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# The Philosophy of Atheism

Emma Goldman

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To give an adequate exposition of the Philosophy of Atheism, it would be necessary to go into the historical changes of the belief in a Deity, from its earliest beginning to the present day. But that is not within the scope of the present paper. However, it is not out of place to mention, in passing, that the concept God, Supernatural Power, Spirit, Deity, or in whatever other term the essence of Theism may have found expression, has become more indefinite and obscure in the course of time and progress. In other words, the God idea is growing more impersonal and nebulous in proportion as the human mind is learning to understand natural phenomena and in the degree that science progressively correlates human and social events.

God, today, no longer represents the same forces as in the beginning of His existence; neither does He direct human destiny with the same iron hand as of yore. Rather does the God idea express a sort of spiritualistic stimulus to satisfy the fads and fancies of every shade of human weakness. In the course of human development the God idea has been forced to adapt itself to every phase of human affairs, which is perfectly consistent with the origin of the idea itself.

The conception of gods originated in fear and curiosity. Primitive man, unable to understand the phenomena of nature and harassed by them, saw in every terrifying manifestation some sinister force expressly directed against him; and as ignorance and fear are the parents of all superstition, the troubled fancy of primitive man wove the God idea.

Very aptly, the world-renowned atheist and anarchist, Michael Bakunin, says in his great work *God and the State*: “All religions, with their gods, their demi-gods, and their prophets, their messiahs and their saints, were created by the prejudiced fancy of men who had not attained the full development and full possession of their faculties. Consequently, the religious heaven is nothing but the mirage in which man, exalted by ignorance and faith, discovered his own image, but enlarged and reversed — that is divinised. The history of religions, of the birth, grandeur, and the decline of the gods who had succeeded one another in human belief, is nothing, therefore, but the development of the collective intelligence and conscience of mankind. As fast as they discovered, in the course of their historically-progressive advance, either in themselves or in external nature, a quality, or even any great defect whatever, they attributed it to their gods, after having exaggerated and enlarged it beyond measure, after the manner of children, by an act of their religious fancy... With all due respect, then, to the metaphysicians and religious idealists, philosophers, politicians or poets: the idea of God implies the abdication of human reason and justice; it is the most decisive negation of human liberty, and necessarily ends in the enslavement of mankind, both in theory and practice.”

Thus the God idea, revived, readjusted, and enlarged or narrowed, according to the necessity of the time, has dominated humanity and will continue to do so until man will raise his head to the sunlit day, unafraid and with an awakened will to himself. In proportion as man learns to realize himself and mold his own destiny theism becomes superfluous. How far man will be able to find

a gift from heaven has proved useless. It will, however, become the essence and impetus of life when man learns to see in the earth the only heaven fit for man. Atheism is already helping to free man from his dependence upon punishment and reward as the heavenly bargain-counter for the poor in spirit.

Do not all theists insist that there can be no morality, no justice, honesty or fidelity without the belief in a Divine Power? Based upon fear and hope, such morality has always been a vile product, imbued partly with self-righteousness, partly with hypocrisy. As to truth, justice, and fidelity, who have been their brave exponents and daring proclaimers? Nearly always the godless ones: the Atheists; they lived, fought, and died for them. They knew that justice, truth, and fidelity are not conditioned in heaven, but that they are related to and interwoven with the tremendous changes going on in the social and material life of the human race; not fixed and eternal, but fluctuating, even as life itself. To what heights the philosophy of Atheism may yet attain, no one can prophesy. But this much can already be predicted: only by its regenerating fire will human relations be purged from the horrors of the past.

Thoughtful people are beginning to realize that moral precepts, imposed upon humanity through religious terror, have become stereotyped and have therefore lost all vitality. A glance at life today, at its disintegrating character, its conflicting interests with their hatreds, crimes, and greed, suffices to prove the sterility of theistic morality.

Man must get back to himself before he can learn his relation to his fellows. Prometheus chained to the Rock of Ages is doomed to remain the prey of the vultures of darkness. Unbind Prometheus, and you dispel the night and its horrors.

Atheism in its negation of gods is at the same time the strongest affirmation of man, and through man, the eternal yea to life, purpose, and beauty.

der the influence of metaphysical speculation, rather than of physical demonstrable forces. Under the lash of the theistic idea, this earth has served no other purpose than as a temporary station to test man's capacity for immolation to the will of God. But the moment man attempted to ascertain the nature of that will, he was told that it was utterly futile for "finite human intelligence" to get beyond the all-powerful infinite will. Under the terrific weight of this omnipotence, man has been bowed into the dust — a will-less creature, broken and sweating in the dark. The triumph of the philosophy of Atheism is to free man from the nightmare of gods; it means the dissolution of the phantoms of the beyond. Again and again the light of reason has dispelled the theistic nightmare, but poverty, misery and fear have recreated the phantoms — though whether old or new, whatever their external form, they differed little in their essence. Atheism, on the other hand, in its philosophic aspect refuses allegiance not merely to a definite concept of God, but it refuses all servitude to the God idea, and opposes the theistic principle as such. Gods in their individual function are not half as pernicious as the principle of theism which represents the belief in a supernatural, or even omnipotent, power to rule the earth and man upon it. It is the absolutism of theism, its pernicious influence upon humanity, its paralyzing effect upon thought and action, which Atheism is fighting with all its power.

The philosophy of Atheism has its root in the earth, in this life; its aim is the emancipation of the human race from all God-heads, be they Judaic, Christian, Mohammedan, Buddhistic, Brahministic, or what not. Mankind has been punished long and heavily for having created its gods; nothing but pain and persecution have been man's lot since gods began. There is but one way out of this blunder: Man must break his fetters which have chained him to the gates of heaven and hell, so that he can begin to fashion out of his reawakened and illumined consciousness a new world upon earth.

Only after the triumph of the Atheistic philosophy in the minds and hearts of man will freedom and beauty be realized. Beauty as

his relation to his fellows will depend entirely upon how much he can outgrow his dependence upon God.

Already there are indications that theism, which is the theory of speculation, is being replaced by Atheism, the science of demonstration; the one hangs in the metaphysical clouds of the Beyond, while the other has its roots firmly in the soil. It is the earth, not heaven, which man must rescue if he is truly to be saved.

The decline of theism is a most interesting spectacle, especially as manifested in the anxiety of the theists, whatever their particular brand. They realize, much to their distress, that the masses are growing daily more atheistic, more anti-religious; that they are quite willing to leave the Great Beyond and its heavenly domain to the angels and sparrows; because more and more the masses are becoming engrossed in the problems of their immediate existence.

How to bring the masses back to the God idea, the spirit, the First Cause, etc. — that is the most pressing question to all theists. Metaphysical as all these questions seem to be, they yet have a very marked physical background. Inasmuch as religion, "Divine Truth," rewards and punishments are the trade-marks of the largest, the most corrupt and pernicious, the most powerful and lucrative industry in the world, not excepting the industry of manufacturing guns and munitions. It is the industry of befogging the human mind and stifling the human heart. Necessity knows no law; hence the majority of theists are compelled to take up every subject, even if it has no bearing upon a deity or revelation or the Great Beyond. Perhaps they sense the fact that humanity is growing weary of the hundred and one brands of God.

How to raise this dead level of theistic belief is really a matter of life and death for all denominations. Therefore their tolerance; but it is a tolerance not of understanding; but of weakness. Perhaps that explains the efforts fostered in all religious publications to combine variegated religious philosophies and conflicting theistic theories into one denominational trust. More and more, the various concepts "of the only true God, the only pure spirit, the

only true religion” are tolerantly glossed over in the frantic effort to establish a common ground to rescue the modern mass from the “pernicious” influence of atheistic ideas.

It is characteristic of theistic “tolerance” that no one really cares what the people believe in, just so they believe or pretend to believe. To accomplish this end, the crudest and vulgarest methods are being used. Religious endeavor meetings and revivals with Billy Sunday as their champion — methods which must outrage every refined sense, and which in their effect upon the ignorant and curious often tend to create a mild state of insanity not infrequently coupled with eroto-mania. All these frantic efforts find approval and support from the earthly powers: from the Russian despot to the American President; from Rockefeller and Wanamaker down to the pettiest business man. They know that capital invested in Billy Sunday, the Y.M.C.A., Christian Science, and various other religious institutions will return enormous profits from the subdued, tamed, and dull masses.

Consciously or unconsciously, most theists see in gods and devils, heaven and hell, reward and punishment, a whip to lash the people into obedience, meekness and contentment. The truth is that theism would have lost its footing long before this but for the combined support of Mammon and power. How thoroughly bankrupt it really is, is being demonstrated in the trenches and battlefields of Europe today.

Have not all theists painted their Deity as the god of love and goodness? Yet after thousands of years of such preachments the gods remain deaf to the agony of the human race. Confucius cares not for the poverty, squalor and misery of people of China. Buddha remains undisturbed in his philosophical indifference to the famine and starvation of outraged Hindus; Jahve continues deaf to the bitter cry of Israel; while Jesus refuses to rise from the dead against his Christians who are butchering each other.

The burden of all song and praise “unto the Highest” has been that God stands for justice and mercy. Yet injustice among men is

ever on the increase; the outrages committed against the masses in this country alone would seem enough to overflow the very heavens. But where are the gods to make an end to all these horrors, these wrongs, this inhumanity to man? No, not the gods, but MAN must rise in his mighty wrath. He, deceived by all the deities, betrayed by their emissaries, he, himself, must undertake to usher in justice upon the earth.

The philosophy of Atheism expresses the expansion and growth of the human mind. The philosophy of theism, if we can call it philosophy, is static and fixed. Even the mere attempt to pierce these mysteries represents, from the theistic point of view, non-belief in the all-embracing omnipotence, and even a denial of the wisdom of the divine powers outside of man. Fortunately, however, the human mind never was, and never can be, bound by fixities. Hence it is forging ahead in its restless march towards knowledge and life. The human mind is realizing “that the universe is not the result of a creative fiat by some divine intelligence, out of nothing, producing a masterpiece chaotic in perfect operation,” but that it is the product of chaotic forces operating through aeons of time, of clashes and cataclysms, of repulsion and attraction crystalizing through the principle of selection into what the theists call, “the universe guided into order and beauty.” As Joseph McCabe well points out in his *Existence of God*: “a law of nature is not a formula drawn up by a legislator, but a mere summary of the observed facts — a ‘bundle of facts.’ Things do not act in a particular way because there is a law, but we state the ‘law’ because they act in that way.”

The philosophy of Atheism represents a concept of life without any metaphysical Beyond or Divine Regulator. It is the concept of an actual, real world with its liberating, expanding and beautifying possibilities, as against an unreal world, which, with its spirits, oracles, and mean contentment has kept humanity in helpless degradation.

It may seem a wild paradox, and yet it is pathetically true, that this real, visible world and our life should have been so long un-