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The fundamental needs of human life, 1937.

Sixth General Conference

of the

American Unitarian Association

will be held in

Niagara Falls, New York, October 25-28, 1937

Significant Meetings

Tuesday, October 26, 8:15 p. m. Public Meeting

Speaker, Rabbi Abba Hillel Silver

Wednesday, October 27, 6:30 p. m. Fellowship Dinner

Speaker, Rev. Frederick May Eliot, D. D.

All Business Sessions.

DILWORTH LUPTON, *Chairman*

GEORGE G. DAVIS, *Secretary*

25 Beacon Street, Boston, Massachusetts

American Unitarian Association

Sixth General Conference

FINAL PROGRAM

Niagara Falls, New York
October 25-28, 1937

Foreword

THE General Conference is a legal meeting of the American Unitarian Association, and churches and other member groups are entitled to be represented by delegates chosen on the same basis as at the annual meeting. The only limitation on the power of the General Conference to act is that "No business transacted at any meeting other than an annual meeting, requiring the appropriation of money, shall become effective until ratified by the Board of Directors or the Association at its next annual meeting."

This Sixth General Conference will be the first meeting of the Association under the new administration. The President will have his first opportunity to outline his hopes and secure approval for his plans for the next four years. The Interim Commission will submit its final report and the Conference will elect important committees and commissions.

Printed in U.S.A.

MONDAY, OCTOBER 25

8:30 P.M. Reception at the First Unitarian Church, 639 Main Street. Dancing in Unity Hall. (Informal dress.)

TUESDAY, OCTOBER 26

9:30 A.M. SERVICE OF WORSHIP. Rev. Ogden Vogt, D.D., Chicago, Illinois. (Doors will be closed promptly at 9:30 and remain closed during the service.)

9:45-10:45 A.M. FIRST BUSINESS SESSION. The President of the American Unitarian Association will preside.

Announcements, appointment of committees, adoption of rules of order.

"I Live in America—Thank God!" Rev. Dilworth Lupton, D.D., Cleveland, Ohio, Chairman, General Conference Committee.

11:00 A.M.-12:30 P.M. ROUND TABLE CONFERENCES.

I. *The Church School.*

Leader: Ernest W. Kuebler, Secretary, Department of Religious Education.

II. *The Minister.*

Leader: Rev. E. Burdette Backus, Des Moines, Iowa.

III. *The Church and the Community.*

Leader: Rev. Ernest Caldecott, S.T.D., Los Angeles, California.

1:00 P.M. LUNCHEON. Department of Religious Education. "What is Religious Education?" Dr. Ernest M. Best, President, International Y.M.C.A. College, Springfield, Massachusetts.

3:00 P.M. SIGHT-SEEING TRIP. (To be arranged by the local Committee.)

6:00 P.M. DINNER. Unitarian Laymen's League. "Citizens of 1950." Honorable Sanford Bates, Boys' Clubs of America, New York, New York.

6:00 P.M. DINNER. Unitarian Student Commission. General discussion on student work.

8:15 P.M. PUBLIC MEETING. "Fundamental Needs of Human Life." Rabbi Abba Hillel Silver, Litt.D., Cleveland, Ohio.

WEDNESDAY, OCTOBER 27

9:00 A.M. SERVICE OF WORSHIP. Rev. Harold P. Marley, Ann Arbor, Michigan. (Doors will be closed promptly at 9:00 and remain closed during the service.)

9:15-10:45 A.M. SECOND BUSINESS SESSION. Final report of the Interim Commission on Planning and Review. Final report of the Pension Commission.

11:00 A.M.-12:30 P.M. ROUND TABLE CONFERENCES (continued).

1:00 P.M. LUNCHEONS.

The General Alliance. Mrs. Russell P. Wise, President, will preside.

The Unitarian Ministerial Union. "A Layman's Religion." Leroy Snyder, Vice-President, Gannett Newspapers. Address followed by discussion.

6:30 P.M. FELLOWSHIP DINNER. "Signposts on the Horizon." Rev. Frederick May Eliot, D.D., President, American Unitarian Association. To be followed by

A SERVICE OF CONSECRATION AND RE-DEDICATION.

THURSDAY, OCTOBER 28

9:00 A.M. SERVICE OF WORSHIP. Rev. Howard L. Brooks, Staten Island, New York.

(Doors will be closed promptly at 9:00 and will remain closed during the service.)

9:15 A.M.-12:30 P.M. FINAL BUSINESS SESSION. Leaders of the Round Table Conferences will report the findings and recommendations of each group.

Reports on Twelfth International Congress and World Conference on Life and Work: Rev. John H. Lathrop, D.D., Robert C. Dexter, Ph.D. Report of the Nominating Committee.

Election of the Nominating, Program and Business Committees, and the Commission on Planning and Review.

1:00 P.M. LUNCHEON. Fellowship for Social Justice. Panel Discussion. "How can we keep America out of War?"

Information

HEADQUARTERS will be at the Hotel Niagara, the finest and only fireproof hotel in Niagara Falls, and conveniently located in downtown Niagara Falls. All meetings, conferences, luncheons, and dinners, unless otherwise stated in the program, will be held at the Hotel Niagara.

ROOMS. Rates are as follows: Single rooms with bath, \$3.00 and \$3.50; double rooms with bath, \$5.00 and \$6.00; two-room suites with bath, 4 persons, \$2.50 per person; rooms with running water and lavatory, \$2.50, single; \$3.50, double.

MEALS. There are several dining rooms in the hotel where meals are served, both table d'hôte and à la carte. Club breakfasts are served in all the dining rooms at reasonable prices.

RESERVATIONS. Delegates should make their own reservations at the Hotel Niagara.

OTHER ACCOMMODATIONS. Those desiring other accommodations should write T. N. Hewitt, Director of Convention and Visitors' Affairs, Niagara Falls Chamber of Commerce. He will be glad to furnish information concerning rates and to make definite reservations at other hotels or tourist homes.

Across the street from the Hotel Niagara is the Motoramp Garage, with ample facilities.

Notes

A Humanist Seminar for the study and discussion of theological questions will be held at Niagara Falls, October 23, 24, 25. All delegates and visitors to the General Conference are cordially invited to attend this Seminar. Speakers will include Professor Johannes A. C. Fagginger Auer, Professor Edwin Arthur Burt, and Corliss Lamont. Registration, \$2.00.

The organ used for the Worship Services and for the Service of Consecration and Re-dedication is a Hammond Organ, furnished through the courtesy of Denton, Cottier & Daniels, Inc., Buffalo, New York.

General Conference Committee

REV. DILWORTH LUPTON, D.D., *Chairman*,
Cleveland, Ohio

GEORGE G. DAVIS, *Secretary*, Needham, Massachusetts

REV. RAYMOND B. BRAGG, Minneapolis, Minnesota

REV. ROBERT B. DAY, Niagara Falls, New York

REV. DANA McL. GREELEY, Boston, Massachusetts

REV. JULIUS F. KROLFIFER, Cincinnati, Ohio

MRS. THOMAS G. REES, Jamaica Plain, Massachusetts

DR. FRANK W. SCOTT, Newton, Massachusetts

Local Committee

CHARLES F. VAUGHN, *Chairman*

RALPH M. HOUSE, *Vice-Chairman*

GEORGE H. COOLEY, *Secretary*

AUGUST KUHLMANN, *Transportation and Sight-seeing*

MRS. RALPH N. KENDALL, *Registration*

ROGER WHITMAN, *Publicity*

P. GODFREY SAVAGE, *Hotel Arrangements*

MISS LOUISE ROSE, *Music*

MRS. CHARLES BROWN, JR., *Reception*

DAVID KLAUDER

SOME FUNDAMENTAL NEEDS OF HUMAN LIFE

Dr. Abba Millel Silver.

Religion in its profoundest sense is obedience to law - moral law, spiritual law. This obedience is predicated upon a recognition that there is such a thing as a spiritual order, which is sustained and regulated by eternal spiritual laws. The religious objective is the fulfillment of these laws, and the religious discipline is the proper control of our thoughts and actions so as to bring them within the province and dominion of these laws. Sin is self-banishment from the kingdom of moral law, and repentance is the effort to return to it.

In the animal world there is no such thing as moral law. There only the physical laws prevail. There is no wrong doing among animals. Animals are not conscious of sin. In many ways man, too, because he belongs to the animal world, is held in the vise of these physical laws. Like the animal, he, too, kills and consumes, and very often he, too, lives by the law of the claw and the fang.

But because man is more than animal, a higher species in the organic kingdom, he is subject also to another set of laws, utterly unknown to the lower animal world - laws of generosity, pity for the weak, forgiveness, humility, self-restraint, self-sacrifice and the quest of peace and of knowledge.

This moral law is defined in detail by every classic religion. It varies only in details. Time and conditions determine

the width of the channel. But the stream is the same, ~~and fairly constant~~. Man does not always live up to the mandates of the moral law, for man is man, and not God; but he must recognize it, acknowledge it, and aspire towards it. He may fall short of the goal. He may go astray. But always he must try to find his way back, and the way is always open to him.

It is only when a man denies the very existence of the spiritual order, and accepts no code which is based on spiritual postulates that he is irrevocably lost. This adherence to a moral law which is more than social usage, or temporary improvisation is one of the fundamental needs of human life. Attempts to approximate the moral ideal are made by every ethically motivated age, and the code which it evolves is the index of its moral progress. It is not, however, the ultimate definition or expression of the whole moral law.

It is characteristic of every settled and established culture that it produces an effective code of conduct which people accept as a matter of course,—a moral atmosphere, so to speak, which they breathe as naturally as the air about them. This code, this mandated way of life, is universally recognized and enforced by public opinion. At times such a code becomes too rigid and constrictive, and some free spirits rebel. But for the most part, this fixed and settled regimen of moral life is the greatest boon to an age, for it sustains, shields and directs men. The lives of most men are held together by moral routine. It is the social mechanism which keeps men's lives from falling apart. Only the rare few whose life's interests ^{are} ~~is~~ so completely focused in a central ideal, which goes far beyond the level of the age, and

which like a peak thrusts itself up into higher realms, who can dispense with the content of social standards, and moral conventions.

X Unfortunately for our age, it has no such universally recognized and accredited code of conduct. All of our moral ideas have again been thrown into the crucible. There is hardly a single moral concept in private or in public life which may be said to receive the universal sanction and endorsement of our generation. Marriage, fidelity, industry, patriotism, tolerance, liberty, peace, democracy - these moral principles which a previous generation accepted almost axiomatically, as fixed rules of life and guiding stars, have in our day become the subject of the most bitter controversy and negation. It is not that everybody does not observe them in practice. It is that they are being denied in essence and rejected in principle by so many. And by organized groups, classes and governments even more than by individuals. What should be the natural source of moral guidance and authority - governments - are today polluted cesspools of moral iniquity. Organized governments are today, through their moral license, their opportunism, cynicism, terrorism, broken pledges, piracy and gangsterism, confounding the moral lives of their citizens, and undermining whatever authority the moral law may still possess among them.

This is particularly true of dictatorships. Here the State arrogates unto itself moral sovereignty. The State is itself the Right - the State can do no wrong. The process of State idolatry has been proceeding at a steadily increasing tempo in the western world ever since the Renaissance and the Reformation.

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Since Machiavelli and Luther, the concept of the State's moral self-sufficiency, has fearfully advanced. Since Hegel and Fichte the State has been apotheosized. This doctrine, of course, degrades national morality to political strategy, and gives us the kind of world we have today - a world which is being carried along headlong in the crazy currents of its own criminal follies to its tragic doom.

The classic religions of mankind bestowed no such moral immunity upon the State or upon any class within the State. They proclaimed a supreme moral law which was binding alike upon government and people, upon kings, nobles, priests and commoners. In the name of such a compelling and over-arching moral law a prophet could point the finger of accusation against an erring king, and cry out, "Thou art the man!".

X Not only is the State claiming today ultimate moral validity, but classes within the State demand man's highest and exclusive loyalty. Not to the spirit of God in man - in mankind - does man owe his supreme allegiance but to the party which best serves his political or economic interests. And the party, self-freighted with exalted mission and heroic destiny, may resort to all forms of violence, cruelty and deception without compunction and without hesitation. It is the final judge of its own conduct and accountable only to itself. There are individuals who have become so obsessed with with such class loyalty, and so insensate to the universality of the law of the spirit that they will denounce as shamelessly immoral ^{the very} ~~these~~ practices and technique which they ~~will~~ ^u condole and defend when employed by their own party.

Well meaning but confused liberals are particularly subject to such moral aberrations. Their great eagerness to see the Kingdom come ^{for example} speedily causes them ~~to~~ see the mote in the eye of the Fascist but never the beam in the eye of the Communist. Bloody purges, perversion of justice, denial of all freedom, militarization and terrorization are unfortunate historical necessities when committed by their friends; but blackest crimes when committed by their enemies.

We are suffering today not so much from a double standard of morality as from a total negation of all standards, on the wellknown assumption that the end justifies the means. There is enough of fugitive truth in this doctrine to have made it one of the most vicious in the whole history of mankind. Every impatient dogmatist and doctrinaire resorts to it. Men forget that brutal means invariably brutalize the end. The means ^{are} the threads which give body to the pattern of the sought-for end. In civilization the way is much more important than the goal. Great goals are seldom reached. But the way constitutes the actual history of man. In a real sense the way is the goal.

The fact that our age is dulled to the moral law, and is rejecting the authority of the universal law of the spirit is also evidenced by the readiness of the individual to unload his moral responsibilities upon government or society. We are all too ready to salve our conscience with an elaborate apologetics concerning organizational or corporate deficiencies. We transfer our personal sins of omission or commission upon the 20th century scape-goat - Society. We want society to do penance for us, and to be regenerated without disturbing us. The present-day emphasis

of religious teachers upon the social message of religion is long overdue. But it might still further contribute unless precaution is taken to the individual's yearning for vicarious atonement. The prophetic message was as much a challenge to the single individual as it was to collective society. Institutions, organizations and classes were corrupt and in need of reconstruction, but so also were the private lives of the individual citizens. They were responsibly accountable for their personal misdeeds and back-slidings and they must in penance and contrition set about changing their way of life. The Ten Commandments are written in the second person singular - "Thou shalt not steal" - "Thou shalt not covet", and so is the law of love, "Thou shalt love thy neighbor as thyself".

Man's relation to God is not through the State or thru any human grouping, but directly thru his own soul and his own way of life. Human groupings must not make man's road more difficult than it is; they must help him in his moral anabasis. But man is the pilgrim. His is the road, and his the burden and the glory of pilgrimage.

"In the place where there are no men strive thou to be a man", is the dictum of the great Hillel. It is man's duty to perform that which is nearest to his hand faithfully and courageously according to the unyielding rule of the spirit regardless of how the heathen rage about him. Man must square his own conduct by the gauge of absolute fidelity to principle, and he must be ready to charge in earnest and break a lance for his dear loyalties. Then the world will have one more refuge for ^{it} ~~us~~ harassed spirit ~~of the race~~ and one more promise for a better day to come.

The reality and the imperative of the moral law derive from an awareness of the reality and of the presence of God. "For I am the Lord" is the warrant and authority for all the great moral teachings of the Bible. The source of the laws of the spiritual world even as the source of the laws of the physical world is not man, but God, and a God not made in the image of man but a God according to whose dimly glimpsed spiritual likeness man endeavors to fashion his own unfolding life. Faith in God gives man the courage to follow through along ethical lines even though the immediate consequences are pain and suffering. God is man's confidence in his bitter and seemingly unending struggle. God links man's world of aspiration with the world of cosmic existence. Man's faith in God gives him the assurance that he lives in a purposeful and intelligent world, that there is law and not chaos in his spiritual life, and that his ethical strivings possess definite cosmic significance.

It is easy to say that man should cultivate an attitude of detached skepticism towards the encircling 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.

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, the rules of the game just and reasonable, and that man has a chance to win. But if life is known to be without purpose or intelligence, or fairness, or justice, and man is an unalterably doomed to defeat, then it is preposterous to summon him to valor and nobility on the basis of sportsmanship.

Thus faith in God is another fundamental need of human life.

A sense of the worth of the individual is still another. Man needs a sense of dignity in order to develop morally. Man's patent finitude, his frailty, the brevity of his life, the pain and sorrows of his days, and the ignoble desires and acts of which he is capable, need to be compensated for by a vision of his nobility and power. "What is man that thou art mindful of him", must find its answer in "Yet hast thou made him but a little lower than the angels". The Rabbi^s said that man is a co-worker of God in creation, and that every man has the right to say "for my sake ^{was} ~~was~~ the whole universe created." Thus man must be "built up" in self-esteem and in confidence in order to bring out the best within him. ^R Unfortunately in our day society moves to submerge the individual, or rather to reduce his stature.

Everywhere the state is stepping in to check the power and authority of the individual. The democratic apparatus which middle-class individualism created to safeguard its rights is being pushed aside or discarded. Bolshevism, Fascism, and Nazism have this one thing in common -- they are all champions of maximum state authority. The individual has no inalienable rights -- no areas forever exempted from group control and interference.

There are spiritual advantages to a doctrine of collectivism as against the doctrine of private exploitation and careerism which characterized our passing civilization. Both Judaism and Christianity always doctrinally subordinated the private ambitions of the individual to the well-being of society as a whole. The highest good was the social good. Man was taught to discover the real significance of his ~~own~~ life in enterprises which contributed to the upbuilding of the perfect society. Primitive Christianity was actually communistic in its social structure and so were the monastic brotherhoods which derived from it. The whole purpose of the Mosaic Jubilee legislation, touching land tenure and sale, as well as the whole tenor of the social message of the prophets of Israel, was to ~~discourage the exploitation of the individual at the expense of the group.~~ *protect society against wasteful and aggrandizing individuals.*

Neither Judaism nor Christianity has therefore anything to fear from the spread of the doctrine of the socialized community and the collective life which is likely to dominate the New Era. All spiritual movements of mankind had ~~this~~ ^{that} ideal at the core of their inspiration. The peaceful, neighborly, cooperative life has been the goal of all the weary marches of civilization. All religious education has been directed towards training men to think

less in terms of personal career and success and more in terms of ^aco-worker in a common social enterprise.

The danger lies in the excessive zeal and over-reaching on the part of the state which may lead to the complete subjugation of the individual and which in time may prove fatal to his spiritual life. Our experience of the last ^{two} decade ~~experience~~ in different parts of the world with experiments in the corporate society, in Communism, in State Socialism, in State Capitalism, ~~within the~~ ~~corporate state~~, has given men ground for fear that the individual is being sacrificed in the process of economic and political coordination.

Whether the suppression of the individual is only a necessary incident in the transition from one social order to another and freer social order or whether together with dictatorship it will become a permanent feature of the new social order is for the present a matter of conjecture. But for the time being at least it is alarming to behold in the lands where the corporate ideal of the state has made the greatest headway the total conscription of the individual in the service of the autocratic state. All thought is regimented. Education becomes propaganda. Every writer becomes a functionary of the state. Attempts are made, as in Germany, to make even the church an adjunct and a propaganda agency for the political state, a mouthpiece for its dogmas and pretensions. The right of the individual to quest for himself in the fields of the mind and the spirit are denied. A new orthodoxy has been enthroned. It is now proclaimed that absolute truth as regards social ethics, government and economics, even private morality, has ~~been~~ ^{finally} been revealed. It is in the safekeeping of a minority political group --

a new priestly hierarchy. The individual must accept the dogma of the regime, unquestioningly and submissively, or he is anathema. This new state absolutism, backed by its vast punitive power, is far more dangerous than the old and now discredited absolutism of the church. The latter was frequently held in check by the secular arm of government. At least the secular and the ecclesiastical attenuated each other's powers. But with the decline in the political power of the church, and the ascendancy of the absolute authoritarian State, the individual is at the complete mercy of the latter, without recourse and without refuse.

There are other fundamental needs of human life. I have not spoken of man's physical and biologic needs of his social or his aesthetic needs - these are all fundamental needs, and the task of civilization has been to satisfy each of them separately and all of them harmoniously. I have spoken only of these because our age is in danger of forgetting them.

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THE FUNDAMENTAL NEEDS
OF HUMAN LIFE.

Dr. Abba Hillel Silver

The Temple

CLEVELAND, OHIO.

There are many basic needs in human life; there are the physical needs of food, shelter, raiment and sex; there are the social needs; the need of human companionship and of the esteem of our fellow men; there are the scientific needs to discover the facts of the physical world to coordinate them and to control them. There are also the aesthetic needs; the hunger of the human soul after the beauty of perfection.

But there are also fundamental spiritual needs, which are equally as real and indispensable; the need of God, prayer, hope and immortality.

It has often been flippantly stated that man created God; there is, to my mind, a profound meaning beneath the surface of this phrase. Man is so fashioned that he must create a God idea; without it, he cannot exist; man needs God in order that he may have a sense of at-homeness, of belonging in the universe. Here is man lost upon this small, revolving orb, which we call the earth -- itself a speck in the universe -- tost about in a whirlpool of myriads

of stars and planetary systems; man would feel utterly lost, lonely and helpless but for the consciousness that there is in this vast scheme a unifying purpose and that He is in some way allied with it; an essential link in the chain of universal purpose.

Man needs God in order that he may have a sense of dignity in life; his body is weak; his senses are faulty; his life is brief; his existence and his experiences would be altogether humiliating were it not for the faith that in spite of the inadequacy of his physical and intellectual equipment and in spite of the brevity of his life he is, some how, co-working with the great creative spirit in the fashioning of the world.

Man needs God in order to give meaning to his ideals and significance to his strivings. If the world is a blind mechanism, ideals have no reality, and man is mocked by the very aspirations which seem to exalt him. Man, too, must need have the faith that someone has underwritten the triumph of his ideals, that the things for which he gives the blood and sweat of his soul will not perish; with a failing of his body.

Men need prayer; one cannot rationalize about

prayer nor prove by logic its efficacy; men pray because they have to pray. I have seen men pray on the battlefields whose lips were unaccustomed to the chant and litany of prayer; they were not afraid; they prayed because they had been brought face to face with an incomprehensible finality - a crisis - a situation concerning which their reason and their experiences could tell them little. They were reaching out for a strength that was weaker than theirs; a helping hand; an understanding heart. Men pray out of the loneliness of their lives; they need communion with some wise friend who understands those deepest needs of their lives which they cannot make articulate. Such prayers are always answered. When men pray for the nearness of God and not for the things of God and their prayers are always answered.

Man needs, also, hope. I sometimes think that the highest loyalty in life is loyalty to hope. There is nothing to prove that progress is real, or that mankind is truly advancing; there is much in our racial experience to prove that we are merely changing but not progressing, and yet we must live as if progress were real, for hopes make possible human ideals, and these make life resplendant. It is man's artistic cravings, his restlessness in the midst of plenty, his desire to outstrip himself, his hunger for things not visible to the naked eye, which constitute the high estate and his badge of honor, and,

4.

lastly, man needs a faith in immortality. First, in order to safeguard the sanctity of his own personality and, secondly, in order to explain the rationality of the universe. With the growth of the idea of individuality, greater emphasis will be placed upon the faith in personal survival. Civilization will come to accept it as an axiom of its spiritual life.



1. There are many (1) Physical (2) Social (3) scientific
(4) aesthetic - authentic -

A. Wish to speak of fund. spiritual, - equally real.

(1) God (2) Prayer (3) Hope (4) Immortality.

2. Psychologist - Questionnaire - Answer 5.

(1) Ideas dynamic (2) Evolution (3) Tolstoi

3. Need of God.

(1) Man created God - Not flippancy - Voltaire -

(2) Sense of At-home-ness, belonging - lost & lonely -
- only the conscious need that there is in this
vast scheme a unifying purpose & that's...
- Not a religious dogma

(3) Wretchedness - body weak - sense family. life brief -

(4) Give meaning to ideals & underwrite their victory
1. If mechanism, ideals have no reality - Kohler
2. Will make real the ~~the~~ ideals for which live
3. the touch

(5) To be free - Entombed, entraped - Job

4. Prayer.

(1) not rationalize - Argue efficacy - James -
- a need

(2) When we get down to bed-rock

(3) I have seen men pray on the battlefield

(4) Lincoln

(5) Men pray - communion - lonely - friend
- not to ask -

(6) Still higher form - not coming out of Emergency
- a wistful longing to reach up - desire to involve

(7) Always answered - Prayer as a spiritual exercise - not a magic

3. Hope

(1) Highest loyalty - loyalty to hope. - Even when our eyes tell us not to - No progress - change - different but not better -

(2) We must say our eyes are too limited - "as if"

(3) Hope makes possible ideals, and ideals ^{give glory to} ~~make~~ human life. ~~possible~~ - in the midst of ~~his~~ ^{his} desire

Cathedral (1) It is man's ~~responsibility~~ ^{responsibility} to outstrip himself, his hunger for things not visible to naked eye, his yearning to make life & reach it that creates the high art of man.

(2) The artist - seeks to create not only something equal to the past is the best - but to go beyond it to new values, new qualities, etc. And all ideals make man creative artist.

(4) Ideals give us long aches, ~~with~~ suffering, & life is beautiful only when it is in the rank

4. Immortality.

(1) Individuality - man a unique - conscious personality -

I. Rationality & will - If there is will & personality anything in universe - then it must be just & rational

(a) lives a scripture to parents ^{should not permit man to build}

(b) human races created (c) young man & cut off

(d) prophet, tired & crippled. Ah no!

WRHS AMERICAN JEWISH ARCHIVES
msb 3112/k 7312

1. There are many needs.
all authentic!
unless some are satisfied
2. I want to speak this Eve.
of spiritual needs - which
help man orientate -
 1. Equally authentic.
 2. There are 4.
3. Eminent psychologist -
 1. Evolution. Talsori
 2. Upliftation & food.
 3. Less difficult to speak
- mechanism.
 4. Limitation. Bergson.
- moving picture
4. Why does man need God.
I. Man Craved for. Voltaire
 1. Sense of at-homeness.
 2. Freedom.
 3. Underwrite on Ideals. Moral Code.

5. Prayer .. need.

I. Efficacy. Impulse.

II. Bed-rock Realities - Reason.

1. Need Strength. in weakness.

1. On going live -

2. Freedom

2. Communion.

- alone. - sanctuary. Guide

- not wring out Emergency.

- with public resp - learners

- always answered

- music.

6. Ideals .. need.

I. Significance to life.

2. Ideals & Ideals. Creators.

3. Jealousy, Hunger. To master

4. Strives & Perfection. Artist.

5. Guid

6. Ideal Concrete life.

I Zeit. Am. novel.

- Life needs glory & supreme
loyalties
- Our race. interests

7. Humanity

1. Uprising,
aligned with Technical
I. Weather & body.

2. Rationality to life.

1. Youth
2. War.
3. Prophet.
4. World.
5. Death - mystery.

Having there, fossils
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Lincoln

"I have been driven many times
to my knees in prayer by the
overwhelming conviction that I
had nowhere else to go, when my
own wisdom and that of all
concerned here seemed insufficient
for the day and for the task"



1. There are many needs

(1) Physical (2) Biologic (3) Social
(4) Intellectual - science (5) aesthetic - hunger
all authentic - satisfy.

2. Wish to speak of Spiritual Needs - Equally Important

3. God.

(1) Questionnaire - Kill my self - Tolstoi.

(2) Definition. Creative Intellect - Man - co-creator

(3) Why does man need God? Voltaire.

* (4) At-Humours - Richt - and Eliot &

* (5) Dignity - Krutch - Science - Biologic
incident - Epic Quality - "Fuss"
Humbled - Paralyzed - Soul -
Morality - Love - Tray-fail -

(6) But to Rel. Man. Man is made in image
of God - Sc. Has not demonstrated

* (7) Under-write our ideals - Exceed our
grasp - winds of futility - Progress -
piled up - Torch - Messianic

4. Prayer.

(1) Argue Efficacy - But "Men do pray" - James:
Men cannot help praying - Natural human
impulse

Get down to

- (2) Bed-rock realities - no longer in realm of reason
- (a) Firing line - reaching out for strength
 - (b) Lincoln.
 - (c) Communism - open our hearts - alone -
 - (d) Real prayer always answered - Play
masterpiece - Master speaks:

5. Hope.

- (1) Highest loyalty - to hope.
- (2) Possible to deny Progress - Spengler -
- (3) Kohelit - עֵלֶּה וְיֵרֵד.
- (4) Religion - עֲלִיָּה וְיִרְדָּה - Messianism.
- (5) Life has its limitations - But even within
frame-work - rich opportunities - And
always there is God! - Plan perfect!
- (6) Stone-breathed.

6. Immortality.

- (1) Rationality & life demands it - If there is God -
just -
- (2) Does a Sculpture -
- (3) Young man - cut off -
- (4) Prophet -
- (5) All energy is indestructible

7.

עֲלִיָּה וְיִרְדָּה

The Fund. Needs of Human Life.

1. There are many needs in human life, and I will not speak of all of them. There are the physical needs for food, shelter, raiment, ^{the body needs} sex. There are social needs - for fellowship ^{and} for esteem of one's fellows; there are the private ^{and} needs for directing the ^{physical} ~~and controlling them~~ ^{and} life and arranging them, there is the as the need - the hunger after the perfection of the beautiful - These are all authentic needs - rolling up from the ^{own} meaning of the human life. With unless some, these needs are satisfied - life cannot exist. Unless all, these needs are satisfied - life develops -

2. I want to speak this evening about the ^{fund.} spiritual needs & ^{man's} ~~human~~ life - not the phy-^{scientific}-philo. aspects - but the rel. needs: sc. discover ^{facts}, philo. organ. rel. evaluates. Without a proper method & eval. - these needs ^{struggle for expression} may break out as in our lives may disrupt our entire personality and destroy us - Orientate ourselves among ~~our own~~ parts.

1. I regard these 3 spirit. needs as of equal importance
with the physical, ^{intellectual} social, ~~intellectual~~ & sci. Equally as val. as freedom.

① food ② Prayer ③ ~~Love~~ Immortality.
Faith is proper

3. Eminent psycho. - question - 5 answers ① not at all. ② lonely
 ③ afraid to face either life or death ④ what comes here. just my dream
 ⑤ that myself. ~~Adams~~ ~~Collyer~~ ~~unhappy~~ -
 1. Extreme - Ernst Tolstoy - Tolstoy. ~~He~~ ~~expresses an idea~~ ~~in his~~ ~~novel~~ ~~as the~~ ~~contemplating~~ ~~seconds~~ ~~of~~ ~~his~~ ~~social~~ ~~intelle.~~ ~~as the~~ -
 2. Let us simply define this concept. 1st - God is the
 creative, intell. force of the universe, where creatures
 we human beings are -

will make real the things we stem for with the talent & sweat, we seek.

fields of adventure

5 To be free - if we are in a vast enterprise -
- free - embroiled in a reach made, changeless world.
O sea, cyberspace, materialism paralyzes action - a great
task demands a great faith - $\pi/2$ - $\pi/2$
Slaves - doomed to degradation - $\pi/2$ - $\pi/2$
- free us from human & even spiritual - who is not the slave & free.

5. Prayer.

1. Men may argue abt. its efficacy "but men do pray!"
"we cannot help praying"

James: Cannot help praying. - a natural
human impulse - Reason may say no! Impulse drives them

2. When we get down to bed-rock realities, life, we
are no longer in realm of reason - in confused world of
hopes, fears, longings, emotions -

Lee

1. I have seen men pray on the firing line -
- reaching out for a strong arm - eyes caught in vast
prayerful devotion

3. Inevitably Humanity Other men They!

Need men are to conquer the world
Men are alone - need a friend - need consolation.

1. Alone in midst of familiar faces.
2. To few who understand us. - open of sanctuary, can
soul - Smile when hearts would break

3. With compassion & friendliness
relieve - led to ask! Car Thompson

5. There is a higher form of prayer even, the last
wringing out of emergency - a water hopping -
to reach out to all - Soul - there for pass
into our life - a passive channel
may form -

1. Always answered - $\pi/2$ - $\pi/2$
2. Pray a heart made, 7 great revelations
awakening - walls to

6. Ideals - ~~ideas~~ ^{ideas} - To make life & transient ref.

~~with a belief in fut. comes Messianism - this~~

1. Difference bet. ideas and ideals. Ideas are given to us.
our ideals we create. - information - learn by experience
with things without. ideals & beauty, ^{godly aspirations} et. for their
deep most inner springs.

I 2. These ideas - give significance to our life -

① Creators - different from hearts

1. yearnings - vague - inarticulate for something not
known to exp. but anticipa. by affection & the heart.
Hunger for things not visible to naked eye.
desires - there is much more & beauty, freedom -
saw where - limitless horizons - endless
fields & splendor -

2. I never yearning to make life! To sur-
mount every obstacle - to rise!

3. Restless men. premier legacy of human race.

← 4. We fly - make values which baffled
him. brilliant! as long with man!
fire - to rise!

5. we have glimpses & perfection. Artist
create - not only a good or best - beyond it
spell it - new values - new quality.

4. Ideal concrete, most merit service.

~~1. which idea, for man 1st.~~

~~Trans ① 3 men walking & one~~

~~2. Ideal + vision deriving human~~
~~heart~~

II. Give zest & meaning to life - pass. var. time

1. Readers Am. Life - Mass, G. Thier, Main St.
West - Babbitt - Beautiful Illuminated Spoken
Anthony - or Waverley, Ohio - dull.
- untouched by common splendor -

4. Life needs glory of supreme loyalties.
Life is beautiful when it is on the rock.
perpetuating with magnificent perfection
without fail - there can be no ideals!

7. Immortality.

1. Developed with devel. of individualism. How a need!
2. Not the moment. of our work - or our influence -
but our conscience personality -

3. Rationality of Wald. To Explain. Supreme. Reason.
World. 1. Planet out of flaming sea of standard to end in life.

Race. 2. Has human race agonized for uplift.

3. Young men - cut off. - lost & produced

4. War - millions -

5. Prophet - stored vermicipet. Wilson.

6. Wald when melted perfection -

7. Ideals out men us - unhappy -

need

God to give them
prayer
faith
immortality

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