

**OUTLINES OF THE
HISTORY OF RELIGION TO
THE SPREAD OF THE
UNIVERSAL RELIGIONS**

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Outlines of the History of Religion to the Spread of the Universal Religions by C. P. Tiele & J. Estlin Carpenter

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OUTLINES
OF
THE HISTORY OF RELIGION
(TO THE
SPREAD OF THE UNIVERSAL
RELIGIONS.)

Cornelis Pieter
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Translated from the Dutch

BY

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1877.



TO

P. H. W.

WITHOUT WHOSE AID

This Translation

COULD NOT HAVE BEEN

ACCOMPLISHED.

PREFACE BY THE AUTHOR

TO

THE ENGLISH EDITION.

WHAT I give in this little book are outlines, pencil-sketches, I might say,—nothing more. In the present state of our knowledge about the ancient religions, this only can be reasonably expected from the students of this branch of science, this only can be attempted with some hope of success. The time for writing an elaborate History of Religion, even of Religions, has not yet come. Not a few special investigations must be instituted, not a few difficult questions elucidated, before anything like this can be done. But it is useful, even necessary, from time to time to sum up the amount of certain knowledge, gathered by the researches of several years, and to sketch, be it here and there with an uncertain hand, the draught of what may at some time become a living picture. This is what I propose to do. The interest of what is called by the unhappy name of Science of Religions, let us say of Hiero-

logy, is increasing every day. Now, I think there is great danger that so young a science may lose itself in abstract speculations, based on a few facts and a great many dubious or erroneous statements, or not based on any facts at all. For the philosopher who wishes to avoid this danger, for the theologian who desires to compare Mosaism and Christianity with the other religions of the world, for the specialist who devotes all his labours and all his time to one single department of this vast science, for him who studies the history of civilisation—none of whom have leisure to go to the sources themselves, even for him who intends to do so, but to whom the way is as yet unknown, a general survey of the whole subject is needed, to serve as a kind of guide or travelling-book on their journey through the immense fairyland of human faith and hope. My book is an attempt to supply what they want. In a short paragraph-style I have written down my conclusions, derived partly from the sources themselves, partly (for no man can be at home everywhere) from the study of what seemed to me the best authorities: and I have added some explanatory remarks and bibliographical notices on the literature of the subject—very short where such notices could easily be found elsewhere, more extensive and as complete as possible where nothing of the kind, so far as I knew, yet existed.

I am the more anxious to state this character of my work as one of my critics (my friend and colleague Dr. H. Oort, in his interesting notice of my work in the Dutch Review *de Tijdspiegel*) seems to have wholly forgotten it.

He sets up an ideal of a History of Religion, and then tries my simple and modest outlines by that elevated standard. Of course they are not able to fulfil such great expectations, and they were not intended to do so.

I know that even this slight sketch is incomplete, and it is so on purpose. I have limited myself to the ancient religions, those which embrace a tribe, a people, or a race, or have grown into separate sects, and I have left out the history of the universal religions, Buddhism, Christianity, and Islâm. Only the origin of these religions is mentioned, as they form a part of the history of the religions out of which they sprang, and which culminate in them. A thorough study of this more modern religious history would have occupied me for several years, and would have deferred the publication of my little book for a long time. So I have narrated the History of Religion "till the spread of the universal religions," of Buddhism in Eastern, Islâm in Western Asia, and of Christianity in the Roman Empire. As Buddhism only reigned supreme in Hindostân and Dekhân now and then for a while, and was finally driven out from both parts of the Indian peninsula, with the sole exception of Ceylon, I could not break off the history of Brâhmanism at the foundation of the great rival church, but had to relate what became of it in the centuries after that event. I confess that this part of my sketch leaves much to be desired, the sources being still very defective, and the conclusions of Lassen, whom I have followed in the main, being still very uncertain. Perhaps I may find