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Is science giving mankind a new god and a new morality?, 1929.

"IS SCIENCE GIVING MANKIND A
NEW GOD AND A NEW MORALITY?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

JANUARY 13, 1929, CLEVELAND, O.



JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

The old surface conflict between religion and science cropped up again recently at the convention of the American Association for the Advancement of Science, which was held in the city of New York. The occasion was a paper read by Dr. Harry Elmer Barnes, professor of historical sociology at Smith College, on the subject, "Medical Science vs. Religion as a Guide to Life."

The central theme of this address, as far as it is reported in the press, was that the time has now come for mental hygiene to take the place of theology as a guide to living; and in the course of his address Dr. Barnes made many pronouncements which, containing as they did, much that was true and much that was false, created a great deal of comment and criticism.

I am going to take up the points of Dr. Barnes' paper one by one in the course of the address this morning, but at the outset I should like to comment upon this very significant fact: that Dr. Barnes, while discussing his subject "Medical Science vs. Religion" at a scientific gathering, is himself neither a medical man nor a theologian. He is no scientist at all, except insofar as you can call a teacher of history a scientist. He has specialized in no science, nor in the science of religion; and he projected into a scientific assembly a discussion of these two major themes clearly without

adequate preparation or qualification.

So that it was not at all surprising that the president of the association felt called upon to rebuke Dr. Barnes for trespassing, for having intruded upon a scientific congress with a discussion of a purely subjective matter, for the presentation of mere opinion. In all fairness to Dr. Barnes it should be said that with all his good intentions he could not but have played the role of a "bull in a china shop" in discussing this particular subject, for deriving his authority secondhand, not being a scientist, not being a religionist, he could not but arrive at conclusions which were rather journalistic, somewhat grotesque and hidebound.

It is always unwise for a man to trespass upon a domain in which he is not master. Nothing but confusion can result from such an adventure. It is always unwise for the scientist to present ultimatums to the religionist, or, conversely, for the religionist to present ultimatums to the scientist. Their spheres, while not mutually exclusive, are not identical. They are supplemented; they require different types of technique; they belong to different sets of human attitudes, if you will. The real scientist and the real man of faith have never quarreled. It is only the pseudo-scientist and the pseudo-religionist, the dogmatists in each sphere, the doctrinaire, who think that they are in possession of the final truth and the last word, that have waged this

unprofitable and senseless war, in which Dr. Barnes has now broken out afresh.

It is clear to every man who thinks at all, that as science advances and as religion advances, as they enter new worlds of discovery,--they do of necessity,--they are constrained to revise some of their previous opinions, conclusions and positions. The scientist has done that, and the religionist has done that, and they are doing it today. Dr. Barnes is seemingly unaware of this process of continuous reinterpretation which is going on in the realm of progressive religion. I asked myself when I read Dr. Barnes' address just what people he had in mind when he delivered himself of that pronouncement. Was he thinking of the orthodox religionist? Then his challenge is a perfectly futile one; for this challenge, namely, to redefine religion, to readjust it to the new scientific thought, has been made to them over and over again, and they have paid no attention to it because they are orthodox and they prefer the traditional.

If he was addressing himself to the liberal religionist, then he should have known that he was fighting battles already completed, finished; that he was storming citadels long taken; that he was laying ghosts that have been laid decades and generations ago. Why, the progressive religious man has been engaged for a hundred years in an effort to reinterpret his religious concepts, to harmonize the new scientific truth to his religious

convictions.

So that if Dr. Barnes came to this congress of scientists with a new religious philosophy, even though he did not belong in a scientific body, but if he came not with a challenge but with a well thought religious philosophy, and presented it, it would have been eagerly studied, and if found true I am sure it would have been eagerly accepted; but instead of that he came with a challenge: redefine, reinterpret, revamp,--without indicating, in the first place, that this attempt to reinterpret has been going on for a hundred years; in the second place, without indicating what kind of an interpreting he would suggest. So that at best his speech,--because it was a speech and not a scientific contribution,--was belated and rather superfluous.

I should like to say a word about the subject title of his address,--"Medical Science versus Religion as a Guide to Life." And I have asked myself "Why 'versus'?" What progressive religious man is opposed to medical science? Unless he was referring to theosophic cults, like Christian Science, who deny the reality of matter and therefore the existence of any human diseases, there isn't a liberal religious man in the world today who is opposed to medical science. Medical science is part of the increasing store of human knowledge. It is divine as religious truth is divine, for all truth derives from one source--from man and man's universe, which in turn

derives from God. There is but one mind in man: that is thinking. And there is but one universe with which man's thought is wrestling all the time, seeking to wrest from it truth; and if it is medical truth, or chemical truth, or technical truth, or religious truth, they are one.

The religious man welcomes all medical knowledge because it helps him in his life, protects him. Why, religious bodies in the past and religious bodies today build and are building hospitals and medical research laboratories. I venture to say that most of the hospitals in our city have been built and are being maintained by religious bodies. Why "Medical Science versus Religion"?

Nor is the religious man opposed to mental hygiene. That is a broad term for psychology and psychoanalysis. Any new discovery which gives us more accurate information about the workings of the human mind, about its reactions to stimuli, about its curious twists and its dark corners, about the nature of mental aberration,--any new knowledge in that sphere is thrice welcomed. But it can only help men to live a more normal and sane life.

The religious man is not opposed to psychology or psychoanalysis. It is only when the rather meager findings of modern psychology are exploited by amateurs who make pronouncements and generalizations on the origin and the destiny of the human mind, or soul, or thought,--it is only when they leave the laboratory and they begin to philosophize and speculate, that the religious man is

warranted, begs leave to question and to doubt these pronouncements and generalizations of some of these amateur psychologists; he begs leave to inspect the credentials, and very often he finds that the credentials presented by these amateur psychologists are not in order; that they set themselves up as spokesmen of a great body of scientific truth which does not exist.

The very day that the newspapers reported Dr. Barnes' address, and in fact at the very session at which Dr. Barnes made his great appeal for mental hygiene to take the place of theology, Dr. Knight Dunlop, of Johns-Hopkins University, a real scientist, a man who worked in the field of psychology and psychoanalysis, made this very disconcerting observation about the whole subject. "Out of this," he says, "has grown the exploitation of mental hygiene, which has already begun to have an unpleasant odor, and a most extensive attempt to apply what none of the appliers know. There is probably no expanse of fiction as rich in imaginative products as is the mass of material being put before the public as mental hygiene. Although the progress of psychoanalysis has been marked by the development of glittering hypotheses stated as facts, and the substitution of still others, the course of psychoanalysis cannot be treated simply as a zig-zag path of an inebriate marked by a series of empty flasks. The hypotheses, abandoned or not, produce results which are sometimes appalling."

I call your attention to the reaction of a

psycho-psychologist to the sort of thing that Dr. Barnes attempted to do with mental hygiene. "Although the progress of psychoanalysis has been marked by the development of glittering hypotheses stated as facts..." In other words, Dr. Barnes' star witness, mental hygiene, is not reliable, according to the testimony of a real student of mental hygiene.

Medical science, my friends, or mental hygiene, never has and does not trespass upon the field of religion. The aim of medical science is to protect life, to prolong life. The aim of mental hygiene is to assist people into sound and normal thinking and living. Religion, on the other hand, concerns itself with man's relation to the universe. Religion is a matter of convictions touching the fundamental facts of existence. Religion is a philosophy. It seeks to answer certain questions which men have asked themselves since the beginning of their reflective life, and which men will ask themselves until the end of time; questions of whence and whither and why and wherefore; questions which neither medical science, nor technical science, nor chemical science can answer; questions which probe into the very heart of the cosmos; desperate questions which have intrigued and tantalized man since the beginning of time. Why, then, medical science versus religion as a guide to life, rather than medical science and religion as a guide to life?

Let me take up Dr. Barnes' points one by one

and comment on them as we go along. Dr. Barnes says: "If there is a greater need for an adequate conception of God, this newer view of God must be formulated in the light of contemporary astrophysics, which completely repudiates the theology and the cosmology of the Holy Scripture. What we need, if a notion of God is needed, is such a conception of God as Dr. Fosdick might work out in the light of the astrophysical discoveries and conceptions of Shapley and Michelsen, and the study of atoms and electrons by Bohr, Planck and Millikan. It is of little value to attempt to inculcate a view of God so hopelessly inadequate and out of date as that which was slowly and painfully evolved by the semi-barberous Hebrew peoples in the days when a rudimentary type of geocentric and anthropomorphic outlook reigned supreme and unchallenged."

We need a new definition of religion in terms of astrophysics,--assuming that no new attempt has been made; assuming that since the days of Galileo and Copernicus and Kepler and Newton, no religious mind has been at work on this problem of readjusting religious concepts to the new world which astronomy revealed to man. That of course is preposterous. Dr. Barnes has just awakened to the fact that many a progressive religious man has abandoned the cosmogony of the Book of Genesis. He has just awakened to the fact that progressive men of faith no longer turn to the Bible as their source of scientific knowledge. That has been going on for generations.

But what of it? What has all that to do with religion? Suppose that the account of the creation of the world in the Book of Genesis is antiquated; suppose that it represents the scientific thought of three thousand years ago. What of it? What has all that to do with religion? Our world today is infinitely larger than the world of the man who lived three thousand years ago. We have pushed the rim of the universe back into infinity. We have peopled the spaces with worlds and universes undreamt of by the man of long ago. We now measure distances in light years, in myriads of millions of miles. The telescope has revealed to us worlds without and the microscope worlds within. The world has become,--we all know it; it is a truism; it is a platitude, almost,--the world has become more stupendous, more involved, more bewildered. Has it therefore become less awesome? Less wonderful? Do we really know more about it today than the man knew three thousand years ago? I mean about real things,--origins, purposes, destinities. Has the new truth which has come to us banished God from these silent and unfathomable interstellar spaces? Why not at all.

I venture to say that you and I today, with all of our knowledge, can repeat with a thousandfold more intensity that exclamation of the psalmist: "Lord, O Lord, how glorious is thy name in all the earth! Thou who hast set thy glory in the heaven. When I behold thy heavens, the work of Thy fingers, the moon and the stars which Thou

hast created, what is man that Thou art mindful of him? And the son of man that Thou rememberest him?" Can we not react to the beauty and the splendor of the Psalm 104, the creation psalm which I read this morning, just as the man of two thousand and three thousand years ago did? He may have been a semi-barberous Hebrew who wrote Psalm 104 and Psalm 8; he may have been a semi-barberous Hebrew who said, "I lift up my eyes unto the heavens and ask who created me," but the highly civilized man of 1929 has not yet given an answer to that question; and until the end of time men will repeat, "When I behold Thy heavens, the work of Thy fingers, the moon and the stars which thou hast created, what is man that Thou art mindful of him?" - because our position in the world becomes infinitely smaller the greater the world expands. A man three thousand years ago looked upon himself as infinitely more important in the world, in the universe, than we have a right to do today.

His second point. Contemporary science, according to Dr. Barnes, has necessitated a complete revolution in the accepted use of the purpose of life. "This earth," he said, "can no longer be viewed as a training camp preparatory for life in the new Jerusalem, but should be regarded as a place in which man should make himself as happy as possible during his temporary existence here on earth." Now there is truth in that statement. But Dr. Barnes is attacking here not religion but certain religions who are built of other worldliness, who have

placed the center of gravity in the world beyond rather than in this world. Judaism is no such religion. Judaism has always maintained "the heavens belong to God and the earth He gave to the children of man." The Old Testament is singularly free from other worldliness. It calls upon men to build for themselves here upon earth a kingdom of righteousness, and the whole tone and tenor of the ethics of the prophets was not supernaturalism but a call to men to build for themselves here "a kingdom of God" where righteousness, love and peace and good will will reign. That is not an indictment of religion. By the way, this challenge to orthodox religions to surrender their other worldliness has been going on for centuries, and Dr. Barnes seemingly has just discovered the fact.

The next point. "If the Ten Commandments are to be obeyed today, it should be only when their precepts and advice can be proved to square with the best natural and social science of the present time. They must be subjected to the same objective scientific scrutiny as that to which we would submit the cosmology of Genesis or the medical views in Leviticus."

The Ten Commandments should be subjected to the same objective scientific scrutiny. Well, there is no objection to that. They have stood the test of thirty centuries. But there must be a suggestion in that paragraph that the Ten Commandments need to be revised. He is not so much concerned with testing them; he is slightly

hoping that there may be some revision of the Ten Commandments; and I wonder which of the Ten Commandments Dr. Barnes would like to revise. The First Commandment is nothing more than a declaration concerning the existence of God. It is no commandment at all; it is a declaration of faith. "I am the Lord thy God." And the role of God in human history,--"Who has brought thee out of the land of Egypt, out of the house of bondage."

The Second Commandment is aimed against idolatry. Surely Dr. Barnes would not have us return to idolatrous practices in making images of physical bodies and worshipping them. The Third Commandment concerns itself with invoking God's name in vain; with using life's supreme sanctities without warrant; with swearing in God's name falsely. No sane man can object to that. Nothing in modern social science is opposed to that.

The Fourth Commandment concerned itself with a day of rest, for men who work, the most progressive bit of social legislation that was ever written down on the statute books of mankind; a commandment which saved the human race from slavery. "Six days shalt thou labor and do all thy work, and on the seventh day shalt thou rest." Shall we revise the Fifth Commandment, "Honor thy father and thy mother"? Or the Sixth, "Thou shalt not murder"? Or the Seventh, "Thou shalt not commit adultery"? Perhaps that is the commandment that people would like to revise. Or the Eighth, "Thou shalt not steal"? The whole of civilization,

the human family, is based upon the Seventh Commandment.

Shall it be the Ninth, "Thou shalt not bear false witness," upon which our entire code of jurisprudence is based? Or the Tenth, "Thou shalt not covet"? - jealousy, which is the curse of life and the cause of bitter conflict between men and nations. Which one of these Ten Commandments need to be revised today? They do not need revision; all they need is to be obeyed.

The next point of Dr. Barnes. "The new cosmic perspective and biblical criticism rule out of civilized nomenclature one of the basic categories of all religious and metaphysical morality, namely, sin. One may admit the existence of immorality and crime, but scarcely sin, which is by technical definition a willful and direct affront to God, a violation of the explicitly revealed will of God. Modern science has shown it to be difficult to prove the very existence of God, and even more of a problem to show any direct solicitude of God for our petty and ephemeral planet. Biblical criticism, the history of religions and cultural history have revealed the fact that we can in no direct and literal sense look upon the Bible or any other existing holy book as embodying the revealed will of God. Consequently if we do not and cannot know the nature of the will of God regarding human behavior, we cannot very well know when we are violating it. In other words, sin is scientifically undefinable and unknowable. Hence sin goes into the limbo of ancient superstitions such as

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witchcraft and sacrifice."

Though there is no more sin, what we have now is immorality and crime. Well, what's the difference? I have asked myself whether, really, Dr. Barnes, as an intelligent human being, is not playing with words, and whether he is not "tilting with windmills." There are many old words which have lost their primary meaning and which we still retain, because they convey to us certain definite concepts. We still speak of the sun rising and the sun setting, and we know that the sun does not rise and the sun does not set. Sin carries with it certain connotations which we find supremely helpful, and so we have retained the word. Suppose we ruled out the word "sin" from the human vocabulary. Who would be the gainer? What would be the change? Nothing. The reality would be made. A man who violates a law which society regards as of utmost importance brands himself in his own eyes and in the eyes of society as an offender, as a violator,--as someone who has--we use the word "sin" because it is the most incisive and the most helpful,--someone who has sinned against the highest social value, and inasmuch as the religious man looks upon God as the source of the moral law, just as he looks upon God as the source of the physical law, because there is only one universe and man is a part of that universe, and man's life, his social life, is a part of that universe, and its laws belong to that universe and are the laws of God, therefore the religious man looks upon

the violation of a supreme social law as an offense of Deity, as a violation of the will of God; and the religious man knows the will of God just as he knows the laws of the physical universe, through observation and experience.

Mankind, which has lived upon this planet for over a million years, has discovered that certain ways of life lead to growth and progress and happiness, and certain other ways of life lead to degradation and defeat and disaster, and that experience and observation covering multitudinous centuries have become incorporated in social laws, and man is justified in regarding these as the expression of Divinity, as the will of God, just as he is justified in looking upon laws which he has discovered through observation and experience in the physical world as laws of God.

I am not particularly devoted to the term "sin." We can get along without it. But I am concerned with the reality back of the word. A man who commits a wrong, who violates a supreme ethical principle, is doing more than disobeying a law which a state legislature has adopted,--a traffic law, for example. The man who violates "Thou shalt not murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not covet, is violating a basic human, and therefore divine, ^{law} ~~principle~~. He is committing sin.

That is the thought that should be stressed today; not a matter of nomenclature. The nomina change in

the course of time; the numina endure.

Now this is all that Dr. Barnes says--and it is not much. What we need, my friends,--and may I summarize,-- is not a new definition of religion but a new allegiance to religion. What we need is not a new morality but a new adherence to morality. What we need is a consecration to the great principles. The man who wants to obey the Ten Commandments is not worried much about the phraseology of the Ten Commandments, but the man who wants to break the Ten Commandments finds fault with them.

Let me leave this thought with you. You will hear a great deal, as you have heard a great deal, about the need of a new religion because science has made such remarkable progress, and you will be told that because there have been discoveries in science, that therefore there may be startlingly new discoveries in religion tomorrow, or the next day. If you lend any ear to that sort of thing you will be misguided, because as regards the basic ideas of religion and morality, there can be no progress, just as there can be no progress in the realm of esthetics. We can live another hundred thousand years and we will not improve by one iota upon the architecture of the Greeks, or upon the poetry of Homer, or the plays of Sophocles and Aeschylus and Euripides; because in the realm of art and esthetics you reach a point of perfection beyond which you cannot go.

In the realm of discovery we can invent a

machine today that will run forty miles an hour; tomorrow sixty miles an hour; the next day instead of running on the ground will fly in the air. We are concerned with a world of infinite possibilities in the physical realm. We can probe and pry and snatch a new truth here and a new truth there; but art is within us; poetry, music, is within us; religion is within us, and after you have reached the peak you can't go above the peak.

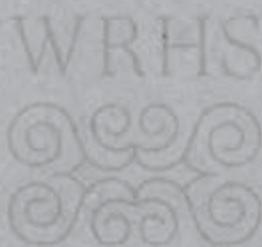
Men declared thousands of years ago that the universe is a personality, controlled and dominated and sustained by a creative Intelligence. Now you either accept that or you don't accept that, but beyond that you can't go. We will never know God as we know a physical thing, by the senses, by our sight, by our hearing, by our touch. Men thousands of years ago declared, "Love thy neighbor as thyself." What can we add to that? What can mankind, if it lives a million years more, add to "Love thy neighbor as thyself"? Or "Justice, justice, shalt thou pursue!"? Or, "Thou shalt not oppress the poor"? Or, "Thou shalt be holy"?

What can we add to that? To these principles once enunciated? We might discover a better technique by which we may give these principles expression, a local habitation, corporealize them in human institutions; we might discover new agencies for the more effective and expeditious expression of these principles, but the principles endure for all time. There can be no new Ten

Commandments because no new Ten Commandments are necessary.

So that I repeat, what we need is not a new definition of God but a new consecration to God; and what we need is not a new morality but a new allegiance to ancient and eternal principles of justice, love, brotherliness, selflessness, loyalty, which were known of old, which are with us today, and which shall endure until the end of time.

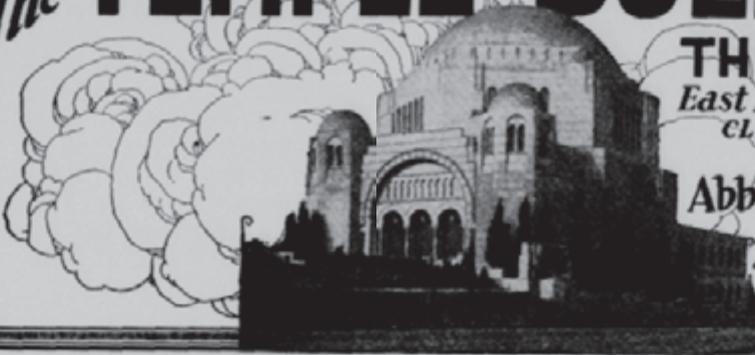
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The TEMPLE BULLETIN



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, JANUARY 13, 1928

RABBI SILVER

will speak on

**“Is Science Giving Mankind a New
God and a New Morality?”**
A reply to Prof. Harry Elmer Barnes' address before
the American Association for the Advancement
of Science

The Sabbath Eve Service
5:30 to 6:10

The Sabbath Morning Service
11:00 to 12:00



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.

Music for Sunday Morning, January 13th

Organ (10:15 A. M.)

Prelude

Marche Nuptiale No. 1. Soderman

Cantilene PastoraleGuilmant

Songe d'EnfantBonuet

Postlude

March in DGuilmant

Paul Allen Beymer

Tenor Solo

Recitative — "And God Created
Man"

Aria—"In Native Worth" ("The
Creation")Haydn
Albert Downing

Rabbi Silver's Sunday Address

In a recent address before the American Association for the Advancement of Science, Prof. Harry Elmer Barnes stated that mankind had outgrown the conception of God and of morality which had been given to it by religion and that it needed a new God and a new moral code based upon the findings of Science.

Rabbi Silver will analyze this address in his lecture this Sunday morning on "Is Science Giving Mankind a New God and a New Morality?"

Father-Sons and Mother- Daughters Gathering Postponed

Because of the epidemic which has been prevalent in the city for the past few weeks, The Temple has thought it

wise to postpone its annual Father-Sons and Mother-Daughters Banquet which was to have been held this Saturday evening, to Saturday evening, March 30th.

The detailed program for the March 30th meeting will be published later, but in all probability it will contain the two important features of the original program, "An Hour With Abraham Lincoln" by Dr. Lincoln Caswell and an address by Mr. Louis Behr of the University of Wisconsin.

Lecture Course Opens

The second series of lectures on The Temple Monday Evening Lecture Course opened last Monday evening with a fine address on "The Political Status of the Jews Today" by Dr. A. L. Sachar.

The course continues next Monday evening with a discussion of "The Jews in the United States" by Rabbi Leon I. Feuer. The remaining lecturers and their subjects are as follows:

"Assimilation versus Survival" by Dr. Alexander M. Dushkin.

"The Present Status of The Zionist Movement" by Louis Lipsky.

"Modern Hebrew Literature" by Dr. A. H. Friedland.

"Economic Status of the Jews Today" by Dr. Maurice B. Hexter.

Course tickets are still available and may be purchased at the Temple Office by mail or telephone.

Religious School Back To Normal

The Temple is happy to welcome back those of its children who have been ill, most of whom have already returned. The School is in full session again, and next Saturday and Sunday will be working on its regular schedule, with both classes and assemblies. The High School last Sun-assemblies.

TEMPLE MONDAY EVENING
LECTURE COURSE

on

PHASES OF MODERN
JEWISH LIFE

presents

RABBI LEON I. FEUER

speaking on

"THE STATUS OF THE JEWS
IN THE UNITED STATES"

This Monday Evening, January 14th,
at 8 P. M. in Mahler Hall

Single Admission, 35 cents

THE TEMPLE THEATRE
GUILD

of the

ALUMNI ASSOCIATION

presents

"THE DUMB MESSIAH"

A three-act play by David Pinsky

on

Tuesday Evening, January 29th,
at 8 P. M. in Mahler Hall

RESERVE THAT DATE NOW!

Temple Delegates to Convention

The Temple is gratified to be able to announce that it will be represented by a full contingent of delegates at the 31st Biennial Convention of the Union of American Hebrew Congregations, which will be held in San Francisco from Feb. 10th to Feb. 15th. Rabbi Silver will attend the convention as a member of the Board of Governors of the Hebrew Union College. The following delegates will represent The Temple:

E. Altschul
A. A. Benesch
Max Greenhut
Maurice Gusman
S. M. Hexter
Harry Koblitz
Morris J. Koblitz

A. Lewenthal
Joe Mayer
Max Myers
Mrs. R. H. Rosenfeld
Charles Tilles
Walter M. Weil
Sidney N. Weitz
S. D. Wise
E. E. Wolf

For The Temple Women's Association:

Mrs. Alfred Benesch
Mrs. A. Lewenthal
Mrs. Eli Newbury
Mrs. Lizzie J. Rider
Mrs. Ida Rosenwasser

Mrs. Walter G. Stern
The Temple Men's Club will have its list of delegates complete within a few days

T.W.A. and T.M.C. to Hold Musicale

With the success of last year's musicale and supper in mind, the program committees of The Temple Women's Association and The Temple Men's Club are planning a similar affair to be held on Sunday afternoon, Feb. 3rd. Everyone who attended last year's affair agreed that the fine program which had been arranged was one of the musical treats of the season. In addition a fine spirit of congregational fellowship prevailed at the meeting.

This year another excellent program is being arranged which ought to prove equally good. Three of the foremost artists in Cleveland musical circles have been engaged for this meeting. The complete program will be published in next week's bulletin.

Temple Religious School

Report for the Week

The total enrollment of the Reli-

gious School, including the High School, is 1,296.

The number of pupils, Kindergarten to 9th grade, is 1,159.

The average attendance for the week was 83½%.

The following class had 100% attendance for the week: 6D, Mrs. Wolf.

Attendance

Some plan of adjustment for those children who were forced to be absent because of illness during the epidemic will be worked out which will be fair both to those children who were absent and to those who attended regularly.

Sunshine Fund

The collection for the Sunshine Fund for the week amounted to \$31.15.

Teachers' Dinner

On Wednesday evening, Jan. 16th, at a dinner meeting, the teaching staff will bid farewell to its principal, Miss Ida Schott, who sails on the 30th of the month for a trip to Palestine. Miss Schott will be on leave of absence for the rest of the year.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

Emanuel J. Garson
Mrs. Daniel Klaus

In memory of mother, Rose Garson
In memory of parents, Samuel and Celia Greenberger
In memory of wife's birthday
In memory of Gus Keller and Feist Strauss

Joseph Sampliner
Mr. and Mrs. Sam Wolff

To the Library Fund

Delphine Witkowsky and
Joseph L. Witte

In memory of grandfather, Abraham Witkowsky and aunt, Jenneta Friedman

A donation has been received to the Library Fund from Mrs. Sarah R. Sampliner in memory of her daughter.

To the Scholarship Fund

Mrs. Sol Strauss and daughters, Jean and Ethel
Mr. and Mrs. Sam Wolff

In memory of father and husband, Sol Strauss
In memory of Mrs. Rosa Kohn and Mrs. Henrietta Keller.

Mesdames Saul Edelman,
Harry Edelman, Max
Schwarz and Louise Freedman

In memory of Mrs. Rose Feldman

NEW CONCEPT OF GOD URGED ON SCIENTISTS

Continued from Page 1, Column 1.

guidance through present knowledge of science.

Would Test Decalogue.

6 "If the Ten Commandments are to be obeyed today, it should be only when their precepts and advice can be proved to square with the best natural and social science of the present time," he declared. "They must be subjected to the same objective scientific scrutiny as that to which we would submit the cosmology of Genesis or the medical views in Leviticus.

7 "The new cosmic perspective and biblical criticism, indeed, rule out of civilized nomenclature one of the basic categories of all religious and metaphysical morality, namely, sin. One may admit the existence of immorality and crime, but scarcely sin, which is by technical definition a willful and direct affront to God—a violation of the explicitly revealed will of God. Modern science has shown it to be difficult to prove the very existence of God, and even more of a problem to show any direct solicitude of God for our petty and ephemeral planet. Biblical criticism, the history of religions and cultural history have revealed the fact that we can in no direct and literal sense look upon the Bible or any other existing holy book as embodying the revealed will of God. Consequently, if we do not and cannot know the nature of the will of God in regard to human behavior, we cannot very well know when we are violating it. In other words, sin is scientifically indefinable and unknowable. Hence sin goes into the limbo of ancient superstitions such as witchcraft and sacrifice.

"The psychoanalysts have already shown that the 'sense of sin' is but a psychophysical attribute of adolescent sentimental development."

Dr. Jastrow said that, while many psychologists rejected a goodly portion of the Freudian structure, they recognize in it "a powerful microscope, if properly adjusted, for the analysis of human behavior."

"There could be no more cogent example of the interpenetrating territory of medicine and psychology than the Freudian movement," he said. "Rejected by the medical fraternity as unorthodox, not to say illegitimate, the Freudian waif was deposited at the door of psychology and, when grown to a lusty youth, adopted, though with reservations.

"While for some patients being 'psyched' may be a step to being cured, to others it may amount to being infected, and the infection may spread. Psychoanalysis is but one application of Freudian psychology, and the Freudian procedure is but one form of analysis. The Freudian psychology will be tested and found valid or wanting, according to its general value to explain human behavior, human history, human relations, human aberrations particularly. For the moment it stands as a convincing demonstration of the modern convergence of the physician and the psychologist."

Admits Psychologists Remiss.

Dr. Dunlap spoke of the impatience of people with the laboratory method in psychology. He pointed out that people want him to help reduce crime and instead the psychologist "spends his time in putting rats through a maze or in chronicling the rodent's amorous behavior.

Admitting that psychologists were remiss in not making greater efforts to develop the field of abnormal psychology, Dr. Dunlap said that unfortunately psychiatrists have been little interested in acquiring psycho-

logical knowledge or psychological technique.

Out of this has grown the exploitation of mental hygiene, which has already begun to have an unpleasant odor, as must any extensive attempt to apply what none of the appliers know," he declared. "There is probably no expanse of fiction as rich in imaginative products as is the mass of material being put before the public as mental hygiene. For this the psychologists must shoulder some of the responsibility, for it is evident that the situation cannot be cleared up until laboratory psychologists apply laboratory methods and psychological principles to research in this field.

"It is to the lasting credit of laboratories that they have been unwilling to rush into the field with nostrums, although the field has yawned and it has been filled temporarily but with great financial profits.

"The clean-up resulting from the psychoanalytic movement falls to the psychologist, whether he wants it or not. I speak not alone of the rehabilitation of patients psychoanalyzed until their funds are exhausted or until their symptoms become too serious to play with. I speak of still graver results of the popularization of psychoanalytic speculation.

"Although the progress of psychoanalysis has been marked by the development of glittering hypotheses stated as facts, and the substitution of still others, the course of psychoanalysis cannot be treated simply as the zigzag path of an inebriate, marked by a series of empty flasks. The hypotheses, abandoned or rot, produce results which are sometimes appalling."

Man's Origin Discussed.

It was Dr. George Grant McCurdy of Yale University who said that man began his life in caves probably a million years ago in Iraq. Dr. McCurdy's conclusion was drawn from recent excavations made outside of Bagdad by members of the American School of Prehistoric Research, which has been cooperating with a group of Oxford archaeologists in excavating ruins in Mesopotamia. The scientists found relics which indicated that man first lived in Mesopotamia, he said.

Dr. Franz Boas of Columbia University, one of the world's leading anthropologists, placed man's origin in the period between 500,000 and 1,000,000 years ago. He specified man's place of origin less definitely than some of the other speakers, but placed it somewhere between Italy and Java. Dr. George S. Duncan, professor of Egyptology and Assyriology of the American Institute, Washington, arrayed arguments to prove that Babylonia was the cradle of the human race. Like Roy Chapman Andrews, leader of the American Museum of Natural History's Gobi Desert expedition, he was convinced that Central Asia was the first home of man.

A great need for further excavations at some of the famous sites where important discoveries of ancient man have been made was urged in a paper by Dr. Ales Hrdlicka of the Smithsonian Institution.

"Scientists spend much time examining a few rare fossilized specimens, fragments of skulls and other bones, and argue endlessly just how long man lived on earth and what sort of creature he was at first," he said. "Meanwhile the sites where the isolated specimens came from and which at any moment might yield more bones that would settle the uncertainties and clear up dead-lock arguments are still neglected."

For twenty years, according to Dr. Hrdlicka, not a trace of work has been done at the stream bed in Java that yielded the unique bones of the Pithecanthropus erectus, the oldest creature resembling man that has been discovered. He pointed out that additional evidence is necessary to prove once and for all that the thigh bone and skull really belong to the same creature and whether he was ape or human. But there is not even

Section

1

"All the News That
Fit to Print."

VOL. LXXVIII....No. 25,908.

NEW CONCEPT OF GOD IN LIGHT OF RESEARCH URGED ON SCIENTISTS

Dr. Barnes Also Says Decalogue Must Be Revalued and 'Sense of Sin' Rejected.

DEBT TO ANIMALS SEEN

Dr. Gregory Asserts We Owe Our Bodily Structure to Earlier Forms of Life.

INDIANS TRACED TO ASIA

Scientist Contends They Could Not Have Come From Europe—Man's Age Placed at 1,000,000 Years.

Man began living in caves in Mesopotamia or Central Asia between 500,000 and 1,000,000 years ago and has developed to such a mastery of the universe that a new definition of God, in the light of astrophysical studies, has now become necessary, while the Ten Commandments must be subjected to the same scientific scrutiny as that with which we would examine the cosmology portrayed in Genesis.

These were some of the conclusions drawn yesterday by scientists in papers read before the American Association for the Advancement of Science. From stressing man's debt to his animal ancestors for his hands, feet, backbone and brain, scientists traced his upward growth and struggle to his conquest of atoms and electrons and his advancing revelations of the starry universe. Contemporary science, it was said, had necessitated a complete revolution in the accepted views of the purpose of life. The new cosmic perspective has banished the old idea of sin, although admitting immorality, it was said, and new rules of conduct, based on scientific foundations, must be worked out. The new Freudian psychology clashed with its opponents at one sectional meeting.

An appeal was made to further studies in testing speech and thought in the psychological laboratory by the galvanometer method, but while revolutionary discoveries in the functioning of the human brain were held to be in the offing, the money for the establishment of a psychological laboratory was still unavailable. Physicists heard sounds produced wholly in a new way, a discovery that may have an important effect on radio transmission.

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Dispute Over Freudianism.

Dr. Knight Dunlop of Johns Hopkins University and Dr. Harry Elmer Barnes of Smith College, in papers, locked horns on the value of mental hygiene and Freudian psychology. Dr. Joseph Jastrow occupied a sort of middle position, saying that one need not be a thorough-going Freudian to accept something of Freud's version of the psychogenec principle.

Dr. Barnes, in a paper on "Medical Science versus Religion as a Guide to Life," appealed for a supplanting of theology by mental hygiene and said that the sociologist must unite with the student of mental hygiene to work out a valid basis for new rules of conduct that will rest squarely on scientific foundations.

Dr. Barnes said that if there is a greater need for an adequate conception of God, "this newer view of God must be formulated in the light of contemporary astrophysics, which completely repudiates the theological and cosmological outlook of Holy Scripture."

"What we need," he said, "if a notion of God is needed, is such a conception of God as Dr. Fosdick might work out in the light of the astrophysical discoveries and conceptions of Shapley and Michelsen and the study of atoms and electrons by Bohr, Planck and Millikan. It is of little value to attempt to inculcate a view of God so hopelessly inadequate and out of date as that which was slowly and painfully evolved by the semi-barbarous Hebrew peoples in the days when a rudimentary type of geocentric and anthropomorphic outlook reigned supreme and unchallenged."

Contemporary science, according to Dr. Barnes, has necessitated a complete revolution in the accepted views of the purpose of life. This earth, he said, can no longer be viewed "as a training camp preparatory for life in the New Jerusalem," but should be regarded as a place in which man should make himself as happy as possible during his temporary existence here on earth.

In defending the "right to be happy," he urged that "Christian solemnity should be replaced by the frank joy of life." He conceded that happiness "need not be identified with the tastes of Casanova or Fatty Arbuckle on the one hand, nor with those of Immanuel Kant, Anthony Comstock, Wayne B. Wheeler or Irving B. Fisher on the other." He suggested that the Greek ideal of virtue as "the happy mean" should be transformed into terms of specific

Continued on Page Fourteen.

TRAVEL TO FLORIDA BY SEABOARD
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AN ABSTRACT OF
IS SCIENCE GIVING MANKIND A NEW GOD AND A NEW MORALITY?

By
RABBI ABBA HILLEL SILVER

AT
THE TEMPLE, CLEVELAND
JAN. 13th, 1929.

It is of interest to note that Dr. Barnes who discussed "Medical Science vs Religion" is neither a physician nor a theologian. He is a teacher of history and sociology and he projected himself into a scientific gathering with a discussion of these two subjects in neither of which he has any special knowledge nor qualification. One can readily understand the resentment of the president of that scientific body who took occasion to rebuke Dr. Barnes for Dr. Barnes made a speech, not a scientific contribution.

The real scientists and the real men of faith have never quarreled. Their spheres are supplementary. It is the pseudo-scientists and the pseudo-religionists, the dogmatists in both camps who have been waging this perfectly senseless war in which Dr. Barnes has now broken a lance.

Dr. Barnes asks for a re-definition of religion in the light of contemporary astrophysics. One wonders who Dr. Barnes had in mind when he was making this statement. Was he addressing himself to an Orthodox or to a Liberal religionist? If the former, then he knows full well that it was a perfectly futile gesture. If the latter, then he should have known the progressive men of religion have been devoting themselves to this task for more than a century. The liberal in religion has always sought and is still seeking to

harmonize his religious views with the best scientific thought of the day. Dr. Barnes seems to be storming citadels long since taken and laying ghosts which were thoroughly laid generations ago. It would have been much more helpful if Dr. Barnes had presented a new and more adequate religious philosophy or a critique of the liberal religious thought of today. He did neither. Dr. Barnes calls his address "Medical Science Versus Religion As A Guide To Living." Why versus? What sensible religious man today makes such a distinction? Medical science is part of the increasing store of human knowledge. It is no less divine truth than religious truth - for all truth is of one universe and of one God. Religious bodies to this day build and maintain hospitals and medical research laboratories. What sane religious man objects to mental hygiene, to psychology or psychoanalysis. To discover more accurately the workings of the human mind, its reactions, to stimuli its twists and dark corners and the nature and cause of aberrations, is to help man to normal living, which is the supreme ideal of religion. It is only when the rather meager findings of psychology are exploited by amateurs for the promulgation of scientifically undemonstrable conclusions and generalizations touching the origin and destiny of human life and thought that the religious man begs leave to question their conclusions. As often as not he finds that the credentials of these amateur scientists are not in order - that the spokesman presumes to speak in ^{the} name of a great body of scientific truth which simply does not exist. The address should have been termed not "Medical Science versus Religion" but "Science and Religion As a Guide to Life."

Dr. Barnes seems to imply that no religions have as yet taken into

consideration the new astronomy which has developed since the days of Galileo, ^{Copernicus} ~~Kepller~~, Kepller and Newton. This is of course ridiculous. The progressive religious man has long ago abandoned the cosmology of Genesis just as the modern scientist has abandoned the Ptolemaic system which was held by the best scientific minds of the world for more than two thousand years. What of it? How does that effect religion? We know that our world is infinitely greater than that conceived by man three thousand years ago. Our telescopes have revealed to us a vast world without and our microscopes vast worlds within. We now measure inter-stellar spaces in like years. Has this new knowledge decreased our bewilderment, our awe, our reverence? Has it banished God from those silent unfathomable spaces wherein whole universes swing in marvelous rythm? Not at all! With even greater humility we may exclaim, the man of today scanning his universe can exclaim with the "semi-barberous Hebrew" bard-as Dr. Barnes characterizes the sages and seers of the Bible: "O Lord, our Lord, how glorious is Thy name in all the earth!- Whose Majesty is rehearsed above the heavens... When I beheld Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast established - What is man that Thou art mindful of him? And the son of man that Thou rememberest him?"

Dr. Barnes further states that this earth can no longer be viewed as a training camp preparatory for life in a new Jerusalem but should be regarded as a place where man should make himself as happy as possible during his temporary existence here on earth. This has been the attitude of liberal religious men right along. Judaism long ago maintained "the Heavens belong to the Lord and the earth He gave to the children of man." The Old Testament is singularly free of other worldliness and the great ideal of the prophets who anti-dated Dr.

Barnes by about twenty-five hundred years was to build here upon earth an ethical society in which justice and love and peace shall reign.

Dr. Barnes would like to see the Ten Commandments subjected to a scientific scrutiny. There is no objection to that. These Commandments have stood the test of time. One wonders whether Dr. Barnes would like to revise the Ten Commandments and which Commandment he would like to revise. A reading of the Ten Commandments will convince Dr. Barnes that what they need is not revision but obedience.

Dr. Barnes objects to the term "sin." He would substitute for it the terms immorality and crime. One wonders whether the professor is not playing with words or tilting with windmills. Suppose the term is ruled out, where is the gain? The reality remains. The man who violates a law which mankind regards as of supreme importance brands himself and in the eyes of society is a wrong doer. To the religious man the supreme moral law is just as much God's law as the physical laws. He who violates it, violates the will of God; and the will of God is revealed to man through his spiritual observance and his manifold social experiences over countless ages even as the physical laws are revealed to us through observation in and experience of the physical world. We no longer apply the term "sin" to violation of a ceremonial law but of the moral law and when we use the term "sin" today we are not concerned with its effect upon God but upon man; "If thou hast sinned, what doest thou to Him" and "if thy transgressions be multiplied, what doest thou unto Him?" "If thou be righteous, what givest thou unto Him" or "what receiveth He^e by thy hand?" "Thy wickedness concerneth a man as thou art" and "thy righteousness a son of man."

It is altogether questionable whether there can be any progress in the realm of religion or ethics any more than in the realm of aesthetics. One either believes that the world is a machine or a personality, a mechanism or a creative intelligence. All the scientific discoveries in the last one hundred years have not contributed one iota of weight to one or the other of these attitudes.

What have we to add to "Love thy neighbor as thyself" or "Justice Justice shalt thou pursue" or "Thou shalt not hate thy brother in thy heart?" We may discover from time to time new methods for realizing these ideals but the ideals are there-perfect for all time. The twin goals of human life, freedom and responsibility have been said long ago. The best we can do - and it is much, is to find in each age the appropriate technique by which we may approximate these goals.



1. The old, supposed conflict bet. Rel. & Sc. played up once again at the
 , the sessions of the Am. Assoc. for the Adv. of Science which met in
 N.Y. 2 wks ago. The occasion was a paper read by Prof. Harry
 Allen Barnes, Prof. of ^{Stratford} History at ^{Yale} College. The subject, his paper
 was "Medical Science versus Religion as a Guide to Life." The
 central thesis, as reported, was that Mental hygiene should
 supplant theology as man's guide to life. In the course of
 his address he delisted himself of certain pronouncements,
 supposedly true and supposedly false to excite a great
 deal of comment and criticism. We shall take up these
 pronouncements one by one in a moment. But at the
 outset it is worth while noting that Mr. Barnes who spoke
 on Med. Sc. versus Religion is neither a physician
 nor a theologian. He is no scientist at all. He has
 specialized neither in mental hygiene nor in religion that.
 He is a teacher of history & sociology. Without warrant or
 qualification he projected himself at a Sc. gathering
 into a discussion of a subject in which he
 has specialized ^{carried on} ^{and drawn conclusions so unaccountably} ~~any~~ research. You can there-
 fore readily understand the resentment of the Pres. of this
 Sc. Body who took occasion to rebuke Mr. Barnes and
 to characterize his particular contributions as an unwar-
 ranted intrusion. ~~of a lay opinion~~ (note). With the best of in-
 tentions Mr. B. could not but have acted the part he did - as well
 in a China shop - for being master of neither subject his
 conclusions, ^{found on a superficial reading of authorities with them} ~~most~~ of which have been high-blown and
 pretentious and altogether journalistic. Mr. Barnes ~~de-~~
 made a speech not a scientific contribution to the
 subject of Medical Science or Religion. It is always
 unwise to trespass upon another man's domain. When
 the Sc. sets out to ~~pin~~ lay down ^{with authority} the law ~~for~~ the religionists
 and the rest. ^{to} ~~for~~ the rest - nothing but confusion ensues.

The O.T. is negatively free from o the wilderness. They have
5 Jrd - New Jerusalem - in earth -

6. ^{not point} 10 Commandment - .. There is no objection to test
10 Com. by test not. 4500. bc. of the day. They have a test the
test of time. Mr. H. seems to suggest that there is something wrong
with them. had revision. which. One would be revise?

7. Sin - He would substitute immorality and crime for sin!
^{It is true that sin is a rel. term - signifying an offense ag. God.}
One wonders whether the Prof. is not playing with words? Suppose
it is ruled out - where is the gain? Suppose we call a
person immoral, a criminal instead of sinner - are we
helping him any the more? The reality remains. ^{He}
^{has} violated a law which ^{is} regarded as of utmost
importance - and he has branded himself in his own eyes +
in society as such. ^{to the rel. man} The moral law is God's law even as
phys. laws are. He who violates ^{transgresses that command - ? is} it violates will of God.
^{This will God is} revealed to man through ^{then, to} Experience, even as phys. laws
are revealed to us through ^{to} Experience.

1. Sin against cult - death - ceremonial

2. " " morality - prophets - righteousness - purity.

When rel. urged men not to sin - they were not
concerned lest God suffer than man sin - but lest
man suffer -

8. New God. New morality -
- New allegiance
- No progress

least sinned, what doest thou to Him?
If thy transgressions be multiplied, what doest thou unto Him?
If thou be righteous, what profit thou unto Him?
Or what receiveth He of thy hand?
Thy wickedness concerneth a man, as thou art;
And thy righteousness, a son of man."



The real scientists and the real men of faith has never
quarrelled. Their spheres are supplementary. The pseudo-sc. & the
pseudo-rel - the dogmatists in both camps - the doctrinaires
who regard Eos as in possession of the final truth - they have
never been saying ^{this} perfectly sensible words, ⁱⁿ his sc. &
religion advance into ever wider worlds of discovery, they ^{naturally} correct
themselves as constrained to revise their ^{previous} judgment and
conclusions. This has been going on continuously. This is
going on to-day. Mr. B. seems not to be aware, this fact.
He was ~~with~~ addressing ^{the} liberal religionist as the orthodox.
If the latter - then it was a perfectly polite gesture. They have
been challenged before to revise their antiquated rel. con-
cepts - but being orthodox, they refuse. If he was addressing
himself to the ~~rel~~ liberal rel. thinkers then he was ^{frankly} saying
frankly saying ^{or saying} that which ^{was} ^{not} ^{yet} ^{said} ^{clearly} ^{generally} ^{and} -
~~that~~ ~~as~~ ~~people~~ ~~say~~ - for he knew, or ought to know
that they have liberal rel. have been directing Eos for a
century to a reinterpretation of rel. in terms of man's
newer knowledge & widening world concepts; that they have
permanently sought to harmonize their rel. views with
the most advanced sc. that this day - & if Mr. B. has
a new & more adequate ^{rel. philosophy} ~~rel. philosophy~~. let him present it. It
will be eagerly studied - but ~~let~~ ~~him~~ ~~to~~ ~~offer~~ ~~more~~.
but his challenge is at best ~~un-
necessary~~ and altogether un-
necessary -

3. Let me at the outset say a word about the subject, Mr. B. address
'Medical Science versus Religion as a guide to life'. The very subject
betrays ~~the~~ his bias or his ignorance. 'Med. Sc. versus
Religion'. why versus! What sensible rel. man ~~can~~
make such a distinction to-day. Unless it be the ~~the~~ theosophical
schools like Chr. Sc. which deny the reality of matter &
therefore also of bodily disease. Religious men ~~too~~ use ^{the} medical
sc. equally with physiochem. or techn. as an aid to life.

desperate questions pushing into the very heart of the cosmos. It is not Med. H. V. Klein. Del. as proofs to help, but Med. H. and Del etc.

4. I now take up his first point: (Dude). What if there has no such attempt been made? Has Lib. rel. that not redefined itself since the days of Galileo, Copernicus, Kepler & Newton? What Lib. rel. thinks today of a geocentric world, or of an anthropomorphic god? Has he - B. just acknowledged to the fact that the discovery of penicillin was to be redefined? What prog. rel. has not refused it? and what of it? How does not affect religion? or for that matter the cult of the worth of frauds, the people?

(a) We know that our world is inf. greater than that conceived by men 3000 yrs ago. ^{The mind, the man, has been pushed back to insignificance.} greater in ^{telescope} - telescope. greater in ^{microscope} - microscope. More stupendous - more involved - more bewildering. We have measured light waves, and we ^{now} measure inter-stellar spaces in light years - ^{in millions of} millions of miles? Has this new knowledge decreased our bewilderment, or our awe, or our reverence! Has it banished god from these silent, unfathomable spaces wherein ^{where} number or order in no ordered rhythm! Nay - or 1000 fold more order. can we ^{to-day} repeat Ps. "O Lord, our God, how ^{glorious} height is Thy name ^{in all} throughout the earth! When Thy majesty is rehearsed above the heavens... When I behold Thy heavens, the work of Thy fingers, The moon & the stars, which Thou hast established - What is man that Thou art mindful of him? and the son of man that Thou esteemest him? This sens. was evoked by the semi-barbarous Heb. people? It will abide among men as long as man broods upon earth -

5. 2nd point. (Dude). Here B. is attacking some religions but not religion - Christianity - Judaism - ... of great gods

1. The old surface conflict. - Am. Ass. Adv. Sc - "Medical Science versus Rel. as a guide to life". - Central thesis - In course of address - pronouncements - Take up no byes - neither physician nor theologian - No Sc. at all! Specialized - projected with a discussion of - rebutted
 - ① With best of intentions - Bull - Made speech.
 - ② It is always unwise to surpass - substantiate.
 - ③ Real Sc. & Real Rel. were guaranteed - supplementary - Pseudo Sc. - dogmatist - laure.
 - ④ As Sc. & Rel. advance - to revise - bring on - Barron answers -
 - ⑤ Orthodox & Liberal - fighting battles - striving citadels - laying ghosts - liberals reinterpreting - a century.
 - ⑥ If Mr. B has a new Rel. Philosophy He gives none.

2. Let us at outset - title, address - theosophic - use Med. Sc. as chem. & tech - is part of necessary store - is divine - Build Hsp.
 - ① No object to mental hypnosis - To discover -
 - ② It is only when rather meagre findings - reported by amateurs - begs base - Credentals

③ Thus. Dr. Knight Waulap - John H. H. H. H. -
- star-witness -

④ Med. Sc. does not surpass upon Ad. - ^{to} justify -
- relation to universe - a matter of connections -
- phil. of life - attempt to connect

UN versus

1st part. Book

3. Has no attempt been made? Two failures -
- What liberal - government? Has B. just
unattended - copy - generis republicans
Pub. critics - what fit?

① We know that world is unpredictable - rising
telescope - more stupendous? has beuilding?
Has it banked for? "O, lord, my lord, how plum

- Semi-barbarous!

4. (and fit. date)
Attacking some religious - not physics - Judaism
pub. prob. - O.T. - and whr

5. 10 Command - No objection to test - suggests
need, reission - which?

6. Sci. - substituted immorality, crime - Play on words
- suppose it is ruled out? Public rewards -

To rel. man. moral law has origin in God -
and carries with it God -

② When rel. man used men not to live.

7. This is all he has to say! and it is not
much!

① Not men but - men all grace -

② No purpose -

Job.

If thou hast sinned, what dost thou to Him?

If thy transgressions be multiplied, what dost thou unto Him?

If thou be rebellious, what protest thou unto Him?

Or what veriest thou, thy hand?

They will deliver themselves with a man, as thou art.

And they will deliver themselves, a son, man. —
