Bibliographies for the Original 2005 Edition of Sense and Goodness without God by Dr. Richard Carrier

Part 1. Introduction

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Section 2. Understanding the Meaning in What We Think and Say

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2.1.2 Meaning, Reality and Illusion
2.1.3 Experience is the Font of Knowledge
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2.2.4 Moral Imperatives
2.2.5 Wishes and Commands
2.2.6 Facts and Hypotheses
2.2.7 The Nature of a Contradiction
2.2.8 Naturally Warranted Belief

Bibliographic note for all of the above:

For essential reading on the basis for my analysis of meaning, see the relevant part of the bibliography to II.3.2, “The Method of Reason..”

Quotes and paraphrases from Alvin Plantinga from “Reason and Belief in God,” Nicholas Wolterstorff and Alvin Plantinga, eds., *Faith and Rationality: Reason*

For more discussion, see my critical reviews of similar arguments by Michael Rea and Victor Reppert (www.infidels.org/library/modern/richard_carrier/rea.shtml and www.infidels.org/library/modern/richard_carrier/reppert.shtml). Note that I reject outright Plantinga’s gratuitous claim that “proper” function is necessary for warrant. To the contrary, any truth-finding function that is functioning will suffice. The word “proper” has no business in any formulation of the criteria of warrant. For a recent, powerful defense of my view that beliefs must be based on evidence, see Jonathan Adler, Belief’s Own Ethics (2002), while the philosophical foundations of “evidence,” and what does and does not count as such, is addressed in technical detail by Peter Achinstein in The Book of Evidence (2001) and Susan Haack, Evidence and Inquiry: Towards Reconstruction in Epistemology (1995).

Section 3. Method

3.1 Finding the Good Method
3.2 The Method of Reason


### 3.3 The Method of Science


### 3.4 The Method of Experience


It is also handy to study research on eye-witness testimony, since it contains clues to how much or little you can trust your own perception and memory and how you can improve them. See: Daniel Schacter, *The Seven Sins of Memory: How the Mind Forgets and Remembers* (2002); Elizabeth Loftus & James Doyle, *Eyewitness Testimony: Civil and Criminal*, 3rd ed. (1997); Daniel Schacter & Joseph Coyle, eds., *Memory Distortion: How Minds, Brains, and Societies Reconstruct the Past* (1995); and Gary Wells & Elizabeth Loftus, eds., *Eyewitness Testimony: Psychological Perspectives* (1984). But the real secret is learning on your own how to adapt ideas borrowed from logic and science to everyday life (see previous section bibliographies).
3.5 The Method of History

[NOTE: I have since published a book, *Proving History: Bayes’s Theorem and the Quest for the Historical Jesus* (2012), which thoroughly updates my own analysis of sound historical methods and also updates my bibliography on historical methods. That said, the following is the original 2005 bibliography in *Sense and Goodness without God.*]


3.6 The Method of Expert Testimony


3.7 The Method of Plausible Inference

3.8 The Method of Pure Faith

3.9 Final Remarks on Method
For more on the inadequacy of faith against reason, and on the proper use of logic and science, see the “Faith and Reason” section of the Secular Web (www.infidels.org/library/modern/reason). Also interesting is a short but apt discussion by Herbert Feigl in “Naturalism and Humanism,” American Quarterly 2 (1949), pp. 135-48; the relevant part is reproduced on pp. 59-67 of James Gould’s Classical Philosophical Questions, 8th ed. (1994). See also the bibliography concluding II.2.2.8, “Naturally Warranted Belief.”

Part 3. What There Is

Section 1. The Idea of a “Worldview”


Section 2. A General Outline of Metaphysical Naturalism

For further reading, see the “Naturalism” and “Materialism” sections of the Secular Web (in www.infidels.org/library/modern/nontheism). For a survey of the total scientific view of humanity and the universe that all naturalists share, see for example Greg Reinking, Cosmic Legacy: Space, Time, and the Human Mind (2003).


That’s just from the 21st century. From the 20th century: J. T. Fraser, Time,

Section 3. The Nature and Origin of the Universe

3.1 Plausibility and the God Hypothesis

For more on the implausibility of the god hypothesis, or the equal or greater plausibility of alternatives, see the sections at the Secular Web on the “Atheistic Cosmological Argument” (www.infidels.org/library/modern/nontheism/atheism/cosmological.html), the “Cosmological Argument” for God (www.infidels.org/library/modern/theism/cosmological.html), and “Physics and Religion” (www.infidels.org/library/modern/science/physics/). See also Victor Stenger’s books on the subject: Has Science Found God? The Latest Results in the Search for Purpose in the Universe (2003), Timeless Reality: Symmetry, Simplicity, and Multiple Universes (2000), and Not by Design: The Origin of the Universe (1988).

3.2 God and the Big Bang


3.3 Modern Multiverse Theory


3.4 The Multiverse as Ultimate Being

3.5 Answering the Big Questions

3.5.1 The First Cause
3.5.2 The Origin of Order
3.6 Time and the Multiverse


Section 4. The Fixed Universe and Freedom of the Will

4.1 Why Determinism?
4.2 The Alternative: Libertarian Free Will
4.3 Why Libertarian Free Will Eliminates Responsibility
4.4 Compatibilism: The Only Sensible Notion of Free Will
4.4.1 The Ability Condition
4.4.2 The Control Condition
4.4.3 The Rationality Condition
4.4.4 The Cause Condition
4.5 What Free Will Really Is
4.6 The Fatalist Fallacy vs. Improving Self and Society


For an important work applying modern brain science to the issue, see Daniel Wegner, *The Illusion of Conscious Will* (2002), though “illusion” Sense and
Goodness Without God here is a misleading term: our “self” is still a virtual
model (and post hoc perception) of a real thing (see III.6, “The Nature of Mind”),
and hence so is our “will.” On which, see: Henrik Walter, Neurophilosophy of
Free Will: From Libertarian Illusions to a Concept of Natural Autonomy (2001).

Some naturalists still reject determinism and argue for the existence of libertarian
free will as a naturally emergent property of a reasoning brain. Prominent among
them is Corliss Lamont, Freedom of Choice Affirmed (paperback ed. with new
preface, 1969). See also “The Volitional Brain: Towards a Neuroscience of Free

Section 5. What Everything is Made of

5.1 Space-Time

On time, see bibliography to section III.3.6, “Time and the Multiverse.” On space,
see next section.

5.2 Matter-Energy

On the connection between space-time, geometry, and matter-energy, see:
Henning Genz, Nothingness: The Science of Empty Space (1999) and Brian
Greene, The Fabric of the Cosmos: Space, Time, and the Texture of Reality
(2004). On Superstring Theory and other approaches to explaining everything by
appealing to the geometry of space-time: Brian Greene, The Elegant Universe:
Superstrings, Hidden Dimensions, and the Quest for the Ultimate Theory (2000)
and Dan Falk, Universe on a T-Shirt: The Quest for the Theory of Everything
(2004).

For a discussion of all the particles of matter and energy which as far as we know
comprise everything that exists, the evidence we have supporting that conclusion,
and the science that governs these things (Quantum Mechanics), see: G. L. Kane,
The Particle Garden: Our Universe As Understood by Particle Physicists (1996); Timothy Smith, Hidden Worlds: Hunting for Quarks in Ordinary Matter (2003);

On chemistry, the science of how these particles combine to produce most forms
of matter as we know it, see: John Sevenair and Allan Burkett, Introductory
Chemistry: Investigating the Molecular Nature of Matter (1997) and Mark
Bishop, Introduction to Chemistry (2001).

For more advanced discussions of the fundamental science of matter and energy,
see works like: Tony Hey & Patrick Walters, The New Quantum Universe, 2nd ed.

**5.3 Physical Laws**

For a general survey of all that science has discovered about the universe, see Nigel Calder, *Magic Universe: The Oxford Guide to Modern Science* (2003), which will provide you with sources to pursue on every realm of study, from both Classical and Quantum Mechanics, to Relativity and Chaos or Complexity theory.


**5.4 Abstract Objects**

**5.4.1 Numbers, Logic, and Mathematics**

**5.4.2 Colors and Processes**

**5.4.3 Modal Properties**

**5.5 Reductionism**


Most importantly, Ian Stewart proves with abundant examples in *What Shape is a Snowflake?* (2001), as Michael Resnik does with rigorous philosophical argument in *Mathematics as a Science of Patterns* (1997), that all of mathematics is simply a human language that describes the real shapes and patterns of matter-energy in space-time.


Section 6. The Nature of Mind

6.1 The Mind as Brain in Action
6.2 The Mind as Virtual Reality
6.3 The Chinese Room


On the nature of mind and consciousness, see the final bibliography at the end of this chapter.

6.4 The Mind as Machine
6.4.1 Thoughts
6.4.2 Abilities, Memories, and Traits
6.4.3 What Machines Can’t Yet Do
6.4.4 Qualia


6.5 The Nature of Knowledge
6.6 The Evidence for Mind-Body Physicalism
6.6.1 General Brain Function Correlation
6.6.2 Specific Brain Function Correlation
6.6.3 Positive Evidence Mapping the Mind to the Brain
6.6.4 Negative Evidence Mapping the Mind to the Brain
6.6.5 Brain Chemistry and Mental Function
6.6.6 Comparative Anatomy and Explicability
6.7 Evidence Against Mind-Body Physicalism?
6.8 Immortality and Life After Death


Other useful treatments include: John Ratey, A User's Guide to the Brain: Perception, Attention and the Four Theaters of the Brain (2001); Bernard Baars and James Newman, eds., Essential Sources in the Scientific Study of Consciousness (2001); Sandro Nannini & Hans Sandkühler, eds., Naturalism in the Cognitive Sciences and the Philosophy of Mind (2000); Steven Pinker, How the Mind Works (1997); Daniel Dennett, Kinds of Minds: Towards an


Many other books collectively document so much evidence for mind-brain physicalism that there is no longer any reason to doubt it. See, for example: Oliver Sacks, The Man Who Mistook His Wife for a Hat, and Other Clinical Tales (1998) and Frederick Schiffer, Of Two Minds: The Revolutionary Science of Dual-Brain Psychology (1998), as well as the many excellent works on the subject by V. S. Ramachandran, such as: A Brief Tour of Human Consciousness: From Impostor Poodles to Purple Numbers (2004); Phantoms in the Brain: Probing the Mysteries of the Human Mind (1999); and the Encyclopedia of the Human Brain (2002).

Section 7. The Meaning of Life

For more on these issues, I always recommend Bertrand Russell’s The Conquest of Happiness (1930) and Epicurus’ “Letter to Menoeceus,” which can be found in The Essential Epicurus (1993), and also online at www.epicurus.net. See also: E. D. Klemke, The Meaning of Life, 2nd ed. (1999); Keith Augustine, “Death and the Meaning of Life” (in www.infidels.org/library/modern/keith_augustine) and James Still, “Death Is Not an Event in Life” (in www.infidels.org/library/modern/james_still). Many also recommend Albert Camus, The Myth of Sisyphus (also available online in the Secular Web’s historical library).

Recently relevant are: Peter Heinegg, ed., Mortalism: Readings on the Meaning of


Also, see the works on happiness cited in the section bibliography for V.2.1.3, “Self Worth and the Psychological Need for a Moral Life.”

Section 8. How Did We Get Here?

8.1 Biogenesis


On probability arguments in particular, see my related online research paper, “Are the Odds Against the Origin of Life Too Great to Accept?” (www.infidels.org/library/modern/richard_carrier/addendaB.html), and my more advanced article: “The Argument from Biogenesis: Probabilities Against a Natural Origin of Life,” Biology & Philosophy [19.5 (Nov 2004): 739-64].

8.2 Evolution by Natural Selection

For further reading, see the Secular Web’s sections on the “Argument to
Design” (www.infidels.org/library/modern/theism/design.html) and “Creationism” (www.infidels.org/library/modern/science/creationism/).


### 8.3 The Evolution of Mind


### 8.4 Memetic Evolution

Section 9. The Nature of Reason

9.1 Reason vs. Intuition
9.2 Why Trust the Machine of Reason?
9.3 Contradiction Revisited
9.4 Alternative Accounts Are Not Credible


Section 10. The Nature of Emotion

10.1 Emotion as Appraisal
10.2 Reason as the Servant of Desire


10.3 The Nature of Love


10.4 The Nature of Spirituality


Mysticism: Dispatches from the Border between Science and Spirituality (2003). See also the bibliography to section IV.2.2.4, “Religion as Medicine.”


Part 4. What There Isn’t

Section 1. Not Much Place for the Paranormal


Best of all are the works of James Randi, who has had a one million dollar prize
sitting in a bank waiting for anyone to prove anything paranormal—there have been no takers in over twenty years. See his books: Flim-Flam! Psychics, ESP, Unicorns, and Other Delusions (1988), An Encyclopedia of Claims, Frauds, and Hoaxes of the Occult and Supernatural: James Randi’s Decidedly Skeptical Definitions of Alternate Realities (1997), and (with Carl Sagan), The Faith Healers (1989).

1.1 Science and the Supernatural
1.1.1 The “Scientific Method”
1.1.2 The Advantage of Doubt
1.1.3 The Science of Faith
1.1.4 The Power of Artifice
1.1.5 Distinguishing Fact from Theory
1.1.6 The Marriage of Creativity with Truth
1.1.7 The Lessons of History and the Burden of Proof
1.1.8 The Balance of Proof and Proof of the Extraordinary
1.1.9 Simplicity and Occam’s Razor

For a good book explaining the difference between science and pseudoscience in lay terms, with entertaining examples, see Michael Shermer, The Borderlands of Science: Where Sense Meets Nonsense (2001).


1.2 Miracles and Historical Method
1.2.1 The Rain Miracle of Marcus Aurelius


### 1.2.2 Understanding the Ancient Milieu


On the value of historical records in the ancient period, see Michael Grant’s exposition on the nature of historical unreliability even in the most reliable sources: *Greek and Roman Historians: Information and Misinformation* (1995).


1.2.3 Historical Method Saves the Day
1.2.4 The Argument to the Best Explanation
1.2.5 The Argument from Evidence

There are plausible natural explanations of an apparent resurrection. The four most prominent are the survival theory, the mistake theory, the conspiracy theory, and the bodysnatching theory. I present the best case for the possibility of a mistake or a theft in “The Burial of Jesus in Light of Jewish Law” and “The Plausibility of Theft.” Both in Jeffrey Jay Lowder and Robert Price, eds., *The Empty Tomb: Jesus Beyond the Grave*, to be published by Prometheus Books in 2005.

But this is not the most plausible natural explanation of the origin of Christianity. That would be the theory that there was no physical resurrection, but that Christ was seen risen in visions, as Paul reports, while the stories in the Gospels are the accumulated result of exaggeration, symbolism, and doctrinal and legendary development, over two or more generations. I present the case for this in “The Spiritual Body of Christ and the Legend of the Empty Tomb,” also in the same anthology cited above.


A good, neutral summary of extra-biblical mentions of Jesus (and his Resurrection) is Robert Van Voorst, *Jesus Outside the New Testament: An Introduction to the Ancient Evidence* (2000). Important reading is also all the
material in the Secular Web on the “Resurrection” specifically (www.infidels.org/library/modern/theism/christianity/resurrection.html), and on “Christianity” in general (www.infidels.org/library/modern/theism/christianity/).


(For sources on the historical method, see bibliography concluding section II.3.5, “The Method of History”)

1.2.6 The Criteria of the Good Historian

1.2.7 Prophecy and History


Section 2. Atheism: Seven Reasons to be Godless

2.1 Metaphysical Naturalism is True

2.2 The Religious Landscape is Confused and Mundane

2.2.1 Religion Didn’t Win by Playing Fair

This is all standard, established history. Any mainstream college textbook will reveal the details, and one can follow its bibliography for more. I recommend John McKay, Bennett Hill, and John Buckler, *A History of Western Society*, 6th ed. (1999), in two volumes (*I: From Antiquity to the Enlightenment and II: From Absolutism to the Present*).

But for more specific detail on Christianity’s abuse of power and use of violence, in contrast with greater pagan tolerance, see: Helen Ellerbe, *The Dark Side of Christian History* (1995); Jim Hill and Rand Cheadle, *The Bible Tells Me So: Uses and Abuses of Holy Scripture* (1996); Ramsay MacMullen, *Christianity and Paganism in the Fourth to Eighth Centuries* (1997), *Christianizing the Roman Empire: A.D. 100-400* (1986), and *Paganism in the Roman Empire* (1981); and

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2.2.2 To the Victor Goes the Spoil
2.2.3 Dissent is Checked at the Door
2.2.4 Religion as Medicine


2.3 The Universe is a Moron
2.4 The Idea of God Doesn’t Make Any Sense
2.5 Too Much Needless Cruelty and Misery
2.6 Not Enough Good from God
2.7 Anything Defended with Such Absurdities Must be False
2.7.1 The Argument from Mystery
2.7.2 The “Free Will Defense” Deployment Number One
2.7.3 The “Free Will Defense” Deployment Number Two
2.7.4 The “Arrogance Defense” Deployment Number One
2.7.5 The “Arrogance Defense” Deployment Number Two
2.7.6 The Great Deceiver Defense
2.7.7 Facing the Absurd and Calling it Bunk

For more on this last point, see Antony Flew, “Theology & Falsification: A Golden Jubilee Celebration,” *Philosophy Now* October/November 2000, pp. 28-9, reproduced on the Secular Web at www.infidels.org/library/modern/antony_flew/theologyandfalsification.html. On the many natural, nonrational causes of religious feelings and beliefs, see bibliographies concluding the preface to IV.1,
“Not Much Place for the Paranormal,” and after III.10.4, “The Nature of Spirituality.”

For more on atheism generally, see Nicholas Everitt, *Non-Existence of God* (2003) and Michael Martin & Ricki Monnier, eds., *The Impossibility of God* (2003), as well as the Secular Web’s libraries on “Arguments for the Existence of a God” (www.infidels.org/library/modern/theism/arguments.html), and “Theism” generally (www.infidels.org/library/modern/theism/), as well as the rather copious library on “Atheism” (www.infidels.org/library/modern/nontheism/atheism/).

There is also a growing section of “Testimonials” written by all sorts of atheists telling the story of their path to nonbelief (www.infidels.org/library/modern/testimonials/), and also a section devoted to “Ex-Christians” telling their own unique stories (www.infidels.org/library/modern/theism/christianity/ex-christian.html).


One should also not forget the collected essays on religion by the likes of Robert G. Ingersoll and Mark Twain, which can be found in many editions and anthologies.

**Part 5. Natural Morality**

**Section 1. Secular Humanism vs. Christian Theism**
1.1 Do Secular Humanists Have No Reason to be Moral?

1.1.1 Love as Reason to be Moral
1.1.2 Debt as Reason to be Moral
1.1.3 Goodness as Reason to be Moral
1.1.4 Self Interest as Reason to be Moral
1.1.5 Trust as Reason to be Moral
1.1.6 Self-Image as Reason to be Moral
1.1.7 Worldly Self-Interest as Reason to be Moral

1.2 What's Wrong with Secular Humanism?

1.2.1 Do We Live in a Sick Society?


1.2.2 Does Believing in Evolution Make Us Immoral?

1.2.3 Selfish Genes and Selfish Memes

For more, see section V.2.2, esp. 2.2.1, “Evolution of Moral Values.”


Section 2. Morality in Metaphysical Naturalism

2.1 Outlining a Moral Theory


For views very similar but not always identical to mine, which nevertheless complement what I say here with even more rigorous analyses, see: Richard Boyd, “How to Be a Moral Realist,” MDAP, pp. 105-35, plus a further list of relevant works on moral realism, ibid. p. 106; also Peter Railton, “Moral Realism,” MDAP, pp. 137-6.


2.1.1 The Goal Theory of Moral Value
2.1.2 Happiness and the Moral Life
2.1.3 Self Worth and the Need for a Moral Life

Quotations from Kant are from Groundwork of the Metaphysic of Morals or Grundlegung zur Metaphysik der Sitten (1785) § 3.4 (by Kant’s arrangement), or § 4.454 (in the standard edition of the Royal Prussian Academy in Berlin), or pp. 112-3 in Kant’s 2nd German ed. (1786), or p. 122 of H. J. Paton’s English translation, Harper Torchbooks ed. (1964); see also, Robert Wolff, The Autonomy of Reason: A Commentary on Kant’s Groundwork of the Metaphysic of Morals (1986), § 3.5, p. 211.
Regarding the link between (secular) morality and happiness, see Ruut Veenhoven, *Conditions of Happiness* (1984), a masterwork of social psychology, wherein happiness is treated in fairly great detail, e.g. defined, scientifically measured, etc. However, his work did not explore distinctions between happiness-defeating and happiness-improving moral systems, and such research is greatly needed.


Also important is philosophical literature that draws on the same kind of data and concepts, such as: A. C. Grayling, *Life, Sex, and Ideas: The Good Life Without God* (2003); David Cortesi, *Secular Wholeness: A Skeptic's Paths to a Richer Life* (2002); Richard Warner, *Freedom, Enjoyment, and Happiness: An Essay on Moral Psychology* (1987); or Russell Gough, *Character Is Destiny: The Value of Personal Ethics in Everyday Life* (1997). Even some Christian writers, like David Myers, agree with this view (see bibliography to chapter III.7).

2.1.4 The Futility of Secret Violations

2.2 How Naturalism Accounts for Value


On the study of ‘value’ by science see Gaus, as well as: Daniel Kahneman & Amos Tversky, *Choices, Values and Frames* (2000); Herbert Hyman, *The Value Systems of Different Classes: A Social Psychological Contribution to the Analysis of Stratification* (1993); Andrew Reid Fuller, *Insight into Value: An Exploration of the Premises of a Phenomenological Psychology* (1990); etc.

2.2.1 Evolution of Moral Values


On the evolutionary basis of moral sentiments and values, see the bibliography to

2.2.2 Human Nature

This has been aptly defended by Boyd, who articulates a more thorough defense of the use of ‘natural kinds’ within naturalism (*MDAP*, p. 111, 115-18), even though no doctrine of essentialism is necessary to the concept of human nature. See also Paul Ehrlich, *Human Natures: Genes, Cultures, and the Human Prospect* (2002) and Steven Pinker, *The Blank Slate: The Modern Denial of Human Nature* (2002), both of whom address many other important issues we have touched on before.

2.2.3 Personhood

2.2.4 Speciesism

2.2.5 The Meaning of Normative Propositions

2.2.6 Moral Relativism and Moral Controversy

2.2.7 Defining Good and Evil


2.2.8 Moral Reason and Moral Intuition

2.3 Eliminating Some Metaethical Defeaters

2.3.1 What About Moral Suicide?

2.3.2 What About Weird Aliens and Psychopathic Robots?


Section 3. Moral Conclusions: Tying it All Together


Part 6. Natural Beauty

Section 1. Beauty as Emotional Appraisal

Section 2. Eight Rules of Beauty

2.1 The Peak Shift Effect
2.2 The Correlation Effect
2.3 The Stand-Out Effect
2.4 The Contrast Effect
2.5 The Symmetry Effect
2.6 The Counter-Symmetry Effect
2.7 The Analogy Effect
2.8 The Anticipation Effect

Section 3. Beauty in Human Life

3.1 Is Beauty Bunk?
3.2 The Subjective Nature of Beauty
3.3 The Higher Virtues of Art
3.3.1 Art as Communication
3.3.2 Art as Education
3.3.3 Art as Skill

Part 7. Natural Politics


Section 1. Morality vs. Politics

Section 2. The Rationality of the Moderate

Section 3. Basic Political Theory

For the thought that led to the creation of the most novel and important democratic republic in history see: Thomas Paine The Rights of Man (1791) and Common Sense (1776); and Alexander Hamilton, James Madison, and John Jay, The Federalist Papers (1788). And everyone should read the Constitution of the United States—it is far from perfect, but it is the first of its kind: a social charter with general human happiness as its declared aim, and universal liberty its declared means.


Section 4. The Politics of Metaphysical Naturalism

4.1 Political Method
4.2 The Best Polity
4.3 Choosing Our Leaders

Section 5. My Politics
5.1 A Commitment to Freedom


5.2 A Commitment to Social Reform


5.3 A Commitment to Executive Reform


5.4 A Commitment to Education


Against the idea of public funding of private schools: Gerald W. Bracey, *The War Against America’s Public Schools: Privatizing Schools, Commercializing Education* (2001); Edd Doerr, Albert Menendez, and John Swomley, *The Case

5.5 A Commitment to Defense

On the nature and importance of war, and how to conduct it, there are several classic works that ought to be required reading for anyone who wants to understand the subject: Sun Tzu, The Art of War (c. 270 B.C.); Niccolo Machiavelli, The Art of War (c. 1520); and Karl Von Clausewitz, On War (1832). Related to the issue of military leadership is Oren Harari, The Leadership Secrets of Colin Powell (2002).


5.6 A Commitment to Secularism

These are just some of the issues surrounding church-state separation. There is a lot one could learn about it, and a good place to start is the Secular Web’s library on the “Separation of Church and State” (www.infidels.org/library/modern/church-state/).


Section 6. The Secular Humanist’s Heaven


Part 8. Conclusion