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Scientific fictions vs. religious fictions, 1928.

"SCIENTIFIC FICTIONS vs. RELIGIOUS FICTIONS."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

APRIL 1, 1928, CLEVELAND, OHIO.



There was a time when science was the handmaid of religion, when theology was acknowledged the queen of all the sciences. The truths of religion were then held to be indisputable, having been revealed by God himself; they were absolute, and all other truths had to tally with the revealed truths of religion. All science had to prove its doctrines from scriptures, from the traditions of the church, and any new scientific doctrine, whether in the realm of astronomy or geology or biology or physics, which was not in consonance with a truth of theology, was thereby invalidated, anathematized, and declared to be part of the evil machinations of the devil.

In other words, in those days--and they were not so long ago--science stood at the bar of religion, timid, on the defensive, apologetic. Things, however, have radically changed since those days. Today religion stands at the bar of science, slightly confused, timid, apologetic, endeavoring to convince science that the truths of religion do not controvert scientific truth, and that science has left a foothold, or a loophole, if you will, for religion. Science today is imperial and triumphant. Science can point to very definite and concrete achievements, to victories and conquests which it has brought to mankind.

Think what science has achieved for the human race in the last few generations. Science has enlarged

the domain of man, widened his horizon. Science has acquainted man with the world, changed his life, and has enabled him to penetrate the vast immensities of space. Science has enabled man to read the record of his planet, the strata of the earth, to read the history of forgotten ages, of forgotten civilizations.

Science has enabled man to free himself from his bodily limitation. Man today can see further and reach higher and commune with people at distances incomparably greater than in the past. Science has enabled man to scale mountain tops, to fly through the air, to convert deserts into garden spots, to bring up from the bowels of the earth treasures for mankind. Science has harnessed for man the forces of nature and compelled them to do man's bidding. The machine removed from off the shoulders of man the dead load of incessant toil, ceaseless labor. The machine destroyed slavery in the human race and gave to man leisure time for thought and self-development, even as it gave to man a sense of economic security and competence and well-being. Science has stamped out many a dread disease, has alleviated pain, prolonged man's life, gave to mankind a feeling of security and confidence in the world. Above all, science has given to the human race a method of progress. It has taught man how he may control and determine his own evolution. It taught man that the universe in which he lives is a universe of law and order instead of a universe of chaos and anarchy and accident. It has trained him to live and

thrive and prosper in this universe.

Now these are amazing achievements which science has to its credit, and they have been achieved in a few short generations,--two or three centuries; and science is just at the beginning of its heroic victory; science is just at its dawn. Almost daily, almost hourly, new inventions, new discoveries, are added to the rich treasure trove of scientific knowledge.

Now what victories comparable to these can religion point to? How has religion changed the life of the human race in the last few centuries? Religion can point to no such triumphs. Again, science deals in things tangible, ponderable, concrete things. Its laws are logically demonstrable; its practices are not matters of opinion or judgment or dogmas but logical proofs, and its achievements are tangible achievements. We can point to them in the sky line of our cities, in the numerous machines and inventions, in the automobile and the wireless and the radio and the airplane. We can point to the triumphs of science in the chemical and physical and medical laboratory. They are very real and tangible, the achievements of science. And our religion does not deal in any such ponderable, and cannot point to any such solid, concrete achievements. So that today religion stands more or less apologetic, defenseless, and is being hard pressed by those very sciences which once upon a time were its handmaid.

And there are some people who believe that

ultimately religion will be destroyed by science, and there are therefore men who, in their blind devotion of religion, dreading such an eventuality, would like to destroy science by legislation, to constrict and delimit scientific progress by law. This is a fatuous and futile enterprise of man. It is reminiscent of medieval days, when men thought that they could destroy ideas by burning those who gave expression to the ideas or by burning the books in which these ideas were expressed. It is reminiscent of the days when people thought that truth can be throttled by some papal pronouncement, by some papal bull or declaration.

And yet there are some of us who dare to believe that science can do religion nothing but good. There are some of us who believe that truth is one, all truth is one, whether it be a religious truth or scientific truth, and that if there be any truth in religion science cannot destroy it, and if there be any truth in science religion cannot invalidate it, and that both scientific and religious truth must merge into one in order to serve man, who is, after all, one. Man is not divided into compartments. Here is his religion, here is his science. Man's mind is one, and all truth must merge into an organic unity if it be truth at all.

Science has rendered a great service in stripping religion of many of its fictions, just as religion is doing science a great service in stripping science of many of its fictions. Religion is an old institution, or

an old mode or an old enterprise of the human spirit. It is very ancient, and it has come down to us with a multitude of ancient concepts, of ancient ideas, of ancient beliefs. All historic institutions bring down with them to the present echoes of ghosts of the past, and because of their age these ghosts of the past take on a sanctity and a holiness in human life, and the orthodox among men are not desirous of surrendering these ghosts of yesterday, thinking that they are the essential instead of being merely the accidental and the temporal.

But rationalism, rationalistic thought, which science brings about, spells the doom of all these convictions of religion, and religion has been compelled to surrender, in the face of the onslaught of scientific research and study, these mythological fictions of yesterday, physical revelations, physical resurrections, physical concepts of heaven and hell, physical concepts of divinely written texts or divinely written books, fictions of miracles, fictions of angels and demons and devils and all that rich and confused demonology or mythology of the olden days.

These fictions are the base degrees by which religion rose, just as astrology and alchemy and quackery are the base degrees by which the sciences rose to their present level. But real religion has just as sound a basis and just as real a function to perform in human life as science; and this is the thought that I should like to stress this morning. Science, too, has its

fictions, though they are not as easily recognized and acknowledged by men. In the first place, there is the fiction that science, somehow, is objective truth, real, absolute, and that religious truth is subjective, a matter of opinion and judgment. That is a fiction. For scientific truth, when all is said and done, is, after all, only human truth. The ancients already declared that man was the measure of all things. There is no truth outside of man as far as man is concerned. All truth has to percolate through man's physiologic self and man's psychologic self before man can become aware of what we call truth. All truth is relative to man, to his biologic self, to his physical self. If man's eye, for example, were differently constituted, if man's brain cells were differently organized, if man's temperature were heightened or lowered, why, the whole of reality, the so-called objective reality, would be totally different to man.

All truth is human truth, and it is framed within the hard framework of man's limitation. One should never forget that when one speaks blatantly of the truths of science. Though they are absolute and indisputable, they are human truths. One need not go so far as some scientists have gone in declaring that, after all, we dare not speak of truth at all; that human thought is not a science but an art; that all truth is supremely relative; that logic, so-called, is only a function of the organism, a tool of the organism, and that the concepts which reason

gives us do not at all correspond to reality.

Many an eminent scientist has been forced to take this position. A very interesting and very challenging book appeared recently in Germany by Professor called "The Philosophy of As If," in which this eminent philosopher analyzes the technique of science, the method which science employs, and shows that science not only employs hypotheses which may be proved to be true or not, but that science deliberately employs concepts and ideas which are demonstrably false, but which nevertheless yield practical truth which man requires in order to continue to live. In scientific thinking, in the scientific apparatus, there is a host of false fictions which are, nevertheless, indispensable to man, which make it possible for man to think at all and to live at all.

This scientist maintains, this scientific philosopher, or philosophic scientist, maintains that human thought is not an end in itself but a means, a means to man's will to live. The great urge in man is not thinking but living, and in order to live man has evolved a certain set of tools, one of which is his reason, and that reason serves practical ends in life, not theoretic ends, and that therefore this reason is utterly unable to solve theoretic problems in life,--problems such as why, when and where did motion originate? How did life begin? What is matter? What is the purpose of existence? These are problems beyond the scope of human thought because human thought was

not created by the will of man to solve theoretic problems but simply to solve practical problems of living; that the more we try to find an answer to these theoretic problems in human thought, in speculation, the further afield we are; that instruments were not built to solve these problems; the solution for these problems can only be found in intuition and in human experience, and it is in the realm of intuition and human experience, in this groping of the will into the unknown and in the hard business of living, that all contradictions disappear and that a certain truth, not logical but psychological, if you will, is discovered; and it is in this realm of intuition and human experience that religion grounds itself, and it is there that it postulates its great truths.

This school of teaching has done much to clear science of its dogmatism. Religion once upon a time was dogmatic. Science up to the present has been very dogmatic. This school of thought demonstrates, for example, that such ideas and concepts as matter, energy, time, space, the atom, classification, abstraction, symbolism, gravitation and numerous other scientific dogmas are fictions pure and simple; they do not correspond to anything in the real world; they are simply convenient summaries on the part of man, artifices to enable him to work in the real world, to help him surmount certain problems, but they are not real things and they do not correspond to realities as such.

Science, these philosophers maintain, can do but two things for us. It can define for us sequences, the actual sequences of things; and it can give to the ideas which we have about the world, the ideas with which we invest the world, science can give to these ideas a certain classification and a certain orderliness. Beyond that science can do nothing, and that therefore the man who speaks of scientific truth as being absolute and demonstrable and final, and of science being able to solve all the problems and all the riddles of the universe, that man is a theologic scientist, a dogmatic scientist, not a real scientist.

Religion takes up man's pilgrimage where science leaves off. Religion is the intuitive outreaching of the spirit of man. Science is inductive; it takes facts and derives from these facts certain conclusions. That is the scientific method. Religion, if you will, is deductive. It begins with a few tremendous postulates and derives from these a code of living and thinking for man. Religion therefore anticipates science.

I read recently a very stimulating article by Professor Milliken, one of the great scientists of America, one of the five American scientists who has received the Nobel prize. Professor Milliken, in outlining what contribution science has made to the human race, states that the two great ideas which science has given to modern man are these: first, that it has revealed to mankind a

world, a universe of extreme orderliness, a lawfulness, as it were. But religion anticipated this finding of modern science by thousands of years. Religion long ago projected the idea into the consciousness of the human race,--that the world is not a chaos but a cosmos; that the world was organized and built and is controlled by an intelligence. "God fashioned the world so that it shall not be destroyed." "God created the world in wisdom, established the heavens in knowledge."

Now religion had no proofs for that declaration, but intuitively it hurled this tremendous faith into the consciousness of the human race, and it took science three thousand, five thousand, ten thousand years to demonstrate actually what religion anticipated intuitively.

The second great contribution which science, according to Professor Milliken, gave to mankind, is that it has informed man of the vital role which he himself (man) can play in determining his own world. We used to think that man was a plaything of destiny, that man was victimized by forces beyond his control. Well, science has enabled man to believe that he, to a large degree, can actually determine and change his environment, his physical environment, his biological environment, his world, and therefore change himself; and that is a tremendous and a profound observation of this scientist. And yet here again religion anticipated these findings of the scientific mind by thousands of years. It was the religious man who, nearly twenty-five hundred years

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declared thousands of years ago that man is free. "Behold I have set before thee this day the good and life, the evil and death. Choose thou life and the good." There again is this prophetic thrust into the future and into the unknown, which is the greatness and the glory of religion in the world.

In other words, if I were to summarize the place and the function of religion in the human race, I would say that it is the high hope of the human race, the rallying cry of man, the great basic wishes and desires of man to be more, to grow, to develop, to be free, to achieve. Hopes and wishes, desires and dreams of the human race,-- that is what religion is. And concerning these dreams and hopes and wishes of man, science can do but one thing: slowly and painfully to prove their truth and their validity, just as science has proved the truth and the validity of some of the religious ideals of which I have spoken.

Science and religion are one. Both have their origin in man's will to live; they are both the expression of man's unfolding personality. They are not antithetical; they are not mutually exclusive; they are not in two different compartments in the human race. They are the obverse and the reverse of the same coin; they are manifestations of the same unconquerable and undying spirit of man which has driven man from the jungle through

cannibalism, through barbarism, through medievalism to modernism, which is destined to goad, to drive man on to higher levels, to climb still higher battlements, to scale still greater peaks, ceaselessly aspiring, ceaselessly ascending, ever in motion, still climbing heavenward, never wavering.

--O--



1. There was a time when Sc. was the band-wagon
& R. Theology was the acknowledged queen of
all be. Her empire extended over all. The
truths, theology was assumed to be
revealed by God Himself; hence they
were indispensible and imperious.
They began the evidence for all other
~~things~~ ^{truths}. The test of these had to
verify their findings by biblical
proof, or Church doctrine. A Sc.
fact, whether in the realm of astronomy,
geology, history, or physics which
contradicted the Scriptures, the Church
was invalidated ~~as the authority~~,
and declared to be the machine's
whim, the devil. Sc. stood
at the bar, Theology - tried, defended,
apologetic.

2. Things have changed radically
since those days. Today R. seems
to stand at the bar, Sc. no longer
confused and apologetic, but is hard to

show that its further do not contradict
sc. truth; that sc. has left a foot-
hold for ~~rel.~~ a leap-hold for rel. doctrine.
Sc. today is confident & triumphant.
It can point to its many tangible
victories, to the conquests and ~~the~~ ^{its}
substances which it has put to the
human race.

3. ① It has revealed man's domain
71000 fold - It has opened up new
worlds for him - It has explored the
earth upon which he lives, and even
the universe which surrounds his
earthly sphere - It has enabled him
to reach out into space & by the
power of telescopes to reach the
universe, the infinite and to
determine his position more accurately
in the ~~universe~~ ^{universe} & things - sc. has
opened up before man's eyes the
records of the planet upon which he
lives - and in the stars, the reach

he can now read the history, fix upon
his rules. So, has enabled man
to free himself from the limitations
of his phys. ^{body} equipment. He can now
travel faster, see further, ~~and~~ com-
municate with those at distances ^{unusually}
greater than at any time in his
long, laborious past. It has, say, let
his man now to walk with, rather
than fly, through the air, speak through
invisible channels, & convert
deserts into gardens, ^{shortly} & ~~paradises~~
and bring up from the ~~earth~~ ^{air} depths
the earth's treasures for man's use.

So, has harnessed ~~the~~ the forces
of nature, and has commanded them
to work for man. The machine released
man from the dread load of back
labor and abolished human slavery.
The machine gave man leisure
- and time for thought & self-
development. It also ^{gave} ~~gives~~ people
economy, ~~simplicity~~ ^{greater people}.

Sc. has stamped out many a
dead, ~~decaying~~ ^{prolonged} ~~of the human race,~~
~~of the human race,~~ ^{life} & sure of peace & security
and confidence. Sc. has given men
a method by which he may ^{by which he may}
continue his progress, ~~and~~ ^{and} ~~defeat~~
mine his future Evolution. It has
revealed to man a ~~world~~ Cosmos
of law & order, not of whim &
chance & accident, & has taught
man how to ~~live~~ ^{thrive} in such a world,
and how to prosper! -

There are amazing victories
for which must be credited to Sc.
- and all achieved in but a
few short centuries! And they
are only the beginning! Sc. is at
its dawn! Clearly, almost
hourly, new discoveries, new
inventions are added to the
glorious accumulation of
Sc. for the.

4. What victories comparable to those
can rel. point to? ~~in~~ What striking
change has it accomplished in the
life & society during the last few hundred
years? Again, sc. deals in predictable
& tangible - in things visible &
demonstrable. Its proofs are logical
& irrefragable. Its truths are not
matters of opinion ^{beliefs or dogmas} but objective
and demonstrable facts. - And its
accomplishments, too, are visible to
the naked eye, in the sky, in the
labor, in the machine, in the
~~in our action, in our play, in our music, in our~~
~~in our chem. & phys. & medical~~
laboratories. Rel. deals in no such
predictable & can point to no
such concrete accomplishments.
So that R. to-day is on the defensive
hard-pressed by that sc. which was
once its hand-maid.

If I may foresee the day when sc. will
destroy R. & others, blind forever, R. fearful
& such are eventually, are ~~attracting~~

[illegible]

8). But real R. has just a firm a ~~firm~~
basis ~~in life as sc. - sc.~~ ^{in life as sc. - sc.} too, it
should be remembered is based on
hypotheses which may not be true
& on facts which are demonstrably
false but which nevertheless serve
practical & useful purposes in
the realm of human thought.

q. ~~828~~ ¹⁴⁰⁷ ~~For~~, a relative - relative to man.
It is not objective in the sense of not
being affected by man. The ancients
already declared: "Man is the measure
of all things". If man were differently
constituted - the universe would
appear altogether diff. to him.
If his eyes were built diff., or
his brain cells org. diff., or his
bodily temp. he viewed or
lowered - that which we call obj.
reality would take on a wholly
new shape, outline, color &
meaning - all truth is
human truth - framed in
human outline & determined by
~~human~~ the physiol. & the psych.
of man. We cannot get out of our
skins & we cannot conceiving
truth other than through the
colony, ~~constituting~~ ^{constituting} & ~~constituting~~ ^{constituting} lenses
of our biologic selves.

9/. ~~Again~~ We need not go to the extreme
position held by some who maintain
that we cannot talk of "truth" at
all; that "that" is not a ~~re.~~ but
an act; that log. reasoning is
only an organic function. a tool
of the organism; that its ~~correctness~~^{truth}
shall correspond to ~~strict~~ reality.
~~Many an eminent sc. has defended this position~~
A very challenge in 1907 has recently
appeared in ~~primary~~ - Prof. Vaihinger's.
The Phil. of "as if" in which author
analyzes the technique of sc. & shows
how it consists of ~~employing~~
~~consciously false ideas~~
~~false notions~~ in its working - but
~~which suggests that~~ ^{which suggests that} ~~these~~ ^{these} ~~fiction~~ ^{fiction} are ~~indispensable~~
and yield ~~more~~ ^{practical} ~~results~~.
Conclusion which are in harmony
with nature - and appeal to us as
Truth! He reduces all thinking
to a series of fictions which helps
us to live.

10. - Prof. V. indicates that we operate
intentionally with consciously false
ideas & judgments. That it is only
a means to an end. It serves the
human will to live! It is fitted only
for the practical service, the will to
live! It is not fitted for the theoretical
solution of world problems - such as
the origin, the end, the beginning & continu-
ance, the formation & matter, the
origin, matter, the meaning & pur-
pose, the end. There are beyond
its ^{and the man that begins there, the man confused} ~~realism & its practical~~ ^{the world of all} ~~answers to these problems can be~~
~~found~~ problems much as superficially
& when we attempt to find answers
by them in speech. that we are
lost! We are resorting to an
instrument not intended for
such use! It is in value &
intention & hence that the
solution for these for many questions
can be found. For intuition & Exps
all contradictions fade into nothingness.

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Exp. & tubes as higher, all
linear reason. It is in tubes
two Exp. that R grows itself
It is in that reason that it goes
to being pertulantes -

11- Among the consciously false ^{artificial} ideas,
with which we operate in the
modern demonstration are
~~and~~ (1) Campeation (2) abstraction
(3) symbolism (4) ^{revelation} vital (5) Energy
(6) Generation (7) ~~fusion~~ ^{fusion} (8) Ether
(9) ~~those~~ (10) atom
hypothesis (11) ~~ideal~~ ^{ideal} ~~revelation~~ (12) ~~ideal~~
~~unity~~ (13) Empty space, empty time,
point, line, surface without extension;
lines without breadth, surface without
depth, space without content. All
these are contrad. notions. Math. is based
upon an entire mass of ~~contradictions~~
upon contradictions.

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AND NO. 11 ZINC
EAVES TROUGH
AND CONDUCTOR
PIPE

Buffalo and Detroit Addresses on Back Cover

12) ^{that} ~~It~~ is no question to ^{arrange} ~~you~~ ^{with its set of expedient ~~surrogates~~ & ~~positions~~} ~~your~~ ^{own} pictures & reality. At best, it can do 2 things ① determine for us the actual sequence, things - ② give the ideas with which we invest reality & more adequate & more useful & more harmless form. It can give us a concise summary & description, processes as they appear to us - & nothing more.

14) ^{Remarkably the man} ~~He~~ who speaks, R. absolute truth, an effort to ~~disparage~~ ^{in the present that they ~~negate~~ & ~~please~~} R. Smith, is not a R. but a ~~theoretical~~ R.

13) R. is intuitive. & that's authentic & ~~deserve~~ -

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^{"Everything Used in Sheet Metal Work"}

① R. C. ...
administered ... before man's intellect
was able to grasp it, before man
discovered the cause, cause & effect.
... Cause for ...

ה' זחנה 30 אלף - כולן לוחם זחנה

② Vital Part - which we ourselves can
play in our Evolution. Dr. Killikau
- physicist & first rank - Mo, 5 Am.
Dr. B. awarded Nobel Prize.
- Working on his phys. Phil. Evolution
- R. anticipated it -
It was that great prediction for national
life and all to pass them to the

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AND GRILLES

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③ Before the Soc. & Soc. established that
man is a possessive animal dependent on
his group - vol. himself thus the group.
R. has declared: defend a whole
moral code based on altruism
and social cooperation. "This is
very like a theory" —

④ Freedom; psychology —

1. To R. presents instructions to project
vast hopes for race. It is unrealistic
and industrial — as Soc. is! It
anticipates Soc. truth.

2. It points the way. It indicates the
goal. It is the high hope and
the rallying cry of the race! It is
truth is a value, as important
as understanding — as Soc. truth —

The TEMPLE BULLETIN

THE TEMPLE

East 105th St. and Ansel Rd.
CLEVELAND, OHIO

Abba Hillel Silver, D.D.
RABBI

Rabbi Leon I. Feuer
Minister of Religious Education

SUNDAY, APRIL 1, 1928

10:30 A. M.

RABBI SILVER

will speak on

"SCIENTIFIC FICTIONS vs.
RELIGIOUS FICTIONS"

Is scientific truth more valid than religious truth?

Friday Evening Service

5:30 to 6:10

Sabbath Morning Service

11:00 to 12:00

Sermon
#270

PLEASE READ THE BULLETIN

The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 105th Street at Ansel Road, Cleveland, Ohio. E. E. Wolf, Pres.; Emanuel Einstein, Treas.; Rabbi Leon I. Feuer, Editor. Subscription price, 50 cents per annum.

Entered as second-class matter, Dec. 11, 1925, at the Post Office at Cleveland, Ohio, under the act of March 3, 1879.

The Musical Program for Sunday, April 1, 1928

Mr. Beymer will play the following organ numbers:

Prelude:

ProcessionalUrteaga
GavotteMartini
Claire de Lune (Moonlight).....Karg Elert

Postlude:

ScherzosoRogers

Alice Shaw Duggan, Contralto, will sing, "Rend Your Hearts and Not Your Garments" by Rogers.

Passover at The Temple

Wednesday, April 4th, 5:30 P. M.—
Services for the eve of Passover.

Wednesday, April 4th, 6:30 P. M.—
Congregational Seder.

Thursday, April 5th, 10:00 A. M.—
Services for the first day of Passover. Rabbi Feuer will preach the sermon.

Sunday, April 8th—Passover celebration for the Religious School.

Wednesday, April 11th, 10:00 A. M.—
Services for the 7th day of Passover.

The Union Haggada for Passover may be secured at 50 cents per copy from the Temple Office.

"Mazel Tov"

The entire membership of the congregation rejoices with Dr. and Mrs. Silver in the birth of their baby boy on Monday morning, March 26th. We fervently pray for long life, health and happiness for the son of our spiritual leader.

Temple Religious School

Report for the Month of March

Total enrollment, including the High School—1336

Number of pupils, Kindergarten to 9th grade, incl.—1221

Average attendance for the month—93%

The following classes had 100% attendance for the week: 3D, Ruth Savalon; 4C, Dorothy Sugarman; 5B, Alice Silverman; 5E, Ralph Colbert; 5F, Sara Cheitel; 6A, Henry Kutash; 2B, (High School) Selma Markowitz.

Sunshine Fund

The Sunshine Collection for the week amounted to \$38.24.

"Ask Me Another" Contest Finals

A remarkable spirit of enthusiasm and interest both on the part of the parents and children was evoked by the preliminaries of the Junior High School "Ask Me Another" Contest which came to a close last Saturday. The results were highly gratifying. It proved beyond a doubt that our children are assimilating a great amount of Jewish knowledge despite the handicap of limited time under which the Religious School works. The contest was close all the way and over thirteen of the children finished very near the top. Special mention should be made of the splendid work of Betty Geismer and Seville Shagrin, both of the Confirmation Class, who made an almost perfect record in the preliminaries. The final contest to determine the three prize winners among the 13 will be held on Saturday, April 11th.

**CELEBRATE THE
S E D E R
AT THE TEMPLE**

**Wednesday Evening
April 4th, 1928**

**6:30 P. M.
Mahler Hall**

SERVICES CONDUCTED BY RABBI SILVER

MUSIC BY THE TEMPLE CHOIR

PASSOVER MEAL CATERED BY BAUMOEL

Reservations are \$2.00 for Adults and \$1.25 for Children under 12 years of age. Kindly Co-operate with us by sending in your Reservations at Once.

***Temple High School
Oratorical Contest***

This Sunday evening, April 1st, the High School will hold its annual Parent-Teacher Supper and Oratorical Contest. In order to make this a real High School gathering students of the High School are asked to attend with their parents. Supper will be served at 6:00 P. M. in Mahler Hall for the moderate sum of 50 cents per plate.

After supper the gathering will adjourn to the Gries Memorial Chapel where the annual Oratorical Contest will be held. Eight contestants are entered. Three prizes of twenty, ten and five dollars will be awarded. The contest promises to be a most interesting one.

Rabbis Silver and Feuer will be happy to greet the parents and students of the High School on Sunday night. Please mail your reservation cards to the Temple.

Temple Men's Club

"Presidential Candidate Forum"

On Wednesday evening, April 11th, the Temple Men's Club will hold a smoker meeting which should prove of unusual interest, a "Presidential Candidate Forum." Much discussion is being aroused this year on the merits of the various presidential candidates preliminary to the April primaries. At this Forum the Temple Men's Club will present outstanding spokesmen for the three leading presidential candidates, Willis, Hoover and Smith. Members of the Club should reserve Wednesday, April 11th.

Temple Alumni Association

Theatre Guild

The Temple Alumni Association will add one more fine evening to its year's program on Wednesday evening, April 25th, when its Theatre Guild will present "The Enemy" by Channing Pollock. This is a splendid drama depicting post-war Germany.

Those who have seen Guild performances in the past will not want to miss this one. Tickets will be on sale within a week.

Temple Women's Association

The Temple Women's Association scored another triumph in the presentation of the annual Symposium. The subject of this year's discussion was "Disraeli." Mrs. Herman Moss presented a paper on "The Life of Benjamin Disraeli" and a paper by Mrs. Harold Feil on "The Works of

Benjamin Disraeli" was read by Mrs. George Furth due to illness in Mrs. Feil's family. Both papers were excellently written and presented.

In addition, the third act of Parker's play "Disraeli" was extremely well presented by members of the Temple Theatre Guild and the Temple Women's Association. Over 400 women attended the luncheon.

Jewish Art Exhibit at Cleveland Art Museum

From March 26th to April 9th the Cleveland Museum of Art will exhibit the work of the Children's Art School of Boston, an institution fostered by the Federated Jewish Charities of that City. The work of this school has received favorable commendation from all parts of the country. Parents are urged to take their children to the exhibit and observe what can be accomplished through the medium of Jewish Art expression.

The Temple Wishes to Acknowledge with Thanks the Following Contributions: To the Scholarship Fund

Mrs. Ignatz Koenig and Children	In memory of Husband and Father, Mr. I. Koenig
Sara A. Goldsmith	In memory of Mrs. Louis Bach and Nellie Furth Kahn

To the Floral Fund

Mrs. Charles P. Salen	In memory of Father, Aaron Schwab
Jacob Lomsky and sons, Herbert and Irving	In memory of Wife and Mother, Stella Lomsky
I. J. Garson	In memory of Sister, Millie D. Garson
D. J. Garson	
M. J. Garson	
G. A. Garson	
Mrs. and Mr. W. A. Goldsmith	In memory of Barbara Kahn Bach
Mrs. Esther Hoenig	In memory of Son, Max Hoenig
Mr. David F. Klein	In memory of Mother, Mrs. Lena Klein
Mrs. Rose Hoffman	In memory of Husband, Simon A. Hoffman

To the Library Fund

Mrs. Moses Stiefel	In memory of Parents, Charles and Jennie Frank
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1. There was a time when Science - Handm -
- at bar.
2. Things have changed radically -
3. And no wonder! Sc. can point
- Limitations - Fly - depths -
- Machine - Disease - Method -
- In few short centuries - Daily
4. What victories comparable - Tangible -
5. There are even those who believe - Sc. destroy
6. yet, there are those who dare believe - no harm
7. Sc. has rendered the cause of rel. fictions -
- old institutions -
8. It is well that that was done - But - base degrees -
- Religion is more > Astrology -
- Judged by highest -
9. On the other hand, Rel. is rendering a great service
1. There have been great sc. who have actually
Objecture maintained that though - art - logic -
2. Vaihinger - Strips sc. of its dogmatic
Fetters character - Summaries - artifices -
- Mathematics - Thought a means
Practical to solve practical problems -
3. ~~So that the man who objecture with~~
10. This being the case - what is role of Rel -
① Takes up pilgrimage -

12. heed of new religion - young people

① Age group.

② Rational - Watson.

③ Same milieu - { Econ. change, culture, or that.

④ Perpet of youth - { Inst. various - Rel. Indiff

13. humans in Religion? Proper -

- Sc. feeds upon desec. + misinterpretation

- Human bps etc. fairly constant

- Minds as firm - Resistant to beauty

- no new problem - no new answer

14. Exp. among vs Jews - There
wasnt a question - "fold a cross"
- unbroken line - manip Conflicts - goals
- Aquequats

15. Provided he wants a Religion

16. Summary - Unity. Vol

17. Are there relevant? Reconversion

② Anticipates:- Prof. Milliken - 2-

④ "A universe of extraordinary unexpected orderliness."

Clear 12 for per 1, -

— זכרונה וס 3 אלה טמ לממ בתלונ

② Sc. informed man & vital role play - destiny -
not before then - biologic environment - - Crn 1000001
- Biol -

(c) Sociology - 20 marks

(d) Psychology - "the good & the life" -

11. Irrepressible Hopefulness - Sc. may lead to
pessimism - Charles Richet -
"The Psychology of the Future"

① But Rel. says: "There is God!"

② And ∴ Human life cannot - be without God.

(3) Face reality squarely - Bible - arc

④ Recognizes limitations - but - per 7/12/11
- man's own - as he pleases -

(5) Physical world comes out

12. Rd. in its unremitting hopefulness points to
this other world - song -

(a) ~~Granted -~~

(a) ~~Granted-~~
(b) This is the supreme Fiction of Religion.

13. ~~Sc. Rel. are not! Source - Goal -~~
~~Manifestation~~

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1. There was a time when Sc. was hand-m- bar
2. Things have changed - Imperial. Can Point -
 - ① ~~increased~~ ^{Sc. has} enlarged man's domain - ~~Empire~~
 - ② Enabled to free - limitations ~~fly~~ ~~Sc.~~ ~~Sc.~~ ~~Sc.~~
 - harnessed - Slavery -
 - ③ Stamp out diseases -
 - ④ A Metho - Law & Order.
 - ⑤ Amazing victories - Dawn - Daily -
3. What victories comparable - changed Agony, Sc. deals.
~~Sc. deals~~ in no such parallels. - hard-pressed
4. Some force - Blind defenders -
5. And yet some of us dare to believe that Sc. will do nothing but good. Truth is One.
 - ① Sc. ~~does good~~ ^{has} script R. 7 Fictions - (Old institutions)
 - Age - Growth & Rationalism - Miracles -
 - Base depraves
6. But true R. has just as firm a basis & just as real a function as Sc..
 - ① Sc. too is based on fiction - absolute Fictions -
 - ② Sc. too is Relative - to man. Man measures all
 - all truth is human truth - (Eye)
 - ③ We need not go to Extreme positions - cannot talk of "truth" at all - That is art - log. reason - organic function ~~test~~, concepts do not correspond - showing an eminent contrast

④ Prof. Vaihinger - "As If" - analyzes science
- employs - conclusions in harmony with nature
- Thinking is a series of fiction which help us
to live

① that is only a means - Serve Will - Fitted
only for practical service - not for theoretical
 - when we attempt - Intuition & Experience
 - all contradictions - Religious!

(5) Strip SC - we know now
away behaviors - aspects - ① classification

(2) abstraction (3) hypothesis (4) Force, Energy

(5) Censor Effect (6) Gravitation (7) Martin

(8) Time (9) Space (10) Other hypothesis (11) atom.

The whole, Math is based on pictures - on facts without
experience; line with breadth; surface without
depth, space without content..

① ^{sc} That is in no position to give us Reality. Only 2 things: ① actual sequences ② ~~then~~ give to our ideas with which we invest under a more adequate + useful form

① Accusatory - man who speaks, ab. 5c -

In view of this fact the role ① prejudice - intention
7. Prejudice ② authenticity - severe.

Prof. Millikan.

① "A humour, Extraordinary & Unexpected Boldness."

וזהו חסדו של אלהים - כי חסדו הוא כלל כל הטובות

② Vital part which man -

For part which was -
for - אם כן, הרי

③ Before Dr. S. Sundberg described - yet not not

④ Heiden - Psychology - "Behold, I have set

3. Again, Rel - was upheld - Religion

8. ~~R. peace, by embracing, the truth, that we~~
~~understand~~ ~~fact~~ - He, to hope for all in God &
Love -

It's truth as valid.

✓ - There is God - Godness - divine Event -

① Not utterly unknown - but little God -

② ~~True in his world~~ Faces Reality squarely -

③ But not not not - as he pleases -

- cannot control - Physical world cuts out -

① pain ② fear ③ Lust ④ wrong ⑤ Blame

⑥ Ways few ⑦ death -

⑧ Rel. points to this other world - song -

⑨ Granted - as long - care -

⑩ This is the call of Religion - the leading
Home -

8. Sc. & Rel. are one - in one - goal one -
which is one - Manipulation is one

SCIENTIFIC FICTIONS VS RELIGIOUS FICTIONS

There was a time when science was the handmaiden of religion, when theology was acknowledged the queen of all the sciences. The truths of religion were then held to be indisputable, having been revealed by God himself; they were absolute and final. All other truth had to tally with the revealed truths of religion. All science had to prove its doctrines from scriptures or from the traditions of the church, and any new scientific doctrine, whether in the realm of astronomy or geology or biology or physics, which was not in consonance with a truth of theology, was thereby invalidated, anathematized, and declared to be part of the evil inventions of the devil.

In other words, in those days - and they were not so long ago - science stood at the bar of religion, timid, on the defensive, apologetic.

Things, however, have radically changed since those days. Today religion stands at the bar of science, somewhat timid, apologetic and slightly confused endeavoring to convince science that the truths of religion do not controvert scientific truth, and that science has left a foothold, or a loophole, if you will, for religion. Science today is imperial and triumphant.

For science today can point to very definite and concrete achievements, to victories and conquests which it has brought as tributaries to mankind which religion can not. Think what science has achieved for the human race in the last few generations. Science has enlarged the domain of man and widened his horizon. Science has acquainted man with his world and has enabled him to penetrate the vast immensities of interplanetary space. Science has enabled man to read the record of his own planet in the strata of the earth, and also the history of forgotten ages and forgotten civilization.

Science has enabled man to free himself from many of the traditional limitations of time and space. Man today can see further and reach higher and commune with people at greater distances than in the past. Science has enabled man to fly through the air, to convert deserts into garden spots, to bring up from the depths

At a meeting held this ninth day of June, 1930 in the City of Cleveland, participated in and attended by a representation from all classes of Jews (and attended by many non Jewish government officials and representative influential citizens) it was resolved:

That this assembly joins in and with the protest lodged with the British Government by The Jewish Agency and Dr. Chaim Weizman against the arbitrary suspension of Jewish labor immigration into Palestine and against the summary revocation of the immigration certificates after their approval by the High Commissioner.

This assembly submits that the policy pursued by the British Government since the August riots and especially its present suspension of Jewish Labor immigration is contrary to the terms and spirit of the Mandate; is inconsistent with the promises and obligations of the British Government to the Jewish people; a continuation of said policy and a failure to revoke said order of suspension of immigration does and will tend toward the encouragement of unstable conditions in Palestine engender feeling of one segment of population against the other; embitter the Jewish population of Palestine, of the United States and of the world.

This assembly further submits that the arbitrary order of the suspension of Jewish Labor immigration into Palestine is predicated upon and result of conditions wholly unrelated to the economic foundation of Palestine and the labor problem thereof.

In view of the above allegations and in view of the agricultural and construction program in Palestine and its other requirements we are compelled to present to you this protest against the suspension of immigration and urge upon you to immediately revoke the order of suspension of immigration.

of the earth treasures for his comfort and delectation. Science has harnessed for man the forces of nature and compelled them to do man's bidding. The machine removed from off the shoulders of man the dead load of incessant toil, of ceaseless drudgery. The machine destroyed slavery in the human race and gave to man leisure time for thought and self-development. It gave man a sense of economic stability, competence and well-being. Science has stamped out many a dread disease, has alleviated pain, prolonged man's life, and given him a feeling of security and confidence. Above all science has given to the human race a method of progress. It has taught man how he may control and determine his own evolution. It taught man that the universe in which he lives is a universe of law and order instead of a universe of chaos, anarchy and accident. It has trained him to work with these laws and so to thrive and prosper.

Now these are tremendous achievements which science has to its credit, and they have been achieved only in a few short centuries; Science is just at the beginning of its amazing career; science is just at its dawn. Almost daily, almost hourly, new inventions, new discoveries, are added to the rich treasure-trove of scientific knowledge.

Now what victories comparable to these can religion point to? How has religion changed the life of the human race in the last few centuries? Religion can point to no such tangible triumphs. Again, science deals in things tangible, ponderable, concrete things. Its laws, it is argued, are logically or experimentally demonstrable; its operations are not matters of opinion or judgment or dogmas but demonstrable proof, and its achievements are tangible achievements. We can point to them in the sky line of our cities in ^{our} ~~the~~ swift instrument of locomotion, in our throbbing engines and machines in countless inventions, in the wireless, the radio and the airplane. We can point to the achievements of science in the chemical and physical and medical laboratory. They are very real and tangible - these achievements of science. Religion does not deal in any such ponderables and cannot point to any such solid, concrete achievements. So that today religion finds itself more or less apologetic.

It is being hard pressed by those very sciences which not so long ago were its handmaidens.

There are some people who believe that ultimately religion will be destroyed by science. There are therefore men who, in their blind devotion of religion, dreading such an eventuality, would like to destroy science, by legislation, to constrict and delimit scientific progress by law. This of course is a fatuous and futile enterprise of man. It is reminiscent of those medieval days, when men thought that they could destroy ideas by burning those who gave expression to the ideas or by burning the books in which these ideas were expressed. It is reminiscent of the days when people thought that truth can be throttled by some papal bull or by some royal decree.

And yet there are some of us who dare to believe that science can do religion nothing but good. There are some of us who believe that truth is one. All truth is one, whether it be a religious truth or scientific truth or aesthetic truth, and that if there be any truth in religion science can not destroy it, and if there be any truth in science religion cannot invalidate it, and that both scientific and religious truth must write in order to serve man, who is, after all, one. Man is not divided into compartments. Here is his religion. There is his science. Man's mind is one, and all truth must merge into an organic unity if it is to function as truth at all.

Science has rendered a great service in stripping religion of many of its fictions, just as religion is doing science a great service in stripping science of many of its fictions. Religion is an old institution an old enterprise of the human spirit. It has come down to us with the accretion of the ages, with a multitude of ancient concepts and beliefs. All historic institutions take along with them in their progress through time local geni the ghosts of yesterday and because these ghosts are ancient they take on a sanctity and an infallibility in human life. The orthodox among men are not desirous of these time-ghosts having come to believe that they are the essential

instead of being merely the accidental and the temporal.

But rationalistic thought, which science brings to pass
It spells their inescapable doom. Religion has been compelled to surrender,
in the face of the onslaught of scientific research and study, these mythological
fictions of yesterday, - the myths of revelations, of miracles, of physical
resurrections, of physical heaven and hell, of divinely written books, of angels
and demons and devils and all that rich and confused demonology of the olden days.

Be it remembered however that these fictions are the base degrees by which
religion rose, just as astrology and alchemy and quackery are the base degrees by
which the sciences of astronomy, chemistry and medicine rose to their present
honorable status.

But real religion has just as sound a basis and just as real a function to
perform in human life as science; and this is the thought that I should like to
stress. ~~this evening.~~

Science, too, has its fictions - tremendous fictions, though they are not
as easily recognized and acknowledged by scientists. In the first place, there is
the fiction that science, somehow, is objective truth, real, absolute, and that
religious truth is subjective, a matter of opinion and judgment. That is a
fiction. For scientific truth, when all is said and done, is, after all, only
human truth. The ancients already declared that man was the measure of all things.
There is no truth outside of man as far as man is concerned. All truth must
percolate through man's physiologic self and man's psychologic self before man
can become aware of what we call truth. All truth is relative to man, to his
biologic self, to his physical and psychic self. If man's eye, for example, were
differently constituted, if man's brain cells were differently organized, if
man's temperature were heightened or lowered, the whole of the so-called
objective reality, would appear totally different to man.

All truth is human truth, and it is framed within the hard framework of man's
limitation. One should never forget that when one speaks of the truths of
science. One need not go so far as some scientists in declaring that we dare

not speak of truth at all; that human thought is not a science but an art; that logic, for example, is no more than an artificial set of rules in a game - the game of life - which man devised for himself and that the concepts which reason gives us do not at all correspond to reality.

Many an eminent scientist has been forced to take this position. A very interesting and very challenging book appeared recently in Germany by Professor Varhinger called "The Philosophy of As If," in which this eminent philosopher analyzes the technique of science, the method which science employs, and shows that science not only employs hypotheses which may be proved to be true or not, but that science deliberately employs concepts and ideas which are demonstrably false, but which nevertheless yield practical truth which man requires in order to continue to live. He goes far beyond the test. In the scientific apparatus, there is a host of false fictions which are, nevertheless, indispensable to man, for they make it possible for man to think at all and to live at all.

This scientific philosopher, or philosophic scientist, maintains that human thought is not an end in itself but a means, a means to man's will to live. The great urge in man is not thinking, but living, and in order to live man has evolved a certain set of tools, one of which is his reason, and that reason serves practical ends in life, not theoretic ends, and that therefore this reason is utterly unable to solve theoretic problems - problems such as why, when and where did motion originate? How did life begin? What is matter? What is the purpose of existence? Why are stars? etc. These are problems beyond the scope of human thought because human thought was not created to solve theoretic problems but simply to solve practical problems of living. The more we try to find an answer to these theoretic problems through speculation, the further afield we get. The instruments of the mind were not built to solve these problems. The solution for these problems can only be found in intuition and in human experience, and it is in the realm of intuition and human experience, in this groping of the will into the unknown that all logical contradictions disappear. It is in this realm of intuition and vital human experience that religion grounds itself,

and it is there that it postulates its great dogmas.

This school of thought has done much to strip science of its dogmatism. Religion once upon a time was dogmatic. Science up to the present has been inclined to be dogmatic. We know now for example, that such ideas and concepts of science as matter, energy, time, space, the atom, such notions as classification, abstraction, symbolism, gravitation and numerous other scientific dogmas are fictions pure and simple; they do not correspond to anything in the real world; they are simply convenient summaries on the part of man, artifices to enable him to work in the real world, to help him surmount certain difficulties but they are not real in the sense that they can be proven and established.

In view of this fact the role of religion in the becomes clear. In the first place it may be said to take up man's pilgrimage. In a sense too, religion may be said to anticipate the deliberations and findings of science.

Science can do but two things for us. It can describe for us sequences, the actual sequences of things; and it can give to the ideas which we have about the world, a certain classification and a certain orderliness. Beyond that science can do nothing. The man who speaks of scientific truth as being absolute and demonstrable and final, and who hopes that science will be able to solve all the problems and riddles of the universe is a theologic scientist, a romantic scientist, a dogmatic scientist, not a real scientist at all.

Religion takes up man's pilgrimage where science leaves off. Religion is the intuitive outreaching of the spirit of man. Science is inductive; it takes facts and derives from these facts certain conclusions. That is the scientific method. Religion, if you will, is deductive. It begins with a few tremendous intuitive postulates and derives from these a code of living and conduct for man. Religion, in a sense, therefore anticipates science.

I read recently a very stimulating article by Professor Milliken, one of the great scientists of America, one of the five American scientists who have received the Nobel prize. Professor Milliken, in outlining what contribution science has made to the human race, states that the two great ideas which science

has given to ~~the~~ modern man are these: first, that it has revealed to mankind a universe of extreme orderliness, a lawfulness, as it were. But religion anticipated this finding of modern science by thousands of years. Religion long ago projected the idea into the consciousness of the human race - that the world is not a chaos but a cosmos; that the world was organized and built and is controlled by an intelligence. "God fashioned the world so that it shall not be destroyed." "God created the world in wisdom, established the heavens in knowledge."

Now religion has no proofs for that declaration, but intuitively it hurled this tremendous faith into the consciousness of the human race, and it took science thousands of years to demonstrate by what religion anticipated intuitively.

The second great contribution which science, according to Professor Milliken, gave to mankind, is that it has informed man of the vital role which he himself (man) can play in determining his own world. We used to think that man was a plaything of destiny, that he was victimized by forces beyond his control. Well, science has taught man that to a large degree he can actually determine and change his environment, his physical environment, his biological environment, his world, and therefore change himself. This is a tremendous hopeful and profound observation of the scientist. And yet there again religion anticipated these findings of the scientific mind by thousands of years. It was a religious thinker who, nearly twenty-five hundred years ago or more, declared: "And Thou (God) has made him (man) a little lower than the angels, and hast clothed him with glory and honor, and Thou hast placed all things under his hand." "Thou hast placed everything under his control."

Now the religious mind which voiced this tremendous faith had no scientific proof for it, and yet in that ancient world where man was much weaker than man is today, much more subject to the ruthlessness of environment and the elements and of the hostile forces of nature - that religious thinker was able to declare, "Thou has made man a little lower than a God, and hast put all things under his dominion."

()

Here again religion anticipated science, because religion goes by intuition and science by proof and experimentation. Long before the science of sociology taught the human race that man is a social animal, that man must live socially and that man can fulfill his destiny best by working with his fellowmen and for his fellowmen, - I say, long before the science of sociology was able to demonstrate this truth, religion had anticipated it by millenia and had declared without scientific proof, "And thou shalt love thy neighbor as thyself, for I am the Lord." And long before the science of psychology has declared or will declare, for some maintain that it has not yet declared that man is to a remarkable degree free and not the victim of heredity and environment, religion had ages since declared: "And thou (God) hast made him (Man) a little lower than the angels, and hast clothed him with glory and honor, and Thou hast placed all things under his hand." "Thou hast placed everything under his control."

