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Series 1: General Correspondence, 1914-1969, undated.

Sub-series A: Alphabetical, 1914-1965, undated.

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Religion in a Changing World, correspondence, reviews, etc.,
1930.



RICHARD R. SMITH *Inc.*
Publishers

12 East 41st Street, New York

5 May 1930

Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

I am asking that you receive with this an announcement of the new organization on whose behalf I spoke to you when I had the pleasure of meeting you in Cleveland. While I should not want to weary you with detail, I want briefly to explain our set-up and suggest our qualifications for handling a book of your popular addresses.

As you will see from the announcement, we have acquired a division of the business of Doubleday Doran. It has been my privilege for the past four years to be identified with the publication of the books of such men as James Moffatt, Adolf Deissmann, George Adam Smith and other outstanding leaders in the field of Christian scholarship. At the same time we have done a very definite job in the popularization of religious ideas, so that in the religious end of the business our purpose is and will continue to be to make available in non-technical language the best findings and ideas on modern religious thought.

You will note that Mr. Smith has been for the past twenty-one years in charge of the college department of Macmillan's. The new house will therefore have immediate access to a wide constituency interested both academically and devotionally in religion. I should add also that we already have a sales force in every part of the country which confines itself to the sale of our books to the general bookstores. The point is that we have three separate sales forces - one calling on colleges, another on bookstores, and still another on colleges. In handling any given book of distinction we give it in sale and promotion this threefold emphasis.



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

Rabbi Abba Hillel Silver

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Now my hope is that you can see your way clear - as I sincerely believe you ought - to put into book form a series of your addresses. This would not entail a great amount of work or deflect you for long from the classical work which keeps you so happy. I know the temper of our time and I am certain that we could find in all circles which we reach an instant and continued response to anything you might propose. Really, I have never wanted a book half as much as I want one from you. That, I realize, is of no importance, but it does indicate that anything which comes to us from you would have a most carefully designed scheme of promotion and would be enthusiastically carried out. It would afford me the greatest possible pleasure to find out just what we could do with a book from you, using as we would every facility at our command.

I shall return to New York May tenth. If, as you indicated when I saw you, there is some chance of your doing the book for the Fall, I should be glad to offer you at once our contract. Naturally we should not be disposed to press you for the completion of the book at any particular time, though I do feel that the time is ripe for it.

With renewed thanks for the courtesy you showed me in Cleveland, and with every hope that we may have the pleasure of handling your work, I am

Very sincerely yours,

Charles W. Ferguson
CH

cwf/ph
(Signed in Mr. Ferguson's
absence)

May 8th, 1930

Mr. Charles M. Ferguson,
c/o Richard R. Smith Inc.,
12 E. 41st St.,
New York, N. Y.

My dear Mr. Ferguson:-

Permit me to thank you for your
letter of May 5th.

Since our conversation in my
study I have given considerable thought to your suggestion
that I put together a group of my addresses in book form.
I have consistently resisted the temptation to do so
under the impression that addresses and lectures, in the
main, have but a passing value. If, however, you feel
because of your closer contact with the book situation
in the country, that such a collection of my addresses
and papers would have some value, I shall try, during
the summer months to revise a sufficient number of them
for the kind of book which you contemplate.

I would appreciate receiving
from you suggestions as to the type of address you wish
included. Shall I include any of special Jewish interest
or shall they all be devoted to the general religious and
ethical problems?

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

17 May 1930

Rabbi Abba Hillel Silver, D.D.,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

I have just returned to the office to find your good letter of May eighth. I am exceedingly glad that you will let us have a volume of addresses. I want you to know that as a general rule we are very much averse to a collection of addresses in book form, but in your case I am convinced beyond any doubt of the value of what you have to say, and I am just as confident as I was in Cleveland that we shall be able to accomplish a splendid sale and a vast amount of good with a book from you.

I am sending with this two copies of our formal memorandum of agreement covering the publication of the book. The title I suggested, RELIGION IN A CHANGING WORLD, is entirely tentative, but if the terms are in every particular satisfactory, I should be glad to have you return the contracts to me with your signature. One copy will later be sent you for your records there.

Now as to the nature of the addresses: I should suggest that they be of general religious and ethical nature, but I see no reason why you should not include one or two of special Jewish interest. My whole feeling is that you of all men I have heard have something positive and interesting to say on the subject of religion, and I should like to see your book have the widest possible appeal. I do not want us to temporize in an effort to go in too many different directions, but I want this to be a book for every thinking man. There is a singular and important place today for a book of the unapologetic emphasis and note of certainty which yours will have.

You should have a number of addresses somewhat in readiness and I should be glad to make any suggestions I might toward which ones ought to be used, but I think I need hardly tell you that



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

Rabbi Abba Hillel Silver, D.D.

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the entire selection could be left altogether in your hands. May I ask if there is any prospect of our getting the book for Fall publication? We should be glad to rush it through in every possible way and could have the manuscript as late as August fifteenth. However, I do not want to put any undue pressure on you and if you would prefer the thing can be left open until Spring.

Cordially yours,

Charles W. Ferguson

cwf/ph

Enclosures-2

May 21st, 1930

Mr. Charles W. Ferguson,
c/o Richard R. Smith Inc.,
12 E. 41st St.,
New York, N. Y.

My dear Mr. Ferguson:-

Permit me to thank you for your
kind letter of May 17th.

I am returning herewith the signed
formal memorandum of agreement covering the publication
of my book. I shall make every effort to have the
manuscript ready for you by the middle of August but I
can not definitely promise to do that. I should like to
revise my addresses very carefully and if possible
write one or two essays which will still further elaborate
the general theme of the book, "Religion in a Changing World."

I will keep you in touch with the
progress of my work.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

23 May 1930

Rabbi Abba Hillel Silver, D.D.,
The Temple,
Cleveland, Ohio.

My dear Doctor Silver:

I am delighted to have your acceptance of our proposal for the publication of your book of addresses. I really do not know of any contact I have had in the publishing field which gives me as much joy and confidence as the one with you. You may be sure that no effort will be spared for the most intensive promotion of your book. With this I am returning your copy of the contract duly signed.

As I suggested in my last letter, I shall not importune you for the manuscript, but since there is some likelihood of its coming along by the middle of August, I shall begin plans now for its publication. A vast amount of this work must be done in advance, and I want your book to have every possible chance at the time of its appearance. I sincerely hope that the work on it will prove pleasant to you.

Faithfully yours,

Richard R. Smith

cwf/ph



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

25 June 1930

Rabbi Abba Hillel Silver, D.D.,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

I should like you to look over the attached first draft of the material for the dummy of your new book, RELIGION IN A CHANGING WORLD. This should be examined both from the point of view of taste and accuracy, and if there are suggestions which you care to make I am sure you will not hesitate to pass them on when you return the copy. This material goes on the paper wrapper of the salesman's dummy which we prepare well in advance of publication to show the bookstores what the book will be like. If you can find it possible to send me the first four or five pages of the manuscript so that these could be set and inserted in the dummy, it would be very helpful indeed in our advance campaign.

I cannot sleep nights for thinking what may be done with this book, and I want us to leave no reasonable thing undone for paving the way to its publication. A series of special lists for use in promotion is being assembled as rapidly as possible, and the interest of the religious leaders to whom I have mentioned the book is very keen indeed. You will be glad to know, I believe, that the editorial secretary of the Religious Book Club - of which Cadman, Fosdick, Woolley, Robbins and McConnell are judges - has the feeling that the book is virtually sure to be made a first choice of their organization when it appears.



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Publishers

12 East 41st Street, New York

Rabbi Abba Hillel Silver, D.D.

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I sent you recently a copy of Professor Harvie Branscomb's book, JESUS AND THE LAW OF MOSES, which we are publishing in this country and in Great Britain through Messrs. Hodder & Stoughton Limited. It occurred to me that you might care to glance at this book and possibly offer some criticism of it in the light of your own studies.

With high regard, I am

Faithfully yours,

Charles W. Ferguson

owf/ph

(Enclosures-3)



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

30 June 1930

Rabbi Abba Hillel Silver, D.D.,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

Thank you for the patience and attention with which you revised the material for the dummy of your new book, RELIGION IN A CHANGING WORLD. I greatly appreciate your sending on the first nine pages of the manuscript. These will be of immense help to us in the preparation of our advance campaign.

Within ten days or two weeks I hope to send you a copy of our salesmen's dummy, which will show the size of type, paper, binding and wrapper which we propose to use. I am extremely anxious that this be made into a most attractive book and I assure you that no pains will be spared to make it a book of exceptional format.

Sincerely yours,

Richard R. Smith

cwf/ph

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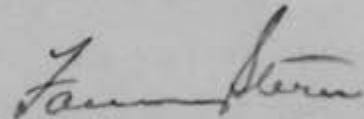
July 17, 1930.

Rabbi Abba Hillel Silver,
105th St. at Ansel Road,
Cleveland, Ohio.

My dear Rabbi Silver:

In the absence of Mr. Oko, I
wish to acknowledge the receipt of the reprint,
The Rôle of Religion in a Changing World, and to extend
sincere thanks for same.

Very truly yours,



Secretary to Mr. Oko.

s.

July 18th, 1930

Mr. Fred M. Butzel,
19th Fl. First National Bank Bldg.,
Detroit, Mich.

My dear Mr. Butzel:-

Permit me to thank you for your
lovely note of July 11th.

It was indeed very thoughtful of you
to pause in the midst of your busy life to pen your
generous comments on my article "The Role of Religion
in a Changing World." I was very happy to receive your
reactions to it, as well as the others which have come in.

It may interest you to know that I am
making that essay the leader in a book of essays which
will appear in the Fall.

With kindest regards and trusting that
you will have a very pleasant summer, permit me to remain

Very sincerely yours,

AHS/IR

CHARLES SHOHL
FIRST NATIONAL BANK BLDG.
CINCINNATI

July 25th 1930

Dear Rabbi Silver..

I thank you for
sending me "The Role of Religion
in a Changing World," I

enjoyed reading the same,
I agree with you that,

"Religion should not lose con-
fidence in itself because of
the indifference of the young
people of our day".

As Chairman of our Sabbath
School Committee, I am one
that is trying to influence
our young people in the right
direction - There should be
many who work in the same
spirit.

I will be glad to hear from you
again.

Cardially yours
Charles Shohl.

ROBT. I. COHEN, PRESIDENT
JOHN NEETHE, VICE PRESIDENT
H. NUSSBAUM, 2ND VICE PRESIDENT
R. LEE KEMPNER, TREASURER
EMIL KAHN, SECRETARY

Congregation B'nai Israel
Galveston, Texas

RABBI: DR. HENRY COHEN
1920 BROADWAY

July 27, 1930.

Rabbi Abba Hillel Silver,
The Temple,
East 105th St.,
Cleveland, Ohio.

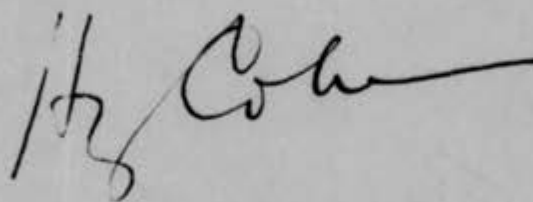
Dear Rabbi Silver:

I am very much obliged to you for a copy
of your excellent address "The Role of Religion
In A Changing World"--read by me with much profit!

With every good wish, believe me to be

Yours faithfully,

HC:ER.



Indianapolis, Ind. August 1, 1930.

Rabbi A. H. Silver,
The Temple,
Cleveland, Ohio.

Dear Mr. Silver:-

With the most cordial gratitude I wish to acknowledge the receipt of your book, "The Democratic Impulse in Jewish History" which I received a few days ago in response to my order given to you personally at Berea, Ohio when it was my privilege to hear your scholarly address. I have enjoyed the reading of the book very greatly and I shall consider it a valuable addition to my library. A friend of mine, one of our retired ministers, who regardless of his retired relation keeps himself fresh by studious reading and careful thinking to whom I gave the book for reading also found much pleasure in perusing its pages.

Enclosed I am sending stamps to cover the postage on the parcel. I shall be very glad to reimburse you for the price of the book if you will announce the same to me.

Very truly yours,

J. E. Beal

1121 Park Ave., Indianapolis, Ind.



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

22 August 1930

Rabbi Abba Hillel Silver, D.D.,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

I hesitate to trouble you about the manuscript or your book, RELIGION IN A CHANGING WORLD, yet I am very anxious indeed that we make this book at the most advantageous time. I hope you will realize that my inquiry about the progress of the manuscript is made simply with a view to arranging our own schedule here. If you will let me know when it is likely to be in, I will clear the decks and see that it has right of way in manufacture.

Cordially yours,

Charles W. Ferguson

cwf/ph

August 25th, 1930

Mr. Charles W. Ferguson,
12 East 41st St.,
c/o Richard R. Smith, Inc.,
New York, N. Y.

My dear Mr. Ferguson:-

Permit me to thank you for your
kind letter of August 22d.

I shall have the complete manuscript
ready for you in ten days.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

Sept. 5th, 1930

Mr. Charles W. Ferguson,
c/o Richard R. Smith Inc.,
12 East 41st St.,
New York, N. Y.

My dear Mr. Ferguson:-

Under separate cover I am sending you
my manuscript "Religion in a Changing World."

It is composed of ten lectures or
essays, all more or less related to the general theme of
the book.

I should, of course, like to see the
proofs of the book before it is published.

I have indicated in the "Table of
Contents" the sequence of the articles.

Please have the first part of the first
essay "The Role of Religion in a Changing World" reset
for I have made quite a number of changes from the form
in which it appeared in the dummy which you sent me.

With kindest regards and best wishes,
permit me to remain

Very sincerely yours,

AHS/IR



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

8 September 1930

Rabbi Abba Hillel Silver, D.D.,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

I acknowledge with thanks the safe arrival of the manuscript of RELIGION IN THE CHANGING WORLD. It came this morning and during the day I have allowed myself the pleasure of reading a substantial part of it. I cannot say any more without repeating what I told you under the spell of the address I heard in Cleveland. Really, though, the book is splendid and I am terribly anxious to get it out and storm the country with it. You ought to receive proof within two or three weeks. We shall, of course, set entirely from this manuscript.

With kindest regards,

Sincerely yours,

Charles E. Foy

cwf/ph

The National Federation of Temple Sisterhoods

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Telephone Canal 7345
28 WEST SIXTH STREET

CINCINNATI September
Ninth,
1930.

MRS. ABRAM SIMON,
Hon. Pres., Washington, D. C.
MRS. MAURICE STEINFELD,
Pres., St. Louis, Mo.
MRS. HENRY NATHAN,
1st Vice-Pres., Buffalo, N. Y.
MRS. ADOLPH ROSENBERG,
2nd Vice-Pres., Cincinnati, Ohio
MRS. ALBERT J. MAY,
3rd Vice-Pres., New York, N. Y.
MRS. DAVID LEFKOWITZ,
4th Vice-Pres., Dallas, Tex.
MRS. JOSEPH STOLZ,
Rec. Sec'y, Chicago, Ill.
MRS. JOSEPH M. HERMAN,
Treas., Boston, Mass.

HELEN L. STRAUM,
Executive Secretary

Dr. Abba Hillel Silver,
10311 Lake Shore Blvd.
Cleveland, Ohio.

Dear Dr. Silver:

Through Mrs. Steinfeld I learned of your sermon, "The Role of Religion in the Changing World." I should very much like to read this address and will appreciate it if you will send us a copy reprinted from "Religious Education" of June, 1930. If there is any cost in connection with same, our organization will be glad to bear it.

With thanks and cordial greetings to you and Mrs. Silver in anticipation of the coming New Year, I am

Very sincerely yours,

Helen L. Straum

Executive Secretary.

HLS:JS.

Dictated
Sept. 8th.

• XXXII COUNCIL •

Congregations—Sisterhoods—Brotherhoods
January 18, 19, 20, 21, 1931
PHILADELPHIA



Reply

Sept. 15th, 1930

Miss Helen L. Strauss,
National Federation of
Temple Sisterhoods,
28 W. Sixth St.,
Cincinnati, Ohio.

My dear Miss Strauss:-

I am sending you herewith a re-
print of my article "The Role of Religion in a
Changing World" which you requested.

With best wishes for a happy
New Year in which Mrs. Silver joins me, I am

Sincerely yours,

ANS/IR

SCIENCE AND RELIGION

The conflict between religion and science is more apparent than real. There is no fundamental issue between them. While the conflict has been waged long and furiously, it has been on issues utterly unrelated either to religion or to science. The conflict has been largely one of trespassing, and resulted from the attempt of the one to poach on the preserves of the other. As soon as religion and science discover their legitimate spheres the conflict ceases.

Religion, of course, has been very slow and loath to surrender its claim to sovereignty in all departments of human life; and science, flushed with recent victories has been quick to lay claim to a similar sovereignty. Hence the conflict.

There is, of course, some excuse for religion to entertain imperialistic pretensions for in religion all the arts and sciences originated and under its aegis they flourished for a very long time.

The first architecture of mankind was religious architecture - the Temple. The first poetry of mankind was religious poetry - the hymn. The first drama of mankind was religious drama and festival pageantry and ritual. The first science of mankind was religious science - magic, astrology and priestly therapeutics. All government was originally theocratic. The ruler was either himself the high priest or was ruled by the high priest. All law was religious law. All social custom was religious custom. There was no separation between the sacred and the profane. Religion enswathed the whole life of man as with an element.

One can, therefore, readily understand the unwillingness of religion to yield up its hegemony to the steady secularization of life. Abdication was nevertheless inevitable. The wards of religion - the arts and the sciences - were not content to remain forever under the tutelage of religion, for in the

course of time this tutelage became oppressive. As religion was institutionalized it became extremely conservative, set in its ways, and jealous of its prerogatives. The young, eager and venturesome wards of religion fretted under this restraint. They began to strike out for themselves along independent ways to a freer life. With that the tendency towards secularism began.

Politically the struggle was a bitter one. The Medieval Church regarded itself as sovereign in all fields of human activity. It claimed supremacy in matters both temporal and spiritual. It inherited the imperial ideology of ancient Rome. The sovereignty of national monarchs was subordinated to the interests of the Church-Empire. The political self-consciousness of national rulers and peoples could not, however, be permanently repressed. The struggle set in between the secular state and the imperial church. The state triumphed, and its triumph spelled the ultimate secularization of government and the entire state apparatus.

The church lost, but religion gained. Political power inevitably corrupts religion. Politics is essentially a practical problem of administration and of adjusting the conflicting interests of individuals and groups within the state. It must, by its very nature, submit to expediency. To keep the political machinery going it is necessary to make compromises of all sorts. Religion, however, is not a matter of expediency. It represents the ultimate social idealism of the race. It must steadily hold aloft ideals towards which men should move. When religion becomes political it loses its prophetic voice. Similarly when politics becomes clerical it sinks into a morass of confusion and obscurantism.

Science, likewise, demanded manumission at the hands of religion. The Medieval Church had taken over the astronomy of Alexandria, the metaphysics of Aristotle, the psychology of Plotinus and the cosmology of Genesis. It gave the obsolescent sciences of the ancient Greeks and Hebrews the imprimatur of orthodox religion. Within this dogmatic framework the newer experimental

sciences could not expand.

The unquestioned authority of theologic rubrics in scientific matters had to be challenged. The respective spheres of science and religion had to be sharply defined. The process was long and painful. But the work which was begun by Bruno, Copernicus, Galileo and Kepler was continued with increasing zeal, and religion was constrained to retreat, time and again, before the victorious onslaught of scientific discovery. The church suffered major defeats, first in the realms of astronomy and geology, and latterly in biology and in other fields of human knowledge.

The church did not surrender without a struggle. Blindly it sought to quench the new enlightenment. By means of bulls and edicts, through inquisitions, anathemas and excommunications, it attempted to prorogue truth and to destroy the undeterred truth-seeker. It failed. Here again the church lost but religion gained.

For religion, tied to the dead body of antiquated scientific notions, was tragically handicapped. The authority of its spiritual and moral verities was vitiated by the pseudo-sciences with which they were inter-twined. Men could not readily dissociate the two, and their rejection of the one meant also the rejection of the other.

Obviously the issues over which religion and science, and religion and secular national sovereignty warred had nothing whatever to do with the essential principles or purposes of religion. The church was simply thwarting the processes of decentralization which had set in in the realm of human knowledge and political organization. The erstwhile wards of the church had attained their majority and were clamoring for independence but the church would not relinquish its strict guardianship. But there was never any real conflict between religion and science as such.

There cannot be. Their respective world are different though not opposite. Their methods are dissimilar and their immediate objectives are not the same. The method of science is observation, that of religion contemplation. Science investigates. Religion interprets. One seeks causes, the other ends. Science thinks in terms of history, religion in terms of teleology.

The conflict was always between superstition disguised as religion and materialism disguised as science, between pseudo-science and pseudo-religion.

Religion and science are the two hemispheres of human thought. They are different although converging truths. They grow binately. Both science and religion spring from the same seeds of vital human needs.

Science is the response to the human need for knowledge and power. Religion is the response to the human need for hope and certitude. One is an outreaching for mastery, the other for perfection. Both are man-made, and like man himself, are hedged round about with limitations. Science can see only those things which man is equipped to see - and his equipment is sadly deficient. Man cannot transcend his own humanity. Science, vitiated by the constricted agencies of human cognition and by the definitive organization of the human brain, cannot lay claim to an order of truth which is objective and absolute nor can religion lay claim to perfect and final truth on the authority of some supernatural revelation. All truth comes to man by way of his mind-groping and the compelling needs and experiences of his life.

Neither religion nor science by itself, is sufficient for man. Science is not civilization. Science is organized knowledge; but civilization which is the art of noble and progressive communal living requires much more than knowledge. It needs beauty which is art and faith and moral aspiration which are religion. It needs artistic and spiritual values beside the intellectual. The individual man, too, requires much more than organized knowledge for his life's equipment. He goes beyond the ascertainable to the optative.

Man cannot live on facts alone. What we know is little enough. What we are likely to know will always be little in comparison with what there is to know. But man has a wish-life which must build inverted pyramids upon the apexes of known facts. This is not logical. It is, however, psychological.

Man found prose inadequate to express his profoundest emotions. He created poetry. He found common speech insufficient for the deepest melodies of his soul. He created music. He found factual truth meagre food for the great hunger of his life. He created religion. Poetry, music, all art and all religion implement man's wish-life and enlarge his estate.

Science and religion are not rivals. They are each others complement and man's binocular vision. In the past science frequently aided religion to correct its perspectives and religion has delivered science from the pitfalls of naturalism, materialistic monism and moral nihilism. It is only when one presumes to be the oracle at the other's shrine that confusion ensues. When the scientist from his laboratory, on the basis of definite scientific knowledge issues pronouncements on God, on the origin of destiny of life and thought, on the purposes of creation, and on man's place in the scheme of things he is passing out worthless checks. The funds of his scientific data are utterly insufficient for such large orders. When the religionist delivers ultimatums to the scientist on the basis of certain hierarchic cosmologies or rummages about the store-rooms of geology, chemistry or biology for some scraps of sanction or some random affidavits to support his claims, he is a sorry spectacle indeed.

When religion however, on the strength of its own postulates, speaks to men of God and the moral order of His universe, when it sets about unifying and ennobling human life by giving it a central motif, when it reaches down to the main springs of human conduct, which are our elemental wishes and desires, and sets about directing them into socially beneficent channels, when it utters

the prophetic burden of justice and love and holiness and peace, then its voice is the voice of eternal spiritual truth, irrefutable, invincible.

The domain of religion is the personality of man and its eternal value to man is that through religious experience he can develop and enrich his personality.

What do we mean by personality? And what do we mean by religious experience? We can not give any technical definitions for the simple reason that they are not to be had. We may accept as a working definition the concept of personality as the organized self of man functioning as a unit in social life, and religious experience as participation in beliefs touching the ultimate spiritual realities of life and in the mood and activity which derive from them.

Now, then, can such beliefs in the essential spirituality of the universe and participation in the characteristic acts and mood which we call religious help man to function more effectively as a creative unit in society? Faith will, in the first place, help him to surmount certain intellectual difficulties which he is likely to encounter, and which, if not overcome, may overwhelm and defeat him; and, in the second place, it will make possible abiding ideals in his life which will stimulate his will and give direction and unity to his life's purposes.

Not all the tribulations of man are physical in their nature, or psychic. We are too prone to reduce all human unhappiness to economic want, to physical handicaps, or to psychic maladies. There are other causes which may contribute to the destruction of a man's efficient self, not the least of which is intellectual confusion. There are men who take ideas very seriously and who react to them more sharply than to external forces. There are men whose peace of mind depends upon the finding of a satisfying philosophy of life, one which will master their doubts, strengthen their hearts, and give them confidence to face the exactions and disillusionments of life.

Not so long ago an eminent psychologist sent out a questionnaire to a

group of men and women, asking them to answer this question: "If you became convinced that God did not exist, would it make any difference in your Life?" The replies, as one may well imagine, were varied. Some said that it would make no difference at all. One said that it would make him feel terribly lonely in life. Another said that it would make him afraid to face either life or death. And still another said: "If I became convinced that God did not exist, I would destroy myself." This last reply seems very extreme. But those who are acquainted with the dynamics of ideas, with their powers of disruption and integration, will not question the sincerity of the reply. An idea may destroy and may give life. It may wound and it may heal.

Shortly after the theory of evolution was launched in the world a wave of suicide swept through England and Western Europe. The doctrine was new, and as yet unanalyzed and uncorrected. There were people who drew some very headlong and disastrous conclusions from it, that the universe was without purpose or intelligence, a blind mechanism moved by equally blind forces, that the world of the living was just a bloody arena wherein plants, beasts and men struggle ruthlessly for survival and that within this fearful world there is room neither for ideals or hopes or spiritual aspirations. Among these people there were men whom life had sorely tried and heavily burdened and who quite naturally, asked themselves, "Why, then, should we persist in this unequal struggle? Our sacrifices are of no avail. Why should we travel the hard road, seeing that at the end of it there is nothing but defeat and annihilation? Therefore death is a welcome release."

Tolstoi, in his Confessions, writes:

"There was a period in my life when everything seemed to be crumbling, the very foundations of my convictions were beginning to give way, and I felt myself going to pieces. There was no sustaining influence in my life and there was no God there, and so every night before I went to sleep, I made sure that there was

no rope in my room lest I be tempted during the night to hang myself from the rafters of my room; and I stopped from going out shooting lest I be tempted to put a quick end to my life and to my misery.

Now Tolstoi lived a full life. His vital energies were not thwarted or driven into a cul-de-sac. His biologic aesthetic and scientific needs were to a great degree satisfied, and yet one unfulfilled need was threatening to overthrow his whole world. He lacked the sustaining influence which comes from a realization that the universe is not a thing, but a personality, the dwelling place of a benevolent intelligence, and that man in his finite way partakes of it, and in his creative efforts is its co-worker.

All men are of course, not as sensitive to the influence of ideas as Tolstoi, but there are few men who think at all about the eternal problems of life, who would not be helped to a sweeter and freer life once this heroic postulate of faith is made the driving motive of their life.

The need of God is as real a need in human life as the need of food. It may not be as immediate, but for the realization of life's highest possibilities and for the encompassing of life's noblest program it is as indispensable. It has sometimes been said irreverently that man created God. Beneath this surface cynicism, however, is a profounder truth which often escapes those who utter it. The profounder truth is that man is so constituted that the desperate emergencies of his life compel him to create a God idea.

There is one fundamental hunger in human life, and that is the hunger for completion. "There is no motive in life," says Professor Hadfield, "so persistent as this hunger for fulfillment, whether for the needs of our body or for the deepest spiritual satisfaction of our souls... As nature abhors a vacuum, so every organism abhors incompleteness." In his mental and spiritual life man seeks completion. He struggles to develop his mind. He strives to improve himself. There is in each of us an inarticulate yearning for undiscovered worlds. We hunger for the limitless horizons, the distant fields of

splendor. This spiritual restlessness is man's most precious legacy.

In a Godless world man's hunger for completion is doomed to disappointment. There is no room for it there. In a universe wherein there is neither reason nor intelligence, this hope of man is a tragic futility. And the hope thus denied, like all frustrated desires of man, will turn upon him and devastate him.

But give man the faith that he dwells in a universe where God is, where personality reigns, in which all things are linked together by one divine purpose, and that he, frail and finite though he be, is yet cooperating in the glorious unfoldment of that purpose, and behold what a current of hope and confidence you send into his life. With such a faith no man can be utterly lonely or lost. The consciousness of God will be like the presence of a mighty kinsman, a friend, by his side.

There is yet another way in which the experience of faith contributes to the development of human personality. The human soul is frequently a battlefield. The traditional moralist calls it the struggle between the higher and the lower self. The modern psychologist calls it the conflict between will and impulse, between the social self and the suppressed instincts - the anti-social self. Man's hope lies in the victory of the social self, and his well-being depends upon the emancipation of the inhibited self through moral sublimation. Man can win this victory only through the exercise of his will continuously, and especially in the great crises of life. Great ideals are the dynamics of the human will. They alone can sublimate his lower self, and they find their sustenance and replenishment only in faith.

For in an impersonal and mechanical world there can be no meaning to human ideals. Why have ideals at all? Or, having been beguiled into them, whence will come the courage to endure for their sake the adversities attendant upon their realization and whence the assurance that someone will take up the torch when our tired hands are forced to let it fall?

Religion offers man a philosophy of life which is congenial to human idealism. "Strive for the right unto death, and the Lord God shall fight for thee."

Once religion becomes reconciled to its own bounded domain - and its domain is coextensive with the far-flung empire of man's spiritual life - it will no longer have to hover about in dread apprehension at the door of every scientific laboratory. In olden days the frightened clerics dared not look into Galileo's wretched little telescope for fear of actually seeing the satellites of Jupiter and having their entire theologic world come toppling over their ears. But three centuries of astro-physics have demonstrated that religion has as little to fear from the worlds without which the telescope discovers as from the worlds within which the microscope discovers. The universe has become not less but more awesome, more bewildering to us who no longer scan it with our naked eyes only. Forced to measure stellar distances in light-years, confronted with a universe in which stars are five hundred million million miles removed from the earth, in which heavenly bodies travel at incredible speed and in which the ages of planets are reckoned in billions of years, the modern man has greater warrant than the ancient Psalmist to proclaim: "When I behold Thy heavens, the work of Thy fingers, the moon and the stars which Thou has created, what is man that Thou art mindful of him and the son of man that Thou rememberest him?"

The fearful world of the smallest particle of an element - the atom - which science has uncovered, each a miniature solar system in itself, wherein whole galaxies of electrons revolve on orbits at inconceivable speed around a central nucleus, is not less likely to call forth from the heart of man the eternal query: "Behold, who hath created these things?"

However interesting the story of the creation of man and the racial genealogies of the Book of Genesis may be, the sciences of biology and of history

have revealed a myriadfold more dramatic and intriguing story of man's evolution and the ethnic analysis of peoples.

Science has banished God neither from the microcosmic compass of the atom, nor from the vast, unfathomable ranges of interstellar space, nor yet from the trackless worlds of living things.

There is not a single scientific fact which has undermined a single religious truth. Science has not demonstrated that all life is at bottom physical. Science has not explained life and consciousness and mind and will in terms of subtle matter in motion. Science has not proved that man is mere clay worked upon by external forces, an automaton reacting to external stimuli. Science has not proved that nothing of a qualitative nature distinguishes man from other living animals. Quite the contrary. It is becoming increasingly evident to the scientific seeker after truth that the hypothesis of a creative intelligence is the only hypothesis which can account for the facts of existence. It is becoming increasingly clear that man is something more than a bio-chemical compound. He can originate orders. He can create environments. He can direct actions. He can invent and project objectives and concentrate upon their attainment. He is capable of self-appraisal and moral and intellectual freedom. He is a factor in his own evolution. To deny this is to deny civilization. The external physical forces of the world today are the self-same forces which surrounded man fifty thousand years ago. But fifty thousand years ago man was a brute in the jungle. Today he is Shakespeare and Newton and Darwin and Beethoven.

Religion may eagerly welcome all scientific truth, for each truth is the auxiliary of every other truth and all truths increase the mystery, the wonderment and the majesty of creation. At the heart of the atom matter and energy become indistinguishable, merged into the one astounding miracle of creation and at the heart of knowledge, science and religion become one in the everlasting mystery of mind.

The doctrinaire scientist today is inclined to be a bit purse-proud and to exhibit some of the uncommendable qualities of the nouveau riche. So much of the wealth of discovery and invention has come to science in recent years while religion has remained only a poor relation. Startlingly new discoveries in religion as in art are extremely rare, and progress in these fields can have but a very limited connotation. Peaks of perfection were reached long ago in the realms of art, religion and philosophy and beyond the peak one cannot climb. We cannot, by taking time and thought, improve upon the perfected works of Phidias or Homer or Euripides. That would be painting the lily. We have newer types of artistic excellence but not necessarily better types.

We can invent a machine today that will run thirty miles an hour and tomorrow one that will run sixty, and the next day one that will fly in the air instead of running on the ground. Such rhopalic progression in technological skill and efficiency is possible in the material world but not in the artistic or spiritual world. Man began as it were but yesterday to investigate critically his physical world. Daily he is stumbling upon some new fact, some new law which hitherto was unknown to him. The modern scientist is like a child who suddenly finds himself in a marvelously new toy-shop. His eyes are wide open, his heart beats fast and his fingers itch to touch and try each single toy in the shop. But art and religion are very ancient enterprises of the human spirit. They arise in the inner world of man, and man has known his inner world intimately for a very long time now. Men have lived in society for many thousands of years and long ago they were forced to face the social problems of organization and adjustment. A vast amount of social experience has already been accumulated. The best minds among the ancients wrestled with the problems of man's spiritual life as courageously as the best minds among the moderns. They faced as frankly as we do today the challenge of human destiny - of fate, of pain, of evil and of mortality. We have neither improved upon the manner in which they stated the problems of human existence nor upon the solutions which they offered. Little

that is really new can be added to the basic inventory of religion and morality. Little can be added to the racial wisdom which crystallized itself through the ages in "Love thy neighbor as thyself" or "Justice, justice shalt thou pursue" or "Ye shall do no unrighteousness in judgment" or "Nation shall not lift up sword against nation."

We may discover a better technique for the realization of these maximum ideals, but we have nothing and can have nothing to add to their essential truths. Progress in this field consists not in discovery but in fulfilment. There can be no new Ten Commandments for no new Ten Commandments are necessary. They are the digits of civilization.

The true man of faith will not be discomfited either by the venerable character of his own thought or by the spick and span modernity and amazing prolixity of scientific achievements. When the great intoxication with scientific achievement will have past, and man will discover how much of an aching void there still remains in his life, and how little mechanism and invention have contributed to his spiritual contentment and harmony of life, he will return humbly and contritely unto "the well which the princes digged, which the nobles of the people delved, with the sceptre and with their staves" his soul thirsting for God, for the living God.

THE HEBREW UNION COLLEGE

CINCINNATI, OHIO

OFFICE OF THE PRESIDENT

September 25, 1930.
(Dict. Sept. 22)

Rev. Dr. Abba H. Silver,
Cleveland,
Ohio.

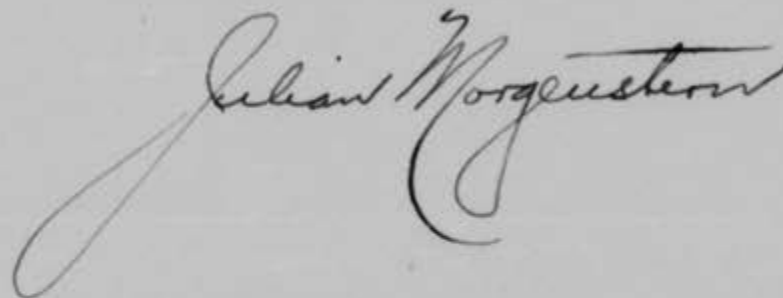
My dear Abba:

Many thanks for your kindness in sending me a copy of your address before the Religious Education Association, on "The Role of Religion in a Changing World".

I have read it carefully and with much interest and, as is almost always the case when I read anything of yours, with much stimulating suggestion.

With warmest regards for you and Virginia and sincere wishes for a very happy New Year, I am ever

Faithfully yours,

A handwritten signature in cursive script, reading "Julian Morgenstern". The signature is written in dark ink and is positioned to the right of the typed name "Julian Morgenstern".

JM/s

Oct. 5th, 1930

Mr. Charles W. Ferguson,
c/o Richard R. Smith Inc.,
12 East 41st St.,
New York, N. Y.

My dear Mr. Ferguson:-

I am returning under separate cover the proofs which you sent me. I have made quite a few corrections in them.

I should like to see the final page proof before the book goes to print.

As soon as I receive the remaining proofs I shall correct them and send them back to you.

With kindest regards and best wishes,
permit me to remain

Very sincerely yours,

AHS/IE

THE BISHOP CO-ADJUTOR OF OHIO
2241 PROSPECT AVENUE
CLEVELAND

October 8, 1930.

Rabbi Abba Hilel Silver,
Cleveland, Ohio.

My dear Rabbi Silver:-

I received your book sometime ago, but I am sure you will understand why I have not found opportunity to read it, nor to express to you my sincere appreciation of your thought of me in sending it to me.

I am overwhelmed with a multitude of problems at present but am eagerly anticipating the time when I can read and enjoy this book of yours. Thank you so much for thinking of me. I shall hope to see you sometime this fall.

Cordially yours,

Warren L. Rogers.
a.

WLR:A



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

10 October 1930

Rabbi Abba Hillel Silver, D.D.,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

By now I am sure you have all of the
galley proof of RELIGION IN A CHANGING WORLD.
I have made note that you are to see page
proof before the book goes to press.

With very best regards,

Sincerely yours,

Charles W. Jewison

cwf/ph

Oct. 13th, 1930

Mr. Charles E. Ferguson,
c/o Richard H. Smith Inc.,
12 East 41st St.,
New York, N. Y.

My dear Mr. Ferguson:-

I have today forwarded to you under separate cover the proofs which you sent me and which I have corrected.

I should like to see the final page proofs before the book goes to print. This will not delay the publication as I shall return them to you within a day or two after receiving them.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

Robt

Oct. 27th, 1930

Mr. Charles W. Ferguson,
c/o Richard R. Smith Inc.,
12 E. 41st St.,
New York, N. Y.

My dear Mr. Ferguson:-

I am returning under separate cover the page proofs which you sent me. I have made a few corrections which I trust will be most carefully checked by your proof reader.

Should you want me to re-check the final proofs I shall be very happy to do so, although I do not think that it is necessary.

I have written to my friend Mr. Adolph Ochs of the New York Times requesting that an adequate review of the book be given in the Times Book Magazine.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

Telephone: Lexington 7398

30 October 1930

Rabbi Abba Hillel Silver, D.D.,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

I acknowledge with thanks the safe return of the page proof of your RELIGION IN A CHANGING WORLD. I do not think it will be in the least necessary for you to see revised pages.

It is nice to know that you have made direct arrangements for proper notice in the New York Times Book Review. I should add that the publication date for the time being is uncertain since the book is being seriously considered by the Religious Book Club, and in the event of their adoption we may have to accommodate ourselves to their schedule and postpone for a month or so. This would be eminently worth while because their selection of a book gives us an excellent start.

Sincerely yours,

Charles W. Ferguson

cwf/ph

The American Hebrew

A MAGAZINE FOR AMERICAN JEWS

71 WEST 47TH STREET
NEW YORK

OFFICE OF THE
MANAGING EDITOR

November 7th, 1930.

Rabbi Abba Hillel Silver,
The Temple,
West 105th St. at Ansel Road,
Cleveland, Ohio.

Dear Rabbi Silver:

This is a rather belated response
to the information received from you sometime ago
concerning a forthcoming book.

You suggested at the time that
we select one of the essays therein. If the book
has not yet been published, we should be glad
to have you send us manuscript, or galley proofs,
of the one entitled "Religion in a Changing World."

Sincerely yours,

Louis Rittenberg
Louis Rittenberg
Managing Editor

R:F

Oneida Ill.
Nov. 9-1930

The Chicago Sunday Evening Club,
Chicago, Ill.,

Gentlemen:-

Is it possible to
secure in printed form the ad-
dress of Rabbi Silver which he
delivered this evening in Orches-
ter Hall? I am enclosing a
stamped envelope. Thanking
you for any information, I
am,

Very truly yours.

J. Ostrom Finley



GRAND LODGE OF IOWA A. F. & A. M.
LOUIS BLOCK
PAST GRAND MASTER
DAVENPORT, IOWA

November 9, 1930.

Rabbi Abba Hillel Silver,
Temple Tephareth-Emanuel,
Cleveland, Ohio.

My dear Rabbi:

Although a Gentile and a stranger to you, I trust I may be permitted to express my admiration and enthusiastic appreciation of the eloquent Armistice Day sermon I heard you deliver from the University of Chicago Chapel this morning.

In case it is ever preserved in print as it should be, I trust I may be favored with a copy for my archives.

I have just been told by my good friend Rabbi Aaron Lefkowitz that the National Conference of Jewish Rabbis at its last meeting resolved for Peace and to co-operate with the Federal Council of Churches of Christ in its work along the same line. Believe me this was good news to one who on account of his public utterances has been condemned in certain quarters as a "pestiferous pacifist".

Your effort this morning was one of the very best I ever have heard uttered in behalf of our world-saving cause.

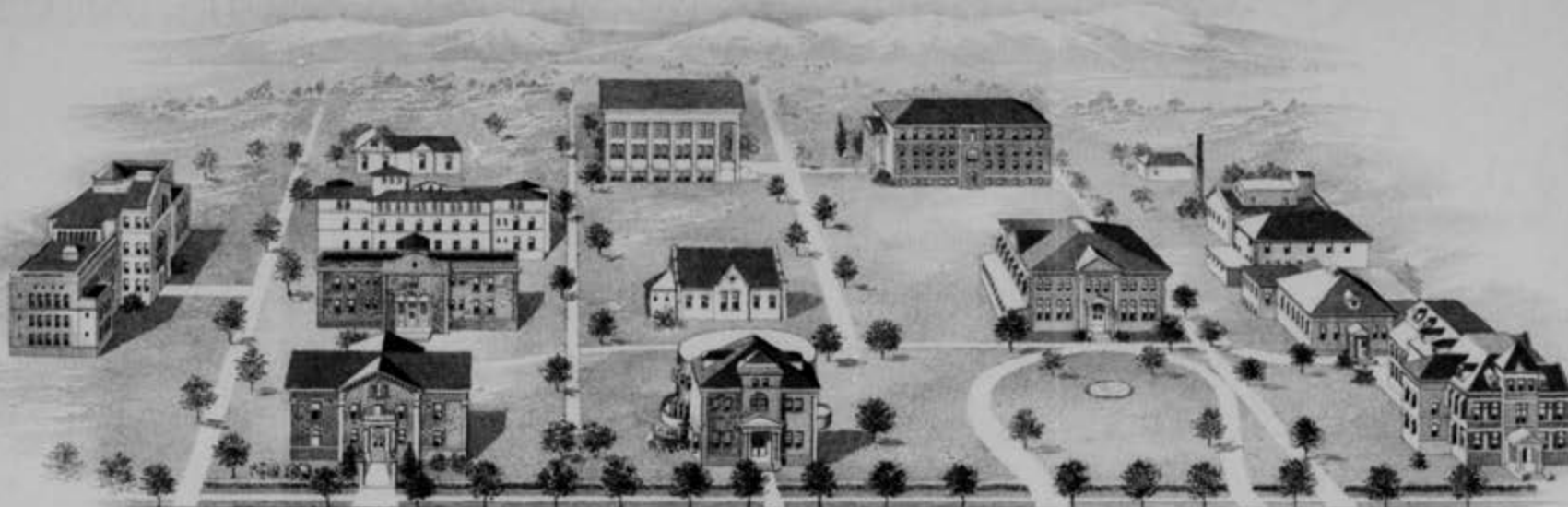
Abba Hillel - yea, verily, you have indeed been well named! May you prosper and prevail mightily. This is the earnest hope of a friend whom as yet you have not met.

Cordially and sincerely yours,

LB:OM

Louis Block

*P. S. Also greatly enjoyed your
Sunday Evening Club Address
altho radio cut me short on
that before it was done
L.B.*



NATIONAL JEWISH HOSPITAL

AT DENVER, COLO.

Nov. 10, 1930.

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OFFICE OF MEDICAL DIRECTOR

I. D. Bronfin, M.D.
3800 East Colfax Avenue
Denver, Colorado

Rabbi Abba Hillel Silver
East 105th at Ansel Rd.
Cleveland, Ohio.

Dear Rabbi Silver:-

The patients of this hospital would greatly appreciate a copy of your valuable work, "Religion in a Changing World". I have received many requests for same. The National Hospital is wholly charitable, administering to all creeds and to those those from tuberculosis in every form.

Our library and reading rooms form an important part of the recreational work, and contain books and magazines which have been given to us by those who have the interest of the tuberculous at heart.

Any consideration that you might give to this request will be appreciated a thousandfold.

Sincerely yours,

A. S. Wainhouse
Librarian.

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Capacity 350



Look for This Symbol
on All Stationery of
National Jewish Hospital

Nov 11th 1930

MRS. MAURICE WEIGLE
5400 UNIVERSITY AVENUE
CHICAGO, ILLINOIS

My dear Rabbi Silver:

It was a great pleasure to have heard you on Sunday morning at the University Chapel. I wish to thank you for your inspiring message.

Our family listened, in over the radio, when you addressed the Sunday Evening Club at Orchestra Hall, and Mr. Weigle said; "I want to hear Dr. Silver when he comes to Sinai in January."

Apropos of the Peace subject are you familiar with the enclosed folder? The members of Sinai Religious School are writing on the Paris Pact for

MRS. MAURICE WEIGLE
5400 UNIVERSITY AVENUE
CHICAGO, ILLINOIS

this year's Peace Essay Contest ^{at}
our committee are interesting
Chicago High Schools in this
worthy project.

What is Cleveland doing?

I'm sure Dr. Watkins will welcome
your cooperation and I should like
to ^{see} your Peace message in print
for the benefit of all students.

Sincerely

Mrs. Maurice Weigle
Chairman Peace Committee
Sinai Temple Sisterhood.

Book of Religions

Nov. 12th, 1930

Mr. Louis Rittenberg,
The American Hebrew,
71 West 47th St.,
New York, N. Y.

My dear Mr. Rittenberg:-

Permit me to thank you for your kind
letter of Nov. 7th.

Under separate cover I am sending you
the article "Religion in a Changing World" which is to
be the first essay in a book of mine under the above title
to be published in the next four or five weeks by Richard
R. Smith, Inc.

If you can publish the article in full in
one issue and feature it properly, you may use it. If not
please return it to me.

With kindest regards and best wishes, permit
me to remain

Very sincerely yours,

AHS/IR

Newman Hall
Champaign, Illinois
November 15, 1930

Dear Dr. Silver:

As university students and followers of the Jewish faith, we have had several interesting controversies concerning religion. The status of Judaism has puzzled us most. We are, therefore, making a survey of leading Jewish minds of the present day, on the following questions. Would you kindly give us your opinion on them?

1. What is religion?
2. What is Judaism?
3. Does the word "Jew" pertain to a religious sect, or to a nationality?
4. What is God?
5. Is the statement "Once a Jew, always a Jew" correct?
6. Do you think the concept of God is necessary to a religion?

Enclosed you will find a stamped, addressed envelope.

Thank you for your kindness and your trouble.

Sincerely yours,

Carrol M. Sanger

Carrol M. Sanger

Stanley E. Telser

Stanley E. Telser

November
Seventeenth
1930

Mr. Ted Robinson,
The Plain Dealer,
Cleveland, Ohio.

My dear Mr. Robinson:-

A book of mine "Religion in a
Changing World" will make its appearance within
the next few weeks.

It is a volume composed of a number
of essays on modern social, economic and religious
problems from the point of view of a religionist.

I thought that perhaps you might
be interested in reviewing that book. If so, I
shall be very happy to have the publisher, Richard
R. Smith, Inc. send you an advanced copy.

With kindest regards and best
wishes, permit me to remain

Very sincerely yours,

AHS/IR

Nov. 19th, 1930

Mr. Charles W. Ferguson,
c/o Richard R. Smith Inc.,
12 E. 41st St.,
New York, N. Y.

My dear Mr. Ferguson:-

I am enclosing herewith a letter which
I received from the Literary Editor of the Cleveland Press
which is self explanatory.

I believe that the review editors of
the Cleveland News and Cleveland Plain Dealer would like-
wise like to receive copies of the book.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR



FIFTY-FIFTH STREET at the LAKE
CHICAGO Nov 11-30



Rabbi Hillel Silver.

Dear Doctor:—

Will you kindly inform me as to whether you have your sermons printed in pamphlet form or otherwise and if you have I wish to know as to how I can procure a copy of the address you delivered to The Sunday Evening Club at Chicago on Sunday - Nov 9-30—

I was listening in to your address over the radio and after ten minutes or so the announcer put another station on the air and I was keenly dissatisfied and am therefore writing to you for this information

Trusting that you will be able to give me the above information and thanking you in advance for same - I am

Respectfully Yours

J. A. Fried-

Flamingo Hotel
Chicago Ill



EWING HOTEL

FOR MEN

347 NORTH CLARK STREET

PHONE DELAWARE 1071

CHICAGO, Nov 23 1930

Dear Sir,

I was much impressed with your address at the Sunday Evening Club on Sunday, Nov. 9, and would be very glad to have a printed copy of it. I asked the Sunday Evening Club people for a copy, and they told me they didn't have one. It was the best address delivered so far during the present season, and I was glad to be present to join the crowded house who ^{applauded} ~~applauded~~ so heartily and so honestly. I am sure you will be an annual guest from now on. Please send me a copy if you have one. I want to translate it into Welsh and publish it.

Sincerely

E. W. Evans.

The American Hebrew

A MAGAZINE FOR AMERICAN JEWS

71 WEST 47TH STREET
NEW YORK

OFFICE OF THE
MANAGING EDITOR

November 24th, 1930.

Rabbi Abba Hillel Silver,
The Temple,
East 105th St. at Ansel Road,
Cleveland, Ohio.

Dear Rabbi Silver:

I have been making all sorts of calculations in order to be able to publish your essay "Religion in a Changing World"; but, unfortunately, space limitations are more stringent then ever.

Both Rabbi Landman and I wish you would either personally reduce, or permit us to condense, this excellent article so that we might comply with your stipulation: that it be published in full in a single issue. I do not think that dividing it into two installments would be desirable.

In the belief that you understand the problem with which we are faced, almost daily, I am, awaiting your early disposition,

Cordially yours,

Louis Rittenberg
Louis Rittenberg
Managing Editor

R:F

THE RIVERSIDE CHURCH

RIVERSIDE DRIVE at 122ND STREET

NEW YORK, N. Y.

Ministers

HARRY EMERSON FOSDICK

EUGENE C. CARDER

C. IVAR HELLSTROM

November 24, 1930.

Federal Council of the Churches,
612 United Charities Bldg.,
105 East 22nd Street,
New York City.

Gentlemen:

Dr. Fosdick wishes me to thank you
for your friendliness and goodwill
in sending him a copy of "Religion
in a Changing World" by Rabbi Abba
Hillel Silver.

Sincerely yours,

Dorothy Noyes
Asst. Secy. to Dr. Fosdick.

For your information

- Everett R. Clinchy

THE National Federation of Temple Sisterhoods

Telephone Parkway 7345

MERCHANTS BUILDING, CINCINNATI

November
Twenty-fourth,
1930.

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MRS. JOSEPH M. HERMAN,
Treasurer
Boston, Mass.

HELEN L. STRAUB,
Executive Secretary

Rabbi Abba Hillel Silver,
The Temple,
East 105th St. at Ansel Road,
Cleveland, Ohio.

Dear Rabbi Silver:

Thanks for your letter of the 17th. Our office has already ordered a copy of your new book "Religion in a Changing World," which we anticipate with interest. Following its receipt we will take up the matter of recommending it to Sisterhoods should we find it feasible for their purposes.

With kind greetings to you and your dear ones, I am

Very sincerely yours,

Helen L. Straub
Executive Secretary.

HLS:JS.
Dictated
Nov. 21st.



• XXXII COUNCIL •

Congregations --- Sisterhoods --- Brotherhoods

January 18, 19, 20, 21, 22, 1931

PHILADELPHIA



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

25 November 1930

Rabbi Abba Hillel Silver, D.D.,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

The day before I received your letter I sent a copy of RELIGION IN A CHANGING WORLD to the Cleveland Press. At the same time I sent copies to the Cleveland News and the Cleveland Plain Dealer.

Within the next day or two you ought to have your author's copies. We made a very generous distribution of review copies - approximately 250 so far. I have not sent a copy to Adolph Ochs because I had the feeling that you would want probably to sign one of your own. Our publication date is December tenth. I have not yet heard finally from the Religious Book Club and we shall hold the book until that date for their decision.

With all good wishes,

Sincerely yours,

Richard R. Smith

cwf/ph

RADIATOR SPECIALTY COMPANY

CHARLOTTE, N. C.

November 26th
1930

SALES DEPARTMENT

The Temple
East 105th St. at Ansel Road
Cleveland, Ohio

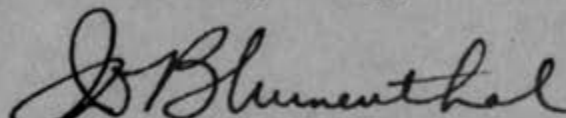
Attention: Mr. Harry A. Levy, Sec'y.

Gentlemen:

Thanks very much for your prompt reply of November 24th, and it is with a great deal of pleasure that I am enclosing herewith my check for \$2.00 to cover the book you will soon have ready containing a series of lectures given by Rabbi Silver.

Thanking you in advance, I remain

Yours very truly,


I. D. Blumenthal.

IDB:bep

Role of Religion

Nov. 28th, 1930

Mr. Louis Rittenberg,
The American Hebrew,
71 West 47th St.,
New York, N. Y.

My dear Mr. Rittenberg:-

Complying with your request I am sending you herewith an abstract of the essay "The Role of Religion in a Changing World." You may use this in place of the complete essay which I would now request you to return to me.

Please indicate in a foot note to the printed article that it is only an abstract.

With kindest regards, I am

Very sincerely yours,

AHS/IR

Role of Religion

Nov. 28th, 1930

Mr. J. A. Fried,
Flamingo Hotel,
Chicago, Ill.

My dear Mr. Fried:-

Permit me to thank you for your kind
letter of Nov. 22d.

The address which I delivered before
The Sunday Evening Club, "The One and the Many", will
be incorporated in my volume "Religion in a Changing World"
which is to appear on December 10th and published by Richard
E. Smith, Inc. of New York.

You will probably be able to procure the
book through the book-sellers in Chicago.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

Pub
Role of Religion

Nov. 28th, 1930

Mr. Guy Clemmitt,
The Plain Dealer,
Cleveland, Ohio.

My dear Mr. Clemmitt:-

I am sending you herewith an abstract
of the address which I will deliver Sunday afternoon.
Use as much of it as you deem necessary.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

Nov. 28th, 1930

Mr. Charles W. Ferguson,
c/o Richard R. Smith, Inc.,
12 E. 41st St.,
New York, N. Y.

My dear Mr. Ferguson:-

I have just received the six copies of my book which you sent me. I have not had occasion to look through the book but the general make-up and appearance are very pleasing.

Quite a number of my members will undoubtedly want to purchase the book. If you will send me say fifty copies I would display them in the lobby of the Temple for a few Sunday mornings and I will call the attention of the Congregation to them. When these are sold I will send you a check for them and order additional copies.

With kindest regards and best wishes, permit me to remain

Very sincerely yours,

AHS/IR

November
Twenty-eighth
1930.

Mr. Adolph S. Ochs,
The New York Times,
New York, N. Y.

My dear Mr. Ochs:-

Under separate cover I am
sending you a copy of my new book of essays
"Religion in a Changing World" which has just
come off the press. I hope that you will like
it.

I trust too, that it may be
found worthy of an adequate review in your great
paper.

With kindest regards to you and
to Mrs. Ochs in which Mrs. Silver joins me,
permit me to remain

Very sincerely yours,

AHS/IR

Johnstown, Pa.
December 1, 1930.

Rabbi Alla Hillel Silver
Cleveland, Ohio

Dear Sir:

I attended the lecture delivered by you in the Joseph Johns Junior High School, Johnstown, Pennsylvania, Wednesday November 26.

I am very anxious to secure, if possible, a copy of your lecture. I was profoundly impressed by the message it contained and feel I would like to have the lecture for purposes of study. I will appreciate it if you will send me a copy and any charge will gladly be remitted.

Sincerely,

Walter R. Suppes

Walter R. Suppes
Suppes Realty

WRS:MGR



RICHARD R. SMITH *Inc.*
Publishers

12 East 41st Street, New York

1 December 1930

Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

I am glad to know that the physical appearance of the new book is pleasing to you. I have read through it again and each time I read it with increasing respect. It is a remarkably substantial book in a day of froth and I shall be sadly disappointed if it does not sell widely and continuously.

The fifty copies you request will be sent you at 50% off the list price. The book, as you know, is not to be published until December tenth, but I will send these forward within the next day or so.

Cordially yours,

Charles R. Ferguson

cwf/ph

Dec. 2d, 1930

Mr. E. W. Evans,
Ewing Hotel,
347 North Clark St.,
Chicago, Ill.

My dear Mr. Evans:-

Permit me to thank you for your kind
letter of Nov. 23d.

The lecture which I delivered at the
Sunday Evening Club will be included in a volume of mine
which will be off the press on Dec. 10th. You will
probably be able to procure it at any of the Chicago
book stores. The title is "Religion in a Changing World."
The publishers are Richard R. Smith, Inc. of New York.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

Mrs Elsie Blaich
F Goldfeder
Mr. R. Sappo
J. O Finley

880 Lakeview Rd.
Cleveland O.
Dec 2, 1930.

Rabbi A. H. Silver.
East 105th St. Ansel Road.
Cleveland O.

Dear Rabbi:

In your lecture
on Nov. 30 at the Public Hall you stated
that you took your speech from a
book of yours, recently published. I would
greatly appreciate if you would please
write me the name of that book and
where I can buy it.

Thanking you in advance
I remain
Yours truly
F. Goldfeder.

Religion

Dec. 2d, 1930

Mr. Carrol M. Sanger,
Newman Hall,
Champaign, Ill.

My dear Mr. Sanger:-

The questions which you put to me are entirely too involved to be answered off-hand in a brief letter to you.

I would refer you to my book "Religion in a Changing World" published by Richard R. Smith Inc., which will be off the press on Dec. 10th. You are likely to find in it the answers to some of your questions.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

Dec. 2d, 1930

Mr. Louis Bloch,
Davenport, Iowa.

My dear Mr. Bloch:-

Thank you very much for your kind letter
of November 9th.

The two addresses which I delivered in
Chicago are included in a volume of essays of mine which
will be off the press on Dec. 10th. The title is "Religion
in a Changing World," and is published by Richard R. Smith,
Inc. of New York.

With kindest regards and best wishes and
thanking you for your thoughtfulness in writing to me,
I am

Very sincerely yours,

AHS/IR

Dec. 2d, 1930

Mrs. Maurice Weigle,
5400 University Ave.,
Chicago, Ill.

My dear Mrs. Weigle:-

Permit me to thank you for your kind
letter.

It was thoughtful of you to send me the
folder concerning the Peace Essay Contest. I have turned
it over to the Superintendent of our Religious School
who is working out a plan for introducing it into our
school.

My address "Religion and World Peace"
will be included in a volume of essays of mine which will
be off the press on December 10th. The book is called
"Religion in a Changing World" and the publishers are
Richard R. Smith Inc. You will probably be able to secure
it at any of the Chicago book stores.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

Church Management

A Journal for Pastors and Church Leaders

NON DENOMINATIONAL
INTERNATIONAL



Published Monthly

CHURCH WORLD PRESS, INC. PUBLISHERS

AUDITORIUM BUILDING
EAST SIXTH & ST. CLAIR

Cleveland, Ohio

WILLIAM H. LEACH
Editor

EDWARD E. BUCKOW
Business Manager

December 3, 1930

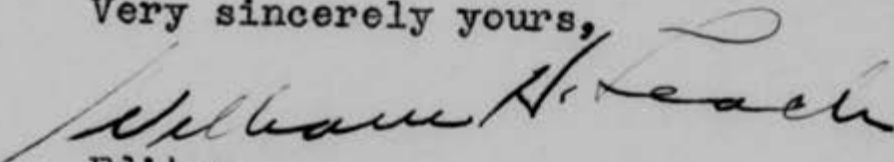
Rabbi Abba Hillel Silver
10311 Lake Shore Blvd.
Cleveland, Ohio

My dear Dr. Silver:

I think that the enclosed review of your book "Religion in a Changing World" which will appear in an early issue of Church Management will interest you. Mr. Ferguson sent me an advance copy and I am glad to commend it to the readers of our magazine.

I presume that you do not know Church Management so I am having a copy sent you under another cover.

Very sincerely yours,


Editor

WHL:EF



GEORGE WALTER JOHNSON
ATTORNEY AT LAW
105 WEST MONROE STREET
CHICAGO

December 3, 1930

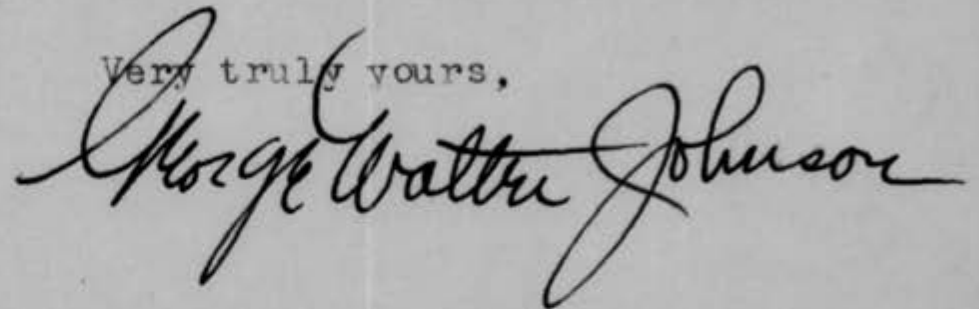
Rabbi Silver
Cleveland, Ohio

My dear Rabbi Silver:

Several weeks ago I heard part of your address at the Chicago Sunday Evening Club over the radio. The Sunday Evening Club program was cut off before your address was finished, and consequently I did not hear the conclusion of same.

I would like very much to obtain a copy of your Sunday Evening Club speech as I found it interesting and inspiring. In the event that the same is not available for distribution, can you tell me whether or not it was reviewed or reported in any weekly magazine or periodical?

Very truly yours,

A handwritten signature in cursive script that reads "George Walter Johnson". The signature is written in dark ink and is positioned below the typed name "George Walter Johnson".

GJ:MH

Role of Religion

Dec. 4th, 1930

Mr. William H. Leach,
Editor, Church Management,
Cleveland, Ohio.

My dear Mr. Leach:-

Permit me to thank you for your thoughtfulness in sending me an advance copy of the review of my book which you have written and which will appear in your esteemed paper. I read it with a great deal of interest and pleasure.

You were very generous in your praise of the book and of me. I hope that we both deserve it.

With kindest regards and best wishes, permit me to remain

Very sincerely yours,

AHS/IR

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633-637 EUCLID AVENUE
CLEVELAND, OHIO

December 11th,

Rabbi Abba Hillel Silver
10311 Lake Shore Blvd.
Cleveland, Ohio.

Dear Sir;

We have received fifty copies of your new
book Religion In a Changing World.

We mention this in case you should feel
disposed to mention us in your correspondence and
discourses.

Wishing you every success with this book,
we are,

Very truly yours,

THE BURROWS BROTHERS CO.

Daniel F. Waugh

DFW: CC

December
Eleventh
1930.

Dr. H. G. Enelow,
1 East 65th St.,
New York, N. Y.

My dear Dr. Enelow:-

I deeply appreciate your kind and
generous note of December ninth.

It is especially gratifying to
receive a note of commendation from one whose
outstanding gifts of mind and heart I have
always admired.

With best wishes in which Mrs.
Silver joins me, permit me to remain

Very sincerely yours,

AHS/IR

Dec. 11th, 1930

Mr. George Walter Johnson,
105 West Monroe St.,
Chicago, Ill.

My dear Mr. Johnson:-

Permit me to thank you for your kind
letter of Dec. 3d.

The lecture which I delivered at the
Sunday Evening Club in Chicago is included in a volume
of mine which has just come off the press. You will
probably be able to procure it at any of the Chicago
book shops. The title is "Religion in a Changing World."
The publishers are Richard R. Smith, Inc. of New York.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR



RICHARD R. SMITH Inc.
Publishers

12 East 41st Street, New York

15 December 1930

Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

My dear Rabbi Silver:

I think you will be gratified to know that the Editorial Committee of the Religious Book Club, comprising Dr. Harry Emerson Fosdick, Dr. S. Parkes Cadman, Bishop Francis J. McConnell, Dr. Charles Clayton Morrison, Dr. Howard Chandler Robbins, and Miss Mary Woolley, have asked to make your book the January selection of that organization. Regrettably there was some delay on their part and we released the book before definite word was received. As matters stand, however, I think you will agree that we have no choice but to suspend publication until the books are sent out by the Club around January tenth. Since the adoption means an initial order of 3500 copies and a great deal of publicity and promotion, we feel that it will be to your advantage and to ours to make the best of the situation as it now is and hold off further distribution for the next fifteen or twenty days. We shall call a halt in advertising until after the first of the year and have everything ready to synchronize with the Book Club's announcement.

The only real difficulty and embarrassment, I believe, will be in connection with your address here next Sunday. The people of the Free Synagogue has been very kind to us and we had naturally arranged for a display and sale at Carnegie Hall. I am sure, however, that they will see our point of view.

Cordially yours,

Charles M. Ferguson

cwf/ph

Cables: Richsmith, New York

Dec. 15th, 1930

Mr. A. Coralnick,
c/o The Day,
183 East Broadway,
New York, N. Y.

My dear Mr. Coralnick:

I have read your very verbose review of my book in the December 13th issue of The Day. Now that you wrote your review without reading the book, may I suggest that you go back and read it.

The very ideas which you so gallantly champion are repeated and reiterated throughout the book.

As regards style, I would suggest that you take your own admonition to heart. I have seldom read an article that was so full of words, words, words, - of sound and fury, signifying nothing....

Sincerely yours,

AHS/IR

"Roli"

Dec. 18th, 1930

Mr. Elrick B. Davis,
Literary Editor,
The Press,
Cleveland, Ohio.

My dear Mr. Davis:-

Permit me to thank you for your lovely review of my book which appeared in your column on Monday. I need not tell you that I appreciated it very much.

You may be interested to know that the Religious Book-of-the-month Club has made my book its January selection.

With best wishes, permit me to remain

Very sincerely yours,

AHS/IR

File

Dec. 18th, 1930

Mr. Charles W. Ferguson,
Richard R. Smith, Inc.,
12 East 41st St.,
New York, N. Y.

My dear Mr. Ferguson:-

I was very pleased to receive your letter of Dec. 15th informing me that the Editorial Committee of the Religious Book Club has selected my book for its January volume. That is very gratifying.

Any arrangements which you find it necessary to make with reference to the distribution of the book to conform with the plans of the Religious Book Club are perfectly agreeable to me.

With best wishes, permit me to remain

Very sincerely yours,

AHS/IR

LOUIS WOLF, Honorary President
JUDGE HORACE STERN, Honorary President
LESSING J. ROSENWALD, President
SAMUEL S. FELS, 1st Vice-President
MRS. ARTHUR LOEB, 2nd Vice-President

ISAAC GERSTLEY, Treasurer
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MAURICE E. STERN, Executive Secretary

THE FEDERATION OF
JEWISH CHARITIES OF PHILADELPHIA

330 SOUTH NINTH STREET

December 19, 1930.

Dear Abba:

It is most thoughtful of you to send me an autographed copy of your book, RELIGION IN A CHANGING WORLD. I appreciate it more than I can say.

Just now I am tied up with two Campaigns: preparations for the Annual Campaign of the Federation, which begins on January 4th, and the city-wide Campaign for \$5,000,000. for Emergency Relief. I am working hectically day and night and only hope I survive until these efforts are out of the way.

More about your book later and meantime, renewed thanks. Love to the family. As ever,

Yours,

Billie

Rabbi A. H. Silver.

420 West End Ave

DAVID L. GREENWALD

Gentlemen,

I should be happy
to get a copy of the lecture by
Dr Silver yesterday, if any copies
are printed.

Will you be so kind as
to put me on the mailing list, I shall
of course be glad to pay whatever price
is asked.

Yours very truly,

David L. Greenwald

12/22/30.

Role of Rel.

Dec. 23d, 1930

The American News Co., Inc.,
131 Varick St.,
New York, N. Y.

Gentlemen:-

We have this day sent to The American News Co. Ltd.
Toronto, Ontario, Canada one copy of "Religion in a Changing World"
Price \$2., Postage 10¢ in accordance with your order #12D 2967.

Very sincerely yours,

Secretary to Rabbi Silver

ORDER NO.

12 D

2967

The American News Company, Inc.

131 Varick Street

NEW YORK, Dec 19th 19__

M Silver of the Temple

E 105th St., Cleveland Ohio

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1 Religion in the Modern World
Rabbi Abba Hillel

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New York*

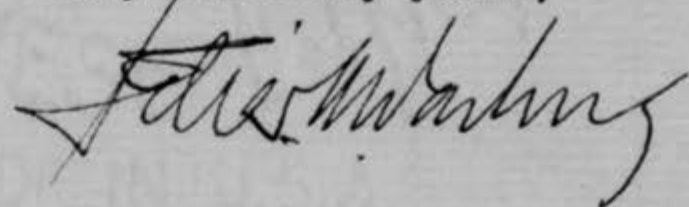
December 23, 1930

My dear Rabbi Silver:

I want to thank you for
sending me your book, which I shall read as
soon as I get a chance.

I can't tell you how much
I appreciate your attitude toward the Agency
campaign.

Very sincerely yours,

A handwritten signature in dark ink, appearing to read "Felix M. Warburg". The signature is fluid and cursive, with a large, sweeping "F" and a long, trailing "g".

Rabbi A. H. Silver,
The Temple,
Cleveland, Ohio

G

Phil

Dec. 24th, 1930

Mr. Joseph Melcer,
1482 Broadway,
New York, N. Y.

My dear Mr. Melcer:-

Thank you very much for your kind letter
of December 22d.

I appreciate very much all the lovely things
which you say about my address at the Free Synagogue last
Sunday.

My quotation was from Prof. Charles Richet's
book, "The Impotence of Man." It was not really a quota-
tion but a summary of the main thesis of the book.

You may be interested to know that the address
which I delivered last Sunday is the first essay in a volume
of mine which has just appeared, called "Religion in a Changing
World" and published by Richard R. Smith Inc. of New York.
You can probably procure the book at any of the book shops of
your city.

With kindest regards and best wishes, permit me
to remain

Very sincerely yours,

AHS/IR

Dec. 26, 1930

Mr. David L. Greenwald
820 West End Avenue
New York, N. Y.

My dear Mr. Greenwald:

Your request for a copy of Dr. Silver's sermon in Carnegie Hall last Sunday has been forwarded to him as we do not have any copies of it here.

Yours very truly,

SL

Role of Rel

Dec. 26th, 1930

Mr. Charles N. Fiddler,
921 Bergen Ave.,
Jersey City, N. J.

My dear Mr. Fiddler:-

Permit me to thank you for your kind note of Dec. 23d and for the lovely things which you say about the address which I delivered last Sunday at Carnegie Hall.

The address is first in a volume of my essays which has just been published by Richard R. Smith, Inc. and which I am sure you may procure in any of the book shops of New York.

With kindest regards, I am

Very sincerely yours,

AHS/IR

NATHAN KOLLIN
RABBI, CONGREGATION ADATH JESHURUN
OTTAWA, CANADA

209 Wilbrod Apt.4
Ottawa, Ontario.
December 26, 1930

The Temple,
Angel Road and East 105th.,
Cleveland, Ohio

Gentlemen:

I should like to have a copy of Rabbi
Silver's recent book on Religion, its Role in a
Changing World.

Upon receipt of the book and the bill
I shall immediately forward my check.

Yours very truly,

Nathan Kollin

Rev. Dr. Ezekiel Leavitt
638 Stone Ave.,
Brooklyn, N. Y.

December 28, 1930

My dear Rabbi Silver,

Hoping that you still remember me from the olden days when we both belonged to the same zionistic clubs, I wish to ask you to send me a copy of "Religion in a Changing World" and copies of your other books and pamphlets. I need them for a literary purpose which I am sure will please you.

When you'll contemplate another visit to New York, kindly let me know, and I'll try to see you. With all good wishes and sincere regards,

Faithfully yours,
Ezekiel Leavitt

Rollin

Dec. 29th, 1930

Rabbi Nathan Kollin,
209 Wilbrod, Apt., 4,
Ottawa, Ontario, Canada.

My dear Rabbi Kollin:-

In accordance with your request I
have today sent you under separate cover one
copy of Rabbi Silver's recent book "Religion in
a Changing World."

The price is \$2.

With kindest regards, permit me
to remain

Very sincerely yours,

Secretary to Rabbi Silver

Dec. 29th, 1930

Mr. David L. Greenwald,
820 West End Ave.,
New York, N. Y.

My dear Mr. Greenwald:-

Permit me to acknowledge receipt of
your kind letter of Dec. 22d, which has been turned over
to me for attention.

The address which Rabbi Silver delivered
at the Free Synagogue is the first in a volume of his
essays which has just been published by Richard R. Smith,
Inc. and which may be procured at any of the book shops
of your city. The title of the book is "Religion in a
Changing World."

With kindest regards, permit me to remain

Very sincerely yours,

Secretary to Rabbi Silver

"Role"

December 30th, 1930

Mr. Charles W. Ferguson,
c/o Richard R. Smith Inc.,
12 E. 41st St.,
New York, N. Y.

My dear Mr. Ferguson:-

The supply of Rabbi Silver's new book
"Religion in a Changing World" which you sent us is
almost exhausted. Please send us twenty-five more copies.

With kindest regards, permit me to remain

Very sincerely yours,

Secretary to Rabbi Silver

File

Dec. 31st, 1930

Rev. Dr. Ezekiel Leavitt,
638 Stone Ave.,
Brooklyn, N. Y.

My dear Rev. Leavitt:-

Under separate cover I am sending you a copy of my new book "Religion in a Changing World" as well as my essay "The Democratic Impulse in Jewish History" which I published in 1928.

I am not able at the present moment to send you a copy of my "Messianic Speculations in Israel" which was published by the MacMillan Company in 1927.

Of course I remember you very well and I do hope that I shall have an opportunity of seeing you again in the very near future.

With kindest regards and best wishes, permit me to remain

Very sincerely yours,

AHS/IR

THE ROLE OF RELIGION IN A CHANGING WORLD

BY

RABBI ABBA HILLEL SILVER

OF

THE TEMPLE, CLEVELAND

Nothing has transpired in the world of thought to shake the foundations of religion. No newly discovered knowledge necessitates the abdication of religion. Modern science has given the anti-religionist no new arguments which were not known to the atomists of ancient Hellas or to the materialists of all times - arguments which religion has through the ages countered with, equally potent arguments. The mythologies which religion was forced to surrender were only the base degrees by which it rose to the higher levels. Science, too, has but recently sloughed off its own dark superstitions of astrology, alchemy and quackery.

In our day, as in the days of Democritus and Lucretius, the struggle is still between two opposing opinions - neither scientifically, demonstrable - the spiritual versus the materialistic conception of the nature of the universe. It is the immemorial and everlasting struggle; and it will forever be man's privilege and dread responsibility to place himself on the side of the one or the other. Either opinion can be competently championed and defended. Religion champions the spiritual view of the universe. Materialism is no more scientific than theism - and no less. It is certainly not the last word in philosophy. In fact, it is the first and the most obvious. He who believes that the universe is a Personality, an intelligent Will expressing itself in infinite variety, need not feel that his belief is any less scientific than the

belief of him who holds that the universe is a Thing, mere blind matter in senseless agitation, that life is only a chemical process and thought only the fortuitous concourse and inter-play of unthinking atoms.

When materialism, which is not science but only an interpretation of science, will trace for man the successive stages by which insensate units of energy combine themselves through motion and organization into the pattern of Aristotle's or Plato's mind, when it will demonstrate by what ~~an~~ unbroken process of continuity lifeless and mind-less clay evolves into a being, thinking, aspiring man, and how a universe devoid of personality and will can give rise to personality and will in man, then there will be time enough to consider the relinquishment of a spiritual interpretation of life.

The modern religionist will not be discouraged by the fact that inherent in his thinking are hypotheses which cannot be scientifically established. He will recall that inherent in all truth, even scientific truth, are not only hypotheses which may or may not be found true, but fictions which are demonstrably false, but which are nevertheless indispensable to thought and action. The scientific concepts of matter, energy, time, space, cause, effect, the atom, the electron, classification, etc., are not truth but only artifices of thought, convenient summaries, not realities. The religionist will, therefore, not look to the scientist to verify his faith; for as soon as the scientist attempts to construct a metaphysical system on the basis of his scientific knowledge, he leaves the realm of strict science, and his credentials are no more imposing than those of the theologian. The religionist is pleased when the scientist agrees with him, though such agreement is not indispensable.

Nor will the modern religionist be impressed by the argument of the humanist that in as much as there is no scientific certainty in any interpretation of the universe, the whole problem should be ignored. One should cultivate an attitude of detached scepticism towards the enclaving universe and center his attention entirely upon the cultivation of his own life in society. One should play and enjoy the game of life regardless of "whether he saw the thing as comedy or high tragedy or plain farce."

But the problem cannot be thus cavalierly dismissed. It has a way of intruding itself even into our most heroic moods. Life wants to know its terms of reference to the universe. Men who vibrate to the force of ideas and who are sensitive to their implications will not live contentedly or joyously, or struggle for an ideal sacrificially, when they become convinced that life is nothing more than a plain farce. No idealist ever died upon the cross for a cause which he knew to be a stupid comedy, and no man will ever bear the crushing burdens of a life-long defeat for truth's sake or goodness' sake or beauty's sake, believing at the same time that all life is mean and cheap and meaningless.

Life is not a game and men cannot be summoned to the high disciplines of life by an appeal to sportsmanship. For the very idea of sportsmanship is predicated upon the conviction that the game is fair, and the rules of the game just and reasonable, and that a man has a chance to win. But if life is known to be without purpose or intelligence or fairness or justice, and man is unalterably doomed to defeat, then it is preposterous to summon him to valor and nobility on the basis of sportsmanship.

The builders of the earth, the teachers, the prophets, the fashioners of the new truth and the new beauty require for the driving impulse of their

enterprise an overwhelming faith in the essential relatedness of their world of values to the world of universal existence. They must believe that they are co-creators in a purposeful and intelligent world, linked up with an advancing cosmic life and not mere farceurs, comedians or $\frac{1}{2}$ tragedians in an empty, darkened theater.

Thus the first role of religion in our world is to proclaim fearlessly as of yore its ancient burden of God, of the universe as the manifestation of divine thought and purpose and of man's at-homeness in it. "Lord, Thou hast been our dwelling-place in all generations" is still the supreme theme of religion.

Religion has frequently anticipated science. An eminent American scientist recently declared that science has made two momentous contributions to modern thought. It has revealed to man a universe of extraordinary and unexpected orderliness and it has informed man of the vital role which he himself can play in it. And yet thousands of years before the scientist arrived at his conclusions on the basis of his researches and experiments, religion arrived at them on the basis of intuitive groping and deductive reasoning. Ages ago religion declared that the universe is cosmos not chaos - "The Lord hath in wisdom founded the earth, He hath established the heavens in understanding." Ages ago religion declared that man was not mere flotsam and jetsam in the river of life, but a co-worker of God, a co-creator, "a little lower than the angels."

Mankind could not wait - and cannot now wait - until the slow accumulation of verifiable knowledge shall give it warrant for a desperately needed philosophy of life. Each generation must live its life - and its life is short. It cannot wait until all the facts are in and all the data collected. Therefore the spiritual emergencies of the race long ago voiced themselves in mighty postulates, some of which science has now been able to substantiate. It may be found in future times that religion has anticipated many other scientific conclusions in

the realm of psychology, sociology and economics. Thus religion has a second role to perform in the modern world: to cherish and safeguard the vital and indispensable hopes of the race, expressed in creed and moral code, as long as they are not controverted by surer knowledge, and as long as they serve the advancing needs of human life.

Religion's third role in the modern world is to nurture the spirit of hopefulness among men. A scientific age, reared in materialism, may and frequently does, become a pessimistic age. A materialistic metaphysics leads first to stoicism and then to cynicism and finally to despair. Our modern pessimism is based not on the belief that knowledge will not increase, but on the belief that increased knowledge will bring us decreased happiness, nobility and self esteem. A trayful of mechanical toys, of engines and motors and radios and airplanes is no adequate compensation for the irrevocable loss of idealism and hope and human pride. Every new scientific discovery seems at first to lower man's position in the universe and to demoralize man's spiritual pride and faith. This happened in the past when science destroyed man's geocentric physics and his homocentric philosophy, and, more recently, when the theory of biologic evolution dragged man down to an unwelcomed kinship with other species of animal life. As these sciences, however, are amplified and assimilated they are found to have elevated man to higher levels of dignity rather than degraded him. But in the flood-tide of new scientific revelations this fact is generally forgotten and men, given to forthright generalizations, are prone to be saddened by the apparent loss in human prestige.

And perhaps not the least of the roles which religion should perform in the modern world is to resist change - change which is unintelligent, uninformed and which religion knows, through past experience, to be hurtful. In the sea of human change there are waves and tides. The waves

toss. / The tides carry. It is notorious that in the realm of ideas changes are very rapid and frequently move in circles. For a time certain ideas lose caste. Society chooses a group of ideas more in harmony with its dominant interest or mood of the moment. When this interest is superseded by another, a new ideologic orientation takes place. The old ideas are displaced and new ones come into vogue. Thus recurrent oscillations in idea-cycles take place. That a certain age prefers one group of ideas to another is no vindication of the ideas accepted and no refutation of the ideas rejected. That age has simply voiced its dominant interest. Another age will speak differently.

But religion is, in a sense, a summary of the basic spiritual interests and needs of all ages. It is concerned with what is timeless and fundamental in human experience. It cannot be expected to adjust itself to the shifting moods of every epoch. It should not. Social changes may be changes for the worse as well as for the better. If religion is to keep pace with every change, it loses its value to society. It will then trail human life instead of guiding it. Religion must not become a frail bark, tossed about on the surface eddies and cross-currents of a day or a generation. Heavily freighted with the wisdom of the ages, it must ride the deep channels of time. One of its greatest opportunities is to tide mankind over its periods of confusion and uncertainty, to "stay put," as it were, when all about is roiled and seething, to act as a balance-wheel for the race when new theories throw it into vast intellectual commotion and to admonish society not to confound that which is novel with that which is new.

[1930?]

Agreement made this _____ day of _____, 19____

between _____ Rabbi Abba Hillel Silver _____

of _____ The Temple, Cleveland, Ohio. _____

(hereinafter called the Author and being the author or proprietor of the work specified in Section 1), party of the first part, and RICHARD R. SMITH, INC., a Delaware corporation, (hereinafter called the Publisher), party of the second part.

In consideration of the mutual covenants and agreements hereinafter set forth, the parties hereto agree each with the other as follows:

1. The Author hereby grants, assigns and transfers to the Publisher a work the subject or title of which is

_____ A Book of Addresses _____

_____ (hereinafter called the Work).

together with all translations and abridgements thereof and selections therefrom, and the sole right to make or have made such translations, abridgements and selections. The Publisher shall have the exclusive right to take out copyright for the Work and renewals thereof in any language and under the laws of any state in the name of the Publisher or of the Author, and the exclusive right to print, publish and sell the Work during the term or terms of such copyright and renewals thereof. The Author warrants that he is the sole owner of the Work and has full power and authority to copyright the same and to enter into this agreement; that the Work does not infringe any copyright nor violate any property rights, nor contain any scandalous or libelous matter; and the Author will defend, indemnify and hold harmless the Publisher against all claims, demands, suits, loss, cost, damages and expenses which the Publisher may sustain or incur by reason of any scandalous or libelous matter contained or alleged to be contained in the Work or any infringement or violation by the Work of any copyright or property right.

2. The Author agrees to deliver to the Publisher a copy of the manuscript, complete and ready for the press not later than _____

3. If the Author shall make or cause to be made any alterations in type, plates or otherwise in the Work after delivery of copy to the Publisher, which shall exceed Ten per cent (10%) of the cost of original composition and plates, the expense of such alterations in excess of such Ten per cent (10%) shall be borne by the Author. Any index of said work that shall be required shall be furnished by the Author or at the Author's expense. Such special editing as may be deemed necessary by the Publisher to complete the text of the Work may be done by the Publisher at the Author's expense if the Author is unable to undertake such editing.

4. The Publisher will print and publish the Work at its own expense in such style as it deems best suited to the sale of the Work. The Publisher will pay to the Author as a royalty ten Per cent (10%) of the price (as hereinafter defined) of each copy of the Work sold by the Publisher. The word "price" as herein used

shall mean the retail price, **except** where the Work shall be sold for export at a reduced price, or where the Work shall be sold in the United States at a discount of Fifty per cent (50%) or more in which case the percentage to be paid to the Author as royalty shall be at the above rate on the export price or the net wholesale price, as the case may be. The Publisher shall render semi-annual statements of account to the Author in the months of January and July, and shall make settlement in cash within four months thereafter. (See section 19)

5. The Publisher, **without** compensation to the Author, may publish or permit others to publish such selections from the Work as in its judgment will benefit the sale of the Work.

6. If the plates or **type** forms of the Work shall be destroyed or rendered valueless by fire or otherwise, the Publisher shall have the option of reproducing them or not, and if it declines to do so, then after the sale by the Publisher of all copies remaining on hand, the Publisher shall, upon request of the Author, reconvey the copyright and all rights herein **granted** to the Author, and this agreement shall thereupon terminate.

7. This agreement **may** be assigned by either party as a whole, and the assignee thereof shall have all the rights and remedies of the **assignor**, but neither party may assign any partial interest herein. No assignment by the Author shall be valid as against the Publisher unless and until the Publisher shall have received notice in writing of such assignment from the Author.

8. For the purpose of keeping the work in print and in circulation as long as possible, the Author agrees that, two years after publication, if the sales of the work do not exceed five hundred (500) copies in any one year, he will accept one-half ($\frac{1}{2}$) of the stipulated royalty on all such annual sales of less than five hundred (500) copies.

9. If at any time after two years from the date of first publication of the Work the Publisher shall determine that the continued publication of the Work is not justified by public demand, or if changes in conditions shall, in the Publisher's judgment, make the continued publication of the Work unprofitable, the Publisher shall have the right to cancel this agreement on sixty (60) days' notice in writing to the Author. In the event of such cancellation the Author at any time within sixty (60) days after the date of such cancellation may take over from the Publisher the plates of the Work and any original engravings or illustrations therefor at half cost and all copies of the Work then on hand at cost. If the Author shall not take over the said plates, engravings, illustrations and copies and pay for the same within sixty (60) days after such date of cancellation, the Publisher may destroy said plates and sell all copies then on hand at such prices as it can obtain. In the event of cancellation, the Publisher shall, upon the request of the Author, **reconvey** the copyright to the Author.

10. If at any time after one year from the date of first publication the Publisher shall have on hand a larger stock of the Work than it deems justified by the current demand and rate of sales, it shall have the right to **sell off** such surplus stock at any price that it can obtain; no royalties shall be paid on copies of the Work thus sold unless the price obtained shall **exceed** the cost of manufacture, in which case the royalty shall be computed on the price so obtained.

11. The Publisher shall have the right to publish a cheaper edition of said Work, on all copies of which the royalty to be paid to the Author shall be five per cent (5%) of the retail price. Or the Publisher may arrange for the publication of a cheaper edition by another Publisher in which case the Publisher shall pay the Author one-half of the plate royalty which the Publisher shall receive from the reprint Publisher.

12. If the Publisher sells an edition of the Work for a lump sum, in lieu of royalty, to a book club, forty per cent (40%) of such sum shall go to the Author and sixty per cent (60%) to the Publisher.

13. The Publisher shall have the right, after publication, to sell the Work or parts of it, to newspapers or periodicals for "second serial" purposes. Any money thus received shall be divided equally between the Author and the Publisher.

~~14. - The copyright and rights herein granted to the Publisher cover the right of dramatization and adaptation for silent and/or talking moving pictures. - If the Publisher arranges the sale of any such rights, ----- per cent (-----) of any compensation received shall go to the Author and ----- per cent (-----) to the Publisher.~~

15. If the Publisher sells the right to publish the Work on a royalty basis in countries other than the United States of America, Seventy-five per cent (75%) of such royalties shall go to the Author and Twenty-five per cent (25%) to the Publisher. If the Publisher sells the right to translate the Work into foreign languages, Seventy-five per cent (75%) of the proceeds from such sales shall go to the Author and Twenty-five per cent (25%) to the Publisher.

16. The Publisher shall furnish to the Author, free of charge, six (6) copies of the Work as published.

17. Any notice to be given hereunder shall be deemed to have been given if deposited in any United States Post Office in a sealed envelope with registered postage prepaid, addressed to the Author at _____
_____ or to the Publisher at _____
12 East 41st Street, New York, N.Y.

18. The provisions of this agreement shall apply to and bind the executors, administrators, successors and assigns of the respective parties.

19. After the sale of five thousand (5,000) copies of said Work, the Publisher agrees to increase the royalty provided for in section 4 to fifteen per cent (15%) on all further copies sold.

[1930]

Silver Dummy - front

"Religious thought has
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RELIGION IN A CHANGING WORLD

Rabbi Abba Hillel Silver, D. D., Litt. D.

A statement of supreme interest and importance on the place of religion in the life of the modern world. One of the most gifted speakers and writers of our day sets forth with charm and emphasis the legitimate claims which religion can make on the allegiance of a generation distraught by materialism and the presumed implications of science.

RICHARD R. SMITH, Inc.

New York.

RELIGION IN A CHANGING WORLD

Rabbi Silver points out, and with rare force and clarity, that religious thought in our time is characterized by the utmost timidity and diffidence. The liberal religious forces, having disported themselves for a decade in an attack upon orthodoxy, now find themselves confronted with the real foe of all religion, liberal and orthodox alike - materialism and atheism. The result is panic, confusion and - humanism. Setting himself squarely against the tendencies of the day, Rabbi Silver contends that the function of religion is to resist precipitate change, to distinguish critically between the novel and the new, and to conserve at all costs the rich spiritual heritage of the past.... It is this contention which he presents so clearly and commandingly in a series of brilliant and related addresses. Few men have spoken with such force and authority on the place of religion in our world. Those who for any reason wish to know whether the modern minister has anything convincing to say on religion will find a great part of the answer here.

A Word About Rabbi Silver

One of the most brilliant speakers of our day, and a figure of international reputation in World Jewry, Rabbi Abba Hillel Silver was born in 1893. He received his bachelor of arts degree from the University of Cincinnati in 1915 and was ordained rabbi at The Hebrew Union College in the same year. In 1925 he received the degree of Doctor of Divinity from this same institution, and in 1928, the degree of Doctor of Letters from Western Reserve University. His rise in the ranks of American Judaism has been both steady and brilliant. He was rabbi in Wheeling, West Virginia from 1915 to 1917 and since that time has been rabbi of The Temple, Cleveland, Ohio, which has become under his leadership one of the largest and most influential congregations in America.

During his ministry he has become increasingly identified with the great social movements of our day. He is on the boards of many notable institutions of learning and social progress.

He is constantly in demand throughout the country as a platform speaker on religious and social subjects and he has frequently lectured at American universities.... His avocation is the study of Jewish mysticism and his work "Messianic Speculation in Israel" is regarded as the standard work on the subject. He has recently published a scholarly book on the philosophy of Jewish history, under the title, "The Democratic Impulse in Jewish History."

THE ROLE OF RELIGION IN A CHANGING WORLD

Much of our religious thinking in recent years has been characterized by nervousness and timidity. In the face of the widely-heralded new world of the scientific mold and temper, religious thinking, especially of the liberal type, has become diffident and panicky. Never was liberal theology in such a mortal funk as it is today. For it has finally come face to face with its real foe - the Apollyon of materialism, agnosticism and atheism.

Heretofore, the religious liberal was engaged rather pleasantly in attacking orthodoxy. In his onslaught upon the crumbling citadels of orthodoxy, the liberal could command all the battering rams of modern science. He had a fairly easy time of it - at least in the realm of ideas; and he felt secure and a bit smug in his numerous triumphs over the discomfited creeds and dogmas of orthodox religion. But the battle suddenly swept far beyond the fundamentalist-modernist sector. The main positions of religion itself, of all religion, the liberal's included, are now attacked by the ancient and bitter and powerful enemy - materialism and atheism. And this time it is the enemy who is in possession of the weapons of modern science.

In this major attack upon religion, the orthodox religionist finds himself in a stronger position than the liberal. The orthodox entrenches himself in a supernaturalism against which the attacking waves of scepticism hurl themselves in vain. He is bulwarked behind revelation and tradition. The liberal, however, must fight in the open, and with weapons which, he suspects, are not as strong or as modern as those of his enemy.

There was a time when religion was "dominatrix" in the realm of human thought and when science was its handmaiden.

Religion was autonomous, while science derived its authority from religion. Science had to justify itself by its agreement with Scriptural doctrine or church tradition. Whenever a scientific truth was not in consonance with accepted religious truth, it was automatically invalidated.

The relative position of religion and science is reversed today. Today science is autonomous and imperial, and religion stands before its throne timid, apologetic and confused. Religion tries fearfully hard to persuade science that it does not in any way run counter to any of its decrees and that science may, without doing violence to its own nature, leave religion a foothold upon which to stand. Adonibezek is now gathering crumbs at the proud table of the conqueror.

And no wonder! So many conquests and tributaries have followed the triumphal procession of science in recent times. Science can point to so many remarkable achievements, such tangible and amazing victories. It has freed man from many of his physical limitations. It has empowered man to see further, reach higher, travel faster, communicate more speedily. It has increased man's powers a hundred-fold, given him myriads of mechanical servants, freed him from the bondage of drudgery and mightily increased his wealth. It has stamped out many of man's dread plagues and diseases, alleviated his pain, prolonged his life and given him a sense of greater security and physical well-being. Above all, it has placed in his hands a method for future progress. It has taught him how to investigate intelligently and experiment creatively in chemical, physical and medical laboratories.

To what victories comparable to these can religion point? None. Dealing in imponderables, it can show no favorable balance sheet. In a world engrossed in material utilities, which measures values with a tradesman's guage, religion finds itself in the diffident mood of him who must live upon sufferance and toleration, not earning his own keep.

Here again the liberal is disadvantaged. The older faiths can proffer men fascinating rewards of a very concrete and substantial nature, if not in this world, then in the next. They fall in with the conventional standards of profit and utility. Science helps men to lay up treasures on earth, and religion helps men to lay up treasures in heaven. That is an effective argument. In either case, there are treasures. But the liberal can make no such offers. He has no heaven. He cannot give men either bread in this world or nectar and ambrosia in the world to come.

Religious forces have also been severely shaken by the successful manner in which science has in recent years stripped religion of many of the fictions which for so long were bound up with it. Science compelled religion to surrender, reluctantly enough, one by one, the myths which clustered around it, the myths of revelations, miracles, resurrections, divine books, glamorous eschatologies and fanciful cosmologies. Under the corrosive acids of critical research, venerable facts turned out to be fictions, and self-evident truths were disclosed to be self-evident fancies. As a result, the religionist is now possessed by a fear complex. He fears that the process of devaluation will not stop at what he now acknowledges to have been only the husks and not the kernel of religion. Science, he fears, may reveal that the kernel, itself, is a myth and a delusion. The crushing and humiliating

blows dealt by science to so much that was held to be of the very essence of religion have left the religionist cowed and dazed.

And then, too, everybody seems to be talking of a changing world, and the religionist does not know just what is expected of him in order to keep pace with this changing world. Hardly a modern book on the physical or the social sciences, hardly a dissertation on history, biology, psychology, sociology, economics or ethics but what the first few pages will call attention, vividly and dramatically, to the radical changes which have come over the world since 1900 or 1850 or 1800. Hardly a modernist sermon but what will use the fact of recent change in human life and thought as a very telling introduction to anything it may have to say on any moral or religious theme. In fact, so much is being said of change in our day that men may come to believe that the Nineteenth Century discovered it.

Be that as it may, it is apparent on all sides that everyone and everything is on the move. Religion finds itself a slow pedestrian in this cross-country race, and it is irreverently jostled and knocked about, and much bewildered. Scientific textbooks are out-dated every five or ten years. Yet the religionist is still quoting ancient religious texts and the moral opinion of orientals who lived thousands of years ago. Change is expected of him, and yet he does not know what to change and how far to change and on what basis to change. He is admonished that religion has always changed and that morality is no more than the latest expression of shifting mores. He is not entirely convinced. Something tells him that this is not the whole story. Instinctively, he is aware that religion cannot change anarchically and indiscriminately without doing violence to its essential genius, and that mores somehow do not encompass the full sweep of the dynamic moral

idealism of mankind. And yet life about him is tense and vivid with kaleidoscopic change, and he feels himself an anachronism. He wonders whether his race is not already run, whether his role in the world is not already played and finished.

But the patient and sober religionist will not be stampeded and will quietly and courageously carry on. He knows that nothing has transpired in the world of thought to shake the foundations of religion. No newly discovered knowledge necessitates the abdication of religion. Modern science has given the anti-religionist no new arguments which were not known to the atomists of ancient Hellas or to the materialists of all times - arguments which religion has through the ages countered with equally potent arguments. The mythologies which religion was forced to surrender were only the base degrees by which it rose to the higher levels. Science, itself, has but recently sloughed off its own dark superstitions of astrology, alchemy and quackery.

In our day, as in the days of Democritus and Lucretius, the struggle is still between two opposing opinions - neither scientifically demonstrable - the spiritual versus the materialistic conception of the nature of the universe. It is the immemorial and everlasting struggle; and it will forever be man's privilege and dread responsibility to place himself on the side of the one or of the other. Either opinion can be competently championed and defended. Religion champions the spiritual view of the universe. Materialism is no more scientific than theism - and no less. It is certainly not the last word in philosophy. In fact, it is the first and the most obvious. He who believes that the universe is a Personality, an intelligent Will expressing itself in infinite variety, need not feel that his belief is any less scientific than the belief of him who holds that the universe is a Thing, mere blind matter in senseless agitation.

When materialism, which is not science, but only an interpretation of science, will trace for man the successive stages by which insensate units of energy combine themselves, through motion and organization, into the pattern of Aristotle's or Plato's mind, when it will demonstrate by what unbroken process of continuity lifeless and mindless clay evolves into a living, thinking, aspiring man, then there will be time enough to consider the relinquishment of the spiritual interpretation of life.

The modern religionist will not be discouraged by the fact that inherent in his thinking are hypotheses which cannot be scientifically established. He will recall that inherent in all truth, even scientific truth, are not only hypotheses which may or may not be found true, but fictions which are demonstrably false, but which are, nevertheless, indispensable to thought and action. The scientific concepts of matter, energy, time, space, cause, effect, the atom, the electron, classification, and so forth, are not truth but only artifices of thought, convenient summaries, not realities. The religionist, therefore, will not look to the scientist to verify his faith; for as soon as the scientist attempts to construct a metaphysical system on the basis of his scientific knowledge, he leaves the realm of strict science, and his credentials are no more imposing than those of the theologian. The religionist is pleased when the scientist agrees with him, though such agreement is not indispensable.

Nor will the modern religionist be impressed by the argument of the humanist that inasmuch as there is no scientific certainty in any interpretation of the universe, the whole problem should be ignored. One should cultivate an attitude of detached scepticism towards the

enclaving universe and center his attention entirely upon the cultivation of his own life in society. One should play and enjoy the game of life regardless of "whether he saw the thing as comedy or high tragedy or plain farce."

But the problem cannot be thus cavalierly dismissed. It has a way of intruding itself even into our most heroic moods. Life wants to know its terms of reference to the universe. Men who vibrate to the force of ideas and who are sensitive to the implications of ideas will not live contentedly or joyously, or struggle for an ideal sacrificially, when they become convinced that life is nothing more than a plain farce. No idealist ever died upon the cross for a cause which he knew to be a stupid comedy, and no man will ever bear the crushing burdens of a life-long defeat for truth's sake or goodness' sake or beauty's sake, believing at the same time that all life is mean and cheap and meaningless.

Life is not a game, and men cannot be summoned to the high disciplines of life by an appeal to sportsmanship; for the very idea of sportsmanship is predicated upon the conviction that the game is fair, the rules of the game just and reasonable, and that a man has a chance to win. But if life is known to be without purpose or intelligence or fairness or justice, and a man is foredoomed to defeat, then it is preposterous to attempt to summon him to valor and nobility on the basis of sportsmanship.

The builders of the earth, the teachers, the leaders, the prophets, the fashioners of the new truth and the new beauty require for the driving impulse of their enterprise an overwhelming faith in the essential relatedness of their world of values to the world of universal existence. They must believe that they are co-creators

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