

Read Free Ernest Renan What Is A Nation Read Pdf Free

What Is a Nation? and Other Political Writings On the Nation and the Jewish People What Is a Nation? by Ernest Renan and Joseph Stalin English Conferences Recollections of My Youth Saint Paul Legitimacy and Revolution in a Society of Masses Qu'est-ce Qu'une Nation? The Life of Jesus The Gospel According to Renan Nationalism The Life of Ernest Renan (Classic Reprint) The Life of Jesus Cohelet Or the Preacher The Life of Jesus Recollections and Letters of Ernest Renan What is a Nation?. The Philosophy of Ernest Renan (Classic Reprint) Studies of Religious History and Criticism Christ in Art The Invention of the Jewish People Nationalism in Europe Nationalism: A Very Short Introduction The Ethics of Nationalism Nations Constitutional Monarchy in France Recent French Tendencies From Renan to Claudel The Many Faces of Strategic Voting The Origins of Christianity: The apostles Orientalism Four Reasonable Men The Thirteenth Scroll What Holds Europe Together? Modern France Constitutionalism and a Right to Effective Government? Community of Citizens Ah Q Archaeology Renan's Life of Jesus Experiments in Ethics Ernest Gellner

This Is A New Release Of The Original 1897 Edition. Nationalism is one of the most powerful forces in the modern world, yet its study has only recently gained popularity. This reader gives historical depth to the recent debates on nationalism and traces the development of thought on nationalism across a wide range of issues with reference totexts spanning from Ernest Renan's What is a Nation? in the 1880s to current views given in the 1990s.Issues covered include the definitions of the nation and of nationalism, theories of nationalism, the origins of nations, nationalism in Europe, the Third World and within the International System, and the future of nationalism itself. Voters do not always choose their preferred candidate on election day. Often they cast their ballots to prevent a particular outcome, as when their own preferred candidate has no hope of winning and they want to prevent another, undesirable candidate's victory; or, they vote to promote a single-party majority in parliamentary systems, when their own candidate is from a party that has no hope of winning. In their thought-provoking book The Many Faces of Strategic Voting, Laura B. Stephenson, John H. Aldrich, and André Blais first provide a conceptual framework for understanding why people vote strategically, and what the differences are between sincere and strategic voting

behaviors. Expert contributors then explore the many facets of strategic voting through case studies in Great Britain, Spain, Canada, Japan, Belgium, Germany, Switzerland, and the European Union. *The Ethics of Nationalism* blends a philosophical discussion of the ethical merits and limits of nationalism with a detailed understanding of nationalist aspirations and a variety of national conflict zones. The author discusses the controversial and contemporary issues of rights of secession, the policies of the state in privileging a particular national group, the kinds of accommodations of minority national, and multi cultural identity groups that are justifiable and appropriate. These insights are then applied to two central nationalist aspirations: nation-building and national self-determination projects. The discussion of nation-building projects involves a theory of the appropriate policies and principles that the state should follow in giving preferences to a particular national group. The discussion of national self-determination projects analyses the kind of pre-emptive right to secession that should be institutionalized in domestic constitutions or international law, and the possibilities for accommodation rival claims to national recognition in the changing international order.

PREFACE.

One of the most popular legends in Brittany is that relating to an imaginary town called Is, which is supposed to have been swallowed up by the sea at some unknown time. There are several places along the coast which are pointed out as the site of this imaginary city, and the fishermen have many strange tales to tell of it. According to them, the tips of the spires of the churches may be seen in the hollow of the waves when the sea is rough, while during a calm the music of their bells, ringing out the hymn appropriate to the day, rises above the waters. I often fancy that I have at the bottom of my heart a city of Is with its bells calling to prayer a recalcitrant congregation. At times I halt to listen to these gentle vibrations which seem as if they came from immeasurable depths, like voices from another world. Since old age began to steal over me, I have loved more especially during the repose which summer brings with it, to gather up these distant echoes of a vanished Atlantis. This it is which has given birth to the six chapters which make up the present volume. The recollections of my childhood do not pretend to form a complete and continuous narrative. They are merely the images which arose before me and the reflections which suggested themselves to me while I was calling up a past fifty years old, written down in the order in which they came. Goethe selected as the title for his memoirs "Truth and Poetry," thereby signifying that a man cannot write his own biography in the same way that he would that of any one else. What one says of oneself is always poetical. To fancy that the small details of one's own life are worth recording is to be guilty of very petty vanity. A man writes such things in order to transmit to others the theory of the universe which he carries within himself. The form of the present work seemed to me a convenient one for expressing certain shades of thought which my previous writings did not convey. I had no desire to furnish information about myself for the future use of those who

might wish to write essays or articles about me. What in history is a recommendation would here have been a drawback; the whole of this small volume is true, but not true in the sense required-for a "Biographical Dictionary." I have said several things with the intent to raise a smile, and, if such a thing had been compatible with custom, I might have used the expression *cum grano salis* as a marginal note in many cases. I have been obliged to be very careful in what I wrote. Many of the persons to whom I refer may be still alive; and those who are not accustomed to find themselves in print have a sort of horror of publicity. I have, therefore, altered several proper names. In other cases, by means of a slight transposition of date and place, I have rendered identification impossible. The story of "the Flax-crusher" is absolutely true, with the exception that the name of the manor-house is a fictitious one. With regard to "Good Master Système," I have been furnished by M. Duportal du Godasmeur with further details which do not confirm certain ideas entertained by my mother as to the mystery in which this aged recluse enveloped his existence. I have, however, made no change in the body of the work, thinking that it would be better to leave M. Duportal to publish the true story, known only to himself, of this enigmatic character.

Excerpt from *Recent French Tendencies From Renan to Claudel: A Study in French Religion* There is no reason in the world why the end of a century should mean the end also of an intellectual era, but it is an undoubted fact that the two often coincide. The last years of a century seem to look back to what has gone before rather than forward to what is to come after. Certainly there was something very elderly about the close of the nineteenth century. It appeared to have exhausted itself with the magnificent achievements of its prime. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. The book addresses contemporary developments in European identity politics as part of a larger historical trajectory of a common European identity based on the idea of 'solidarity.' The authors explain the special sense in which Europeans perceive their obligations to their less fortunate compatriots, to the new East European members, and to the world at large. An understanding of this notion of 'solidarity' is critical to understanding the specific European commitment to social justice and equality. The specificity of this term helps to distinguish between what the Germans call "social state" from the Anglo-Saxon, and particularly American, political and social system focused on capitalism and economic liberalism. This collection is the

result of the work of an extremely distinguished group of scholars and politicians, invited by the previous President of the European Union, Romano Prodi, to reflect on some of the most important subjects affecting the future of Europe. In this critically acclaimed work, for which she was awarded the Prix de L'Assemblée Nationale in 1994, sociologist Dominique Schnapper offers a learned and concise antidote to contemporary assaults on the nation. Schnapper's arguments on behalf of the modern nation represent at once a learned history of the national ideal, a powerful rejoinder to its contemporary critics, and a masterful essay in the sociological tradition of Ernest Renan, Alexis de Tocqueville, Emile Durkheim, and Raymond Aron. If Schnapper asserts, the fate of liberal democracy is coterminous with that of the national ideal, then the nation's fate—and the answer to this question—must be of pressing interest to us all. Reflecting deeply on both the nation's past and future, Schnapper places her hopes in what she terms "the community of citizens." No mere exercise in sociological abstraction, Schnapper's case for the nation also entails a practical political objective. In a time of radical difference, the national ideal may be the last, great social unifier. This book deserves a place alongside the works of Elie Kedourie, Ernest Gellner, Anthony Smith, and other classics in the study of nationalism and nationality. This work will be of interest to sociologists, historians, and political scientists alike. The French Revolution, politics and the modern nation -- French and the civilizing mission -- Paris and magnetic appeal -- France stirs up the melting pot -- France hurtles into the future. A historical tour de force that demolishes the myths and taboos that have surrounded Jewish and Israeli history, *The Invention of the Jewish People* offers a new account of both that demands to be read and reckoned with. Was there really a forced exile in the first century, at the hands of the Romans? Should we regard the Jewish people, throughout two millennia, as both a distinct ethnic group and a putative nation—returned at last to its Biblical homeland? Shlomo Sand argues that most Jews actually descend from converts, whose native lands were scattered far across the Middle East and Eastern Europe. The formation of a Jewish people and then a Jewish nation out of these disparate groups could only take place under the sway of a new historiography, developing in response to the rise of nationalism throughout Europe. Beneath the biblical back fill of the nineteenth-century historians, and the twentieth-century intellectuals who replaced rabbis as the architects of Jewish identity, *The Invention of the Jewish People* uncovers a new narrative of Israel's formation, and proposes a bold analysis of nationalism that accounts for the old myths. After a long stay on Israel's bestseller list, and winning the coveted Aujourd'hui Award in France, *The Invention of the Jewish People* is finally available in English. The central importance of the conflict in the Middle East ensures that Sand's arguments will reverberate well beyond the historians and politicians that he takes to task. Without an adequate understanding of Israel's past, capable of superseding today's opposing views, diplomatic

solutions are likely to remain elusive. In this iconoclastic work of history, Shlomo Sand provides the intellectual foundations for a new vision of Israel's future. Portrays the lives of four influential philosophers and describes that their lives were lived in a quiet and reasonable manner Excerpt from *The Philosophy of Ernest Renan* What effort did Renan ever make, one cannot help wondering, to encourage men's faith in a future life? About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. In the past few decades, scientists of human nature—including experimental and cognitive psychologists, neuroscientists, evolutionary theorists, and behavioral economists—have explored the way we arrive at moral judgments. They have called into question commonplaces about character and offered troubling explanations for various moral intuitions. Research like this may help explain what, in fact, we do and feel. But can it tell us what we ought to do or feel? In *Experiments in Ethics*, the philosopher Kwame Anthony Appiah explores how the new empirical moral psychology relates to the age-old project of philosophical ethics. Some moral theorists hold that the realm of morality must be autonomous of the sciences; others maintain that science undermines the authority of moral reasons. Appiah elaborates a vision of naturalism that resists both temptations. He traces an intellectual genealogy of the burgeoning discipline of “experimental philosophy,” provides a balanced, lucid account of the work being done in this controversial and increasingly influential field, and offers a fresh way of thinking about ethics in the classical tradition. Appiah urges that the relation between empirical research and morality, now so often antagonistic, should be seen in terms of dialogue, not contest. And he shows how experimental philosophy, far from being something new, is actually as old as philosophy itself. Beyond illuminating debates about the connection between psychology and ethics, intuition and theory, his book helps us to rethink the very nature of the philosophical enterprise. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely

copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. In this seminal volume, Brinton offers not an account of the actions of major figures, but an anatomy of Jacobinism, its membership, beliefs and political platform, the relations between the central Paris club and the regional groups, and how it evolved from moderation to tyranny. Brinton argues that when one considers the material facts about the Jacobins-their social environment, occupations, and wealth-one finds evidence of their prosperity to justify predicting for them quiet, uneventful, conservative, thoroughly normal lives. But when one studies the records of their proceedings, one finds them violent, cruel, and intolerant. The Jacobins present a paradox. Their political being seems inconsistent with their actual intentions. Book jacket. More than three decades after its first publication, Edward Said's groundbreaking critique of the West's historical, cultural, and political perceptions of the East has become a modern classic. In this wide-ranging, intellectually vigorous study, Said traces the origins of "orientalism" to the centuries-long period during which Europe dominated the Middle and Near East and, from its position of power, defined "the orient" simply as "other than" the occident. This entrenched view continues to dominate western ideas and, because it does not allow the East to represent itself, prevents true understanding. Essential, and still eye-opening, *Orientalism* remains one of the most important books written about our divided world. This interdisciplinary volume highlights the crucial role of effective government in sustaining democratic constitutionalism. In each chapter, leaders in the fields of constitutional law and politics provide innovative analyses of the relationships between effective government and democratic constitutionalism, its principles, and its institutions. Excerpt from *Recollections and Letters of Ernest Renan* The composition of this little volume was suggested to me, so far as the first part is concerned, at least, by my dear friend Calmann-Lévy, in one of the last visits which he paid me at the College de France, about the month of May last. We calculated together the delay which the completion of the fourth volume of the "History of the People of Israel" would entail. The result of our calculation was, that it could be done only for the end of the year 1892. "Could you not" he said to me, "give me, in the meantime, a volume of miscellanies which could appear next winter?" I enumerated to him several instructive articles which had never been collected together. "No," he said to me; "take me as the measure of the public. What we wish from you, just now, is a volume in the style of your 'Souvenirs,' interesting for everybody, simple, personal" "I have, I told him, "several Breton

papers, made up of old images, already firmly fixed. Perhaps others will occur to me. But, in order to form a volume from them, years would be required." "You have also some short speeches, some lectures. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. Based on the author's thesis (D. Phil.--University of Oxford, 2011) under the title: The production, reception, and legacy of Ernest Renan's *Vie de Jaesus* in France, 1845-1904. THE SENSE IN WHICH CHRISTIANITY IS A ROMAN WORK. Ladies and Gentlemen,—I was proud and happy to receive from the curators of this noble institution an invitation to continue here an instruction inaugurated by my illustrious confrère and friend, Max Müller, the usefulness of which will be more and more appreciated. A broad and sincere thought always bears fruit. It is thirty years since the venerable Robert Hibbert made a legacy for the purpose of aiding the progress of enlightened Christianity, inseparable, according to his idea, from the progress of science and reason. Wisely carried out, this foundation has become, in the hands of intelligent administrators, the centre of conferences upon all the great chapters of the history of religion and humanity: the promoters of this reform have asked, with reason, why the method which has proved good in all departments of intellectual culture should not also be good in the domain of religion? why the pursuit of truth, without regard to consequences, should be dangerous in theology, when it is approved of in the entire domain of social and natural science? You believed the truth, gentlemen, and you were right. There is but one truth; and we are wanting in respect to its revelation, if we allow that the critic ought to soften his severe processes when he treats of it. No, gentlemen, the truth is able to dispense with compliments. I come gladly at your call; for I understand the duties towards the right exactly as you do. With you, I should believe that I injured a faith in admitting that it required to be treated with a certain softness. I believe with you that the worship due from man to the ideal consists in independent scientific research, without regard to results, and that the true manner of rendering homage to the truth is to pursue it without ceasing, with the firm resolution of sacrificing all to it. You desire that these conferences shall present a great historic ensemble of the efforts which the human race has made to resolve the problems which surround it, and affect its destiny. In the present state of the human mind, no one can hope to resolve these problems: we suspect all dogmatism simply because it is dogmatism. We grant willingly that a religious or philosophical system can, indeed, or that it

ought to, enclose a certain portion of truth; but we deny to it, without examination, the possibility of enclosing the absolute truth. What we love is history. History well written is always good; for, even if it should prove that man in seeking to seize the infinite has pursued a chimera, the history of these attempts, more generous than successful, will always be useful. It proves, that, in reality, man goes beyond the circle of his limited life through his aspirations. It shows what energy he has expended for the sake of his love of the good and true; it teaches us to estimate him,—this poor disinherited one, who, in addition to the sufferings which nature imposes upon him, imposes still further upon himself the torture of the unknown, the torture of doubt, the severe resistances of virtue, the abstinences of austerity, the voluntary sufferings of the ascetic. Is all this a pure loss? Is this unceasing effort to attain the unattainable as vain as the course of the child who pursues the ever flying object of his desire? It pains me to believe it; and the faith which eludes me when I examine in detail each of the systems scattered throughout the world, I find, in a measure, when I reflect upon all these systems together. All religions may be defective and incomplete; religion in humanity is nothing less than divine, and a mark of superior destiny. No, they have not labored in vain—those grand founders, those reformers, those prophets of all ages—who have protested against the false evidences of gross materialism, who have beaten themselves against the wall of the apparent fatality that encloses us; who have employed their thought, given their life, for the accomplishment of a mission which the spirit of their age had imposed upon them. If the fact of the existence of the martyrs does not prove the exclusive truth of this or that sect (all sects can show a rich martyrology), this fact in general proves that religious zeal responds to something mysterious. All,—as many as we are,—we are sons of martyrs. Those who talk the most of scepticism are frequently the most satisfied and indifferent. Those who have founded among you religious and political liberty, those who have founded in all Europe liberty of thought and research, those who have labored for the amelioration of the fate of men, those who will doubtless find means for further amelioration, have suffered, or will suffer, for their good work; for no one is ever recompensed for what he does for the good of humanity. Nevertheless they will always have imitators. There will always be some to carry on the work of the incorrigibles; some, possessed of the divine spirit, who will sacrifice their personal interest to truth and justice. Be it so: they have chosen the better part. I know not what assures me that he who, without knowing why, through simple nobility of nature, has chosen for himself in this world the essentially unproductive lot of doing good, is the true sage, and has discovered the legitimate use of life with more sagacity than the selfish man. A groundbreaking study of the foundations of nationalism, exposing its antiquity, strong links with ethnicity and roots in human nature. Ah Q Archaeology concretely situates Lu Xun's critique of national character vis-a-vis metanarratives of nationalism and modernity through a close examination of his works in their historical context. Paul

B. Foster uses a discursive approach to tie together Lu Xun's major theme of national character critique and its fate in China's tumultuous twentieth century. Ernest Renan was one of the intellectual giants of the second half of the nineteenth century in France, the man who first opened up the study of nationalism. In this book, Shlomo Sand, the author of the best-selling *The Invention of the Jewish People*, demonstrates the complexity of Renan's thought. Sand shows the relationship of Renan's work to that of key twentieth-century thinkers on nationalism, such as Raymond Aron and Ernest Gellner, and argues for the continued importance of studying Renan. Alongside his essay, Sand presents two classic lectures by Renan: the first, the renowned "What Is a Nation?", argues that nations are not based upon race, religion, and language; in the second he uses historical evidence to show that the Jews cannot be considered a "pure ethnos." *On the Nation and the Jewish People* is an important contribution to the understanding of nationalism, bringing back into play the work of a profoundly misunderstood thinker.

Excerpt from *The Life of Ernest Renan* Ernest Renan was born at Treguier, in the Cotes du Nord, on the 28th of February 1823. For the third time in sixty years Brittany gave birth to a man-child who should transform and renew the religious temper of his times. Chateaubriand and Lamennais were scarcely past their prime when the young Renan first went to school in Treguier. In him, as in them, the racial strain is strong. Under the exuberance of Chateaubriand, the revolt of Lamennais, the sentiment and irony of Renan, we meet the same irregular genius, mobile and sensitive beyond the like of woman, yet, in the last resort, stubborn as Breton granite under its careless grace of flowers. All these were great writers, but in their style, as in their intellectual quality, they have small share in that Latin order which is the birthright of a Bossuet, a Racine, or even a Voltaire.

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At 17, Lysandra witnessed the brutal murder of her family and lost her sight. Ten years later, she is a master healer and clairvoyant. Lysandra encounters Father Renan, who explains that the two of them are chosen to install the rightful queen of Aghamore on the throne. If they fail, the kingdom will be plunged into a millennium of darkness and tyranny. Since the dawn of Christianity, artists have been fascinated and stirred by the figure of Christ. His likeness appears in frescoes on the walls of catacombs that date from Roman times; he is featured in the stained glass windows of Gothic churches; and he can be found in various

forms in today's pop culture. The Biblical Saviour is not a static, immaterial deity: Christ's mortal birth, unusual life and dramatic death make him an accessible subject for religious and secular artists alike. Whether they show the spirituality of God Incarnate or the earthly characteristics of a flesh-and-blood man, artistic depictions of Christ are the most controversial, moving or inspirational examples of religious art. This richly illustrated book explores the various ways that Christ is rendered in art, from Cimabue's Nativity scenes and Fra Angelico's paintings of the Crucifixion to the provocative portraits of Salvador Dalí and Andres Serrano. Author Joseph Lewis French guides the reader through the most iconic representations of Christ in art - tender or graphic, classical or bizarre, these images of the Messiah reveal the diverse roles of the Son of God in the social milieus and personal lives of the artists. Throughout history, humanity has borne witness to the political and moral challenges that arise when people place national identity above allegiance to geo-political states or international communities. This book discusses the concept of nations and nationalism from social, philosophical, geological, theological and anthropological perspectives. It examines the subject through conflicts past and present, including recent conflicts in the Balkans and the Middle East, rather than exclusively focusing on theory. Above all, this fascinating and comprehensive work clearly shows how feelings of nationalism are an inescapable part of being human.

INTRODUCTION, In Which the Sources of This History Are Principally Treated A history of the "Origin of Christianity" ought to embrace all the obscure, and, if one might so speak, subterranean periods which extend from the first beginnings of this religion up to the moment when its existence became a public fact, notorious and evident to the eyes of all. Such a history would consist of four books. The first, which I now present to the public, treats of the particular fact which has served as the starting-point of the new religion, and is entirely filled by the sublime person of the Founder. The second would treat of the apostles and their immediate disciples, or rather, of the revolutions which religious thought underwent in the first two generations of Christianity. I would close this about the year 100, at the time when the last friends of Jesus were dead, and when all the books of the New Testament were fixed almost in the forms in which we now read them. The third would exhibit the state of Christianity under the Antonines. We should see it develop itself slowly, and sustain an almost permanent war against the empire, which had just reached the highest degree of administrative perfection, and, governed by philosophers, combated in the new-born sect a secret and theocratic society which obstinately denied and incessantly undermined it. This book would cover the entire period of the second century. Lastly, the fourth book would show the decisive progress which Christianity made from the time of the Syrian emperors. We should see the learned system of the Antonines crumble, the decadence of the ancient civilization become irrevocable, Christianity profit from its ruin, Syria conquer the whole West, and Jesus, in company with the gods and

the deified sages of Asia, take possession of a society for which philosophy and a purely civil government no longer sufficed. It was then that the religious ideas of the races grouped around the Mediterranean became profoundly modified; that the Eastern religions everywhere took precedence; that the Christian Church, having become very numerous, totally forgot its dreams of a millennium, broke its last ties with Judaism, and entered completely into the Greek and Roman world. The contests and the literary labors of the third century, which were carried on without concealment, would be described only in their general features. I would relate still more briefly the persecutions at the commencement of the fourth century, the last effort of the empire to return to its former principles, which denied to religious association any place in the State. Lastly, I would only foreshadow the change of policy which, under Constantine, reversed the position, and made of the most free and spontaneous religious movement an official worship, subject to the State, and persecutor in its turn. I know not whether I shall have sufficient life and strength to complete a plan so vast. I shall be satisfied if, after having written the Life of Jesus, I am permitted to relate, as I understand it, the history of the apostles, the state of the Christian conscience during the weeks which followed the death of Jesus, the formation of the cycle of legends concerning the resurrection, the first acts of the Church of Jerusalem, the life of Saint Paul, the crisis of the time of Nero, the appearance of the Apocalypse, the fall of Jerusalem, the foundation of the Hebrew-Christian sects of Batanea, the compilation of the Gospels, and the rise of the great schools of Asia Minor originated by John. Everything pales by the side of that marvellous first century. By a peculiarity rare in history, we see much better what passed in the Christian world from the year 50 to the year 75, than from the year 100 to the year 150. 'A major addition to the current literature on the challenging topic of how national identities are moulded.' - Michela Biddiss, Department of History University of Reading.

Ernest Gellner (1925–95) was a multilingual polymath and a public intellectual who set the agenda in the study of nationalism and the sociology of Islam. Having grown up in Paris, Prague, and England, he was also one of the last great Jewish thinkers from Central Europe to experience directly the impact of the Holocaust. His intellectual trajectory differed from that of similar thinkers, both in producing a highly integrated philosophy of modernity and in combining a respect for nationalism with an appreciation of the power of modern science. Gellner was a fierce opponent, in private as well as in public, of such contemporaries as Michael Oakeshott, Isaiah Berlin, Charles Taylor, Noam Chomsky and Edward Said. As this definitive biography shows, he was passionate in the defense of reason against every form of relativism—a battle that his intellectual inheritors continue to this day. Ernest Renan was one of the leading lights of the Parisian intellectual scene in the second half of the nineteenth century. A philologist, historian, and biblical scholar, he was a prominent voice of French liberalism and secularism. Today most familiar in the English-speaking world for

his 1882 lecture “What Is a Nation?” and its definition of a nation as an “everyday plebiscite,” Renan was a major figure in the debates surrounding the Franco-Prussian War, the Paris Commune, and the birth of the Third Republic and had a profound influence on thinkers across the political spectrum who grappled with the problem of authority and social organization in the new world wrought by the forces of modernization. *What Is a Nation? and Other Political Writings* is the first English-language anthology of Renan’s political thought. Offering a broad selection of Renan’s writings from several periods of his public life, most previously untranslated, it restores Renan to his place as one of France’s major liberal thinkers and gives vital critical context to his views on nationalism. The anthology illuminates the characteristics that distinguished nineteenth-century French liberalism from its English and American counterparts as well as the more controversial parts of Renan’s legacy, including his analysis of colonial expansion, his views on Islam and Judaism, and the role of race in his thought. The volume contains a critical introduction to Renan’s life and work as well as detailed annotations that assist in recovering the wealth and complexity of his thought.

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