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Is humanism a religion?, 1929.

"IS HUMANISM A RELIGION?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

MAY 19, 1929, CLEVELAND, OHIO.



The reaction against the idolatry of science, as well as the reaction against the excessive romanticism and realism in vogue in the last years, was bound to set in, and it has set in. From many quarters today the attack is being made upon that naturalistic philosophy which the advance of science has fostered in recent years, and upon that uncontrolled - shall we say? - temperamentalism and romanticism which the absence of standards, codes of conduct and control, have made possible.

In the last few decades science has created the illusion among a great number of people that inasmuch as man is a part of nature, that therefore he is to be studied and interpreted in terms of nature; and by nature they meant physical nature. The laws which scientists found to operate in the external objective physical world are the same laws which, it was maintained, are operative in the inner life of man. Nothing of a qualitative nature distinguishes man from other living animals; man, like all other animals, is nothing more than matter in motion, and the same laws which govern animals govern man. Man is not free because there is no freedom in the material world. Human life has no ends and no objectives, because there are no ends and objectives in the physical world in nature. And all this has, unfortunately, dwarfed the

stature of man and robbed him of his high sense of dignity and pride in himself.

Then, too, the advance of the sciences has created another illusion in the minds of people, namely that the increase of human knowledge will, of itself, increase human happiness; that all the past unhappiness in the race was due to man's inability to master nature, but once man gains knowledge he will most assuredly employ that knowledge to his highest and best advantage; that every new discovery, whether it be of physics, chemistry, biology or psychology, will add so much to the store of human well-being and human happiness. And there grew up an optimistic philosophy based upon the truly remarkable gains and discoveries of the scientists.

Now, this assumption that the increase of knowledge will increase human happiness has been an altogether gratuitous assumption. It is not borne out by human experience. The most advanced scientific formulae, the most skillfull and complicated scientific machinery, the most advanced chemical knowledge, was employed by man in the last war for destruction, for the infliction of pain, for the undermining of that which we call civilization, of that very thing which the sciences were supposed to build up.

Science has made possible the rapid expansion of industry--the machine. Whatever of profit has accrued

to mankind as a result of the machine has been an indirect gain, not at all a direct gain; and they have not all been profits. The industrial machine is reducing man to the position of a cog. The industrial machine is robbing man of a great deal of his intellectual freedom and independence. The industrial machine uses up man and consumes him, and frequently it exploits man, enslaves him. The most scientific loom is being employed today in South Carolina and In Tennessee, where men and women are being ground down under the heel of industry and forced to live in degradation and in misery on 46¢ a day, in the midst of the most advanced machines, most perfected industrial machines which science has built up.

Nor has the increase of knowledge of itself made man any happier. In this scientific age our prisons are more full of people than at any time in the past. Crime is on the increase; our asylums are increasing year by year, more and more crowded with the wrecks of our scientific age. Our wars are increasing in destructiveness, and our revolutions as well.

Now men are learning about these two illusions which the scientific age has created,--the illusion that man can be understood in terms of the mechanical laws operative in the physical world, and the illusion that the increase of scientific knowledge in and

by itself contributes to human happiness, and the recognition of these two illusions has set in motion in recent years a counter-intellectual movement which goes by the name of humanism. In other words, humanism is not ~~a new one~~. It came into vogue during the renaissance, and at that time humanism meant the re-direction of the interests of man from purely theologic thought to essentially human interests and considerations. Humanism in those days meant a shifting of interests from the heavens to the earth, from the hereafter to the now. Humanism was a turning away from scholastic speculation to scientific investigation.

Humanism rediscovered the fine classic tradition of the love of life, and the beauty of life, and the glory of the free intelligence, and called man back from his preoccupation in theologic thought and in the world to come to this world in which he lives, and to the need of making this world a pleasanter place in which to live.

Now modern humanism is a bit different. Modern humanism is an attack not on the usurpation of theology but rather on the usurpation of science, or rather that part of science which seeks to impose, without any warrant or justification, upon men, a philosophy of ~~materialistic~~ ^{materialistic} ~~imperialistic~~ monism, a philosophy of animal materialism, thereby robbing man of much of the glory and beauty of life.

Now the humanist maintains that while it is true that man shares with all other animals much that is physical and animalic, there is still a sphere left for man alone, a sphere which is unique unto man, and which in essence constitutes all that man really is, and that sphere is the sphere of conscious intelligence, of spiritual awareness, of capacity for self-appraisal and self-examination, of moral freedom and volition, over and above man's instinctive reactions to stimuli of art, of literature, of science, of ideals.

This sphere, then, in which the animal does not share, represents man's true world, and that world is sufficient unto itself, a law unto itself, autonomous, and must be understood and interpreted in terms of itself and in terms of the mechanical laws which are operative outside in the physical world.

The humanist maintains that while it is true that man is a part of nature, it is also true that he is unlike any other part of nature, and it is this unlikeness which represents what we call man. Now the scientist takes a reverse point of view. The scientist is interested in those facts about man which are found elsewhere in nature or in the animal world. The scientist likes to put man into the physical world and read him and interpret him by the same canon as he reads and interprets the rest of nature. The humanist takes man out of

that world , and insofar as man has something which is unlike the rest of nature , he is interested in reading him and interpreting him in that sphere in which he is unlike, separate and distinct.

The humanist, therefore, is opposed not only to any and every naturalistic philosophy which conceives of man as only an animal, but he is also opposed to every tendency which surrenders man to the animal part of him. In other words, he is opposed to any and every tendency which simply means the giving of free scope and play to the animal instincts and impulses and proclivities of man. Every such impulse, says the humanist, must be curbed and controlled by that sphere or world which is truly the human world, namely, the intellect. Therefore the humanist is opposed to what we call romanticism, to what we call excessive self-expression or temperamentalism, to anything and everything which is not subjected to the control of an enlightened and critical human judgment.

The humanist harks back, like his confrere, the humanist of a few hundred years ago, to the classic traditions, to the Greek tradition of the balance--the sopheosyne--temperance, the proper measure in life. The modern humanist too is opposed to extremes, to the extreme of rationalism and to the extreme of mysticism. And what is quite important in the outlook of the humanist

is this: that he believes that the perfection of man can come about, must come about, through self-discipline and self-control, not necessarily through the increase of scientific knowledge. The humanist believes in self-cultivation and self-improvement, not merely through the acquisition of more and more of scientific information, but through probing deeper and deeper into human life and human values; through the cultivation of finer discriminations and finer sensibilities; through coming in contact with the great minds of the past; through literature and art; through all that the mind of man has created in these centuries. He is not a reformer; he does not attempt to reconstruct society. He is interested in saving, as it were, his own soul, of cultivating his own life.

To sum up, then, the attitude of the humanist is opposed to the attitude of all naturalistic philosophies which try to degrade man's estate, which try to destroy the concept that man is a little lower than the angels, which try to see him as just a more skillful and more enterprising animal. The humanist is interested in man and in that world of values, artistic, intellectual and moral, which man and man alone has created,--with all of which, of course, religion has no quarrel. In fact, the position of the humanist is taken over bodily from religion.

When the humanist speaks of the status of man, of moral freedom, of man's capacity to perfect himself, the humanist is employing religious terminology. These concepts are the basic postulates or the basic assumptions of all true spiritual religion, and the rise of modern humanism is just another indication that men, after they follow the enticements of strange gods, after they pursue the will-o'-the-wisp of strange philosophies, are compelled in disillusionment and in frustration and in dread of moral nihilism, to return to the basic and eternal dogmas, if you will, of religion.

What is of interest in modern humanism is this: that some humanists would like to make their philosophy of life a substitute for religion. They would like to make their creed,--which we can summarize best by calling it the creed of moral intelligence,--they would like to make this creed a substitute for the religious creed of mankind, and they would like to build up a system of morals without God.

Now, it is my belief that no moral system, however beautiful, will have any driving power unless it is based on divinity. The more moral systems which have survived and which are today touching the lives of hundreds of millions of human beings, are those systems which are grounded in an invincible faith in a purposeful world, and in the existence of a creative and moral

intelligence in the universe whence their own moral idealism derives.

I should like to stress that thought, to clarify it, if I can. You cannot build up a world of human moral values and purposes in a universe which you know to be without values and without ends and without purposes and without reason. Your own world, if it is at all to satisfy you, must be a reflex of that great universe about you. If you know that your own world is only an artificial creation of yours, which does not correspond to anything in reality, then in moments of crisis your world will collapse.

You cannot speak of the need of self-discipline, as the humanist does, without knowing just why you ought to discipline yourself. If there are no ends and goals in life, if the world is just a blind, unheeding mechanism, and you an unessential being of an hour, to be burnt up and consumed and annihilated, then why struggle and strive to self-discipline and control yourself? Why not adopt that other philosophy, which is more logical in a world assumed to be without intelligence and purpose, -- "Eat, drink and be merry, for tomorrow we die!"?

Nor can you build a system of morals upon purely human experience. There is nothing in human experience which tells us that human life is holy. There

is nothing in human experience which tells us that we ought to protect the weak, that we ought not to hate our enemies, that we ought to love our neighbor as ourselves. Nothing! These exalted ideals are simply the outreachings of the soul of man towards that ideal perfection which he feels to exist in the universe and which he calls God. They are postulates which have never been proved, which cannot be proved, which man has accepted without proof, and accepted them because his religious intuition, if you will, told him that these are the supreme values in life.

And then again, any moral system which has no religious sanction will have no continuity. Mr. Chesterton has recently written a very stimulating article in which he brings out this thought: that humanism is very much of a mood, and that you cannot build a system of life upon a mood or an attitude which may change. If all that we have to build on are the human ideals of this hour, we have nothing very stable to build on, because ideals are in the habit of changing from generation to generation, and oftentimes from decade to decade. Mr. Chesterton, for example, points out how radically our attitude towards the ideal of democracy has changed in the last few years. A decade or two ago we accepted democracy as an axiom, incontrovertible, not even requiring proofs. Today the best of humanists are

questioning this ideal of democracy. This ideal of democracy is an ideal unto itself, sacred and inviolable.

Now in a world of such changing moods, if you wish to construct a moral system which will abide, you have to ground that moral system not in moods but in doctrines, and doctrines which are anchored to unchanging religious concepts, doctrines which find their source in an unchanging God. And that is why humanism cannot be a religion. The great value of a religion is in that it tides you over your periods of doubt and uncertainty. The great tradition of the ages and the accumulated experiences of thousands of years crystallized in concepts and doctrines and convictions tides you over when you are in doubt and perplexity.

Humanism leaves everything more or less to the individual, and the individual is a very moody, changing person.

And lastly, humanism is not a religion and cannot take the place of religion because, lacking as it does, the divine impulse, the divine mandate, it lacks the social urge. The humanist is concerned in one human in itself, not particularly in humanity. Religion is more than humanism. Religion is humanitarianism; religion is prophetic; religion is concerned with the reconstruction of society after the higher affairs of truth and justice and beauty. It is not enough for religion that

a man, an intellectual aristocrat, a cultured Brahman, retires into his ivory tower and there meditates upon the best ways of perfecting himself. That is not enough. Religion demands of every true devotee to enter the bloody arena of life and do battle for the sanctities of life. It is not enough to know beauty; it is to enable others to share beauty.

The humanist prides himself upon the possession of a certain intellectual detachment, of a certain philosophic calm. Well, the human race is not yet ready for such an attitude of detachment and philosophic calm. There is all too much of brutality and vulgarity and poverty and sin and war and hate in the world to permit its choicest spirits to retire into a world of their own, from which they shut out the clamor and the cries and the noise and the misery of the world, and live their own contemplative existence.

Humanism, my friends, is not a way of life; it is only an attitude and a mood. The real way of life must have a goal, because when the way has no goal there will be no pilgrims upon that way. And what is human life if it is not a pilgrimage? When the great intoxication with scientific achievement is over, and man discovers how much of an aching void there still remains in his life, and how little mechanism and invention have contributed to his spiritual peace and contentment and

harmony of living, he will return, contrite and humble,
unto the ^{way} ~~days~~ of old, to the eternal ideals of religion;
to a life of piety, of consecrations, of spiritual
questing, to a life under the protecting wings of God.

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sermon 304

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, MAY 19, 1929

RABBI SILVER

will speak on

WRHS
AMERICAN JEWISH ARCHIVES
"Is Humanism a Religion?"

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.

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Music for Sunday Morning, May 19th

Organ

Prelude (10:15 A. M.)

Scherzo PastoraleFederlein

The Garden of Iram (Persian

Suite)Stoughton

MeditationSturges

Postlude

Festive PostludeSchminke

Paul Allen Beymer

Contralto Solo

Psalm One Hundred Thirty-

sevenGrant-Schaefer

Alice Shaw Duggan

Memorial Services

Under the Auspices of the Jewish Veterans of the Wars of the Republic and the Cleveland B'nai B'rith Lodge

Memorial Services will be held in The Temple on Sunday, May 26th, at 10:30 A. M. Rabbi Silver will speak on "What To Remember On Memorial Day."

Temple Annual Dinner Meeting

Sunday, May 26th

All members of the Congregation

are invited and urged to attend the Seventy-Ninth Anniversary Meeting of The Temple to be held in Mahler Hall on Sunday evening, May 26th, at 6:30 P. M.

1. An important new policy for Temple activities will be presented.

2. The election of trustees will be held.

3. The Temple Theatre Guild with one of its best casts will present "The Ring Scene" from Lessing's "Nathan The Wise" in honor of the Mendelssohn - Lessing Bi-Centennial which is being celebrated that week in our community.

4. The entertainment feature of the evening will be a musical program on the piano by the talented young Cleveland artist, Carl Buchman, who is a confirmant of The Temple.

Reservations for the dinner, which is being catered by Baumel, are \$1.25 per person. Reservations should be sent in as early as possible. Due to the limited capacity of Mahler Hall reservations can be taken for only 500 and no reservations will be accepted after Friday, May 24th.

Jewish Teachers' Institute Graduation Exercises

The Jewish Teachers' Institute which trains teachers for the religious schools of Cleveland will hold its annual graduation exercises on Sunday evening, May 19th, in the Gries Memorial Chapel of The Temple. Rabbi Feuer will deliver the commencement address. The public is cordially invited.

**Send in your reservations now for the Annual Dinner
on Sunday, May 26th, 6:30**

Temple Women's Association

Annual Meeting

The Temple Women's Association brought its program to a fitting close with its Annual Luncheon Symposium last Wednesday, May 8th. It was one of the finest afternoons of its kind ever held at The Temple. The Symposium commemorated the 25th anniversary of the death of Dr. Theodore Herzl. The life, work and achievements of Dr. Herzl were presented in two splendidly written and thoughtful papers by Mrs. Leo Neumark and Mrs. S. H. Vactor. The latest moving pictures of Palestine were shown on the screen. The program was thoroughly enjoyed by the capacity audience of women.

Preceding the Symposium, Miss Flora Rohrheimer, retiring President, read an excellent message describing the many and varied activities in which The Temple Women's Association has engaged this year. Election of officers was held, and under the incoming administration the Association is looking forward to another year of fine achievement. The following officers and members of the Board were elected:

Mrs. Sigmund Joseph—Hon. Pres.
 Rabbi A. H. Silver } Hon. Trustees
 Mrs. A. H. Silver }
 Mrs. Jos. H. Gross—President
 Mrs. Helen E. Bing—1st Vice-Pres.
 Mrs. Benj. Lowenstein—2nd Vice-Pres.
 Mrs. M. K. Einstein—Rec. Sec'y.
 Mrs. H. Thorman—Corres. Sec'y.
 Mrs. P. Goldberg—Financial Sec'y.
 Mrs. N. Sloss—Treasurer
 Mrs. Sam Rosenthal—Auditor

Mrs. Chas. Barnett	Mrs. Henry Marks
Mrs. H. Devay	Mrs. M. Lappin
Mrs. S. Freedman	Mrs. M. Metzenbaum
Mrs. S. Goldhamer	Mrs. Leo Neumark
Mrs. H. V. Haas	Mrs. R. C. Norberg
Mrs. Roy Hexter	Miss Flora Rohrheimer
Mrs. Moe Haber	Mrs. J. Politzer
Mrs. S. Spiro	

Mrs. Oscar B. Markey, Mrs. Chas. Kahn and Mrs. I. E. Rosenberg were elected to fill the unexpired terms of three members who are unable to serve.

The following were elected to serve as representatives to The Temple Board of Trustees:

Mrs. Sam Freedman Mrs. Jos. Gross
 Mrs. George Furth Mrs. R. C. Norberg
 Mrs. Walter Goldsmith Miss F. Rohrheimer
 Miss Marguerite Feder, Alumni Representative for the T. W. A.

Temple Alumni Association

At its Annual Meeting held last Sunday in the Ballroom of the Statler Hotel, The Temple Alumni Association made several important decisions which will have a decided bearing on its future organization and activity in The Temple. By raising its minimum age limit to eighteen the Alumni becomes an adult organization. The rate of dues was raised to enable the organization to throw open all of its activities to its members. A new program policy was adopted which commits the organization to activities which are almost exclusively of an educational or cultural nature.

The following officers and members of the Board were elected for the year 1929-30:

Elsie Selman—President.
 Walter Goldhamer—Vice-Pres.
 Sylvia Laibman—Rec. Sec'y.
 Ethel Weiner—Corres. Sec'y.
 George Traub—Treasurer
 Merrill Gross—Historian

Florence Berkowitz	Margaret Jaffe
Howard Bloomfield	Sally Jaffe
William Deutsch	Karl Joseph
Babette Devay	Irving Kane
Sybil Devay	Ben Klein
Harold Fellenbaum	Joy Klein
Julian Galvin	Esther Kluga
Morton Goldhamer	James Mahler
Ethel Hartman	Alvin Silverman
Leonard Hartman	Theodore Spilka
Rita Hollander	Willbur Steuer
Marguerite Feder	Andre Ullmo

Temple Religious School **Report for the Week**

Total enrollment, including the High School—1,334.

Number of pupils, Kindergarten to 9th grade, inclusive—1,209.

The average attendance for the week—94%.

The following classes had 100% attendance: Kg. Miss Pikkell; 2B, Miss Gup; 3A, Miss Markowitz; 3E, Mr. Friedman; 4B, Mrs. Frankel; 5F, Mr. Dreyer; 7A, Miss Gimp; 7E, Mrs. Lyman; 8B, Miss Copenhagen; 9A, Miss Woldman; 9B, Mrs. Reich; 9C, Miss Krause; 9E, 9F, Miss Rubin.

Sunshine Fund

The collection of the Sunshine Fund for the week amounted to \$25.09.

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

Mrs. J. W. Deutsch	In memory of mother, Mrs. Matilda Lauer
Dr. and Mrs. S. B. Stern	In memory of mother, Mrs. Louis Stern
Mrs. Edmond M. Lazard and sister	In memory of mother, Flora Schwab
Edgar J. and Ralph H. Sloss and Mrs. S. Liebenthal	In memory of Mrs. Rachel Sloss
Mrs. E. C. Fleischman, Mrs. C. H. Kleinman and Miss Esther Ruman	In memory of Mrs. Anna Ruman

To the Scholarship Fund

Mrs. Sigmund Joseph and Mrs. Leon Watters	In memory of father, Kaufman Hays
Miss Hattie Schaffner	In memory of Paul Liebenthal and Mrs. Settie B. Klein
Lester S. and Maybelle Auerbach	In memory of father, Emil Auerbach
Mr. and Mrs. Louis B. Iglauer	In memory of Mrs. Settie B. Klein
Mrs. Lena Prentke	In memory of Mr. M. Morris of Omaha
Mrs. Morris G. Schaffner	In memory of mother, Mrs. David Fuld
From the Quilting Circle of The Temple Women's Association in memory of Mr. M. Morris of Omaha.	

In Memoriam

We record with deep sorrow the death of MRS. ADDIE SLOSS during the past week and extend the condolences of the Congregation to the bereaved family.

Calendar of Closing Events for the Religious School

Saturday, June 1st, and Sunday, June 2nd, at 10:30 A. M. Final Examinations.

Sunday, June 2nd—10:30 A. M. in Mahler Hall—Graduation Exercises of Temple High School Department.

Friday, June 14th, First day of Shabuoth, 9:30 A. M. Confirmation Exercises.

Sunday, June 16th—10:30 A. M.—Rally Day and Closing Exercises for the Religious School.

Tuesday, June 18—Annual Congregational Picnic at Euclid Beach Park.

sermon 308
1. Reached against the idolatry of science, on the one hand, and the
excesses, both romanticism and realism in art & literature
on the other. Has, as was to be expected, set in from many ~~dis-~~
~~graceless~~ the attack has been launched upon the materialistic
monism which the re. achievement, the last few decades
has struck ~~as well as upon the~~ as well as upon the ~~philosophy~~ ^{and character}
~~temperament~~ which has been in vogue throughout
the Western world in the last ~~few~~ years.

2. The sciences have created the illusion that man, in as much as he is part of nature, can be explained ~~and~~ ^{in the same sense} ~~as~~ ^{as the rest of nature} - that the laws which determine the physical world determine man, ^{man} ~~world~~ as well, and that Nothing qualitatively distinguishes man from the beast. Man is part of the material world. He is walking motion - and no more - under the same laws which govern the life of animals is not free for no freedom is found in the world of matter. Man's life has no ends or directions for no ends or objectives are found in the world of matter. Thus man has been dwarfed - and his high spirit destroyed -

3 The rapid progress of the sc. has also created the illusion
that the increase of knowledge will, ^{not certainly} bring an increase
of happiness, that all his past unhapp. was due to want
of ability to master the forces of nature. One man,
gaining knowledge, he will most assuredly supply it
to his best advantage. More discussion in the values
of physics & chemistry and biology & psychology
will automatically be reflected in noble human
conduct and greater human happiness -

4. An altogether paternal assumption! Sc. in Cartua.
Sc. in industry has been employed to make profit - not
to establish the ideal society - If mis same have been
accrued - they have come, unintended as a result
this acquaintance. Frequently they have resulted
in evils - in adversity man to a corp in exploiting
him - in robbing him at 40. He but sc loves
are been praised in S. Ca. & Buen. where men
nowhere children not for starvation rages place
in adaptation & misery on 464 today
Anglican man, with his inventions has spread
over the whole earth his exploiting back ward
people & persecuting them, he has to make
himself any happier - His possessions are filled - His
own man the exploiting are more numerous & more gorged
and his revolutions -

4. There has developed a counter-intell. movement
Humanism - a rather vague but sign. word - It
first came into use during the Renaissance -
It wanted a renewal of human thought
from theological dogmas to human conscience
from the heaven to the earth, from the heavenly
to the now, from scholasticism to sc. investigation
ation. It called the human back to Man -
his phys. material & active life and to the
building of a pleasant world for him here on
which He lives - It called the man back to
the old classical fraternal values of the ancient

and the story of the free intellect; ~~and the~~ the Parent
the H. H. is an attempt again to rescue man, this
time not from the the unhappy but from
scientific unhappiness or rather from that low
estate of materialism into which man is prone to
metaphors, has placed him.

5. The modern H. insists that while man shares the in common
the animal life, nature, there is a spirit in
which he is unique - His alone is the life of the intellect
of self consciousness of critical self expression
of individuality beyond upper reaches of human mind freedom.
Main line of life is a life of values judgments experiences acts judgments
This spirit is man's distinctive world - and
the world should be based on spirit and values -
man possessed of own laws and values -
and must be based on the law and values of nature
and values of the universe and not of man alone
man is part of nature and he
must be based on the law and values of nature -
and it is that in which man is unlike anything
else in nature which interests the H. This is
the reason, the real reason. He sees only those
attributes in man which he finds elsewhere
in nature. Thereby ignoring that very essential
part of man's life which is really man's
The H. is primarily interested not in facts - but in values -
6. The H. object not only to man's present condition but to the nature himself to the universe which
is not unwanted by anything in his experience,
and which shows his human agency. He also
shows any prudence in man to surrender

himself to the ~~unsubdued~~ ^{to the} animal ~~nature~~ part of
him, in following inevitably his appetite & his
impulses. Man must ~~be~~ ^{bring} his intellect & his
moral sense to bear upon his purely instinctive
life - to control & direct it to direct & wisely
& to apply it for his intell. purposes & the
harmony of his being - Thus the H. is
phased to romanticism, to self expression
or temperamentality. to any tendency which does
not control the open, man's subjective &
critical ~~faculties~~ mind. The H. looks back
to the great tradition, the older man - of
apophony - not exactly the great tradition of
temperance, balance, measure - nothing in excess.
He exalts the ideal of self discipline than the
perfection of mind. He is not a rationalist but
he seeks to attain the life, reason & reasonableness,
not merely ~~the~~ or principally. then new scientific
discoveries, but ~~is~~ through giving deeper insight
into human life, never discrimination of human
values, profound sympathy, through literature,
and art through ~~all that~~ ^{all that} the mind & man has
created through the ages - He is concerned
not so much with the improvement of society
but with ~~the~~ ^{self} improvement. He is not a reformer,
or social prophet. His chief interest is self-cultivation.
the improvement of his own ^{inner} life.

7. With all which Religion has no quarrel. To put
the Hum. position on the ^{unhappy} status, means his moral
freedom, his capacity to perfect himself, and the
importance of self discipline is taken wholly from
religion - they ~~follow inevitably from~~ religious choice
postulate. There is nothing new there. And it is another
~~indication~~ ^{indication} of the fact, that after each successive
attempt ^{on the part of} even to unravel the
of ~~conceivably disagreeable~~ ^{disagreeable} subjects. they return, after the ~~frustration~~ ^{frustration} from
that to the ~~entirely~~ ^{entirely} unbroken ~~regimen~~ ^{regimen} of religion.

① What is of interest is that some Hum. believe
that their Phil. can be a substitute for religion.
Their creed of moral intelligence is, by them regarded,
as a sufficient creed for all mankind. They would
build up a system of morals upon the human,
in which God has no place.

② There is not enough of divine impulse in any
moral system which is built on purely human
interest. The great moral system which
has survived is that whose source is an
unshakable faith in a purposeful universe
and in a universal, creative, ^{wise} intelligence where
~~the~~ ^{these} moral ideals ~~spring~~ ^{spring} derive from
a constant world of human spiritual
value in a universe which you have to
be without spirit without value -
Man ^{can} ~~can~~ build up a system of ~~human~~ ^{human} morals
based on ~~human~~ ^{human} experience only. Exp. has not
taught man that life is holy, or that the work

You cannot proceed to discontinue journey
unless you know why you should.



④ Fodder the sanctions & religion, such a moral
code will have no ~~continuity~~ a Christian
rightly perceived - what the Hebrew regard to deity as
~~substantially desirable~~ moral in necessity a decade later, will regard
the mis- Hebrew task in ideal change rapidly.
Alas the sanctity of the individual the human
the matter moral code is dependant upon man's
changing task of the Hebrew - The religion is franchised.
in doctrine from the Hebrew which is franchised.
unchanging from unchanging religion which is franchised.



1. Reaction - idolatry - naturalism - ~~excess~~ ^{excess} ~~of~~ ^{of} ~~humanism~~ ^{humanism}
+ realism in art - Quakers - morism -
- uncontrolled temperamentalism -

2. Sciences created illusion that in as much as man
is part - the laws - Nothing qualitatively
different in nature - Laws which govern animals -
NOT free - Man's life has no objections
drowned.

3. Also created illusion - increase of knowledge - Hofmann
- past unhappiness - One man - assuredly -
historians, physics - auto rationally -

1. A. gratuitous assumption - War -
industry ^{coy} Term - Book and record -
not made him any happier - prisons -
cruel - anguish - war - revolutions

4. Counter. intell. movement - Humanism.

1. Renaissance
scholarship open to the world

2. Unification of sciences - animal matter.

5. Humanists position

① Whole man shares - sphere - consciousness
intelligence - awareness - self appraisal -
volition - moral freedom - art

② This sphere = his destination world - autonomous
- possessed, it is his law - Laws of phys. world -
indigenous qualities

③ Man is part of nature, not unlike any other
part. - What is unlike in nature? -
- Reason in case, Science - ignores

6. Hum. objects not only to phil. & naturalism
 - surrender to the animal part in man -
 ① bring intellect to play -
 ② Control & curb
 ③ Appeal to romanticism, self expression
 - mind man's enlight rather mind
 ④ Hark back to folk - sophisms
 - balance -
 ⑤ Self-discipline - through self & intellect -
 - not rationalist - not then new disc.
 ⑥ had refuge - unproductive & free.

7. No jealous - taken brutely - indication -

8. What is of interest - substitute -
 - creed of moral intelligence - without
God.

9. No driving impulse - great moral systems
you cannot build - forced to discipline -
morals based on Human Exp. only - Italy -
in advance most

10. No continuity - Christian - regard
as deniable - Men's tastes - Democracy -
dependent on men's changing tastes - Archives
to Uloctures !

11. Look social urge - Concerned with Human
not Humanity - Rel. is new ?
Prophetic - constant - intell. anxieties
mind but also lost - lost enough
to know beauty - Phil. Calvin

12. No way of life - Word.