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May 21, 2012



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The Failure of Christianity

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1913

First published in April 1913, in the Mother Earth journal.
Retrieved on March 16th, 2009 from dwardmac.pitzer.edu

Never can Christianity, under whatever mask it may appear — be it New Liberalism, Spiritualism, Christian Science, New Thought, or a thousand and one other forms of hysteria and neurasthenia — bring us relief from the terrible pressure of conditions, the weight of poverty, the horrors of our iniquitous system. Christianity is the conspiracy of ignorance against reason, of darkness against light, of submission and slavery against independence and freedom; of the denial of strength and beauty, against the affirmation of the joy and glory of life.

The counterfeiters and poisoners of ideas, in their attempt to obscure the line between truth and falsehood, find a valuable ally in the conservatism of language.

Conceptions and words that have long ago lost their original meaning continue through centuries to dominate mankind. Especially is this true if these conceptions have become a common-place, if they have been instilled in our beings from our infancy as great and irrefutable verities. The average mind is easily content with inherited and acquired things, or with the dicta of parents and teachers, because it is much easier to imitate than to create.

Our age has given birth to two intellectual giants, who have undertaken to transvalue the dead social and moral values of the past, especially those contained in Christianity. Friedrich Nietzsche and Max Stirner have hurled blow upon blow against the portals of Christianity, because they saw in it a pernicious slave morality, the denial of life, the destroyer of all the elements that make for strength and character. True, Nietzsche has opposed the slave-morality idea inherent in Christianity in behalf of a master morality for the privileged few. But I venture to suggest that his master idea had nothing to do with the vulgarity of station, caste, or wealth. Rather did it mean the masterful in human possibilities, the masterful in man that would help him to overcome old traditions and worn-out values, so that he may learn to become the creator of new and beautiful things.

Both Nietzsche and Stirner saw in Christianity the leveler of the human race, the breaker of man's will to dare and to do. They saw in every movement built on Christian morality and ethics attempts not at the emancipation from slavery, but for the perpetuation thereof. Hence they opposed these movements with might and main.

Whether I do or do not entirely agree with these iconoclasts, I believe, with them, that Christianity is most admirably adapted to the training of slaves, to the perpetuation of a slave society; in short, to the very conditions confronting us to-day. Indeed, never could society have degenerated to its present appalling stage, if not for the assistance of Christianity. The rulers of the earth have realized long ago what potent poison inheres in the Christian religion. That is the reason they foster it; that is why they leave nothing undone to instill it into the blood of the people. They know only too well that the

subtleness of the Christian teachings is a more powerful protection against rebellion and discontent than the club or the gun.

No doubt I will be told that, though religion is a poison and institutionalized Christianity the greatest enemy of progress and freedom, there is some good in Christianity "itself." What about the teachings of Christ and – early Christianity, I may be asked; do they not stand for the spirit of humanity, for right and justice?

It is precisely this oft-repeated contention that induced me to choose this subject, to enable me to demonstrate that the abuses of Christianity, like the abuses of government, are conditioned in the thing itself, and are not to be charged to the representatives of the creed. Christ and his teachings are the embodiment of submission, of inertia, of the denial of life; hence responsible for the things done in their name.

I am not interested in the theological Christ. Brilliant minds like Bauer, Strauss, Renan, Thomas Paine, and others refuted that myth long ago. I am even ready to admit that the theological Christ is not half so dangerous as the ethical and social Christ. In proportion as science takes the place of blind faith, theology loses its hold. But the ethical and poetical Christ-myth has so thoroughly saturated our lives that even some of the most advanced minds find it difficult to emancipate themselves from its yoke. They have rid themselves of the letter, but have retained the spirit; yet it is the spirit which is back of all the crimes and horrors committed by orthodox Christianity. The Fathers of the Church can well afford to preach the gospel of Christ. It contains nothing dangerous to the regime of authority and wealth; it stands for self-denial and self-abnegation, for penance and regret, and is absolutely inert in the face of every [in]dignity, every outrage imposed upon mankind.

Here I must revert to the counterfeits of ideas and words. So many otherwise earnest haters of slavery and injustice confuse, in a most distressing manner, the teachings of Christ with the great struggles for social and economic emancipation. The two are irrevocably and forever opposed to each other. The one necessitates courage, daring, defiance, and strength. The other preaches the gospel of non-resistance, of slavish acquiescence in the will of others; it is

virtue; did he not propagate non-resistance to evil? Why should not poverty and evil continue to rule the world?

Much as I am opposed to every religion, much as I think them an imposition upon, and crime against, reason and progress, I yet feel that no other religion has done so much harm or has helped so much in the enslavement of man as the religion of Christ.

Witness Christ before his accusers. What lack of dignity, what lack of faith in himself and in his own ideas! So weak and helpless was this "Saviour of Men" that he must needs the whole human family to pay for him, unto all eternity, because he "hath died for them." Redemption through the Cross is worse than damnation, because of the terrible burden it imposes upon humanity, because of the effect it has on the human soul, fettering and paralyzing it with the weight of the burden exacted through the death of Christ.

Thousands of martyrs have perished, yet few, if any, of them have proved so helpless as the great Christian God. Thousands have gone to their death with greater fortitude, with more courage, with deeper faith in their ideas than the Nazarene. Nor did they expect eternal gratitude from their fellow-men because of what they endured for them.

Compared with Socrates and Bruno, with the great martyrs of Russia, with the Chicago Anarchists, Francisco Ferrer, and unnumbered others, Christ cuts a poor figure indeed. Compared with the delicate, frail Spiridonova who underwent the most terrible tortures, the most horrible indignities, without losing faith in herself or her cause, Jesus is a veritable nonentity. They stood their ground and faced their executioners with unflinching determination, and though they, too, died for the people, they asked nothing in return for their great sacrifice.

Verily, we need redemption from the slavery, the deadening weakness, and humiliating dependency of Christian morality.

The teachings of Christ and of his followers have failed because they lacked the vitality to lift the burdens from the shoulders of the race; they have failed because the very essence of that doctrine is contrary to the spirit of life, exposed to the manifestations of nature, to the strength and beauty of passion.

The reward in heaven is the perpetual bait, a bait that has caught man in an iron net, a strait-jacket which does not let him expand or grow. All pioneers of truth have been, and still are, reviled; they have been, and still are, persecuted. But did they ask humanity to pay the price? Did they seek to bribe mankind to accept their ideas? They knew too well that he who accepts a truth because of the bribe, will soon barter it away to a higher bidder.

Good and bad, punishment and reward, sin and penance, heaven and hell, as the moving spirit of the Christ-gospel have been the stumbling-block in the world's work. It contains everything in the way of orders and commands, but entirely lacks the very things we need most.

The worker who knows the cause of his misery, who understands the make-up of our iniquitous social and industrial system can do more for himself and his kind than Christ and the followers of Christ have ever done for humanity; certainly more than meek patience, ignorance, and submission have done.

How much more ennobling, how much more beneficial is the extreme individualism of Stirner and Nietzsche than the sick-room atmosphere of the Christian faith. If they repudiate altruism as an evil, it is because of the example contained in Christianity, which set a premium on parasitism and inertia, gave birth to all manner of social disorders that are to be cured with the preachment of love and sympathy.

Proud and self-reliant characters prefer hatred to such sickening artificial love. Not because of any reward does a free spirit take his stand for a great truth, nor has such a one ever been deterred because of fear of punishment.

"Think not that I come to destroy the law or the prophets. I am not come to destroy, but to fulfill."

Precisely. Christ was a reformer, ever ready to patch up, to fulfill, to carry on the old order of things; never to destroy and rebuild. That may account for the fellow-feeling all reformers have for him.

Indeed, the whole history of the State, Capitalism, and the Church proves that they have perpetuated themselves because of the idea "I come not to destroy the law." This is the key to authority and oppression. Naturally so, for did not Christ praise poverty as a

the complete disregard of character and self-reliance, and therefore destructive of liberty and well-being.

Whoever sincerely aims at a radical change in society, whoever strives to free humanity from the scourge of dependence and misery, must turn his back on Christianity, on the old as well as the present form of the same.

Everywhere and always, since its very inception, Christianity has turned the earth into a vale of tears; always it has made of life a weak, diseased thing, always it has instilled fear in man, turning him into a dual being, whose life energies are spent in the struggle between body and soul. In decrying the body as something evil, the flesh as the tempter to everything that is sinful, man has mutilated his being in the vain attempt to keep his soul pure, while his body rotted away from the injuries and tortures inflicted upon it.

The Christian religion and morality extols the glory of the Here-after, and therefore remains indifferent to the horrors of the earth. Indeed, the idea of self-denial and of all that makes for pain and sorrow is its test of human worth, its passport to the entry into heaven.

The poor are to own heaven, and the rich will go to hell. That may account for the desperate efforts of the rich to make hay while the sun shines, to get as much out of the earth as they can: to wallow in wealth and superfluity, to tighten their iron hold on the blessed slaves, to rob them of their birthright, to degrade and outrage them every minute of the day. Who can blame the rich if they revenge themselves on the poor, for now is their time, and the merciful Christian God alone knows how ably and completely the rich are doing it.

And the poor? They cling to the promise of the Christian heaven, as the home for old age, the sanitarium for crippled bodies and weak minds. They endure and submit, they suffer and wait, until every bit of self-respect has been knocked out of them, until their bodies become emaciated and withered, and their spirit broken from the wait, the weary endless wait for the Christian heaven.

Christ made his appearance as the leader of the people, the redeemer of the Jews from Roman dominion; but the moment he began

his work, he proved that he had no interest in the earth, in the pressing immediate needs of the poor and the disinherited of his time. what he preached was a sentimental mysticism, obscure and confused ideas lacking originality and vigor.

When the Jews, according to the gospels, withdrew from Jesus, when they turned him over to the cross, they may have been bitterly disappointed in him who promised them so much and gave them so little. He promised joy and bliss in another world, while the people were starving, suffering, and enduring before his very eyes.

It may also be that the sympathy of the Romans, especially of Pilate, was given Christ because they regarded him as perfectly harmless to their power and sway. The philosopher Pilate may have considered Christ's "eternal truths" as pretty anaemic and lifeless, compared with the array of strength and force they attempted to combat. The Romans, strong and unflinching as they were, must have laughed in their sleeves over the man who talked repentance and patience, instead of calling to arms against the despoilers and oppressors of his people.

The public career of Christ begins with the edict, "Repent, for the Kingdom of Heaven is at hand."

Why repent, why regret, in the face of something that was supposed to bring deliverance? Had not the people suffered and endured enough; had they not earned their right to deliverance by their suffering? Take the Sermon on the Mount, for instance. What is it but a eulogy on submission to fate, to the inevitability of things?

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

Heaven must be an awfully dull place if the poor in spirit live there. How can anything creative, anything vital, useful and beautiful come from the poor in spirit? The idea conveyed in the Sermon on the Mount is the greatest indictment against the teachings of Christ, because it sees in the poverty of mind and body a virtue, and because it seeks to maintain this virtue by reward and punishment. Every intelligent being realizes that our worst curse is the poverty of the spirit; that it is productive of all evil and misery, of all the injustice and crimes in the world. Every one knows that nothing good ever

came or can come of the poor in spirit; surely never liberty, justice, or equality.

"Blessed are the meek, for they shall inherit the earth."

What a preposterous notion! What incentive to slavery, inactivity, and parasitism! Besides, it is not true that the meek can inherit anything. Just because humanity has been meek, the earth has been stolen from it.

Meekness has been the whip, which capitalism and governments have used to force man into dependency, into his slave position. The most faithful servants of the State, of wealth, of special privilege, could not preach a more convenient gospel than did Christ, the "redeemer" of the people.

"Blessed are they that hunger and thirst for righteousness, for they shall be filled."

But did not Christ exclude the possibility of righteousness when he said, "The poor ye have always with you"? But, then, Christ was great on dicta, no matter if they were utterly opposed to each other. This is nowhere demonstrated so strikingly as in his command, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

The interpreters claim that Christ had to make these concessions to the powers of his time. If that be true, this single compromise was sufficient to prove, down to this very day, a most ruthless weapon in the hands of the oppressor, a fearful lash and relentless tax-gatherer, to the impoverishment, the enslavement, and degradation of the very people for whom Christ is supposed to have died. And when we are assured that "Blessed are they that hunger and thirst for righteousness, for they shall be filled," are we told the how? How? Christ never takes the trouble to explain that. Righteousness does not come from the stars, nor because Christ willed it so. Righteousness grows out of liberty, of social and economic opportunity and equality. But how can the meek, the poor in spirit, ever establish such a state of affairs?

"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."