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Man, the Known and the Unknown, 1935.

WRHS



MAN, THE KNOWN AND THE UNKNOWN
With special reference to Dr. Alexis Carrel's recent Book
"Man, the Unknown"

Delivered by
Dr. Abba Hillel Silver

At
The Temple

On
Sunday morning, December 8, 1935

From time to time a book comes to your hand which is so rich in wisdom, so impressive in its spiritual sweep and at the same time so dependable in its reasoning that you feel as though you would like to put that book in the hands of everybody confident that if they would read ^{it} and take its message to heart, a better world of happier people would come to pass. Such a book is "Man, the Unknown," by Dr. Alexis Carrel.

Dr. Carrel, as you know, is one of the world's great scientists, a physician of international fame, a man who for more than a quarter of a century was identified with the Rockefeller Institute, a winner of the Nobel Prize in 1912 for his contribution to medicine, one, in other words, whose credentials are in order and who as a result of much training along scientific lines may be counted upon to arrive at conclusions only after long research and meditation. When such a man takes you into his confidence through the pages of the book which he writes and sits down to share with you his ideas and his conclusions and touches on the most intricate of human problems, you are indeed grateful.

The theme of Dr. Carrel's book is man whom he calls the unknown because so much of man's life both his physical and mental life is, according to Dr. Carrel, still an undiscovered continent. It is the totality of man, his complete nature which is a convergence, a compound of his body and his soul which concerns this scientist philosopher. And hardly a phase of human life, and hardly a problem of human destiny but what receives in this book some elucidating analysis, always profound, frequently challenging and unorthodox.

This book is so unorthodox that the author finds himself very frequently in the position of the strictly orthodox moralist and religionist, whose day, so many knowing people told us so frequently, was long past. Dr. Carrel is not afraid of being regarded as orthodox or reactionary in his points of view. One gasps as one reads this book to find this member of the elite of scientific pioneers brushing aside as so much delusion, so many of the ideas, fads of medicine and psychology, pedagogy, and sociology and human relations generally which we were admonished to regard as the very last word on the subject. Dr. Carrel applies the laboratory method, his canon of logic, in an amazing ensemble of scientific data upon many of these ideas popular in our day, to many of the institutions accepted in our day, and they wither and vanish in thin air.

Yet it is much more than a scientific treatise. It is a magnificent sermon written by a great scientist along the classic lines of the great traditional preachments of religion. Over and over again as I read this book, I found myself summarizing this or that conclusion of the author by recalling a sentence or phrase from the Bible, the Talmud, or from some other book of religious inspiration. Over and over again I caught the echoes and re-echoes of the classic themes of all the great religions in the bold and forceful critique of our civilization and in his demands for a different conception of human progress and human destiny than we now hold.

The major theme of this book is that our present day industrial civilization is bringing about a rapid disintegration, degeneration of man. Our present industrial civilization is unfit for man - science in the last few hundred years has concerned itself almost exclusively with a study of inanimate matter instead of with the study of man's body

and soul, with his organic, mental and spiritual processes, and this one-sided materialistic civilization which this science has therefore produced is destructive to the harmony of human life, harmful to the complete harmonious, happy development of the human being and that only a thorough-going revolution in our ideas, in our habits and thoughts and conduct can save our present civilization from the fate of earlier civilizations which perished and disappeared.

Those who expect this scientist to rhapsodize in his book over the achievements in science will be disappointed. Dr. Carrel knows all about these achievements. He enumerates them. He indicates the benefits received by mankind. He also calls attention to the evils which they brought about. He takes stock systematically of every department of human life today. He takes stock of what the scientific age has done for man - and the balance is in the red. He points out that as a result of scientific progress, labor has been made much easier for man. He doesn't have to work as long. He has much more leisure, more comforts. The conditions under which men labor are better than before the scientific age. He calls attention to the increased protection which science has given man against the inclemencies of heat, cold, -heating and refrigeration apparatuses, -the increased and more rapid communication which has been made possible by scientific invention - the railroad, airplane, automobile, telephone have made it easier for man to communicate more rapidly with his fellow man. He calls attention to the fact that food - man's food - has improved. They are more delicate and more varied. Men eat today much more regularly, abundantly, more punctually than ever before in the history of mankind. He calls attention to the progress of education,

to the diffusions in the world. He deals particularly with the contribution and advances of medicine and hygiene which have been made to mankind. The average duration of life has increased. Though men don't live longer - more people live to be old. And so it is the material accumulation of health and wealth which the scientific age has brought to man. But the question which he proceeds to answer in the negative is this: Have we really benefited by all this progress? On the subject of health, for example, the advances which have been made in medicine, he writes:

"Great gains in health have been achieved since the beginning of this century. Tuberculosis is being vanquished. Deaths from infantile diarrhea, diphtheria, typhoid fever, etc., are being eliminated. All diseases of bacterial origin have decreased in a striking manner. The average length of life -- that is, the expectation of life at birth -- was only forty-nine years in 1900. Today it has gained more than eleven years. The chances of survival for each age up to maturity have notably augmented. Nevertheless, in spite of the triumphs of medical science, the problem of disease is very far from solved. Modern man is delicate. Eleven hundred thousand persons have to attend the medical needs of 120,000,000 other persons. Every year, among this population of the United States, there are about 100,000,000 illnesses, serious or slight. In the hospitals, 700,000 beds are occupied every day of the year. The care of these patients requires the efforts of 145,000 doctors, 280,000 nurses or student nurses, 60,000 dentists, and 150,000 pharmacists. It also necessitates 7,000 hospitals, 8,000 clinics, and 60,000 pharmacies. The public spends annually \$715,000,000 in medicines. Medical care, under all its forms, costs about \$3,500,000,000 yearly. Obviously, disease is still a heavy economic burden. Its importance in modern life is incalculable.

"Medicine is far from having decreased human sufferings as much as it endeavors to make us believe. Indeed, the number of deaths from infectious diseases has greatly diminished. But we still must die, and we die in a much larger proportion from degenerative diseases. The years of life which we have gained by the suppression of diphtheria, smallpox, typhoid fever, etc., are paid for by the long sufferings and the lingering deaths caused by chronic affections, and especially by cancer, diabetes, and heart disease. In addition, man is liable, as he was in former times, to chronic nephritis, brain tumors, arterial sclerosis, syphilis, cerebral hemorrhages, hypertension, and also to the intellectual, moral and physiological decay determined by these maladies. He is equally subject to the organic and functional disorders brought in their train by excess of food, insufficient physical exercise, and overwork. The lack of equilibrium and the neuroses of the visceral nervous system bring about many affections of the stomach and the intestines. Heart diseases become more frequent. And also diabetes. The maladies of the central nervous system are innumerable. In the course of his life, every individual suffers from some attack of neurasthenia, of nervous depression, engendered by constant agitation, noise, and worries. Although modern hygiene has made human existence far safer, longer, and more pleasant, diseases have not been mastered. They have simply changed in nature."

And speaking about the improvement in labor and in the conditions of labor, Dr. Carrel writes:

Esthetic activity remains potential in most individuals because industrial civilization has surrounded them with coarse, vulgar, and ugly sights. Because we have been transformed into machines. The worker spends his life repeating the same gesture thousands of times each day. He

manufactures only single parts. He never makes the complete object. He is not allowed to use his intelligence. He is the blind horse plodding round and round the whole day long to draw water from a well. Industrialism forbids man the very mental activities which could bring him every day some joy. In sacrificing mind to matter, modern civilization has perpetrated a momentous error. An error all the more dangerous because nobody revolts against it, because it is accepted as easily as the unhealthy life of great cities and the confinement in factories. However, those who experience even a rudimentary esthetic feeling in their work are far happier than those who produce merely in order to be able to consume. In its present form, industry has deprived the worker of originality and beauty. The vulgarity and the gloom of our civilization are due, at least in part, to the suppression from our daily life of the simpler forms of esthetic pleasure."

And lastly, on the subject of education and morals, Dr. Carrel has this comment to make:

"Civilization has not succeeded, so far, in creating an environment suitable to mental activities. The low intellectual and spiritual value of most human beings is due largely to deficiencies of their psychological atmosphere. The supremacy of matter and the dogmas of industrial religion have destroyed culture, beauty, and morals, as they were understood by the Christian civilization, mother of modern science. The small social groups, possessing their own individuality and traditions, have also been broken up by the changes in their habits. The intellectual classes have been debased by the immense spread of newspapers, cheap literature, radios, and cinemas. Unintelligence is becoming more and more general, in spite of the excellence of the courses

given in schools, colleges and universities. Strange to say, it often exists with advanced scientific knowledge. School children and students form their minds on the silly programs of public entertainments. Social environment, instead of favoring the growth of intelligence, opposes it with all its might.

"Moral sense is almost completely ignored by modern society. We have, in fact, suppressed its manifestations. All are imbued with irresponsibility. Those who discern good and evil, who are industrious and provident, remain poor and are looked upon as morons. The woman who has several children, who devotes herself to their education, instead of to her own career, is considered weak-minded. If a man saves a little money for his wife and the education of his children, this money is stolen from him by enterprising financiers. Or taken by the government and distributed to those who have been reduced to want by their own improvidence and the short-sightedness of manufacturers, bankers, and economists. Artists and men of science supply the community with beauty, health, and wealth. They live and die in poverty. Robbers enjoy prosperity in peace. Gangsters are protected by politicians and respected by judges. They are the heroes whom children admire at the cinema and imitate in their games. A rich man has every right. He may discard his aging wife, abandon his old mother to penury, rob those who have entrusted their money to him, without losing the consideration of his friends. Homosexuality flourishes. Sexual morals have been cast aside. Psychoanalysts supervise men and women in their conjugal relations. There is no difference between wrong and right, just and unjust. Criminals thrive at liberty among the rest of the population. No one makes any objection to their presence. Ministers have rationalized religion.

They have destroyed its mystical basis.

"Man is powerless against such psychological attacks. He necessarily yields to the influence of his group. If one lives in the company of criminals or fools, one becomes a criminal or a fool. Isolation is the only hope of salvation. But where will the inhabitants of the new city find solitude? "Thou canst retire within thyself when thou wouldst," said Marcus Aurelius. "No retreat is more peaceful or less troubled than that encountered by man in his own soul." But we are not capable of such an effort. We cannot fight our social surroundings victoriously."

"Why are all these things so?" asks Dr. Carrel. The reason is simply this. We have builded a scientific age without reference to man, to his inner nature, to his all impressive needs, physically, mentally, spiritually, morally, aesthetically. He allowed science to evolve too rapidly. We stimulate scientists but we do not stop to ask ourselves to what end? What do we need these inventions for? What basic human interests, for example, were served by erecting huge factories, by herding people into over-crowded cities? What interests were served? What do you do for man when you surround him with sham, din, noise, artificiality? What interests do we serve as far as man is concerned, by substituting conveniences for effort, liesure for enterprise, tenements for cottages, dark streets full of gas fumes, full of coal dust for quiet lanes of towns, villages and countryside?

In our absorption in science, we forget the real nature of man, according to Dr. Carrel. We get to think of man entirely as a producer and consumer, as a master and servant of the machine. For a few insecure comforts and banal amusements the vigorous moral and spiritual life was sacrificed, the unfoldment of his complete personality and harmony. We

forget that the purpose of civilization was not the progress of science, the progress of the machine but the progress of man.

Dr. Carrel stresses a great deal this fact that the scientific age has sacrificed the individual. Science naturally deals in universal scientific things and works with abstract human beings. There are no human beings. There are concrete living individuals. Individuality is fundamental to human life. It permeates the whole being of man's life. It makes each man a unique event in the history of the world. It brings back a magnificent sentence of the Bible:

Man not only differs from other men, as the Rabbis always said, in voice, appearance, mentality, but every man differs from every other man physically, in his tissue, in his physical processes. He is as unique as his fingerprints are unique. Therefore, in order to educate an individual properly, you must not depend on scientific generalizations. You must try to perfect a technique which will enable you to look into the mind and psychology of the individual so that you will be able to coordinate them properly. You must not standardize the individual. You must not educate men wholesale. That is the criticism of our entire educational system. For technical studies, the schools are indispensable. For social contacts they are admirable. But in order to develop the personality of a child, which is the real objective of true education, the school is not the place for him. The only place where that job can be done is in the home where the fathers and mothers have a chance to observe day by day the physiological and mental peculiarities of the child. So Dr. Carrel says:

"Modern society has committed a serious mistake by entirely

substituting the school for the familial training. The mothers abandon their children to the kindergarten in order to attend to their careers, their social ambitions, their sexual pleasures, their literary or artistic fancies, or simply to play bridge, go to the cinema, and waste their time in busy idleness. They are, thus, responsible for the disappearance of the familial group where the child was kept in contact with adults and learned a great deal from them. Young dogs brought up in kennels with others of the same age do not develop as well as puppies free to run about with their parents. It is the same with children living in a crowd of other children, and with those living in the company of intelligent adults. The child easily molds his physiological, affective, and mental activities upon those of his surroundings. He learns little from children of his own age. When he is only a unit in a school he remains incomplete. In order to reach his full strength, the individual requires the relative isolation and the attention of the restricted social group consisting of the family."

This is a remarkable idea of Dr. Carrel - this stressing of the individual and of his individual development. It is particularly significant at a time when dictators all over the world are doing their utmost to dragnet and goosestep individuals so that they all think alike and act alike.

So in order to reconstruct our civilization, Dr. Carrel suggests that there must be a complete re-orientation. In our thinking we use, he says, body and mind. From the Renaissance has come down the idea that man and mind are separate. Dr. Carrel says that there is no such thing. Mind and body are one. Mind and soul are one. They are two aspects of the same reality. You can't study the soul without the body. You can't study the body without the soul of man. We don't know much about the soul. We don't know where it comes from although it is the most colossal

form in the world. What produces it? We do not know. But no science of medicine, physiology, sociology, pedagogy or economics can ever truly benefit man unless man is examined as a convergence both of the physiology and psychology of the body and of the mind, inclusive of his intellectual, moral, aesthetic, religious and mystical nature. He calls for a super-science and for a group of super-scientists who will concern themselves with synthetizing all there is to know about man in his complete totality.

Dr. Carrel calls attention to some phases of mental life which the orthodox scientists of our day sneer at. Dr. Carrel sneers at nothing. He asks questions. He wants to know. And in discussing the strange powers of the human mind, he calls attention first of all to what we call intuition or inspiration. Intuition is a reality. It is there. We don't know much about it. Great men know without analysis very often that which they want to know. Over and above the power of observation and comprehension which great thinkers have, there is intuition, the power of springing at truth through no reasoning process. Science owes as much to intuition as to logic. In fact the discoveries of intuition are later on developed by logic.

Dr. Carrel calls attention to clairvoyance - how people have the power to grasp the secret thoughts of other people, not through his physical senses. Some people can read your thoughts as readily as the expressions on your face. These are facts. There is such a thing as mental power - there is such a thing as the power of spiritual force which affects our organs and our tissues - particularly prayer. Prayer, says Dr. Carrel, has

definitely brought about changes in the physiological conditions of people - as healing them.

"Certain spiritual activities may cause anatomical as well as functional modifications of the tissues and the organs. These organic phenomena are observed in various circumstances, among them being the state of prayer. Prayers should be understood, not as a mere mechanical recitation or formula, but as a mystical elevation, an absorption of consciousness in the contemplation of a principle both permeating and transcending our world. Such a psychological state is not intellectual. It is incomprehensible to philosophers and scientists, and inaccessible to them. But the simple seem to feel God as easily as the heat of the sun or the kindness of a friend. The prayer which is followed by organic effects is of a special nature. First, it is entirely disinterested. Man offers himself to God. He stands before Him like the canvas before the painter or the marble before the sculptor. At the same time, he asks for His grace, exposes his needs and those of his brothers in suffering. Generally, the patient who is cured is not praying for himself. But for another. Such a type of prayer demands complete renunciation - that is, a higher form of asceticism. The modest, the ignorant, and the poor are more capable of this self-denial than the rich and the intellectual. When it possesses such characteristics, prayer may set in motion a strange phenomenon, the miracle."

"Miraculous cures seldom occur. Despite their small number, they prove the existence of organic and mental processes that we do not know. They show that certain mystic states, such as that of prayer, have definite effects. They are stubborn, irreducible facts which must be taken into account. The author knows that miracles are as far from scientific orthodoxy as mysticity. The investigation of such phenomena is still more delicate than that of telepathy

and clairvoyance. But science has to explore the entire field of reality."

Dr. Carrel speaks of the moral sense of man. This moral sense cannot be denied. It is an aptitude which is possessed by an individual which enables him to choose one out of a series of possible acts, - right from wrong. It is dormant in most men. But it can be developed. Each person possesses certain innate tendencies to tenderness, to selfishness, meanness or pity. According to Dr. Carrel, everyone in a certain measure is born good, mediocre, or bad-just as every one is born with certain definite physical characteristics, nevertheless morals like intelligence can be developed by training, discipline, by exercising the will. The trouble with our age has been that the age has not exercised its moral sense so that this sense has become

So with our religious sense, the mystic sense of which Dr. Carrel speaks.

This yearning of the human soul for communion with the divine, this outraged impassioned love for unity with the whole soul of the Universe - that is a gift possessed by only a few but it is a real faculty of the human mind.

And so Dr. Carrel calls mankind to stop and take stock - to reconsider its ways - to abandon its one-sided emphasis on the physical mechanics, to begin to correlate the inner life with the physical life so as to bring about harmony. And he calls upon scientists to a life-long discipline, to deny themselves many things in order to bring about this synthesis of knowledge. A man's hopes and dreams are quite as important, says Dr. Carrel, as a man's material joys and sorrows. The life which this great scientist wants for human beings is a life not full of every comfort but a strenuous, arduous life, surging with activity, a life of discipline even to the point of ascetism, a life of mental energy, or organic powers of resistance. He wants a system which will give man a chance to develop himself harmoniously, which will safeguard

his individuality, an environment which will ^{not} protect the weak but which will develop the strong, physically, mentally and spiritually.

He closes his book with this sentence: "For the first time in the history of humanity, a crumbling civilization is capable of discerning the causes of its decay. For the first time, it has at its disposal the gigantic strength of science. Will we utilize this knowledge and this power? It is our only hope of escaping the fate common to all great civilizations of the past. Our destiny is in our hands. On the new road, we must now go forward."



- 1- From time to time - "Man - The Unknown" Carrel
Credentials - life-long training - Sits down
2. C's theme - Man - Unknown - in spite
Man in his Totality - and hardly - left - unorthodox.
3. H.C. is so unorthodox - day long since past
One gasps - elite - regnant -
He applies the laboratory method -
4. Book is a Sc. treatise - "a simple account of facts revealed
about human beings by sc. observation" -
Magnificent Sermon - along classic
Over and over - summarize - Found great themes of Rel - Ethics -
Critique - demands
5. Major theme - indust. civil. is causing
That Sc. has concerned - too much - world of in animal world.
So that a one-sided - destructive
And only a complete revolution
6. Those who expect - chaos -
Takes Stock - Sc. Era - wanting
 1. Labour - arduous - hrs. leisure
 2. Protection - in dangers
 3. More rapid communication
 4. Foods - delicate - varied. punctual, uninterrupted
 5. Education.
 6. Hygiene - Medicine - Infectious Diseases - Average Duration of life
- live to be old -

7. wealth, comfort

7/ But - "Have we benefited by such progress?"

Health . 114.

Labor - 131. כל מה שיש לנו - ומה שיש לנו

Leisure - 222
conduct

Education 152.
morals

8/ The reasons: we have builded a Sc. Age - reference

we allowed Sc. to enver - to what end?

What high human interests - erecting high factories

herding - surrounding din - substituting -

tenements - dark

9. Forgot Whole Man - total nature - circumambient needs
Econ. producer - consumer - Master & servant of Machine

For a few insecure - banal - vigorous - unfulfilled

We forgot - purpose of Civil - not progress of Sc.

10. Sacrificed Individual.

Faust is of Sci - Universals - Human being's

Individuality is fundamental - Permeates - Unique event

Men differ like - Fingerprints -

Unique Heredity & Environment

∴ to man - Generalizations; What goes on -

Standardize - Educate wholesale - most great men

1. From time to time a book comes to your hand which is so full of mature ^{careful} ~~human~~ ^{wisdom}, ~~so completely satisfying & challenging~~ ^{at the same time} so ~~convincing~~ ^{convincing} in its ^{spiritual} ~~strength~~ and yet so ~~modest~~ ^{dependable} in its reasoning, that you feel as though you could with safety to read it, confident that if they did, and if they took it to its measure to meet - a better world & happier people would result. "Man, the Unknown", by Alexis Carol is such a book. Carol, as you know, is one of the world's greatest scientists - a surgeon & water pump, for over 74 years, connected with the Rockefeller - Nobel Prize - 1912 - for his contributions to Physiology & Medicine and winner of other high prizes in the field of medicine. He is a scientist whose conclusions are in order - whose life-long training has disciplined him to think with accuracy & precision, basing conclusions ^{upon} ~~on~~ evidence, and forming judgments only after long research and ^{reflection} ~~investigation~~. When such a man takes, as in this book, his confidence through the pages of a book, and sets down to ^{you} ~~the~~ ^{you will} ~~the~~ most intriguing problems of human life and destiny, you have reason to be profoundly grateful.

2. Dr. Carol's theme is Man - whom he calls the Unknown - because so much of man - both as regards his body & his mind - is still unexplored and undiscovered. While centuries, man's physiological, mental, & spiritual ~~total~~ ^{total} ~~aspects~~ ^{aspects} are still undetermined - still terra incognita, in spite of the remarkable ^{sc.} ~~sc. advances in the last few generations. Man in his totality, the full-attained many-faceted personality of man, is what concerns this sci. philosopher - and hardly a phase of human life, hardly a problem, human destiny is left untouched and unexamined in this thorough, ^{challenging} ~~profound~~ and unorthodox analysis.~~

3. Dr. Carol is so unorthodox in his views that he finds himself frequently in the camp of the extreme ~~orthodox~~ ^{orthodox} ~~and~~ ^{unorthodox} ~~unorthodox~~ ^{unorthodox} & religious.

whose day, so many funny people told us so frequently, was long
since past. In ~~fact~~ to find this ~~sc.~~ member, the ~~most~~ ^{best} ~~editi~~
sc. premises, an day ~~break~~ aside, as so much ~~fact~~ ^{facts} and
delusion, many, the ~~idea~~ ^{regiment} in the ~~field~~ ^{science}, science, medicine, ~~morals~~ ^{psychology},
education and human relations generally, which we were admi-
nistered to regard as ~~urban~~ ^{urban} ~~member~~ ^{and} the ~~best~~ ^{best} ~~member~~ ^{member} on the
subject. He applies the laboratory method, the canon, logic, and
the an amazing ensemble, sc. data to ~~the~~ ^{the} ~~same~~ ^{same} ~~then~~ ^{then} ~~premises~~
and facts, that I can go - and they wither and crumble into
their ~~air~~ ^{air} under his searching analysis -

4. The book is a sc. treatise - "a simple account of facts revealed
about human beings by sc. observation" - and yet it is also a
magnificent ~~summary~~ ^{summary} - along the classic lines, all the great
preachment ^{religion}. Over and over again, I found ~~myself~~ ^a
~~summary~~ ^{summary} of the ~~Caroli~~ ^{Caroli} ~~conclusions~~ ^{conclusions} in some great text,
the Bible, the Talmud, a ~~new~~ ^{new} ~~other~~ ^{other} ~~new~~ ^{new} ~~work~~ ^{work}, etc.
inspiration. Over ~~over~~ ^{over} again I found the great themes &
rel. echo & re-echo in the ~~old~~ ^{old} ~~and~~ ^{and} ~~powerful~~ ^{powerful} ~~critique~~ ^{critique}
of our civilization, and in his demands for ~~the~~ ^a
different conception, human progress & human
destiny than we now hold.

5. The major thesis of the book is that our modern ind. civilization
is causing the rapid degeneration of man. That science
~~now~~ ^{now} ~~the~~ ^{the} ~~businessman~~ ^{businessman} has concerned itself too much with
the ~~world~~ ^{world} ~~material~~ ^{material} ~~matter~~ ^{matter} and not enough with the
body & soul of man, with his organic & spiritual processes -
so that a ~~machine~~ ^{one-sided} ~~machine~~ ^{machine} civilization has been up which
is destructive of man's physical, mental & sp. life.

and that only a complete revolution in our habits, thought and action, and ^{a new} ~~social~~ ^{arrangement} ~~organization~~, can save our civilization from the fate of older civilizations which declined & perished.

6. Those who expect to find this re-shaping in his work rather an unimportant achievement, & some will be disappointed. He knows them all. He enumerates them all. He calls attention to the good which they bring. But he also calls attention to their evil consequences and to their fatal limitations. Above all to their materialistic-mindedness - to the fact "that we gained the mastery of almost everything which exists on the surface of the earth, excepting ourselves".

(a) "Our ignorance about ourselves is profound. Most of the questions put to themselves by those who study human beings remain without answer. Immense regions of our inner life are still unknown. ~~(Part 45)~~"

"The conquest of the material world so completely absorbed the attention & will of men, that our organic life fell almost into almost complete oblivion."

(b) Dr. C. talks of man & society which our soc. era produced and finds them both wanting. He enumerates the palpable, visible pains:

(1) Labor has been made less arduous - by machines. ^{More leisure} less hard conditions under which men labor, better.

(2) More protection against inclemencies, weather, than under heating & refrigerating apparatus

(3) More rapid, extensive communication - steam, trains, automobiles, airplanes, telegraphs, telephone

(4) Foods - much more delicate & varied. Men have never been fed so plentifully & so interestingly.

(5) Education has been diffused.

(6) Progress in hygienic tendencies has suppressed most infectious diseases. Average duration of life has increased. 59 yrs. in U.S. - altho people don't live longer, but many people live to be old.

(7) Wealth, Comfort, & increased.

7. But: "Have we benefited by such progress?"

~~But we have~~ # on Subject, Health 114-15

131-2. - on Labor -

222 - - Leisure and Wealth. 10101-7103 211 211 211 211

152-4 - Education + Morals

8. The reasons: we have built a c. age without reference to man - to the whole man. We allowed sc. to evolve without asking ourselves to what end! What high interests man did we induce to serve by creating high factories, by herding men into crowded cities, by surrounding his life with din, noise, excitement, ^{change} speed, antipathy? By substituting in his life convenience for effort, comfort for struggle, luxury for cottage, dark, warm ^{full, garden, fire, cold, dirt,} sheds for open houses, taxes, trucks, & tolls, for the great laws, towns & village community-side?

9. We forgot the whole man & his to be nature and his circumambient needs. We came to think of him as a sec. producer + consumer only - a worker and servant, the Machine. For a few useless

comforts and banal amusements the vigorous man of
his full unfoldment was sacrificed.
We forgot that "the purpose of civilization is not the
progress, science and machines, but the progress
of man".

10. Our age has sacrificed the Individual. ^{understand, & p. with} claim ^{with} this, a fault of Science which deals with the abstract
^{who really does not exist} human being, but not with the concrete individual, who
always exists. Individuality is fundamental in man. It
permeates his entire being. It makes each man a unique
event in the history of the world. Men differ from one
another in ^{as regards their} visages, their features, their ways of
^{humors of physiological processes - not to mention their} thinking, their intellectual & moral characters. Each man
is a unique - the whole, his - or his physiognomy are
unique - Each man is unique, he has a unique
heredity & environment. Therefore to rear, educate &
guide the individual, & thereby, you need much more
12. generalizations. You must perfect the techniques for
understanding what goes on in mind and psyche, the individual -
what are the data, his heredity & environmental influences.
You must not attempt to standardize him. You must
not think of him as and educate men wholesale. "Most great
men have been lost up in comparative solitude". For
^{the more concrete} technical studies, scholarship are unavoidable. For personality
development - parental guidance - the home, where parents have had
a chance to direct the physiological & mental peculiarities
"whose orientation is the true aim of education".

(quote p. 270, 271.)

(a) Answer to Question of Hille - "The Herd Civilization"
same steps, dog and investigation

II. To reconstruct Civilization - Unity of Body & Mind -
the Physical and the Spiritual. Renaissance Dualism
Body & Soul are not 2 diff. things. 2 aspects of same reality.
Neither soul nor body can be investigated separately.
the man acts physically; He also acts mentally
We cannot define Soul, or Thought. We do not know what
form & energy it is. Yet it is the most colossal power in the
world. What produces it? We do not know.
But no science, mechanism, physiology, or psychology, or pedagogy,
or economics can ever truly benefit man unless it man
is examined as a convergence both of physiology and
psychology - of body & mind - includes his intellectual,
moral, esthetic, religious and mystical aspects.

11) D.C. calls attention to some phases of man's mental
life which the orthodox sc. & an eye has even refused to
consider seriously, but which to him are primary data
of observation. He calls attention to the reality of

(a) Intuition, - Great men know, without analysis, without
reasoning, what is important for them to know. Over and
above the power of observation & comprehension, there is the
power of inspiration. Science owes its progress to not
only to the great logical minds. but to the great intuitive
ment
D.P.D. - 2/1/21 D.D. / The discovering intuition
is later developed by
Logic.

(b) Clairvoyance and Telepathy. The 6th Sense!

Power to grasp the secret thoughts of other individuals without using sense organs. Power to perceive events near or less remote in Time & Space — Some people are possessed of an ability to read the thoughts of other people as easily as he reads their expression, their faces — ~~He does not think!~~ ~~He knows!~~

(Justo p. 125-6)

(c) The Moral Sense - is a reality! It is an aptitude possessed by man to choose bet. several possible acts, bet. right and wrong. It is that which creates within the feeling of obligation, & duty. It is dormant, or virtual in most men. It can be developed. Each person possesses certain innate tendencies, to selfishness, meanness or pity. "Each one, in a certain measure is born good, medium or bad". But like intelligence, moral sense can be developed by education, discipline and will power. This moral sense should be studied in as positive a manner as intelligence.

†† (Justo p. 130. "Moral Beauty") מוראליות - מוסריות
אוראליות

(d) Religious - Mystical Sense - Not Religion but the striving for divine communion. Very rare but real! The passionate love & god-seeking unity - אוראליות

(Justo 135 also 136) • 13131 13131 etc

(e) Spiritual power in man which can affect our senses & organs - Prayer can have organic effects!

It can and does perform Miracles
(p. 147-150)

12. And so - Super-science - ^{reveal} Synthetically, laws
Challenges us to abandon one-sided quest -
Correlate physical-spiritual truths - harmony
So as to renovate
Sc. Man "Science Man"
A man's hopes - Joy and sorrow -

13. Calls for ~~some~~ life -
Arduous - disciplined - laser - "ascetic,"
marks his body and mind -
→ Moral energy, vigorous ^{organism} Organic ^{Christian} Christian
Harmonious devel. of physical, moral, sp, esthetic
Simple stability - "a home - a garden - new friends"
In a Social Order
Individual - safe, guarded -
Strong ^{developed} and not weak protected
Race will propagate its best elements

14. End. (321)

Moral Sense - Studied -

(p.130) Moral Beauty - אברהם אבינו - אברהם אבינו - אברהם אבינו

(d) Mystic Sense - Unity - Love - Asceticism

(p.133).

(e) Power of Sp. Forces to affect our sinews & Organs

Prayer to heal



For technical studies, social contacts - Schools - Home
(p. 270).
Mussolini.

11- To reconstruct Civil - Unity of Body & Mind

No Dualism -

Cannot define Soul - Thought - Energy? power!

But no sc - will benefit - inclusion of

12. D.C. calls attention to some phases of mental life
- or on thinking -

Primary data of observation

(a) Intuition - Great men know without analysis, reasoning
Over takes power of observ. & comprehension
Sc. owes its progress - 7" p. 13
Disc. of Intuition - later developed

(b) Clairvoyance - Telepathy - 6th Sense
Power to grasp secret thoughts of others - without
" " perceives events - remote
Some possess this power - force

~~(p. 275)~~

(c) Moral sense - reality!

Ability possessed - choose

Every person possesses - innate tendencies
Born, good, mediocre, bad - Develop!

Sermon 441

ABSTRACT OF ADDRESS DELIVERED BY RABBI ABBA HILLEL SILVER AT THE TEMPLE,
ANSEL ROAD AND E. 105TH STREET ON SUNDAY MORNING, DECEMBER 8, 1935

MAN, THE KNOWN AND THE UNKNOWN

Dr. Alexis Carrel's scientific credentials are in order and when such a man takes you into his confidence through the pages of a book such as "Man the Unknown", and sits down to share with you his thoughts on the weightiest problems of human life and destiny, we have reason to be grateful. This scientist philosopher is so unorthodox in his views that he finds himself frequently in the camp of the very orthodox moralists and religionists whose day, so many knowing people told us so frequently, was long past. One gasps to find this member of the very elite of scientific pioneers of our day brush aside as so many fads and delusions many of the ideas in the fields of medicine, psychology, pedagogy and human relations generally, which we were admonished to regard as the very last word on the subject.

"Man the Unknown" is a scientific treatise. Again, it is also a magnificent sermon written along the classic lines of all the great preachments of historic religion. Over and over again one finds the great themes of religion echo and re-echo in Dr. Carrel's bold and forceful critique of our civilization and in his demands for a different orientation of human life and a different conception of human progress and destiny.

The major theme of his book is that our modern industrialization is causing the rapid degeneration of man. Science has concerned itself too much with the world of inanimate man and not enough with the total personality of man which is a convergence of body and soul, of organic and mental processes, many of which are still unknown to man.

Dr. Carrel takes stock of man and society which our scientific age has produced and finds them both wanting. He enumerates the palpable and visible gains in terms of health, wealth and comfort which science has brought to man. But to the question as to whether or not this has benefited man, his answer is in the negative. Modern man possesses neither the moral energy nor the religious

consciousness nor the organic resistance which he needs for happiness. The present social order is not safeguarding the individual in the fullness of his life. It has reduced him to an economic unit of production and consumption and it has given him insecure comforts and banal amusements instead of opportunity for a vigorous physical, moral and spiritual life. Our society is protecting the weak but it is not developing the strong. Nor is our race propagating its best elements.

We have builded a scientific age without reference to man -- to the whole man. We allowed science to evolve without asking ourselves, 'To what end?' What high interests of man did we intend to serve by erecting huge factories, by herding men into crowded cities, by surrounding his life with din, noise, excitement, speed, artificiality? By substituting in his life convenience for effort, comfort for struggle, tenements for cottages, dark, drab streets full of gasoline fumes and coal dust for the quiet lanes of towns, villages, and countrysides?

Our civilization must be reconstructed by a super-science which unite the laws governing the physiological nature of man with those of his intellectual and spiritual nature, by abandoning the one-sided quest of truth, by studying as scientifically and energetically man's mental and spiritual life as we have physics, chemistry and mechanics.

Dr. Carrel calls attention to some phases of man's consciousness which the orthodox scientists of our age have even refused to consider seriously but which to him are primary data of scientific observation, intuition, clairvoyance, telepathy, the moral and mystical sense in man, the power of spiritual forces such as prayer to affect our tissues and organs -- miracles. He calls for the fullest exploration of all the realms of consciousness and of all the capacities of man.

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Every human being is ~~xx~~ unique as his finger prints and the best way to guide and educate him is to treat him as an individual, not to subject him to

standardization and wholesale education but to develop a scientific technique which will make possible the discovery and orientation of his physical and psychic peculiarities.

The conclusions of this great scientist are completely opposed to the regimentation of the masses and the submergence of the individual which has been going on at great pace, particularly under dictatorships. Dr. Carrel's book is a vindication of the basic tenets of religion for primacy of the moral life, the importance of personality, the value of self-discipline and struggle, the reality of moral and spiritual truth.

