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Series IV: Sermons, 1914-1963, undated.

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Is Judaism adequate for the modern man?, 1929.

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"IS JUDAISM ADEQUATE FOR THE MODERN MAN?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

DECEMBER 15, 1929, CLEVELAND.

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From time to time you will hear people say that we need a new religion; the old religions are no longer adequate; scientific progress has led mankind beyond the old faiths; these old faiths have served their day, modern man requires a religion more in consonance with his increased knowledge concerning the universe in which he lives and concerning the history of mankind. The study of comparative religion, of biblical criticism, of the history of dogma, of the psychology of religious experience, and more particularly the study of nature and of the discovery of what we choose to call the laws of nature, seem to have shattered many of the old beliefs, and being forced to abandon the palpably untenable doctrines of the old religion, men are coming to question them in their entirety.

Now these men are persuaded that religion is necessary, that it has a need in human life, but they wonder whether the time has not come for a radical change, for a redefinition of religion, and possibly for an altogether new religion, stripped of all the limitations of the ancient religion and of all the historical accretions of the old religion,--a religion that will completely satisfy the taste, the temper and the mind of modern man.

Particularly are these proponents of a new



religion concerned with youth. They maintain that the youth of today is no longer impressed with the sanctions and the mandates of the old religion; they no longer appeal to him. The youth of today is critically impatient with tradition, resentful of any doctrine superimposed upon him, which his own mind cannot approve of. A new religion is needed de nova by the youth of the land, a religion of which the youth can approve. It is thought that such a religion can be evolved. The proponents of this are not very clear as to what this new religion shall be, but they are convinced that if and when evolved the youth of the land will eagerly rush to it, eagerly embrace it.

Now, personally, I question both of these propositions. I question whether truth has to be submitted to the approval of any age group. I question whether the test of the truth of an idea is whether young people of eighteen or twenty or twenty-five approve of it. There are many ideas which youth resists and which it will not credit, but which man later on in life, through the maturity of his judgment and insight and experience will cling to and cherish. The test of the spiritual truth is whether it does not run counter to any demonstrated scientific truth, and whether it is functioning helpfully in the life of the race. The passing or even permanent mood of a certain age group,



or the backsliding of a generation or two, are not refutation of the truth of an idea.

I question, furthermore, whether this wished for new religion, if and when created, will prove that irresistible attraction upon the young people of our land as its advocates prophesy for it. I fear that you can make your religion as rational and as logical and as modern as you will, and that that religion is likely to succeed no more than the old religion, and possibly less than the old religion.

A psychological study of the whole subject may give us a surer insight into the matter than mere speculation about it. Recently such a study--incomplete, of course,--was made, and it would be of interest to you to know something about the findings of this study.

✓ "An attempt to find out why most youngsters wriggle uncomfortably through church services, and to devise a service which will hold their attention to the end is the object of experiments made public today by Dr. Goodwin Watson, associate professor in the Department of Psychology, of Teachers College, Columbia University, and research director of the National Council of the Y.M.C.A." (By the way, Dr. Watson was with us last Monday evening and addressed our lecture course.)

"While his investigation is not yet complete, --complete enough to satisfy him, Dr. Watson said yester-



day that he is convinced that church services must appeal to the boy through the emotion rather than through the intellect. The five hundred boys between the ages of fourteen and twenty who took part in the experiments reached the extreme point of boredom in a service concerned with the wonder of the universe, and were most completely enthralled by a service featuring music of a highly emotional nature. ✓

"In the experiments the boys attended seven types of church service, and at the conclusion of each one rated it on a scale of seven possible reactions. These ranged from one of the highest experienced in my life, and genuinely worshipful, to dull, uninspiring and very poor. The musical service, including a pipe organ interpretation of the Pilgrims Chorus from Wagner's opera, was most popular. A service which ranked almost as high featured the reading of poetry, with periods of silence between for meditation. At the fourth service the youngsters began to express acrid disapproval. This featured the singing of "America the Beautiful," with an accompanying sermon, translating the theme of each sermon into modern problems and stereoptican slides illustrating the speaker's remarks. The fifth, with a sermon on the value of honest doubt and a plea for sincerity ranked still lower. The two services which ranked lowest were concerned, respectively, with an ✓



interpretation of ethical questions in modern events and the search of scientists for the meaning of life."

It is quite significant, especially in view of the contention that is frequently heard that modern youth is no longer impressed with the emotional paraphernalia of religion, and requires cold, scientific, logical truth and persuasion. Our young people, I dare say, live in the same emotional and intellectual world in which their older folks live, and their older folks live in a world which today is not predominantly one of religious interests.

We have had these epochs in the past; they move in cycles. But this age is primarily interested in technology, in the exploitation of power for the increase of wealth and possessions and prosperity. Speculative thought, meditative thought, spiritual interest receive scant attention by the average man of today. Men of today are not hostile to these things; they are simply indifferent about them. Thus, for example, many people who belong to an organized religious communion at heart are only mildly sympathetic about it, or even entirely indifferent about it. Certainly they are not vitally concerned with the basic religious ideas underlying those religious communions.

Now this is the general temper of the age, whether we like it or not. It will change, of course.



History has known of such changes before; but as long as it is the temper of the age it pervades the youth as well as the older folks.

So that I am of the belief that the youth of today, in relation to the general culture about them, is no more radical, no less conservative, no more liberal than the youth of any previous generation; because if they were, if they were really revolutionary in their attitudes towards life, those attitudes would express themselves in other departments of human thought,--in economics, for example; in their attitude towards government, towards international problems. And yet I venture to say that there is no more economically conservative body in the world than a student body at any university or college of America. And here too they reflect the tone and temper of the general population. The American people is economically conservative, politically orthodox, internationally narrow-minded and religiously indifferent. And our young people fully reflect these same attitudes.

Even in the matter of morals the slump in the moral standards of our young people is to be attributed not to any profound intellectual critique of the old moral standards,--not at all. It is to be found in the general decline in the moral tone of the American people as a result of the increased prosperity, wealth,



leisure and ease, which always, in every land, have a tendency to lower the ethical discipline and to undermine high moral standards.

So that I am inclined to think that the young people of today are not so much disillusioned about the old religion as indifferent to religion in general, and I therefore question whether any new religion, however broad and liberal and cogent, will exercise any greater appeal upon them.

Again, I question the matter of newness in religion altogether. As applied to religion and to philosophy and even to art the word "progress" has only a very limited connotation. What progress has been made in philosophic thought in the last twenty-five hundred years? What question which the philosophers of ancient times propounded has been answered by the philosophers of our own day? None at all. Modern philosophy may have refuted some of the answers which the ancients gave to some of the problems which they raised, but it cannot give any more adequate and satisfactory answers itself.

There has actually been no progress in the realm of human speculation. What progress has there been in the realm of art? Has modern sculpture and modern architecture eclipsed or nullified the sculpture or the architecture of the ancient Greeks? Not at all. Has the



best of modern drama antequated the drama of Sophocles and Euripides and Aeschylus? Not at all.

In the realm of science there can be real newness, real progress, because science feeds upon discovery and invention. Here is the great universe with which man was very little acquainted in the past. He knew very little about it. In recent generations he has come to probe into it, to examine, to weigh, to test, to analyze, and so day by day, almost, he happens upon a new fact, a new enlightenment, a new truth, and these facts accumulate day by day and year by year, and thereby man's storehouse of scientific knowledge is augmented from day to day and year to year.

But as far as the inner world of man is concerned, man has worked in that laboratory for thousands of years. There is hardly a problem of the human mind and the human soul with which man has not wrestled for thousands of years. Human hopes, human questioning, human aspirations are fairly constant over long epochs of time. The best of the ancients expressed the inner life of man quite as keenly as the best of the moderns; and their minds were quite as fine as the minds of the moderns. They responded to beauty as stirringly, the appeal of goodness moved them as strongly, and truth persuaded them as readily as it does us. They faced as frankly as we do the eternal problems of life, of fate,



of evil, of pain, of mortality, and they tried to find a solution for these problems as earnestly as we do today.

I venture to say that in the whole realm of modern speculative thought, in the whole realm of modern ethics and morality, you will not find one problem which was not known to Confucius, and Zoroaster and the Buddha, and the prophets of Israel; and science has helped us not at all in finding a more adequate solution for these problems. We haven't improved either upon the manner in which these problems were studied by the ancients or upon their attempted solution. Basically the great theses of philosophy, of religion, of ethics and morality were announced centuries ago, and basically they are the same today. Perhaps here and there a new emphasis, here and there a new attenuation, but basically they are the same.

So that I am very little impressed, and disinclined to be impressed by the foolish acclaim of the advent of a new religion, for the problems are not new in the religious world, nor are their answers new. And that is particularly true of our own people. Among our people religious problems have received continuous discussion and deliberation now for thousands of years. Our people has a genius for religious values and for religious speculation. They probe the very depths. There wasn't a question that it did not put; there isn't



a fold or crease in the human soul that they were not acquainted with; there is not a fact which they sought to evade. <sup>but</sup> An unbroken line of <sup>patriarch</sup> patriots and prophets and sages and rabbis and poets and mystics and philosophers through thirty generations continuously, patiently sought to understand the meaning of life, sought to account for the apparent conflicts in the world, attempted to relate man to the universe, and sought to set up goals and objectives to give meaning and significance to human life. And I maintain that in their searchings and questing, in their experiences and intuition, in their wisdom and answer, modern man can find his adequate religion; and so can the man of all times.

The modern Jew who is fully the child of his age and his day, who is persuaded by scientific truth and is reverent of it, need not wander in alien fields to find a religion, and need not hanker after a new creation de novo of a religion. Provided, of course, that the modern Jew is seeking religion and not irreligion. If he is seeking irreligion he will not find it in Judaism, because Judaism is a religious philosophy. Judaism is not synonymous with the Jewish people; Judaism is not a secular culture or civilization. It is the religious philosophy of the Jewish people.

I therefore maintain that he who seeks a



non-religious philosophy of life will not find it in Judaism. That does not mean that he need cease to be a Jew. An atheist Jew can continue to live as a Jew just as an atheist Englishman can continue to live as an Englishman. But religiously he is not a disciple of Judaism. But if he seeks a religion, if he does not hold to a materialistic interpretation of the world, if he believes that the universe is basically a spiritual essence, and he is seeking for a religion which will completely express his great convictions and completely satisfy the aspirations of his life, then we maintain Judaism is adequate for him completely.

But what is Judaism? If you summarize Judaism, if you, so to speak, strike a balance of all the mind and soul agitations of the best of our people over ~~thirty generations~~, nay, thirty centuries; if you strike a balance of the religious ideas of the Bible and the Apocrypha and the apocalypse and the Mishna and the and the Midrashim, and the philosophies of individual philosophers and moralists during the Middle Ages to this day, what do you find? Why, a few luminous, dynamic, irrefutable ideas or convictions or intuitions, if you will, which are as luminous and dynamic and irrefutable today as they were in the days of Abraham and Moses and Jeremiah.

Many of these convictions and intuitions



science today is experimentally establishing, and many others have proved true by the experiences of mankind over a long period of time.

What are these luminous, irrefutable ideas which constitute Judaism? First, the revolutionary idea of unity. Scientifically this idea means that this universe is organically one, that all the apparently unrelated phenomena belong to one unifying pattern. Polytheism implied a pluralistic world, a world uncontrolled, of many wills and purposes. Such a philosophy spelled chaos both for science and for morals, for if there is no unifying order in nature there is no meaning to a human code of ethical conduct; and if there is no unity of structure in nature, then there is no meaning to what we call the laws of nature and the unalterable order which we wish to find in nature.

So that this intuitively apperceived idea of unity--Judaism, is actually the rock upon which all scientific truth is built. This idea of unity reads out of nature chance creativeness, errant causes, and reads into it will and purpose and law and order. So that the Jew who proclaimed " " actually repeats the most basic dogma of modern science,--the unity of the physical world. And more and more the scientist in the laboratory is discovering this fact--of the perfect integration of all things into a fundamental unity.



Morally, this revolutionary idea of unity implies what? It implies an ethical system. It is harmoniously built in which nothing is meaningless. It implies, for example, that evil and good, pleasure and pain alike belong to and alike serve a purpose, one yielding unto the other, one paving the way for the other. This idea of unity implies that past and future, life and death, the here and the hereafter are one. There are no breaks and no cessation and no interruption. There is no death in universal life, only transition, only transformations, only a passing over from one stage to another.

This unity in the moral order implies that as God is one all men are one, --rich and poor, saint and sinner all are one. Therefore no religion has ever given to mankind prophets like the religion of Israel; therefore no men spoke such flaming words in behalf of justice, compassion and mercy as did the prophets of Israel. "One law to the native born and to the stranger." For in the sight of God there is no stranger and there is no alien. Therefore no religion so adequately summarized the whole of the law as Judaism. The whole of the law, if you shall know it, said Hillel, is "Love thy neighbor as thyself. This is the whole of the law; the rest is commentary."

Because of this revolutionary conception of



of unity, of oneness, the religion of Israel preached the gospel of one mankind, of nations beating their swords into plowshares and learning war no more, of all peoples banded together in one universal community in the service of God. Because of this unity God and man, if you will, are one; because man is fashioned in the image of God. Therefore it is man's task and privilege to imitate the qualities of God, to perfect himself after the pattern of absolute perfection, which is God.

In the universe unity is already established. The laws have been decreed for all time; but in the universe of man, in man's microcosm, this moral unity still has to be achieved. Unity in his own life, unity in his social life, unity in his national life, unity in his international life, unity in his inter-racial life,--that is man's task, that is man's challenge. That is what gives meaning and satisfaction to man's life.

Therefore Judaism preached the ethical ideals, first, of holiness for the individual life, a noble code of self-discipline to enable man to emancipate himself from the clamoring demand, from the enslavement of his passions and his lusts and his appetites, and to build within his life a unity, a harmony of being, a peace and a contentment. Therefore Judaism has waged war since the beginning of its historic career against that which we call paganism, an indulgence of appetites



and senses and unrestrained self-indulgence, because that, Judaism maintains, meant a breakup of human personality, a disintegration of self, destroying the spiritual unity and harmony in man.

Therefore, as far as social life is concerned, and national and international and inter-racial life is concerned, Judaism has preached the ideal of the kingdom of God, the Messianic ideal. For what did the Jew understand by the Messiah? What was the Messiah to do in the world? Why only this--and it is all--to establish a social order in which there will be no wrong and no injustice, no oppression and no tyranny, no ugliness and no harshness; in which every man will dwell under his vine and under his fig tree and none will make him afraid; in which the knowledge of God will embrace the whole of mankind. That is the Messianic ideal of our people. "To perfect the world according to the scheme of God's kingdom."

And thus Judaism taught men to enter the arena of life and fight for this kingdom. Unlike other religions, Judaism taught its devotees not to escape life, not to run away from life, not to seek salvation in isolation as hermits, as monks, but to enter the bloody arena of life and there to struggle desperately, sacrificially, for those ideals which bless, sweeten and ennoble human life. Thus man's mission in life is to be



"a servant of God," even as it is the mission of the whole community of Israel to be the servant of servants, to be the priest people, the pathfinders, the pioneers in religious consecration, in religious idealism.

Is this religion adequate for the modern man? I believe that it is. I believe that man can still find in this faith, surcharged with idealism, purified by ennobling experiences, can still find in it full nurture for his soul, full satisfaction for his eager and inquisitive mind, full balm for his spirit.

We need no new religion. We need a re-consecration to the sanctities and the verities of the old. Our young people need no new religion. They need to be taught the old religion. Their lives need to be saturated with the piety of the patriarchs, with the passionate longing for justice of the prophets, with the devotion of the psalmist, with the passionate contemplation of God's universe of the mystic, with all the romance and the glory and the beauty which are in our old and our ever new religion.

The Torah is eternal. It was given by the eternal to a people promised eternal life as long as it lived by it.

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AN ABSTRACT OF THE ADDRESS

"IS JUDAISM ADEQUATE FOR THE MODERN MAN?"

BY

RABBI ABBA HILLEL SILVER

THE TEMPLE, DEC. 15th, 1929

From time to time one hears the statement made that mankind needs a new religion. It is maintained that the study of comparative religion, of Biblical criticism, of the origin of dogmas, of the psychology of religious experiences and more particularly a closer acquaintance with the operations of what we call the laws of nature have shaken men's unquestioning adherence to the old religions. It is particularly emphasized that the young people of today are no longer impressed with the mandates and sanctions of the old faiths and no longer respond to their intellectual or emotional appeal. A new religion is needed which will win them over.

It is assumed that such a religion can be evolved, and once evolved, the youth of the world will rush to it and eagerly embrace it.

I question whether any truth needs to be submitted for the approval of any particular age-group. The test of the truth is not whether young men and women of eighteen or twenty or twenty-five approve of it. There are many valid ideas which we strenuously resist when we are young but which we come to accept and cherish when time and experience ripen our judgments. The test of a spiritual truth is whether it functions helpfully in the life of the race and whether it does not run counter to demonstrated knowledge. The passing or even permanent mood of an age group or the back-sliding of a generation is no refutation of truth.

Our young people will not be attracted in very large numbers to any religion, however broad and liberal and modern. They live in the same intellectual milieu as the older people. Their tastes and attitudes are pretty much the same. By the large ours is not a religious age. This age is primarily interested in technology and in the exploitation of power for the increase of wealth and possessions. To speculative problems and to the needs of the spirit it devotes



a minimum of attention. It is not hostile to them, only indifferent. Even those who belong to organized religious communions are, in many instances, either mildly sympathetic or utterly indifferent to the basic religious ideas underlying these communions. They are certainly not vitally concerned about them. This is the general temper of the age. It will in all likelihood change. History has known of such changes in the past. But while it lasts it is the prevailing temper of young and old alike. Our young people are therefore not so much disillusioned about the old religions as generally indifferent to all religion.

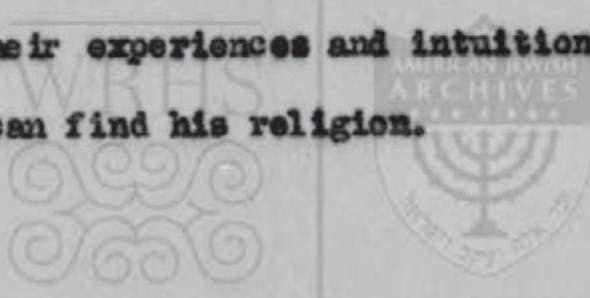
Our young people, in relation to the general culture about them, are no more critical or revolutionary in thought and outlook than the youth of any previous generation. If they were, they would reflect the new spirit in other departments as well, in their attitude towards economic problems and government and international relations. Unfortunately this is not the case. There is no more conservative body in the world than the student body of any American university. Here again they reflect the general economic conservatism, the political orthodoxy and the international narrow-mindedness of the people at large. The breakdown in the moral standards of our young people is likewise not the result of any profound intellectual critique of the old morality. It is the expression of the general decline in the moral tone of the nation resulting from continued prosperity, wealth, luxury and ease.

✓ It is also open to question whether there can be any real "newness" in matters of religion. The term "progress" when applied to philosophy and religion and even to art can have but a very limited connotation. What philosophic problem propounded by the ancients has been answered by the moderns? In the realm of science there can be real progress, for science feeds on discovery and invention. Mankind is just beginning to become acquainted with the physical universe. But the inner life of man has been mankind's laboratory for thousands of years. The best of the ancients wrestled with the problems of man's spiritual life as courageously as the best of the moderns. They faced as frankly as we do the challenge of human



destiny - of fate, of pain, of evil, of justice, of mortality. And we have not improved either upon the manner in which they stated these problems, nor upon the solutions which they offered. I am therefore not impressed with the present day flourish announcing the advent of new solutions.

omit Particularly among our people have the religious and moral problems of mankind received the widest and most continuous attention. There is not a moral question which Israel did not propound, nor a fact which it attempted to hide or evade. There is not a fold or crease in the human soul with which it was not acquainted. Through thirty centuries an unbroken line of sages, prophets, seers, rabbis, philosophers, poets and mystics sought to understand the meaning of life, to account for its seeming contradictions, to correlate man with the universe and to set worthy objectives for human enterprise. We maintain that in their experiences and intuitions, in their wisdom and teachings modern man can find his religion.





Our young people will not be attracted in very large numbers to any religion, however biblical and liberal and modern. sermon 3/2

From time to time one hears the statement made that mankind needs a new religion. It is maintained that the study of comparative religion, of Biblical criticism, of the origin of dogmas, of the psychology of religious experiences and more particularly a closer acquaintance with the operations of what we call the laws of nature have shaken ~~men's~~ <sup>men's</sup> unquestioning adherence to the old religions. It is particularly emphasized that the young people of today are no longer impressed with the mandates and sanctions of the old faiths and no longer respond to their intellectual or emotional appeal. A new religion is needed which will win them over.

It is assumed that such a religion can be evolved and, ~~when~~ once evolved, the youth of the world will rush to it and eagerly embrace it.

I question whether any truth needs to be submitted for <sup>the</sup> approval of any particular ~~ages~~ <sup>age-</sup> group. The test of the truth is not whether young men and women of eighteen or twenty or twenty-five approve of it. There are many valid ideas which we strenuously resist ~~when we are~~ <sup>are</sup> young but which we come to accept and cherish when time and experience ~~have~~ ripen ~~our~~ our judgments. The test of ~~a~~ spiritual truth is whether it functions helpfully in the life of the race and whether it does not run counter to demonstrated knowledge. The passing ~~or~~ <sup>or</sup> even, permanent mood of ~~the~~ <sup>an</sup> age group or the back-sliding of ~~the~~ <sup>a</sup> generation is no refutation of ~~the~~ truth.

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To speculative problems and to the needs of the spirit it devotes a minimum of attention. It is not hostile to them, <sup>only</sup> ~~not~~ indifferent. Even those who belong to organized religious communions are, ~~not~~ in many instances, <sup>neither</sup> mildly sympathetic or utterly indifferent to the basic religious ideas underlying these communions. They are certainly not vitally concerned about them. This is the general temper of the age. It will in all likelihood change. History has known of such changes in the past. But while it lasts it is the prevailing temper of young and old alike.

Our young people are <sup>therefore</sup> ~~not~~ so much disillusioned about the old religions as generally indifferent to all religion. <sup>For our young people,</sup> ~~The youth of today~~ in relation to the general culture about them, are no more critical or <sup>revolutionary in thought and action</sup> ~~analytical~~ than the youth of any previous generation. If <sup>they</sup> ~~young people of today~~ were, ~~more~~ <sup>in other departments as well</sup> ~~revolutionary in their thought and outlook~~ they would reflect the new spirit in their attitude towards economic problems <sup>and</sup> ~~and~~ government ~~and~~ international relations. <sup>Unfortunately, this is not the case.</sup> ~~and yet~~ there is no more conservative body in the world than <sup>the</sup> ~~the~~ student body of <sup>any American</sup> ~~a~~ university. Here again they reflect the general economic, <sup>my the</sup> ~~conservative~~, political orthodoxy and <sup>the</sup> ~~international~~ narrow-mindedness of the people at large. The breakdown <sup>in the</sup> ~~of~~ moral standards <sup>our</sup> ~~among~~ young people is likewise not the result of <sup>any</sup> ~~the~~ profound intellectual critique of the old morality. It is the expression of the general decline <sup>in</sup> ~~of~~ the moral tone of the nation <sup>my</sup> ~~which~~ results from continued prosperity, wealth, luxury and ease.

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The term "progress" <sup>when</sup> applied to philosophy and religion and even to art can have but a very limited connotation. What philosophic problem propounded by the ancients has been answered by the moderns? In the realm of science there can be real progress, for science feeds on discovery and invention. Mankind is just beginning to become acquainted with ~~the~~ <sup>the</sup> physical universe, but the inner life of man has been mankind's laboratory for thousands of years. The best of the ancients wrestled with the problems of man's spiritual life as courageously as the best of the moderns. They faced as frankly as we do the challenge of human destiny - of fate, of pain, of evil, of justice, of mortality. And we have not improved either upon the manner in which they stated the ~~eternal~~ <sup>eternal</sup> problems ~~of human life~~, nor upon the solutions which they offered. I am <sup>therefore</sup> not impressed with the present day flourish announcing the advent of new solutions.

Particularly among our people have the religious and moral problems of mankind received the widest and most continuous attention. There is not a moral question which Israel did not propound, nor a fact which it attempted to hide or evade. There is not a fold or crease in the human soul with which it ~~is~~ <sup>was</sup> not acquainted. Through thirty <sup>centuries</sup> ~~generations~~ an unbroken line of sages, prophets, seers, rabbis, philosophers, poets and mystics sought to understand the meaning of life, to account for its seeming contradictions, to correlate man with the universe and to set worthy objectives for ~~worthy~~ <sup>human</sup> enterprise. We maintain that in their experiences and intuitions, <sup>in</sup> their wisdom and teachings, modern man can find ~~an adequate~~ <sup>this</sup> religion.



sermon 312

# *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 15, 1929

**RABBI SILVER**

will speak on

**"IS JUDAISM ADEQUATE FOR THE  
MODERN MAN?"**

Friday Evening Service  
5:30 to 6:10

Sabbath Morning Service  
11:20 to 12:00

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PLEASE READ YOUR BULLETIN REGULARLY



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, December 15th

### Organ

Prelude (10:15 A. M.)

First Sonata in G Minor...Becker

I Præludium Festivum

III Scherzo

IV Prayer

### Postlude

V Toccata

Paul Allen Beymer

### Chorale

Ah, well it is that God should read  
our inmost soul .....Bach

### Duet

Sing unto the Lord a new song.

..... Hosmer

Emanuel Rosenberg, Tenor

Laurence Jenkins, Baritone

## The First Series Ends

With Dr. Kornhauser's address on "Business Psychology" this coming Monday evening in Mahler Hall, the first series of lectures under the auspices of the Temple for the season 1929-30 comes to a close.

The success of this series has been beyond the most optimistic expectations of the committee in charge of arrangements.

The second series of Monday Evening Lectures to be devoted to "Great Books Which Have Influenced Western Civilization" will be held during the months of March and April. The first lecture will be given on March 3rd, 1930.

Among the speakers in this course will be: Rabbi Silver, Prof. Rupert C. Lodge, Dr. T. S. McWilliams, Dr.

John Herman Randall, Jr., Dr. Robert E. Vinson, Dr. Horatio H. Newman, and Norman M. Thomas.

## Congratulations

The officers, trustees, members and the faculty of the Religious School unite in extending to Rabbi Leon I. Feuer and Miss Hortense Morganstern their heartiest congratulations on the occasion of their marriage last Sunday.

Rabbi Silver performed the ceremony in the presence of the immediate family and the officers of the Congregation.

We hope that the future will hold in store for them fulfillment of their dearest wishes.

Rabbi and Mrs. Feuer will return to the city on the 17th of this month.

## To Address National Child Labor Anniversary

Rabbi Silver will be the guest of the National Child Labor Committee and will address its Twenty-fifth Anniversary Banquet at the Hotel Roosevelt, New York City, on Monday evening, Dec. 16th.

This organization has been responsible for most of the advanced social legislation in behalf of the children of America during the last quarter of a century.

Dr. Felix Adler will be the toastmaster at this celebration and Gov. Franklin D. Roosevelt and Rabbi Silver will speak.

Rabbi Silver has accepted invitations from President Livingston Farrand of Cornell University and President Clarence A. Barbour of Brown University to address the faculties and student bodies of these universities in the near future.

Last Friday evening Rabbi Silver addressed the Collingwood Ave. Temple of Toledo, Ohio, in behalf of the Union of American Hebrew Congregations.

On Tuesday Rabbi Silver addressed the Parent-Teacher Association of Lakewood High School.





## TEMPLE MONDAY EVENING LECTURE COURSE

presents

**Prof. Arthur W. Kornhauser**

Assistant Prof. of Psychology

School of Business Administration,  
University of Chicago

on

**"Business Psychology"**

Monday Evening, December 16, 1929

8 P. M.

Mahler Hall

Dr. Kornhauser is an acknowledged authority in the field of business administration. He has written extensively on this subject. His lecture ought to prove of especial interest to the business men of our community. Dr. Kornhauser's lecture will close the series on "Psychology for the Layman". Single admission, 35 cents.

### *Elaborate Preparations for the Celebration of Chanukah*

Special service will be held on Friday evening, Dec. 27th when the Chanukah lights will be kindled and on Sunday morning, Dec. 29th when special Jewish music by a string quartette will be rendered.

All Temple boys and girls who attend out-of-town colleges or universities and who will return home for the holidays have been invited to attend the services on Sunday morning, Dec. 29th and to be the guests of the Alumni Association at a luncheon which will be tendered to them that same day at the Park Lane Villa.

For the children of the Religious School a colorful Chanukah play has been planned. Chanukah candles and Chanukah Menorahs will be distributed to the children as gifts of the Temple.

### *Parent-Teachers Reception this Sunday*

An unusual event in the life of the Religious School will be the Parent-teachers Reception which will be held this coming Sunday afternoon, Dec. 15th at 3:00 P. M.

The parents of all the children in the Elementary Department of the school have been invited to meet with the teachers of their children in their children's class rooms. They will have an opportunity to observe how the instruction is given and to become acquainted with their children's teachers.

Following the period spent in the class rooms the parents will adjourn to Mahler Hall where Rabbi Silver and Miss Martha Markowitz, Principal of the Elementary School, will discuss informally with them some of the problems of the school. A social hour and tea will follow.



## ***Temple Religious School Report for the Week***

Total enrollment, including the High School, 1,318.

Number of pupils, kindergarten through 9th grade, 1,162.

Average attendance for the week, 95%.

The following classes had 100% attendance: 1C, Miss Silverman; 2B, Miss Gup; 2C, Miss Grodin; 3A, Miss

Baum; 3F, Miss Curtis; 4B, Miss Hurwitz; 4C, 4D, Miss Bremson; 4E, Miss Bernstein; 5D, Mr. Rich; 6D, Miss Wertheimer; 7A, Miss Suit; 7B, Mrs. Levine; 7C, Mrs. Lyman; 8A, Miss Rosen; 8E, Miss Hausman; 9B, Mr. Landin; 9C, Miss Krause; 9D, Mrs. Blum; 9F, Miss Rubin.

## ***Sunshine Fund***

The collection of the Sunshine Fund for the week amounted to \$30.35.

## ***The Temple Gratefully Acknowledges the Following Contributions To the Floral Fund***

Mesdames Sam Spiro, Ernest Pollock, Sam Devay, Irwin Benjamin, Sam Benjamin and Archie Weiss  
Mr. and Mrs. Sidney Sytle  
Esther and Adolph Einstein

Mr. and Mrs. Harry H. Klein  
Mrs. Helen E. Bing

Isaac J., David J., Moses J., and Godfrey A. Garson

In memory of Mrs. Dora Sofer  
In memory of Mr. Sam Scheuer  
In memory of Hiram Jaskulek, Joseph Klein and Sam Scheuer  
In memory of Emile L. Strauss

In memory of husband, Sol. R. Bing, Mrs. Franklin Fuld, Mrs. Carrie B. Fish and Mr. Julius Guggenheim

In memory of Manuel J. Garson

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

Mrs. Morris G. Schaffner

A contribution to the Library Fund was received in memory of Carrie B. Schwartz.

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

Mr. and Mrs. S. P. Schoenberger

Mrs. Siegfried H. Einstein

Miss Hattie Schaffner

Mrs. E. I. Wolf, Mrs. M. C. Hirschfield, Ivan S. Wolf and James B. Wolf

In memory of Mrs. W. E. Fish

In memory of Sol. R. Bing and Mrs. W. B. Fish

In memory of Mr. Julius Guggenheim, Mr. Sam Scheuer and Mrs. Franklin Fuld

In memory of husband and father, Elias I. Wolf

A donation to the Scholarship Fund was received from Rabbi A. H. Silver.  
A contribution to the Union of American Hebrew Congregations was received from Mr. and Mrs. Charles Weil in memory of their son, Edwin Weil.

## ***In Memoriam***

We record with deep sorrow the death of ALBERT STRAUSS during the past week and extend the condolences of the Congregation to the bereaved family.



1. From time to time - inadequate - Se. progress, led -
  - Served their day - consonance - The study - shaken -
  - Being forced - Some of them convincing - radically new re-definition, de novo - freed from limitations completely satisfying taste and temper
2. Particularly - concerned adult youth - no longer impressed -
  - no longer respond - critical - impatient, resentful -
  - A new rel. needed to win them over - meet with their approval - It is that that such a rel. can be evolved - not very clear - but finally persuaded - eagerly embrace it.
3. Personally, I question both of these propositions
  - I question whether youth - submitted - age groups.
  - The test of youth is not - 20 - There are many ideas which we resist - Test - not even count - The passing or even permanent word - no refutation.
4. I question, furthermore, whether wished-for - expert invisible authority - Matter rel. as rational  
 (Note) (a) Our young folks live in same intell. milieu - not a rel. age - Have had such epochs before - Q. clear - primarily interested - To speculation - not hostile - Many who belong to rel. communities -



this is gen. temper - will change - But  
while it lasts -

(b) Youth, to-day, in relation is no more

- Here again they reflect

- Morals -

- I am  $\therefore$  inclined to think. Youth not  
disillusioned - Just as whether new

5. <sup>newness</sup> Progress - The term "progress" - limited -  
- philosophy that - sculpture - dramas -  
- In realm of Science - Constant - Best  
of ancient - wrestled - Beauty - Faced  
frankly - fate - We have not improved  
All of our time - In whole realm  
Confucius - Her and there - new emphasis  
- Basically - theses - Disinclined to be  
impressed - plourish -

6. Particularly among our people - genius -  
Probed depths - not a question - unbroken  
line of patriarchy - We maintain -  
The modern Jew - their fields -  
- Provided - seeking rel. - not unbelief -  
Just is Rel. Phil. - Atheist Jew



1. From time to time we hear the assertion that we need a new religion. The old is no longer adequate. The progress of the last few generations has led man beyond the old faiths. They served their day. Modern man needs a new rel. in consonance with his increasing knowledge of the universe and of human history. The study of comp. religions, of bib. criticism, of the origins of dogmas, of the psych. of rel. experiences, and more particularly a closer acquaintance with the operations of what we call the laws of nature have shaken men's unquestioning adherence to the old rel. beliefs. Many joined to surround a few of the palpably untenable doctrines in the older rel- the men are being led to question them in their entirety. <sup>Every</sup> ~~They~~ <sup>man</sup> ~~are~~ <sup>is</sup> convinced that mankind needs religion, but they ask whether a radically new redefinition of rel is not in order, whether we can't start de novo and create a rel. which will be free of all the ancient limitations and historic accretions - and which will completely satisfy the modern taste and temper, & the modern mind.

Particularly as they concerned about the youth. Young people today are no longer impressed by the mandates of churches, the old rel. - They no longer respond to their ritual. A great appeal. Young people today are critical, impatient with tradition, resentful of dogmatic doctrine which they have set themselves examined and approved. A new rel. is needed which will win them over. The new rel. must meet with their approval. ~~youth~~

It is that that such a rel. can be evolved, ~~and that~~ they are not very clear as to what



this rel. is to be - but they are firmly persuaded, that, once evolved, the truth; the world will rush to it, and eagerly embrace it.

2. Personally, I question both of these propositions. I question whether any truth need to be submitted to the approval of any particular age-group. The test of a truth is not whether young men and women of 18 or 20 or 25 approve of it. There are many ideas which we strenuously resist <sup>at first</sup> ~~when we are young~~ but which we come to cling to & cherish when time & experience ripen our judgments. The test of a sp. truth is whether it does not more completely demonstrate facts and whether it ~~has~~ <sup>is</sup> ~~practically~~ <sup>helpfully</sup> in the sp. life of the race. The passing or even permanent mood of an age group, or the back-sliding of a generation is no reputation of the truth.

(a) I question, for the moment, whether the under-fer new rel. ~~which~~ <sup>that</sup> evolved, will exert that irresistible attraction upon the youth <sup>of our day</sup> which its being fondly prophesied. Make your rel. as rational, as logical, as "modern" as you can - and it is still very doubtful whether it will succeed more than the old rels. It may even succeed less. (Psych. test). Our young ~~people~~ <sup>folk</sup> live in the same intell. milieu as the older folks. Their tastes and attractions are pretty much the same. By & large this is not a rel. age - We have had such irreligious epochs in the past. They move in cycles. Our age is <sup>primarily</sup> interested in other things - in technology, in prosperity, in the exploitation of power to



we are man's wealth and possessions. To spiritual problems, & to the things, the spirit it devotes a maximum of attention. It is not hostile to them. It is rather indifferent about them. Many who belong to org. rel. communities are at heart either mildly sceptical, or utterly indifferent, about the basic ideas ~~and~~ <sup>rel</sup> underlying these communities. They are certainly not vitally concerned about them. This is the gen. temper of this age. It will, in all likelihood change, ~~as it has changed~~ <sup>as it has</sup> Hist. knows such change in the past. But while it lasts - it is the prevailing temper of young & old alike.

(b) Youth of to-day, <sup>in relation to the general culture of the day</sup> ~~are~~ <sup>are</sup> more critical, or, rather, analytical, or liberal - than any prev. generation. They simply reflect the ~~general~~ <sup>dominant</sup> interests and pursuits of the day. If was this gen. & young people now revolt, less conservation, more keenly alert to the sexual problems, life, they would express their challenging idea, also in other values - in economics, <sup>for example art, in human culture</sup> ~~in politics, in literature~~. And yet there is no more conservation body in the world - than a student body ~~on the campuses~~ in any prev. generation. Here again they reflect the gen. econ. conservatism, pol. orthodoxy & internat. narrow-mindedness, the people <sup>at large</sup> ~~generally~~. The break-down, moral standards among young people is likewise the result of a profound intell. ~~conviction~~ <sup>criticism</sup> of the old moral order. It is part of a general decline in the moral tone of the nation which comes inevitably with prosperity, wealth.







wants his questioning, his ~~admission~~<sup>an</sup> ~~an~~<sup>our vast efforts & time</sup> ~~fully~~<sup>best of the</sup> ~~constant~~<sup>moment</sup> exper-  
the fullness; this inner life as keen as the  
best, the moderns - They wrestled with  
the self-same problems <sup>They had as good as well answer</sup> ~~a~~ ~~as do it~~ and  
in all intent & purpose found the  
self-same unimpaired solutions for them.  
Heavily shared them as deeply. produces  
afforded to them a strength - growth ~~thinking~~<sup>perception</sup>  
them as readily. They faced as frankly & we  
do the eternal problems, human destiny -  
of fate, of pain, of evil, of justice, of  
mortality. And we have not inspired  
~~either upon the manner in which they put~~  
~~their questions nor~~ ~~put~~ it upon the answers  
which they gave to them. ~~Since so all~~  
we see we not helped us to answer their  
questions more courageously than they did.  
In the whole volume <sup>plenty of effort</sup> ~~thought~~ you will  
not find one single ~~problem~~ subject that  
we had already dealt with, profoundly &  
wisely in Plato, Aristotle, in Confucius or  
Zoroaster, or Buddha or the prophets Israel.  
Now and then you will find a new emphasis,  
a new attenuation. Basically the great reli-  
gious themes { Manhood has been  
announced centuries ago - and they  
abide to this day. I am ~~disinclined~~  
~~& must~~ ~~to be surprised by the~~ ~~present-day~~  
and acclaim, the advent of a new Babylon.



4. ~~But~~ particularly among our people have the rel. & moral problems received the widest and most continuous attention and deliberation. Our race had a genius for rel. values & rel. adventure. It probed the depths. It searched the infinite. Not a question that it did not propound. Not a course it did not follow. Not a fact that it ~~did~~ <sup>was</sup> not acknowledge. Not a fact that it attempted to hide or evade. ~~But~~ <sup>rather</sup> ~~knows~~ <sup>in</sup> ~~immediate~~ <sup>unbothered</sup> and unbothered law, portents, prophecies, signs, Rabbis, Phil-  
hists, mystics for nearly 30 centuries ~~for~~ <sup>in</sup> the night of ~~the~~ <sup>human</sup> ~~life~~ <sup>life</sup>, and the ~~account~~ <sup>experience</sup> ~~for~~ <sup>in</sup> its seeming contradictions, to counsel man with ~~the~~ <sup>his</sup> ~~unwisdom~~ <sup>wisdom</sup>, and to set ~~goals~~ <sup>goals</sup> and objects for human enterprise - We maintain that in their <sup>in their experience & intuition</sup> ~~judgments & answers~~, in their <sup>wisdom</sup> ~~teachings~~ <sup>is</sup> the adequate religion for the modern man & for the ~~man~~ <sup>world</sup> / all time - The modern Jew, child, his day & age, imbued with the spirit and content of all re. faith - need not wander among alien gods in search of a satisfactory religion after an utterly barren religion. In Jud. his mind and soul can find a dwelling place. Provided of course that he is seeking religion - not ~~religion~~ <sup>religions</sup>! - Jud. is a rel. <sup>Judgment of the people as yet mysterious</sup> ~~philosophy~~ <sup>The atheist Jew may carry on as a Jew - just as the atheist Confucius may carry on as a Confucius - but he will not be a rel. Jew - I am here concerned with the man whose phil. life is not water, who believes in the sp. quality of the universe and who seeks a rel. which will completely express his conviction & his aspiration. To him</sup>







The J. conception of unity read out from  
 nature (chaos) errant causing destruction-  
 ness. It is the dogma upon which  
 C. builds its faith in the unworkable  
 laws of nature — It is the most universal accepted  
 (J.P.C.) is the most universal accepted  
 7- unity - morally - ① Evil & good - pain  
 & pleasure - serve one purpose - they are connected  
 it -

② Life & Death - Life & death - Mortality  
 & immortality - In Universal life there  
is no death -

~~③ The World~~ -

③ All men brothers - Peace & Love Prophecy  
 - alien - widow - peace -

④ In Mountains fore - peace -

⑤ War & for an Ok. / N.B. 2 - None  
imitation -

8. In universe this unity already exists. The broad  
 within an established for all time. In man's  
 world, personal, social, nat. & international unity is still to be achieved. This is  
man's task on earth. For that we be  
 contented. In that we find meaning & satisfaction  
life - Hence ① Happiness - self-denial -  
 ① Messianic vision - new-born justice etc.  
 - not escape - not struggle - — It is a plan