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The role of religion in a changing world, 1930.

Seventh Civic Forum Season

Jewish Community Center

801 Forest

Des Moines, Iowa

Presenting

SIX OUTSTANDING THINKERS

1932 Season

OLIVER BALDWIN

PAUL H. DOUGLAS

HARIDAS MUZUMDAR

PITMAN B. POTTER

ABBA HILLEL SILVER

MAURICE HINDUS

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SIX BRILLIANT SPEAKERS ON VITAL SUBJECTS OF THE DAY



OLIVER BALDWIN, son of Sir Stanley Baldwin, former Premier of England, is a distinguished Labor Member of Parliament. He is in this country on his first American lecture tour.

Though still a young man, Mr. Baldwin has had a most interesting and adventurous career as soldier, vice-consul and newspaper correspondent. Early in life, he showed decided signs of originality and a very disconcerting eagerness to "think for himself."

Among the greatest gifts with which he has been endowed are his philosophical and analytical bent and a capacity for minute observation. It was inevitable, therefore, that following the World War, in which he fought with honor, he should become a Parliamentary Candidate. It was equally certain that young Baldwin would take the side of Labor.

So it is that father and son are on the opposite sides of the political fence.

The Speakers and Their Subjects

OLIVER BALDWIN

"The Future of British Politics"

Tuesday, January 12, 1932

PAUL H. DOUGLAS

"The Problem of Unemployment"

Tuesday, January 26, 1932

HARIDAS MUZUMDAR

"Why India Wants Independence"

Tuesday, February 9, 1932

PITMAN B. POTTER

"This Cosmopolitan World"

Tuesday, February 23, 1932

ABBA HILLEL SILVER

"Religion in a Changing World"

Tuesday, March 8, 1932

MAURICE HINDUS

"Red Bread"

Tuesday, March 22, 1932

MAKE RESERVATIONS EARLY

DR. PITMAN B. POTTER, Professor of Political Science, University of Wisconsin, is an outstanding authority on the subject of international relations and international organization. In addition to visiting and investigating American diplomatic and consular posts in all parts of Europe, Dr. Potter has attended meetings of various international bureaus and conferences in Paris, The Hague, Geneva and elsewhere.

During the World War, Dr. Potter was in Washington engaged in the preparation of material used by the American Delegates at the Peace Conference of Paris. His books include, "An Introduction to the Study of International Organization," "The Freedom of the Seas in History, Law and Politics" and "International Civics." He is also a frequent contributor to current newspapers and magazines.

RABBI ABBA HILLEL SILVER is the ablest orator and one of the most original thinkers in the American rabbinate. His direct influence extends far beyond his Cleveland pulpit.

He has been a moving force in the National Child Labor committee, the American Civil Liberties Union and the Committee on Militarism and Education. He is a leader in the World Zionist Organization.

His "Religion in a Changing World" was the choice of the Religious Book of the Month Club and went through several editions within a few months of publication. No speaker is better equipped to discuss the disillusioned spirit of contemporary life and thought.

MAURICE HINDUS is the author of the best and most illuminating books written on Soviet Russia. Born in Russia and understanding the mental processes of the Russian people, he interprets the vast Russian experiment more accurately than any other student of the Soviets.

His first two books, "The Russian Peasant and the Revolution," and "Broken Earth," deal entirely with the peasants and their reaction to the revolution. "Humanity Uprooted" deals with the entire Soviet experiment. His most recent book, "Red Bread," describes what the fruits of the revolution have been thus far.

Glean Frank says of Mr. Hindus: "I do not know a young man here or in Europe whose style, spoken or written, I more greatly admire. He is an uncannily accurate observer and reporter."



PAUL H. DOUGLAS, Professor of Industrial Relations, University of Chicago, is one of the leading economists of the United States, and is making for himself a unique place among the constructive thinkers in the entire field of economics.

In addition to his research work, he is being called upon frequently for consultant service by industrial corporations, labor and civic organizations, and for leadership in national political circles.

Professor Douglas has just returned from a six months' study of industrial conditions in Europe.

His book, "Wages and the Family" has received wide attention and is considered an important contribution toward an improved socially-just industrial system.

HARIDAS MUZUMDAR, the youthful representative from India, who is deeply interested in bringing about a better understanding between the Orient and the Occident, studied in American Universities, where many honors were conferred upon him. He was a member of the faculty at the University of Wisconsin.

Dr. Muzumdar is a strong supporter of the Gandhi theory of non-violent revolution.

He returned to India late in 1929, to attend the Lahore meeting of the All-India National Congress, at which the independence of India was declared. He was Gandhi's guest at the Satyagraha Ashram, and was one of the 79 volunteers who accompanied Gandhi on his famous "March to the Sea." In addition to being a brilliant speaker, Dr. Muzumdar is also an author of note. He has written "Gandhi, the Apostle," and "India's Non-Violent Revolution," and has edited several of Gandhi's books.



THE program presented this season by the Civic Forum is unusually diversified and brilliant. Each speaker is internationally recognized as an outstanding authority on his subject. We feel sure that you will enjoy every program in this entire series, and urge you to make your reservations at once by filling out the enclosed order blank and mailing it with your check. The sale of tickets is limited to the seating capacity of the Jewish Community Center (only 750). Positively no single admissions. Tickets are transferable. Admission to the entire course, \$3.00.

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Yours very sincerely,

THE CIVIC FORUM COMMITTEE

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RABBI EUGENE MANNHEIMER

MRS. MAX MAYER.

THE Civic Forum of the Jewish Community Center was organized in 1926 to promote understanding and good will in the community, by bringing people of different groups into friendly association for the discussion of problems of common interest. It is non-partisan and non-sectarian.

corrected

THE ROLE OF RELIGION IN A CHANGING WORLD

ABBA HILLEL SILVER

Much of our religious thinking in recent years has been characterized by nervousness and timidity. In the face of the widely-heralded new world of the scientific mold and temper, religious thinking, especially of the liberal type, has become diffident and panicky. Never was liberal theology in such a mortal funk as it is today.

For it has finally come face to face with its real foe - the Apollyon of materialism, agnosticism and atheism. Heretofore the religious liberal was engaged rather pleasantly in attacking orthodoxy. In his onslaught upon the crumbling citadels of orthodoxy, the liberal could command all the battering rams of modern science. He had a fairly easy time of it - at least in the realm of ideas; and he felt secure and a bit smug in his numerous triumphs over the discomfited creeds and dogmas of orthodox religion. But the battle suddenly swept far beyond the fundamentalist-modernist sector. The main positions of religion itself, of all religion, the liberal's included, are now attacked by the ancient and bitter and powerful enemy - materialism and atheism. And this time it is the enemy who is in possession of the weapons of modern science.

In this major attack upon religion the orthodox religionist finds himself in a stronger position than the liberal. The orthodox entrenches himself in a supernaturalism against which the attacking waves of scepticism hurl themselves in vain. He is bulwarked behind revelation and tradition. The liberal however, must fight in the open, and with weapons which he suspects, are not as strong or as modern as those of his enemy.

There was a time when religion was ^{dominantly} dominating in the realm of human thought and when science was its hand-maiden. Religion was autonomous, while science derived its authority from religion. Science had to justify itself by its agreement with Scriptural doctrine or church tradition. Whenever a scientific truth was not in consonance with accepted religious truth it was automatically invalidated.

The relative position of religion and science is reversed today. Today science is autonomous and imperial and religion stands before its throne timid, apologetic and confused. Religion tries fearfully hard to persuade science that it does not in any way run counter to any of its decrees and that science may, without doing violence to its own nature, leave religion a foot-hold upon which to stand. Adonibezek is now gathering crumbs at the proud table of the conqueror!...

And no wonder! So many conquests and tributaries have followed the triumphal procession of science in recent times. Science can point to so many remarkable achievements, such tangible and amazing victories. It has freed man from many of his physical limitations. It has ~~equipped~~ ^{equipped} man to see further, reach higher, travel faster, communicate more speedily. It has increased man's powers a hundred-fold, given him myriads of mechanical servants, freed him from the bondage of drudgery, and mightily increased his wealth. It has stamped out many of man's dread plagues and diseases, alleviated his pain, prolonged his life, and given him a sense of greater security and physical well-being. Above all, it has placed in his hands a method for future progress. It has taught him how to investigate intelligently and experiment creatively in chemical, physical and medical laboratories.

To what victories comparable to these can religion point? None. Dealing in imponderables it can show no favorable balance sheet. In a world engrossed in material utilities, which measures values with a tradesman's gauge, religion finds itself in the diffident mood of him who must live upon sufferance and toleration, not earning his own keep.

Here again the liberal is disadvantaged. The older faiths can proffer men fascinating rewards of a very concrete and substantial ~~character~~ ^{nature}, if not in this world, then in the next. ~~They fall in with~~ ^{The older faiths accept} the conventional standards of profit and utility. Science helps men to lay up treasures on earth, and religion helps men to lay up treasures in heaven. That is an effective argument. In either case there are treasures. But the liberal can make no such offers. He has no heaven. He cannot give men either bread in this world or nectar and ambrosia in the world to come.

Religious forces have ^{also} been severely shaken also by the successful manner in which

science has in recent years stripped religion of many of the fictions which for so long were bound up with it. Science compelled religion to surrender, reluctantly enough, one by one, the myths which clustered round it, the myths of revelations, miracles, resurrections, divine books, glamorous eschatologies, and fanciful cosmologies. Under the corrosive acids of critical research venerable facts turned out to be fictions and self-evident truths ^{which} ~~was~~ disclosed to be self-evident fancies. As a result the religionist is now possessed by a fear complex. He fears that the process of devaluation will not stop at what he now acknowledges to be only the husks and not the kernel of religion. Science may reveal that the kernel, itself, is a myth and a delusion. The crushing and humiliating blows dealt by science to so much that was held to be of the very essence of religion, have left the religionist cowed and dazed.

And then, too, everybody seems to be talking of a changing world and the religionist does not know just what is expected of him in order to keep pace with this changing world. Hardly a modern book on the physical or the social sciences, hardly a dissertation on history, biology, psychology, sociology, economics or ethics, but what the first few pages will call attention, vividly and dramatically, to the radical changes which have come over the world since 1900 or 1850 or 1800. Hardly a modernist sermon but what will use the fact of recent change in human life and thought as a very telling introduction to anything it may have to say on any moral or religious theme. In fact ^{so} much is being said of change in our ~~day~~ today that men may come to believe that the nineteenth century discovered it. Be that as it may, it is apparent on all sides that everyone and everything is on the move.

Religion, ^{finds itself} ~~is~~ a slow pedestrian in this ^{free-for-all} cross-country race, and it ~~accordingly finds~~ ^{is} ~~inherently~~ ^{much} jostled and knocked about, and bewildered. Scientific text-books are out-dated every five or ten years. Yet the religionist is still quoting ancient religious texts, and the moral opinion of orientals who lived thousands of years ago. Change is expected of him, and yet he does not know what to change and how far to change, and on what basis to change. He is admonished that religion has always changed and that morality is no more than the latest expression of shifting mores. He is not entirely convinced. Something tells him that this is not the whole ~~the~~ story. Instinctively he is aware that religion cannot change anarchically and indiscriminately without

doing violence to its essential genius, and that mores somehow do not encompass the full sweep of the dynamic moral idealism of mankind. And yet life about him is tense and vivid with kaleidoscopic change and he feels ~~like~~^{himself} an anachronism. He wonders whether his race is not already run, whether his role in the world is not already played and finished.

But the patient and sober religionist will not be stampeded and will quietly and courageously carry on. ~~Nothing~~^{He knows that} has transpired in the world of thought to shake the foundations of religion. No newly discovered knowledge necessitates the abdication of religion. Modern science has given the anti-religionist no new arguments which were not known to the Atomists of ancient Hellas or to the materialists of all times - arguments which religion has through the ages countered with equally potent arguments. The mythologies which religion was forced to surrender were only the base degrees by which it rose to the higher levels. Science, ~~too~~^{itself}, has but recently sloughed off its own dark superstitions of astrology, alchemy and quackery.

In our day, as in the days of Democritus and Lucretius, the struggle is still between two opposing opinions - neither scientifically demonstrable, - the spiritual vs the materialistic conception of the nature of the universe. It is the immemorial and everlasting struggle; and it will forever be man's privilege and dread responsibility to place himself on the side of the one or the other. Either opinion can be competently championed and defended. Religion champions the spiritual view of the universe. Materialism is no more scientific than theism - and no less. It is certainly not the last word in philosophy. In fact, it is the first and the most obvious. He who believes that the universe is a Personality, an intelligent Will expressing itself, ^{in infinite variety} need not feel that his belief is any less scientific than the belief of him who holds that the universe is a Thing, ^{mere} ~~just~~ blind matter in senseless agitation.

When materialism, which is not science but only an interpretation of science, will trace for man the successive stages by which insensate units of energy combine themselves, through motion and organization, into the pattern of Aristotle's or Plato's

mind, when ~~materialism~~^{it} will demonstrate by what unbroken process of continuity lifeless, and mind-less clay evolves into a ~~being~~^{living}, thinking, aspiring man, then there will be time enough to consider the relinquishment of ~~a~~^{the} spiritual interpretation of life.

The modern religionist will not be discouraged by the fact that inherent in his thinking are hypotheses which cannot be scientifically established. He will recall that inherent in all truth, even scientific truth, are not only hypotheses which may or may not be found true, but fictions which are demonstrably false, but which are nevertheless indispensable to thought and action. The scientific concepts of matter, energy, time, space, cause, effect, the atom, the electron, ~~orientation~~^{the}, classification, etc. are not truth but only artifices of thought, convenient summaries, not realities. The religionist will therefore not look to the scientist to verify his faith; for as soon as the scientist attempts to construct a metaphysical system on the basis of his scientific knowledge he leaves the realm of strict science, and his credentials are no more imposing than those of the theologian. ^{The religionist} ~~He~~ is pleased when the scientist agrees with him, though such agreement is not indispensable.

Nor will the modern religionist be impressed by the argument of the humanist that in as much as there is no scientific certainty in any interpretation of the universe, the whole problem should be ignored. One should cultivate an attitude of detached scepticism towards the enslaving universe and center his attention entirely upon the cultivation of his own life in society. One should play and enjoy the game of life regardless of "whether he saw the thing as comedy or high tragedy or plain farce." But the problem cannot be thus cavalierly dismissed. It has a way of intruding itself even into our most heroic moods. Life wants to know its terms of reference to the universe. Men who vibrate to the force of ideas and who are sensitive to the implications of ideas will not live contentedly or joyously, or struggle for an ideal sacrificially, when they become convinced that life is nothing more than a plain farce. No idealist ever died upon the cross for a cause which he knew to be a stupid comedy, and no man will ever ^{be} bear the crushing burdens of a life-long defeat for truth's sake or goodness' sake or beauty's sake, believing at

the same time that all life is mean and cheap and meaningless.

Life is not a game and men cannot be summoned to the high disciplines of life by an appeal to sportsmanship. For the ^{whole} ~~whole~~ idea of sportsmanship is predicated upon the conviction that the game is fair, ~~and~~ the rules of the game just and reasonable, and that a man has a chance to win. But if life is known to be without purpose or intelligence or fairness or justice, and man is ~~certainly~~ ^{fore-} doomed to defeat, then it is preposterous to ^{attempt to} ~~summon~~ him to valor and nobility on the basis of sportsmanship.

The builders of the earth, the teachers, the leaders, the prophets, the fashioners of the new truth and the new beauty require for the driving impulse of their enterprise an overwhelming faith in the essential relatedness of their world of values to the world of universal existence. They must believe that they are co-creators in a purposeful and intelligent world, linked up with an advancing cosmic life and not mere farceurs or comedians or tragedians in an empty, darkened theatre.

Thus the first role of religion in our world is to proclaim fearlessly as of yore its ancient burden of God, of the Universe as the manifestation of divine thought and purpose, and of man's at-homeness in it. "Lord, Thou has been our dwelling-place in all generations" is still the supreme theme of religion.

Religion has frequently anticipated science. An eminent American scientist recently declared that science has made two momentous contributions to modern thought. It has revealed to man a universe of extraordinary and unexpected orderliness and it has informed man of the vital role which he himself can play in it. And yet thousands of years before the scientist arrived at his conclusions on the basis of his researches and experiments, religion arrived at them on the basis of intuitive groping and deductive reasoning. Ages ago religion declared that the universe is cosmos not chaos - "The Lord hath in wisdom founded the earth, he hath established the heavens in understanding." Ages ago religion declared that man was no mere flotsam and jetsam in the river of life, but a co-worker of God, a co-creator, "a little lower than the angels."

Mankind could not wait - and cannot now wait - until the slow accumulation of verifiable knowledge would give it warrant for a desperately needed philosophy of life. Each generation must live its life - and its life is short. It cannot wait until all the facts are in and all the data collected. Therefore the spiritual emergencies of the race long ago voiced themselves in mighty postulates, some of which science has now been able to substantiate. It may be found in future times that religion has anticipated many other scientific conclusions in the realm of psychology, sociology and economics. Thus religion has a second role to perform in the modern world: to cherish and safeguard the vital and ^{precious} ~~indispensable~~ hopes of the race, expressed in creed and moral code, as long as they are not controverted by surer knowledge, and as long as they serve the advancing needs of human life.

Religion's third role in the modern world is to nurture the spirit of hopefulness among men. A scientific age, reared in materialism, may, and frequently does, become a pessimistic age. A materialistic metaphysics leads first to stoicism and then to cynicism and finally to despair. Our modern pessimism is based not on the belief that knowledge will not increase, but on the belief that increased knowledge will bring us decreased happiness, nobility and self-esteem. A trayful of mechanical toys, of engines and motors and radios and airplanes are no adequate compensation for the irrevocable loss of idealism and hope and human pride. "The Modern Temper" of Mr. Krutch is symptomatic of "the bleak and arid despair which is settling over the minds of the moderns." "The Impotence of Man" of Prof. Charles Richet of France, Nobel Prize winner for Physiology, is another indication of the flood of spiritual desolation which is engulfing our age.

"Man is chained down," declares this scientist, "to this paltry mass of gas, stone and mud which is our planet. He is isolated in the vast empty spaces of the universe. He is defenceless against the possible cataclysm of the earth colliding with another mass of matter wandering in the solar system, or against being enveloped in the poisonous gasses of some comet. He cannot prevent the progressive cooling of the earth which will in time leave it a block of snow and ice from which all life will have vanished."

Man cannot escape oblivion. One out of a hundred million is remembered by posterity. What the earth covers men forget. During his life he is subject to the play of physiological forces which he cannot control. He requires all the skill of medicine and surgery and dentistry to keep his bodily machine from breaking down utterly. His mind is subject to the afflictions of his body and "his soul ages as his body grows old." He cannot decree what his own children shall be, whether they shall be handsome or ugly, wise or dull, good or bad. Man is constantly attacked and rendered miserable by hates and jealousies, torn by wars and discord. The great questions of the world he can not answer. Whence he came and whither is he bound? Why is Man, Why are stars, and solar systems, and evolution? Why is anything?"

Thus meditates a great man of science.

To all of which religion replies: "There is God and therefore human life cannot be worthless." Religion is not a demulcent theosophy, an escape from reality but is the indefeasible optimism of the race which sustains itself on the conviction that the universe, of which man is a part, is the dwelling place of life not of death, of reason not of insensibility, of goodness not of evil. "The Lord is with me, I need not fear." Religion is at heart messianic. It alone can in our day proclaim the dogma of human progress and of the value of human ideals.

And perhaps not the least of the roles which religion ^{can} ~~should~~ perform in the modern world is to resist change - change which is unintelligent, uninformed and which ^{religion} ~~it~~ knows, ^{through} ~~by~~ past experience, to be hurtful. In the sea of human change there are waves and tides. The waves toss. The tides carry. It is notorious that in the realm of ideas changes are very rapid and frequently move in circles. For a time certain ideas lose caste. Society chooses a group of ideas more in harmony with its dominant major interest or mood of the moment. When this interest is superseded by another, a new idealogic orientation takes place. The old ideas are displaced and new ones come into vogue. Thus recurrent oscillations in idea-cycles take place. That a certain age prefers one group of ideas to another is no vindication of the ideas accepted and no refutation of the ideas rejected.

That age has simply voiced its dominant interest. Another age will speak differently.

But religion, is in a sense, a summary of the basic spiritual interests and needs of all ages. It is concerned with what is timeless and fundamental in human experience. It cannot be expected to adjust itself to the shifting moods of every epoch. It should not. Social changes may be changes for the worse as well as for the better. If religion is to keep pace with every change, it loses its value to society. It will then trail human life instead of guiding it. Religion must not become a frail bark tossed about on the surface eddies and cross-currents of a day or a generation. Heavily freighted with the wisdom of the ages, it must ride the deep channels of time. One of its greatest opportunities is to tide mankind over its periods of confusion and uncertainty, to "stay put", as it were, when all about is roiled and seething, and to admonish society not to confound that which is novel with that which is new.

Our age is particularly clamorous for change. Men have again been enticed by the ancient ^{apostasy} ~~heresy~~ of a "god-less" world. Religion is called upon to cast the mantle of its respectability over agnosticism and atheism, and from a faith to turn itself into a sociology. Religion has refused to do that in the past. It must refuse to do so now. It must refuse to lend its name to all schools of ethical speculation which ignore God even though seven humanist women shall take hold of it saying, "We will eat our own bread, and wear our own apparel; only let us be called by thy name; ^{only} take thou away our reproach."

To be sure moral standards are changing in our day. In fact they are breaking down but not because of any profound, searching critique of the old morality, but because of a general weakening of moral fibres caused by increased wealth and ease and luxury and self-pampering and by the wild tempo of a furiously acquisitive civilization. Homes are disintegrating. The purity of family life is disappearing. Men and women are demanding the right of self-expression, though most of them have nothing to express; but the most common-place hankerings after the most primitive satisfactions. Religion is asked to sanction this neo-paganism, to give its

approval to all new experiments in marriage and divorce, to companionate marriage, to trial marriage, and to all forms of experimental sex promiscuity. And all in the name of the Great God Change. But religion had met these conditions and these aberrations before and ^{had} waged relentless war upon them. It refused to be changed by them. It set about changing them. It must do so again.

Youth, it is said, is in revolt. It is disillusioned with the old religions. The sanctions of traditional morality are no longer binding upon it. Youth today is critical, analytical, impatient of creeds and dogmas. It is seeking a new religion and a new morality. Religion must reconstruct itself to meet the demands of this new generation. We need a new morality. But where shall we find it? Even our immoralities are not new. We need a new religion but no one has as yet indicated what this new religion is expected to give to youth which the old religions can not.

We suspect that this Revolt of Youth has been over-played by middle-aged moralists and lecturers. Our young people are no more critical, or radical or intellectual than their elders. The American people today is economically conservative, politically orthodox, internationally narrow-minded, religiously indifferent and morally cruising. And so are the young people. If this generation of young people were truly revolutionary in thought and deed, it would give evidence of it in its attitude towards the economic problems, the social problems, the political problems and the international problems of ~~the~~ ^{our} day. ^{But} ~~we~~ ^{do} venture the assertion that there is no more conservative, stand-pat young man in the world than the raccoon-coated "homo sapiens" on the American campus.

A moral revolt implies a moral upreaching, a yearning for the freer spaces of the spirit and for a nobler way of living won through a firmer self-discipline. Mere self-indulgence and sowing of wild oats, mere lack of restraint, and the vulgarization of speech, manners and conduct, may be revolting. They are not a revolt.

Religion should not lose confidence in itself because of the indifference of the young people of our day to it. Truth does not have to be submitted to the approval of any age group - to discover whether young people of eighteen or twenty approve of it. There are many truths which men resist or ignore when they are young and ^{when they} come to cherish and hold dear later on ^{in life}. The test of spiritual truth is whether it does not run counter to demonstrated scientific truth, and whether it functions beneficently in the life of the race. The passing or even permanent mood of a certain age group, or the back-sliding of a generation, is no refutation of truth.

The temper of our age is not religious, nor philosophic, nor artistic. It is technologic. It is not given to speculative thought, or meditation or spiritual questing. It is not hostile to them, only indifferent. Our young people reflect this pervading mood and temper of our civilization. But religion cannot reflect them without totally destroying itself. Religion must labor to bring about a change of emphasis in our present day values and interests, and it must wait patiently and confidently for this change to come about.

It is said that young men today are questioning. That is good. This is the first step. But the next step is for them to try to answer these questions. And when young men set about answering them, they will first of all discover, to their amazement, that nearly all their answers have been anticipated long ago. That will be their first lesson in humility. And then they will discover that no single man or generation can recapitulate the whole record of mankind's vast moral gropings and experiences any more than they can recapitulate the whole process of the mankind's acquisition of knowledge. Some things must be taken for granted. It would be foolish for a young man who studies medicine to begin with the physiologic theories of Galen. Morally, youth should begin not when ^{as} the race began - in the jungle - but when the race left off, after vast epochs of moral adventure and aspiration.

To our changing world, then, and to every changing world religion offers the same basic thought-pattern - the reality of God, the reality of personality,

the reality of truth, beauty and goodness. It cannot depart from these postulates *directing itself to its soul and its mission.* Religion also ~~without complete abdication.~~ ~~It~~ offers ~~also~~ to our changing world its ancient moral idealism, an idealism which points to the twin-goals of freedom and responsibility, which sublimates human nature without falsifying it, and which demands loyalty to distant social objectives not yet attained. Its morality is more than social mores. It is at peace with some social mores, and at war with others. It evaluates mores and transcends them. It is the call of prophecy.

Religion cannot be all things to all men.



Quotations from "Religion in a Changing World."
For Cleveland Press - Nov. 24, 1936

1. Man's true life does not take place in time or space but in the secret processes of spiritual growth.
2. One should not confuse that which is necessary with that which is ultimate.
3. Man does not require much to be happy. It is in his striving after the excessive that the roots of his unhappiness lie.
4. Man must have more than one world in which to live; for his one world may collapse and then he is totally bereft.
5. There is nothing new in novelty.
6. Man possesses no rights other than the right to do right.
7. Man's first duty is not to express himself but to perfect himself.
8. We are the richest nation in the world today and the richest nations were always the first to succumb to moral decadence.
9. The liberal regards democracy not as absolutely perfect but as progressively perfectible.
10. A man can be a blackguard even in Utopia.
11. Our age needs a form of good will which will not only tolerate differences but which gladly use them for the enrichment of life.
12. On the plane of common human aspirations all men may meet without sacrificing their characteristic cultures or modes of life.
13. International good-will is not a legacy of the human race. It will be the achievement of those men and women throughout the world who can think with a minimum of bias and feel with a maximum of restraint.
14. Our modern pessimism is based on the belief not that knowledge will not increase, but that increased knowledge will not bring us increased happiness.

15. A trayful of mechanical toys, of engines, motors, radios and airplanes is no adequate compensation for the loss of human freedom and dignity.
16. Not the least of the roles which religion should perform in the modern world is to resist change - change which is unintelligent, uninformed and whimsical. One of religion's great opportunities is to tide mankind over its periods of confusion.
18. The flaunting of moral conventions, unaccompanied by a critical appraisal and by a readiness ~~xi~~ to substitute still higher conventions for them is far from being a sign of moral advance.
17. At the heart of the atom, matter and energy become undistinguishable, merged into the one astounding miracle of creation, and the heart of knowledge, science and religion become one in the everlasting mystery of mind.



- Lesson Plan - Day, th. want

1) Historically, man begins - He develops (1)

- At times this tendency - This is true
- 4 great movements - Renaissance - Protestant Reformation - 17th Century

2) In the 19th C., due to spread of Capitalism -

- But this freedom from social control
came to mean

- This necessitated an extension of State Power

- There were other factors:

3) The complication of our indust. life but

- It made him part

4) The machine also but about Division of labour

- Man produced only a part -

- He became dependent -

5) And quite recently the whole system -

- Govt is now more concerned -

When Bus. & Indust. wanted no govt aid

- Liberalism & Anarchism flourished

- But when Bus. & Indust. had to turn -

- dictatorships -

- Communism, Fascism - Nazism -

maximism; Corollary - turned their
backs upon Liberalism

- deny man's "inalienable rights"
- destroy "constitutional guarantees"
- Mussolini

(2)

The individ. has declined - swift tempo

6. Spir. Advantages -

- Both Ind. and Chr. subordinated
- The highest good
- Man realizes himself -

The danger lies - excessive zeal - lead to complete subjugation

Our Experiences -

- All thought - regimented
- All education - propaganda
- Every worker - functionary
- Even Religion -
- The right of indiv. to exist -
- A new Orthodoxy - enthroned
Anathema

New State Absolutism now dangerous

- The Individual is declining!

7. Nationalism - making man small. (3)

- There is a nat - instructive - Requires no
- But the Western World - ridden
- The love of one's country - option.
- This newer nat. is stampeding youth
- ~~Youth has taught to think~~
- ~~One is first and foremost~~
- Modern nat. ghettoized - confined
- Instead of a cosmopolitan - provincial
- It has made him small!

8. Racism - Germany

- It is clear - in a State - where - criterion
- It is no longer a matter
- But claim to human equality
- Racism makes man small!

4. SC, too, has, in a sense contributed to decline of
- (1) In 2nd half of last C. ^{progress of} Science contributed to glamour
 - (2) would make all men prosperous & happy
 - (3) To-day - contributes to disillusionment
 - (4) Has not yielded universal happ. & prosperity
 - (5) "given man powers & forces which he does not seem able to control"
 - (6) Has led many to a materialistic concept of universe.

(7) ~~Man~~ The universe is blind to human aspirations.
Man is of no importance to the universe.

(8) Our world is one "from which both the glory of God and the glory of man have departed"
- Joseph Wood Krutch

(9) "Ours is a lost cause and there is no place for us in the natural universe!"

10! The materialistic interest of science has led man first to lose faith in faith through the mandates of reason and then to lose faith in reason as well...

(11) Man has thus been made small, humbler & unimportant in the world.

10 - The Answer

- Reassertion

(A) - As far as State Absolutism - areas
Veto - may has other

- Hoodwinked - messianic

- Liberalism - Means - End -

- " " undermined

- "They were taken to an exceedingly

(B) Excessive Nat. + Racialism

- Recapitulation - 195.

- Citizen of World

- The Ancient Vision - "One and not -

- "The God that made the world - made
of one blood every nation from him"

Adam

(C) As far as Materialistic Outlook -
Report - Interpretation - Neither

- However

- It is a postulate

- Thus we must postulate - purpose
high destiny for man - fact -

- realities - reunited
There are degrees -

as the ground of complete harmony with Professor Lockman
on Church Questions, ^{whereby} ~~whatsoever~~ re. Smith ^{was found to be as in}
~~and~~ accord with established rel. Smith has automati-
cally manifested 'Self' as the source of all good.

5. The relative position of rhythm and scenery is reversed to-
day. To day rth. stands before the scenery. Sec. leaves ^{and compares} ~~rather~~ together.
It tries fearfully to persuade Sec. that it is ^{as we see things} ~~in complete~~
~~accord with it~~ and that Sec. ^{should} ~~is~~ ^{be generous enough} ~~is~~ ^{to} ~~be generous~~
to bank a foot-hold on a trap-hole ~~for scenery~~ without
doing violence to its own nature. The Adomi-begak
~~is~~ Adomi-begak is gathering crumbs at the proverb
table of ~~scenery~~ the comparison!...

6. And no wonder! We can point to so many remarkable achievements in the last few decades, such tangible and amazing triumphs. It has freed man from many of his limitations, ~~man can be~~ & we man to-day can see further, reach higher, stand faster, consummate more deeply. We have removed man's powers, given him myriads, unlearned servants, freed him of the bridge & dredging, ^{and} increased his wealth. It has stamped out ~~for~~ many of man's dumb desires, alleviated his suffering, prolonged his life, given him a sense of greater security & physical well-being. ~~It has acquainted him with the sciences~~ ^{whereas} ~~whereas~~ ^{it has given} him a method of progress by teaching him how to create, to invent intelligently and by persistent creation in his chemical, physical and mental laboratories. What victories comparable to these ~~can~~ ^{can} religion point to? ~~Nothing is~~ ^{is an} ~~unfathomable~~ ^{is an} ~~it cannot~~ show us favorable balance sheet. For a world absorbed in material utilities, religion finds itself in the different words that

9. And then, too, Everybody seems to be talking of changing, and the
objection does not stand ^{what is expected of him} in order to keep
pace with this changing world. ^{subject-matter} ^{played on the} ^{thought} ^{there is}
Hardly a dissertation on history, biology, psychology, sociology,
economics, ^{ethics}, ~~and~~ but what the opening paragraphs will
call attention vividly and dramatically to the ^{fact} ^{which}
^{has every where} ~~fact~~ ^{that} the world ~~has changed~~ since 1900 or 1850 or 1800.
There is hardly a sermon of a modern minister that will
not use the fact of change in human life, that as a very
telling introduction to anything he may have to say on any
moral or religious theme. So much is being said of change
that men may come to believe that the world began to 1900.
^{when in reality it began to change} ^{every one is on the move} ^{but religionists look at the slow}
^{pedestrian} it feels itself jostled and hurried about, and bewildered.
Sci. text-books are out-dated every 5 or 10 years. Yet the religionist
is still quoting ancient ^{authorities} ^{texts}, and the moral
opinions of ^{ancient} ^{writers} who lived thousands of years ago.
Change is expected of him, and yet he does not know how he
~~can prepare~~ ^{or} what to change, and how far to change,
and ^{by what criteria} ~~what criteria to use~~ in making changes. He is
admonished that religion has always changed and that
morality is no more than the latest expression of shifting
mores. He is not entirely convinced. Something tells him
that this is not the whole story. Instinctively he is
aware that religion cannot change ^{anarchically} ^{without}
doing violence to its essential genius, and that mores ^{do not}
^{encompass} ~~the~~ the full sweep of dynamic moral idealism. And yet
the scruple ^{sewing} ^{life} about him is intense & vivid with
^{balance} ^{change} ^{and} ^{he} ^{feels} ^{like} ^{an} ^{anachronism}. He wonders
whether his hour is not already run, whether his role
in the world is not already played and finished.

~~Good~~ ~~that~~ E. The opinion can be confidently championed
and defended. Man must choose ~~and~~ upon that
choice ^{if it is a thousand war of all} will depend the ordering of his life.



13. Nor will the modern scepticism be improved by the argument,
the humanist that in as much as there is no ^{certainty} ~~certainty~~ ~~to~~
~~the~~ ~~position~~ any interpretation of the universe, the whole problem
should be ignored. One should cultivate an attitude of dis-
tached scepticism to the material universe and center
his attention entirely upon the cultivation of his own life in
society. One should ^{and saying} play the game "regardless of whether
he saw the ~~game~~ thing as comedy or high tragedy or
plain farce." But the problem cannot be thus casually
dismissed. It has a way of confounding ^{every} ~~us~~ ^{with} ~~our~~
^{life wants to know the things} ~~thoughts~~ ^{reference to the universe} ~~most~~ heroic morals. (Men who ~~are~~ ^{vibrate}
to the force of ideas, who are sensitive to the implications
of an idea, will not live contentedly or joyously, or struggle
for an ideal occasionally, if once they become convinced
that life is nothing more than a plain farce. ^{by} ~~by~~ ^{desert} ~~desert~~
men died upon the cross ^{for those upon whom} ~~that they were~~ ^{as he knew to be}
a stupid comedy, and no man will ever bear the crush-
ing burdens of a life-long defeat ~~at the~~ for truth's sake
or goodness' sake, believing that all life is swan and
chop and swansong.

Life is not a game and men cannot be summoned
to the high disciplines, life by an appeal to sportsmanship.
For the whole idea of sportsmanship is predicated on
the conviction that the game is fair, and the rules, the
game just and reasonable, and that a man has a chance
to win. But if life is without purpose ~~and~~ ^{and} intelligent or
fairness or justice, just blind accident, and man doomed
to defeat, then it is preposterous to call men to valor and

nobility in life on the basis of sportsmanship.

~~the~~ the builders, the earth, the teacher, the leaders, the prophets, the forerunners of the new truth and the new beauty regimes in this ~~human~~ ^{human} universe; their enterprises are overwhelming faith in the essential relatedness, this world of values ~~with~~ ^{to} the world of universal existence. They must believe that they are ~~co-workers~~ ^{co-creators} in a purposeful and intelligent world, not farces, Comedians or Tragedians in an empty theatre.

14. Thus the first role of religion in our world is to proclaim as fearlessly as you its ancient wisdom of God, of the universe as the manifestation of divine thought and purpose, ^{and} man's ~~in dwelling in that~~ ^{dwelling place} at-home-ness in it. "For, thus hath been our dwelling-place in all generations"

15. Religion has frequently anticipated science. A great American scientist recently stated that science has made two magnificent contributions to modern thought. It has revealed to man a universe of extraordinary and unexpected orderliness and it has informed man, the vital role which he himself can play in it. And yet thousands of years before the scientific arrived at these conclusions on the basis of his research and experiments, religion arrived at them on the basis of intuition, prophecy and deductive reasoning. Ages ago religion declared that the universe is ^{"a world established in wisdom and order"} ~~correct~~ ^{not chaos}, and that man was more than flotsam and jetsam in the sea of life, but a co-worker, a part, a co-creator, a

little lower than the angel. Wauker could not wait
~~until~~ the and cannot now wait until the ~~discovery~~ ^{discovery}
slow accumulation of verifiable knowledge ~~could~~ would
get it warrant for a desperate needed assumption & life.
Each generation must live its life - and its life is short.
It cannot wait until all fall as in ~~and~~ ^{and} all data collected.
So that the spiritual longings of men long ago ~~and~~
expressed themselves in ~~the~~ ^{these} mighty postulates, which Science
has already been able to substantiate. This religion
has a second role to ~~play~~ ^{perform} in the modern world: to
sustain the ~~mighty~~ ^{vital and noble} ~~immortal~~ ^{perennial} hopes, the race
~~the~~ ^{to} express ~~in its~~ ^{in its} ~~ideal~~ ^{ideal} and to others in need
and moral code as long as they are not contradicted
by ~~science~~ ^{science} and as long as they serve the advancing
needs of human life. ~~This is the~~

16. Religion's third role in the modern world is to
sustain ~~that~~ ^{the} ~~point~~ ^{aim} of hopefulness. ~~is~~ ^{is} a scientific age
may, as frequently does, become a pessimistic age. A
materialistic metaphysics leads first to skepticism and then to
agnosticism and finally to despair. ~~And~~ ^{And} a trap of
mechanical traps, of engines and motors and radios and
airplanes, as no adequate compensation for the inevitable
loss of idealism, of hope and of ~~pride~~ ^{honor}. "The Modern Temper"
of Mr. Kierkegaard is the symptomatic of the bleak and arid
despair which is settling over the mind of the moderns.
"The Instincts of Man" of Prof. Charles Richet, ^{of France} Nobel Prize
winner in physiology, is another indication of the ~~fact~~ ^{fact} of
spiritual desolation which is engulfing our age. Wauker
(quote)

It will be found in future times that religion
has anticipated many other scientific conclusions
in the values, psychology, sociology and
economics.

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Our modern pessimism is based not on the ^{belief} ~~fact~~ that
knowledge will not mend us, but on the belief that
increased knowledge will bring us decreased happiness,
nobility and self-esteem.



17. To all, which religion repels: "There is first and therefore human life cannot be worthless." Religion is not a demulcent philosophy ^{an escape from reality} ~~an escape from reality~~. It is the indefatigable optimism of the race which ~~denies~~ sustains itself on the conviction that the universe of which man is a part, is the dwelling place of life and death, of reason and of ~~possibility~~, of goodness and of evil. "The God is with me, I need not fear". Religion at heart is messianic. Religion alone can proclaim the ~~logos~~ ^{value} of human progress and the value of human ~~ideals~~ ^{ideals}.
18. And perhaps not the least, the ~~role~~ ^{which} of religion, in the modern world ^{at certain times} resist change. It is notorious that in the value of ~~ideas~~ ^{ideas} ~~that~~ changes are very rapid and frequently more in circles. For a time certain ideas ~~rise~~ ^{rise} ~~caste~~ ^{caste}. Society chooses ~~another~~ ^{another} group of ideas ^{more} in harmony with its major interest ^{of the moment}. When this interest is superseded by another, a new ideologic orientation takes place. The old ideas are displaced and new are ~~come~~ ^{These recurrent oscillations in} ~~into vogue~~ ^{ideacycles constantly}. The ~~fact~~ ^{fact} is no which a certain idea is held at a given time is no ~~right~~ ^{right} of ~~its popularity~~ ^{its popularity}. Contrary to the unpopularity of an idea ~~it~~ ^{its} ~~popularity~~ ^{popularity} age is a part of its ~~unpopularity~~ ^{unpopularity}. That a certain age prefers one group of ideas to another is no indication of the ideas ~~accept~~ ^{accept} and no reputation of the ideas ~~rejected~~ ^{rejected}. ~~At~~ ^{At} ~~the~~ ^{the} age ^{has} simply varied its dominant interest. Another age will speak differently.

But religion, in a sense, a summary of ~~the~~ ^{the} ~~at the~~ ^{at the} basic ~~and~~ ^{and} spiritual ~~interest~~ ^{interest} of all ~~ages~~ ^{ages} ~~epochs~~ ^{epochs} ~~the~~ ^{the}

~~4. Balance of power~~

over 2

It is concerned with the thickness and the fundamental
in human experience.

over 1

In the sea of human change there are waves
and tides. The waves toss. The tides carry.



It cannot ^{be expected to} adjust itself to all the shifting records
of ~~all~~ ^{fragile} ~~permanently~~ changing group interests. It should
not, ~~changes~~ may be for better or for worse. ~~They may be~~
~~permanent or passing.~~ If religion is to keep pace with
every change, it ~~to~~ ~~will~~ lose its value to society. It will
trail human life, instead of guiding it. ^{only} ~~Therefore~~
~~religion finds it necessary to~~ ~~disparagingly~~ ~~wait~~
~~for a world of a few shifting standards and~~

One, ^{religious} ~~the~~ greatest opportunity is to tide mankind over
its periods of confusion and uncertainty, to stay
put, as it were, when all is ^{beginning its large expectations} ~~rotted and~~ ~~settling~~, and to
advocate society against conforming that which
is much wiser with that which is truly new.

19. Our age is particularly ~~prone~~ to clamorous for change. Men
have again been invited by the ancient history of a few
words. Religion is called upon to cast the mantle of its
respectability over this ~~Godlessness~~, and to ~~question~~
a ~~athosm~~ and ~~from~~ a faith to ~~become~~ turn ~~street~~
into a sociology. ~~Every~~ Religion has refused to do that
in the past. It must ^{again} ~~refuse~~ ~~now~~. And it must refuse
to lend its name to ~~that~~ ~~it~~ ~~name~~ to all ^{such} ~~changes~~
schools of ethical speculation ~~even~~ ~~than~~ ~~sever~~ ~~humanist~~
nomina that talk bold of it, saying, "We will eat our
own bread, and wear our own apparel; only let us be
called by thy name; take thou away our reproach."

20. Moral standards have broken down in our day, not
because ^{proposed} ~~any~~ ~~searching~~ ~~out~~ ~~of~~ ~~the~~ ~~principles~~

Religion has not become a frail bark tossed about
on the surface ~~scattered~~ and cross-currents
of a day is a pervasion. ~~It must move down,~~
Heavily freighted with the wisdom, the age it
must move down the deep channels of time.



The American people today is ~~to~~ communally concerned,
ideally a tender, internationally unenraged, vigorously
indifferent and morally cruising. And so are the young
people.



we do not begin with the physiologic theories of
Galen. Truth should begin ^{unlike} ~~not~~ when the race
has begun - in the jungle - but when the race
left off after vast epochs of moral adventure
and aspiration.

26. ~~Old Christian epochs.~~ Religion is the To every changing
world religion offers the same basic thought-pattern -
the reality of God, the reality of ~~the~~ ^{the} ~~universe~~ ^{immortality}, the reality of faith,
of beauty and ~~of~~ ^{of} ~~providence~~. It cannot depart for
these connections without abdication. It gives also
the same moral idealism which points to the time -
goals of freedom and responsibility, an idealism which
sublimates human nature without falsifying it,
which demands an unqualified loyalty to deities
and a yet unattained ~~of~~ ^{of} social objectives. Hence
a morality which is at peace with some mores
and at war with others, a morality which exalts
mores and transcends them.

The Role of Religion in a Changing World.
Abba Hillel Silver.

30-15

Much of our religious thinking in recent years has been characterized by nervousness and timidity. In the face of the widely-heralded new world^d of the scientific mold and temper, religious thinking, especially ^{of the} liberal-religious ^{type}, ~~thinking~~, has become diffident and panicky. Never was liberal theology in such a mortal funk as it is today.

For it has finally come face to face with its real foe - the ~~many-headed~~ Apollyon (~~see~~ Burgen) of materialism, ~~and other~~ agnosticism and atheism. Heretofore the religious liberal was ~~rather pleasantly engaged~~ ^{in the pleasant} in attacking orthodoxy. In his onslaught upon the crumbling citadels of orthodoxy, ~~the~~ the liberal could command all the battering rams of modern science. He had ~~a rather~~ ^{fairly} ~~easy~~ ^{long} time of it - at least in the realm of ideas; and he felt secure and a bit smug in his ^{numerous} triumphs over the discomfited creeds and dogmas of orthodox religion. But ~~the~~ the battle ^{suddenly} ~~was~~ swept far beyond the fundamentalist ^{modernist} ~~rudiment~~ sector. The main positions of religion itself, of all religion, the liberals included, ~~have been~~ ^{are now} attacked by ~~the~~ ^{the} ancient and bitter and powerful enemy - materialism and atheism. And this time it is the enemy who ^{is in possession of the weapons of} ~~attacks with the weakness of~~ modern science.

^{In this major attack upon religion the orthodox religionist finds himself in}
~~The orthodox religionist has here the advantage over the liberal.~~
^{a stronger position than the liberal.}
The orthodox entrenches himself in a supernaturalism against which the attacking waves ~~was~~ of scepticism ^{hurl} themselves in vain. He is bulwarked behind revelation and tradition. The liberal, ^{however} must fight in the open, and ~~his~~ ^{with} weapons, ^{which he} ~~suspects~~, are not as strong or as modern as those of his enemy.

There was a time when religion was ^{dominating} in the realm of human thought, ^{when science} and ~~science~~ ^{was} its hand maiden. Religion was ^{autonomous, while science} ~~but science~~ derived its ^{authority} ~~sanction~~ from religion. Science had to justify itself ^{by its agreement} ~~on the ground~~ of complete harmony with Scriptural doctrine or church tradition. Whenever a scientific truth ^{was not in consonance with the accepted} ~~was found to be not in accord with established~~ religious truth it was automatically ~~was~~ invalidated.

The relative position of religion and science is reversed today.

1. Much of our religious thinking in recent years has been characterized by nervousness and timidity. In the face of ~~that~~ the ~~new order~~ so widely-heralded new world of the 20th. world and temper, religious thinking, esp. liberal religious thinking, has become diffident and pusillit. There was ~~rel.~~ liberal theology in such a mental fust as it is to-day.
2. For it has finally ~~met its~~ not come face to face with its real foe - the many-headed Apollyon (see hunger) of materialism and atheism. Heretofore ^{the liberal} ~~it~~ was rather pleasantly engaged in attacking orthodoxy. In his onslaught upon the crumbling citadels of orthodoxy, he could command all the battering rams of modern science. He had a rather long time of it - at least in the realm of ideas; and he felt ^{the triumph} his triumphs over the discomfited creeds & dogmas of orthodox religion. But now the battle has swept far beyond the fundamentalist-superstitious sector. The main positions of religion itself, of all religions, the liberal included, have been attacked by an ancient and bitter and powerful enemy - materialism and atheism. And this time ~~the~~ ~~attack~~ it is the enemy who attacks with the weapons of modern science.
3. The orthodox eloquent has here the advantage over the liberal. ^{The orthodox} ~~He~~ entrenches himself in a reformation against which the attacking waves of skepticism must themselves in vain. ~~The liberal must fight in the open~~ It is beleaguered behind revelation and tradition. The liberal must fight in the pen, and his weapons, ~~safe~~ ^{safe} suspects, are ~~weak and antiquated~~ not as strong ^{as} as modern as those of his enemy.
4. There was a time when religion was dominant in the realm of human thought, ^{and science was its handmaid} ~~when~~ ~~theology~~ ~~was the queen of all the sciences.~~ Religion was ^{autonomous} ~~autonomous~~ and ~~unfettered~~, but science was ~~not~~ ^{just} only ~~as~~ ^{just} derived its sanctions from religion. So how to ~~put~~ ^{put} itself

Today science is autonomous and imperial. ^{and} ~~Today~~ religion stands before ~~its~~ ^{its} throne ~~of science, tried and~~ ^{timid,} apologetic and confused. ^{Religion} ~~It~~ ^{hard} tries fearfully to persuade science that it does not ^{in any way run counter} to any of its decrees, ^{and that it appeals to} science should be generous enough to have it ~~leave it~~ ^{may, without doing violence to its own nature, leave religion} a foot-hold ~~or a leap-hole~~ upon which to stand. ^{Adoni-begab is now} ~~without~~ gathering crumbs at the proud table of the conqueror!....

And no wonder! ^{So many conquests and tributaries have followed the triumph of that procession of science in recent times.} Science can point to so many remarkable achievements, ⁱⁿ the last few decades, such tangible and amazing ^{victories} triumphs. It has freed man from many of his ^{physical} limitations. ^{It has empowered} Because of science man ~~today can~~ see further, reach higher, travel faster, communicate more ^{speedily}. Science has ^{increased} man's powers, ^{a thousand hundred-fold} given him myriads of mechanical servants, freed him ^{from the bondage} of the ~~age of~~ drudgery, and ^{multiplied} increased his wealth. It has stamped out many of man's dread ^{plagues and} diseases, alleviated his ^{pain} suffering, prolonged his life, ^{and} given him a sense of greater security and physical well-being. Above all, it has ^{placed its hands} ~~given him a method~~ ^{for} future progress, ^{It has taught} by teaching him how to investigate intelligently and experiment creatively in ~~the~~ chemical, physical and medical laboratories. ^{That} victories comparable to these can religion point to? None. ^{It is} ~~Weak~~ in ^{imponderables} it can show no ^{favorable} balance sheet. In a world ^{engrossed} ~~absorbed~~ in material ^{and which measures values with a tradesman's gauge} utilities, religion finds itself in the diffident ~~XXXXX~~ mood of ^{him} ~~those~~ who must live ^{upon} ~~by~~ suffering and toleration, not earning ^{his} ~~their~~ own keep.

Here again the liberal is disadvantaged. The older faiths can proffer men ^{of a very concrete and substantial character} fascinating rewards, ^{they fall in with the} if not in this world, then in the next. ~~The accepted conventional~~ standards of profit and utility, ~~is maintained~~. Science helps men to lay up treasures on earth, and religion helps men to lay up treasures in heaven. That is ^{an effective argument} ~~a sufficient justification~~ ^{In either case there are treasures.} But the liberal can make no such ^{offer} ~~promise~~. He has no heaven. He cannot give men ^{either} bread in this world, ^{a vector and ambrosia} ~~for~~ in the world to come.

Religion ^{one focus have been severely shaken} ~~has been demoralized~~, also, by the successful manner in which ^{in recent years} science has ^{fictions} ~~stripped~~ religion of many of the ~~fictions~~ which for so long were ~~inextricably~~ bound up with it. Science compelled religion to surrender, reluctantly

that this is not the whole of the story. Instinctively he is aware that religion cannot change anarchically and indiscriminately without doing violence to its essential genius, and that mores somehow do not encompass the full sweep of ^{the} dynamic moral idealism ^{of mankind}. And yet ~~the~~ ^{moving} life about him is intense and vivid ~~and~~ with kaleidoscopic change and he feels like an anachronism. He wonders whether his race is not already run, whether his role in the world is not already played and finished.

~~But the~~ ^{But the} ~~religionist however~~ ^{religionist} ~~will be~~ ^{will be} ~~and~~ ^{and} ~~quietly and consciously~~ ^{quietly and consciously} ~~will~~ ^{will} ~~carry on.~~ ^{carry on.} Nothing has transpired in the world of thought to shake the foundations of religion. No ^{newly} ~~discovered~~ ^{increase of} human knowledge necessitates the abdication of religion. Modern science has given the anti-religionist no new arguments ^{which} ~~that~~ were not known to the Atomists of ancient Hellas or to the materialists of all times — arguments which religion ^{has through the ages} ~~countered~~ with equally potent arguments. The mythologies which religion was forced to surrender were only the base ^{degrees} ~~stages~~ by which it rose to the higher levels, ^{science too has but} ~~and the other~~ ^{It is only recently} that ~~the sciences~~ ^{it} sloughed off ~~their~~ own dark superstitions of astrology, alchemy and quackery.

In our day, as in the days of Democritus ^{the} ~~and~~ ^{Lucretius} ~~and~~ ^{and} ~~the struggle is still~~ between two opposing opinions, neither scientifically demonstrable, — the spiritual vs the materialistic conception of the ^{nature} ~~action~~ of the universe. It is the immemorial and everlasting struggle; and it will forever be man's privilege and dread responsibility to place himself on the side of the one or the other. Either opinion can be ^{competently} ~~championed and defended.~~ ^{Religion champions the spiritual view of the universe.} ~~Man must choose.~~ And upon that choice if he is a thoughtful man at all, will depend the ordering of his life. Materialism is no more scientific than theism — and no less. It is certainly not the last word in philosophy. In fact, it is the first and the most obvious. He who believes that the universe is a Personality, an intelligent ~~Will~~ ^{Will} expressing itself, need not feel that his belief is any less scientific than the ^{belief of him} ~~who~~ who holds that the universe is a Thing, just blind matter in senseless agitation. When materialism, which is not science

but ^{only} an interpretation of science, will trace for man the successive stages by which ~~insensat~~ ^{units} of energy, through motion and organization, combine themselves ^{into} with the pattern of Aristotle's or Plato's mind, ~~and~~ ^{when materials are well} demonstrate by what unbroken process of continuity life-less, and mind-less clay evolves into a being, thinking, aspiring man, ^{then} there will be time enough ~~then~~ to consider the re ^{linguistic} ~~linguistic~~ want of a spiritual interpretation of life.

The modern religionist will not be discouraged by the fact that inherent in his ~~interpretation~~ ^{thinking} are hypotheses which cannot be scientifically established. He will ^{recall} ~~remember~~ that inherent in all truth, even scientific truth, ~~not~~ to speak of artistic and poetic truth, are not only hypotheses which may or may not be ^{found} ~~true~~, but fictions which are demonstrably false, but which are nevertheless indispensable to thought and action. The scientific concepts of matter, energy, time, space, cause, effect, the atom, the electron, ^{quantities} ~~quantities~~, classification, etc. are ^{not truth but} ~~only~~ artifices of thought, convenient summaries, not realities. The religionist will ^{therefor} ~~not~~ look to the scientist to verify his faith; for as soon as the scientist attempts to ^{construct} ~~construct~~ a metaphysical system on the basis of his scientific knowledge he ~~will~~ leaves the realm of strict science, and his credentials are no more imposing than ^{those} ~~the credentials~~ of the theologian.

Nor will the modern religionist be impressed by the argument of the humanist that in as much as there is no scientific certainty in any interpretation of the universe, the whole problem should be ignored. One should cultivate an attitude of detached scepticism ^{towards} ~~to~~ the enduring universe and center his attention entirely upon the cultivation of his own life in society. One should play and enjoy the game of life regardless of "whether he saw the thing as comedy or high tragedy or plain farce." But the problem cannot be thus ^{cavalierly} ~~carelessly~~ dismissed. It has a way of intruding itself even into our most heroic moods. Life wants to know its terms of reference to the universe. Men who vibrate to the force of ideas, ^{and} ~~who~~ are sensitive to the implications of ~~an~~ ideas, will not live contently ^{at} ~~or~~ joyously, or struggle for an ideal ^{sacrificially} ~~when~~ ^{when} ~~it~~ once they become convinced that life is nothing more than

a plain farce. No idealist ever died upon the cross for ~~the race of man whose life~~ ^{a cause which} he knew to be a stupid comedy, and no man will ever bear the crushing burdens of a life-long defeat for truth's sake or goodness' sake or ^{beauty's} sake, believing at the ^{same time} that all life is mean and cheap and meaningless.

Life is not a game and men cannot be summoned to the high disciplines of life by an appeal to sportsmanship. For the whole idea of sportsmanship is predicated ^{upon} ~~on~~ the conviction that the game is fair, and the rules of the game just and reasonable, and that a man has a chance to win. But if life is ^{known to be} without purpose or intelligence or fairness or justice, ~~just blind accident~~, and man ^{is surely} doomed to defeat, then it is preposterous to ^{summon him} ~~call him~~ to valor and nobility ~~in life~~ on the basis of sportsmanship.

The builders of the earth, the teachers, the leaders, the prophets, the fashioners of the new truth and the new beauty require for their driving impulse of their enterprise an overwhelming faith in the essential relatedness of ^{their} ~~this~~ world of values to the world of universal existence. They must believe that they are co-creators, in a purposeful and intelligent world, ~~that they are lined up with an~~ ^{and are farcical or} advancing cosmic life, ^{(comedians or tragedians in an empty} ~~darkened~~ ^{theatre.}

Thus the first role of religion in our world is to proclaim ~~as~~ fearlessly as of yore its ancient burden of God, of the Universe as the manifestation of divine thought and purpose and of man's at-homeness in it. "Lord, Thou hast been our dwelling-place in all generations ^{is still the supreme theme of religion.}

Religion has frequently anticipated science. ^{An ancient} ~~A great~~ American scientist recently ^{declared} ~~stated~~ that science has made two momentous contributions to modern thought. It has revealed to man a universe of extraordinary and unexpected orderliness and it has informed man of the vital role which he himself can play in it. And yet:

thousands of years before the scientist ^{his} ~~their~~ arrived at ^{his} conclusions on the basis of his research ^{and} experiments, religion arrived at them on the basis of ^{intuitive} ~~intuitive~~ groping and deductive reasoning. Ages ago religion declared that the universe is ^{cosmic} ~~cosmic~~

not chaos ~~"a world established in wisdom etc."~~ ^{The Lord hath in wisdom established} ~~forevered the earth, he hath established the heavens in understanding.~~

Age ago religion declared

~~and~~ that man was ~~presenting~~ ^{not mere} flotsam and jetsam in the ^{river} ~~order~~ of life, but a co-worker of God, a co-creator, "a little lower than the angels."



mankind, all the world's most moving literature have these subjects for their ground-tone or their over-tone. The profoundest meditations of philosophers have revolved around them. Even the reflective scientist finds himself face to face with these themes as soon as his head is lifted above the tubes and retorts of his laboratory.

fr Recently Prof. Charles Richet, of the Faculty of Medicine of France, winner of the Nobel Prize for Physiology, published a work called "L'homme Impuissant," which in scientific terms recounts the story of human helplessness - the same story which forms the text of Ecclesiastes and Job, of Buddha and Homer and Sophocles, of Omar Khayyam and The Khasidah.

Begin here — *✓* Man is chained down, declares this scientist, to this paltry mass of gas, stone and mud which is our planet. ~~On is~~ *He* is isolated in the vast empty spaces of the universe. He is defenceless against the possible cataclysm of the earth colliding with another mass of matter wandering in the solar system, or against being enveloped in the poisonous gasses of some comet. He cannot prevent the progressive cooling of the earth which will in time leave it a block of snow and ice from which all life will have vanished. He is held as in a vise by the relentless operation of the laws of nature. He cannot change the decrees of cosmic laws.

~~The race of man is helpless enough. But even more so is the individual man.~~ *Man* He cannot escape oblivion. One out of a hundred million is remembered by posterity. What the earth covers men forget. During his life he is subject to the play of physiological forces which he cannot control. He requires all the skill of medicine and surgery and dentistry to keep his bodily machine from breaking down utterly. His mind is subject to the afflictions of his body and "his soul ages as his body grows old." He cannot decree what his own children shall be, whether they shall be ~~tall or short~~, handsome or ugly, wise or dull, good or bad. Man is constantly attacked and rendered miserable by hates and jealousies, torn by wars and discord. The great questions of the world he can not answer. Whence he came and whither is he bound? Why is man? Why are

stars, and solar systems, and evolution? Why is anything?

Thus meditates a great man of science. Thus has the human spirit since the beginning brooded over the riddle of the Universe. And thus are our own thoughts driven into the dark channels of reflection on Atonement Day.

But does our Atonement Day leave us spiritually floundering in this morass of despondency? Is the genius of this day the evil genius of despair? Does our exalted faith which has helped and guided so many generations through the trials and tribulations of life lead us on this its holiest day into the labyrinths of pessimism?

Not at all!

Judaism has never taught man to think of himself as utterly worthless. It never trained men to grovel in self-debasement before the throne of deity. Man is lower than God, to be sure, but there is enough of the image of God in him to crown him with glory and honor. Man's domain is infinitely small in comparison with God's but within that domain, man is sovereign and lord. There is a remarkable sanity and balance in Judaism's view of man's place in the universe. On the one hand it leaves no room for over-weening pride and conceit. It strips man stark naked of all his pomp and circumstance and of all his vain pretenses. In the midst of his strutting and pageantry Judaism reminds him that he is dust and ashes, a bundle of corruption, food for the worms. Judaism tolerates no pride of position or of wealth or of learning or of power in man. It never permits man to forget that he is fashioned out of frail and perishable stuff. And that against the background of enduring mountains and seas, of eternal time and infinite space his ranks and titles, his ensigns and regalia are puny and ludicrous and pathetic. There is a wholesome corrective virtue in this stern reminder of our faith.

On the other hand, Judaism speaks of man as a co-worker of God, as a free agent in the spiritual work of creation, as the crown and summit of all created life. It avows that man has within certain bounds, freedom of

If Mankind could not wait-and cannot now wait -- until the ~~disastrously~~ slow accumulation of *verifiable* knowledge would give it warrant for a desperately needed *philosophy* ~~conception~~ of life. Each generation must live its life -- and its life is short. It cannot wait until all ^{its} facts are in and all ^{the data} ~~data~~ collected. ^{Therefore} ~~So that~~ the spiritual emergencies of *the* ~~race~~ ^{voiced} long ago ~~expressed~~ themselves in mighty postulates, some of which science has *now* ~~already~~ been able to substantiate. It ~~will~~ ^{may} be ~~found~~ ^{found} in future times that religion has anticipated many other scientific conclusions in the realm of psychology, sociology and economics. Thus religion has a second role to perform in the modern world: to *cherish* and safeguard the vital and indispensable hopes of the race, expressed in creed and moral code, as long as they are not ~~counteracted~~ ^{controverted} by surer knowledge, and as long as they serve the advancing needs of human life.

Religion's third role in the modern world is to nurture ^{the} spirit of *hopefulness* ~~hopefulness~~ among men. A scientific age, reared in materialism, may, and frequently does, become a pessimistic age. A materialistic metaphysics leads first to stoicism and then to cynicism and finally to despair. Our modern pessimism is based not on the belief that knowledge will not increase, but on the belief that increased knowledge will bring us decreased happiness, nobility and self esteem. ~~with~~ ^a trayful of mechanical toys, of engines and motors and radios and airplanes are no adequate compensation for the *irreversible* loss of ~~us~~ of idealism ^{and} hope and ~~of~~ human pride. "The Modern Temper" of Mr. Knatch is *symptomatic* of "the bleak and arid despair which is settling over the minds of the moderns." "The Impotence of Man" of Prof. Charles Richet of France, Nobel Prize winner for Physiology, is another indication of the flood of spiritual desolation which is engulfing our age. Man etc. (quote)_____

To all of which religion replies: "There is God and therefore human life cannot be worthless". Religion is not a demulcent theosophy, an escape from reality *but* is the indefeasible optimism of the race which sustains itself on the conviction that the universe of which man is a part, is the dwelling place of life not of death, of reason not of insensibility, of goodness not of evil. "The Lord is with me, I need not fear". Religion ^{is} at heart ~~is~~ messianic. Religion alone can ^{in our day} ~~proclaim~~ the dogma of human

Most experience, to be
honestful.

progress and the value of human ideals.

And perhaps not the least of the roles which religion ^{should} perform in the modern world is ~~at certain times~~ ^{change which is unintelligent, uninformed and which it knows, by} to resist change. In the sea of human change there are waves and tides. The waves toss. The tides carry. It is notorious that in the realm of ideas changes are very rapid and frequently move in circles. For a time certain ideas lose caste. Society chooses a group of ideas more in harmony with its ^{dominant} ~~major~~ interest or ~~dominant~~ mood of the moment. When this interest is superseded by another, a new ideologic orientation takes place. The old ideas are displaced and new ones ~~and new~~ ~~ones~~ come into vogue. Thus recurrent oscillation in idea-cycles ~~constantly~~ take place. That a certain age prefers one group of ideas to another is no vindication of the ideas accepted and no ^{that} ~~reputation~~ of the ideas rejected. ~~The~~ age has simply voiced its dominant interest. Another age will speak differently.

But religion, is in a sense, a summary of the basic spiritual interests and needs of all ^{ages} ~~ages~~. It is concerned with ^{what is} ~~the~~ timeless and ~~the~~ fundamental in human experience.



It cannot be expected to adjust itself to ~~all~~ the shifting ^{words} ~~records~~ ^{every} of ~~existence~~ ^{epoch} ~~changing group interests~~. It should not. Social changes may be ~~for the better~~ ^{changes for the worse as} ~~for the worse~~ ^{will be the better}. If religion is to keep pace with every change, it loses its value to society. It will then trail human life instead of guiding it. Religion ~~must~~ ^{must} not become a frail bark tossed about on the surface eddies and cross-currents of a day or a generation. Heavily freighted with the wisdom of the ages, it must ~~ride~~ ^{ride} the deep channels of time. One of ~~religion's~~ ^{its} greatest opportunities is to ~~lead~~ ^{lead} mankind over its periods of confusion and uncertainty, to "stay put," as it were, when all ^{about} (is) roiled and seething, and ~~because of its larger perspective,~~ to admonish society ~~against~~ ^{not to} confounding that which is ~~newly~~ novel with that which is ~~truly~~ new.

Our age is particularly clamorous for change. Men have again been ^{enticed} by the ancient heresy of a god-less world. Religion is called upon to cast the mantle of its respectability over ~~the~~ agnosticism ^{and} ~~of~~ atheism, and from a faith to turn itself into a sociology. Religion has refused to do that in the past. It must refuse ^{to do so} ~~again~~ now. ~~And~~ It must refuse to lend its name to all schools of ^{which ignore God} ethical speculation, even though seven humanist women shall take hold of it, saying, "We will eat our own bread, and wear our own apparel; only let us be called by thy name; take ~~them~~ away our reproach." ^{To be sure moral standards are changing. In fact they are breaking down} ~~Moral standards have broken down in our day~~ ^{not} because of any profound, searching critique of the principles of the old morality, but because of a general weakening of moral fibres ^{caused} ~~brought about~~ by ~~the~~ increased wealth ^{and ease} and luxury, and self-indulgence, ^{and} by the wild tempo of a ^{fervently} acquisitive civilization. Homes are disintegrating. The purity of family life is disappearing. Men and women are demanding the right of self-expression, though most of them have nothing to express; ^{only but} ~~the~~ most ^{common-place} ~~ordinary~~ hankering after the most ^{primitive} ~~primitive~~ satisfactions. Religion is asked to sanction this neo-paganism, to give its approval to ^{all} ~~new~~ experiments in marriage and divorce, to companionate marriage, to trial marriage,

and to all forms of ^{experimental} sex promiscuity. And all in the name of the Great God Change. But religion had met these conditions and these aberrations before and waged relentless war upon them. It refused to ^{be} changed ~~by~~ them. It set about changing them. It must do so again.

Youth, it is said, is in revolt. ^{It is} ~~They are~~ disillusioned with the old religions. The sanctions of traditional morality are no longer binding upon ~~them~~ ^{it}. Youth to-day is critical, analytical, impatient of creeds and dogmas. It is seeking a ^{religion and a new morality} new ~~world~~. Religion must reconstruct itself to meet the demands of this new generation. We need a new morality. But where shall we find it? Even our immoralities are not new. We need a new religion but no one has as yet indicated what ~~the~~ new religion is expected to give ^{to} youth which the old religions ~~have~~ ^{can} not.

We suspect that this Revolt of Youth has been over-played by middle-aged moralists and ^{lecturers} ~~college professors~~. Our young people are no more critical, or radical or intellectual than their elders. The American people to-day is economically ^{conservative, politically orthodox}, internationally narrow-minded, religiously indifferent and morally ^{cruising}. And so are the young people. ^{if} ~~was~~ this generation of young people ^{was truly} revolutionary in thought and ^{word} ~~and~~, it would give evidence of it in its attitude towards ^{the} economic problems, ^{the social problems, the} ~~towards~~ political problems, ^{and the} ~~towards~~ international problems, ^{today}. ~~And yet~~ ^{we} venture the assertion that there is no more conservative, stand-pat young man in the world than the raccoon-coated "homo sapiens" on the American campus.

A moral revolt implies a moral upreaching, a yearning for the freer spaces of the spirit and for a nobler way of living, ^{we} through a firmer self-discipline. Mere self-indulgence and ~~the~~ sowing of wild oats, mere lack of restraint, and the vulgarization of speech, manners and conduct, may be revolting. They are not a revolt.

Religion should not lose confidence in itself because of the indifference of the young people of our day to it. Truth does not have to be submitted to the approval of any age group - to discover whether young people of eighteen or

twenty approve of it. There are many truths which ~~men~~ ^{men} resist or ignore when they are young and ~~later on~~ ^{later on} come to cherish and hold dear. The test of spiritual truth is whether it does not run counter to demonstrated scientific truth, and whether it functions beneficently in the life of the race. The passing or even permanent mood of a certain age group, or the back-sliding of a generation, ~~is~~ ^{is} not refutation of truth. ^{It} The temper of our age is not religious, nor philosophic, nor artistic. It is technologic. It is not given to speculative thought, or meditation or spiritual questing. It is not hostile to them, only indifferent. Our young people reflect the ~~mood~~ ^{parade} and temper of ~~this~~ ^{our} civilization. But religion ~~cannot~~ ^{cannot repeat them,} without totally ~~destroying~~ ^{Religion} itself. It must labor to bring about a change of emphasis in our present-day ~~values~~ and interests, and it must wait patiently and confidently for this change to come about.

It is said that young men to-day are questioning. That is ~~good~~ ^{good}. This is the first step. But the next step is for them to try to answer these questions. ^{And} when young men set about answering them, they will first of all discover, to their amazement, that nearly all their answers have been anticipated long ago. That will be ~~the~~ ^{their} first lesson in humility. And then they will discover that no single man and no single generation can recapitulate the whole record of mankind's vast moral gropings and experiences any more than they can recapitulate the whole process of the ~~man's~~ ^{man's} acquisition of ~~scientific~~ ^{scientific} knowledge. Some things must be taken for granted. It would be foolish for a young man ~~studying~~ ^{who studies} medicine to begin with the physiologic theories of Galen. ^{Morally,} youth should begin not when the race began - in the jungle - but when the race left off after vast epochs of moral adventure and aspiration.

To our changing world, ^{there} and to every changing world religion offers the same basic thought-pattern - the reality of God, the reality of personality, the reality of truth, beauty and goodness. It cannot depart ~~from~~ ^{from} these ~~postulates~~ ^{postulates} without ~~abdication~~ ^{complete}. It offers also, ^{to our changing world} ~~an~~ ^{an} ~~absent~~ ^{absent} moral idealism, which points to the twin-goals of freedom and responsibility, ~~an idealism~~ ^{sublimates} which ~~subordinates~~ human nature without falsifying it.

And which demands ~~an unquestioned~~ loyalty to distant ~~and as yet unattained~~ social
~~object.~~ ^{ives, not yet attained.} Hence a morality which is at peace with some mores and at war with
~~others, a morality which evaluates mores and transcends them.~~ Its morality
 is more than social mores. It is at peace with
 some social mores and at war with others. It
 evaluates mores and transcends them. It is
 the call of prophecy.



~~RELIGION~~ RELIGION IN A CHANGING WORLD

Much of our religious thinking in recent years has been characterized by nervousness and timidity. In the face of the widely-heralded new world of the scientific mold and temper, religious thinking, especially of the liberal type, has become diffident and panicky. Never was liberal theology in such a mortal funk as it is today.

For it has finally come face to face with its real foe - the Apollyon of materialism, agnosticism and atheism. Heretofore the religious liberal was engaged rather pleasantly in attacking orthodoxy. In his onslaught upon the crumbling citadels of orthodoxy, the liberal could command all the battering rams of modern science. He had a fairly easy time of it - at least in the realm of ideas; and he felt secure and a bit smug in his numerous triumphs over the discomfited creeds and dogmas of orthodox religion. But the battle suddenly swept far beyond the fundamentalist-modernist sector. The main positions of religion itself, of all religion, the liberal's included, are now attacked by the ancient and bitter and powerful enemy - materialism and atheism. And this time it is the enemy who is in possession of the weapons of modern science.

In this major attack upon religion the orthodox religionist finds himself in a stronger position than the liberal. The orthodox entrenches himself in a supernaturalism against which the attacking waves of scepticism hurl themselves in vain. He is bulwarked behind revelation and tradition. The liberal however, must fight in the open, and with weapons which he suspects, are not as strong or as modern as those of his enemy.

There was a time when religion was "dominatrix" in the realm of human thought and when science was its hand-maiden. Religion was autonomous, while science derived its authority from religion. Science had to justify itself by its agreement with Scriptural doctrine or church tradition. Whenever a scientific truth was not in consonance with accepted religious truth it was automatically

invalidated.

The relative position of religion and science is reversed today. Today science is autonomous and imperial and religion stands before its throne timid, apologetic and confused. Religion tries fearfully hard to persuade science that it does not in any way run counter to any of its decrees and that science may, without doing violence to its own nature, leave religion a foot-hold upon which to stand. Adonibezek is now gathering crumbs at the proud table of the conqueror!...

And no wonder! So many conquests and tributaries have followed the triumphal procession of science in recent times. Science can point to so many remarkable achievements, such tangible and amazing victories. It has freed man from many of his physical limitations. It has ^{equipped} ~~taught~~ man to see further, reach higher, travel faster, communicate more speedily. It has increased man's powers a hundred-fold, given him myriads of mechanical servants, ^{freeing} ~~freed~~ him from the bondage of drudgery, and mightily ^{increasing} ~~increased~~ his wealth. It has stamped out many of man's dread plagues and diseases, alleviated his pain, prolonged his life, and given him a sense of greater security and physical well-being. Above all, it has placed in his hands a method for future progress. It has taught him how to investigate intelligently and experiment creatively in chemical, physical and medical laboratories.

To what victories comparable to these can religion point? None. Dealing in imponderables it can show no favorable balance sheet. In a world engrossed in material utilities, which measures values with a tradesman's gauge, religion finds itself in the diffident mood of him who must live upon sufferance and toleration, not earning his own keep.

Here again the liberal is disadvantaged. The older faiths can proffer men fascinating rewards of a very concrete and substantial character, if not in this world, then in the next. The older faiths accept the conventional standards of profit and utility. Science helps men to lay up treasures on earth, and

religion helps men to lay up treasures in heaven. That is an effective argument. In either case there are treasures. But the liberal can make no such offers. He has no heaven. He cannot give men either bread in this world or nectar and ambrosia in the world to come.

Religious forces have also been severely shaken ~~and~~ by the successful manner in which science has in recent years ^{stripped} ~~stript~~ religion of many of the fictions which for so long were bound up with it. Science compelled religion to surrender, reluctantly enough, one by one, the myths which clustered round it, ~~the~~ the myths of revelations, miracles, resurrections, divine books, glamorous eschatologies, and fanciful cosmologies. Under the corrosive acids of critical research venerable facts turned out to be fictions and self-evident truths were disclosed to be self-evident fancies. As a result the religionist is now possessed by a fear complex. He fears that the process of devaluation will not stop at what he now acknowledges to ~~be~~ ^{have been} only the husks and not the kernel of religion. Science may reveal that the kernel, itself, is a myth and a delusion. The crushing and humiliating blows dealt by science to so much that was held to be of the very essence of religion, have left the religionist cowed and dazed.

Then, too, everybody seems to be talking of a changing world and the religionist does not know just what is expected of him in order to keep pace with this changing world. Hardly a modern book on the physical or the social sciences, hardly a dissertation on history, biology, psychology, sociology, economics or ethics, but what the first few pages will call attention, vividly and dramatically, to the radical changes which have come over the world since 1900 or 1850 or 1800. Hardly a modernist sermon but what will use the fact of recent change in human life and thought as a very telling introduction to anything it may have to say on any moral or religious theme. In fact so much is being said of change today that men may come to believe that the nineteenth century discovered it. Be that as it may, it is apparent on all sides that

everyone and everything is on the move. Religion finds itself a slow pedestrian in this cross-country race and it is irreverently jostled and knocked about and bewildered. Scientific text-books are out-dated every five or ten years. Yet the religionist is still quoting ancient religious texts, and the moral opinions of orientals who lived thousands of years ago. He is made to feel as if he were still pothering vainly among the alembics, vials and retorts of medieval alchemy while the world is busily at work in the efficient laboratories of modern science. Change is expected of him, and yet he does not know what to change and how far to change, and on what basis to change. He is admonished that religion has always changed and that morality is no more than the latest expression of shifting mores. He is not entirely convinced. Something tells him that this is not the whole story. Instinctively he is aware that religion cannot change anarchically and indiscriminately without doing violence to its essential genius, and that mores somehow do not encompass the full sweep of the dynamic moral idealism of mankind. And yet life about him is tense and vivid with kaleidoscopic change and he feels like an anachronism. He wonders whether his race is not already run, whether his role in the world is not already played and finished.

But the patient and sober religionist will not be stampeded and will quietly and courageously carry on. He knows that nothing has transpired in the world of thought to shake the foundations of religion. No newly discovered knowledge necessitates the abdication of religion. Modern science has given the anti-religionist no new arguments which were not known to the Atomists of ancient Hellas or to the materialists of all times - arguments which religion has through the ages countered with equally potent arguments. The mythologies which religion was forced to surrender were only the base degrees by which it rose to the higher levels. Science, too, has but recently sloughed off its own dark superstitions of astrology, alchemy and quackery.

In our day, as in the days of Democritus and Lucretius, the struggle is still

between two opposing opinions - neither scientifically demonstrable, - the spiritual versus the materialistic conception of the nature of the universe. It is the immemorial and everlasting struggle; and it will forever be man's privilege and dread responsibility to place himself on the side of the one or the other. Either opinion can be competently championed and defended. Religion champions the spiritual view of the universe. Materialism is no more scientific than theism - and no less. It is certainly not the last word in philosophy. In fact, it is the first and the most obvious. He who believes that the universe is a Personality, an intelligent Will expressing itself in infinite variety, need not feel that his belief is any less scientific than the belief of him who holds that the universe is a Thing, mere blind matter in senseless agitation, that life is only a chemical process and thought only the fortuitous concourse and inter-play of unthinking atoms.

When materialism, which is not science but only an interpretation of science, will trace for man the successive stages by which insensate units of energy combine themselves through motion and organization into the pattern of Aristotle's or Plato's mind, when it will demonstrate by what unbroken process of continuity lifeless, and mind-less clay evolves into a being, thinking, aspiring man, and how a universe devoid of personality and will can give rise to personality and will in man, then there will be time enough to consider the relinquishment of a spiritual interpretation of life.

The modern religionist will not be discouraged by the fact that inherent in his thinking are hypotheses which cannot be scientifically established. He will recall that inherent in all truth, even scientific truth, are not only hypotheses which may or may not be found true, but fictions which are demonstrably false, but which are nevertheless indispensable to thought and action. The scientific concepts of matter, energy, time, space, cause, effect, the atom, the electron, classification, etc. are not truth but only artifices of thought, convenient summaries, not realities. The religionist will therefore not look

to the scientist to verify his faith; for as soon as the scientist attempts to construct a metaphysical system on the basis of his scientific knowledge he leaves the realm of strict science, and his credentials are no more imposing than those of the theologian. The religionist is pleased when the scientist agrees with him, though such agreement is not indispensable.

Nor will the modern religionist be impressed by the argument of the humanist that in as much as there is no scientific certainty in any interpretation of the universe, the whole problem should be ignored. One should cultivate an attitude of detached scepticism towards the encasing universe and center his attention entirely upon the cultivation of his own life in society. One should play and enjoy the game of life regardless of "whether he saw the thing as comedy or high tragedy or plain farce."

But the problem cannot be thus cavalierly dismissed. It has a way of intruding itself even into our most heroic moods. Life wants to know its terms of reference to the universe. Men who vibrate to the force of ideas and who are sensitive to their implications will not live contentedly or joyously, or struggle for an ideal sacrificially, when they become convinced that life is nothing more than a plain farce. No idealist ever died upon the cross for a cause which he knew to be a stupid comedy, and no man will ever bear the crushing burdens of a life-long defeat for truth's sake or goodness' sake or beauty's sake, believing at the same time that all life is mean and cheap and meaningless.

Life is not a game and men cannot be summoned to the high disciplines of life by an appeal to sportsmanship. For the very idea of sportsmanship is predicated upon the conviction that the game is fair, and the rules of the game just and reasonable, and that a man has a chance to win. But if life is known to be without purpose or intelligence or fairness or justice, and man is unalterably doomed to defeat, then it is preposterous to summon him to valor and nobility on the basis of sportsmanship.

The builders of the earth, the teachers, the prophets, the fashioners of the new truth and the new beauty require for the driving impulse of their enterprise an overwhelming faith in the essential relatedness of their world of values to the world of universal existence. They must believe that they are co-creators in a purposeful and intelligent world, linked up with an advancing cosmic life and not mere farceurs, or comedians or tragedians in an empty, darkened theatre.

Thus the first role of religion in our world is to proclaim fearlessly as of yore its ancient burden of God, of the universe as the manifestation of divine thought and purpose and of man's at-homeness in it. "Lord, Thou hast been our dwelling-place in all generations" is still the supreme theme of religion.

Religion has frequently anticipated science. An eminent American scientist recently declared that science has made two momentous contributions to modern thought. It has revealed to man a universe of extraordinary and unexpected orderliness and it has informed man of the vital role which he himself can play in it. And yet thousands of years before the scientist arrived at his conclusions on the basis of his researches and experiments, religion arrived at them on the basis of intuitive groping and deductive reasoning. Ages ago religion declared that the universe is cosmos not chaos - "The Lord hath in wisdom founded the earth, He hath established the heavens in understanding." Ages ago religion declared that man was not mere flotsam and jetsam in the river of life, but a co-worker of God, a co-creator, "a little lower than the angels."

Mankind could not wait - and cannot now wait - until the slow accumulation of verifiable knowledge ^{shall} ~~would~~ give it warrant for a desperately needed philosophy of life. Each generation must live its life - and its life is short. It cannot wait until all the facts are in and all the data collected. Therefore the spiritual emergencies of the race long ago voiced themselves in mighty postulates

some of which science has now been able to substantiate. It may be found in future times that religion has anticipated many other scientific conclusions in the realm of psychology, sociology and economics. Thus religion has a second role to perform in the modern world; to cherish and safeguard the vital and indispensable hopes of the race, expressed in creed and moral code, as long as they are not controverted by surer knowledge, and as long as they serve the advancing needs of human life.

Religion's third role in the modern world is to nurture the spirit of hopefulness among men. A scientific age, reared in materialism, may, and frequently does, become a pessimistic age. A materialistic metaphysics leads first to stoicism and then to cynicism and finally to despair. Our modern pessimism is based not on the belief that knowledge will not increase, but on the belief that increased knowledge will bring us decreased happiness, nobility and self esteem. A trayful of mechanical toys, of engines and motors and radios and airplanes is no adequate compensation for the irrevocable loss of idealism and hope and human pride. Every new scientific discovery seems at first to lower man's position in the universe and to demoralize man's spiritual pride and faith. This happened in the past when science destroyed man's geocentric physics and his homocentric philosophy, and, more recently, when the theory of biologic evolution dragged man down to an unwelcomed kinship with other species of animal life. As these sciences, however, are amplified and assimilated they are found to have elevated man to higher levels of dignity rather than ~~to have~~ degraded him. But in the flood tide of new scientific revelations this fact is generally forgotten and men, given to forthright generalizations, are prone to be saddened by the apparent loss in human prestige. "The Modern Temper" of Mr. Krutch is symptomatic of "the bleak and arid despair which is settling over the minds of the moderns." "The Impotence of Man" of Prof. Charles Richet of France, Nobel Prize winner for Physiology, is another indication of the flood of spiritual desolation which is engulfing our age.

Man is chained down, declares this scientist, to this paltry mass of gas, stone and mud which is our planet. He is isolated in the vast empty spaces of the universe. He is defenseless against the possible cataclysm of the earth colliding with another mass of matter wandering in the solar system, or against being enveloped in the poisonous gasses of some comet. He cannot prevent the progressive cooling of the earth which will in time leave it a block of snow and ice from which all life will have vanished.

Man cannot escape oblivion. One out of a hundred million is remembered by posterity. What the earth covers men forget. During his life he is subject to the play of physiological forces which he cannot control. He requires all the skill of medicine and surgery and dentistry to keep his bodily machine from breaking down utterly. His mind is subject to the afflictions of his body and "his soul ages as his body grows old." He cannot decree what his own children shall be, whether they shall be handsome or ugly, wise or dull, good or bad. Man is constantly attacked and rendered miserable by hates and jealousies, torn by wars and discord. The great questions of the world he can not answer. Whence he came and whither is he bound? Why is man? Why are stars, and solar systems, and evolution? Why is anything?

Thus meditates a great man of science.

To all of which religion replies: "There is God and therefore human life cannot be worthless." Religion is not a demulcent theosophy, an escape from reality. It is the indefeasible optimism of the race which sustains itself on the conviction that the universe of which man is a part, is the dwelling place of life not of death, of reason not of insensibility, of goodness not of evil. "The Lord is with me, I need not fear." Religion is at heart messianic. It alone can proclaim in our day the dogma of human progress and the value of human ideals.

The religious man is fully aware of the limitations of human life. His most sacred texts frequently remind him of this fact: "Man that is born of a woman

is of few days, and full of trouble. He cometh forth like a flower, and withereth. He fleeth as a shadow and continueth not... As the waters fall from the sea, and the river is drained dry, so man lieth down and riseth not. Till the heavens be no more, they shall not awake, nor be roused out of their sleep."

But there are two convictions which deliver the religious man from utter despair. First, that even within the ~~very~~ framework of his circumscribed life he is privileged to achieve greatly and win a measure of happiness, and secondly that beyond and about his finite life there is the everlasting life of God in Whom all human aspirations find their surety and their consummation.

Man's world is circumscribed, to be sure, but it is also ~~marvelously~~ luminous and intriguing, rich in opportunities for magnificently interesting enterprises - a world of song for the poet, beauty for the artist, discovery for the explorer, invention for the scientist, meditation for the philosopher, research for the scholar and work for everybody, a world teeming with problems and adventure, full of exhilarating, challenging tasks on all sides - ignorance to be eradicated, disease to be conquered, wars to be outlawed, poverty to be stamped out - a whole new kingdom of finer human values to be established by human hands. The stout of heart and the strong of faith need never want for combat, rest and romance in such a world.

Granted that we shall never know the beginning or end of things. Granted that our span of life is short and checkered. Granted that we shall forever be subject to accident, sorrow, old age, death and decay. But as long as there is delight in creative effort, sustenance in hope, joy in comradeship, happiness in love, human life may advance triumphantly through the very valley of the shadow of death, singing the proud song of man's ascent. As long as man can carve out of the jungle gleaming cities of homes, temples, schools and gardens, as long as he can hew order out of chaos, fashion sound into music and clay into beauty, as long as he can refine his instincts into ever nobler motives, and organize his world after ever higher patterns of truth and justice, ~~if~~ so long may he feel free,

privileged and rewarded upon this earth.

And always there is God. We are not building for an ultimate ruin. We are not striving after winds of futility. There is reason, wisdom and justice in the scheme of things. God's universe is perfect and our destiny is part of His perfection - even our tears and all our broken hopes. This is religion's immemorial diapason and one of its most significant contributions to the life of the race.

And perhaps not the least of the roles which religion should perform in the modern world is to resist change - change which is unintelligent, uninformed and which religion knows, through past experience, to be hurtful. In the sea of human change there are waves and tides. The waves toss. The tides carry. It is notorious that in the realm of ideas changes are very rapid and frequently move in circles. For a time certain ideas lose caste. Society chooses a group of ideas more in harmony with its dominant ~~major~~ interest or mood of the moment. Then this interest is superseded by another, a new ideologic orientation takes place. The old ideas are displaced and new ones come into vogue. Thus recurrent oscillations in idea-cycles take place. That a certain age prefers one group of ideas to another is no vindication of the ideas accepted and no refutation of the ideas rejected. That age has simply voiced its dominant interest. Another age will speak differently.

But religion, in a sense, is a summary of the basic spiritual interests and needs of all ages. It is concerned with what is timeless and fundamental in human experience. It cannot be expected to adjust itself to the shifting moods of every epoch. It should not. Social changes may be changes for the worse as well as for the better. If religion is to keep pace with every change, it loses its value to society. It will then trail human life instead of guiding it. Religion must not become a frail bark tossed about on the surface eddies and cross-currents of a day or a generation. Heavily freighted with the wisdom of the ages, it must ride the deep channels of time. One of its greatest opportunities is to tide mankind over its periods of confusion and uncertainty, to "stay put," as it were, when all about is roiled and seething, to act as a balance-wheel for the race when new theories

throw it into vast intellectual confusion and to admonish society not to confound that which is novel with that which is new.

Our age is particularly clamorous for change. Men have again been enticed by the ancient apostasy of a "god-less" world. Religion is called upon to cast the mantle of its respectability over agnosticism and atheism, and from a faith to turn itself into a sociology. Religion has refused to do that in the past. It must refuse to do so now. It must refuse to lend its name to all schools of ethical speculation which ignore God even though seven humanist women shall take hold of it saying, "We will eat our own bread, and wear our own apparel; only let us be called by thy name; take thou away our reproach."

To be sure moral standards are changing in our day. In fact they are breaking down but not because of any profound, searching critique of the old morality which our age has made, but ~~(because of a~~ general weakening of moral fibres caused by increased wealth and ease and luxury and self-pampering and by the wild tempo of a furiously acquisitive civilization. Homes are disintegrating. The purity of family life is disappearing. Men and women are demanding the right of self-expression, though most of them have nothing to express; but the most common-place hankerings after the most primitive satisfactions. Religion is asked to sanction this neo-paganism, to give its approval to all new experiments in marriage and divorce, to companionate marriage, to trial marriage, and to all forms of experimental sex promiscuity. And all in the name of the Great God Change. But religion had met these conditions and these aberrations before and had waged relentless war upon them. It refused to be changed by them. It set about changing them. It must do so again.

Youth, it is said, is in revolt. It is disillusioned with the old religions. The sanctions of traditional morality are no longer binding upon it. Youth today is critical, analytical, impatient of creeds and dogmas. It is seeking a new religion and a new morality. Religion must reconstruct itself to meet the demands of this new generation. We need a new morality. But where shall we find it? Even our immoralities are not new. We need a new religion but no one has as yet indicated what this new religion is expected to give to youth

which the old religions can not.

We suspect that this Revolt of Youth has been over-played by middle-aged moralists and lecturers. Our young people are no more critical or radical or intellectual than their elders. The American people today is economically conservative, politically orthodox, internationally narrow-minded, religiously indifferent and morally cruising. And so are the young people. If this generation of young people were truly revolutionary in thought and mood, it would give evidence of it in its attitude towards the economic problems, the social problems, the political problems and the international problems of our day. We venture the assertion that there is no more conservative, stand-pat young man in the world than the raccoon-coated "homo sapiens" on the American campus.

Our young people are criticised for being too free. Actually they are not free at all. The freedom of moral bravado is, after all, only another and grosser form of servitude. In matters that really count, in political, economic and social thinking, in questions of social justice, war and peace, nationalism and patriotism, they are as orthodox, as unimaginative and as submissive as the most hide-bound ^{Babbitts} ~~Babbitts~~ of their day. They cannot rise above the prejudices of their group. They have been educated not for freedom but for conformity.

A moral revolt implies a moral upreaching, a yearning for the freer spaces of the spirit and for a nobler way of living won through a firmer self-discipline. Mere self-indulgence and sowing of wild oats, mere lack of restraint, and the vulgarization of speech, manners and conduct, may be revolting. They are not a revolt. The flaunting of conventions, unaccompanied by a critical appraisal and by a readiness to substitute for them still higher conventions is far from being an unquestioned sign of moral advance. It is fortunate for an age to have both the occasion and the courage to be frankly analytical of accepted moral standards and conventions. But to be critical without being captious, an age must have a canon of criticism, an intelligent measure of evaluation. It is well

for youth to be insubordinate but one must be insubordinate for some moral end.
~~to the individual and to society.~~

Religion should not lose confidence in itself because of the indifference of the young people of our day to it. Truth does not have to be submitted to the approval of any age group - to discover whether young people of eighteen or twenty approve of it. There are many truths which men resist or ignore when they are young and come to cherish and hold dear later on. The test of spiritual truth is whether it does not run counter to demonstrated scientific truth, and whether it functions beneficently in the life of the race. The passing or even permanent mood of a certain age group, or the back-sliding of a generation, is no refutation of truth.

The temper of our age is not religious, nor philosophic, nor artistic. It is technologic. It is not given to speculative thought, or meditation or spiritual questing. It is not hostile to them, only indifferent. Our young people reflect this pervading mood and temper of our civilization. But religion cannot reflect them without totally destroying itself. Religion must labor to bring about a change of emphasis in our present day values and interests, and it must wait patiently and confidently for this change to come about.

It is said that young men today are questioning. That is good. This is the first step. But the next step is for them to try to answer these questions. And when young men set about answering them, they will first of all discover, to their amazement, that nearly all their answers have been anticipated long ago. That will be their first lesson in humility. And then they will discover that no single man or generation can recapitulate the whole record of mankind's vast moral gropings and experiences any more than they can recapitulate the whole process of ~~the~~ mankind's acquisition of knowledge. Some things must be taken for granted. It would be foolish for a young man who studies medicine to begin with the physiologic theories of Galen. Morally, youth should begin not ~~when~~^{where} the race began - in the jungle - but ~~when~~^{where} the race left off after vast epochs of moral adventure and aspiration.

Place of Rel. in Modern World. / ~~Religion, just in itself~~ ~~(cannot be used~~ ~~good for anything)~~

1. There was a time when Science - handmaiden - Theology
Queen - Truths of Religion - till Sc. had to prove
its thesis by Scip. tradition. they were - astron. 91st
biology, physics - conscience - invalidated, another
evil inclinations of heart.
2. Relative positions reversed. To-day Rel. bar, timid,
apologetic, hoping to convince Sc. controversial,
Sc. left hand first-hand or loop-hole.
3. And no wonder! Sc. can proudly point to
definite and tangible achievements, victories taught
 - ① he acquainted man with his world, the universes without
stars, planets solar systems. The universe with no -
his own psycho-physical self. He can read until
the stars, his own planet in the stars, and the
record of forgotten civilizations.
 - ② Tried him from his bodily limitations. See from then,
real light, heat power, consummate near speedily,
It has given him power and the machine. It
has increased his wealth and given him myriads
of mechanical servants. Cure of drudgery.
 - ③ Stamped out dead diseases, alleviated suffering,
prolonged life, peace + security.
 - ④ Ubiquitous method of progress. Taught him
how to investigate intellig. + experiment -
in chemical, physical and medical laboratories.
4. What victories comparable - rel. point to? nothing
in inponderables, cannot point to such concrete
achievements. Apologists!

5. Some people - Sc. has destroyed religions -

(1) Rel. devotees - desperate - curb Sc. by legislation.
fabulous and futile. Medieval - utopian
ideas by burning - or boiling.

6. And yet there are some - who dares believe that
Sc. can do rel. nothing but good. If there be
any truth in rel. Sc. cannot destroy it -

(1) These men acknowledge great debt of Rel. to Science

(a) Strip Rel. of many of its fiction. (Old)
Instructions. Comes down thru the ages
attended by a multitude of sharp rankings,
echoes - ghosts become ancient sacred.

(b) Rel. compelled to surrender those in face
of onslaught of Science. (Mythology, gods,
physical revelation, resurrection, miracles,
heaven & hell, divinely written texts - angles)

(c) But there are not religion - Base degrees.
- astrology - alchemy - magic

7. These men are also aware of the inadequacy of Sc.
to explain the ^{or to satisfy life} mysteries of life, and of the frictions
inherent in Science.

(1) Science as real and objective truth - Only human

(Truth) All truth must percolate - Relative
"Man is the measure of all things". (Eye) brain -
cells - temperatures - truth framed -

(2) Some scientists have even maintained - human
that not Science but an (Art) Supremacy relation.
Logic tool of science - over (concepts) do not
at all correspond to Reality

- (c) Science employs not only hypotheses - but pictures, demonstrations (false) - Circuits, matter, energy, time, space, atom, gravitation, classification, abstraction, symbolism, causal effect, purifications - convenient summaries - Antipodes - no real things.
- (d) Science can only give sequences, give to ideas with which we invest ourselves - classification
- (e) Reason can only see practical ends - cannot solve theoretical problems - at sea!
- (f) Why? Where? Whether? What? For solution in intuition + in experience - In this realm religion postulates its great truths!

8. Rel. takes up pilgrimage when h. can't off. Anticipates

① Prof. Milliken, Noble Priz. 2.

"A universe of extraordinary & unexpected orderliness"

(a) But Religion - "cosmos not chaos"

Order by the power of the -
 a shaz pish pish hah zoi dore dore

"Informed man of vital role which - plays"

- possible for the world - - good deeds
 a shaz pish pish hah zoi dore dore

Cosmologically rel. anticipated previous
 to the early - cosmologically - Soc. Psych.

9. What ∴ is place, Rel. in Modern world ~~questions~~
A. ① To proclaim its intrinsic conviction, as long
as they confront us - and serve.

B. ② Hopefulness. Sc. may lead to Pessimism
- "The Modern Temples".

Charles Richet (Inst) ✓

③ To all, which Religion says "There is God!"
and ∴ human life cannot be worthless.

④ Faces Reality squarely. - demonstrating ~~the~~ example
- an opiate - Bible ✓

⑤ And new theists - Rel. teaches man to hope!
- broken (are) filled but it's - "That
which is wanting shall be filled".

~~And perhaps in his human world
17/21
14/16
3/16~~
⑥ And whole his physical world - providing
little freedom and comfort - spiritual -
Granted that - But there is - humanity -
human - a wild young - tearing - Stout of heart.
Granted - open throat - accident - delight,
- advance - as long - care purple.
how - for him - refuse - a journey home
- to the altar

10. Judaism ^{Judaism} - can satisfy rel. needs, Mod. Man.
① Has a great deal for the no longer - need of
new Religion
② Whether truth has to be relativized,

- youth exists other 18 - Pass of word.

③ Question, for the time, whether new Rel.
will (appeal) now.

④ Mr. Frederick Watson - (Inst) 3-4.

⑤ One young people find God in same East.
and Instell. world as others - not religious.

⑥ Age where not in technology,
exploitation. Speculation that does
not interest - not hostile -
even those who belong to Church.

⑦ Youth are more radical, critical
- economics, politics, international
- campus -

⑧ Moral - shame - no new outlook
- wealth, care - Revel
- new life - new excitement

11. Western 'newness' in Religion - Proper
has only limited connotation

① What question (philosophy)?

② Art - Religion - Human?

③ In religion (because) there seems to not
proper -

① That as far as known could be -
all problems known - For most
Confusions & to. no new answers!

12. Judaism. 30 Centuries & people etc.

9a their searching & questing - as then
modern man. the first in Religion

① Provided he is seeking religion not religion

13. What is mainly - 9 books etc - few
by same connections

✓ ① Unity - primarily one - All apparently un -
related phenomena. belong to one pattern. This
is how modern science. Poly them.
Pluralistic world in which neither
times nor ethics are possible.
For tel - how do you, and for.

② Temple an ethical system. Nothing is
meaningless for unity etc - that
for, life and death -

✓ ③ God is One & Father, all are unity
God, man & time -
① Mother ② Father ③ Love.
④ Peace.

② Man achieves unity in his own life
than (holiness) self-discipline - Harmony
& freedom than mastery over passions,
lusts & appetites -

③ Merianus J. Ethics dynamis 1/24/1
3 x 10/17 p16 - Against Spinoza & Descartes

④ Merianus uses to enter Arena 5/1/13

(A) Man has a mission. (B) 328.

14. In this religion adepts! Full satisfaction
(soul - full balance for his spirit, full
challenge for his manhood).

15. Not a religion - Corean
to old ^{there is enough} faith & patriotism - faith
prophecy - doctrine of God - passionate
creed - mission - mystic - to satisfy
only man who seeks God!

**The First
Presbyterian Church
Warren, Ohio**



Minister: Franklin P. Reinhold, D. D.
The Eliza Baldwin Perkins Manse
264 Mahoning Avenue
Telephone 1619



Director Religious Education:

Oliver E. Gordon
The Plaza Apartments

Missionaries:

Richard D. Post
Petchaburue, Siam

Frederick E. Falconer
Ketchikan, Alaska

Miss Anna L. Minter
Stuy, Kentucky

*"In the love of truth and in the spirit of Jesus, we are
united for the worship of God and the service of man."*

Services for Sunday

March 1, 1931

9:30 a. m. The Bible School.

Attendance last Sunday, 348; offering, \$16.53.

10:45 a. m. The Public Worship.

Sermon by the Minister. Theme: "*He That Dwelleth*"—*Where? What?*

10:45 a. m. The Expressional Period.

In the Junior room for children from nine to twelve directed by Miss Ruth Partridge, Miss Leona Decmer, and Mr. Gordon.

In the Primary room directed by Miss Irene O. Keltz and her assistants.

In the Chapel for the small children of parents who wish to attend the morning worship. Mrs. H. G. Landstrom will be in charge today.

3:30 p. m. The Young People's Choir.

Rehearsal in the Parlor.

6:00 p. m. The Young People's Meeting.

Social period for Young People. Devotional period at 6:30. Projects in Home Relationships will be considered in discussion groups by Marvin Cross and Mr. Gordon.

7:30 p. m. The Evening Worship.

Rabbi Abba Hillel Silver of Cleveland will be a special honor guest of the Westminster Men's Club, and will speak on "*Religion in a Changing World*."

For the Week

Monday—7:30 p. m. *The Boy Scout Troop 21*, playroom of the Church basement. Mr. Philip S. Corbin, Scoutmaster.

Tuesday—12:30 p. m. *The Women's Missionary Society* meets in the Chapel. This is the Annual Pledge meeting and a covered dish luncheon will be served. Miss Adelaide E. Pew will have charge of the Devotional Service and Dr. Reinhold will speak on the subject: "*Will Jesus Christ Satisfy the Religious Needs of the World?*" Mrs. D. L. Helman is Chairman of Hostesses.

Wednesday—2:00 p. m. *The Anna Green Bible Class* will meet with Mrs. W. H. Kneeland, 132 Monroe Street N. W. Mrs. Edith Richardson will act as associate hostess.

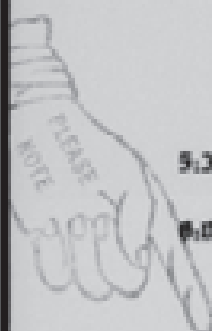
Wednesday—7:30 p. m. *The Bible School Orchestra* rehearsal in the Auditorium. Leader Mr. Wayne Eras.

Thursday—7:30 p. m. *Our Mid-Week Church Night*. 7:30 to 8:00 study hour on "*Teaching for Christian Living*." 8:00 to 8:30 Devotional period.

Thursday—8:30 p. m. *Monthly Meeting of the Session*.

Saturday—11:00 a. m. *The Christian Nurture Class* will meet in the Chapel.

Saturday—7:30 p. m. *The Choir Rehearsal* in the Church Auditorium. Mr. J. M. Henderson, Director.





Our Distinguished Guest

Rabbi Abba Hillel Silver who is with us this (Sunday) evening is one of the foremost religious leaders in America. A careful student, a talented speaker, the author of scholarly books, he has already achieved national distinction. In his recent book, *"Religion in a Changing World,"* he comes to close grips with the problems of religion in a changing era, speaking with all the passionate earnestness of the great prophets of his race and with no small measure of their rhetorical beauty and strength of utterance. There are passages that fairly glow with spiritual vision, while others in their clearness and incisiveness reveal truth in something of its elemental beauty, and cut through sham and pretense with keen effectiveness. The book is positive and constructive, and it is destructive of weakness and falsity, not so much by attack as by its own dynamic contrast of strength and truth. We predict that it may become the outstanding religious book of the year. We are glad to welcome this distinguished leader to our Church and City this evening.

Memoranda

Judge Lynn B. Griffith will address the Westminster Men at the Bible School hour next Sunday morning.

Next Sunday Evening promises to be another of unusual interest to our Church. The important subject of the HOME will be before us in messages by a Father, a Mother, and the Minister, the messages being based upon the discussions which our young people are having on this vital theme. The Young People's Choir will give a special number at the service.

Family Sunday (March 8) is next in our United Church Program. How many entire families of our Church will be in our public worship next Sunday? We hope YOUR family will be there!

The Rev. Henry D. Jones, a member of the City and Immigration Department of our Presbyterian National Missions Board in New York, is making a survey of Warren with special reference to the religious needs of the city and the manner in which the city is attempting to meet those needs. Warren is one of five of Ohio's smaller cities to be chosen for such study, the results of which will be most valuable to our Churches. We have been most happy to have both Mr. and Mrs. Jones in our worship and study and social gatherings.

Pledges and Prayers. Do they go together? Certainly they should when it comes to so important a matter as making your Church pledge. May we suggest that you talk over with God the fact of your pledge on the year just closing, and concerning the pledge you will soon make on the new year. If all our people will do this, we feel sure every dollar due in the Church by March 31 will be paid and the needs of our Church for the year ahead will be amply provided for.

Forward! Be Our Watchword

"Is this a time, O Church of Christ, to sound retreat?
To arm with weapons, cheap and blunt,
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect:
And to thy kingdom come for such a time,
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things expect.
Whose love imperial is, whose power sublime!"

36-15

First Presbyterian Church

The Circle • Buffalo, New York

Organized February 2, 1812

Sunday, November 1, 1931



Ralph Blake Hindman
Minister-elect

William E. McLennan
Minister of Social Service, Director of Welcome Hall Settlement
404 Seneca Street Telephone: Cleveland 2978

Church Office Telephone: Grant 7250

Morning Worship

Eleven o'clock



There will be no announcement of the hymns

Organ Prelude

Choral Introit: A mighty fortress is our God

No. 147

The Call to Worship:

Minister and People responsively

Worship the Lord in the beauty of holiness.

Fear before him all the earth.

For the time cometh and now is when the true worshippers
shall worship the Father in spirit and in truth.

For such doth the Father seek to be his worshippers.

God is a Spirit

And they that worship him must worship him in spirit and in truth.

The Doxology (original rhythm)

The Prayers

Anthem: The woods and every sweet-smelling tree

West

The woods and every sweet-smelling tree shall overshadow
Israel by the commandment of God.

I sat down under His shadow with great delight, and His fruit
was sweet to my taste. He brought me to the banqueting house,
and His banner over me was love.

For God shall lead Israel with joy in the light of His glory,
with the mercy and righteousness that cometh from Him. Alleluia.

Responsive Reading: Selection 3 (congregation standing)

The Gloria Patri

Scripture Lesson: Matthew x: 1-15, 34-42

Hymn: O worship the King

No. 1

Prayer, with The Lord's Prayer

The Offertory: He that dwelleth in the secret place

Miller

Hymn: The King of love my Shepherd is

No. 244

The Sermon: First Things First

TEXT: These twelve Jesus sent forth, and charged them saying,
Go not into any way of the Gentiles, and enter not into
any city of the Samaritans. Matthew x:3.

Prayer and Choral Response

Benediction and a Moment of Silence

Organ Recessional

The Community Vesper Service

Five o'clock



AIM: Through the free discussion of vital themes by thoughtful
men and women of experience, to promote understanding, tol-
erance, good will, unity of purpose, and courage to meet personal
and community responsibilities, according to the spirit and pur-
pose of Jesus.

MR. HINDMAN CONDUCTING

Organ: Grusenian Song

Russian Boatmen's Song on the River Volga

Song of India

Rachmaninoff

arr. Eddy

Rimsky-Korsakow

The Prayer

(Congregation Seated)

Choir Selections:

Chorus: Hymn to the Trinity

Alto Solo: Vesper Hymn

Chorus: Bless the Lord, O my soul

The Offertory: Hymn to the Sun

Le Cos d'Or

Rimsky-Korsakow

The Address: A Realistic View of Russia

IVY L. LEE

New York

Noted Public Relations Adviser

(See announcement on page 5)

Prayer and Choral Response

Postlude

November 8th

More Vital Personal Living

HENRY P. VAN DUSEN

New York

A College Tea will follow this meeting.

(See announcement on page 5)

Calendar

SUNDAY

9:45—Church School.

11:00—Morning Worship.

11:00—Kindergarten.

11:00—Church Hour.

5:00—Community Vesper Service.

6:15 — The Foursquares: Young
people of college age and over are
invited for supper (25c) and the
meeting which follows it. Mr.
Ivy L. Lee will lead the discussion.

MONDAY

8:00—Council Meeting of the Wo-
men's Evening Club.

TUESDAY

10:30 to 4—Woman's Circle all-day
sewing meeting. Luncheon at
one o'clock. The sewing com-
mittee requests the women of the
congregation to come early.
Many workers are needed. It has
been most helpful to the officers
to note the increased attendance
at the Circle meetings.

Articles for the mission boxes
will be on display.

4:00—Girl Scouts, Troop 5.

8:00—Girl Scouts, Senior Troop 2.

THURSDAY

8:00 — Installation Service: Mr.
Hindman will be installed as our
minister by the Presbytery of Buf-
falo. Rev. John Timothy Stone,
D.D., President of the Presbyter-
ian Theological Seminary, Chi-
cago, will preach the sermon.
Rev. William B. Hindman, D.D., a
brother of Mr. Hindman and min-
ister of the First Presbyterian
Church, Uniontown, Pennsylv-
ania, will give the Charge to the
Pastor; the Charge to the People
will be made by Rev. Samuel V.
V. Holmes, D.D., of Westminster
Church. Dr. Charles H. Stewart
of North Church will conduct the
service. Dr. Perceval H. Barker
of Lafayette Church will read the
lesson, and Dr. McLennan will
make the prayer.

FRIDAY

12:30—The Session: Monthly lunch-
eon meeting at the Athletic Club.

7:30—Boy Scouts.

8:00—Choir Rehearsal.

Notes

The Community Vesper Service is
resumed today. This marks the
beginning of the thirteenth annual
series of these services in our
church. We bespeak for them this
year the continued personal support
of the members of the congregation,
and we extend a hearty invitation
to all friends in the community to
avail themselves of the opportunity
to hear the speakers presented. The
aim of the service is given on the
afternoon program. Your attention
is directed to the announcement on
page five.

A reception in honor of Mr. and
Mrs. Hindman will be given in the
parish house Wednesday evening,
November 11th.

A Presbyterian Men's Convention
for Western New York will be held
at Central Presbyterian Church,
Main Street and Jewett Parkway,
Wednesday, November 11th, from
10:30 A. M. to 8 P. M. The pro-
gram, arranged by the Men's De-
partment of the Presbyterian
Church, includes the following
speakers: Dr. John McDowell of the
National Board; Dr. Worth M. Tippy
of the Social Service department of
the Federal Council of Churches;
Rev. Harry L. Somers of the Men's
Department; Dr. Ray Freeman Jen-
ney, of Park Church, Syracuse. Dr.
Albert Joseph McCartney of Wash-
ington will be the speaker at the
dinner to be held at 6:30. The men
of this church are invited.

The Regular Monthly Conference
of the Women's Missionary Society
of the Presbytery of Buffalo will be
held in the parish house of West-
minster Church, Friday, November
6th, at ten forty-five o'clock. Mrs.
Crawford of China will speak.

A College Tea for students of the
University of Buffalo, the State
Teachers College, and of other local
institutions of higher learning, will
be held in the parish house next
Sunday evening at the close of the
vesper service. After supper Henry
P. Van Dusen will answer questions
from the students.

The Community Vesper Service

1931-1932

The Thirteenth Annual Series.

Sundays at five o'clock

November 1

"A Realistic View of Russia"

IVY L. LEE

New York

Mr. Lee began his career as a newspaper reporter on the staffs of the "New York American", the "New York Times", and the "New York World." He started out as a counselor in public relations in 1905. He was executive assistant to the President of the Pennsylvania Railroad 1912-1914, after which he served as a member of the personal advisory staff of John D. Rockefeller. Since 1916 he has served as adviser in public relations with executive offices in New York City, for the Pennsylvania railroad, John D. Rockefeller, Bethlehem Steel Corporation, several internationally famous banking houses, and some corporations. By directed publicity Mr. Lee fosters favorable relations between the public and labor on the one hand and large industrial corporations on the other, and at his own expense frequently seeks to further industrial and world amity. He was lecturer at the London School of Economics during 1911-1912. In the world war period he was assistant to the chairman of the American Red Cross Council. Mr. Lee became interested in Russia 15 years ago. Since the Revolution of 1917 he has been to Russia on five different occasions, having traveled widely within the country itself.

November 8

"Toward More Vital Personal Living"

HENRY P. VAN DUSEN

New York

Among the younger men particularly interested in university and college students, few are in such demand as Henry P. VanDusen, who, with Reinhold Niebuhr, is associate professor of the Philosophy of Religion at Union Seminary. Mr. VanDusen graduated from Princeton in 1915, is a Phi Beta Kappa, has done graduate work in New College, Edinburgh, and in Edinburgh University. He has served as a member of the Editorial Council of "The World Tomorrow"; Board of Managers of the inter-collegiate Branch of the Y.M.C.A., and numerous other important positions. He is the author of several books and of many magazine articles. We have tried for three years to secure Mr. VanDusen and count ourselves particularly fortunate to have him on our program this season. A College Tea for students of the University of Buffalo, the State Teachers College, and of other local institutions of higher learning, will be held in the parish house at the close of this meeting.

November 15

"Religion in a Changing World"

RABBI ABBA HILLEL SILVER, D.D.

Cleveland, Ohio

Rabbi Silver has been at The Temple in Cleveland since 1917. He is one of the ablest orators in America and one of our most progressive thinkers.

November 22—Dr. Mordecai W. Johnson, Washington, D. C. (Some phase of the race question.)

November 29—Dr. Arthur E. Bestor—President Chautauque Institution. "Leisure—The Modern Problem."

December 6—Dr. Hamilton Holt, editor, educator, President of Rollins College, Florida.

December 13—Rev. Ralph B. Hindman,

December 20—Christmas Vesper Service.

Among those to speak after the New Year are: Henry Noble MacCracken, Ada L. Comstock, Edward Howard Griggs, John Rathbone Oliver, Kirtley F. Mather, David Seabury, S. K. Hatchliffe.

Regular Notices



Our Welcome is cordially extended to all who worship with us.

Visitors are invited to sign the Guest Book which may be found on the desk in the foyer.

Pastoral Service: It will be of great assistance if the people of the church form the habit of notifying the church office of situations where the ministry can be of service. We often do not hear of such opportunities until the time for them is past.

Minister's Office Hours: Mr. Hindman may be seen at the church office between the hours of 11 and 12 each day of the week, excepting Monday.

The Church Office is open daily from 9 to 5; Saturdays, 9-12. Miss Helen D. Chase is Church Executive; Miss Jessie W. Robertson, Office Secretary; Mrs. William Tector, Assistant Treasurer.

The Church Treasurer, Mr. G. A. Mitchell, may be addressed at 100 Wadsworth Street.

The Sacrament of the Lord's Supper is observed on the first Sunday in October, January and June, at the morning service, and Good Friday evening.

The Sacrament of Baptism is administered during or after the morning service on the first Sunday following Communion, or at other times by special arrangement.

New Members. Those not members of this church, who worship with us, do not forget that we want you to become members when you are ready. It adds hope and power to our Church's life when we see people wanting to come and willing to show it by speaking to the ministers or officers of the church.

The Assignment of Seatings or Pews is in charge of Mr. Guilford W. Francis and Mr. Eldon D. Miller, who may be consulted in the foyer at the close of the morning service.

All pews will be released for general use immediately after the Choral Introit at the morning service. The Session asks that the pew holders will assist in making this rule effective so that every courtesy of welcome may be extended to visiting friends.

The Ministry of Music

Clara Foss Wallace, Organist and Director

Florence Relston, Soprano
Sydney F. Brown, Tenor

Hazel Denny, Contralto
Harold F. Ames, Baritone

and Chorus

The Temple Bulletin

Congregation Beth Israel

ABRAHAM J. FELDMAN, Rabbi

Res.—145 Ballard Drive, West Hartford; Phone 4-4248

ISIDORE WISE, President

F. C. OFFER, Secretary

Series VII

NOVEMBER, 1931

No. 3



Services

FRIDAY

Nov. 6—Sermon Topic:

**THE SILENCE OF ARMISTICE
DAY**

Nov. 13—Sermon Topic:

**CAN LIBERAL JUDAISM WIN
THE JEWISH MASSES?**

Nov. 20—Sermon Topic:

"HOLD FAST YOUR DREAMS"

Nov. 27—Sermon Topic:

WHEN A MAN WRESTLES

SATURDAY

(A Series on First Book of Samuel.)

Nov. 7—Sermon Topic:

**VII—MINISTERS OF THE
SANCTUARY**
I Samuel 3: 1.

Nov. 14—Sermon Topic:

**VIII—THINGS THAT ARE
PRECIOUS**
I Samuel 3: 1.

Nov. 21—Sermon Topic:

**IX—THE OFT-REPEATED
CALL**
I Samuel 3: 4-10.

Nov. 28—Sermon Topic:

**X—TELLING THE
UNPLEASANT**
I Samuel 3: 15-18.

UNION THANKSGIVING SERVICES

NOVEMBER 26, 1931, AT 11 A. M.

**First Unitarian Church and Congregation Beth Israel
at the Temple**

RABBI ABBA HILLEL SILVER.

Members of the Congregation will be interested to learn that Rabbi Abba Hillel Silver of "The Temple", Cleveland, Ohio, will speak in Hartford Monday evening, November 23, at "The Hartford Woman's Club"—187 Broad Street. Dr. Silver, one of the most brilliant speakers in America, is coming under the auspices of Mrs. Jerome Mayer. Rabbi Silver's subject will be "Religion in a Changing World", which is also the title of his latest book now heading the non-fiction book lists of the country.

The speaker will be introduced by Rabbi Feldman.

Members desiring further information about this lecture should communicate with Mrs. Mayer, 238 North Oxford Street (telephone 4-0574).

BAR MITZVAH.

On Saturday morning, November 7, Marshall Feingold, the son of Dr. and Mrs. Gustave A. Feingold will become a Bar Mitzvah.

FACULTY OF OUR RELIGIOUS SCHOOL.

The following are the teachers who have charge of the classes and instruction in our Religious School:

Kindergarten—Miss Martha Harris. Graduate of the Harriet Mills Training School in New York. Teacher in Frank A. Brackett School. Second year at our School.

Grade I—Miss Shirley Troub. Graduate Culver-Smith Kindergarten Training School. Teacher in Arsenal School. First year at our School.

Grade II—Miss Sara Okun. Graduate of New Britain State Normal School. Teacher in Frank A. Brackett School. First year at our School.

Grade III—Miss Anne Stone. Graduate New Britain State Normal School. Teacher in Vine Street School. Second year in our School.

Grade IV—Miss Pauline Zlowe. Graduate New Britain State Normal School. Teacher in Northwest School. Second year in our School.

Grade V—Miss Sarah C. Goldberg. Graduate New Britain State Normal School. Teacher at Vine Street School. First year at our School.

Grade VI—Mrs. Nathan Singer. Graduate Philadelphia (Pa.) Normal School. Third year at our School.

Grade VII—Mrs. Anna M. Kravitz. Graduate Willimantic State Normal School. Teacher in Arsenal School. Fourth year at our School.

Grade VIII—Miss Ray F. Freedman. Graduate Willimantic State Normal School. Courses at Yale University. Teacher at Holcomb Street School. Second year at our School.

Grade IX—Mrs. Jacob Schoenfeld. Courses at Smith College. Many years of teaching experience. Seventh year at our School.

NAMING A CHILD.

At the services on October 16 the Rabbi blessed and named Grace Esther Herrup, daughter of Mr. and Mrs. Leo Herrup.

NORTHEASTERN REGIONAL UNION CONVENTION.

In attempting to organize the country for effective service the Union of American Hebrew Congregations has divided it into regions, the representatives of which would carry on the work of organizing and stimulating Jewish Religious Schools, Sisterhoods, Men's Clubs, and Congregations. To this end, a Convention of representatives in New England and other Northeastern states is called for November 3, to be held at the Hotel Astor in New York. The representatives from Hartford are the Rabbi, Mr. Isidore Wise, (as a member of the Executive Board of the Union of American Hebrew Congregations); Mrs. Bertha L. Bauer, (as a member of the Executive Board of the National Federation of Temple Sisterhoods); representing the Congregation, Mr. Maurice Hartman, Judge Solomon Elser, and Mr. R. Kashmann; representing the Sisterhood, Mrs. Seymour S. Kashmann, Mrs. E. A. Hart; representing the Men's Clubs, Mr. George L. Rapport, Mr. J. L. Bauer, Mr. Aaron Berman; Hartford delegates from the State Federation of Sisterhoods, Mrs. A. J. Feldman and Mrs. E. M. Hartman.

Rabbi Feldman will lead in the discussion of the theme, "Youth and the Synagogue" which will be presented at this Convention.

VISITORS.

At the services on Saturday morning, October 17, a group of high school pupils from Trinity Episcopal Church attended the service. This is the third year in succession that children from Trinity Church came to attend our services. At the conclusion of the service the Rabbi explained to the visitors the symbolism of the Synagogue.

FLOWERS IN THE PULPIT.

October 9—In memory of Sarah Atkins Ganz from her family.

October 16—In honor of the Golden Wedding Anniversary of Mr. and Mrs. Max D. Berman from Mr. and Mrs. Saul Berman.

WELCOME NEW MEMBERS.

In the course of the past year the following new members have joined the fellowship of the Congregation Beth L-rael. In publishing their names in this "Bulletin" we extend them a hearty welcome and express the hope that they and we may find the fellowship helpful and stimulating, religiously enriching and deepening.

Ralph P. Leenberg, 71 Mansfield Street.

Lewis Fox, 750 Prospect Avenue.

Nathan Singer, 79 South Quaker Lane, West Hartford.

Theodore M. Kalish, 289 North Quaker Lane, West Hartford.

Miss Isabel S. Hartstall, 30 Sherman Street.

Marshall Bernstein, 370 Blue Hills Avenue.

Louis Morganstern, 22 Griswold Drive, West Hartford.

Joseph W. Ress, 145 Brace Road, West Hartford.

Miss Bessie Kofsky, 83 Oak Street.

Charles L. Benson, 11 Robbin Road, West Hartford.

Samuel Neusner, 151 Colebrook Street.

Sol Bregman, 498 Edgewood Street.

Isaac Bregman, 498 Edgewood Street.

RELIGIOUS SCHOOL STATISTICS.

Date	Enrollment	Attendance	Kind Deeds Fund	New Temple Fund
October 11	124	106	\$5.60	\$0.50
October 18	141	130	\$6.90	
October 25	148	132	\$5.89	\$0.50
November 1	152	129	\$5.73	\$0.50

NEW TEMPLE FUND GIFTS.

The offerings to the New Temple Fund listed under statistics were brought by Miriam Cohen, Jean Herman and Bobbie Cohen in honor of their respective birthdays.

ASSEMBLIES.

The Rabbi addressed the assemblies of the month except on October 25, when Grade IV had a very interesting assembly in which the children wrote original words descriptive of Rosh Hashanah, Yom Kippur, Sukkoth, and set those words to the tune of favorite hymns. The whole class participated, led by Irma Malley, Harry Herzfeld and Elihu Berman.

THE KIND DEEDS COUNCIL.

The following representatives of their classes were elected to the Kind Deeds Fund Council, which will be composed of these and Mrs. E. A. Hart and the Rabbi: Andrew Older, Sylvia Kammerman, Arnold Marholin, Robert Myers, Karl Carlson.

PUPILS URGED TO SUBSCRIBE TO "YOUNG ISRAEL."

It is the earnest desire of the Rabbi and teachers that every home represented by the pupils of the Religious School receive the publication known as "Young Israel" through the year. This excellent magazine is published monthly by the Union of American Hebrew Congregations and is so edited as to give pleasure and inspiration to all Jewish boys and girls. The subscription price is one dollar per year. We feel that we are justified in encouraging the children to subscribe, assuring them that they will receive a good return from their investment.

THE RABBI IN THE COMMUNITY.

Elected Vice-President of the Hartford Club of Ministers and Rabbis.

October 5—Elected President of the Torch Club.

October 7—The Rabbi was in Cincinnati attending the meeting of the Executive Board of the Central Conference of American Rabbis.

Appointed Chairman of the Committee on Religious Education of the Central Conference of American Rabbis.

Appointed with Dr. Samuel Schulman of New York and Rabbi Solomon Foster of Newark to represent the Central Conference of American Rabbis on the Synagogue Council of America.

October 19—Addressed Masonic Lodge of Instruction.

October 26—Addressed the Social Workers' Club of Hartford.

The Temple Israel Brotherhood

Presents its second

LYCEUM COURSE

MONDAY EVENINGS AT 8 O'CLOCK

FROM JANUARY 4TH THROUGH MARCH 14TH, 1932

(Omitting February 22nd)



TEN BRILLIANT EVENINGS

BURTON HOLMES

RABBI ABBA HILLEL SILVER

WILL DURANT

JACK BLACK

CORNELIA OTIS SKINNER

GRAND DUCHESS MARIE

HERWARD CARRINGTON and DR. JAMES J. WALSH

TOSCHA SEIDEL

PROF. ARCHIBALD T. DAVISON and the HARVARD GLEE CLUB

MAURICE SAMUELS vs. JAMES WATERMAN WISE



TEMPLE ISRAEL MEETING-HOUSE

LONGWOOD AVENUE AND RIVERWAY

BOSTON

Lyceum Course of Temple Israel

January 4—BURTON HOLMES, World Traveler

"Imperial Abyssinia"

MR. HOLMES, in person, with his exclusive pictures in color and motion will reveal for you this unknown African Empire. An interesting personality and the world's best traveler — he will send you away with the feeling of actually having seen Abyssinia and the coronation of an emperor rather than merely looking at films. A splendid opening to a splendid series of evenings for you.

January 11—RABBI ABBA HILLEL SILVER, of Cleveland

"Religion in a Changing World"

RABBI ABBA HILLEL SILVER is one of the ablest orators and one of the most original thinkers in our ministry. No speaker is better qualified to discuss contemporary life and thought. We need not say more about him.

January 18—WILL DURANT, Philosopher, Author

"Is Democracy a Failure?"

You will be delighted with DR. DURANT'S platform presence, his flashing wit and the fact that he has something of importance to say. His talks are always related to the actual problems of life and he is one of America's most useful lecturers. He is the author of *"The Story of Philosophy"*, which has already reached the sale of over five hundred and thirty thousand copies.

January 25—JACK BLACK, Ex-Convict

"The Criminal and the Community"

Our speaker for this evening has known prison life for fifteen years on the inside and all that that implies. JACK BLACK, now famous as the author of *"You Can't Win,"* was once an imaginative young boy with an intense love for adventure. Accidents of environment lead him into crime, into various prisons and every sort of harrowing and illuminating adventure. Finally through books of right thinking and the aid of certain persons, he was somehow saved to tell the upper world about the underworld and its people—who they are and what they do and why they do it. Mr. Black has a dry humor and a certain subtle magnetism and much underworld philosophy which will give you one of the most thrilling evenings you have ever spent.

February 1—CORNELIA OTIS SKINNER

A Program of Original Character Sketches

CORNELIA OTIS SKINNER, daughter of Otis Skinner, famous actor, has prepared a special program for her evening with you.

As reviewed by John Mason Brown in the N. W. Evening Post.

"Miss Skinner is within herself a complete theatre, a whole tragic, comic, if not heroic, theatre, and a theatre incidentally that offers far more entertainment than can be found in most of the playhouses of the town. She is war and company all in one breath, her stage crew and her costume mistress, to say nothing of her own playwright. But, though she works unaided, she does not work alone. She does not work alone because when she steps from behind the curtains at the back, moves a chair a little to the right or left, and announces what her next number is to be, she not only becomes in an instant the central figure of the sketch, but peoples her stage with silent, unseen answering characters of her own imagining. They exist only in her pauses, in the way she looks at them or in the manner in which they seem to touch her . . . But in each case Miss Skinner manages to make them as real as if they stood beside her on the stage."

February 8—GRAND DUCHESS MARIE

"My Escape From Russia"

This evening will be a social event as well as an intellectual treat. It is with a great deal of satisfaction that we present a personality, not only of note and royalty, but one who has demonstrated to the world her innate ability to succeed against all odds:

"As the daughter of Grand Duke Paul, uncle of the Russian Czar, the Grand Duchess Marie (her full name is Marie Pavlovna Romanoff, and she is one of the few surviving Romanoffs) was brought up with the Czar's own daughters. Marie is the granddaughter of Czar Alexander the Second, and her mother was Grand Duchess Alexandra, the daughter of King George of Greece. She is second cousin to King George of England."

Accustomed to being cloistered from the world, surrounded by glittering wealth and gorgeous formality, this survivor of the Romanoff family is now living in Paris and New York, forgetting her autocratic past for the democratic busy present and comes to the Meeting-House to share with you her thrilling experiences.

February 15—HEREWARD CARRINGTON and JAMES J. WALSH

"Spiritualism—A Fact or A Fake"

To discuss this most fascinating and intriguing subject, we have turned to two experts in this field. DR. HERWARD CARRINGTON, one of the leaders of Scientific Psychical Research in America, will defend the thesis that "*Spiritualism is a Fact*". He is the author of more than a score of standard books on the subject and is the editor of scientific publications.

"*Spiritualism—A Fake*" will be presented by DR. JAMES J. WALSH, practising physician in New York City, who is equally well known as a psychologist and sociologist. He has written some forty volumes on the history of medicine and the influence of the mind over the body. As public lecturers, both our speakers in this symposium have enviable reputations.

February 29—TOSCHA SEIDEL, Violinist

A Program of Music to be Announced

TOSCHA SEIDEL—a name that signifies the highest on the concert stage. When Mr. Seidel made his debut in America several years ago he scored a genuine success. From his tremendous repertoire, he will select a program of music that we will announce later. *The London Morning Post* said about our guest artist for this evening: "It is a matter of conviction that he is the greatest violinist who has ever appeared since the highly endowed Mischa Elman took the world by storm."

March 7—PROF. A. T. DAVISON and the HARVARD GLEE CLUB

A Lecture Recital

This program, too, will be announced later in detail. This is not a part of the Harvard Glee Club nor a group of singers from Harvard but the official Harvard Glee Club in its entirety.

March 14—MAURICE SAMUEL vs. JAMES WATERMAN WISE

A Debate

The topic to be announced later. Can you think of a more brilliant closing event for this series than a debate between these two young orators and representatives of the younger generation of our people? You know them both. You know of their eloquence. You know that they are serious students and have inspired our youth. Their subject will be timely and we shall not announce it at this time. March 14th is a long time off in this rapidly changing world of ours.

A WORD FROM THE COMMITTEE

YOUR COMMITTEE, encouraged by your enthusiastic response and approval of its efforts last year, has arranged, what it considers, the best series of events ever offered by any group anywhere for so small an admission fee. Ten different kinds of programs, each one carefully planned and prepared for you by leaders in the particular field that we attempted to cover. Your enthusiastic support last year encouraged us to even greater efforts. It made us willing to secure for you higher-priced attractions than we did last year—confident in the feeling that you would back us up.

May we remind you that every ticket for the Course was sold last year before the opening meeting. Many were disappointed. Insure yourself this year against disappointment by securing your Course Ticket as soon as possible.

The world's best for the Lyceum Course is our goal each year and only the facilities of Temple Israel Meeting-House and the cooperation of all the members of the Brotherhood make this possible.

— PROGRAM COMMITTEE.



THE TEMPLE ISRAEL BROTHERHOOD



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Enclosed find Check for \$.....for.....Course Tickets at \$4.00 each.

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Free Synagogue

Weekly Bulletin

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Vol. XXIII

DECEMBER 16, 1930

No. 14

SUNDAY MORNING, DECEMBER 21

at 10:30 o'clock

CARNEGIE HALL

DR. ABBA HILLEL SILVER

Rabbi, The Temple, Cleveland, Ohio

Will Preach on

**"THE ROLE OF RELIGION
IN A CHANGING WORLD"**

DOORS CLOSED PROMPTLY AT 11:30

*Sabbath Eve Services in the Synagogue House Chapel
Fridays at 8:30*

**MUSICAL PROGRAM FOR
DECEMBER 21—AT 10:30 A. M.**
 Excerpts from "Judas Maccabees"
 Music by George Friedrich Handel
 Organ: Overture
 Chorus: For Zion Lamentation Make
 Recit. and Air: Arm, Arm Ye Brave
 Boris Saslawsky
 Chorus: O Father Whose Almighty
 Power
 Recit. and Air: Sound An Alarm
 Judson House
 Duet: O Lovely Peace
 Davorah Cooper—Gertrude Wiesner
 Choir
 A. W. Binder, Choirmaster
 Sopranos: Davorah Cooper
 Altos: Gertrude Wiesner
 Erna Gabor Betty Poulos
 Tenors: Judson House
 Basses: Boris Saslawsky
 Alex. Ancharoff Sigfred Philip
 Organist: Alexander Richardson

Handel's "Judas Maccabees" to Be Presented by Choir

In celebration of Hanukkah, the choir, under the direction of A. W. Binder, will present excerpts from Handel's "Judas Maccabees," Sunday morning, December 21, beginning promptly at 10:30 o'clock.

Although written almost two hundred years ago, this beautiful oratorio, which glorifies the heroic story of Hanukkah, is still a great favorite among lovers of sacred music, for the many beautiful melodies in the choruses and arias are still fresh, as well as vital and stirring. In the limited time allotted to this program, the choir will present the most important choruses and arias of the oratorio.

NEEDED IMMEDIATELY!

Motor Operated Sewing
 Machines and
 Materials suitable for the
UNEMPLOYED WORKROOM

Send gifts to:

Mrs. Stephen S. Wise,
 40 West 68 St., N. Y.

Discussion Group on War and Peace

In order that the women of the Synagogue may prepare themselves for intelligent and concerted effort in combating the program of militarism, members of the Women's Organization and their friends are urged to enroll in this new group, of which Mrs. Sidney E. Goldstein is Chairman.

"Invasion of the Schools by Military Organizations" is the special topic for discussion at the first meeting, to be held Tuesday afternoon, December 16, at 2:30, in the Synagogue House. An address on this subject will be delivered by Tucker P. Smith, Executive Director of the Committee on Militarism in Education. Tea will be served.

Junior League Plans to Form Music Group

Members of the Junior League interested in the formation of a Music Group will discuss several tentative programs at a meeting Sunday evening, December 21, at eight o'clock, at the home of Milton L. Shair, 90 East 96 St.

THE FUNCTION OF THE FAMILY

Lecture by

Dr. SIDNEY E. GOLDSTEIN

Monday, December 15th, at 8:30
 at the Synagogue House

The eleventh lecture in the course on "Changing Aspects of Marriage and Family Life" will be based upon "Marriage and Morals" by Bertrand Russell. This course is being given under the auspices of the Social Service Department, The Men's Club and the Women's Organization.

Lewis H. Stampfer, Serton—END. 1231.

A TRIBUTE

Samuel Jaros

The death of Samuel Jaros, one of the founders and long president of the Free Synagogue of Flushing, brings to mind the years of intimate association with him by us who, on behalf of the Free Synagogue, founded the Free Synagogue of Flushing.

In Samuel Jaros we found not only a wise and understanding servant of Israel, but a deeply spiritual personality, utterly selfless and with the passion to magnify the spiritual life of his community.

On behalf of the parent synagogue and on our own behalf, we tender our deepest sympathy to the Free Synagogue of Flushing, and to the wife and children of Samuel Jaros.

STEPHEN S. WISE

SIDNEY E. GOLDSTEIN

From Across the Atlantic

Among the multitude of messages that have come to Dr. Wise from many places during his illness, we publish a cablegram that has just come from Shanghai, China:

"Best wishes for your health. Jewry's protest against the White Paper is a happy augury for the upbuilding of the homeland of a vigorous Zion."

Important Notice

After December 16, the telephone number of the Synagogue House will be TR 7-4050.

Dr. Wise Making**Excellent Progress**

It is gratifying to be able to report that Dr. Wise is making excellent progress and is now coming to his Study for a short period daily. It is hoped that Dr. Wise will be able to conduct the services on Sunday morning, December 21, and possibly regularly thereafter.

Hanukkah Entertainment

on December 21

A very delightful Hanukkah program is being planned by the children for their assembly, Sunday morning, December 21. The entertainment will begin promptly at 9:45 so as to permit the parents to attend the regular Sunday morning service at Carnegie Hall.

High School Society**Hanukkah Supper-Dance**

The members of the High School Society are celebrating Hanukkah by a Supper-Dance, Sunday evening, December 21, from 5:30 to 8:30, at the Synagogue House.

**EXHIBITION OF WORK BY
JEWISH ARTISTS**

*Under the Auspices of the
High School Society*

Sundays, 2:30 to 5:30 p. m.
December 14 and 21
Synagogue House

Tea Served

ALL ARE INVITED

UNEMPLOYMENT

Emergency Unemployment Fund

In response to the appeal issued last week the Social Service Board has received a number of contributions to the Emergency Unemployment Fund. Through two very dear friends of the Synagogue we have received two checks of \$500 each and from members checks in the amounts of \$100 and \$50 and smaller sums. The members are again reminded of the resolution of the ministers of the city calling upon all those who receive a regular income, clergy and laity alike, to contribute one day's salary each month to the aid of the unemployed. Have you done your share?

We are advancing loans to families for whom work cannot be found. These families come from the large middle class who have never been in need before and to whom the present crisis brings acute and unexpected suffering.

The rabbis of the Synagogue will be glad to hear from or to learn of any family that is in need within or without the congregation and will hold what information comes to them as confidential.

Work

The Workroom established by Mrs. Stephen S. Wise with the co-operation of the Women's Organization is working full force in the social hall of the Synagogue House. Twenty-one women are at present employed three days a week and are being supervised by a committee of which Mrs.

Sylvan Froehlich is chairman. Generous donations of material have already been received from some of our members. This material is being sewed into garments which will be distributed to the families under the care of the Social Service Department. Gifts of food have also been received through the efforts of Mrs. Albert Eisner, and other gifts have come from Seaman Brothers, George S. Murphy, Inc., Schraff's, and the Breakstone Cheese Company. The members of the Synagogue are urged to do their utmost to aid in the development of this program. Sewing machines are needed, as well as materials and financial support. Gifts, large or small, may be sent to Mrs. Wise.

In addition to 21 women sewing in the Workroom there are 2 porters, 3 stenographers and an errand boy, making a total of 27 working in the Synagogue House. Outside the Synagogue House we are subsidizing a number of women who are taking care of homes in which the mother is absent because of illness. In this way we are rendering a double service, giving employment to the women and taking care of homes in which children would be otherwise neglected.

Clothing

We have received a number of bundles of clothing from the children of the religious school of the Synagogue and are now able to meet some of the needs a little more adequately.

UNEMPLOYMENT

(Continued from Page 4)

Temple B'nai Jeshurun has also sent us a splendid consignment of clothing and dry groceries which we deeply appreciate and are sending to the families under our care. The clothing that is in need of repair is being mended by the women in the Work-room.

To the Employers

In company with other Synagogues and organizations, local and national, we earnestly urge the employers in the congregation to follow the example of larger corporations and assure their employees that they will not be dismissed from work. The fear of being out of work is creating havoc among the working classes and it would be of great service for the workers to know that they will continue in their present employment.

Social Service

In Memoriam

My dear beloved mother, *Flora Levy*, from Mrs. Wm. H. Jacobus.

My dearly beloved son, *Lee*, from Mrs. Helen Schoenthal.

Adel Vogel, from Mr. and Mrs. Jules L. Foreman.

Solomon Traub, from Bertha and Anton Neuburger.

The Social Service Department very gratefully acknowledges the generous contributions of Mrs. Isaac Block and M. Rosenfeld, and the usual monthly contributions of Miss Henrietta Friedman and Otto A. Golluber.

Free Synagogue
40 West 68 St.
New York, N. Y.

Date

Gentlemen:

(1) I subscribe \$.....to the Emergency Unemployment Fund of the Free Synagogue. (Check enclosed.)

(2) I can give employment to.....men.....women.
(Please specify kind of work.)

(3) Please call for a bundle of clothing on.....
at.....o'clock

Name

Address

Telephone Number

Home Service for Hanukkah

THE FATHER:—Let us give thanks to Almighty God for His deliverance of our people in the days of old. We remember tonight the lights that heroes kindled in the Temple of Zion, after the enemy had profaned the Sanctuary and enslaved the nation. Then the great God of justice fought on our side and through the valor of the Maccabees Israel was freed from the Syrian tyrant, and the lights of joyful worship again were kindled upon Israel's altar.

THE CHILDREN:—We therefore praise and worship the God of our fathers, whose will it is that men should be free. He has lifted the yoke from upon us whenever the burden was greater than we could bear.

THE FATHER:—O God of freedom! O God of justice! We glorify Thy Holy name in this land of freedom and justice. We rejoice in this Feast of Hanukkah and in its great heroic memories. May they kindle a new zeal in our hearts and in the hearts of our children.

THE CHILDREN:—And fill us with pride in our glorious past, and with courage to face every trial.

THE FATHER:—Let us proclaim the unity of the Lord of Hosts, our Redeemer, the Guardian of all mankind.

ALL TOGETHER:—Sh'mah Yisroel, Adonoi Eloheinu, Adonoi Echod
Hear, O Israel, the Lord our God, the Lord is One.
Boruch Shem K'vod Malchuso l'olam v'ed
Blessed be His glorious Name forever and ever.

(One of the household now kindles the lights—one on the first evening, two on the second, etc., until on the last night of Hanukkah eight candles are lit.)

The Blessing of the Lights

WE PRAISE Thee, O Lord our God, Ruler of the Universe, whose moral law has sanctified us. Mindful of the heroism of our fathers, we now kindle the lights of Hanukkah.

WE PRAISE Thee, O Lord our God, Ruler of the Universe, in whose Name our fathers wrought heroic deeds in this season in days of old.

(And on the first night only, add:)

WE PRAISE Thee, O Lord our God, Ruler of the Universe, who has granted us life, sustained us, and enabled us joyfully to celebrate this festive holiday.

THE FATHER:—We thank God for the Maccabean heroes who cleansed our altars and saved our faith.

THE CHILDREN:—For the victory of their righteous cause we praise the Lord.

THE FATHER:—We thank Thee for Mattathias, the aged warrior and his heroic sons who perished rather than surrender their convictions.

THE CHILDREN:—We thank Thee for Judah, the Maccabee, who with but a few withstood the hosts of tyranny.

THE FATHER:—For the purifying of the Temple we thank Thee; and for the lights that were kindled there by brave men to whom an ideal meant more than comfort and security.

ALL TOGETHER:—O God, strengthen Thou our hearts to hold fast to our holy Faith, and to serve Thee forever. Give us, too, the courage to stand for right, for justice and for truth.

Conclude the service with the singing of "Rock of Ages," Union Hymnal, 189.

The Cleveland Community Religious Hour

Public Music Hall...Sunday Afternoons, 3:30 o'clock

October 12, 1930 to April 26, 1931

Cleveland, Ohio



A Community Hour in which
men and women of all faiths will
participate • • Addresses by
outstanding leaders of religious
thought in America upon vital
problems relating to the life of the
entire community.

• • Music.

THE SPEAKERS

- OCTOBER 12 . . . George W. Coleman, Founder, Ford Hall Forum; President, Babson Institute, Boston.
"Get Together Or Perish"
- OCTOBER 19 . . . Rabbi William H. Fineshriber, Temple Keneseth Israel, Philadelphia, Pa.
"Are We Civilized?"
- OCTOBER 26 . . . Father John A. Ryan, Catholic University of America, Washington, D. C.
"Social Justice In The World Today"
- NOVEMBER 2 . . . Dean Shailer Mathews, University of Chicago.
"The Contribution Of Science To Religion"
- NOVEMBER 9 . . . Sherwood Eddy, New York.
"Danger Zones In The World Today—Russia, India, China"
- NOVEMBER 23 . . . Father J. Elliot Ross, University of Iowa.
"The Affirmations Of Catholicism"
- NOVEMBER 30 . . . Rabbi A. H. Silver, The Temple, Cleveland, Ohio.
"Religion In A World Of Change"
- DECEMBER 7 . . . Dr. Charles E. Jefferson, Broadway Tabernacle, New York City, N. Y.
"Faith As A World Force"
- DECEMBER 14 . . . Dr. Henry N. Wieman, University of Chicago.
"Methods Of Private Religious Living"
- DECEMBER 21 . . . Rabbi Stephen S. Wise, Free Synagogue, New York City, N. Y.
"What Is Left?"
- DECEMBER 28 . . . Father Jones I. Corrigan, Boston College.
"Character And Character Building"
- JANUARY 4 . . . Rabbi Gerson B. Levi, Temple Isaiah-Israel, Chicago, Illinois.
"What Is Judaism?"
- JANUARY 11 . . . Dr. A. E. Haydon, University of Chicago.
"The Quest Of The Ages"

THE SPEAKERS (CONTINUED)

- JANUARY 18 . . . The Right Reverend Warren Lincoln Rogers,
Bishop of Ohio (tentative date).
- JANUARY 25 . . . Father M. J. Ahern, Holy Cross College.
*"Tolerance—The Touchstone Of American
Liberty"*
- FEBRUARY 1. . . . Dr. M. H. Lichliter, First Congregational
Church, Columbus, Ohio.
- FEBRUARY 8 . . . Rabbi Louis Wolsey, Congregation Rodeph
Shalom, Philadelphia, Pa.
"Prayer"
- FEBRUARY 15 . . . The Right Reverend Joseph C. Schrembs,
Bishop of Cleveland.
- FEBRUARY 22 . . . Dr. John A. Lapp, Marquette University.
"The Way Out Of The Present Crisis"
- MARCH 1. Open
- MARCH 8. Open
- MARCH 15 Dr. Kirtley F. Mather, Harvard University.
"Science In Search For God"
- MARCH 22 Father W. A. Bolger, St. Thomas College.
"A National Program of Social Reform"
- MARCH 29. . . . Dr. W. E. B. DuBois, (colored) Editor *The
Crisis*, New York City.
- APRIL 5. Open
- APRIL 12 Dr. Preston Bradley, The People's Church,
Chicago.
"Is Religion An Opiate?"
- APRIL 19. Open
- APRIL 26 Dr. Charles W. Gilkey, Chicago, Illinois.



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THE CLUB

is sustained by voluntary subscriptions and the Sunday evening contributions. It is earnestly desired that all who are interested in the purpose of the organization will assist in its financial support.

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1340 OTIS BUILDING

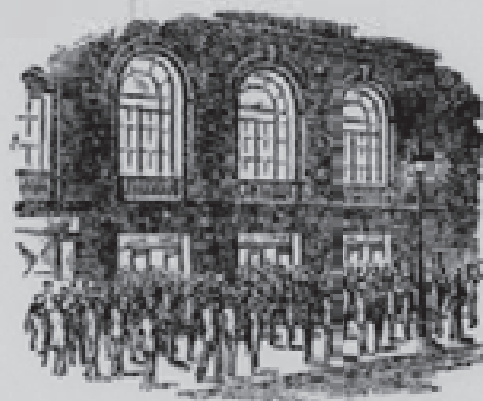
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CHICAGO SUNDAY EVENING CLUB

TWENTY-FIFTH SEASON

Organized in 1907 to Maintain a Service
of Christian Inspiration and Fellowship
in the Business Center of Chicago and
to Promote the Moral and Religious
Welfare of the City



Sunday Evenings at 8 in Orchestra Hall

216 South Michigan Avenue

From October to June

Song Service 7:00 - Bible Talk 7:30

ORDER OF SERVICE

Sunday, November 1, 1931

Organ Recital

"Suite in F"

Corelli

Prelude

Allemande

Sarabande

Gavotta

Giga

MR. STANLEY MARTIN

Anthem

"Hosanna in the Highest"

Stainer

THE CHOIR

Doxology, The Audience Standing

The Lord's Prayer, All Uniting

Anthem

"Even Me"

Warren

MR. LOVE AND THE CHOIR

Scripture

MR. JOSEPH R. NOEL

Former President, Chicago Association of Commerce

Prayer

Dr. HERBERT L. WILLETT

Kensilworth Union Church

Anthem

"O, for the Wings of a Dove"

Mendelssohn

MES. HERDIEN AND THE CHOIR

Announcements BY THE PRESIDENT OF THE CLUB

Offertory

"Love Never Faileth"

Root

MRS. ISABEL ZEHR

Hymn 98

Tourjee

God is love; his mercy brightens
All the path in which we rove;
Bliss he wakes, and woe he lightens:
God is wisdom, God is love.

E'en the hour that darkest seemeth:
Will his changeless goodness prove,
From the gloom his brightness streameth,
God is wisdom, God is love.

Chance and change are busy ever,
Man decays, and ages move;
But his mercy waneth never:
God is wisdom, God is love.

He with earthly cares entwineth
Hope and comfort from above;
Everywhere his glory shineth;
God is wisdom, God is love.

Bouring

Address

"Religion in a Changing World"

DR. ABBA HILLEL SILVER

The Temple
Cleveland, Ohio

Hymn 448

Wesley

God is my strong salvation
What foe have I to fear?
In darkness and temptation,
My light, my help, is near:
Though hosts encamp around me,
Firm in the fight I stand;
What terror can confound me,
With God at my right hand?

Place on the Lord reliance;
My soul, with courage wait:
His truth be thine affiance,
When faint and desolate:
His might thy heart shall strengthen,
His love thy joy increase;
Mercy thy days shall lengthen:
The Lord will give thee peace.

Montgomery

Benediction

DR. HERBERT L. WILLETT

Postlude

"March"

Costa

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ANNOUNCEMENTS

Dr. John Haynes Holmes, The Community Church of New York, will speak next Sunday on the subject: "Open Doors to Life". Dr. Holmes spent the summer in Europe, where he had audiences with the former German kaiser, and with Mahatma Gandhi. He is one of the most popular preachers in the East, and the Community Church Forum, undenominational, is the oldest and largest forum in New York.

The doors to Orchestra Hall are opened at 6:45, the song service begins at 7:00 and the organ recital at 7:35. Between 7:30 and 7:55 the doors leading into the main auditorium will be closed to insure quiet during the Bible Talk and those arriving at this time may find seats in the Assembly Room. The Bible Talks are given by the President of the Club, the general subject for this season being "The Trail of a Pathfinder."

The Monday Council, holding dinner meetings at the Midland Club, 172 West Adams Street, on alternate Monday evenings at 6 p.m., is an organization of young men interested in the Sunday Brening Club and desiring to have an active part in the religious, social and civic work of our city. Next meeting, November 2nd, adjournment promptly at 8.00. Speaker: Dr. Harlan E. Tarbell. "Thirty Minutes in Magic Land." If you desire to attend, kindly telephone the office, Franklin 3356, before noon Monday.

During the month of November members of the Monday Council, under the chairmanship of Mr. David R. Evans, are assisting the regular force of ushers.

The audience will please remain until dismissed by the benediction.

Ladies are requested to remove their hats.

Sunday Evening Club programs are broadcast by station WMAQ.

Edgar Nelson, Conductor

Choir of 125

Mabel Sharp-Herdien	Isabel Zehr	Mark Love	Robert Yale Smith
Soprano	Contralto	Basso	Accompanist

Stanley Martin, Organist

Mason & Hamlin Piano used

30-15

Program
of the
Twenty-seventh Annual Convention
of
**The Religious Education
Association**

The Public Auditorium

Cleveland, Ohio

April 23-25, 1930

THE RELIGIOUS EDUCATION ASSOCIATION

308 North Michigan Avenue

CHICAGO, ILLINOIS

Tentative Program

Convention Problem: Social Changes

A critical analysis of current social changes and their bearing upon theories and methods of character education and religious education.

Some educators insist that there are no fundamental social changes—merely an acceleration and expansion of older problems and issues. Others contend that the very nature of the social process itself has been so fundamentally altered by scientific attitudes and the revolution brought by machines that older codes, standards and customs are totally inadequate to meet present needs.

In examination and study of this problem, the Convention will draw upon the most reliable data from the social sciences and will attempt to focus the implications from these data upon the problems confronting churches, families, schools and other agencies in their efforts to develop moral and religious attitudes and conduct.

OPENING MEETING, WEDNESDAY EVENING, APRIL 23

Critical Reports

The Nature and Significance of Mores, Ellsworth Faris, Chairman, Department of Sociology, The University of Chicago.

Some Major Characteristics of Our Changing Civilization, John Herman Randall, Jr., Assistant Professor of Philosophy, Columbia University.

Are the Churches Aware of Their New World? Samuel McCrea Cavert, Secretary, The Federal Council of Churches.

THURSDAY MORNING, APRIL 24, 9 A. M.

Chairman, Ellsworth Faris

Critical Reports Continued

What Ten Years' Study Indicates Concerning the Message and Function of City Churches, H. Paul Douglass, of the Institute of Social and Religious Research.

The Effect of Our Changing Mores Upon the Individual as Reflected in Clinics and Laboratories, Harry Stack Sullivan, Research Director, The Sheppard and Enoch Pratt Hospital, Towson, Md.

What Ten Years' Study of the Family Reveals Regarding Problems, Needs and Programs, Frank J. Bruno, of the George Warren Brown Department of Social Work, Washington University.

The Present Situation as Revealed Through Public Education (speaker to be announced).

THURSDAY AFTERNOON, APRIL 24, 2-5 P. M.

The critical reports of the previous two sessions are designed to furnish background material for sectional meetings, in which the effect of social change upon current programs and methods will be emphasized. Special sections have been arranged for the following problems:

The Effect of Current Social Change upon:

- (1) The Method and Message of the Ministry.**
- (2) Theories and Methods of Religious Education.**
- (3) Moral and Religious Life on the College Campus.**

- (4) *Theories and Methods of Developing Moral and Religious Life Through the Family.*
- (5) *Theories and Methods in Work with Youth.*
- (6) *Theories and Methods of Character Development Through Public Schools.*
- (7) *Ethical and Religious Standards in Business.*

Among those who are to take part in the discussions in the special sections are:

Harrison S. Elliott, Union Theological Seminary	Adelaide T. Cast, Teachers College, Columbia University
W. C. Bower, University of Chicago	Abel J. Gregg, National Council, Y. M. C. A.
Frank J. Bruno, Washington University	Barnett R. Brickner, Euclid Avenue Temple, Cleveland
Edward Sproul, National Council, Y. M. C. A.	A. Wallace Petty, First Baptist Church, Pittsburgh
Albert E. Day, Christ Church, Pittsburgh	Ernest W. Wilkins, Oberlin College
Philip S. Bird, Church of the Covenant, Cleveland	Paul H. Dengler, Vienna, Austria
Joel B. Hayden, Fairmount Presbyterian Church, Cleveland	Lucius Teter, Chicago Trust Co., Chicago
Ernest W. Burgess, University of Chicago	Ernest Reckitt, Agricultural Bond & Credit Co., Chicago
George A. Coe, Evanston, Illinois	Robert E. Vinson, President, Western Reserve University
J. W. F. Davies, Winnetka, Illinois	

THURSDAY EVENING, APRIL 24

The Role of Religion in a Changing World, Abba Hillel Silver, Rabbi of The Temple, Cleveland.

Abiding Values in Inherited Religion, George Johnson, Executive Secretary, National Catholic Welfare Council.

The Role of the Church in View of Current Social Issues, Mordecai Johnson, President, Howard University.

FRIDAY MORNING, APRIL 25

Continuation of the Special Sections

FRIDAY AFTERNOON, APRIL 25

Summary of the Convention, three major reports

Hugh Hartshorne, Research Associate in Religion, Yale University

Theodore G. Soares, Professor of Religious Education, University of Chicago

Carleton Washburne, Superintendent of Winnetka Public Schools, Winnetka, Illinois

Report of the meeting of the Board of Directors

FRIDAY EVENING, APRIL 25

Dinner at the Hotel Statler, with brief addresses by:

William Adams Brown, Roosevelt Professor of Systematic Theology, Union Theological Seminary, and President of the Religious Education Association

Solomon Goldman, Rabbi of Anshe Emet Congregation, Chicago

Newton Baker, Attorney, Cleveland

J. M. Artman, General Secretary, Religious Education Association

SPECIAL MEETINGS

Arrangements are being made for special meetings to be held at the breakfast, luncheon and dinner periods, for groups interested in special projects or more detailed discussion of problems raised in the Convention sessions.

WORSHIP

The following committee will plan the worship phase of the program in terms of the specific situations and needs growing out of the Convention:

Philip S. Bird, Minister, Church of the Covenant, Cleveland

William Adams Brown, Roosevelt Professor of Systematic Theology, Union Theological Seminary

Hugh Hartshorne, Research Associate in Religion, Yale University

Henry Turner Bailey, Director, Cleveland School of Art

Theodore G. Soares, Professor of Religious Education, University of Chicago

J. Elliot Ross, Professor and Associate Administrative Director, School of Religion, University of Iowa

Solomon Goldman, Rabbi of Anshe Emet Congregation, Chicago

J. M. Artman, General Secretary, Religious Education Association

BOARD OF DIRECTORS

The Board of Directors will meet at 11 A. M., Wednesday, April 23. Business and educational aspects of the Association will be considered and a report prepared for the Friday afternoon general session. This report will be the basis of discussion by the general membership. Representatives of a variety of institutions are being invited to meet with the Board as advisors. Chairmen of Regional Committees will also report to the Board.

AFFILIATED ORGANIZATIONS

Organizations wishing to hold conferences in conjunction with the Convention are cordially invited to do so. Wednesday, April 23, between the hours of 9 A. M. and 9:30 P. M., is available for such groups. Organizations interested in affiliating with the Religious Education Association in this way are requested to communicate with the Chicago office as soon as possible, indicating the type of program being considered and the time and facilities needed. Two organizations, the Association of Professional Educators in Local Church Fields and the Conference of Workers with Boys, met in conjunction with the Convention in 1929 and have again requested the same privilege.

LOCAL ARRANGEMENTS

President Robert E. Vinson of Western Reserve University is chairman of the Convention Committee for Cleveland. Associated with him on the Committee are fifty leading citizens, who have endorsed the coming of the Convention to Cleveland and who are doing everything possible to make it of more than ordinary value, not only to Cleveland but to the nation. Special committees have been appointed from public schools, churches, colleges and other organizations to give serious thought to the problem prior to the Convention and to select persons who have a contribution to make. The Adult Education Association of Cleveland has offered its offices as temporary headquarters and is planning a series of study groups to prepare for the Convention discussions and to follow up suggestions made during the Convention.

Ninth Season 1931
N. H. WOMEN'S CHURCH UNION
Monday Afternoon Lecture Course
WOOLSEY HALL, 4:15 P. M.

Under the auspices of the N. H. Women's Church Union, which includes sixty churches of nine denominations, with the co-operation of the N. H. Council of Churches, Yale and Berkley Divinity Schools and many women's organizations a lecture course will be given on six Monday afternoons, Oct. 19 to Nov. 23 inclusive. In addition

A Special Evening Lecture by

I. DR. KAGAWA OF JAPAN

will open the course on Friday Evening, Oct. 9, at 8 o'clock, "*The Story of My Life.*"

II. Oct. 19. The Movement for Better Movies.

Dr. Guy Emery Shipley, N. Y. City.

III. Oct. 26. Is Democracy Doomed?

Rev. Henry Hitt Crane, D.D., Scranton, Pa.

IV. Nov. 2. An Experiment in Industrial Democracy.

William P. Hysgood, Indianapolis, Ind.

V. Nov. 9. Relighting the Lamps.

Rev. Joseph P. Sizoo, D.D., Washington, D.C.

VI. Nov. 16. Problems of the American Family.

Pres. Albert W. Beaven, D.D., LL.D.,

Rochester, N. Y.

VII. Nov. 23. Religion in a Changing World.

Rabbi Abba Hillel Silver, Cleveland, O.

**A half hour of music on the Newberry Organ
will precede the lectures.**

COURSE TICKET (transferable) **ONE DOLLAR**
 Single Admission, Fifty Cents. Doors open at 3:30.
 To be obtained at Loomis' Temple of Music,
 Steiner's, Yale Co-op, and of Church and Club
 Committees. Receipts to be sent as promptly as
 possible through such committees to Mrs. Howard
 W. Beach, 640 Townsend Ave.

THE LECTURERS

I.

TOYOHiko KAGAWA will give the opening lecture of our course, not on Monday, Oct. 12, as originally planned, but on Friday evening, Oct. 9, because the pressure of his work in Japan obliges him to return at once.

As evangelist, social worker, writer on religion, Dr. Kagawa is one of the foremost christian forces in the world today. There is perhaps in no country a more inspiring figure than this outstanding dynamic leader who lives as austere as Gandhi, works without ceasing for the poor and needy and gives a living example of applied christianity to the sixty millions of his Japanese countrymen. Born forty-three years ago, converted by a missionary, Dr. Myers, living after college in the slums of Tokyo, studying at Princeton Seminary, he returned to continue his work in the slums and has since become the most influential leader in social reforms and foremost adviser to the Japanese government in improving living conditions in its largest cities. Besides being founder of the Labor Party of Peasant Cooperation and Mutual Aid Movements, his intense interest in inspiring his countrymen with the ideals of Christ has caused

him to inaugurate a huge national campaign for bringing the Kingdom of God to a million Japanese within a few years time. Though blind in one eye and nearly so in the other, with very frail health, he has besides his incessant activity in the spheres of religion, student life, politics and social reform in industry, found time to write fifty books in twenty years which have had enormous circulation and by the sale of which he has supported his many social settlements in Japan's largest cities. All his writings are inspired by a passionate desire to change the lives of the exploited masses of the cities to happiness and right living. With the mind of the sage he combines the mysticism of the saint and by the closeness of his communion with God, he has become in the opinion of Dr. Most perhaps the most outstanding example of Christ-like living in the world today.

II.

Dr. GUY EMERY SHIPLEY, who has for about ten years been editor of the *Churchman*, is especially fitted to speak on the present day movie problem, having studied it for many years. For more than two years *The Churchman*, liberal weekly of the Protestant Episcopal Church, has carried

on a crusade to loosen the grip of the Motion Picture and Distributors Association of America, of which Will H. Hays is president, on the women's clubs and church groups of the United States. It is contended that these groups were being used by the Hays organization and that officials in some of them were in the secret pay of the Hays group. Dr. Shipley is a man of great ability and public spirit and his audience will see that *The Churchman* under his leadership has proved the truth of his contention. No question is perhaps more deserving the attention of everyone who is interested in the welfare of the youth of America.

III.

REV. HENRY HITT CRANE, D. D.

Since many today are seriously questioning the stability of our institutions, it will be of interest to hear the opinion of a thoughtful Christian minister. Dr. Crane, pastor of the Elm Park Methodist Episcopal Church, Scranton, Pa., is one of the most effective orators on religious themes of our country, one of the most brilliant younger men of Methodism and undoubtedly the most popular of our Methodist pastors as a speaker to students and young people's assemblies. As a speaker he is dynamic, dramatic and arresting.

IV.

WILLIAM P. HAPGOOD. In this time of unemployment and depression, New Haven is fortunate in being able to hear from its founder, the story of a business concern which for fourteen years has been entirely run by its workers, has never had a strike, pays all wages as yearly salaries determined by personal need and not by efficiency only, gives medical and hospital service for illness, old-age pensions, steady work so that there have been no periods of unemployment, and yet whose business has steadily increased in volume, in profits and in standing with its customers.

Mr. Hapgood of the Columbia Conserve Co. of Indianapolis will tell how this seemingly Utopian experiment in industrial democracy, which today stands as the most thoroughly socialized industry in the world, has developed to its present success. In 1932 the entire plant will be owned by the workers who compose the Council which decides the policies of the entire business. These fourteen successful years have proved that the mental and physical workers of an industry can unite in its management so that fear of poverty, of sickness, of non-employment and of old age can be eliminated.

V.

The Church Union urges its delegates to bring to this lecture as many business men and women as possible to hear this convincing testimony that Big Business can prosper when run on the principle of the Golden Rule. Many of the service clubs and business organizations of this city are already interested in the coming of Mr. Hapgood.

REV. JOSEPH RICHARD SIZOO, D. D., pastor of the New York Presbyterian Church in Washington, D. C., is the most popular preacher in the Capitol City. As with Dr. Fosdick in New York City, his audiences must go long beforehand to obtain a seat at his church. His devotion to his work there was shown by his refusal of an offer at a princely salary of the Marble Collegiate Reformed Church pulpit in New York City.

Dr. Sizoo was born in the Netherlands, brought as a boy of seven to this country, educated in Michigan at New Brunswick Theological Seminary and Columbia University, ordained minister of the Reformed Church in 1910. He was a missionary in South India for two years; Y. M. C. A. chaplain during the war; minister of the American church at the Hague in 1923; became pastor of his present church in 1924. At the Mayflower Hotel he has long had a Wednesday noon Bible Class of more than

a thousand women, attracted by his earnest religious message and delightful personality. He is the author of "Abraham Lincoln: a Heritage and Hope."

In his lecture he will deal with certain reactions that have come to him after studying the conditions in central Europe this summer and the way out for this modern age.

VI.

DR. ALBERT W. BEAVEN, D.D., LL.D., is one of the most widely sought speakers of the Baptist denomination. He has been president of the Northern Baptist Convention of the U. S. for the year 1930-31. He is now president of the Colgate-Rochester Divinity School, having been for the previous twenty years pastor of the Lake Ave. Baptist Church of Rochester, one of the most outstanding churches of the country. As a pastor he specialized on the relation of religion to home and family life and is not only the author of books in this field but a frequent speaker on this subject. He is a specialist in Religious Education and the plans developed in his own church, the "three period session," the "Wednesday night club," "Church service corps," etc., have been extensively copied throughout the country. Dr. Beaven is in constant demand as a speaker at universities, schools

and business organizations; before Rotary Clubs as an honorary member of Rotary International, throughout the country; as a speaker on missionary topics and is one of the most popular speakers at Northfield and other conferences. He has been active in civic affairs connected with many good government activities, was on a speaking mission with the troops in France and Germany during the war and was a member of a commission to visit Baptist missions in China and Japan. He was one of the sponsors and prominent speakers at Dr. John R. Mott's recent September Conference on "Today's Problems in Unemployment," etc.

VII.

RABBI ABRAHAM HILLEL SILVER of the Temple Cleveland, Ohio, has one of the largest Liberal Jewish congregations in America. This brilliant young liberal leader in modern Judaism is hailed as a powerful ally by many earnest thinkers who feel that much "modernism" drifts with the passing winds and has no firm hold on the great realities of religion.

Besides being one of the most eloquent and fascinating Jewish speakers in the whole country, the breadth of his activities is shown by the offices he holds: Vice-president of the Zionist Organization of America; on the Executive Committee of the

World Zionist Organization and Council of the Jewish Agencies; on the National Child Labor Committee, American Civil Liberties Union; Committee on Militarism in Education and Vice-President of the Consumers' League of Ohio; a member of the Board of Governors of the Hebrew Union College and President of the Cleveland Bureau of Jewish Education. Of his very successful books, the most recent, "Religion in a Changing World," has attracted widespread attention.

Rabbi Silver is one of the prominent members of President Hoover's Committee on Unemployment, being selected by Mr. Gifford for the group on cooperation with national groups and associations. His address will undoubtedly refer to this pressing problem.

IMPORTANT NOTICES!

The Church Union urges the support of every one of our churches in a nation-wide Peace Movement arranged for a hundred cities. The New Haven meeting will be on Tuesday evening, October 27th, at 8 o'clock (place to be announced later). Speaker: The Rev. George A. Buttrick of New York City.

THE ALLIED CAMPAIGNERS

under the leadership of Rev. Dan. Poling, Col. Raymond Robins, ex-Congressman Hudson and others will hold afternoon and evening Mass Meetings at 2:30 o'clock and 7:30 o'clock on Oct. 28, 29 and 30, at the First Methodist Church.

Whatever you think about the prohibition problems to today, come and get the facts at these meetings which are being held in 261 cities of 48 states.

The Church Union is glad to give the following notice and to urge a large attendance to hear a notable speaker on a most timely subject—"Public Utilities."

Admission without tickets.

GOVERNOR GIFFORD PINCHOT
of Pennsylvania

will speak in Woolsey Hall on
Tuesday Evening, December 1, at 8 o'clock
under the auspices of the
Henry Wright Memorial Cottage
Subject—"What Price Liberty?"

If Governor Cross is able to be in town on that evening, he will introduce Governor Pinchot.

SEND ALL CHECKS AND INQUIRIES TO

Cedar Rapids Town Hall

GRACE BOSTON

2229 Bever Avenue

Phone 8558

CEDAR RAPIDS
IOWA

Sec. 562 P. L. & R.





COE COLLEGE CHAPEL

1937-38

Cedar Rapids Town Hall, affiliated with Coe College of Cedar Rapids, offers for its fifth season this brilliant array of nationally recognized talent. The names are so familiar to most of you that only the briefest biographical comment is necessary.

For your convenience, a complete list of the speakers, in the order of their appearance, is shown on following page. Keep it so you'll be in your seat at Town Hall promptly at 8:00 P. M. each and every meeting night.

Sincerely,

Grace Boston

PROGRAM REFERENCE LIST

• • •

October 26th (Tuesday) Sinclair Lewis

COLISEUM

• • •

November 19th (Friday) J. B. Priestley

METHODIST CHURCH

• • •

January 6th (Thursday) Abba Hillel Silver

METHODIST CHURCH

• • •

January 28th (Friday) Pres. Robert M. Hutchins

COLISEUM

(GUEST NIGHT FOR MEMBERS)

• • •

February 3rd (Thursday) Capt. John D. Craig

NEW STATE THEATRE

• • •

March 7th (Monday) Philip Guedalla

METHODIST CHURCH

• • •

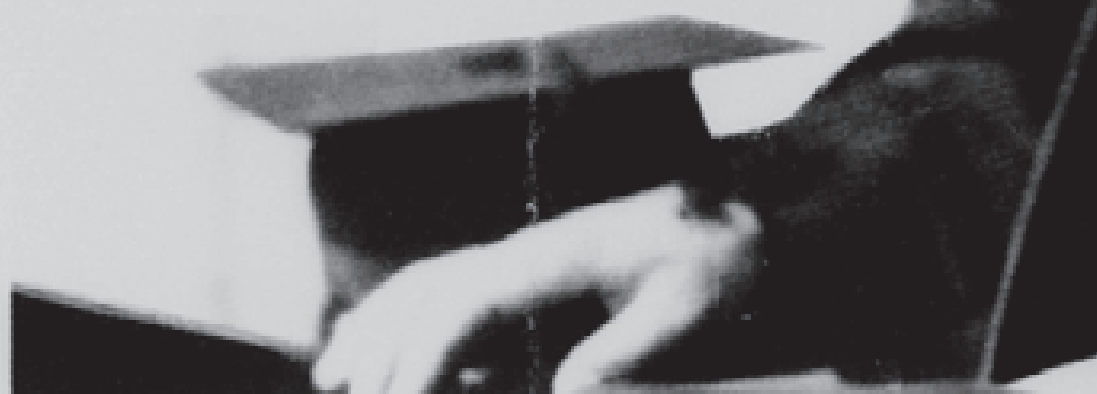
March 14th (Monday) Cornelia Otis Skinner

COLISEUM

• • •

8:00 P. M.

MEMBERSHIP FEE \$6.00



Upper Left—
ABBA HILLEL SILVER
 Cleveland Sinai Temple
 Subject—"THIS CHANGING WORLD"

Upper Center—
J. B. PRIESTLEY
 Distinguished English Author
 Subject—"A WRITER LOOKS AT THE WORLD"

Upper Right—
ROBT. M. HUTCHINS
 President of Chicago University
 SUBJECT TO BE ANNOUNCED LATER

Left Center—
PHILIP GUEDALLA
 London Novelist—Author of the Best Seller, "The Hundred Years"
 Subject—"THE BIOGRAPHY OF A CENTURY"

Right Center—
SINCLAIR LEWIS
 Author of "Main Street"
 Subject—"IT HAS HAPPENED HERE"

Lower Left—
CAPT. JOHN D. CRAIG
 Hollywood's Adventure Producer—Deep Sea Diver—Explorer
 Subject—"ASIA AND AFRICA" (Illustrated)

Lower Right—
CORNELIA OTIS SKINNER
 Monologist
 Presenting—"THE WIVES OF HENRY VIII"
 (In Costume)





THIS SIDE OF CARD IS FOR ADDRESS

Rabbi. A. A. Silver
10311 Lake Shore Blvd
City



HEAR
RABBI A. H. SILVER

Speak on

“Religion in a World
of Change”

*Sunday afternoon, November 30th
at 3:30 o'clock*

Banquet Hall - Public Auditorium
CLEVELAND COMMUNITY
RELIGIOUS HOUR

Admission Free

PROGRAM
OF THE
27th Annual Convention
OF
The Religious Education
Association

April 23-25, 1930

CONVENTION THEME

SOCIAL CHANGES

A critical analysis of current social changes and their bearing upon theories and methods of character education and religious education.

Public Auditorium
Cleveland, Ohio

PROGRAM
OF THE
27th Annual Convention
OF
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April 23-25, 1930

—

CONVENTION THEME

SOCIAL CHANGES

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—

Public Auditorium
Cleveland, Ohio

The Religious Education Association

WHAT IT IS AND DOES

THE Religious Education Association was organized in 1903. It grew out of the Council of Seventy, an organization of the most distinguished biblical scholars of that day, who recognized that education was drifting away from a religious basis, and that religion was but imperfectly using the educational approach.

These scholars desired to bring into one inclusive fellowship the outstanding leaders in every field of social action, schools, homes, libraries, churches, universities, associations, in order that together they might face their common religious educational task.

The young Association very quickly captured the imagination of the keenest educational and religious leaders of the United States and Canada, and drew them into its membership. Its usefulness has been proved through more than a quarter of a century.

But its real strength has been found not in its formal leadership but in the large number of persons from all walks of life whom it has drawn together in pursuit of the ideal which it has set itself. Its membership makes possible a much more inclusive fellowship than can be found in the existing denominational or interdenominational agencies.

Among the means which the Association has used for the accomplishment of its purpose are the following:

1. It brings together for conference and in conventions, national and regional, those who are interested in the field of moral and religious education, without distinction of creed or race, for the purpose of sharing their common experience and defining their common task.

2. It publishes the *Journal Religious Education*, where reports are made to the members and to the general public of the progress which is being made in the field of moral and religious education and through which workers in this field may exchange opinion as to experiences, projects, and interpretations.

3. It publishes carefully prepared monographs on pertinent problems. (See section on "Publications," in this program.)

4. It calls attention to new and unsolved problems in the field and seeks to promote their solution:

- a. By inducing some existing research agency to undertake their study.

- b. By bringing about the organization of a new group for this purpose.

5. It seeks, through an Annual Research Conference, to integrate the efforts of such specialized sciences as psychology, sociology and psychiatry in a common attack on problems of religious and character development.

HEADQUARTERS

308 N. Michigan Ave.

Chicago, Ill.

OFFICERS FOR 1929-30

President—William Adams Brown, Professor, Union Theological Seminary, New York.

Vice President—Ernest Reckitt, Vice President, Agricultural Bond and Credit Corporation, Chicago.

Recording Secretary—Wm. David Schermerhorn, Professor, Garrett Biblical Institute, Evanston, Illinois.

Treasurer—David R. Forgan, Vice Chairman, National Bank of the Republic, Chicago.

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Ellsworth Faris, Professor, University of Chicago.

Frank N. Freeman, Professor, University of Chicago.

Trueman H. Golightly, Vice President, National Bank of the Republic, Chicago.

Edgar Greenebaum, Vice President, Greenebaum Sons Investment Company, Chicago.

Ernest Reckitt, Vice President, Agricultural Bond and Credit Corporation, Chicago.

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CHART OF MEETINGS

Wednesday, April 23

9:30 A. M. and 2:00 P. M. Conference on Workers with Boys, Room 3C, Public Auditorium.
 10:00 A. M. and 2:00 P. M. Association of Professional Educators in Local Church Fields, Church of the Covenant.
 11:00 A. M. and 2:00 P. M. Meeting of the Board of Directors, Room 3H, Public Auditorium.
 8:00 P. M. General Opening Session of the Convention in the Ball Room of the Public Auditorium.

TUESDAY, April 22		WEDNESDAY, April 23			Room and Capacity	PUBLIC AUDITORIUM
9:00 A. M.	2:00 P. M.	9:00 A. M.	1:00 P. M.	8:00 P. M.		
Section 2 Religious Education	General Session	General Session	Section 2 Religious Education	General Session	4A 1500	
Section 3 Colleges			Section 3 Colleges		4B 200	
Section 1 Ministry			Section 1 Ministry		1A 600	
Section 4 Family			Section 4 Family		3B 200	
Section 5 Workers with Youth			Section 5 Workers with Youth		5C 200	
Section 6 Public School			Section 6 Public School		1D 300	
12:30 P. M.	6:30 P. M.	12:30 P. M.		8:00 P. M.		
Luncheon Group		Luncheon Group			2A 200	
Luncheon Group		Luncheon Group			2B 200	
Luncheon Group		Luncheon Group			2C 200	
Luncheon Groups		Luncheon Groups			2D 200	
	Convention Banquet				2E 200	

PROGRAM

Wednesday, April 23

11:00 A. M.

MEETING OF THE BOARD OF DIRECTORS

Public Auditorium, North Wing, Room 4C,

MEETINGS OF AFFILIATED ORGANIZATIONS

The Association of Professional Educators in Local Church Fields

Church of the Covenant, Euclid Ave. and Cornell Road. Philip Cowell Jones, President of the Association, Presiding.

10:00 A. M.

How to Keep Symbols Alive

HENRY TURNER BAILEY

Director, Cleveland School of Art

Increasing Interracial Understanding through the Arts—Drama, Music, Art Education

RUSSELL W. JELLIFFE

Director, The Playhouse Settlement,
Cleveland, Ohio

12:30 P. M.

Luncheon and annual meeting of the Association

2:00 P. M.

Pioneer Projects in Religious Education

1. Education in Benevolence through the Community Fund, Kenneth Sturges, Director, Cleveland Community Fund.
2. Some Experiments in Worship, Rev. Ivar Hellstrom, Director of Religious Education, The Riverside Church, New York City.
3. Cultivating Interracial Goodwill through Young People's Groups, Rev. A. Gladstone Finnie, Assistant Pastor, Fairmount Presbyterian Church, Cleveland Heights, Ohio.
4. Creative Art in Religious Education, Miss Adelaide T. Case, Associate Professor in Education, Teachers College, Columbia University, New York City.
5. Supervising Teachers in the Church School, Miss Sara Kleinschmidt, Director of Religious Education, Church of the Covenant, Cleveland, Ohio.

The Conference of Workers with Boys

This group will meet in the Public Auditorium, Room 3C, all day Wednesday beginning at 9:30 and closing with a banquet at 6:00. Roy Sorensen, Boys' Secretary of Central Region of the National Council of the Y. M. C. A. will preside. Hugh Hartsorne, of Yale University, will be consultant for the conference.

Two main problems will be discussed.

I. Modern Trends Affecting Boy Life

II. Changes That will be Necessary in the Various Organizations to Meet these Trends

Among those participating will be W. Ryland Boorman, Charles R. Hendry, David E. Sonquist, Hedley S. Dimock, Roy O. Wyland, Floyd E. Rada-
baugh, Abel J. Gregg, J. M. Arman, J. E. Sproul
and P. H. Callahan.

GENERAL OPENING SESSION

Wednesday, April 23, 3 P. M.

Ball Room, Public Auditorium

WILLIAM ADAMS FROWN

President The Religious Education Association,
Presiding

Addresses

The Nature and Significance of Mores
ELLSWORTH FARIS

Chairman, Department of Sociology,
University of Chicago

Some Major Characteristics of our Changing
Civilization

JOHN HERMAN RANCALL, JR.

Department of Philosophy, Columbia University

Are the Churches Aware of Their New World?

SAMUEL McCREA CAVERT

Secretary, Federal Council of Churches

GENERAL SESSION

Thursday, April 24, 9:30 A. M.

Ball Room, Public Auditorium

ELLSWORTH FARIS

Chairman, Department of Sociology,
University of Chicago, Presiding

Addresses

What Ten Years' Study Indicates Concerning the
Method and Function of City Churches

H. PAUL DOUGLASS

Institute of Social and Religious Research

The Effect of our Changing Mores upon the
Individual as Reflected in Clinics
and Laboratories

HARRY STACK SULLIVAN

Research Director, The Sheppard and Enoch
Pratt Hospital, Towson, Md.

What Ten Years' Study of the Family Reveals
Regarding Problems, Needs and Programs

FRANK J. BRUNO

Chairman, George Warren Brown Department of
Social Work, Washington University, St. Louis

Social Changes as Revealed by Shifting
Psychologies

HARRISON S. ELLIOTT

Director, Department of Religious Education
and Psychology, Union Theological Seminary

SECTIONAL MEETINGS

Thursday, April 24, 2:00 P. M.

Public Auditorium

SECTION I

Method and Message of the Ministry

Room 3A, Public Auditorium

ALBERT E. DAY

Minister, Christ Church, Pittsburgh, Presiding

The effect of current social changes upon:

- (1) **The Authoritarian Concept of Religion**
- (2) **The Educational Task of the Minister**
- (3) **The Minister as a Healer of Souls**
- (4) **The Minister as a Social Leader**

Among those who will participate will be John Ray Ewers, Edwin S. Smith, Dilworth Lupton, Samuel H. Goldenson, Justin Nixon, Philip S. Bird, Shirley Jackson Case, Barnett R. Brickner, Shailer Mathews, W. Wallace Petty, L. C. Wright, and P. H. Callahan.

SECTION II

Theories and Methods of Religious Education

Room 4A, Public Auditorium

J. W. F. DAVIES

**Director, Community House, Winnetka, Illinois,
Presiding**

The discussion will be opened by three brief reports showing the effect of social changes on:

- (1) **Current Theories of Religious Education**

GEORGE A. COE

- (2) **Current Trends in the Curriculum of Religious Education**

WILLIAM C. BOWER

- (3) **Current Trends in Organization for Religious Education**

J. W. F. DAVIES

Others who will also participate in this conference will be Harrison S. Elliott, Adelaide T. Case, Theodore G. Soares, G. Walter Fiske, John E. Stout, Frank G. Ward, C. Ivar Hellstrom, Frank M. McKibben, S. P. Franklin, Philip C. Jones, Gladstone Finnie, and Victor Obenhaus.

SECTION III

Moral and Religious Life on the College Campus

Room 4B, Public Auditorium

ERNEST HATCH WILKINS

President, Oberlin College, Presiding

Thursday afternoon

ROBERT E. VINSON

**President, Western Reserve University, Presiding
Friday morning**

Two major phases of the problem will be discussed:

- I. **Major Administrative Approaches, such as: The Institutional, Union Schools of Religion; Foundations; College Pastors; Y. M. C. A. and Y. W. C. A.; Community Pastor**
- II. **Personal Counseling**

Among the participants will be H. C. Coffman, Joel B. Hayden, Louis L. Mann, Arthur E. Morgan, Edmund D. Soper, James M. Yard, Victor Obenhaus, J. A. Richards and Margaret Clark.

SECTION IV

Theories and Methods of Developing Moral and Religious Life through the Family
Room 3B, Public Auditorium

FRANK J. BRUNO

Department of Social Work, Washington University, Presiding

- (1) The changing role of the family in light of recent social changes
- (2) The relation of the family to other character forming agencies
- (3) Newer methods of religious and character development through the family

Among those who will participate will be Frank J. Bruno, G. Walter Fiske, Andrew V. McCracken, Ellsworth Faris, E. W. Burgess, T. Wingate Todd and Sophia Lyon Fahs.

SECTION V

Theories and Methods in Work with Youth
Room 3C, Public Auditorium

J. E. SPROUL

National Council Y. M. C. A., Presiding

Reports of pioneer projects on work with youth now under way in churches, Christian and Hebrew Associations, Scouts and other types of agencies interested in the character development of youth.

This section will afford an opportunity for more detailed reports on some of the problems discussed in the conferences of the affiliated organizations and in the general sessions of the convention.

SECTION VI

Theories and Methods of Character Development Through Public Schools
Room 3D, Public Auditorium

CHARLES W. HUET

Dean, School of Education, Western Reserve University, Presiding Thursday afternoon

R. G. JONES

Superintendent of Schools, Cleveland, Presiding Friday morning

Two main problems will be discussed:

- I. Scientific Principles and Theories of Character Education
- II. Factors Involved in the Application of these Principles to Current School Procedures

Among those who will take part in the discussion are: William L. Comor, Hugh Hartshorne, Carleton Washburne, R. C. Jones, H. A. Aikens, Henry C. Shumaker, J. M. Artman, Ellsworth Faris and H. M. Buckley.

GENERAL SESSION

Thursday, April 24, 8:00 P. M.

Ballroom, Public Auditorium

BARNETT R. BRICKNER

Rabbi, Euclid Avenue Temple, Cleveland, Presiding

Addresses

The Role of Religion in a Changing World

ABBA HILLEL SILVER

Rabbi, The Temple, Cleveland

Abiding Values in Inherited Religion

GEORGE JOHNSON

Executive Secretary

National Catholic Welfare Council

The Role of the Church in View of Current
Social Issues

MORDECAI JOHNSON

President, Howard University

SECTIONAL MEETINGS

Friday, April 25, 9:30 A. M.

(The meetings of Thursday P. M. will be continued)

GENERAL SESSION

Friday, April 25, 2 P. M.

Ball Room, Public Auditorium

FREDERICK C. EISELEN

President, Garrett Biblical Institute, Presiding

Report of the Meeting of the Board of Directors

WILLIAM ADAMS BROWN

Addresses

The Present Status of Research in Character
Education

HUGH HARTSHORNE

Research Associate in Religion, Yale University

Changing Conceptions of the Tasks of Religious
Education

THEODORE G. SOARES

Professor of Religious Education

University of Chicago

The Responsibility of the Schools in a Program
of Character Building

CARLETON WASHBURN

Superintendent of Public Schools, Winnetka, Ill.

CLOSING BANQUET

Friday, April 25, 6:30 P. M.

Motel Statler

CHARLES F. THWING

President Emeritus, Western Reserve University
Presiding

Addresses

WILLIAM ADAMS BROWN

President, Religious Education Association

SOLOMON GOLDMAN

Rabbi, Anshe Emet Congregation, Chicago

NEWTON D. BAKER

Attorney, Cleveland

J. M. ARTMAN

General Secretary, Religious Education Association

GENERAL INFORMATION

Registration

The registration booth will be located in the main lobby of the north wing of the Public Auditorium. The registration fee will be \$2.00.

Convention Banquet

The Convention will close with a fellowship banquet at the Statler Hotel, Friday evening at 6:30. This will be one of the big events of the Convention. Reservations must be made in advance. Tickets are \$2.00 and may be secured at the registration booth at the time of the Convention, or in advance from the Adult Education Association, 167 Public Square, Cleveland.

Worship

The worship phase of the program will be planned by the following committee: Philip S. Bird, William Adams Brown, Henry Turner Bailey, Solomon Goldman, Hugh Hartsorne, Theodore G. Soares, J. Elliott Ross and J. M. Artman.

Meeting of the Board of Directors

The Board of Directors will meet at 11 A. M. Wednesday, April 23. Business and educational aspects of the Association will be considered and a report prepared for the Friday afternoon general session of the Convention.

Local Arrangements

The Adult Education Association of Cleveland has offered the use of its offices, 167 Public Square, as the pre-convention office of the Religious Education Association. Information regarding the Convention and reservations for the banquet may be secured at that office. The Women's City Club of Cleveland offers its facilities free to all lady delegates to the Convention. The badge is all the identification necessary. The officers of the Federated Churches of Cleveland are also putting the resources of their organization at the disposal of the Convention.

R. E. A. Publications

Attention is called to the list of publications of the R. E. A. given in this program. These will be on sale at the Convention. Orders will be taken for quantities at reduced rates.

The special membership offer of \$3.50 in celebration of the 25th year of the Journal will be available until the close of the Convention.

Group Meetings

It is hoped that a large number of small group meetings will be held at the breakfast, luncheon and dinner periods when special projects or Convention problems can be discussed.

The Lattice Room at Hotel Statler has been reserved for breakfast groups. The room seats 175. Reservations for tables can be made the day preceding at the registration booth.

For the luncheon groups six rooms have been reserved at Hotel Statler, Parlors, 1, 2, and 3 on the mezzanine floor and rooms C, D and E on the second floor. These luncheons will be \$1.00 per plate. Lists for reservations will be posted at the registration booth.

Hotels

The following is a list of some of the down-town hotels, members of the Cleveland Hotel Association and Convention Board. Write hotel for reservations.

Name	Address	Rate (With Bath)
Statler—	Euclid Ave. at E. 12th St.....	\$3.00 and up
Auditorium—	East 6th at St. Clair Ave.	2.00 and up
Cleveland—	Superior Ave and Public Square.....	3.00 and up
Winton—	Prospect Ave. at E. 9th St....	3.00 and up
Allerton—	Chester Ave. at E. 13th St...	3.00 and up
New Amsterdam—	Euclid Ave. at E. 22nd St.....	2.50 and up
Charleston—	2011 Euclid Ave....	2.00 and up
Claredon—	3 St. Clair Ave. N. E. (with- out bath).....	1.25 and up
Colonial—	Prospect Ave. and Colonial Arcade.....	2.50 and up
Hollenden—	Superior Ave. at E. 9th St.	3.00 and up
Mecca—	1866 E. 9th St.....	1.50 and up
Olmsted—	Superior Ave. at E. 9th St...	2.50 and up
Stag—	1834 Prospect Ave. (without bath)	2.00 and up
Gillay—	E. 9th St. at Chester Ave.....	2.50 and up

Exhibits

Delegates are urged to make the fullest possible use of the exhibit section of the convention. Exhibits will be located in the lobby of the main ball-room (Room 4A), and along the corridors of the third floor. The following firms will have exhibits. Books and materials will be sold and orders taken.

Survey Associates
University of Chicago Press
University of Columbia Press
Cokesbury Press
Beacon Press
Cleveland Public Schools
Adult Education Association
Cleveland Federated Churches
The National Association of Book Publishers
Pilgrim Press
Girl Scouts
Association Press
Macmillan and Company
Century Company
Fleming H. Revel Co.

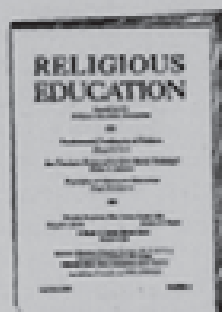
New R. E. A. Headquarters Address

The expansion of the work of the Association has required the removal to a larger office. After April 30, 1930, the new address will be 59 E. Van Buren Street, Chicago, Illinois.

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1906-1930



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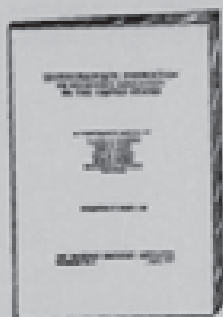
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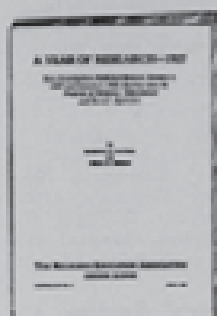
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