoting these world conventions." (p. 6. Barrows, ed.)

"The Chairman of the Committee (was) John Henry Barrows..." (p. 8. Barrows, ed.)

"Urged to provide plans for religious meetings in connection with the World's Fair, the Committee at once perceived that the religious world, in its historic developments, and not any one section of that world, should be invited to make some representation. (p. 8. Barrows, ed.)

"A committee of organization was...appointed...This committee was composed of representatives of sixteen religious bodies. Rev. Dr. John Henry Barrows was made chairman." (p. 17. Hanson, ed.)

(6) International Scholars present at Parliament:

Réville, A. (Prof. of the History of Religions in the College of France.)
"Conditions and Outlook for a Universal Religion."

Réville, J. (Lecturer at the Sorbonne, ed. of "Revue de l'histoire des religions.")
"Principles of the Scientific Classification of Religions."

Carpenture, (Oxford)
"The Need of a Wider Conception of Revèation, or Lessons from the Sacred Books of the World."

D'Harlez, C. D. (Louvain Univ.)
"The Comparative Study of the World's Religions."

The World's Parliament of Religions: (Outline)

(7) International Scholars absent, but submitted papers to be read at Parliament:

Muller, M. (Oxford)
"Greek Philosophy and the Christian Religion."

Tiele, C. P. (Leiden Univ.)
"Study of Comparative Theology."

(8) American Scholars present at Parliament:

Goodspeed, G. S. (Univ. of Chicago)
"What the Dead Religions Have Bequeathed to the Living."

Hirsch, E. G. (Univ. of Chicago)
"Elements of Universal Religion."

Toy, C. H. (Harvard Univ.)
"The Relation Between Religion and Conduct."

(9) Others:

Momerie, Rev. A. W. "The Essentials of Religion."

Snell, M. M. "The Practical Service of the Science of Religions to the Cause of Religious Unity, and to Missionary Enterprise."

.....

Ethos of Parliament: (Speach made by Dr. Barrows)

"We are met in a school of comparative theology, which I hope will prove more spiritual and ethical than theological...(p. 22. Hanson, ed.)

.....

Hirsch, E. G. "Elements of Universal Religion." (Barrows)

American scholar, secondary, methodological, "Religion is one of the natural functions of the human soul", "A man without religion is not normal.", "There may be those in whom this function approaches atrophy. But they are undeveloped or crippled specimens of the completer type. A society without religion has nowhere yet been discovered. Religion may then in very truth be said to be the universal distinction of man.",(may aid in attempting to account for evolutionary theory underlying earlier scholarship, in spite of the fact that particular religions may dissappear they still accord religion (as such existential worth, religion viewed as absolute condition of human existence, man cannot live an authentic existence without religion, reaction against particularist creeds and dogmas but not against religion, discipline ultimately concerned and conceived as religious rather than theological enterprise, normative thrust not discordant with scholarship, beneath diverse methodological approaches one can discern common ideological base which informs investigations.)

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The World's Parliament of Religions:

Goodspeed, G. S. "What the Dead Religions Have Bequeathed to the Living." (Barrows)

American scholar, secondary, methodological, referring to comparative religion:"While much has been done, the errors and extravagances of scholars in many instances should teach caution.", rejects both a priori theories utilized to account for disappearance of certain religious traditions, (1) humanly constructed systems, seen as distinct from "special Divine revelation", "The dead religions perished because they were false, the production either of Satan or of deluded or designing men.", (2) progressive evolution, dead religions stages in progressive evolution of mankind's religious development, "Both views are inadequate because they do not include all the facts.", "What is needed in the study of religion to-day, more than anything else, is a study of the manifold facts which religions present, and a rigid abstinence from philosophical theories which find facts to suit themselves.", "These brief sessions will do more for the study of religion than the philosophizing of a score of years."

.....

Tiele, C. P. "On the Study of Comparative Theology." (Barrows)

European scholar, secondary, historical, methodological, although unable to attend submits a paper to be read at Parliament, equates "Comparative Theology" with "Science of Religion", expresses great joy over interest shown in America towards discipline.

.....

Tiele, C. P. "Study of Comparative Theology." (Hanson)

European scholar, secondary, methodological, brief historical sketch of discipline, notes emancipation of discipline from apologetical influences, historical research required in order to ground discipline in a firmer empirical base.

.....

Réville, A. "Conditions and Outlook for a Universal Religion." (Barrows)

French scholar, secondary, methodological, man is innately religious, "The radically irreligious man is either aborted, infirm or mutilated.", "This Parliament marks the first step in the sacred path that shall one day bring man to the truly humanitarian and universal religion.".

.....

Réville, J. "Principles of the Scientific Classification of Religions." (Barrows)

French scholar, secondary, methodological, presentation of 9 basic rules which will aid in the scientific investigation of religion, rule (2) "Exclude every abstract principle of classification imposed from without by a philosophical or theological system, and not springing from the facts themselves.", discipline essentially a historical enterprise, "The study of religions must precede the study of religion.", although easy to understand rules, in present state of discipline, hard to apply them.

.....

Muller, M. "Greek Philosophy and the Christian Religion." (Hanson)

British scholar, secondary, methodological, although unable to attend submits a paper to be read at Parliament, "...what I hope for is not simply a reform, but a complete revival of religion, more particularly of the Christian religion.", both Gifford Lectures on Natural Religion as well as last volume on Theosophy or Psychological Religion intended to serve this essential intention.

.....

The World's Parliament of Religions:

Carpenter, J. E. "The Need of a Wider Conception of Revelation, or Lessons from the Sacred Books of the World." (Hanson)

British scholar, secondary, methodological, essential unity behind diverse religious traditions, "Theologies may be many, but religion is but one." "They may be more or less clearly articulate, less or more crude and confused, or pure and elevated, but they are in substance the same.".

D'Harlem, C. D. "The Comparative Study of the World's Religions." (Hanson)

European scholar, secondary, methodological, man innately religious, "It has, in fact, been demonstrated that religion is not a creation of the mind of man...but that it is a principle which imposes itself upon him everywhere and always and in spite of himself...", discipline must be strictly scientific,

Snell, M. M. "The Practical Service of the Science of Religions to the Cause of Religious Unity, and to Missionary Enterprise." (Hanson)

secondary, "Religion is a universal fact of human experience. There are people without Gods, without sacred books, without sacraments, without doctrines, if you will-but none without Religion.", "It cannot be too much insisted upon that for a perfect realization of the highest development and firmest demonstration of religion, the perfection of the science of religions is an indespensable condition.".

Toy, C. H. "The Relation Between Religion and Conduct." (Hanson)

American scholar, secondary, methodological, essential element of diverse religious traditions is the hope for unity.

Momerie, Rev. A. W. "The Essentials of Religion." (Hanson)

secondary, essential unity underlying religious diversity.

ADDRESSES:

(speach by Barrows) (Barrows ed.)
...I wish in these few words to express my gratitude to the friends who have worked with me...and to the newspaper press who have done so much to spread abroad the proceedings of this Parliament. This evidence of enterprise on the part of the press, this evidence of their appreciation of the significance of this Parliament, is so noteworthy that it has been frequently spoken of by many of those who have come to us from other lands. p. 148.

Attendance at Parliament:

"The total attendance at the Parliament was nearly one hundred and fifty thousand." (p. 1558. Barrows, ed.)

Ethos of Parliament:

"Without controversy, or any attempt to pronounce judgement upon any matter of faith, or worship, or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other and to all others who love truth and righteousness." (p. 19. Hanson, ed.)

The World's Parliament of Religions:

(10) Reactions and Responses to the Parliament:

Jordan, L. H. Comparative Religion: Its Genesis and Growth. (1905)

...there is no country in the world where the outlook, as regards...Comparative Religion, is brighter to-day than it is in America. For this encouraging prospect no small credit is due to the late Dr. John Henry Barrows, and to his many willing coadjutors, who conceived and carried into execution the project of a great modern Parliament of Religions. It was really the first attempt of its kind, and it has remained to this hour absolutely sui generis. It is quite true that the Parliament, in its inception, did not aim at lending an impulse to directly scientific studies, but sought merely to unite in the bonds of fellowship and common esteem those whom differing conceptions of Religion had too long sufficed to keep asunder; nevertheless, the publication of the Proceedings of the Congress has done a great deal both to popularise and to stimulate advanced research in this fruitful field of inquiry. p. 198.

No assembly of this sort, as regards at once its popular and permanent interest, has ever quite equalled the First World's Parliament Of Religions, held in Chicago in 1893. That wonderful Congress-conducted throughout with consummate tact, and which was merely a beautiful dream until the late Dr. Barrows and those who so loyally supported him transformed it into a living inspiration-has not spent its force even yet. p. 392.

As one of the consequences of that Assembly, it is easier now to bring men of opposing Faiths together, and to enlist their sympathy and co-operation in different sorts of social and philanthropic service, than it has ever been before. p. 392.

.....

Jordan, L. H. Comparative Religion: Its Adjuncts and Allies. (1915)

The Swedish Society for the Science of Religion was founded at Stockholm in 1906. An event which contributed directly to its inauguration was the assembly in that city, nine years previously, of the first 'Congress' for the study of the History of Religions. The idea, thus embodied, was not wholly independent of that great initial Parliament of Religions which was held in Chicago in 1893; it has blossomed out, more recently, into those International Congresses which have been held successively in Paris (1900), Basel (1904), Oxford (1908), and Leiden (1912). p. 311.

.....

Haydon, A. E. History of Religions." (1927)

...the World's Parliament of Religions at Chicago, in 1893, was for the most part an international gesture of good will... p. 140.

.....

Kitagawa, J. M. "The Making of a Historian of Religions." (1968)

...the Parliament of World Religions...much to the delight of humanistic intellectuals and some liberal Christians and Jews, generated enthusiasm for Eastern religions and philosophies. It is said that the establishment of many chairs of Oriental philosophy and comparative religion in the United States was occasioned by the Parliament. (pp. 193-194.)

.....

Kitagawa, J. M. "Theology and the Science of Religion." (1957)

The most dramatic event which stimulated American interest in the religions of the world was the First World's Parliament of Religions held in Chicago in 1893. p. 37.

.....

The World's Parliament of Religions:

(10) Reactions and Responses to the Parliament:

Kitagawa, J. M. "The History of Religions in America." (1959)

By far the most dramatic event to stimulate American interest in the religions of the world was the World Parliament of Religions, held in Chicago in 1893 in connection with the Columbian Exposition. p. 3.

Among the participants were many notable scholars, including historians of religions, but they attended the parliament as representatives of their faiths or denominations and not of the discipline of the history of religions. Nevertheless, in the minds of many Americans, comparative religion and the causes of the World Parliament of Religions became inseparately related. What interested many ardent supporters of the parliament was the religious and philosophical inquiry into the possibility of the unity of all religions, and not the scholarly, religio-scientific study of religions. Nevertheless, the history of religions and comparative religion, however they might be interpreted, became favorite subjects in various educational institutions in America. pp. 4-5.

.....

Muller, M. "The Parliament of Religions, Chicago, 1893." (1901)

There are few things which I so truly regret having missed as the great Parliament of Religions held in Chicago as a part of the Columbian Exhibition in 1893. Who would have thought that what was announced as simply an auxiliary branch of that exhibition could have developed into what it was, could have become the most important part of that immense undertaking, could have become the greatest success of the year, and I do not hesitate to say, could now take its place as one of the most memorable events in the history of the world? p. 324.

Great credit no doubt is due to Dr, Barrows and his fellow labourers; but it is clear that the world was really ripe for such a congress, nay, was waiting and longing for it. p. 333.

Nothing, however, if I am not blinded by my own paternal feelings, has contributed more powerfully to spread a feeling of toleration, nay, in some cases, of respect for other religions, than has the publication of the Sacred Books of the East....I am grateful that it should have fallen to my lot to be the editor of this series, and that I should thus have been allowed to help in laying the solid foundation of the large temple of the religion of the future... p. 334.

...above and beneath and behind all religions there is one eternal, one universal religion, a religion to which every man, whether black, or white, or yellow, or red, belongs or may belong. p. 339.

It rests with us to carry forth the torch that has been lighted in America, and not to allow it to be extinguished again until a beacon has been raised lighting up the whole world, and drawing towards it the eyes and hearts of all the sons of men in brotherly love and in reverence for that God who has been worshipped since the world began, albeit in different languages and under different names, but never before in such unison, in such world-embracing harmony and love, as at the great religious council at Chicago. p. 341.

.....

The World's Parliament of Religions:

(10) Reactions and Responses to the Parliament:

Sharpe, E. J. Comparative Religion. (1975)

The parliament was an encouragement, and a danger, to the emerging science of religion. An encouragement, because it showed the extent to which earlier impatience and intolerance was being overcome. A danger, because it tended to associate at least some comparative religionists (those who dared to associate themselves with it) with an idealistic programme of world peace and understanding. p. 139.

...the ideals which were so desirable in the Chicago of the 1890s were not necessarily those of, for instance, the European universities, where the science of religion was slowly finding its feet. p. 139.

(referring to Parliament and 'Congress' held in Stockholm in 1897)
...it is pleasing to record that neither earlier conference was condemmed as 'unscientific'. p. 141.

It was perhaps permissible for Max Muller to associate himself in absentia with the parliament; his reputation could bear it. Others held themselves firmly aloof-and have continued to hold themselves aloof from any further such gatherings simply on the grounds that whatever the need for inter-religious understanding, the scientific study of religion, committed to the quest of truth for truth's own sake, ought not to be saddled with such an onerous and subjective incidental. p. 139.

.....

Sharpe, E. J. "Nathan Soderbolm and the Study of Religion." (1969)

(referring to Congress held in Stockholm 1897)

The Congress itself is worth a mention, however, as an example of the confusion which can attend a gathering of delegates committed to different ideals. Some came expecting an echo of Chicago's Parliament of Religions; others, including the Secretary, S. A. Fries, wanted a genuinely scientific gathering; most took the opportunity to develop aspects of Christian apologetics, p. 268.

.....

Sharpe, E. J. Comparative Religion. (1975)

...the founding fathers of comparative religion-men like C. P. Tiele, Max Muller, J. G. Frazer and P. D. Chantepie de la Saussaye-were 'liberals', in that they were uncommitted to any specific external seat of authority in religion. To these men, the only religious authority was the authority of truth discovered by the process of free inquiry. And although they were mainly concerned with problems of religious origins, the problems of living religion were not foreign to most of them....They were therefore quite happy that comparative religion should be applied, as well as a pure, science. Some were entirely willing to have their names associated with such public manifestations as the Chicago World's Parliament of Religions in 1893-again Max Muller is the outstanding example. Their views on what might result from this kind of exercise varied....But that comparative religion was at root a practical activity would not be challenged in these circles. p. 252.

VII. CATEGORIES

Categories:

(1) Methodological:

(A) General: (B) Specific:

(2) Historical:

(A) General: (B) Specific:

(1) Construct category: Religionswissenschaft

Comparative Religion

Comparative Theology

(1) Sketch individual scholars' methodological stance

(2) Sketch connections between various scholars. ex. Dialogie approach

A: W. C. Smith

B: Ch. J. Adams

C: G. Parrinder

D: ....

intentionality

descriptive
normative
truth
internal
external
direct
indirect
verification
validation
authenticity
inauthenticity

-neutrality
impartiality
-world view
-intellectual
-existential
-homo religiouses
-innately religious
-non-religious

-revitalization
-purification

What does it really mean for Religionswissenschaftliche research to be conducted as are all other subjects as a natural science =means no reliance upon revelation.

What is intended by the term 'cultural relevance'?
Can any discipline, by definition, be culturally irrelevant?
How can the academic study of religion deepen sensus numinous if, by definition, discipline transcends rightful limits, if it incorporates this metaphysical construct?
How can academic study deepen something which is itself beyond its scope of reference?

On the whole most secular humanists view religion as an epiphenomenon (a secondary phenomenon accompanying another and caused by it), whereas religiously informed scholars view religion as sui generis, (constituting a class alone: unique).

Religiously informed scholars charged with being solipsistic.
Secular scholars charged with being reductionistic.
Religion as value category cannot be empirically substantiated.
Religion as sui generis (ontological) based upon authority rather than verification.
Affinity (likeness based on relationship) does not necessarily mean identical (being the same).

Wach contends that sensu numinous is deeped by the study.
Eliade discussion of modern man's inauthenticity because he has rejected religious dimsension of human existence.
Goodenough contends that discipline must protect man from the terrors of the numinous.
H. Smith contends that modern man must return to primordial tradition if he is to remain authentic.
W. C. Smith advocates religious dialogue, or, study of religion by religious individuals.
Söderblom contends that God lives, and, bases this observation upon the researches of discipline.
F. Heiler advocates unification of diverse religious traditions.
Müller advocates revitalization of religion through results of academic study.

Albert Réville (1826-1906)
P. D. Chantepie de la Saussaye (1848-1920)
W. B. Kristensen (1867-1953)
Rudolf Otto (1869-1937)
Friedrich Heiler (1892-1967)
Joachim Wach (1898-1955)
C. P. Tiele (1830-1902)
G. van der Leeuw (1890-1950)
C. J. Bleeker (1899-)
R. Pettazzoni (1883-1959)
E. R. Goodenough (1893-1965)
M. Müller (1823-1900)
W. C. Smith (1916-)
M. Eliade (1907-)
G. Widengren (1907-)
N. Söderblom (1866-1931)

C. G. D'Alviella (1846-1925)

J. E. Carpenter (1844-1927)

(1) retype

(2) find historical background

add Pettazzoni (Meth.)

Haydon, A. E. (1922): N. A. S. H. 'A Handbook of Comparative Religion by Dr. S. H. Kellogg...asserts that all religions other than that of Christ must be regarded as false.' (7).
'The Hartford-Lamson Lectures of 1907 were delivered by Dr. F. B. Jevons under the title "An Introduction to the Study of Comparative Religion." As an anthropologist he speaks of the evolution of religion but claims that the task of comparative religion is to demonstrate that Christianity is the highest manifestation of the religious spirit.' (8).
'All these works are apologetics and should be frankly so named. Scholars who have been working to win a place for comparative religion among the empirical sciences have a just cause of complaint against this appropriation of the name.' (9).

(7) 581. "From Comparative Religion to History of Religions."
(8) 581-582.
(9) 582.

VIII. LOGISTICS OF Ph.D. RESEARCH

Description of Ph.D. Thesis Research:

What is the import of thesis? A: General;

(1) to substantiate the existence of a religiously informed methodological approach within the confines of the History of Religions (Religionswissenschaft) in North America.

(2) to demonstrate that this issue is not merely incidental but, is in fact, a perennial problem.

(3) to examine the underlying ideological presuppositions upon which this stance is based.

(4) to analyze the methodological ramifications of this type of approach.

(5) to argue that this issue is not unique to the History of Religions in North America but can also be evidenced on an international scale.

(6) to substantiate this claim by an investigation of the International Congresses of the International Association for the History of Religions.

What is the import of Thesis? B: Specific;

(1) Definition: The term 'cultural relevance', which is being employed to designate the problem under investigation, specifically refers to those attempts to transform this area of research into an 'applied' (normative) rather than a 'pure' (descriptive) science.

(2) to vindicate the claim that at its inception Religionswissenschaft was anything but pristine, if we mean by that, that it was indifferent or antagonistic to this normative thrust.

(3) to establish that, in the majority of cases, this normative thrust has come from those scholars who are religiously informed.

(4) to demonstrate that the real concern has always been one of a quantitative rather than a qualitative one. (direct vs. indirect)

Nuances of the term 'cultural relevance': A: General;

(1) even scholarly research conducted on strictly philological-historical lines can never be completely devoid of religious ramifications.
Taken from Ch. Adams, "The History of Religions and the Study of Islam,"
"Though Goldziher was the very ideal exemplification of the philologist-historian with purely scientific objectives before his eyes, he has, nonetheless, been a powerful element in shaping the directions that Muslim thought is now taking." p. 192.
"And all of this has occurred without Goldziher willing it or, perhaps, even being aware of the possible consequences of his researches." p. 193.

(2) indirect approach can be subsumed under two main categories; (A) Secular, (B) Religiously informed.

(3) the scholarly activities of the I.A.H.R., such as International Congresses, exemplify the indirect approach. This is also the base and background from which those scholars who advocate the direct approach usually emerge. (from within confines of Religionswissenschaft)

(4) those scholars who advocate the indirect approach, (A) or (B), hold the conviction that the discipline would be transgressing its rightful bounds by engaging in such activities. (the scholarly study of religion must remain a 'pure' science)

.....

Nuances of the term 'cultural relevance': B: Specific;

(1) direct approach advocated by scholars who are 'religiously informed' argue that the discipline of Religionswissenschaft must of necessity become an 'applied' science. Although they do not deny the fundamental premises upon which those scholars who are advocates of the indirect approach (religiously informed) they believe that a much more radical and drastic measures should be taken to ensure the continued existence of discipline.

(2) possible origins of normative elements and concerns of 'religiously informed' scholarship:
(a) occurred when Religionswissenschaft severed its links with theology and philosophy of religion.
(b) vacuum ensued; discipline lost evaluative categories. For those scholars who were secularists evaluative categories adopted from realm of the natural sciences. At this juncture there occurred a synthetic mixture (both realms incorporated) This holds true for those who were 'religiously informed',
(c) scholars although utilizing normative elements and concerns from the realm of theology and the philosophy of religion did not consider themselves to be transgressing the rightful limits of discipline. They did not believe themselves to be engaging in theology, several, such as Max Muller envisioned themselves as reformers. Free to engage in scientific investigation without the burden of theological intervention.
(d) incorporation of non-sectarian ideologies such as; international co-operation, mutual understanding, religious dialogue, revitalization and purification of man's religious nature, international brotherhood among differinf religious communities, necessary adjunct for appreciating and understanding the religious needs of the present time, (Jastrow, J.) integrating factor, unification of diverse religious traditions, etc.,

Ramifications of the Indirect Approach:

(A) Secular:	(B) Religiously Informed:
Religionswissenschaft:	Religionswissenschaft:
(1) may be, but need not necessarily be sui generis, autonomous, etc.,	sui generis, autonomous,
(2) relies almost exclusively upon paradigms of other disciplines, ex. anthropological,	has a unique methodology which is exclusive to discipline.
(3) has a tendency to fragment and thus become subsumed under different philologies.	although continually changing remains consistent to fundamental premises upon which it is founded.
(4) complete exclusion of transcendent reference	transcendent reference may not be explicitly articulated but is core upon which research is conducted.
(5) existential worth of religious phenomenon is excluded from investigations.	existental worth of religious phenomenon becomes part of raison d'etre of discipline
(6) culturally based, anthropological in design.	although culturally based, as well as anthropological in nature radical differenc can be discerned in view of man.
(7) exclusion of discussions upon man being essentially homo religiosus, innately religious.	presupposes that man is by definition homo religiosus, innately religious.
(8) usually charges those scholars who are 'religiously informed' for being crypto-theologians.	usually charges those scholars who are 'secular' for being positivistic or reductionistic. (could this charge be partially accounted for by the fact that 'secular' scholars excludue the transcenden reference from their analysis?)
(9) this type of approach has tendency of becoming relativistic. (Wach's reference to impossibility of being indifferent to religious phen.)	this type of approach has tendency of transforming the discipline into a spiritual exercise. (Oxtoby)
Researcher's Responsibilities:	Researcher's Responsibilities:
(1) researcher accountable to fellow colleagues. they are the only ones who may stand in judgment upon his evaluations of the religious tradition under consideration. (Werblowsky, Bianchi, etc.,)	researcher ultimately responsible to religious community as well as academic community. (Ch. Adams, W. C. Smith, etc.,)
(2) religious convictions of researcher is believed to be inconsequential (as long as it is not covert, does not distort and thus invalidate his investigations.	religious convictions of researcher varies from being religious (not necessarily of an orthrodox nature, ex. Goodenough) to that of viewing religion in a favorable light. (essential to man's well-being. (Wach,Bleeker, etc.,)

Ramifications of the Indirect and Direct Approaches 'religiously informed':

(B) Indirect:	(C) Direct:
(1) religious phenomenon accorded ontological status.	"
(2) as direct consequence of (1) religious phenomenon acquires existential worth.	"
(3) both (1) &(2) are non-sectarian.	"
although may be predoninantly Christian need not necessarily be Roman Catholic or Baptist, etc.,	"
(4) man is innately religious.	"
(5) religious phenomenon entails man's whole existence. not merely one component of man's essential nature.	"
(6) religious phenomenon essential for man. religious phenomenon integrates other components. man only becomes truly human through the integration of religious phenomenon.	"
(7) religious phenomenon mediated through historical & cultural factors.	"
although diversely different universal core behind diverse manifestations.	"
as direct consequence religious phenomenon viewed as transhistorical, transcultural, etc.,	
(8) as direct consequence of preceeding points (1-7) possible to formulate universal structures.	"
(9) cosmos has inherent meaning, man discovers this meaning through study of of religious phenomenon.	"
(10) Religionswissenschaft has tendency of becoming spiritual exercise.	"
(i) reinforces researcher's own religious convictions.	
(ii) awakens and deepens the sensus numinis. (Wach)	
(iii) humanistic & spiritual rather than theological.	
(iv) although incorporates theological terminology reacts against charges of being theologically motivated. (Can partially be accounted for by the fact that scholars advocating ultimate worth of religious phenomenon rather than particular church or creed.	

(11) scholars who advocate indirect approach can periodically move into stance of direct approach. Very few scholars adhere to direct approach throughout their scholarly carreer. ex. Goodenough, Wach, etc., Is perennial proble but not necessarily constantly predominant.

(12) not restricted to North American scholarship but can and does occur within the ranks of European scholarship. Heiler, Max Muller, Soderblom, Tiele, Van der Leeuw, etc.,

Limits of the Subject Area: A: General;

× (1) restricted to those individuals who have made explicit reference to the issue under consideration.

× (2) restricted to those scholars who are, or have been accepted, by the discipline, to be either historians or phenomenologists of religion.

× (3) restricted to those portions of the International Congresses of the International Association for the History of Religions which are directly pertinent.

(4) restricted to a general historical sketch of scholarly research in religion conducted in North America.

(5) emphasis upon 'The Question of Cultural Relevance' rather than on a particular scholar's attempt at a resolution. No particular scholar will be viewed as normative.

(6) will be restricted to those 'normative' concerns eminating from within the discipline. brief mention will be given to those attempts at a resolution coming from a theological perspective external to Religionswissenschaft, such as; Ch. Davis. etc.,

× (7) restricted to those portions of a scholar's work which are explicit and directly relevant. By definition such works, as; Patanjoli and Yoga, From Primitives to Zen: A Thematic Sourcebook of the History of Religions, etc., will be excluded from the investigation.

(8) only very brief reference will be made to the issue of the legal aspects of the teaching of religion in secular institutions.

(9) only very brief reference will be made to the issue of the relation of seminary and secular teaching of religion. (Sectarian teaching)

.....

Limits of the Subject Area: B: Specific;

(1) investigation will begin with the 'World's Parliament of Religions' held in Chicago in 1893. Only those portions of the proceedings of the Parliament which are directly applicable will be examined.

× (2) international scholarship much too fluid to validate a hard and fast line between American and European scholarship. Originally America scholars completed their trainin at a European University. Such eminent scholars such as Wach and Eliade originally Europeans.

(3) examiniation of the methodological repercussions of such presuppositions as; man's being innately religious, the discipline as sui generis, the existential worth of the religious phenomenon, attitudes towards the transcendent, etc.,

(4) investigation will conclude with an analysis of contemporary methodological discussion of this perennial problem.

.....

Logistics of Ph.D. Thesis Research:

I: Parliament: A: General:

(1) sets expectations of discipline for American population.

(2) justification of inclusion of [redacted] to academic studies based upon practical application.

(3) not sectarian but interdenominational.

(4) general acceptence of both components within North American scholarship.

(5) sanctioned by international scholars.

(6) not viewed as discordant with early ethos of Religionswissenschaft.

(7) religious or spiritual rather than theological.

(8) Religionswissenschaft emancipation from theological intervention.

(9) although religious or spiritual viewed as essentially theological and as a direct consequence questioned concerning legitimacy within academic pursuit.

(10) reaction to and attempt made to offset anti-religious sentiments also intended to counter-act influences of positivistic approachs.

x(11) no hard and fast line drawn between American and European scholarship; American scene being examined due to distinctive characteristics which have arisen because of the combination of these two components.

x(12) religiously informed scholarship not unique to North America..

(13) tension arises within Religionswissenschaft question whether discipline should perform apologetic function.

(14) I.A.H.R. advocates indirect approach: comprised of three major ideologies: (1) secular (2) religiously informed: (3) religious informed but in this case discipline expected to serve direct cultural function.

.....

Logistics of Ph.D. Thesis Research:

Restrictions:

(1) emphasis upon 'The Question of Cultural Relevance" rather than on particular scholar's attempt at resolution.

(2) although discipline comprised of individuals; attempt is being made to deal with issue from a methodological rather than individual perspective.

(3) examination of discipline rather than individuals who comprise discipline.

(4) not intended to serve as historical sketch of methodological developments of discipline nor intended to serve as a historical description of North American scholarship of discipline. (not intended to be all inclusive.).

Ideological Premises of Ph. D. Thesis Research:

I: Import of Thesis:

A: General:

(1) recognition of religiously informed scholarship.

(2) transformation of covert activities into overt ones which can then be investigated and evaluated.

(3) secular and religiously informed scholarship based upon ideological premises which must be investigated.

(4) ideological premises ultimately affects results of research.

(5) advocation of dialogic approach between secularists and religiously informed scholars within Religionswissenschaft.

(6) attempts towards possible elimination of polemics.

(7) reexamination of ethos of Religionswissenschaft.

(8) examination of ideological premises upon methodology of Religionswissenschaft.

Logistics of Ph. D. Thesis Research:

I: Prevalent Conditions: A: General: European Scholarship: Nineteenth Century:

(1) Liberal Theological Tendencies:
(a) essentially identical conditions as North America.
(b) progressive erosion of religious authority. E. J. Sharpe, Some Problems of Method... occured under name of Reason then in the name of Individual.
Western Prostestant intellectualism.
(c) founding fathers were seldom or never orthodox believers.
this fact may help to account for hostility directed towards discipline.

(2) Historical Background:
(a) see page 1 of 'Historical Background: European Scholarship!:(Specific)
contains explicit details of: chairs created, profs. appointed, etc.,

(3) Normative and Subjective Elements:
(a) scholar "grows himself religiously". E. J. Sharpe, G. Dudley, Religion on Trial.
statement made by B. Kristensen, The Meaning of Religion.
(b) nuances of "impartiality" and "objectivity"
must not be conceived of in absolute terms.
J. Waardenburg, Gerardus van der Leeuw as a Theologian and Phenomenologist.
denies possibilities of eliminating presuppositions on part of researcher.
questions actualization of absolute objectivity.
believes that more honest approach would be to acknowledge both and attempt to deal with them in explicit fashion.
van der Leeuw demands that the scholar be himself religious.
J. Waardenburg, Religion Between Reality and Idea.
C. P. Tiele, religion accorded ontological status.
C. P. Chantepie de la Saussaye 'unity of religion in its variety presupposed by discipline. ontological status accorded religious phenomenon.
G. van der Leeuw discipline must remain relevant and applicable.
ontological status accorded religious phenomenon.
(c) founding fathers conceived of discipline in pragmatic context. E. J. Sharpe, Comparative Religion.
(d) general tendency to engage in philosophical and theological evaluations.
based upon empirical evidence rather than theologically derived.
again, there is a blurring on this point must not be conceived in hard and fast terms.
Soderblom and Kristensen also engaged in this type of activity.
E. J. Sharpe, The History of Religions in Scandinavia...

Logistics of Ph. D. Thesis Research:

I: Prevalent Conditions: A: General: North America: Nineteenth Century:

(1) Liberal Theological Tendencies:
- (a) favourable to development of discipline: Dudley, Religion on Trial.
- (b) continuity of Christianity with other religious traditions stressed.
- (c) preference given to philosophical rather than theological evaluation.
- (d) religious liberalism contributed to acceptance of discipline.
  J. M. Kitagawa, Theology and the Science of Religion.
  G. F. Thomas, The History of Religion in the University.
  demonstrates that this favourable condition continued up until 1920.

(2) General Increase in Interest: Latter Half of Nineteenth Century:
- (a) fascination shown comparative approach by academic community.
  J. M. Kitagawa, The History of Religion in America.
- (b) inclusion of discipline into academic domain partially determined by its "objective" and "scientific" nature.
- (c) evaluations based upon empirical evidence rather than philosophically or theologically derived.
- (d) similar observations made by H. P. Sullivan, The History of Religions.
- (d) founding fathers of discipline 'liberals' uncommitted to external authority.
- (e) pragmatic concerns not looked upon as detremental.

(3) Historical Background:
(a) see page 1 of 'Historical Background: N. A. Scholarship: (Specific) contains explicit details of: chairs created, societies established, clubs formulated, lectures delivered, etc.,
(b) see page 2 of 'Historical Background: N. A. Scholarship: (Specific) contains explicit details of: depts. created, profs. appointed, etc.,

(4) Normative and Subjective Elements:
(a) discipline has never been able to divest itself of subjective elements.
P. H. Ashby, The History of Religions.
(b) comprised of 'normative' and 'discriptive' components.
J. M. Kitagawa, Theology and the Science of Religion.
(c) discipline used as battle ground for theological purposes.
(d) functions as an apologetic for religious concerns.
(e) erroneous to suggest that this is unique to North America.
European scholarship also theologically involved.
(f) founding fathers advocated practical application of discipline.

(5) Infiltration of Normative Concerns:
- (a) isolation and undermining of theological approach to subject matter.
  R. Michaelsen, The Scholarly Study of Religion...
- (b) scientific nature of discipline found to be more appealing.
  not based upon religious authority.
- (c) discipline conceived as "impartial" and "objective".
  based upon an empirical model.
- (d) while interest in theology as academic discipline declined Religionswissenschaft began to fill vacuum created.
- (e) substantial progress ensued, 1890-1910 considered to be "golden age" of American scholarship in religion.
  P. H. Ashby, The History of Religions.

(6) Tenets of Religionswissenschaft: Rose

(a) religion fundamental characteristic of human race.

x (b) man is innately religious.
M. Jastrow, The Study of Religion.
L. H. Jordan, Comparative Religion: Its Adjuncts and Allies.
L. H. Jordan, Comparative Religion: Its Genesis and Growth.

(c) regardless of its modifications religion (as such) can never disappear.
religious phenomenon accorded ontological status.
similar claim made by F. B. Jevons, An Intro. to the Hist. of Rel.

(d) observations based upon empirical evidence.

(e) positive value accorded religious phenomenon.

(f) religion not an "abnormal" or "accidental" experience.

(g) regarding "impartiality" of discipline must be understood in "relative" rather than "absolute" sense.

(h) religious sentiments crucial as prerequisite of scholar who attempts to investigate phenomenon.

(i) personal religious convictions essential
constant check must be given so that personal convictions don't invalidate research.

(j) discipline should not and can not invalidate truth claims of particular religious traditions.

† (k) discipline must avoid becoming actively involved in religious controversy.

(l) discipline must not be used for sectarian purposes.

(m) preceeding must not be confused with positive value accorded religious phenomenon, although discipline can be sympathetic towards religion as a phenomenon it is totally unacceptable to use discipline for sectarian or apologetical purposes.
L. H. Jordan, Comparative Religion: Its Adjuncts and Allies.

(n) discipline can only deal tentively with religious instinct.
does not mean that this dimension should be completely ignorned.
philosophy of religion considered to be higher level and as a consequence once scholar has reached this level of training must attempt to deal with this issue in honest fashion.

× F.B. Jevons, An Introduction to the History of Religion
(a) inpirical evidence substantiates this claim.
* see page 1 of 'methodological Background: European Scholarship: (B cancel)
(b) mixture of inpirical method and philosophical and theological evaluation
common characteristic of discipline

ABOUT THE AUTHOR

Jack Cohen, M.D., F.R.C.S.(C), F.A.C.S.

Sept. 1/1984.

Dear Greenberg Family,

I was both saddened and shocked when I returned from several days out of town three weeks ago to find that Leonard had suddenly passed away. I was sad for obvious reasons. But, in addition, I was shocked because even though we knew this disease was fatal, I expected that Leonard, with his indeterminable will, would somehow manage to gain some time to finish or at least continue his life's project.

I have known Leonard for all his adult life and have seen his evolution from a teen-ager to what he became recently. In all sincerity, Leonard was one of the most unusual people I have encountered, both as a patient, but more important, as a human being. Almost since the beginning, my encounters with Leonard almost inevitably meant more surgery ie. more pain, discomfort, and often deformity. The last two years were especially trying. It wrung my heart each time to have to inform him that he would require yet another procedure, bigger, deeper and causing more suffering and deformity than the previous one. It also affected me that we could not proceed quickly with the reconstruction as he desired, but had to wait for tissue healing to occur, and to be absolutely certain that the area was clear before proceding.

In all the time I have known Leonard, not once did I hear him complain. He accepted the pain and suffering quietly as something that was necessary and would soon pass. Neither did I ever hear him bemoan the fact, as he had every right to do, that life was cruel to him. Whenever I sadly informed him that he required more surgery, there was never any hesitation on his part. His decision would be made instantly, and he would inform me to get him in as quickly as possible so that he could get back to his work. If Leonard had his

way, he would have had the surgery the next day, stayed home one or two days, and been back working in Ottawa that weekend.

That he was able to accomplish what he did in his medical condition and poor vision only shows his sheer courage, extreme will power and a dedication to be envied. Nobody could have chided him if he had claimed he was too sick to continue his work any time during the last two years. In fact, he would have been commended for advancing as far as he did with the project. I was proud for him when I would inquire about how his work was going and each time heard him say that it was progressing satisfactorily.

We have had several recent examples of national heroes who were going to walk across Canada after amputations. These boys were considered the epitomy of courage and determination because they were determined not to let their cancers get them down. Leonard's achievements outdid all theirs put together. His thesis, although unfinished, took years of effort, and under personal conditions much more difficult. The thesis was Leonard's cross-Canada walk. Unfortunately, like Terry, it was decreed from above that he would not finish it. I was happy to hear that his work would be presented in its unfinished form, its data available to all researchers. This is a fitting legacy.

Too few of us knew of Leonard's courage and determination to succeed. Only a handful of doctors, nurses and other personnel came into contact with him and grew to admire him. He should have stood as a shining example to many people, discouraged by medical problems much more insignificant than his.

Finally, a word must be said about your family as a unit. Part of the credit for Leonard's accomplishments rests on your shoulders. It was your love, affection, devotion and dedication that helped him to continue in spite of his ever increasing problems. As much as food and drink, this emotional "nourishment" helped him to pursue his goal.

Sincerely yours,

Jack.

(Typed out copy of original letter.)

Medical Summary

Xeroderma pigmentosum is a rare and little known disfiguring disease. In this condition there is an altered reaction of the epidermis (the superficial layer of skin) to light. The areas exposed to the sun are affected, mainly the face and neck, hands and forearms, with the face naturally being most involved. The changes are noted in early childhood. The skin becomes dappled with pigmented spots (freckles) of various tints of brown, mingled with atrophic patches and blood-vessel spots. The texture of the skin becomes dry and leathery.

The eyes are affected in this disease as well. They are sensitive to light and tear easily. Drying of the lids and cornea occur, which often lead to opacities and loss of vision.

Ultimately the skin changes lead to various types of cancer of the skin. In the severe forms of the disease, most will die in young adulthood due to metastatic cancer.

This condition was diagnosed in Leonard Greenberg in early childhood. He had surgical resection of his first cancer at age nine. Over the next twenty-four years he had over sixty operations for removal of malignant and pre-malignant lesions. There were many early lesions that were treated in dermatologists' office. In addition, other surgical procedures were performed in order to reconstruct the deformities caused by the removal of the tumors. A particularly agressive cancer of the nose eventually required a radical operation during which the remaining part of his nose, most of the upper lip, upper jaw including the four front teeth, and a section of the hard palate were removed in May, 1983. He was wearing a prosthesis to allow him to eat, and was hoping for eventual reconstruction of his nose, lip, and palate.

Years ago, Leonard Greenberg lost the vision of his left eye due to keratotic changes, and it was a struggle to prevent this from occurring in his right eye.

In June 1984 Leonard developed symptoms caused by bladder tumors unrelated to his primary illness. Two months later he developed acute

abdominal symptoms requiring emergency admission to hospital. He was found to be in acute kidney failure and to have an abdominal mass. An exploratory operation revealed an inoperable malignant tumor of the retroperitoneal (behind the abdomen) area. He died suddenly four days after the operation. (August. 11, 1984.)