

## 84. HUMANISM: A MODERN RELIGION \*

John Dewey

### A. "GOD," THE IDEALS WHICH MEN LIVE BY

Suppose for the moment that the word "God" means the ideal ends that at a given time and place one acknowledges as having authority over his volition and emotion, the values to which one is supremely devoted, as far as the ends, through imagination, take on unity. If we make this supposition, the issue will stand out clearly in contrast with the doctrine of religions that "God" designates some kind of Being having prior and therefore non-ideal existence.

The idea that "God" represents a unification of ideal values that is essentially imaginative in origin when the imagination supervenes in conduct is attended with verbal difficulties owing to our frequent use of the word *imagination* to denote fantasy and doubtful reality. But the reality of ideal ends as ideals is vouched for by their undeniable power in action. An ideal is not an illusion because imagination is the organ through which it is apprehended. For *all* possibilities reach us through the imagination. In a definite sense the only meaning that can be assigned to the term *imagination* is that things unrealized in fact come home to us and have power to stir us. The unification effected through imagination is not fanciful, for it is the reflex of the unification of practical and emotional attitudes. The unity signifies not a single Being, but the unity of loyalty and effort evoked by the fact that many ends are one in the power of their ideal, or imaginative, quality to stir and hold us.

### B. IDEALS ROOTED IN REALITY

The view I have advanced is sometimes treated as if the identification of the divine with ideal ends left the ideal wholly

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without roots in existence and without support from existence. The objection implies that my view commits one to such a separation of the ideal and the existent that the ideal has no chance to find lodgment even as a seed that might grow and bear fruit. On the contrary, what I have been criticizing is the *identification* of the ideal with a particular Being, especially when that identification makes necessary the conclusion that this Being is outside of nature, and what I have tried to show is that the ideal itself has its roots in natural conditions; it emerges when the imagination idealizes existence by laying hold of the possibilities offered to thought and action. There are values, goods, actually realized upon a natural basis—the goods of human association, of art and knowledge. The idealizing imagination seizes upon the most precious things found in the climacteric moments of experience and projects them. We need no external criterion and guarantee for their goodness. They are had, they exist as good, and out of them we frame our ideal ends.

### C. IDEALS CAN REMAKE THE WORLD

Moreover, the ends that result from our projection of experienced goods into objects of thought, desire, and effort exist, only they exist *as ends*. Ends, purposes, exercise determining power in human conduct. The aims of philanthropists, of Florence Nightingale, of Howard, of Wilberforce, of Peabody, have not been idle dreams. They have modified institutions. Aims, ideals, do not exist simply in "mind"; they exist in character, in personality and action. One might call the roll of artists, intellectual inquirers, parents, friends, citizens who are neighbors, to show that purposes exist in an *operative way*.

What I have been objecting to, I repeat, is not the idea that ideals are linked with existence and that they themselves exist, through human embodiment, as forces, but the idea that their authority and value depend upon some prior complete embodiment—as if the efforts of human beings in behalf of justice, or knowledge or beauty, depended for their effectiveness and validity upon assurance that there already existed in some super-

nal region a place where criminals are humanely treated, where there is no serfdom or slavery, where all facts and truths are already discovered and possessed, and all beauty is eternally displayed in actualized form.

The aims and ideals that move us are generated through imagination. But they are not made out of imaginary stuff. They are made out of the hard stuff of the world of physical and social experience. The locomotive did not exist before Stevenson, nor the telegraph before the time of Morse. But the conditions for their existence were there in physical material and energies and in human capacity. Imagination seized hold upon the idea of a rearrangement of existing things that would evolve new objects. The same thing is true of a painter, a musician, a poet, a philanthropist, a moral prophet. The new vision does not arise out of nothing, but emerges through seeing, in terms of possibilities, that is, of imagination, old things in new relations serving a new end which the new end aids in creating.

#### D. IDEALS CAN CONSTANTLY CHANGE TO MEET NEW SITUATIONS

Moreover, the process of creation is experimental and continuous. The artist, scientific man, or good citizen, depends upon what others have done before him and are doing around him. The sense of new values that become ends to be realized arises first in dim and uncertain form. As the values are dwelt upon and carried forward in action they grow in definiteness and coherence. Interaction between aims and existent conditions improves and tests the ideal; and conditions are at the same time modified. Ideals change as they are applied in existent conditions. The process endures and advances with the life of humanity. What one person and one group accomplish becomes the standing ground and starting point of those who succeed them. When the vital factors in this natural process are generally acknowledged in emotion, thought, and action, the process will be both accelerated and purified through elimination of that irrelevant element that culminates in the ideas of the supernatural. When the vital factors attain the religious force that has been drafted into supernatural religions, the resulting reinforcement will be incalculable.

#### E. THE DIVINE AS THE UNION OF THE IDEAL AND THE ACTUAL

These considerations may be applied to the idea of God, or, to avoid misleading conceptions, to the idea of the divine. This idea is, as I have said, one of ideal possibilities unified through imaginative realization and projection. But this idea of God, or of the divine, is also connected with all the natural forces and conditions—including man and human association—that promote the growth of the ideal and that further its realization. We are in the presence neither of ideals completely embodied in existence nor yet of ideals that are mere rootless ideals, fantasies, utopias. For there are forces in nature and society that generate and support the ideals. They are further unified by the action that gives them coherence and solidity. It is this *active* relation between ideal and actual to which I would give the name "God."

I have suggested that the religious element in life has been hampered by conceptions of the supernatural that were imbedded in those cultures wherein man had little control over outer nature and little in the way of sure method of inquiry and test. The crisis today as to the intellectual content of religious belief has been caused by the change in the intellectual climate due to the increase of our knowledge and our means of understanding. I have tried to show that this change is not fatal to the religious values in our common experience, however adverse its impact may be upon historic religions. Rather, provided that the methods and results of intelligence at work are frankly adopted, the change is liberating.

#### F. THE VALUES OF THIS NEW CONCEPTION OF THE NATURE OF RELIGION

It clarifies our ideals, rendering them less subject to illusion and fantasy. It relieves us of the incubus of thinking of them as fixed, as without power of growth. It discloses that they develop in coherence and pertinency with increase of natural intelligence. The change gives aspiration for natural knowledge a definitely religious character, since growth in understanding of nature is seen to be organically related to the formation of

ideal ends. The same change enables man to select those elements in natural conditions that may be organized to support and extend the sway of ideals. All purpose is selective, and all intelligent action includes deliberate choice. In the degree in which we cease to depend upon belief in the supernatural, selection is enlightened and choice can be made in behalf of ideals whose inherent relations to conditions and consequences are understood.

Were the naturalistic foundations and bearings of religion grasped, the religious element in life would emerge from the throes of the crisis in religion. Religion would then be found to have its natural place in every aspect of human experience that is concerned with estimate of possibilities, with emotional stir by possibilities as yet unrealized, and with all action in behalf of their realization. All that is significant in human experience falls within this frame.

### 85. PRAYER IS POWER \*

*Alexis Carrel (1873-1944)*

Prayer is not only worship; it is also an invisible emanation of man's worshiping spirit—the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships. If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquillity of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of consciousness a

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flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace.

Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws of nature"; the occasions on which prayer has dramatically done this have been termed "miracles." But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.

Too many people regard prayer as a formalized routine of words, a refuge for weaklings, or a childish petition for material things. We sadly undervalue prayer when we conceive it in these terms, just as we should underestimate rain by describing it as something that fills the birdbath in our garden. Properly understood, prayer is a mature activity indispensable to the fullest development of personality—the ultimate integration of man's highest faculties. Only in prayer do we achieve that complete and harmonious assembly of body, mind, and spirit which gives the frail human reed its unshakable strength.

The words, "Ask and it shall be given to you," have been verified by the experience of humanity. True, prayer may not restore the dead child to life or bring relief from physical pain. But prayer, like radium, is a source of luminous, self-generating energy.

How does prayer fortify us with so much dynamic power? To answer this question (admittedly outside the jurisdiction of science) I must point out that all prayers have one thing in common. The triumphant hosannas of a great oratorio, or the humble supplication of an Iroquois hunter begging for luck in the chase, demonstrate the same truth: that human beings seek to augment their finite energy by addressing themselves to the Infinite source of all energy. When we pray, we link ourselves with the inexhaustible motive power that spins the uni-