

## Battling The Gods Atheism In The Ancient World

If you think atheists have reason, evidence, and science on their side, think again! Award-winning author Dr. Frank Turek (I Don't Have Enough Faith to be an Atheist) will show you how atheists steal reason, evidence, science, and other arguments from God in trying to make their case for atheism. If that sounds contradictory, it's because it is! Atheists can't make their case without appealing to realities only theism can explain. In an engaging and memorable way, *Stealing from God* exposes these intellectual crimes atheists are committing and then provides four powerful reasons for why Christianity is true.

*Fighting God* is a firebrand manifesto from one of the most recognizable faces of atheism. In his book, Silverman—a walking, talking atheist billboard known for his appearances on Fox News—discusses the effectiveness, ethics and impact of the in-your-face-atheist who refuses to be silent. Silverman argues that religion is more than just wrong: it is malevolent and does not deserve our respect. It is our duty to be outspoken and do what we can to bring religion down. Examining the mentality, methods and issues facing the firebrand atheist, Silverman presents an overwhelming argument for firebrand atheism and reveals: - All religion is cafeteria religion and almost all agnostics are atheists. - American society grants religion a privileged status, despite the intentions of the Founding Fathers. - Christian politicians have adversely (and un-Constitutionally) affected our society with regard to science, health, women's rights, and gay rights. - The notion of "atheist Jews" is a lie forced on us by religion. - It is not "Islamophobia" to observe dangerous teachings and disproportionate violence in Islam. - Atheists are slowly but surely winning the battle. *Fighting God* is a provocative, unapologetic book that takes religion to task and will give inspiration to non-believers and serve as the ultimate answer to apologists.

In *God and the New Atheism*, a world expert on science and theology gives clear, concise, and compelling answers to the charges against religion laid out in recent best-selling books by Richard Dawkins (*The God Delusion*), Sam Harris (*The End of Faith*), and Christopher Hitchens (*God Is Not Great*). For some, these "new atheists" appear to say extremely well what they believe to be wrong with religion. But, as John Haught shows, the treatment of religion in these books is riddled with logical inconsistencies, shallow misconceptions, and crude generalizations. Can God really be dismissed as a mere delusion? Is faith really the enemy of reason? And does religion really poison everything? *God and the New Atheism* offers a much-needed antidote to the extremist claims of scientific fundamentalism. This provocative and accessible little book will enable readers to see through the rhetorical fog of this recent phenomenon and come to a clearer understanding of the issues at stake in this crucial debate.

God is dead, and Anthony Van Horne must tow the corpse to the Arctic (to preserve Him from sharks and decomposition). En route Van Horne must also contend with ecological guilt, a militant girlfriend, sabotage both natural and

spiritual, and greedy hucksters of oil, condoms, and doubtful ideas. Winner of a 1995 World Fantasy Award.

The distinguished historian and author of *The Medici Conspiracy* examines atheism as a modern intellectual achievement that has motivated individuals to pursue invention and self-reliance, citing the accomplishments of secular philosophers, scientists and artists who have worked in the absence of religious belief.

Current debate about religion seems to be going nowhere. Atheists persist with their arguments, many plausible and some unanswerable, but they make no impact on believers. Defenders of religion find atheists equally unwilling to cede ground. Noting that religion is not what atheists think it is, Tim Crane offers a way out of this stalemate.

In this bold and provocative new book, the author of *In the Beginning and The Reenchantment of Nature* challenges the widely held assumption that the world is becoming more secular and demonstrates why atheism cannot provide the moral and intellectual guidance essential for coping with the complexities of modern life. Atheism is one of the most important movements in modern Western culture. For the last two hundred years, it seemed to be on the verge of eliminating religion as an outmoded and dangerous superstition. Recent years, however, have witnessed the decline of disbelief and a rise in religious devotion throughout the world. In *THE TWILIGHT OF ATHEISM*, the distinguished historian and theologian Alister McGrath examines what went wrong with the atheist dream and explains why religion and faith are destined to play a central role in the twenty-first century. A former atheist who is now one of Christianity's foremost scholars, McGrath traces the history of atheism from its emergence in eighteenth-century Europe as a revolutionary worldview that offered liberation from the rigidity of traditional religion and the oppression of tyrannical monarchs, to its golden age in the first half of the twentieth century. Blending thoughtful, authoritative historical analysis with incisive portraits of such leading and influential atheists as Sigmund Freud and Richard Dawkins, McGrath exposes the flaws at the heart of atheism, and argues that the renewal of faith is a natural, inevitable, and necessary response to its failures. *THE TWILIGHT OF ATHEISM* will unsettle believers and nonbelievers alike. A powerful rebuttal of the philosophy that, for better and for worse, has exerted tremendous influence on Western history, it carries major implications for the future of both religion and unbelief in our society.

How new is atheism? In *Battling the Gods*, Tim Whitmarsh journeys into the ancient Mediterranean to recover the stories of those who first refused the divinities. Long before the Enlightenment sowed the seeds of disbelief in a deeply Christian Europe, atheism was a matter of serious public debate in the Greek world. But history is written by those who prevail, and the Age of Faith mostly suppressed the lively free-thinking voices of antiquity. Tim Whitmarsh brings to life the fascinating ideas of Diagoras of Melos, perhaps the first self-professed

atheist; Democritus, the first materialist; and Epicurus and his followers. He shows how the early Christians came to define themselves against atheism, and so suppress the philosophy of disbelief. *Battling the Gods* is the first book on the origins of the secular values at the heart of the modern state. Authoritative and bold, provocative and humane, it reveals how atheism and doubt, far from being modern phenomena, have intrigued the human imagination for thousands of years.

Reproduction of the original: *Atheism in Pagan Antiquity* by A.B Drachmann

In his last book, Ronald Dworkin addresses timeless questions: What is religion and what is God's place in it? What are death and immortality? He joins a sense of cosmic mystery and beauty to the claim that value is objective, independent of mind, and immanent in the world. Belief in God is one manifestation of this view, but not the only one.

Christopher Hitchens, described in the *London Observer* as "one of the most prolific, as well as brilliant, journalists of our time" takes on his biggest subject yet—the increasingly dangerous role of religion in the world. In the tradition of Bertrand Russell's *Why I Am Not a Christian* and Sam Harris's recent bestseller, *The End Of Faith*, Christopher Hitchens makes the ultimate case against religion. With a close and erudite reading of the major religious texts, he documents the ways in which religion is a man-made wish, a cause of dangerous sexual repression, and a distortion of our origins in the cosmos. With eloquent clarity, Hitchens frames the argument for a more secular life based on science and reason, in which hell is replaced by the Hubble Telescope's awesome view of the universe, and Moses and the burning bush give way to the beauty and symmetry of the double helix.

If the First Amendment to the U.S. Constitution protects religious liberty, why doesn't it protect atheists? God occupies our nation's consciousness, even defining to many what it means to be American. Nonbelievers have often had second-class legal status and have had to fight for their rights as citizens. As R. Laurence Moore and Isaac Kramnick demonstrate in their sharp and convincing work, avowed atheists were derided since the founding of the nation. Even Thomas Paine fell into disfavor and his role as a patriot forgotten. Popular Republican Robert Ingersoll could not be elected in the nineteenth century due to his atheism, and the suffragette Elizabeth Cady Stanton was shunned when she questioned biblical precepts about women's roles. Moore and Kramnick lay out this fascinating history and the legal cases that have questioned religious supremacy. It took until 1961 for the Supreme Court to ban religious tests for state officials, despite Article 6 of the Constitution. Still, every one of the fifty states continues to have God in its constitution. The authors discuss these cases and more current ones, such as *Burwell v. Hobby Lobby Stores, Inc.*, which address whether personal religious beliefs supersede secular ones. In *Godless Citizens in a Godly Republic*, the authors also explore the dramatic rise of an "atheist awakening" and the role of organizations intent on holding the country to the secular principles it was founded upon.

The president of American Atheists, branded "Mr. Atheist Pants" by Stephen Colbert, presents an unflinching manifesto for the nonbeliever

"Does a god exist? This question has undoubtedly been asked, in one form or another, since man has had the ability to communicate. . . Thousands of volumes have been

written on the subject of a god, and the vast majority have answered the questions with a resounding 'Yes!' " "You are about to read a minority viewpoint." With this intriguing introduction, George H. Smith sets out to demolish what he considers the most widespread and destructive of all the myths devised by man - the concept of a supreme being. With painstaking scholarship and rigorous arguments, Mr. Smith examines, dissects, and refutes the myriad "proofs" offered by theists - the defenses of sophisticated, professional theologians, as well as the average religious layman. He explores the historical and psychological havoc wrought by religion in general - and concludes that religious belief cannot have any place in the life of modern, rational man. "It is not my purpose to convert people to atheism . . . (but to) demonstrate that the belief in God is irrational to the point of absurdity. If a person wishes to continue believing in a god, that is his prerogative, but he can no longer excuse his belief in the name of reason and moral necessity."

The essential guide to coming out as a non-believer David G. McAfee was raised in a conservative American Christian household. So when he stopped believing in God—any god—his family was shocked. He quickly realized that atheists are misunderstood, frequently thought of as Satan worshippers and anarchists. Thus started McAfee's journey to his true self, and crusade to tell others—especially those who are devoutly religious—what atheism really is, what he believes in, and why atheists should not be feared. In *Hi, I'm an Atheist!*, McAfee looks at what an atheist believes and how to “come out” as an atheist to your friends, family, and co-workers, offering sound advice on overcoming the difficult moments in any “coming out” conversation. Including a resource guide both for people just coming to atheism and people who have been atheists for years as well as an interview with Rebecca Vitsmun, the woman made famous for coming out as an atheist live on CNN, *Hi I'm an Atheist!* is a smart, sensitive, and realistic guide to living one's life positively and honestly without the need for a belief in God.

Ancient Roman authors are firmly established in the Western canon, and yet the birth of Latin literature was far from inevitable. The cultural flourishing that eventually produced the Latin classics was one of the strangest events in history, as Denis Feeney demonstrates in this bold revision.

A history of early Christianity considers its origins and surprising evolution from Jewish and pagan contexts, profiling the odds posed by a fierce Roman state against which Christian practices were strategically developed.

The first major book that exposes process theology as a heretical revival of pantheistic religion. Dr. Morey gives a solid exegetical and philosophical refutation of process thought and Neo-Processionism, such as the open view of God. It is recommended by Walter Martin, D. James Kennedy, John Ankerberg, Norman Giesler, etc.

From the bestselling author of *A History of God* and *The Great Transformation* comes a balanced, nuanced understanding of the role religion plays in human life and the trajectory of faith in modern times. Why has God become incredible? Why is it that atheists and theists alike now think and speak about God in a way that veers so profoundly from the thinking of our ancestors? Moving from the Paleolithic Age to the present, Karen Armstrong details the lengths to which humankind has gone to experience a sacred reality that it called God, Brahman, Nirvana, Allah, or Dao. She examines the diminished impulse toward religion in our own time when a significant

number of people either want nothing to do with God or question the efficacy of faith. With her trademark depth of knowledge and profound insight, Armstrong elucidates how the changing world has necessarily altered the importance of religion at both societal and individual levels. And she makes a powerful, convincing argument for structuring a faith that speaks to the needs of our dangerously polarized age. How new is atheism? Although adherents and opponents alike today present it as an invention of the European Enlightenment, when the forces of science and secularism broadly challenged those of faith, disbelief in the gods, in fact, originated in a far more remote past. In *Battling the Gods*, Tim Whitmarsh journeys into the ancient Mediterranean, a world almost unimaginably different from our own, to recover the stories and voices of those who first refused the divinities. Homer's epic poems of human striving, journeying, and passion were ancient Greece's only "sacred texts," but no ancient Greek thought twice about questioning or mocking his stories of the gods. Priests were functionaries rather than sources of moral or cosmological wisdom. The absence of centralized religious authority made for an extraordinary variety of perspectives on sacred matters, from the devotional to the atheos, or "godless." Whitmarsh explores this kaleidoscopic range of ideas about the gods, focusing on the colorful individuals who challenged their existence. Among these were some of the greatest ancient poets and philosophers and writers, as well as the less well known: Diagoras of Melos, perhaps the first self-professed atheist; Democritus, the first materialist; Socrates, executed for rejecting the gods of the Athenian state; Epicurus and his followers, who thought gods could not intervene in human affairs; the brilliantly mischievous satirist Lucian of Samosata. Before the revolutions of late antiquity, which saw the scriptural religions of Christianity and Islam enforced by imperial might, there were few constraints on belief. Everything changed, however, in the millennium between the appearance of the Homeric poems and Christianity's establishment as Rome's state religion in the fourth century AD. As successive Greco-Roman empires grew in size and complexity, and power was increasingly concentrated in central capitals, states sought to impose collective religious adherence, first to cults devoted to individual rulers, and ultimately to monotheism. In this new world, there was no room for outright disbelief: the label "atheist" was used now to demonize anyone who merely disagreed with the orthodoxy—and so it would remain for centuries. As the twenty-first century shapes up into a time of mass information, but also, paradoxically, of collective amnesia concerning the tangled histories of religions, Whitmarsh provides a bracing antidote to our assumptions about the roots of freethinking. By shining a light on atheism's first thousand years, *Battling the Gods* offers a timely reminder that nonbelief has a wealth of tradition of its own, and, indeed, its own heroes.

A noted author and activist brings his critical acumen and rhetorical skills to bear in this polemic against the dark side of religion. Unlike some popular works by stridently outspoken atheists, this is not a blanket condemnation of all believers. Rather the author's focus is the heartless exploitation of faithful followers by those in power, as well as sectarian intolerance, the violence against heretics and nonbelievers, and the reactionary political and economic collusion that has often prevailed between the upper echelons of church and state. Parenti notes the deleterious effects of past theocracies and the threat to our freedoms posed by present-day fundamentalists and theocratic reactionaries. He discusses how socially conscious and egalitarian minded liberal

religionists have often been isolated and marginalized by their more conservative (and better financed) coreligionists. Finally, he documents the growing strength of secular freethinkers who are doing battle against the intolerant theocratic usurpers in public life. Historically anchored yet sharply focused on the contemporary scene, this eloquent indictment of religion's dangers will be welcomed by committed secular laypersons and progressive religionists alike.

In the late twentieth century, fundamentalism has emerged as one of the most powerful forces at work in the world, contesting the dominance of modern secular values and threatening peace and harmony around the globe. Yet it remains incomprehensible to a large number of people. In *The Battle for God*, Karen Armstrong brilliantly and sympathetically shows us how and why fundamentalist groups came into existence and what they yearn to accomplish. We see the West in the sixteenth century beginning to create an entirely new kind of civilization, which brought in its wake change in every aspect of life -- often painful and violent, even if liberating. Armstrong argues that one of the things that changed most was religion. People could no longer think about or experience the divine in the same way; they had to develop new forms of faith to fit their new circumstances. Armstrong characterizes fundamentalism as one of these new ways of being religious that have emerged in every major faith tradition. Focusing on Protestant fundamentalism in the United States, Jewish fundamentalism in Israel, and Muslim fundamentalism in Egypt and Iran, she examines the ways in which these movements, while not monolithic, have each sprung from a dread of modernity -- often in response to assault (sometimes unwitting, sometimes intentional) by the mainstream society. Armstrong sees fundamentalist groups as complex, innovative, and modern -- rather than as throwbacks to the past -- but contends that they have failed in religious terms. Maintaining that fundamentalism often exists in symbiotic relationship with an aggressive modernity, each impelling the other on to greater excess, she suggests compassion as a way to defuse what is now an intensifying conflict. **BONUS:** This edition contains an excerpt from Karen Armstrong's *Twelve Steps to a Compassionate Life*.

A call to action to address people's psychological and social motives for a belief in God, rather than debate the existence of God. With every argument for theism long since discredited, the result is that atheism has become little more than the noises reasonable people make in the presence of unjustified religious beliefs. Thus, engaging in interminable debate with religious believers about the existence of God has become exactly the wrong way for nonbelievers to try to deal with misguided—and often dangerous—belief in a higher power. The key, author James Lindsay argues, is to stop that particular conversation. He demonstrates that whenever people say they believe in "God," they are really telling us that they have certain psychological and social needs that they do not know how to meet. Lindsay then provides more productive avenues of discussion and action. Once nonbelievers understand this simple point, and drop the very label of atheist, will they be able to change the way we all think about, talk about, and act upon the troublesome notion called "God."

The 4,000-year quest of Judaism, Christianity and Islam.

In *The Atheist's Way*, Eric Maisel teaches you how to make rich personal meaning despite the absence of beneficent gods and the indifference of the universe to human concerns. Exploding the myth that there is any meaning to find or to seek, Dr. Maisel

explains why the paradigm shift from seeking meaning to making meaning is this century's most pressing intellectual goal.

Epic and tragedy, from Homer's Achilles and Euripides' Pentheus to Marlowe's Tamburlaine and Milton's Satan, are filled with characters challenging and warring against the gods. Nowhere is the theme of theomachy more frequently and powerfully represented, however, than in the poetry of early imperial Rome, from Ovid's *Metamorphoses* at the beginning of the first century AD to Statius' *Thebaid* near its end. This book -- the first full-length study of human-divine conflict in Roman literature -- asks why the war against god was so important to the poets of the time and how this understudied period of literary history influenced a larger tradition in Western literature. Drawing on a variety of contexts -- politics, religion, philosophy, and aesthetics -- Primit Chaudhuri argues for the fundamental importance of battles between humans and gods in representing the Roman world. A cast of tyrants, emperors, rebels, iconoclasts, philosophers, and ambitious poets brings to life some of the most extraordinary artistic products of classical antiquity. Based on close readings of the major extant epics and selected tragedies, the book replaces a traditionally Aeneid-centric view of imperial epic with a richer dialogue between Greek and Roman texts, contemporary authors, and diverse genres. The renewed sense of a tradition reveals how the conflicts these works represent constitute a distinctive theology informed by other discourses yet peculiar to epic and tragedy. Beginning with the Greek background and ending with a look ahead to developments in the Renaissance, this book charts the history of a theme that would find its richest expression in a time when men became gods and impiety threatened the very order of the world.

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capitals, states sought to impose collective religious adherence, first to cults devoted to individual rulers, and ultimately to monotheism. In this new world, there was no room for outright disbelief: the label "atheist" was used now to demonize anyone who merely disagreed with the orthodoxy--and so it would remain for centuries."--Jacket.

Diagoras of Melos (lyric poet, 5th c. B.C.) has received special attention for some time now because he was regarded as a radical atheist and the author of a prose work on atheism in antiquity. He was notorious for revealing and ridiculing the Eleusinian Mysteries and was condemned for impiety at Athens. The present book evaluates Diagoras' biography and shows that he cannot be considered to have been an atheist in the modern sense.

The God Delusion caused a sensation when it was published in 2006. Within weeks it became the most hotly debated topic, with Dawkins himself branded as either saint or sinner for presenting his hard-hitting, impassioned rebuttal of religion of all types. His argument could hardly be more topical. While Europe is becoming increasingly secularized, the rise of religious fundamentalism, whether in the Middle East or Middle America, is dramatically and dangerously dividing opinion around the world. In America, and elsewhere, a vigorous dispute between 'intelligent design' and Darwinism is seriously undermining and restricting the teaching of science. In many countries religious dogma from medieval times still serves to abuse basic human rights such as women's and gay rights. And all from a belief in a God whose existence lacks evidence of any kind. Dawkins attacks God in all his forms. He eviscerates the major arguments for religion and demonstrates the supreme improbability of a supreme being. He shows how religion fuels war, foments bigotry and abuses children. The God Delusion is a brilliantly argued, fascinating polemic that will be required reading for anyone interested in this most emotional and important subject.

Battling the Gods Atheism in the Ancient World Vintage

Presents an introduction to atheism, discussing many of the theological and philosophical ideas and answering basic questions such as "What is atheism?" and "Can atheists have meaningful lives?"

Should we believe in God? In this brisk introduction to modern atheism, one of the world's greatest science writers tells us why we shouldn't. Richard Dawkins was fifteen when he stopped believing in God. Deeply impressed by the beauty and complexity of living things, he'd felt certain they must have had a designer. Learning about evolution changed his mind. Now one of the world's best and bestselling science communicators, Dawkins has given readers, young and old, the same opportunity to rethink the big questions. In twelve fiercely funny, mind-expanding chapters, Dawkins explains how the natural world arose without a designer—the improbability and beauty of the “bottom-up programming” that engineers an embryo or a flock of starlings—and challenges head-on some of the most basic assumptions made by the world's religions: Do you believe in God? Which one? Is the Bible a “Good Book”? Is adhering to a religion necessary, or even likely, to make people good to one another? Dissecting everything from Abraham's abuse of Isaac to the construction of a snowflake, *Outgrowing God* is a concise, provocative guide to thinking for yourself. Praise for *Outgrowing God* “My son came home from his first day in the sixth grade with arms outstretched plaintively demanding to know: ‘Have you ever heard of Jesus?’ We burst out laughing. Maybe not our finest parenting moment, given that he was genuinely



distraught. He felt that he had woken up one day to a world in which his peers were expressing beliefs he found frighteningly unreasonable. He began devouring books like *The God Delusion*, books that helped him formulate his own arguments and helped him stand his ground. Dawkins's new book is special in the terrain of atheists' pleas for humanism and rationalism precisely since it speaks to those most vulnerable to the coercive tactics of religion. As Dawkins himself says in the dedication, this book is for 'all young people when they're old enough to decide for themselves.' It is also, I must add, for their parents."—Janna Levin, author of *Black Hole Blues* "When someone is considering atheism I tell them to read the Bible first and then Dawkins. Outgrowing God—second only to the Bible!"—Penn Jillette, author of *God, No!*

The two-volume *Cambridge History of Atheism* offers an authoritative and up to date account of a subject of contemporary interest. Comprised of sixty essays by an international team of scholars, this History is comprehensive in scope. The essays are written from a variety of disciplinary perspectives, including religious studies, philosophy, sociology, and classics. Offering a global overview of the subject, from antiquity to the present, the volumes examine the phenomenon of unbelief in the context of Christian, Islamic, Buddhist, Hindu, and Jewish societies. They explore atheism and the early modern Scientific Revolution, as well as the development of Charles Darwin's theory of evolution and its continuing implications. The History also includes general survey essays on the impact of scepticism, agnosticism and atheism, as well as contemporary assessments of thinking. Providing essential information on the nature and history of atheism, *The Cambridge History of Atheism* will be indispensable for both scholarship and teaching, at all levels.

A discussion with a friend soon turned into a matter of self-assessment, leading to this discourse on why Bhagat Singh chose to be an atheist. Even in the face of death at a very young age, with uncanny observations and sharp questions, he forces us to re-think our foundations to faith in god.

Presents excerpts on the subject of religion from the writings of such notable non-believers as John Stuart Mill, Karl Marx, Charles Darwin, Mark Twain, H. L. Mencken, Albert Einstein, Richard Dawkins, and Salman Rushdie.

For curious readers young and old, a rich and colorful history of religion from humanity's earliest days to our own contentious times In an era of hardening religious attitudes and explosive religious violence, this book offers a welcome antidote. Richard Holloway retells the entire history of religion—from the dawn of religious belief to the twenty-first century—with deepest respect and a keen commitment to accuracy. Writing for those with faith and those without, and especially for young readers, he encourages curiosity and tolerance, accentuates nuance and mystery, and calmly restores a sense of the value of faith. Ranging far beyond the major world religions of Judaism, Islam, Christianity, Buddhism, and Hinduism, Holloway also examines where religious belief comes from, the search for meaning throughout history, today's fascinations with Scientology and creationism, religiously motivated violence, hostilities between religious people

and secularists, and more. Holloway proves an empathic yet discerning guide to the enduring significance of faith and its power from ancient times to our own. Athens at the time of the Peloponnesian war was the arena for a dramatic battle between politics and religion in the hearts and minds of the people. *Fear and Loathing in Ancient Athens*, originally published in German but now available for the first time in an expanded and revised English edition, sheds new light on this dramatic period of history and offers a new approach to the study of Greek religion. The book explores an extraordinary range of events and topics, and will be an indispensable study for students and scholars studying Athenian religion and politics.

A New York Times Notable Book of 2018 “Searingly passionate...Nixey writes up a storm. Each sentence is rich, textured, evocative, felt...[A] ballista-bolt of a book.” —New York Times Book Review In Harran, the locals refused to convert. They were dismembered, their limbs hung along the town’s main street. In Alexandria, zealots pulled the elderly philosopher-mathematician Hypatia from her chariot and flayed her to death with shards of broken pottery. Not long before, their fellow Christians had invaded the city’s greatest temple and razed it—smashing its world-famous statues and destroying all that was left of Alexandria’s Great Library. Today, we refer to Christianity’s conquest of the West as a “triumph.” But this victory entailed an orgy of destruction in which Jesus’s followers attacked and suppressed classical culture, helping to pitch Western civilization into a thousand-year-long decline. Just one percent of Latin literature would survive the purge; countless antiquities, artworks, and ancient traditions were lost forever. As Catherine Nixey reveals, evidence of early Christians’ campaign of terror has been hiding in plain sight: in the palimpsests and shattered statues proudly displayed in churches and museums the world over. In *The Darkening Age*, Nixey resurrects this lost history, offering a wrenching account of the rise of Christianity and its terrible cost.

*The Beginner's Guide to Atheism* is a sometimes serious, sometimes witty (and sarcastic) look at religion and why people should avoid superstitious beliefs whenever possible. This book is a highly opinionated assault on all things supernatural and a real take-down of deities and demons alike. It covers logic, reason, belief, knowledge, dogma and even apologetics in a way that guarantees you'll not only understand it, you'll also never forget what you just read.

Remember: Nothing is sacred.

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