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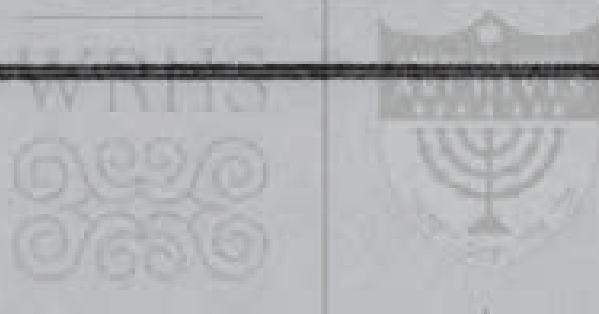
Religion or Science - Which will Survive?, 1925.

"SCIENCE OR RELIGION--WHICH WILL SURVIVE?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING.

MARCH 22, 1925, CLEVELAND, O.



The conflict between religion and science is ~~really~~ more apparent than real. There is no fundamental issue between them. While the conflict has been waged long and furiously, it has been waged on issues utterly unrelated ^{in the} to ~~the heart of~~ religion or to ~~the heart of~~ 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~~d~~ their legitimate spheres ~~of influence~~, the conflict ~~immediately~~ ceased^s.

Religion, of course, has been very slow and loath to surrender its claim to ~~absolute~~ sovereignty ^{the} in all departments of human life; and science, flushed by ~~its~~ ^{the} ~~growing~~ victories ^{of} the ^{last} ~~past~~ few centuries, has been quick to lay claim to ~~absolute~~ ^{the same such} sovereignty, ~~in all departments of human life~~; hence the conflict. ^{IP} There is, of course, ^{some} ~~more~~ excuse for religion to entertain ~~these~~ ^{its} imperialistic pretensions than for science, for religion has ~~completely dominated human~~ ^{under the aegis of} ~~services originated and for a long time flourished.~~ ^{all the arts and} ~~life for countless generations.~~ Once upon a time, and not so very long ago, everything was under the cloak, (the shelter, the protection) and the control of religion; just as everything seems to have originated in religion. Arts and sciences, literature, government, were originally all religious in character, in purpose and in tone.

The first architecture of mankind was ~~the temple~~ ^{- the Temple -} religious architecture; the first poetry of mankind was

- the hymn

religious poetry; the first ^{draws} plays of mankind ^{was} religious ^{drawn} - ^{enactments and festivals} ceremonial, the first science of mankind ^{was religious service} - magic, astrology and ^{priestly} therapeutics ~~were religious in character.~~ All

government was originally theocratic, ~~religious government.~~ ^{in itself}

where the ~~king~~ ^{ruler} was either high priest ^{himself} or ^{he was} ruled by

the high priest. All law was religious law, ~~all tribal or~~

~~national law was religious in character;~~ all social customs

^{was} religious customs, ~~identical with religion.~~ There was

no separation between the sacred and the ^{profane} ~~profession,~~ between

~~the secular and the religious.~~ Religion enswathed the whole

of life, ^{as in} ~~as an~~ element, ~~completely dominated human life.~~

So that ^{therefore} one can readily understand the un- ^{with} ~~willingness~~ willingness of religion to ~~see the slow but sure~~ seculariza- ^{its hegemony} ~~tion of life.~~ ^{to the steady}

^{its abdication was} ~~But there came a time when this became~~

^{unavoidable} ~~inevitable;~~ there came a time when the flood of the human

~~spirit overflowed its banks;~~ there came a time when ~~the words~~

of religion, the arts and the sciences, were no ^{not} longer content

to remain under the tutelage of religion, ^{for} ~~they began to~~ ^{to rise in the cause}

^{of fate} ~~demand their patrimony, free and unrestricted self-develop-~~

ment. ~~this~~ tutelage of religion, in the course of time, became

too oppressive, and too restricting. ^{was} ~~As religion,~~ you will re-

~~call,~~ was the first among the great departments of human life

^{to become} ~~to become~~ institutionalized and elaborately developed, with

^{draws} ~~the result that it became~~ ^{conservative} ~~and orthodox,~~ ^{set in its ways, and} ~~it became~~

~~a conservator of the past, being an~~ ~~unnumbered institution;~~

~~it began to move slowly,~~ ^{very} ~~it became~~ ^{jealous} ~~jealous of~~

its prestige and ~~its~~ prerogatives. And these children of

* Repeatedly the struggle was a 6th cen. ^{Human activity}
The Medieval Church was sovereign in all fields.
It claimed ~~supremacy~~ ^{supremacy} in matters both temporal and
spiritual. It was the repository of all faith, religion
and science. It inherited the ^{imperial} ideology of the ^{different} ~~Roman~~ ^{Roman} ~~Empire~~ ^{subordinate} ~~of~~ ^{to} ~~the~~ ^{the} ~~interests~~ ^{interests} of the Church-Empire, ~~and~~ ^{it was} ~~the~~ ^{the} ~~state~~ ^{the} ~~Empire~~ ^{Empire}. But only for a time. The
political self-consciousness of national rulers
and peoples ^{emerged} ~~could~~ ^{emerged} not permanently be suppressed. The
struggle between the independent
secular state and the imperial Church, ~~but~~ ^{and} ~~the~~ ^{the} ~~Church~~ ^{Church} ~~lost~~ ^{lost} The State triumphed
and its triumph spelled the ultimate seculari-
zation of government and ^{the} ~~the~~ ^{state} ~~apparatus~~ ^{apparatus},
~~the state~~.

The Emperor very early challenged the temporal
power of the Pope, but the church was abdicated
to pontiffs.

17. *wards subjection*
~~the human mind~~ young, eager and venturesome, fretted under
the restraint, ~~which institutional religion imposed upon them,~~
~~and they began to leave the fold, as it were, and strike out~~
for themselves *along independent ways* ~~on a new road,~~ to a freer life. ~~And with~~
Towards secularism
that the tendency of ~~secularization~~ began ~~in society.~~

You take, for example, the Catholic Church during the Middle Ages. There was a church that was complete mistress of Europe. It laid claim, just as religion did of old, to be the repository of both secular authority and spiritual authority; it claimed to be both church and state; it made kings and unmade them; it used government to enforce its theologic ideas and notions; it used government to suppress heresy, for example; it used governments and peoples and vast crusades at the behest of its theologic notions and convictions. The church dominated the state; the state was not a secular institution.

But there came a time when another fundamental human instinct began to assert itself. That was the instinct of nationalism, of racialism. Nationalism was being suppressed by this political philosophy of the church that it was both temporal and spiritual; there came a time when the national consciousness of each people began to assert itself and to clamor for self-expression; there came a time when people developed a new political philosophy, namely, that the authority of government is not the church but the consent of the governed; that government was in the nature of a social contact between the government. And the war was on; the

the imprimatur of orthodox
religion

The Medicine Church Alexandria, 12th
~~Religion~~ had taken over the astronomy of ~~Athena~~ 12th
physics of Aristotle, the psychology of Plato, and the
~~cosmology~~ ~~astrology~~ of Ptolemy. It gave then a ~~spurious~~ ~~meaning~~
of the ancient facts and beliefs ~~to the~~ ~~ancient~~ ~~religion~~
of the Church. Within this dogmatic framework the newer
experimental sciences could make no headway.

conflict was on. The church ~~lost~~ out; the state emerged triumphant; politics was divorced from theology, and today government is an outright secular affair.

~~Now, the church, of course, lost, and yet but~~
~~true~~ religion gained, ~~by this divorcement~~ ^{for} Political power inevitably ^{corrupts} and enfeebles religion ~~therefore~~. A great student of civilization--~~Hecke~~--remarks that nothing can be more fatal to politics than a preponderance of philosophy. (He might have said the religious) and nothing can be more fatal to philosophy or to religion than a preponderance of the political sort. And that is profoundly true. ~~for~~ Politics is essentially a practical problem of

~~adjustments of human interrelations and administration~~ ^{and ?}
~~the conflicting interests of the various parts of the state.~~

Politics, therefore, is very largely a matter of expediency.

~~To keep the political machinery going it is necessary~~

Very often the politician--and the politician in the highest sense of the word--is compelled to make compromises ^{of all sorts,} in order

to keep the social machine moving; but Religion ^{is not a} dare not be

^{It represents the eternal idealism which it must}
expediently ~~religion dare not make concessions~~ religion must

^{steadily} ~~constantly~~ hold aloft the ideal, ^{and it is for towards which men} so that man will constantly ~~to~~

^{should strive.} ~~try to approximate it.~~ So that when religion becomes

political it loses its prophetic voice, ^{similarly} and when politics

becomes ^{clerical} religious it ^{sinks into a miasma of confusion and} becomes a menace to the ~~administration of human life and social community.~~ ^{obscurantism.}

~~administration of human life and social community. So politics was separated, taken out of the domain of the church.~~

^{likewise demanded emancipation}
Then Science, ^{at the hands of religion} in the strictest sense of the word, began to demand its freedom. Up to comparative recent

~~times science was used as an instrument of the church to~~

establish its dogmas, to prove its postulates. If science could do that science was accepted; if it could not do that, science was discredited and theologic argument was sufficient to annul a scientific fact. Science was a handmaid and not a mistress in her own right. The church had grounded itself upon the dogma of the divine inspiration of a book--the Bible. The Bible enjoyed plenary inspiration; the Bible was the revealed word of God from cover to cover.

Now the Bible had certain stories about Creation, certain stories about cosmography, certain stories about the management of the universe, certain stories about the creation of man which the church accepted as the absolute truth; which the church canonized, and which it later on supplemented with the physics of Aristotle and the astronomy of the Ptolemies, and this became the standard authorized scientific truth of mankind, and mankind was held in bondage for fifteen hundred years in those pseudo-scientific, theological-scientific notions of the day. But the mind of man refused to remain permanently imprisoned, and it began to knock at the walls and tear at its shackles. Copernicus, Galileo and Kepler appeared, and the telescope played havoc with Aristotle and with Ptolemy, and with the first few chapters of Genesis. And the war was on.

Science pointed to truth. We know these things to be true because we can demonstrate their truth. Religion said, "No, these things cannot be true, because, forsooth, our books, our sacred scriptures say otherwise." Copernicus

was censured, Galileo was imprisoned, the books were burned. The struggle was on. The church again lost, and science emerged triumphant. Astronomy was secularized; astronomy left the domain of the church and became regal in its own rights. The church lost but religion gained tremendously. The church was attempting to dictate in a matter in which it had absolutely no interest, in which its principles were not at all involved. After astronomy, which shook the church to its foundations, came geology. Instead of reading books which told of the age of the world as being five or six thousand years old, and told how the world was created in six days, and about universal floods, and all these legends of antiquity, men began to study the earth--to use their eyes, to use their minds, to weigh and measure and compute; and they discovered truths which did not at all tally with what the book or the traditions have told them. The earth was eternities in the making and the earth was millions of years old. And again the war was on.

The church attempted to lay down a fiat, to issue decrees, to prorogue truth. Science insisted upon its right, regardless of any other authority, to discover truth by its own technique. Science again won. The church lost, but religion again gained. For spiritual religion is grounded on truth and can never be built on the shifting sands of ignorance and superstition.

Then in the last century came the doctrine of evolution, which shook the church from dome to base. Scientists

who had in their laboratories, and in the laboratory of the world, studied physics and chemistry and biology, came to the conclusion that species of plants or animal life were not created by the fiat of divinity suddenly, but evolved one from the other through a long series, a long process of adaptation and selection; that creation was not a revolutionary act but an evolutionary act, and that man himself was not created man as he is now, but that he, too, passed through a long series of evolutionary stages, rising from the lower to the higher, through endless cycles of existence, until he has reached the stage of the present day.

And then the war was on in earnest; because this doctrine seemed to challenge the doctrine of the creation of man out of dust, and of woman out of the rib of man; it seemed to contradict the doctrine of the original perfection of man in the Garden of Eden and his fall; it seemed to contradict the doctrine of original sin; in fact, it seemed to contradict most of the things that were dear to the church; and the scientists were branded as heretics, agnostics and atheists, enemies of God and man, and maledictions were hurled upon them, and excommunications. The struggle was on. The struggle, for that matter, is still on: its reverberations may still be heard in our own land, where foolish men, misguided men, thinking that they serve the interests of religion, would attempt to suppress by law the teaching of the doctrine of evolution in our schools and in our universities.

The struggle is on; but the church will lose

~~which are entirely superfluous,~~

It had ~~also~~ allied itself with a militant scientific
tradition, and ~~it~~ ^{personally by the desire} to defend
its prestige and ~~enable~~ ^{to make} faint and ready
intellectual readjustments, it soon found itself in
the midst of an ~~almost~~ ^{the new beginning} embroiled in the con-
fusing, ~~from~~ ^{where} it is ~~now~~ ^{emerged} ~~wrecked~~
and bedraggled.

TP Obviously
It should be noted that the issues are which religion
and science, ^{and} religion and ~~secular~~ ^{secular} ~~national~~ ^{national} ~~sovereignty~~
~~was~~ ^{had} ^{nothing} ^{to do} with the ~~present~~ ^{present}
or purposes of religion. Religion The church was ^{simply} ~~threatening~~
the process of decentralization which had set in in the
realization of ~~thought~~ ^{human} knowledge ^{political} ^{organization} ^{and} ^{independence}
The ^{words} ^{had} ^{attained} ^{their} ^{quasi} ^{status} ^{but} ^{the}
church would not relinquish ^{its} ^{position} ^{of} ^{supremacy}
~~therefore~~ ^{Hence} ^{the} ^{conflict}. But this ~~was~~ ^{was} ^{never} ^{any} ^{real}
~~conflict~~ ^{between} ^{religion} ^{and} ^{science} ^{as} ^{such}

out; it is inevitable that it should lose out, because it presumes to speak on matters concerning which it knows nothing, and concerning which it has no right to speak. Underlying all of these scientific advances, and perhaps as a result of them, there came about a notion of law as governing the world instead of whim. The doctrine grew up in the last few hundred years, as a result of scientific study, that the universe is governed and controlled by immutable law, not by sporadic interventions of a deity who cannot make up his mind what he wants to do. The miraculous was read out of court; all those things which in ancient days seemed to have appealed most to the so-called religious man--the dramatic intervention of divinity in the affairs of the world, the miracle,--all those things were scrapped by science; and the church resented that doctrine.

The church is losing out on these matters, but religion is gaining ground. It has been truthfully remarked that it is indeed marvelous that science should ever have survived amid the fearful obstacles which theology cast in her way.

Now you will note from this hasty survey which I have made that the battles which were waged were waged largely on issues not related to religion--issues which have nothing to do with spiritual faith. Francis Bacon, the greatest mind of the seventeenth century, the man whose advancement of learning and whose Novum Organum revolutionized the thought of the world, as far back as the seventeenth

There cannot be.

Their worlds are ^{not} different though not opposite.

Their methods are ~~different~~ 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 ~~Science is a deductive, religion a deductive.~~ Science ^{explores}

has thought in terms of history, Religion in ^{teleological} terms of teleology. Science aims to understand the

both science and religion ~~are~~ ^{spring out of the} ~~same~~ ^{same} ~~called forth~~ ^{same} ~~by the~~ ^{same} ~~needs of human~~ ^{same} ~~life.~~ ^{same} ~~Both are attempts at~~ ^{same} ~~states of the~~ ^{same} ~~life-hunger of man.~~ ^{same}

same seeds of

century, realized first, that theology is the worst enemy of science, and that science is the best friend of religion; and so stated. Let me read to you his sentence; it is significant, and very little can be added thereto. He says: "Anyone who properly considers the subject will find natural science (he calls it natural philosophy) to be, after the word of God, the surest remedy against superstition, and the most approved support of faith. She is therefore rightly bestowed upon religion as a most faithful attendant, for the one (religion) exhibits the will, and the other the power, of God. Nor was he wrong," he observed, . . . "Ye are not knowing the Scriptures and the power of God, thus uniting in one bond the revelation of his will and the contemplation of his power. (Natural science is a contemplation of the works of God--the power of God; religion concerns itself with the will of God) In the meanwhile it is not wonderful that the progress of natural science has been restrained, since religion which has so much influence on men's minds has been led and hurried to oppose her through the ignorance of some and the imprudent zeal of others."

This is a complete summary of the situation.

There is no conflict between true religion and true science.

TP The conflict ^{was always} ~~is~~ between superstition disguised as religion ^{between pseudo-science and pseudo-religion,} and ~~science, or~~ ^{human thought.} materialism disguised as science, with religion.

P Religion and science are the two hemispheres of ^{human thought.} life; they are different although converging truths; ^{They grow biunitely.} ~~they have two distinct~~ spheres of ~~service and of investigation.~~ Science concerns

itself with the how and the what. What is this? What is its composition? Its physical, its chemical composition? How is this effect brought about? By what cause? Religion concerns itself with the why and the whither, with purposes and ultimates. The method of science is one of observation and exposition, of investigation and analysis; the method of religion is one of interpretation, of contemplation. Science has an historical interest, in reality an historical interest. How did this thing come to be? What stages of development did it pass through? Religion has what is called a ^{the} theological interest; it concerns itself with the end, the purposes, the goal, the objectives of reality, concerning which science has nothing. Science concerns itself with the mastery of the physical world, including man; the physical world which concerns man; the physical world in which man lives; wants to discover its laws, its forces, its operation, its construction. Religion concerns itself with man's personality, with his spiritual world, and with man's spiritual adjustments to this world in which he lives. Two altogether different spheres of interest.

Science and religion have a common source; they have a common goal. But their spheres are different; their avenues of approach are different; their roads, although ultimately they converge, and originally starting from the same place, yet the roads are different, totally different. Both religion and science originate in human life; they are both called into existence by the struggling, suffering and

v, tiated by the constituted agencies of human
organization and by the definitive organization of
the human brain

One is the outworking for working the other for
perfection.

Both are man-made, and like man himself, are ^{about} ~~fallen~~ ^{hoped} ~~with~~ ^{with} ~~himself~~ ^{himself} ~~and~~ ^{and} ~~the~~ ^{the} ~~human~~ ^{human} ~~and~~ ^{and} ~~the~~ ^{the} ~~Scientist~~ ^{Scientist} can
see only those things which man is ^{equipped} ~~equipped~~ ^{different} ~~different~~ to see.
And his ~~fraternal~~ ^{fraternal} ~~is~~ ^{is} ~~radly~~ ^{radly} ~~different~~ ^{different}. Man
cannot transcend his own humanity. Thus
science cannot lay claim to an order of truth
which is ~~absolute~~ ^{objective} and absolute ~~and~~ ^{no can} religion
cannot lay claim to perfect and final truth
which ~~is~~ ^{is} ~~on the~~ ^{on the} ~~grounds~~ ^{grounds} ~~to~~ ^{to} ~~be~~ ^{be} ~~by~~ ^{by} ~~any~~ ^{any} ~~supernatural~~ ^{supernatural}
revelation. All ~~things~~ ^{things} ~~to~~ ^{to} ~~man~~ ^{man} ~~through~~ ^{through}
by way of his ^{rapid} ~~rapid~~ ^{growing} ~~growing~~ ^{and} ^{the} ~~compelling~~ ^{compelling}
and ~~what~~ ^{what} ~~is~~ ^{is} ~~his~~ ^{his} ~~portion~~ ^{portion} ~~of~~ ^{of} ~~his~~ ^{his} ~~life.~~ ^{life.} ~~needs~~ ^{needs} ~~and~~ ^{and} ~~experiences~~ ^{experiences}

~~advancing life of man. Neither religion nor ethics nor~~

~~science came down from heaven to man. No one of them can~~

~~claim superior authority as having come from ^{higher} ~~superior~~ levels~~

~~unto man.~~ They all have their ^{forms} and origin in man. Man

was created out of dust; so was his religion; so was his

ethics; so was his wisdom; so was his science. But inspired

dust; dust electrified with the spirit of God; dust which is

continually forming itself into increasingly ascending

loveliness. They all originate in the lowest depths of human

life, and neither religion nor science should or need or can

claim any other authority but the authority of serving human

life, of responding to the desperate needs of man.

Began Science ^{is the response to the human need for} ~~was called into being by the life of~~

~~the race; to give it knowledge, ^{and power} ~~organization, control over~~~~

~~the world.~~ Religion ^{is the response to the human need for} ~~was called into being by the race to give~~

~~it hope and ^{certitude} ~~confidence and buoyancy~~; to lift it; to trans-~~

~~figure itself ever and anon.~~ It is not well for science,

because it has been blessed with marvelous achievements in

the last few generations, to assume that it is truer than

religion; that somehow it discovers more objective truth than

religion; that somehow it deals with real reality, absolute

reality, while religion concerns itself with rather vapory,

intangible utilities, which, if you will, you can just brush

aside. That is fallacious reasoning. Science has just as

many limitations as religion has, because science is just as

human. Scientific truth is, after all, human truth, and what

the eye of the scientist sees is what a man sees. Absolute

reality is beyond the ken of any man--even beyond the ken of the most powerful telescope and microscope. Science labors under the same restrictions--senses which are faulty and inadequate, and intellect which has a definite construction beyond which the mind cannot go; postulates and axioms which the intellect is compelled to assume, being unable to prove them, and interests which the organism gives to the mind, which the mind cannot escape. In other words, the scientific man is just as bound and shackled by the inevitable human bond, the needs of the organism, as the religious man. There is no such thing as abstract transcendental, absolute scientific truth.

Let science continue to discover fact after fact and truth after truth. Let it by all means advance the human mind, expand it, stretch it. Let it give man mastery over the earth, and let religion bestow upon these new discoveries its apostolic benediction; for the true spiritual life, friends,--the real spiritual life, does not need the crutches and the clay buttresses and the pillars built of sand to support it. Let religion speak of the things which concern the spirit of man. Let religion speak of human personality, (where science is utterly lost) Let religion speak in terms of faith, of the origin of human life and the destiny of human life; and science can tell us nothing of the origin of human life or of the destiny of human life.

Science can discover the laws operating in

human life; science can describe; science cannot account for the vital urge or impulse in the universe; nor can it tell us whither all this stupendous vital force is moving.

Chemistry and physics and biology have never been able to ^{life and that} explain ~~providence~~ and genius and the human ^{striving} ~~hankering~~ after perfection, ~~and love and the sentiments of human affections.~~

The scientist can tell you everything about the physics of sound, of the mechanics of sound; he can tell you the vibrations of each note; he can tell you about the tones and the over-tones of each note. But that knowledge will not build you a symphony. And the scientist is not a Beethoven. Beethoven knew absolutely nothing about the properties of sound or the scientific formula regulating vibration. Beethoven derived his inspiration not from scientific knowledge concerning sound, but from spiritual contacts and spiritual experiences from the deepest depths of his soul, that welled up in his music; and the scientist of language can tell you everything about words, their origin, their composition, their history, their grammar, their syntax; but the scientist will never write Hamlet. The poet derives his inspiration for his great creative achievements not from the scientific knowledge about things but from the very soul of things themselves--from the heart of the universe, the essence of the universe, the will of the universe, the thought of the universe. And religion concerns itself with the heart of things, with the essence of things. Religion is in its own domain when it speaks about God; when it tells men of a benign

when religion speaks to man of the
postulates of God and the moral order of this
universe, when it ~~urges~~ ^{urges} man to set
about improving and ennobling human
life by placing it a central ^{note},
when it reaches down to the main things
of human conduct, ^{which are} ~~our~~ elemental works
and desires, and seeks to direct them
into socially beneficent channels, when
it ~~prophesies~~ ^{utter} ~~the~~ ^{the} prophetic burden
of justice and love and ~~holiness~~ ^{holiness} and
peace, then ~~it is~~ ^{to you is} the voice of eternal
truth, irrefutable, invincible.

~~It will~~ ^{be} ~~in~~ ^{the} ~~world~~ ^{become} ~~because~~ ^{remained}
to its own province - and its province is coextensive
with the spiritual life of man - it will ^{no longer need} ~~need~~ ^{for}
~~its~~ ^{own} ~~great~~ ^{deed} ~~apprehension~~ ^{of the Son & the}
scientific salvation. ^(Apr. 1894) ^{Rabbin} ^{eagerly} ^{at} ^{will} ^{welcome}
all scientific truth, ^{for each truth is to our day & strength} ~~in all truth we shall~~
~~man's freedom and enriches man's life~~
and all truth reveals the mystery, the
undeciphered and the wondrous of creation.
At the heart of the atom matter and energy
became undistinguishable, merged into one
astounding miracle ^{creation} and at its heart of
^{such beautiful} ~~valley~~ science and religion ^{become one} ~~are~~ in the
everlasting mystery of the human mind.

Cont: 14th

and intelligent purpose underlying all reality at its beginning, at its ultimate end. Religion is in its own legitimate domain when it speaks to men of the possibility of establishing communion and fellowship with this all-spirit of the universe. Religion speaks its own voice when it speaks of human destiny, of the goal of life, of the things in the golden future concerning which science can tell you nothing but faith can tell you much.

I sometimes love to think of religion as borrowing credit from the infinite in order to increase the traffic and commerce of human life, which the ^{available} ~~ready~~ cash of scientific truth would not justify. Religion is anticipatory. Religion projects programs, ~~schemes and ultimates~~ for the human soul. When religion speaks to man of the endlessness of his life and the eternal quality of his every act, it is in its own sphere. When religion concerns itself with the wish, the wish which is the unit of conduct--for we live not by the things we know but by the things we want--when religion attempts to direct this human wish--our will, our desire, our longings, our cravings, towards a social end, religion is within its sphere. When religion seeks to unify life by giving it a central motif, to consecrate life by giving it an ultimate goal, religion is doing its work. When religion rediscovers its prophetic voice and speaks to men of justice and righteousness as demanded by the universal spirit, and as demanded by the possibilities of human life; when religion calls men to holiness and to brotherliness and to the augmenta-

tion of personality, then religion is itself imperial and queen on its alabaster throne, with none to make it afraid.

Science or religion--which will survive?

Why, both,---if man is to survive. Without religion, science is a dreadful frankenstein, a destroying rover, a machine that will crush the very man who invented it; for the mind let loose in the world, unrestrained by ethical and moral consideration, uninspired by purpose, is so much dynamite in the hands of a child. And religion without science is a helpless thing, subject to all the dangers of superstition, subject to constant degeneration, because with the mind atrophied and the intellect left untrained, a man remains permanently incomplete. Science and religion are friends.

God created His world by wisdom, and the beginning of wisdom is the fear of the Lord.) #

--o--

sermon 177

Science or Religion

Which will Survive?

Mar. 22-1925

1. The conflict bet. Rel. & Sc. is more apparent than real. There is no fund. issue between them. While the struggle has been long and furious - and at times bloody, it has always been on issues utterly unrelated to real Rel. or real Sc. - The struggle has been due entirely to mutual misapprehension, a preaching on the other's own and thus perverted - As soon as both discover their respective spheres and confer as to them the struggle ceases at once.

2. Rel. has been slow to surmount the abstr. concreteness in all dept. of human life, and Sc. plucked with its amazing triumphs of the last few centuries has been quick to lay claim to the self same abstr. concreteness. - There is perhaps more excuse for the imperialistic pretension of Rel. than there is for Sc. - for Rel. has held unqualified sway over human life for countless generations.

3. All things had their origin in religion. All civil was the ocasi. - the first outline was that of Temple, the first scripture that, essentially, the first plays that performed on the occasion of rel. were religious ceremonials. Myth and astrology and therapeutics were the first sciences of the race and were in the form of the fine arts as even the both Law and Love - Rel. was the life as is an element. There was really no separation into sacred and profane, rel. and secular.

4. Then came a time when human life overflowed its banks - The words rel. given up and denied their patrimony - unrestrained development. They found the exile too oppressive - Rel. which was institutionalized and elab. devel. before any other, turned to the sec.

3. ~~With the limitation of self-development~~

4. Let it anticipate the future, and project vast schemes and programs. Goals. Objections. Obstacles - let it borrow credit from the Infinite with which to carry on so more intense traffic & commerce in life than the ready cash of the known world permit.
5. Let it by holding up the vision of human perfect direct the human wish which is always the unit of conduct, to a higher social End. It can inform, it cannot propel the human emotions, but direct the human will.
6. Let it unify & concentrate life by giving it a central wish - holiness. and a goal - self-transfiguration.
7. Let it be the prophetic voice calling men to righteousness in name of Spirit & conscience, and in name of man transfigured - and to reverence, and to peace.
8. Let it comfort struggling masses with vision of overriding life and the eternal value of each ^{meaning} effort.
9. In this field it is superior, a Queen on her alabaster throne. And none to make her afraid.

arbitrary and too prescriptions. All ^{encumbered} ~~all~~ ~~institutions~~. Rel. soon
became the Conciliar, the Pastor slow moving and orthodox -
and jealous of its prestige. ~~When it~~ But human life is too
tempting and adventurous to be permanently ~~fixed~~. It was let
on - and Rel. faithfully attempted to stop it ~~about~~ it re-
garded as a tendency to secularize life, and destroy Rel.

5. Take e.g. the Catholic Church in the Middle Ages. It was so supreme
in Europe, Europe - It asserted its complete authority over
both spiritual & temporal affairs. It was both Church & State.
Govt derived its authority from the Church. The Church en-
throned kings and deposed them. It used gov't. to
suppress heresy - to suppress its Eccl. mistakes -
It set Crusades in motion at the behest, its theology
notions -

1. But ~~with~~ the spirit of secularization had to be reckoned
with. Another legit. human Empt was being suppressed.
Racial consciousness was slowly but surely paving its way
into the life of Europe - there soon grew up a doctrine
which challenged the gov't. philo., the Church gov't.
Secular their authority from the government and from the
Church gov't. is a social contract - The Struggle
was on - bet. Church & State - The State emerged
triumphant. Politics was secularized. Theology was
disowned from gov't.

6. And it was well. Pol. power corrupts Spirit. power -
What Italy said of phil. & pol. which equally true of
Rel. & pol. - "Nothing can be more fatal to politics > a
preponderance of the philosophy or in philosophy > a
prepon. of the political spirit" - Expediency > principles.
Practical considerations may dictate compromise. Rel.
must faithfully hold to the Ideal for man's approximation.
- The Church suffered at times, it so - Rel. really gained immensely

7. The Church also attempted to frustrate the secular, scientific
It had grounded itself upon a literal interpretation of the Scriptures
of Genesis - The Bible - and upon its own trad. interpretation of
it. This book was a primary inspiration, all, it authoritative
and final. This book, contained ancient accounts
creation, cosmography, of the construction and order of
the universe. ^{the creation of the world} Which the Church accepted ^{and canonized} and supplemented
with the Physics, Aristotle and the astronomy of the
Ptolemies. For 1500 yrs and more man's mind
was held unprisoned by these false notions, the universe.
^{over} That the unprisoned mind began to break its shackles. In
the 16c. Copernicus, Kepler, Galileo, tycho Brahe began
to use their eyes and their reasons, and not those that in
dominating the skies - and the telescope played havoc with
Aristotle and Ptolemy. The earth was not the center.
The universe. The sun did not revolve round it. The
earth did not have antipodes. The planets were not
particular concerned with the affairs of men tal upon
earth, the immortal celestial worlds - the war
was on - Copernicus condemned. Galileo unprisoned -
The Church lost again. Astronomy was free from
the shackles, that. No authoritative reading, the Bible could
reverse a terrible setback - The Church's
effort to be arbiters in the field of astronomy. Sc. was for
ever discouraged -

8. Geology - World was 5000-6000 yrs old. World
created in 6 days. ^{universal flood.} Will end after it had run its
cycle. - Vast deposits - War. Sc. again emerges
victorious -

It has to achieve its end, and to justify it. It was
not autonomous - made, it was purposes - It was
a handmaiden. A theol. argument was sufficient
to annul a re. fact.



9. Evolution - Species ^{of plant and animal} not ind. acts; creation by fiat but evolved one from another by selection and adaptation - (Man), too, a creature, history Evol. The whole creation story challenged. The story of man's perfect state in Eden - His Fall. The Orig. Sin - and all those dogmas dear to hear, Church & State was in in earnest. Modern unbeliefers. Bryan - Heretics - & theists.

ceremonies - rituals - authority

10. Underlying all and resultant from Sc. progress, it must important antithesis - substitution, Law for super nat. intervention - Caprice. unbroken law - Murder - War - best choicest mind out of Church -

(W) "It is indeed marvellous that Sc. should ever have survived amidst the fearful obstacles that. Past in her way."

11. It is to be noted that all these battles were waged on issues which have nothing to do with true religion. The Church was foolish enough to dabble in matters not of its concern, and so, it perished - Roger Bacon sensed this fact, as early as the 16c. - And Sc. is the they have two distinct spheres in main life to subserve - Their highest dispositions are mutually helpful & harmonious - Diffe. but converging facts -

12. There is no conflict.

1. Way of bet. super. in power of nat. Sc. or that in power of Sc.
2. How & What; Why & Whither.
3. Method descript. - Interpretative: Experimental - Contemplative. Historical - Teleological.

sc. has compelled rel. to reapport clay.

① It forced it to relegate Cremon. to
auxiliary position —

② It compelled it to subordinate the
author. The human spirit for the body.
author, of book, as Escl. body.

③ It compelled it to surrender
antiquated notions which it
despised



15. Their source is one - their goal is one - to augment human life. Their spheres are separate. One is called upon to gather facts, to explore the ph. world, to describe the working of the phy. & mental world. The other to explore the sp. possibilities of life, ~~and~~ to attempt an interpretation of life.
(a) ~~the~~ sc. cannot enter the domain of human personality. Nor cannot it explain the origin of life or the destiny of life. To trace progress, or to discover laws of progress is not yet to solve the problem of causes, or to explain what life is and what is its ultimate cause. Haldane 4th is on point for sc. to attempt a simple life by reducing all human pheno. to a single or unified concept as the attempt made by rel. to force all pheno. into its pre-conceived mould of theology.

16. Each has its domain. Let sc. add fact to fact, truth to truth - advancing man's intellect. Life, new discoveries - and rel. shall put before it the blessing upon it. For truth is the best friend of Faith - while super. is the deadliest enemy. We cannot construct our spirit. world on flimsy sands of superstition -

17. Let Rel. cultivate the spiritual field.

1. It has to do with will, & purpose, & destiny.

2. Let it inspire man with the sense of divine purpose

Hold aloft a vision of God - with purpose, man's life as planning part of a universe design - with fellowship with God.

"SCIENCE OR RELIGION--WHICH WILL SURVIVE?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

MARCH 22, 1925, CLEVELAND, O.



The conflict between religion and science is really more apparent than real. There is no fundamental issue between them. While the conflict has been waged long and furiously, it has been waged on issues utterly unrelated to the heart of religion or to the heart of 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 discovered⁵ their legitimate spheres of influence, the conflict immediately⁴ ceased.

Religion, of course, has been very slow and loath to surrender its claim to absolute sovereignty in all departments of human life; and science, flushed by its amazing victories of the ~~past~~^{last} few centuries, has been quick to lay claim to absolute sovereignty in all departments of human life. Hence the conflict. There is, of course, more excuse for religion to entertain these imperialistic pretensions than for science, for religion has completely dominated human life for countless generations. Once upon a time, and not so very long ago, everything was under the cloak, ~~the shelter~~, ~~the protection~~ and ~~the~~ control of religion; just as everything seems to have originated in religion. Arts and sciences, literature, ^{and} government, were originally all religious in character, in purpose and in tone.

The first architecture of mankind was the ~~temple~~ religious architecture; the first poetry of mankind was the *lyric*.

religious poetry; the first plays of mankind were religious ceremonials; the first science of mankind--magic, astrology, primitive therapeutics--were religious in character. All government was originally theocratic--religious government, where the king was either high priest himself or ruled by the high priest. All law was religious law; all tribal or national lore was religious in character; all social customs were religious customs, ~~identical with religion~~. There was no separation between the sacred and the ^{profane} ~~profanation~~, between the secular and the religious. Religion enswathed the whole of life, ~~as in an element~~, ^{it} completely dominated human life.

So ~~that~~ one can readily understand the unwillingness of religion to see the slow but sure secularization of life. But there came a time when this became inevitable; ~~there came a time~~ when the flood of the human spirit overflowed its banks; ~~there came a time~~ when the wards of religion, the arts and the sciences, were no longer content to remain under the tutelage of religion. They began to demand their patrimony, free and unrestricted self-development. The tutelage of religion, in the course of time, became too oppressive and too restricting. Religion, ~~you will recall~~ ^{expressions} ~~was~~, was the first among the great ~~departments~~ of human life to become institutionalized ~~and elaborately developed~~, with the result that it became conservative ~~and orthodox, it became~~ a conserver of the past. Being an ~~un~~ ^{and} encumbered institution, it began to move slowly; ~~it~~ ^{and} it became ~~territorially~~ jealous of its prestige and of its prerogatives. ~~And these children of~~ ^{the arts and sciences, the} ~~these~~ children of ^{truth}

Secular kings and lords arrogated to themselves temporal power and dominion.

the human mind--young, eager and venturesome--fretted under the restraint which institutional religion imposed upon them, ~~and~~ they began to leave the fold, as it were, ^{to} strike out for themselves on a new road, to ^{the} freer life. And with that the tendency of secularization began in society.

~~Take~~ ^{Take}, for example, the Catholic Church during the Middle Ages. ^{It was imperial} ~~There was a church that was complete~~ mistress of Europe. It ~~had~~ claimed ~~just as religion did of old~~ to be the repository of both secular ~~authority~~ and spiritual authority; ~~it claimed to be both church and state~~; It made kings and unmade them; it used government to enforce its theologic ideas ~~and notions~~; it used government to suppress heresy, ~~for example~~; it ^{employed} ~~used government~~ and peoples and ~~not~~ ^{to accomplish its religious purposes} crusades at the behest of its theologic notions and ~~convictions~~. ~~The church dominated the state; the state was not a secular institution.~~

But there came a time when another fundamental ^{social} ~~human~~ instinct began to assert itself. That was the instinct of nationalism, ^{and} of racialism. Nationalism was being suppressed by this political philosophy of the church ~~that it was both temporal and spiritual~~; there came a time when the national consciousness of ~~each~~ people ^s began to assert itself and to clamor for self-expression. ^{Still later} ~~there came a time when~~ people developed a new political philosophy, ~~namely, that~~ ^{no even secular power} The authority of government is not the church, but the consent of the governed; ^{and} that government was in the nature of a social contact, between the ^{governed} ~~government~~. ~~And the war was on the~~

~~conflict was on.~~ The church lost out; the state emerged triumphant; politics was divorced from theology, and today government is ^{very largely a} ~~an outright~~ secular affair.

Now, the church, of course, lost, and yet true religion gained by this divorcement; for political power inevitably corrupts and enfeebles religious influence. A great student of civilization--^{Lucky} ~~Knocke~~--remarks that nothing can be more fatal to politics than a preponderance of philosophy, ~~He~~ might have said "^{religion} ~~the religious~~" and nothing can be more fatal to philosophy or to religion than a preponderance of the political sort. ^{This} ~~And that~~ is profoundly true, for politics is essentially a practical problem of adjustments of human interrelations, and ^{administration} ~~administration~~. Politics, therefore, is very largely a matter of expediency. Very often the politician--~~and the politician in the highest sense of the word~~--is compelled to make compromises in order to keep the social machine moving; but religion dare not be expedient; religion dare not make concessions; religion must constantly hold aloft the ideal so that man will constantly try to approximate it. So ~~that~~ when religion becomes political it loses its prophetic voice, and when politics becomes religious it becomes a menace to the ^{facile} ~~comfortable~~ administration of ^{the} ~~human life~~ and social community. ~~So politics was separated, taken out of the domain of the church.~~

Then science--~~in the strictest sense of the word~~--began to demand its freedom. Up to comparative recent times science was used as a n instrument of the church to

establish its dogmas, to prove its postulates. If science could do that science was accepted; if it could not do that, science was discredited, ^A ~~and~~ theologic argument was sufficient to annul a scientific fact. Science was a handmaid, and not a mistress in her own right. ^P The church had grounded itself upon the dogma of the divine inspiration of a book--the Bible. The Bible enjoyed plenary inspiration, ~~the Bible was the revealed word of God from cover to cover.~~

Now the Bible had certain ^{accounts of} ~~stories about~~ Creation, ^{1 Cosmogony} ~~certain stories about cosmography~~, certain stories ^{concerning} ~~about~~ the management of the universe, ^{and} ~~certain stories about~~ the creation of man, ^{then} ~~which~~ The church accepted as the absolute truth; ^{and} ~~which the church canonized, and which it later~~ ^{then} ~~it~~ supplemented with the physics of Aristotle and the astronomy of the Ptolemies. ~~This~~ ^{then} This became the standard authorized scientific truth of mankind, and mankind was held in bondage for fifteen hundred years in those pseudo-scientific, theological-scientific notions of the day. But the mind of man refused to remain permanently imprisoned, ~~and it began to knock at the walls and tear at its shackles.~~ Copernicus, Galileo and Kepler appeared, and the telescope played havoc with Aristotle and with Ptolemy, and with the first few chapters of Genesis. And the war was on.

Science pointed to truth. We know these things to be true because we can demonstrate their truth. Religion said, "No, these things cannot be true, because, forsooth, our books, our sacred scriptures say otherwise." Copernicus

Summary

was censured, Galileo was imprisoned, ~~the~~ books were burned. ~~The struggle was on.~~ The church again lost, and science emerged triumphant. Astronomy was secularized, ~~astronomy left the domain of the church and became regal in its own rights.~~ The church lost but religion gained tremendously. The church was attempting to dictate in a matter ~~in which it had absolutely no interest,~~ in which its principles were not at all involved. After astronomy, which shook the church to its foundations, came geology. Instead of reading books which told of the age of the world as being five or six thousand years old, and told how the world was created in six days, and about universal floods, and all these legends of antiquity, men began to study the earth--to use their eyes, to use their minds, to weigh and measure and compute; and they discovered truths which did not at all tally with what the book or the traditions have told them. The earth was eternities in the making and the earth was millions of years old. And again the war was on.

The church attempted to lay down a fiat, to issue decrees, to prerogue truth. Science insisted upon its right, regardless of any other authority, to discover truth by its own technique. Science again won. The church lost, but religion again gained. For spiritual religion is grounded on truth and can never be built on the shifting sands of ignorance and superstition.

Then in the last century came the doctrine of evolution, which shook the church from dome to base. Scientists

who had in their laboratories, and in the laboratory of the world, studied physics and chemistry and biology, came to the conclusion that species of plants or animal life were not created by the fiat of divinity suddenly, but evolved one from the other through a long series, a long process of adaptation and selection; that creation was not a revolutionary act but an evolutionary act, and that man himself was not created man as he is now, but that he, too, passed through a long series of evolutionary stages, rising from the lower to the higher, through endless cycles of existence, until he has reached the stage of the present day.

And then the war was on in earnest; because this doctrine seemed to challenge the doctrine of the creation of man out of dust, and of woman out of the rib of man; it seemed to contradict the doctrine of the original perfection of man in the Garden of Eden and his fall; it seemed to contradict the doctrine of original sin; in fact, it seemed to contradict most of the things that were dear to the church; and the scientists were branded as heretics, agnostics and atheists, enemies of God and man, and maledictions were hurled upon them, and excommunications. The struggle was on. The struggle, for that matter, is still on; its reverberations may still be heard in our own land, where foolish men, misguided men, thinking that they serve the interests of religion, would attempt to suppress by law the teaching of the doctrine of evolution in our schools and in our universities.

The struggle is on; but the church will lose

out; it is inevitable that it should lose out, because it presumes to speak on matters concerning which it knows nothing, and concerning which it has no right to speak. Underlying all of these scientific advances, and perhaps as a result of them, there came about a notion of law as governing the world instead of whim. The doctrine grew up in the last few hundred years, as a result of scientific study, that the universe is governed and controlled by immutable law, not by sporadic interventions of a deity who cannot make up his mind what he wants to do. The miraculous was read out of court; all those things which in ancient days seemed to have appealed most to the so-called religious man--the dramatic intervention of divinity in the affairs of the world, the miracle,--all those things were scrapped by science; and the church resented that doctrine.

The church is losing out on these matters, but religion is gaining ground. It has been truthfully remarked that it is indeed marvelous that science should ever have survived amid the fearful obstacles which theology cast in her way.

Now you will note from this hasty survey which I have made that the battles which were waged were waged largely on issues not related to religion--issues which have nothing to do with spiritual faith. Francis Bacon, the greatest mind of the seventeenth century, the man whose advancement of learning and whose Novum Organum revolutionized the thought of the world, as far back as the seventeenth

century, realized first, that theology is the worst enemy of science, and that science is the best friend of religion; and so stated. Let me read to you his sentence; it is significant, and very little can be added thereto. He says: "Anyone who properly considers the subject will find natural science (he calls it natural philosophy) to be, after the word of God, the surest remedy against superstition, and the most approved support of faith. She is therefore rightly bestowed upon religion as a most faithful attendant, for the one (religion) exhibits the will, and the other the power, of God. Nor was he wrong," he observed, . . . Ye are not, knowing the Scriptures and the power of God, thus uniting in one bond the revelation of his will and the contemplation of his power. Natural science is a contemplation of the works of God--the power of God; religion concerns itself with the will of God. In the meanwhile it is not wonderful that the progress of natural science has been restrained, since religion which has so much influence on men's minds has been led and hurried to oppose her through the ignorance of some and the imprudent zeal of others."

This is a complete summary of the situation. There is no conflict between true religion and true science. The conflict is between superstition disguised as religion and science, or materialism disguised as science with religion. Religion and science are the two hemispheres of life; they are different although converging truths; they have two distinct spheres of service and of investigation. Science concerns

itself with the how and the what. What is this? What is its composition? Its physical, its chemical composition? How is this effect brought about? By what cause? Religion concerns itself with the why and the whither, with purposes and ultimates. The method of science is one of observation and exposition, of investigation and analysis; the method of religion is one of interpretation, of contemplation. Science has an historical interest, in reality an historical interest. How did this thing come to be? What stages of development did it pass through? Religion has what is called a theological interest; it concerns itself with the end, the purposes, the goal, the objectives of reality, concerning which science has nothing. Science concerns itself with the mastery of the physical world, including man; the physical world which concerns man; the physical world in which man lives; wants to discover its laws, its forces, its operation, its construction. Religion concerns itself with man's personality, with his spiritual world, and with man's spiritual adjustments to this world in which he lives. Two altogether different spheres of interest.

Science and religion have a common source; they have a common goal. But their spheres are different; their avenues of approach are different; their roads, although ultimately they converge, and originally starting from the same place, ~~yet the roads~~ are different, totally different. Both religion and science originate in human life; they are both called into existence by the straggling, suffering and

advancing life of man. Neither religion nor ethics nor science came down from heaven to man. No one of them can claim superior authority as having come from superior levels unto man. They all have their forms and origo in man. Man was created out of dust; so was his religion; so was his ethics; so was his wisdom; so was his science. But inspired dust; dust electrified with the spirit of God; dust which is continually forming itself into increasingly ascending loveliness. They all originate in the lowest depths of human life, and neither religion nor science should or need or can claim any other authority but the authority of serving human life, of responding to the desperate needs of man.

Science was called into being by the life of the race; to give it knowledge, organization, control over the world; religion was called into being by the race to give it hope and confidence and buoyancy; to lift it; to transfigure itself ever and anon. It is not well for science, because it has been blessed with marvelous achievements in the last few generations, to assume that it is truer than religion; that somehow it discovers more objective truth than religion; that somehow it deals with real reality, absolute reality, while religion concerns itself with rather vapory, intangible utilities, which, if you will, you can just brush aside. That is falacious reasoning. Science has just as many limitations as religion has, because science is just as human. Scientific truth is, after all, human truth, and what the eye of the scientist sees is what a man sees. Absolute

reality is beyond the ken of any man--even beyond the ken of the most powerful telescope and microscope. Science labors under the same restrictions--senses which are faulty and inadequate, and intellect which has a definite construction beyond which the mind cannot go; postulates and axioms which the intellect is compelled to assume, being unable to prove, them, and interests which the organism gives to the mind, which the mind cannot escape. In other words, the scientific man is just as bound and shackled by the inevitable human bond, the needs of the organism, as the religious man. There is no such thing as abstract transcendental, absolute scientific truth.

Let science continue to discover fact after fact and truth after truth. Let it by all means advance the human mind, expand it, stretch it. Let it give man mastery over the earth, and let religion bestow upon these new discoveries its apostolic benediction; for the true spiritual life, ~~friends, the real spiritual life~~^{our}, does not need the crutches and the clay buttresses and the pillars built of sand to support it. Let religion speak of the things which concern the spirit of man. Let religion speak of human personality, where science is utterly lost. Let religion speak in terms of faith, of the origin of human life and the destiny of human life; ~~and~~^{Science} can tell us nothing of the origin of human life or of the destiny of human life.

Science can discover the laws operating in

human life; science can describe; science cannot account for the vital urge or impulse in the universe; nor can it tell us whither all this stupendous vital force is moving.

Chemistry and physics and biology have never been able to explain providence and genius and the human hankering after perfection, and love and the sentiments of human affections. The scientist can tell you everything about the physics of sound, ~~of the mechanics of sound~~; he can tell you the vibrations of each note; he can tell you about the tones and the over-tones of each note. But that knowledge will not build you a symphony. And the scientist is not a Beethoven.

Beethoven knew absolutely nothing about the properties of sound or the scientific formula regulating vibration. Beethoven derived his inspiration not from scientific knowledge concerning sound, but from spiritual contacts and spiritual experiences from the deepest depths of his soul, that welled up in his music, ~~and~~ ^{the} scientist of language can tell you everything about words, their origin, their composition, their history, their grammar, their syntax; but the scientist will never write Hamlet. The poet derives his inspiration for his great creative achievements not from the scientific knowledge about things but from the very soul of things themselves--from the heart of the universe, the essence of the universe, the will of the universe, the thought of the universe. And religion concerns itself with the heart of things, with the essence of things. Religion is in its own domain when it speaks about God; when it tells men of a benign

and intelligent purpose underlying all reality at its beginning, at its ultimate end. Religion is in its own legitimate domain when it speaks to men of the possibility of establishing communion and fellowship with this all-spirit of the universe. Religion speaks its own voice when it speaks of human destiny, of the goal of life, of the things in the golden future concerning which science can tell you nothing but faith can tell you much.

I sometimes love to think of religion as borrowing credit from the infinite in order to increase the traffic and commerce of human life, which the ready cash of scientific truth would not justify. Religion is anticipatory. Religion projects programs, schemes and ultimates for the human soul. When religion speaks to man of the endlessness of his life and the eternal quality of his every act, it is in its own sphere. When religion concerns itself with the wish, the wish which is the unit of conduct--for we live not by the things we know but by the things we want--when religion attempts to direct this human wish--our will, our desire, our longings, our cravings, towards a social end, religion is within its sphere. When religion seeks to unify life by giving it a central motif, to consecrate life by giving it an ultimate goal, religion is doing its work. When religion rediscovers its prophetic voice and speaks to men of justice and righteousness as demanded by the universal spirit, and as demanded by the possibilities of human life; when religion calls men to holiness and to brotherliness and to the augmenta-

tion of personality, then religion is itself imperial and queen on its alabaster throne, with none to make it afraid.

Science or religion--which will survive?

Why, both,---if man is to survive. Without religion, science is a dreadful frankenstein, a destroying rover, a machine that will crush the very man who invented it; for the mind let loose in the world, unrestrained by ethical and moral consideration, uninspired by purpose, is so much dynamite in the hands of a child. And religion without science is a helpless thing, subject to all the dangers of superstition, subject to constant degeneration, because with the mind atrophied and the intellect left untrained, a man remains permanently incomplete. Science and religion are friends.

God created His world by wisdom, and the beginning of wisdom is the fear of the Lord.

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SCIENCE AND RELIGION

= Sermon, =

THE

TEMPLE,

MAY, 1925

MAY 22, 1925

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 itsegis they flourished for a very long time.

The first architecture of mankind was religious

Follow
Spacy92C
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RELIGION IN A CHANGING WORLD

architecture—the temple. The first poetry of mankind was religious poetry—the hymn. The first drama of mankind was religious drama—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 in this realm to the steady secularization of life. Such 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.

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~~RELIGION IN A CHANGING WORLD~~

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 spelt 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

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RELIGION IN A CHANGING WORLD

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.

H2

~~RELIGION IN A CHANGING WORLD~~

Blindly it sought to quench the new enlightenment. By means of bulls and edicts, through inquisitions, anathemas and excommunications, it attempted to proscribe and proscribe 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 intertwined. Men could not readily dissociate the two, and their rejection of the one entailed 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 and jealous guardianship. But there was never any real conflict between religion and science as such.

RELIGION IN A CHANGING WORLD

(C) There cannot be. Their respective worlds are different though not oppositive. 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. One is a survey, the other an outlook.

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 though 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 about with limitations. Science can see only those things which man is equipped to see—and his equipment is sadly deficient. Man cannot transcend

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~~ALREADY~~ ~~century~~ realized first, that theology is the worst enemy of science, and that science is the best friend of religion; and so stated. Let me read to you his sentence; it is significant, and very little can be added thereto! ~~He says~~ "Anyone who properly considers the subject will find natural science (he calls it natural philosophy) to be, after the word of God, the surest remedy against superstition, and the most approved support of faith. She is therefore rightly bestowed upon religion as a most faithful attendant, for the one (religion) exhibits the will, and the other the power, of God. Nor was he wrong," he observed, . . . Ye are not, knowing the Scriptures and the power of God, thus uniting in one bond the revelation of his will and the contemplation of his power. Natural science is a contemplation of the works of God--the power of God; religion concerns itself with the will of God. In the meanwhile it is not wonderful that the progress of natural science has been restrained, since religion which has so much influence on men's minds has been led and hurried to oppose her through the ignorance of some and the imprudent zeal of others."

~~This is a complete summary of the situation.~~

There is no conflict between true religion and true science.

The conflict is between superstition disguised as religion and ~~science~~ ^{between pseudo-science and pseudo-religion} or materialism disguised as science, ~~with religion~~.

Religion and science are the two hemispheres of life; they are different although converging truths; they have two distinct ^{areas} ~~spheres~~ of service and of investigation. Science concerns

itself with the how and the what. What is this? What is its ~~composition?~~ ^{and} its physical ~~its~~ chemical composition? How is this effect brought about? By what cause? Religion concerns itself with the why and the whither, with purposes and ultimates. The method of science is ~~one of~~ observation and exposition, ~~of investigation and analysis;~~ The method of religion is ~~one of~~ interpretation ^{and} contemplation.

Science has an historical interest; ~~in reality an historical interest.~~ How did this thing come to be? What stages of

development did it pass through? Religion has ~~what is~~ ^{teleological} ~~called a theological~~ interest. It concerns itself with the end, the purposes, the goal, the objectives of reality, concerning which science has ~~nothing~~ ^{no interest.} Science concerns itself

with ~~the~~ mastery of the physical world, including man; the physical world which concerns man; the physical world in which man lives; ^{science} wants to discover its laws, its forces, its operation, its construction. Religion concerns itself with man's personality, with his spiritual world, and with man's

spiritual adjustments to this world in which he lives. ^{Science} ~~Two~~ is the response to the human need for knowledge and altogether different spheres of interest.

~~power.~~ Religion is the response to the human need for ^{hope and} ~~and~~ Science and religion have a common source, ^{certitude} ~~and~~ they have a common goal. But their ^{realms} ~~spheres~~ are different;

their avenues of approach are different; their roads ^{are different,} although

~~ultimately they converge~~ ^{and} ~~and originally starting~~ ^{they} from the same place, ~~yet the roads are different, totally different.~~

Both religion and science originate in human life; they are both called into existence by the struggling, suffering, and

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BOTH ARE MAN-MADE, AND LIKE MAN

advancing life of man. Neither religion nor ethics nor
HIMSELF HEDGED about with limitations. NEITHER
~~science came down from heaven to man. No one of them~~ can
claim superior authority as having come from ^a superior level ^{to}
~~unto man. They all have their form and origin in man.~~ Man
was created out of dust; so was his religion; so was his
ethics; so was his wisdom; so was his science. But inspired
dust; dust electrified with the spirit of God; dust which is
continually forming itself into increasingly ascending
loftiness. ~~They all originate in the lowest depths of human
life, and neither religion nor science should or need or can
claim any other authority but the authority of serving human
life, of responding to the desperate needs of man.~~

Science was called into being by the life of
the race, to give it knowledge, organization, control over
the world; religion was called into being by the race to give
it hope and confidence and buoyancy; to lift it; to trans-
figure itself ever and anon. It is not ^{right} ~~well~~ for science,
because it has been blessed with marvelous achievements in
the last few generations, to assume that it is truer than
religion; that somehow it discovers more objective truth than
religion; that somehow it deals with ~~real~~ reality, ~~absolute~~
~~reality~~, while religion concerns itself with rather vapory,
^{emotions} intangible ~~utilities~~, which, if you will, you can just brush
aside. That is ^{fallacious} reasoning. Science has just as
many limitations as religion has, because science is just as
human. Scientific truth is, after all, human truth, and what
the eye of the scientist sees is what a man sees. Absolute

reality is beyond the ken of any man¹—even beyond the ken of the most powerful telescope and microscope. Science labors under the same restrictions¹—senses which are faulty and inadequate, and intellect which has a definite construction beyond which the mind cannot go; postulates and axioms which the intellect is compelled to assume, being unable to prove, ~~then~~, and interests which the organism gives to the mind, which the mind cannot escape. In other words, the scientific man is just as bound and shackled by the inevitable human bond⁴, the needs of the organism, as the religious man. There is no such thing as abstract, transcendental, absolute scientific truth.

Let science continue to discover fact after fact and truth after truth. Let it by all means advance the human mind, expand it, stretch it. Let it give man mastery over the earth, and let religion bestow upon these new discoveries its apostolic benediction; for the true spiritual life, ~~friends, the real spiritual life~~, does not need ~~the crutches and the~~ clay buttresses and ~~the~~ pillars built of sand to support it. Let religion speak of the things which concern the spirit of man. Let religion speak of human personality, where science is utterly lost. Let religion speak in terms of faith, of the origin of human life and the destiny of human life, ~~and science can tell us nothing of the origin of human life or of the destiny of human life.~~

Science can discover the laws operating in

human life, science can describe; ^{but} science cannot account for the vital urge or impulse in the universe; nor can it tell us whether all this stupendous vital force is moving.

Chemistry, ~~and~~ physics, and biology have never been able to explain providence and genius and the human hankering after perfection, and love and the sentiments of human affection.

The scientist can tell you everything about the physics of sound; ~~of the mechanics of sound~~; he can tell you the vibrations of each note; he can tell you about the tones and the overtones of each ^{chord} note. But that knowledge will not build you a symphony. And the scientist is not a Beethoven.

~~Beethoven knew absolutely nothing about the properties of sound or the scientific formula regulating vibration.~~

Beethoven derived his inspiration not from scientific knowledge concerning sound, ~~but from spiritual contacts and spiritual experiences~~ ^{but} from the deepest depths of his soul, that welled up in his music; ~~and~~ The scientist of language

can tell you everything about words, their origin, their composition, their history, their grammar, their syntax; but

the scientist ^{does not} ~~will never~~ write Hamlet. The poet derives his inspiration for his ~~great~~ ^{creative} achievements not from the

scientific knowledge about things but from the ~~very~~ soul of things themselves ^{from} from the heart of the universe, the essence of the universe, the will of the universe, the thought of the universe. ~~and~~ religion concerns itself with the heart of

things, with the essence of things. Religion is in its own domain when it speaks about God; when it tells men of a benign

and intelligent purpose underlying all reality at its beginning, ^{and} at its ultimate end. Religion is in its own legitimate domain when it speaks to men of the possibility of establishing communion and fellowship with this all-spirit of the universe. Religion speaks its own voice when it speaks of human destiny, of the goal of life, of the things in the golden future concerning which science can tell you nothing but faith can tell you much.

I sometimes ~~love~~ to think of religion as borrowing credit from the infinite in order to increase the traffic and commerce of human life, which the ready cash of scientific truth would not justify. Religion is anticipatory. Religion projects programs, schemes, and ultimates for the human soul. When religion speaks to man of the endlessness of his life and the eternal quality of his every act, it is in its own sphere. When religion concerns itself with the wish, the wish which is the unit of conduct -- for we live not by the things we know but by the things we want -- when religion attempts to direct ~~this human wish~~ our will, our desire, our longings, our cravings, towards a social end, religion is within its sphere. When religion seeks to unify life by giving it a central motif, to consecrate life by giving it an ultimate goal, religion is doing its work. When religion rediscovers its prophetic voice and speaks to men of justice and righteousness as demanded by the universal spirit, and as demanded by the possibilities of human life; when religion calls men to holiness and to brotherliness and to the augmenta-

tion of personality, then religion is itself imperial and queen on its alabaster throne, with none to make it afraid.

Science or religion¹_M which will survive?

Why, both, ¹_M if man is to survive. Without religion, science is a dreadful ~~frankenstein~~ ~~destroying~~ ~~machine~~ ~~that will crush the very man who invented it; for the mind~~ ~~let loose in the world, unrestrained by ethical and moral~~ ~~consideration, uninspired by purpose, is so much dynamite in~~ ~~the hands of a child.~~ ~~And~~ Religion without science is a helpless thing, subject to all the dangers of superstition, subject to constant degeneration, because with the mind atrophied and the intellect left untrained, a man remains permanently incomplete. Science and religion are friends.

God created His world by wisdom, and the beginning of wisdom is the fear of the Lord.

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