

II. The Sociological Issue

The notion of religious beliefs and religious feelings as being a personal affair is a sound first approximation. Unfortunately it embodies only half the truth. How easily we could frame political theories if we ~~could?~~ might assume that ~~it~~ this notion contains the complete doctrine of ~~statesmanlike?~~ the relation of government to belief! ~~?~~ In the last ~~three-~~ ~~or four~~ four centuries what clear, immortal treatises have been written, what constitutions have been founded, based upon this assumption naïvely ~~?~~ ~~conceived~~ applied! Certainly it is the primary assumption which should guide political action, in the sense that any deviation requires scrupulous justification. ~~?~~ Experience ^But the dependence^ of public action upon ~~indiv~~ individual psychology makes it inevitable that the ~~relationship~~ fusion of political action with ultimate concepts as to

|21| the ends of human life is in a perpetual problem for statesmanship. In modern America it produces problems concerning education, and ~~un-Amer~~ un-American activities, ~~and~~ In the past ~~VitV~~ led to the suppression of polygamy in Utah. When the age is warlike, the question of pacifism is emerges. When the age is humanitarian, the rights of human beings to an adequate share in the necessities of a higher civilization, including ~~an~~ a ~~abundance~~ minimum of food and clothing emerge. When the age is immersed in progressive thought, the rights of teachers to impart truths – as they see it – concerning the origin of the human race emerge. When the age is sensitive to the sacredness of truth, the horrible evils of heretical thought emerge.

All stable ~~<?>~~ government is founded on the notion that some habits of life ~~is-a~~ are better than others. And when ~~the notion <?>~~ we are concerned with ‘better and worse’ religion steps in. Also ~~<?>~~ ~~<?>~~ the state steps in. For the business of the

[22] state is to suppress those activities which are inconsistent with its fundamental ideals.

It is a fairly easy job to frame ten commandments or the constitution of a state. But it takes a Supreme Court to ~~say what~~ apply them to the baffling particularities of concrete existence. Even \Leftrightarrow Supreme Courts sometimes nod.

Today, our primary assumption is that philosophical, scientific, and religious beliefs ~~live~~ lie outside the direct ~~cont~~ control of governmental action.

This ~~belief~~ \vee attitude \vee is very modern. In the ancient world, religious modes of expression ~~we~~ constituted one of the prime occupations of government. ~~One~~

~~Great~~ The state was concerned with the \vee interwoven \vee activities of life, ~~All these activities such are~~ agricultural, religious, warlike, ~~emotionally expressive~~ emotionally expressive. Sometimes a prophet went into the desert. But he soon came back to express himself to the crowd.