

as quite natural when glossolalia occurs among oppressed peoples.

Linguist William J. Samarin describes speaking in tongues as a "pseudolanguage function" possessed by most people but seldom used, except occasionally to fake foreign languages as a joke. Religiously, it functions much like the Latin Mass before Vatican II dumbed down the liturgy into Hallmark-card English. That is, glossolalia invokes a sense of numinous mystery for those gathered for worship. It is an "audial sacrament" of the "real presence" of God. Furthermore, insofar as all members of the group are urged to practice tongues-speech at one time or another, glossolalia functions as a "sign of election" as well as a shibboleth for group solidarity.

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RELIGIOUS HUMANISM. Most contemporaries will understand HUMANISMs meaning "without God." The academic discipline of comparative religion could, however, have reminded us that several major religious traditions have long had variants that are "without god or gods"-Buddhism (see BUDDHISM, UNBELIEFWITHIN), Hinduism (see HINDUISM AND UNBELIEF), Jainism, CONFUCIANISM, Taoism (see TAOISM, UNBELIEFWITHIN). This article, nevertheless, will operate within the current Western meaning and treat "religious humanism" as a very recent movement holding that, to remain viable, religion must outgrow previous god-concepts and related practices.

While some Protestant and Roman Catholic Christians have called themselves humanist, this article will restrict itself to that considerably smaller group of persons recognized in academic circles and Internet circles as religious humanists in our time.

This modern religious humanism is much more than ATHEISM or AGNOSTICISM-although for most adherents it may well have begun with and remained grounded in some form of nontheism. Humanists, religious as well as secular, are strongly monistic and naturalistic (see NATURALISM)-there is but one world and one life, and the search for optimal values in the here and now is the supreme human quest.

Contemporary religious humanism has emerged largely from Unitarian circles (see UNITARIANISM 1961). In turn, those Unitarians who became religious humanists had in almost all cases first moved into or through a "liberal Protestant" position. In that intermediate orientation they had probably already discovered that religions change over time.

At the end of the eighteenth century, modern science combined with the thought of David HUME and Immanuel KANT had made it almost impossible for thoughtful persons to retain most of the classical arguments for theism (see EXISTENCE OF GOD, ARGUMENTS FOR AND AGAINST). Charles DARWIN demolished the last argument based upon alleged design in the universe (see EVOLUTION AND UNBELIEF). This left only newer arguments from moral values, intuition, and feelings-variously developed by Friedrich Schleiermacher, Albrecht Ritschl, the rise of a "social gospel," and several putative reconstructions of a "historical Jesus."

In the United States, the same freedom that allowed hundreds of denominations to be created allowed radical

religious experimentations and freethinking (see FREETHOUGHT)The Civil War had shown that it was impossible to speak meaningfully of a "Christian ethic" (since slavery had polarized most denominations). The emerging industrialism-with the immigration, racism, and imperialism it spawned-led to workers' unrest and suffragist movements (see ANARCHISMAND UNBELIEF; LABOR MOVEMENTAND UNBELIEF; WOMAN SUFFRAGE MOVEMENTAND UNBELIEF).For some Christians, arrogant triumphal ism had been transcended by means of interreligious conferences and movements. But World War I again exposed the impotence of any alleged "Christian ethic."

In this same period, individual Unitarians, Universalists (see UNIVERSALISMO 1961), Quakers, and Reform Jews had created organizations such as the Free Religious Association to develop posttraditional formulations (see UNITARIANUNIVERSALISMETHICALCULTURE). In some university-affiliated Protestant seminaries such as Harvard, Boston, and Chicago, frustrated theologians were exploring the viabilities of such modernisms as naturalistic theism, finite theism, process theism, naturalistic mysticism, and scientific theism. The most adventurous were even wrestling with Søren KIERKEGAARD'S "infinite qualitative distance" (between the biblical God and us) and with Friedrich NIETZSCHE'S Zarathustra proclaiming that "God is dead."

Religious humanism as such emerges from the efforts of several Unitarian ministers and several philosophers who mostly had Unitarian sympathies. John Dietrich, Curtis Reese, and Charles Francis Potter, the ministers, interestingly enough, had all grown up in quite conservative Protestant denominations. And the Unitarianism into which they settled was outside of the established New England conservative small-town variety. The American West had been developed by more adventurous ministers, including women (who were not likely to be called to congregations on the Eastern Seaboard).

Potter began as a Baptist minister, converted to Unitarianism, served a Universalist church, and finally in 1929 moved beyond churches to found the First Humanist Society of New York City. His books, many related to biblical scholarship, were widely read, and Mason Olds lists him as one of the main leaders of early humanism. His later interests in parapsychological issues distanced him from most other humanists.

Dietrich began as a Reform minister but was ousted for HERESYHe then took a Unitarian pulpit in Spokane, Washington, and soon attracted crowds so large that a theater auditorium was rented. He began using the term "humanism" there, and in 1916 was called to the First Unitarian Society of Minneapolis, a group with a liberal history. Reese began as a Southern Baptist minister, and shifted to the Unitarians in 1913. From his Iowa pulpit he worked on a number of social causes and then became secretary of the Western Unitarian Conference, based in Chicago. Reese had been using the term "democratic

religion," but after a 1917 meeting with Dietrich began calling it "humanism."

Both were influenced by a University of Michigan professor, Roy Wood Sellars, whose books were proclaiming that the next step for religious people would be humanistic religion. When his ideas were also published by the Unitarians, the full-scale "humanist-theist" controversy emerged. In 1928 a Humanist Fellowship emerged among Chicago students, and in 1932 Sellars drafted a "Humanist Manifesto." Despite the economic depression gripping the country, this heavily optimistic document was published the following year. Signers included the professors John DEWEY, Edwin A. Burt, A. Eustace Haydon, and J. A. C. Fagginer Auer. Jacob Weinstein (a Reform rabbi) and several ministers, mostly Unitarian, also signed.

The manifesto asserted that all supernaturalisms must be abandoned in order for human creativity to flourish, and for the "complete realization of human personality to occur." The new humanistic religion would extend to all human activities ("labor, art, science, philosophy, love, friendship, recreation") and will include cooperative social commitments, with the recognition "that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted."

The signatories concluded: "Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task."

The American Unitarian Association (AUA), distraught over its slow growth, appointed a Commission of Appraisal whose report in 1937 supported religious pluralism (and therefore kept conservative forces from suppressing humanism). Its chair, Frederick May Eliot, then served as AUA president until his death in 1958.

In 1941 the AMERICAN HUMANIST ASSOCIATION (AHA) was formed with Curtis Reese as president. As it grew, more secular liberals joined and the Unitarian dominance weakened. Corliss LAMONT, for instance, a major contributor and author, had little interest in, and few expectations for, a "religious" humanism.

To preserve the option for a humanism within a religious context, within the AHA and elsewhere, Edwin Wilson, along with other Unitarian ministers, founded the Fellowship of Religious Humanists in 1963. The name was later gender-corrected to "Friends of" and currently is HUManists. With Wilson as editor, the journal *Religious Humanism* began in 1967.

Within the ETHICALCULTURE movement there was a development paralleling the humanistic emergence within Unitarian and Universalist circles. With this acceptance of a "humanist" labeling often went a will-

ingness to see their movement as "religious." The movement had historically focused on the "ethical" rather than the "religious" (Deed before Creed). Felix ADLER'S underlying philosophical idealism was being replaced by a naturalistic PRAGMATISM. The initial aversion to supplanting any former religions that members might have chosen to retain privately had also been lessening. Thus closer cooperation and interchange occurred.

The Massachusetts Convention of Universalists, in 1948, underwrote the Charles Street Meeting House as a radical experiment. Kenneth Patton explored the world's religions naturalistically and produced a large body of humanistic poetry, prose, and hymnody. For instance, Luther's Reformation tocsin "A Mighty Fortress" was rewritten as "Man is the Earth Upright and Proud."

Leaders and ministers moved back and forth within these movements, and common educational programs were emerging for young people. Some of the unfulfilled dreams of the Free Religious Association were being realized.

In 1961 the Unitarians and Universalists effected a merger, using such adjectives as "free" and "liberal" to describe themselves. A 1966 survey indicated that a majority of members no longer saw themselves in either a Christian or a traditionally theistic orientation. Knowledge was held to come via science, and values were human constructions. An attempt to build the sciences, central in modern humanism, into the curriculum of Meadville/Lombard Theological School, however, failed. The journal *Zygon*, created during that attempt, is now managed by a Lutheran seminary.

Sherwin Wine, a Reform rabbi, created the Society for Humanistic Judaism in 1963, supporting a nontheistic form of Judaism that has spread internationally and created a training seminary (see JUDAISM, UNBELIEF WITHIN). The membership largely consists of persons wanting to affirm a Jewish identity and to maintain certain ritual practices without beliefs and laws that they view as no longer relevant.

In 1982 individual humanists from the major competing organizations formed the North American Committee for Humanism. Sherwin Wine was the founding president. The Humanist Institute, with Howard Radest as founding dean, was started with a three-year curriculum for leaders that would involve intensive study and coming together three times each year. More than a hundred students had graduated by 2005. The assumption was that recapturing common heritages would increase cooperation. Since then, Humanistic Judaism, Ethical Culture, and the Center for Inquiry have all instituted programs that draw from the same student pool. The Institute's journal, *Humanism Today*, reflects this across-the-board humanism in the writings of the Institute's adjunct faculty.

In 1980 Paul Kurtz founded an alternative organization, the Council for Secular and Democratic Humanism ("democratic" was included to avoid any confusions

with Marxist "humanisms" in Stalinist countries). A major rationale was to combat the new strategy of the Religious Right in the United States that argued that "since humanism was a religion, it could be kept out of schools," an argument being used in opposition to the teaching of evolution (see EVOLUTION AND UNBELIEF).

If initial debates had revolved around whether humanism could be considered a religion, more recent discussions have concerned whether humanism should be regarded as secular and therefore not religious (see SECULAR HUMANISM). Humanists of all kinds are committed to church-state separation, so that kind of SECULARISMS not at issue.

Certainly, religious humanists exist. Most who would so self-identify are in Unitarian Universalist churches. Their practice generally involves sermons, hymns, Sunday schools for the young, and rites of passage (such as child dedications, marriages, and funerals). Their lessons are usually drawn from many religions and cultures. Many members of ethical societies would not employ most of these rituals, but might nevertheless define their group and activities as religious.

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REMSBURG, JOHN ELEAZER. (1848-1919), American FREETHOUGHT lecturer and biblical critic. John Eleazer Remsburg was born on January 7, 1848, in Fremont, Ohio. He had little formal education early in his life, but was taught by his mother until he attended a few years of public school. On the whole he was largely self-taught. At the age of sixteen, he enlisted in the Union army and fought late in the Civil War in and near Washington, DC, and Maryland. After the war, he became a teacher and later superintendent of public instruction for Atchison County, Kansas. While there, Remsburg and his wife, Nora, had seven children. Remsburg continued his career in education until 1880.

After his career in education ended, Remsburg devoted his time to freethought lecturing and writing. He was involved with the AMERICAN SECULAR UNION (ASU), and was its president for several years. Strongly interested in United States history, Remsburg lectured on American historical figures and their religious beliefs. He published these lectures in books such as *The Life of Thomas Paine* (1880), *The Fathers of the Republic*