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Shall we have a religion without God?, 1929.

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"SHALL WE HAVE A RELIGION WITHOUT GOD?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

DECEMBER 1, 1929, CLEVELAND, O.

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For some time now a movement has been on foot which goes by the name of Humanism. This movement is particularly pronounced in the circles of religious liberals,--among the clergy of the Unitarian Church, and also among some liberal rabbis. Recently this movement received somewhat of a dramatic denouement at the hands of a Reverend Potter in the city of New York, to organize an outright humanist church.

This church is characterized by the fact that its platform is free from any theistic bias. It is an avowedly Godless platform. In this church God--Divinity--has been dispensed with. The proponent of this movement has hailed this as a new departure of religious evolution. His enemies have denounced it as a piece of sensationalism, charlatanism. To my mind, there is sufficient food for thought in this seemingly new movement to justify calm and critical examination of it.

This humanism of which I speak should not be, in the first place, confused with that movement in philosophy which is known as humanism. Humanism in philosophy is a well recognized and honorable philosophic position and occupies a not inconsiderable place in the realm of human metaphysical speculation. This philosophic humanism maintains, as did some of the ancient



schools in Greece, that man is the measure of all things; that there is no absolute or transcendental truth; that science has no objective validity because science cannot divorce itself from the human element, from the subjective human antecedant.

This philosophic movement, as opposed to naturalism and absolutism furthermore maintains that human experience should be the primary, if not the only concern of philosophy. And this has nothing to do with this religious movement which is also known as humanism, of which I shall speak this morning.

In the second place, this modern religious movement we ought not to confuse, because of similarity in name, with that old classic humanism which was the forerunner of the renaissance. That humanism, which was the creation of a group of scholars in the fourteenth and fifteenth centuries in Europe, was aimed at the restoration of the old classic culture, the old classic tradition, the old classic attitude towards life, to man, to the freedom of the human intellect, to truth, to beauty, which belonged to the ancient world, but which Europe somehow in the Middle Ages lost.

In the midst of this Europe dominated by scholastic subtleties and by the theologic dry rot of the mediæval school men, these humanists, who were students of Greek and Latin literature,--men like Boccaccio and



and Petrarch and Petro

in Italy;

in Holland; Johann Reuchlin in Germany;

John and Thomas More in England,--these men tried to revive classic learning, and with it the spirit of free intellect, the quest for truth, the love of beauty, and they ushered in the modern era and definitely closed the medieval epoch.

But our modern religious humanism again has nothing to do with this historical movement of humanism. Nor should it be confused because of its name with the idea that this new movement aims to stress the humanitarian or ethical element in religion, as against the old traditional idea to emphasize theology. That is not so. There is no great historical religious group today which does not stress the moral and social and ethical and the prophetic purposes and objectives of religion. Modern humanism has no monopoly on that. Certainly a religion like Judaism is saturated with a prophetic idealism. It defines religion as the doing of justice and the loving of mercy.

And lastly, this new movement ought not to be regarded as a new movement. It is not a new discovery. Within the last fifty years quite a number of such attempts have been made to establish free communion for the ethical advancement of men without reference to theology. In the '70's there was such a community in Germany by the name of



led by Dr. Liebenthal. It was a humanitarian cult aimed at the cultivation of human values and human worth and dignity, without any theistic foundation. In Germany, too, at that time a Dr. Reisch planned a church of humanity built on a materialistic philosophy, a Godless philosophy, but a church which was to have a ritual, festivals, and almost a complete ecclesiastical set-up. In France, you will recall, in the early part of the nineteenth century, the great philosopher ? planned the establishment of a church for the worship of humanity, and outlined a complete ritual for this church, with prayers and sacraments, a calendar of saints, a priestly hierarchy. In place of apostles and saints to be worshipped he enumerated a list of scientists and philosophers and poets who were to be worshipped in this church of humanity. But it was a humanitarian or a humanist church which he had in mind. In America in the '70's Dr. Felix Adler organized the Ethical Society for the cultivation of the good life, independent of any theologic conviction or profession.

So that this is the latest of a series of efforts made,--most of them unsuccessful,--to establish a communion on a platform which has no mention of God. Some of these societies were not at all atheistic or agnostic. They just supposed that you could build up an ethical system and that you could lead an ethical life



without any theistic assumption. Some of these were frankly and avowedly atheistic, materialistic, and the modern humanist movement is largely of the latter variety. It is largely materialistic and atheistic.

Now what should we religious men think about this movement? What should the religious liberals think about it. The religious liberal has heretofore had a rather easy time of it. He has been content with attacking orthodoxy, and he has been more or less successful in that. Modern science and comparative religion have helped him in his onslaughts upon the citadels of orthodoxy, and he has been rather pleased with himself at the ease of his triumphs over the antiquated creeds and dogmas of orthodox religion. He felt secure in his position, but now you see his position is being attacked. The battle has swept beyond the discomfited ranks of the orthodox and has engulfed the strongholds of the modernist and the liberal himself. The very foundations of all religion are being questioned; the very need for the continuance of religion is being called to question. God himself is being challenged by these hosts who have climbed upon this new Tower of Babel which they believe science has built for them.

And so the liberal religionist is now compelled to defend his position against the attacks of this new anti-religious, or anti-theistic, ~~rather~~, position



which some of his own colleagues within the church are now taking.

Now these humanists, it should be remembered, who read God out of their creed, it is not because they are eager to get rid of God; many of them do it quite reluctantly. They believe that science has destroyed Divinity, and being honest men they feel constrained to follow the lead of science whithersoever it leads. They believe, for example, that science has demonstrated conclusively that all life can be reduced to physical terms; that what we call mind and soul are nothing more than the result of the chance meeting or the chance conjunction of certain energy units; that what we call human personality can be reduced to material elements and subtle matter,--emotion.

They believe that science has demonstrated conclusively that this universe has no intelligence in it, no will and no purpose, but it is just an eternally aimless, purposeless agitation,--a force manifesting itself in matter; and therefore inasmuch as there is no God, man is thrown back upon his own resources. If there is no intelligence in the universe man is thrown back upon his own intelligence, although one finds it difficult to understand how there can be intelligence in man and there is no intelligence in the universe of which man is a part. There being no purpose to life in



general, man should try to create a purpose for life in particular. Man is lost upon this little planet, which is doomed to ultimate extinction, but man must, nevertheless, make the best of it. He must be brave, stoical, disinterested and idealistic. He must play the game even if he knows that his is a losing game. The universe does not care anything about that. His life is not at all linked up with any eternal purpose. His life may be, as Walter Lippmann says, a comedy, or a high tragedy, or a farce, but he should make the best of it.

Walter Lippman in his book "A Preface to Morals," paints for us what he regards as the ideal humanist,--a rather stoical superman who can be quite indifferent to everything that goes on around him, but who can find complete satisfaction in the cultivation of his own life. Speaking of this rather metaphysical personage, he says: "Since nothing gnawed at his vitals, neither doubt, nor ambition, nor frustration, nor fear, he (that is, this humanist) would move easily through life, and so whether he saw the thing as comedy or high tragedy or plain farce, he would affirm that it is what it is, and that the wise man can enjoy it."

One wonders whether a man, a sensitive man, even if wise, who is moved by the compulsion of ideas,--whether such a man could enjoy life if he thought that



life was nothing but a plain farce, or whether such a man could struggle for ideals, if he thought that life was nothing more than a stupid comedy.

Dr. Fosdick in a very stimulating article in the last issue of Harper's, calls this attitude of the humanist, this indifferent attitude of the humanist towards the universe, towards his relation with the universe, a pose. He calls this nonchalance, as regards the problems of why and whither and whence, the problem of causation, a pose. Well, it may be that. I rather think that it is the general attitude of the comfortable and the well fed, who really have nothing very serious gnawing at their vitals, who have very few fears and frustrations, and whose ambitions in life have been more or less realized by themselves or for themselves. Having security in their own well being and in their own economic competence, they do not have to seek security in a philosophy or in a religion; they do not have to bother their minds upon these ultimate problems.

It is notorious, of course, that when people get rich they become extremely liberal to the point of indifference in matters of religion, and extremely conservative to the point of reaction in matters of economics. You see, having their security safe, as they believe, in their money or in their economic competence, they can ignore the eternal problems of human quest. They



do not have to bother their minds about it. But the man who has not laid up stores for himself, economic stores of security to sustain him or beguile him, the man who is struggling against great odds, or the man who is fighting in the arena of life for a great cause, suffering and bleeding for it, that man has got to have a philosophy of life; that man has got to have the security of a tremendous conviction that somehow his cause for which he is struggling and suffering is linked up with some enduring cause, with some eternal cause.

The toiler, the builder, the prophet, the fashioner of a new social ideal requires for his life, for his driving impulse, a religious philosophy which will tell him that life is not a comedy and not a high tragedy and not a farce. No idealist has ever died on the cross believing that life is a farce, and no man will ever bear the crushing burdens of a life long defeat or hurt, knowing all the time that all of life is mean, meaningless, stupid.

Life is not a game, and men cannot be induced to lead the good life, to endure the hardships, the disillusionments of life by an appeal to sportsmanship. Don't you see that the whole of sportsmanship is based on the fundamental conviction that the rules of the game are just and right and reasonable, and that man has



✓ a chance to win; but if life is not just and not fair and not reasonable and not intelligent, and man is doomed all the time to be defeated, then it is preposterous to appeal to men to lead the noble and the fine and the sacrificial life on the basis of sportsmanship.

✓ The workers of the earth, not the people who are comfortable and well fed and satisfied with themselves, who can take on a careless, indifferent attitude towards the basic problems of life, --I say, the workers of the earth needs must have a philosophy, a religious philosophy which will correlate their world of values with a world of existence.

✓ I said that the humanist, the modern humanist is led reluctantly to take his position on a Godless creed because of science. He has been stampeded into atheism because he believes that science has demonstrated conclusively that all things are reducible to insensate matter, and that the universe is planless and purposeless and without personality.

Now of course science has done nothing of the kind. On the present scientific data available one can construct a philosophy of idealism or a philosophy of materialism, or both, or neither. Great scientists of today, like Eddington or Millikin or Pupin, can be theistic, find themselves justified in being theistic. Other scientists are materialists and atheists. The



✓ scientist who attempts to build a philosophic system on the basis of his scientific knowledge leaves the realm of strict science the minute he attempts to do it, and then his credentials are no more imposed than the credentials of the theologian. For science can tell no more about the ultimates than the theologian. The scientist can tell us nothing, and has told us nothing about the origin of things, the beginnings of life, the beginnings of consciousness, the source of emotion, the reason for continuity, the explanation for diversity,-- nothing which concerns the ultimates of things. Science describes what it seems to be in terms of what it seems. The minute it sets about interpreting and constructing philosophic systems on the basis of the ascertained truth, it is no longer scientific, it is speculative,-- like theology and like metaphysics.

Materialism, it should be borne in mind, is not science; it is an interpretation on the part of some peoples of what science is supposed to indicate. Materialism is not the last word in philosophy; in fact, it is the first, the most obvious and the lowest form of philosophic speculation. Materialism as a philosophy has its inadequacies, its untenable dogmas. You can blast it to pieces through a logical, critical examination.

✓ When materialism has traced for man the successive stages by which the electron, insensate, hap-



hazard units of energy combine themselves through the operations of some mysterious law which no one has created, into a pattern which gives us the subtlety and the profundity and the creativity of a Shakespeare, of a Goethe, of an Aristotle, of a Newton, then the materialist has traced to our satisfaction the stages by which this thing happens, and not merely assumes that it happens. Then there will be time to adopt the materialistic philosophy of life which will weed out will and intelligence in the universe,--and God.

Some of you may have read that very helpful book which is in the nature of a symposium, "Whither Mankind." In his epilogue to this symposium, in which the greatest scientists of our age took part, Professor Beard summarizes and says: "In attempting to evaluate modern civilization and understand its drift, our authors do not arrange themselves on the side of the materialist in his ancient battle with the idealist. If those accustomed to taking refuge in occultism discover little consolation in these pages, the materialist of the old school who reduces all things to terms of matter and organization and motion, will find little aid and comfort in any of the arguments here presented."

Those of you who have read Dr. Whitehead's very remarkable book on "Science and the Modern Mind," will recall how frequently he reiterates the statement



that science has within it as many untenable dogmas, undemonstrable, as any system of theology. So if science caused these humanists to abandon God, they were precipitate, to say the least, in their action. And their effort is doomed to failure, because you cannot build a system of human life upon knowable knowledge, upon that which is ascertained in terms of knowledge.

Why do men want religion? Why do men create religion? Why do you find religion in the lowest forms of primitive human life and in the highest? It is not artificially created by a few cunning people. Why do men want religion? Why simply because empirical truth, vacuous truth, is insufficient for man as a basis upon which to build his life. Truth has a whole eternity in which to unfold itself. We have only a fragment of truth today. We have yet a million or ten million years to live as a race and to find truth. Truth has an eternity in which to reveal itself; but the average man has three score years and ten to live, and each generation must live and die and has only a little span of time in which to live, and during that span of time each generation and each man in a generation must have a specified philosophy of life, consciously or unconsciously, upon which to build character and personality and enterprise, and at each given stage the empirical truth, the truth already discovered, is insufficient for



such a life. Man has to supplement it. And how does man go about supplementing the truth which he has? Why he supplements it by the intimations of his heart, by the intuitive promptings of his being, by wish projections which we call ideals, and by the poetry of his imagination.

That is how man supplements the little modicum of truth which he has inherited or obtained in his inability to live his life. When man found that prose was insufficient to express the deepest emotions of his life he created poetry. When man found that his common speech was inadequate to express the deepest melodies of his being he created music. Each one is a supplement. And when man discovered that the knowledge which he has was insufficient to satisfy the deepest spiritual needs of his life, that he needed something more, he created religion.

He created the ideal world ~~to supplement~~ to supplement the world of reality. Now that ideal world which he created has to be modified from time to time as the sum of his knowledge and empirical truth is augmented. There is always need for that ideal world,--refashioning, recreating, but there is always need for it. And that is religion; and this world of the ideal cannot help man if it is not a world in which thought and will and intelligence and purpose--that is to say, God--is the central fact.



A religion without God is no religion at all. It is just another system among many of metaphysics and philosophy, and it is just beguiling yourselves when you use an ancient and honored and meaningful term for something which it never meant. In matters of truth people ought not to pour new wine in old bottles. Only wine sellers and vintners who aim to deceive pour new wine in old bottles.

If you believe that the universe is not a thing but a personality, that in its essence, its mind, intelligence is unfolding itself in infinite variety, then you believe in God, then you are a religious man. You need not believe that this God interferes with his own laws, provided you know exactly what God's laws are, what natural law is. You need not believe in supernaturalism. There is nothing which is super-nature. All is nature, for all is God.

But if you believe in this you believe in a spiritual interpretation of life. You believe, unlike the humanist, that you belong in a universe which cares, which knows you, of which you are a part and an agent, a creative agent; that you are part of the infinite purpose unfolding itself, and that you together with everything tend to an ultimate goal.

That is the religious view. If you take that position, don't you see that you have thrown an



anchorage into eternity. You have grounded yourself, and the human race has grounded itself in an abiding reality. We are not a helpless and hopeless group of living beings lost upon a wandering planet which itself is lost in infinite space.

If you do not believe in this, you may be a good man out of habit, or because of environment, or because of public opinion, or because of that moral world which the religious forces of mankind have builded for you, but you are not a religious man. When you critically and calmly investigate your theoretical position, you will find yourself quite at sea, not knowing why or wherefore.

Religion gives to man a reason for noble living and noble striving, and gives to man a sense of security and belonging. That is why that phrase in the Bible always comes back to me with renewed meaning, increased meaning,--"God Thou hast been our dwelling place." To dwell in God, to live in an intelligent world, to feel sustained by the everlasting arm,--that is religion.

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*S. J.* *16* *sermon 310*

# *The* **TEMPLE BULLETIN**

**THE TEMPLE**

*East 105<sup>th</sup> St. and Ansel Rd.  
CLEVELAND, OHIO*

**Abba Hillel Silver, D.D.**  
RABBI

*Rabbi Leon I. Feuer  
Minister of Religious Education*

SUNDAY, DECEMBER 1, 1929

**RABBI SILVER**

will speak on

**"SHALL WE HAVE A RELIGION  
WITHOUT GOD?"**

A Discussion of Humanism

Friday Evening Service  
5:30 to 6:10

Saturday Morning Service  
11:20 to 12:00

**PLEASE READ YOUR BULLETIN REGULARLY**



The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 165th 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, December 1st

### Organ

Prelude (10:15 A. M.)

Song of Gratitude ..... Cole

Menuet in G ..... Beethoven

Cantilene Pastorale ... Guilman

Postlude

Jubilate Deo ..... Silver

Paul Allen Beymer

### Anthems

O Lord, how manifold are Thy  
works ..... Barnby

As pants the hart ..... Spohr

Leona Brown Woodcock, Soprano

## The Sunday Service

The largest congregation of the season—over 1,800 worshippers—attended last Sunday morning's service.

This Sunday morning Rabbi Silver will discuss the "God-less" religious movement which goes by the name of Humanism, which is attracting the interest of men today.

## Rabbi Silver's Addresses

Next week Rabbi Silver will address the Opening Session of the New Jersey Conference of Social Workers at Trenton, N. J.; the forum of Congregation Shaaray Tefilla of Far Rockaway, N. Y., and the Annual Memorial Services of the Elks of Buffalo.

Rabbi Silver has been invited to speak at the Twenty-fifth Anniversary Banquet of the National Child Labor Committee at the Hotel Roosevelt,

New York City. Dr. Felix Alder will be the chairman of the meeting and Governor Franklin Roosevelt of New York State and Rabbi Silver will be the speakers.

Rabbi Silver was in Cincinnati last Tuesday attending a meeting of the Board of Governors of the Hebrew Union College of which he is a member. He was toastmaster at the dinner which was given that same day in honor of Alfred M. Cohen, President of the College, on the occasion of his seventieth birthday.

Rabbi Silver was chairman at the Union Thanksgiving service which was held under the auspices of Catholics, Protestants and Jews at the Keith's Palace Theatre on Thanksgiving morning.

## Temple Directory

### Rabbis:

Dr. A. H. Silver, Residence, 10311 Lake Shore Blvd., Glenville 2930.

Leon I. Feuer, Residence, 10818 Ashbury Ave., Garfield 1634-J—Minister of Religious Education.

### President of the Temple

Eugene E. Wolf, Residence, 1451 East Blvd., Garfield 0294.

### Temple Men's Club

Max. J. Lindner, President, Residence, 3325 Fairmount Blvd., Fairmount 4558.

### Temple Women's Association

Mrs. Joseph H. Gross, President, Residence, 2646 Wicklow Rd., Fairmount 3161.

### Temple Alumni Association

Miss Elsie Selman, President, Residence, 2295 Chatfield Dr., Fairmount 5250.

### Executive Secretary

Harry A. Levy, Residence, 3250 E. Overlook Rd., Fairmount 1093-M.

### Organist

Paul Allen Beymer, Residence, 1716 E. 115th St., Garfield 3610-W.

### Office

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MONDAY EVENING LECTURE  
COURSE

presents

PROF. WILLIAM McDUGALL

of

Duke University

on

"GROUP PSYCHOLOGY"

Monday Evening, December 2, 1929

8 P. M. in Mahler Hall



Prof. McDougall is undoubtedly one of the greatest psychologists of our time. He is the author of numerous works in general psychology and has written the most authoritative textbook on group psychology. Before coming to Duke University he taught at Cambridge and Harvard.

Single Admission

35 cents

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TEMPLE WOMEN'S ASSOCIATION TEA

Invitations have been issued by the Temple Women's Association for the second of a series of teas for its members, to be held in the Assembly Hall of the Temple, Ansel Road and East 105th Street, on Friday, December 6th, at 3:30 P. M.

The object of these afternoons is to acquaint the members with each other and with the officers of the Association.

Mrs. Sam Hartman is the general chairman and Mrs. Helen Bing will preside.

There will be vocal selections by Mrs. Joseph Kaufman, accompanied by Mrs. David Berger and readings by Mrs. J. E. Roodman.



## ***Temple Religious School***

### **Report for the Week**

Total enrollment, including the High School, 1,337.

Number of pupils, kindergarten through 9th grade, 1,176.

Average attendance for the week, 93½%.

The following classes had 100% attendance: 1A, Miss Oppen; 2A, Miss Lederer; 2C, Miss Grodin; 2D, Miss Wertheimer; 3A, 3B, Miss Baum; 4B, Miss Hurwitz; 4F, Miss Bernstein; 7B, Mrs. Levine; 8B, Miss Gans; 9D, Mrs. Blum; 9E, Mrs. Landin; 9F, Miss Rubin.

### **Sunshine Fund**

The collection of the Sunshine Fund for the week amounted to \$74.19.

The Temple Sunshine Fund donated \$250 to the Community Chest. \$25 was contributed to the Fund by the Temple High School. The Tuesday Sewing Groups collected the sum of \$32.50 for the same Fund.

### ***Parent-Teacher Reception***

On Sunday afternoon, December

15th, a Parent-Teacher Reception and meeting will be held at the Temple for parents of all children enrolled in our Elementary Department, kindergarten through fifth grade.

This will be the first opportunity of the year for parents to meet with the teachers of their children and with the Rabbis. It is hoped that all parents will take advantage of this opportunity, particularly those whose children are newly enrolled pupils in our school.

Parents are requested to hold that afternoon open. Further details of the meeting will be published in our next issue.

### ***Current Events Group***

Rabbi Feuer's study group in Jewish Current Events will resume its sessions on Friday, December 6th. This group meets every Friday morning from 11 to 12 for the discussion of interesting and vital events in the Jewish world. The course is open to members of the Temple Women's Association.

## ***The Temple Gratefully Acknowledges the Following Contributions:***

### ***To the Floral Fund***

Miss Sadie Lederer

In memory of mother, Mrs. Lizzie Lederer

Mr. Jay B. Goodman

In memory of Mr. Julius Guggenheim

Jack Alan and Mira Jane Bialosky

In memory of great-grandmother, Sarah Baer

Mrs. J. Rothschild and Miss Esther Kohn

In memory of mother, Mrs. Rosa Kohn

Mr. and Mrs. Sam Halper

In memory of Joseph Baylis

### ***To the Library Fund***

Mr. and Mrs. N. Seidman

In memory of Morton Seidman

Mrs. Alexander Witkowsky and Mrs. Jac Greenberger

In memory of father, Joseph Lehman

### ***To the Scholarship Fund***

Mrs. G. J. Federman

In memory of mother, Fanny Teller and Harry Lee

Mrs. Carrie Federman

In memory of Harry Lee

Mrs. Arnold Weil

In memory of William Csterman



AN ABSTRACT OF THE ADDRESS

"SHALL WE HAVE A RELIGION WITHOUT GOD?"

BY

RABBI ABBA HILLEL SILVER  
THE TEMPLE, DEC. 1st, 1929

The humanists who would read God out of their creeds do so not because they would easily relinquish the belief in God. Many do so reluctantly. They believe that science has destroyed Divinity and being honest men they feel constrained to follow science whithersoever it may lead them. They believe that science has demonstrated that all life is at bottom physical and that mind and personality may be explained in terms of subtle matter in motion. They believe that science has proved that there is no intelligence, or will, or purpose in the universe - nothing but aimless agitation of force manifested in matter. There being no God, man is thrown back upon his own resources. There being no intelligence in the universe, man is thrown back on his own intelligence - although one is at a loss to understand how man came to have intelligence if there is none in the universe. There being no purpose to life in the general man must create it in the particular. He is stranded on this little planet which is doomed to ultimate extinction and he must make the best of it. He must be stoical, brave, idealistic and disinterested. He must play the game even if he knows before hand that his is a losing game.

I rather suspect that all this is comfortable bourgeois philosophy. It is notorious that when people get rich they become extremely liberal to the point of indifference in matters of religion and extremely conservative to the point of reaction in matters of economics. Having found security in money they need no philosophic or religious security. They can ignore the eternal problems of the human quest.

But the man who is struggling against great odds, who is in the arena of life fighting for human ideals and suffering and bleeding for them, can not be indifferent. He needs the security of a tremendous conviction which links up



his purpose with the universal purpose of all existence. No idealist will die on the cross for a life which he believes to be a miserable farce. He will not carry crushing burdens convinced all the time that all is meaningless.

Life is not a game and man can not be made to endure life-long sacrifices by an appeal to sportsmanship. The very basis of sportsmanship is that the rules of the game are fair and just and that a man has a chance to win. But if life is neither fair, nor just, but only blind and brutal and man is always the loser, there can be no talk of sportsmanship.

Science has of course not demonstrated those things which are responsible for the humanist's stampede to ~~an~~ atheism. Present scientific data are insufficient for any philosophy of life. They can be used to bolster up either idealism or materialism or both or neither. When the scientist sets out to construct a system of philosophy he leaves the realm of strict science and his credentials are no more imposing than those of the theologian.

Why do men have religion? Because factual truth is not enough of a basis for men to live on. Truth has an eternity in which to unfold itself. The individual man has only three score years and ten. Each generation of men must in turn live and die and while it lives it does not find sufficient spiritual sustenance in the knowledge about the universe which it has inherited. It feels compelled to supplement that knowledge of the intimations of the heart, by intuitive promptings, by wish projections which we call ideals and by the poetry of the imagination. When man found prose inadequate to express his profoundest emotions he created poetry. When man found common speech insufficient for the deepest melodies of the soul he created music. And when men find knowable truth inadequate for the deepest needs of life, their spiritual life, they create religion.



1. For some time now a movement has been in foot in liberal rel. circles which goes by the name of Humanism. - It has been part. pronounced in left wing of Unitarian Church + in Liberal Syn. Recently <sup>Charles J. Toth</sup> in N.Y. led it to a dramatic denouncement by estab. ~~Unitarian~~ <sup>Unitarian</sup> Church, ~~in~~ it is characterized by the freedom of platform from all this to bias. It is an <sup>avowedly</sup> "God-less" church. General has been depicted with - and that by a supposedly rel. org. It has been charged as a new departure in rel. evolution. It has been denounced as a free, chalyant and sensationalism. There is, to say mild, sufficient just in this movement to warrant ~~best~~ calm & critical examination.
2. This m. should not be confused with the movement in Phil. long known as H. This ~~ph.~~ <sup>phil.</sup> ~~regards~~ <sup>phil.</sup> ~~as~~ <sup>phil.</sup> ~~the~~ <sup>phil.</sup> ~~ancient schools~~ <sup>phil.</sup> ~~of~~ <sup>phil.</sup> ~~that~~ <sup>phil.</sup> ~~is~~ <sup>phil.</sup> ~~free~~ <sup>phil.</sup> ~~regards~~ <sup>phil.</sup> ~~man~~ <sup>phil.</sup> ~~as~~ <sup>phil.</sup> ~~the~~ <sup>phil.</sup> ~~measure~~ <sup>phil.</sup> ~~of~~ <sup>phil.</sup> ~~all~~ <sup>phil.</sup> ~~things~~ <sup>phil.</sup> ~~denies~~ <sup>phil.</sup> ~~the~~ <sup>phil.</sup> ~~existence~~ <sup>phil.</sup> ~~of~~ <sup>phil.</sup> ~~any~~ <sup>phil.</sup> ~~absolute~~ <sup>phil.</sup> ~~or~~ <sup>phil.</sup> ~~fixed~~ <sup>phil.</sup> ~~truth~~ <sup>phil.</sup> ~~and~~ <sup>phil.</sup> ~~maintains~~ <sup>phil.</sup> ~~that~~ <sup>phil.</sup> ~~human~~ <sup>phil.</sup> ~~exp.~~ <sup>phil.</sup> ~~is~~ <sup>phil.</sup> ~~the~~ <sup>phil.</sup> ~~primary~~ <sup>phil.</sup> ~~concern~~ <sup>phil.</sup> ~~of~~ <sup>phil.</sup> ~~all~~ <sup>phil.</sup> ~~phil.~~ <sup>phil.</sup> ~~Sc.~~ <sup>phil.</sup> ~~has~~ <sup>phil.</sup> ~~no~~ <sup>phil.</sup> ~~objective~~ <sup>phil.</sup> ~~validity~~ <sup>phil.</sup> ~~It~~ <sup>phil.</sup> ~~cannot~~ <sup>phil.</sup> ~~be~~ <sup>phil.</sup> ~~divorced~~ <sup>phil.</sup> ~~from~~ <sup>phil.</sup> ~~the~~ <sup>phil.</sup> ~~subject~~ <sup>phil.</sup> ~~of~~ <sup>phil.</sup> ~~human~~ <sup>phil.</sup> ~~antecedents~~ <sup>phil.</sup> ~~A~~ <sup>phil.</sup> ~~phase~~ <sup>phil.</sup> ~~of~~ <sup>phil.</sup> ~~this~~ <sup>phil.</sup> ~~m.~~ <sup>phil.</sup> ~~in~~ <sup>phil.</sup> ~~our~~ <sup>phil.</sup> ~~country~~ <sup>phil.</sup> ~~can~~ <sup>phil.</sup> ~~be~~ <sup>phil.</sup> ~~known~~ <sup>phil.</sup> ~~as~~ <sup>phil.</sup> ~~Pragmatism~~ <sup>phil.</sup> ~~This~~ <sup>phil.</sup> ~~is~~ <sup>phil.</sup> ~~a~~ <sup>phil.</sup> ~~well-recog.~~ <sup>phil.</sup> ~~phil.~~ <sup>phil.</sup> ~~trend~~ <sup>phil.</sup> ~~which~~ <sup>phil.</sup> ~~occupies~~ <sup>phil.</sup> ~~a~~ <sup>phil.</sup> ~~not~~ <sup>phil.</sup> ~~uncon-~~ <sup>phil.</sup> ~~siderable~~ <sup>phil.</sup> ~~place~~ <sup>phil.</sup> ~~in~~ <sup>phil.</sup> ~~the~~ <sup>phil.</sup> ~~realm~~ <sup>phil.</sup> ~~of~~ <sup>phil.</sup> ~~human~~ <sup>phil.</sup> ~~speculation~~ <sup>phil.</sup> ~~which~~ <sup>phil.</sup> ~~has~~ <sup>phil.</sup> ~~nothing~~ <sup>phil.</sup> ~~to~~ <sup>phil.</sup> ~~do~~ <sup>phil.</sup> ~~with~~ <sup>phil.</sup> ~~the~~ <sup>phil.</sup> ~~rel.~~ <sup>phil.</sup> ~~H.~~ <sup>phil.</sup> ~~of~~ <sup>phil.</sup> ~~which~~ <sup>phil.</sup> ~~I~~ <sup>phil.</sup> ~~shall~~ <sup>phil.</sup> ~~speak~~ <sup>phil.</sup>
3. Nor should it be confused with that classical H. known to history which was the precursor of the Renaissance & the Revival, learning in Europe. This m. was set afoot by a group of scholars in the 14 & 15c. who revived the study of Greek & Roman classics, and then then restored much of the



the classical culture, and Tradition, to a world dominated  
by scholars, sophists and the <sup>theologian</sup> ~~dogmatic~~ Med. School  
men. They revived in Europe the Protestant interest in the real  
full free life, the human intellect in truth and beauty.  
This H. who Spinoza was Betrach, Breuer, Pico della  
Mirandola, Erasmus in Italy, Erasmus in Holland, Reuchlin  
in Germany, John Colet & his Thomas in Eng-land  
in the Modern Era. This Erasmus has nothing to do  
with the old H. which we shall discuss.

4. We should not be led to the hasty conclusion that be-  
cause the name - H. - this movement is now restricted in the  
mainly ethical side (ref) all other N. ~~groups~~ groups.  
It is no more ethically or people minded than some  
of the ~~great~~ <sup>great</sup> N. ~~groups~~ bodies, who have historically  
identified with the bottom of soc. & with the social  
needs of man. This is certainly Love of Judaism "to  
do justly" - championed cause of soc. -

5. We should it be regarded as new movement. Within  
last 50 yrs. just a no. of attempts have been made to  
found free communities based on ethical advance-  
ment independent of their doctrine. In Germany  
there were the Cooperators - "a union of social & humanitarian  
cultures" <sup>for the</sup> under N. Since that for the cultivation of  
human dignity & human affections. In 1900, Abt. Ed.  
Reich planned a church of "Humanity" built on an  
abstract mathematical plan - with a ritual, festivals



in <sup>early 1909</sup> France, Auguste Comte, <sup>cont</sup> the <sup>Posthumous</sup> estab. a church for the  
worship & humanity, with a most elaborate ritual &  
prayer, sacraments, a priestly hierarchy & a calendar of  
saints. In Am. on the 25<sup>th</sup> F. G. L. provides the theol  
soc. for the <sup>outstanding</sup> life ind. of chrdl beliefs - This <sup>then</sup> is latest  
of a series of efforts - most, then unsuccessful - to build a communion  
on a platform which makes no mention of God. ~~that~~ <sup>some</sup> these  
movements are un atheistic, or agnostic. They believe that  
you can construct an ethical system and be moved  
to lead the ethical life without ~~the~~ an inherent  
<sup>pure</sup> belief in God. Others are frankly materialistic & atheistic.  
The latest movement seems to be just that.

6. What does the rel. man think about it? What does the  
rel. liberal think about it? He has had an easy time  
of it. He has engaged ~~the~~ his attacks on orthodoxy & on broken  
& dead dogma. With advent of Sc. know- & hist. scrup.  
rel. this became an easy & great task. He became rather  
many as a result of ease with which he demolished  
old beliefs. No <sup>serious</sup> connected attack was made on rel.  
per se. no foundations & all beliefs on foundations  
of his beliefs. But now the battle has reached the  
rel. liberal <sup>himself</sup>. It has swept by the discredited  
text & orthod. & is <sup>now</sup> beginning round the last bulwarks  
of the rel. liberal. <sup>He</sup> modernist <sup>himself</sup> - Ed. Hume is being challenged  
by the modern host which fear a new tower of  
Babel erected <sup>they believe</sup> by science. H. is just collapsing  
& liberal rebels to this attack.



7. The H. who would not get out, then crews do so (not bec. they fearfully surrender  
the baby in food. Many do so reluctantly. They believe that Science has destroyed  
divinity, & being honest men they must follow the dictates of Sc. whether  
or not it may lead them. Sc. has demonstrated that all life has a  
phys. basis, that mind & what we call spirit are the fortuitous ~~result~~  
result of the chance meeting of energy-units, that the whole man,  
~~including his psychology, intellectual life, all his~~ and that the whole  
personality of man ~~can~~ <sup>has</sup> been explained in terms of <sup>subtle</sup> matter in  
motion. Hence there is no room here for Sc. has demonstrated  
that there is no intelligence, will or purpose in the universe.  
All is accidents, unending ~~disorder~~ <sup>evolution</sup> of pure matter. This  
matter. Hence there is no food. Then being no food, man is  
thrown back entirely upon his own resources. There being no  
intelligence in the universe. Man is thrown back on his own  
intelligence. Altho it is utterly satisfactorily explained by the H. how  
man came to have intell. if there is none in the universe,  
and, in as much as man is a part of the universe, & an  
itself part of it - his intelligence must have its source  
somewhere in the universal set-up. There being no  
purpose to life in the general, man must make the  
best of it in the particular. Man is stranded on  
this little planet doomed to ultimate extinction. He  
must make the best of it. He must be stoned, bad,  
<sup>disinterested</sup> optimistic, and aspire to high ideals. Play the game - even  
if I know before hand that this is a losing game.  
<sup>this is the burden</sup> Walter Dill Scott "A Purpose to Mankind" (Inst.). One  
wonders whether there are such men, and whether ~~men~~ <sup>men</sup> sensitive  
men who are moved by ideas could enjoy life - if they felt it  
to be high tragedy; or whether they could struggle for ideals



if they knew life to be a farce. Harry <sup>Emerson</sup> Trudeau - Rel.  
without for. Mr. Harper - calls it a pose this non-  
chalant attitude to the human - a pose. I rather think  
that it is the general attitude of the comfortable <sup>complacent</sup> ~~about~~ the  
well-fed, who really have nothing planning at their vital -  
few fears and frustrations, and ambitions partly well realized  
by themselves or for themselves. ~~They~~ <sup>They</sup> ~~seem~~ <sup>know</sup> in their  
well-being they can be quite indifferent ~~to~~ <sup>to the</sup>  
nature of the human in life. This is comfortable,  
Emersonian philosophy. It is generally <sup>hand in</sup>  
hand with economic conservatism + pol. conservatism,  
& social snobishness.

It is notorious that when people get rich they  
become quite indifferent extremely liberal to the pt.  
indifference in matters of extreme conscience  
to the pt. of reason in matters / economics. Harry said  
security in money - they need no other security.  
Certain no philosophy or religious security. They  
can ignore the external problems, the <sup>human</sup> ~~why~~ <sup>what</sup> ~~where~~  
whether. Why waste time on them.

The man who has no land-up stores of econ. security  
to sustain him or beguile him, the man who is  
struggling against great odds, beset with defeat,  
frustrations & fears, certainly the man who is in the  
arena of life fighting for human ideals - & suffering -  
& bleeding for them - he cannot be indifferent.  
He needs the security of a new and new conviction  
in the value & worth, as temporary but permanent,



of his cause - The Fort the builder, the prophet the jester  
of new human ideals requiring a philo. which will  
link up his purpose with the universal purpose  
of all existence. He will not die on the cross  
in a ship which is a miserable joke.  
He will not carry crushing burdens, knowing  
that in all manner, life is not a game  
and men cannot be made to endure life-long  
suspense, hunts defeat in the name of a  
appeal to spontaneity. The very spontaneity  
ship is that belief that the rules of the game are  
fair & just & intelligent, and that a man has  
a chance to win. But if life is that neither  
fair nor just nor intelligent - just blind and  
brutal - and man is always the loser - that  
can be no talk of spontaneity. The worker on the earth  
requires a philosophy of the world of existence  
his world values in relation with the world  
of existence.

8. But Dr. has not demonstrated the facts which are responsible  
for the stampede to atheism. Dr. has not proved that all  
life has a phys. basis, that intell. is result, chance meeting  
of energy-units, that personality is reducible to material  
elements or that unreason is planless. Present Dr.  
thundered loud is unimpaired data of any phil.  
of life. It can be used to bolster up atheism as well  
as materialism or neither or both. - But the Dr. has set out to construct a system, phil. he has been  
realm of fact or re - He is as valuable as the  
physicist can claim no superior knowledge







nature of life & man is inadequate. It is not enough for  
the sustenance of human life. So man set about  
supplementing his knowledge by the intuitions of his  
heart, by intuitive promptings, by visions & prophecies  
which we call ideas, by the poetry of  
man's passionate & creative imagination -

① ~~When~~ man found poetry inadequate to utter  
the fullness of his heart. He ~~so~~ created poetry.  
Man found ~~his~~ common speech insufficient for the  
deepest things of his soul. He created music.  
Man found <sup>at the knowable</sup> knowledge inadequate for the ~~poetry~~  
~~to the satisfaction~~ of his deepest sp. needs.  
He created religion - an ideal world to supplement  
reality!

10. God without god - there is no religion.  
In rel. without god & belief in the eternal law &  
righteousness - is just another system of <sup>the way</sup> ~~method~~.  
Phil. - not a religion.

① If you believe that humanity is divine - in which  
an important <sup>spirit</sup> will revel himself - then you believe  
in a spiritual order in a moral pattern in providence. in  
god. You have <sup>basic</sup> assumptions upon which order your life, decisions  
to believe that god interrupts the laws of nature.  
Provided man is pure just what the laws of nature  
really are - & in how far are they divine. You  
need not believe in supernaturalism. For all is in the universe.  
But he will believe in reality of the spiritual. Then he will



you can believe in reality, goodness, value, sacrifice  
in higher life, & in mankind advancing to a  
state of perfect harmony according to definite  
moral laws. It will have driving power for his  
social purposes.

In his Epilogue to the Symp. Whether Mankind  
- Mr. Brand - summarizes - says  
"In attempting to evaluate modern civilization and  
understand its drift, our authors do not arrange  
themselves on the side of the Materialist in his  
ancient battle with the Idealist. If those accustomed  
to taking refuge in occultism discover  
little consolation in these pages, the Materialist  
of the old school, who reduces all things to  
terms of matter, organization, and motion, will  
find little aid and comfort in any of the  
arguments here presented.



"Since nothing grieved at his vitals, neither doubt nor ambition, nor  
frustration, nor fear, he would move easily through life. And  
so whether he saw the thing as comedy, or high tragedy, or plain  
farce, he would affirm that it is what it is, and that the wise  
man can enjoy it.



Crowds  
The Good which Abides  
What is Progress

B. 40.12-  
(Karel Capek  
R. U. R

What Shall we  
do with Prayers?

Shall Zimmers  
Bumbe to  
Pol. Program?



The humanists who would read God out of their creeds do so not because they would easily relinquish the belief in God. Many do so reluctantly. They believe that science has destroyed <sup>divinity</sup> and being honest men they feel constrained to follow science whithersoever it may lead them. They believe that science has demonstrated that all life <sup>is at bottom</sup> ~~has a~~ physical ~~base~~ and that mind and personality may be explained in terms of subtle matter in motion. They believe that science has proved that there is no intelligence, or will, or purpose in the universe - nothing but aimless agitation of force manifested in matter. There being no God, man is thrown back upon his own resources. There being no intelligence in the universe, man is thrown back on his own intelligence - although one is at a loss to understand how man came to have intelligence if there is none in the universe. There being no purpose to life in the general man must create <sup>it</sup> ~~such a one~~ in the particular. He is <sup>stranded</sup> ~~constrained~~ on this little planet which is doomed to ultimate extinction and he must make the best of it. He must be stoical, brave, idealistic and disinterested. He must play the game even if he knows before hand that his is a losing game.

I rather suspect that all this is comfortable <sup>bourgeois</sup> ~~such a~~ philosophy. It is notorious that when people get rich they become extremely liberal <sup>to the point of indifference</sup> ~~in matters~~ of religion and extremely conservative to the point of reaction in matters of economics. Having found security in money they need no philosophic or religious security. They can ignore the eternal problems of the human quest.

But the man who is struggling against great odds, ~~the~~ who is in the arena of life fighting for human ideals and suffering and bleeding for them, ~~he~~ can not be indifferent, <sup>he</sup> ~~he~~ needs the security of a tremendous conviction which links up his purpose with the universal purpose of all existence. <sup>no</sup> ~~the~~ idealist will ~~not~~ die on the cross for a life which he believes to be a miserable farce. He will not carry crushing burdens convinced <sup>all</sup> ~~at~~ the time that <sup>all</sup> ~~it~~ is ~~meaningless~~. <sup>HP</sup> Life is not a game and man can not be made to endure life-long sacrifices, ~~by an appeal to sportsmanship~~ by an appeal to sportsmanship. The very basis



of sportsmanship is that the rules of the game are fair and just and that a man has a chance to win. But if life is neither fair, nor just, but only blind and brutal and man is always the loser, there can be no talk of sportsmanship.

Science has of course not demonstrated those things which are responsible for the humanist's stampede to atheism. Present scientific data are insufficient for any philosophy of life. They can be used to bolster up either idealism or materialism or both or neither. When the scientist sets out to construct a system of philosophy he leaves the realm of strict science and his credentials are no more imposing than those of the theologian.

Why do men have religion? Because <sup>factual</sup> ~~material~~ truth is not enough of a basis for men to live on. Truth has an eternity in which to unfold itself. The individual man ~~is~~ has only three score years and ten. Each generation of men must in turn live and die and while it lives it does not find sufficient spiritual sustenance in the knowledge about the universe which it has inherited. It feels compelled to supplement that knowledge of the intimations of the heart by intuitive promptings, <sup>by</sup> ~~and~~ wish projections which we call ideals <sup>and by</sup> ~~as~~ the poetry of the imagination. When man found prose inadequate to express his profoundest emotions he created poetry. When man found common speech insufficient for the deepest melodies of the soul he created music. And when man <sup>find</sup> ~~found~~ <sup>knowable</sup> ~~noble~~ truth inadequate for the deepest needs of <sup>this spiritual</sup> ~~life~~ they create religion ~~an~~ ~~ideal world to supplement reality~~