

Editor's Note

William R. Murry

The recent interest in “the new atheism” sparked by Sam Harris (*The End of Faith* and *Letter to a Christian Nation*) and Richard Dawkins (*The God Delusion*) led to two articles in this issue and a third (“Going Beyond God, and Discovering a Religion”) that also deals with non-theism although from a different perspective. Jason Giannetti (“Richard Dawkins: *Vox Populi*”) finds Dawkins’s understanding of religion to be lacking in sophistication, while Jonathan Wiedenbaum compares Harris and John Dewey and shows Dewey’s understanding of religious experience to be far superior. In “Going Beyond God...” Kennan Pomeroy articulates a viable non-theistic religious perspective.

Two articles deal with Unitarian Universalism today. Marlin Lavanhar raises questions about how Unitarian Universalists use—or abuse—the seven non-creedal principles of the Unitarian Universalist Association and concludes with his view of what Unitarian Universalism ought to be. Comparing liberal religion with America at the time of the Civil War, Brent Smith describes what he regards as the problem with liberal religion today and suggests we need to do for liberal religion what Lincoln did for the nation.

This issue concludes with two review essays. Robert Tapp reviews two books about Eustace Haydon by Creighton Peden, one a comprehensive biography and the other a three-volume critical edition of Haydon’s writings. A. Eustace Haydon, who taught history of religion at the University of Chicago, played an important role in the early years of religious humanism in America, in articulating the nature and meaning of humanism and in the promulgation of the Humanist Manifesto of 1933. In the other review essay, James Mark Shields examines *The Social Principles of Jesus* by Walter Rauschenbusch, the great social gospel leader of a century ago, and finds much that is valuable for the liberal religion of the twenty-first century. We are pleased to have this opportunity to look back at two great religious liberals of a century ago, and we welcome additional contributions of a historical nature.