

**PHILOSOPHY AND
RELIGION: SIX
LECTURES DELIVERED AT
CAMBRIDGE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649288090

Philosophy and religion: six lectures delivered at Cambridge by Hastings Rashdall

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Cover @ 2017

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SIX LECTURES
DELIVERED AT CAMBRIDGE

BY

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NEW YORK
CHARLES SCRIBNER'S SONS
1910

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GENERAL INTRODUCTION TO THE SERIES

MAN has no deeper or wider interest than theology ; none deeper, for however much he may change, he never loses his love of the many questions it covers ; and none wider, for under whatever law he may live he never escapes from its spacious shade ; nor does he ever find that it speaks to him in vain or uses a voice that fails to reach him. Once the present writer was talking with a friend who has equal fame as a statesman and a man of letters, and he said, 'Every day I live, Politics, which are affairs of Man and Time, interest me less, while Theology, which is an affair of God and Eternity, interests me more.' As with him, so with many, though the many feel that their interest is in theology and not in dogma. Dogma, they know, is but a series of resolutions framed by a council or parliament, which they do not respect any the more because the parliament was composed of ecclesiastically-minded persons ; while the theology which so interests them is a discourse touching God, though the Being so named is the God man conceived as not only related to himself and his world but also as rising ever higher with the notions of the self and the world. Wise books, not in dogma but in theology, may therefore be described as the supreme

need of our day, for only such can save us from much fanaticism and secure us in the full possession of a sober and sane reason.

Theology is less a single science than an encyclopædia of sciences; indeed all the sciences which have to do with man have a better right to be called theological than anthropological, though the man it studies is not simply an individual but a race. Its way of viewing man is indeed characteristic; from this have come some of its brighter ideals and some of its darkest dreams. The ideals are all either ethical or social, and would make of earth a heaven, creating fraternity amongst men and forming all states into a goodly sisterhood; the dreams may be represented by doctrines which concern sin on the one side and the will of God on the other. But even this will cannot make sin luminous, for were it made radiant with grace, it would cease to be sin.

These books then,—which have all to be written by men who have lived in the full blaze of modern light,—though without having either their eyes burned out or their souls scorched into insensibility,—are intended to present God in relation to Man and Man in relation to God. It is intended that they begin, not in date of publication, but in order of thought, with a Theological Encyclopædia which shall show the circle of sciences co-ordinated under the term Theology, though all will be viewed as related to its central or main idea. This relation of God to human knowledge will then be looked at through mind as a communion of Deity with humanity, or God in fellowship

with concrete man. On this basis the idea of Revelation will be dealt with. Then, so far as history and philology are concerned, the two Sacred Books, which are here most significant, will be viewed as the scholar, who is also a divine, views them; in other words, the Old and New Testaments, regarded as human documents, will be criticised as a literature which expresses relations to both the present and the future; that is, to the men and races who made the books, as well as to the races and men the books made. The Bible will thus be studied in the Semitic family which gave it being, and also in the Indo-European families which gave to it the quality of the life to which they have attained. But Theology has to do with more than sacred literature; it has also to do with the thoughts and life its history occasioned. Therefore the Church has to be studied and presented as an institution which God founded and man administers. But it is possible to know this Church only through the thoughts it thinks, the doctrines it holds, the characters and the persons it forms, the people who are its saints and embody its ideals of sanctity, the acts it does, which are its sacraments, and the laws it follows and enforces, which are its polity, and the young it educates and the nations it directs and controls. These are the points to be presented in the volumes which follow, which are all to be occupied with theology or the knowledge of God and His ways.

A. M. F.
'O.'

PREFACE

THESE Lectures were delivered in Cambridge during the Lent Term of last year, on the invitation of a Committee presided over by the Master of Magdalene, before an audience of from three hundred to four hundred University men, chiefly Undergraduates. They were not then, and they are not now, intended for philosophers or even for beginners in the systematic study of philosophy, but as aids to educated men desirous of thinking out for themselves a reasonable basis for personal Religion.

The Lectures—especially the first three—deal with questions on which I have already written. I am indebted to the Publisher of *Contentio Veritatis* and the other contributors to that volume for raising no objection to my publishing Lectures which might possibly be regarded as in part a condensation, in part an expansion of my Essay on 'The ultimate basis of Theism.' I have dealt more systematically with many of the problems here discussed in an Essay upon 'Personality in God and Man' contributed to *Personal Idealism* (edited by Henry