



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series IV: Writings and Publications, 1952-1992, undated.

Sub-series B: Other Writings, 1952-1992, undated.

Reel
75

Box
23

Folder
1483

Research notes, unidentified, undated.

57

Is it possible to discontinue use of gun in
camping - no - no supplies will be used
because of limited self defense

whether no - it is not possible - it is not possible
say no it is not possible to use the gun

no it is not possible

no it is not possible to use the gun - it is not possible
to use the gun in the camp - it is not possible
to use the gun in the camp - it is not possible
to use the gun in the camp - it is not possible

no it is not possible to use the gun

the gun is not possible to use the gun
the gun is not possible to use the gun
the gun is not possible to use the gun

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posterity. His life does not end with death for his influence and example are treasured by all who moved within his sphere. His memory abides as a sweet benediction.

Our tradition has recognized the inadequacy of words in such a moment. The familiar prayer of memorial is the Kaddish. Strangely this prayer contains not a word of comfort nor any attempt to justify God's way. Indeed, it makes no mention of death. It simply affirms our abiding trust in God and accepts the justice of his decision as they effect our lives. It is not that we ~~are trying~~ to deny the fact of death but rather that we recognize that the only answer to death is life, ^{TO LIVE TO IT THAT ALL} ~~that is~~ well spent in meaningful pursuit. We need a strong faith when we stand in the presence of death. We need faith that we may accept life's impermanence and its limitations and still not lose our awareness of its potential and its opportunity. ^{To} Face death wisely is to face life courageously. ^{He} Milton knew a great deal about the faith which one must have in God, in life, in man. His faith gave him the strength of conviction, his sensitive awareness of the needs of others, his concern with justice and human rights, his willingness to sacrifice time and self for those in need, to face squarely the challenge which life presented. He worked tirelessly to meet his responsibilities, self indulgence was entirely foreign to him as was greed. He lived for others, He lived ^{He gave then his best} for the law, ^{TO LIVE - SERVED - COUNTRY} ~~which men make, and for their rights and to enlarge the amenities of civil-~~ ^{COMMON} ~~ization.~~ He lived by a personal code of strict honor. His word was his bond. He was a ^{He} ~~rare ability to size up the situation and deal with it effectively.~~ Milton's determination was born of faith. ^{STUDENT - WALL LONDON - CLASS - DAILY PRAYER} ~~From his earliest youth~~ Judaism's ideals were sacred to him. Honesty, intellect, sympathy, justice, freedom, concern for the wellbeing of others were the basic laws of his life. He strove to live up to that standard of unselfishness and kindness mixed with moral determination and moral courage which was taught by our prophets and by our sages. He was a valued and cherished member of The Temple, a participant member, a great and good friend. I am sure that his faith encouraged him over life's inevitable obstacles and frustrations and I am sure he found peace in

Gen. Davis. comments

1) Davis (Dulles) calls for necessity of emergency for

TA 6 for

2) The 6th Army needs for principle of Nov '67 resolution
involving direct negotiation - AGAINST imposed
SOLUTION

3) The view of one key feature of resolution (1) -
yesterday's article at

There is suspicion of "voluntarism" - "leave here"
Caracas large - American federal leadership was separate

being the particular details

WRHS



1) resolution of Davis for

2) no resolution (1) R.N. needs in not

considered (Suez canal crisis - 1956-57) - 8

M. Bureau need helpful attempts

Preparation - part of the system of

local legislation - but similar for for standards

with basic that can be found under standards

Daniel

Review the - over a first step Daniel

the way has a wide range of a nuclear 1 expansion

much we might want to be about our business in all
the future - there has been a protest year before this in
Wakagato - a 2nd year since it first - the change to an
economic opportunity in order to recover a "disrupted" and

open ourselves -

Constitutional issue - economic change of power -
conclude 7 years / "as a result
policy" / imposed measures /
-- all professional only --

attacked issue - WRHS disrupted disruption -
as for a few more years disrupt
change - any 6 or 7 "measures" -

not much -

economic change measures
imposed measures

affiliated after measures
quite - also can

hydraulic measures - De France can - U. of measures

1934 - several measures to con. school - measures -

measures - year - financially disrupted measures 1 year
-- all measures up (1st quite 1 year 2 (U. of measures)

Domestic concerns of subject may be a part of plan. may
be a part of his own concern

Domestic concerns may be a part of plan. may
be a part of his own concern

of the plan is that
that the plan is for the future with
that the plan is for the future with
that the plan is for the future with
that the plan is for the future with

1. Domestic | 2. S.S. | 3. Domestic
| 4. Domestic | 5. Domestic



11. Domestic | 12. Domestic
13. Domestic | 14. Domestic
15. Domestic | 16. Domestic

If Domestic means of numbers 6400 -
of Domestic means of numbers 6400 -
of Domestic means of numbers 6400 -
of Domestic means of numbers 6400 -

17. Domestic | 18. Domestic
19. Domestic | 20. Domestic

21. Domestic | 22. Domestic
23. Domestic | 24. Domestic

these teachings.

As a person, ^{loyal} ~~Milton~~ ^{harm} was a man of quiet charm, agreeable, ^{Asmule always played in} ~~sensitive~~,

always. Many were delighted to call him friend. His friendship was not lightly given but highly prized. When you met with him and worked with him you knew

you were working with an honest, gentle and ^{GOOD} ~~friendly~~ man. There was deep love

in his makeup, love for mankind, love for his faith, love for his beloved country

and above all love for his family, ^{his beloved wife} ~~his children and their children~~ ^{and their children}. Above all,

~~Milton was a good and tender husband, a devoted helpmate.~~ He and ^{Belie} ~~Gale~~ were

^{able} to establish a home patient in teaching ^{WIFE IN COUNSEL} in which all the basic human values

were exemplified. It would be inappropriate to invade the intimacy of these

memories but surely this can be said to those who were nearest and dearest,

^{Belie} ~~Milton~~ worked only for your happiness and he would now have you find the courage

to turn from the darkness to life into the light to find again the happiness which

he sought for them.

DANIEL JEREMY SILVER

Faith is old-fashioned, ^{FAITH IS} ~~and~~ in danger of going permanently out of fashion. ^D A century ago, men accepted for the most part, one or another of the established religions. Today one-half of the world is officially and un-compromisingly atheist, while in the Western half, religion is either tolerated as a concession to women, children and the old, ^{OK} well-supported but little subscribed to. Let us be honest about it. With some notable exceptions, ^{MODERN AMERICAN CONVENIENCE} faith ranges from ~~conventional~~ to conformity and is as much a loyalty response to communist ideology as a loving response to ~~the~~ traditional theology. ^D Given political and intellectual explosions of our day, this is not surprising. Mass literacy is ultimately and irrevocably at war with all crude superstitions. Psychological analysis undermines shamanistic authority. Abundance breaks down sacred class taboos. Democracy has no patience with authoritarian religious organization. Nor do these gross qualities of modern life exhaust the challenges of facing religion. Subtler, but perhaps ^{FAITH} more devastating -- at least to the educated mind -- is the undermining of religious authority by humanistic scholarship, ^{AND YET THE MORE SOPHISTICATED} the desanctification of religious ^{MYTH} ~~ness~~ ^{UNDER THE SCALPEL OF} historical and anthropological analysis, the self-conscienceness which has entered religious discipline, ^{AS} ~~now that~~ sociology has laid bare its group dynamic function and the impatience of the modern aesthetic temper with the prolonged service and ^{THE} rococo rites of another clime and age. We have made great strides in the analysis and description of religion but there is an almost inverse relationship between our knowledge of the history of religion and our acceptance of a particular religion. ^{IF} Religions are a sociological necessity of all societies and all claim a revealed or inspired truth and this truth differs from religion to religion, ^{THEN} How can we accept the validity and credibility of any single ^{FORMULA} ~~place~~? ALL OF WHICH LEADS TO OUR ~~CONVICTION~~ IMPATIENCE ^(Doubt D) or direct attack, ^{has not, of course, kept us from falling in love.}

THE WEST WAS THE FIRST SOCIETY
~~Western Europe and the New World were the first~~ to attempt a technological

revolution. We can already chronicle over several centuries the impact of

these forces on man's religious belief and the measurements are clear. ~~The~~

~~past few decades~~ ^{There has been} ~~generations have seen~~ a growing dis-interest, probably also

a growing dis-belief ^{THAT PLACED IT AT CENTER} precisely among those elements of the population which
^{IN}

are the most advanced -- the most academically oriented and the most aware of

~~the dimensions of the modern age.~~ ^{CRITERIA} In the past century, faith has, at times, Doubt
A

been ridiculed as superstition, challenged as obscure and analyzed as neurotic,

charged with political opportunism and held up as an enemy of light and of

progress. ~~There have been few prophetic defenders.~~

The tragedy of it all is that there is ^{SOME} ~~sufficient~~ truth in each of
these several charges, ~~seemingly to embrace~~ them.

Most tragic of all has been the tardiness of established religions
up-dating themselves. The Catholic Church in Spain, the Protestant Church in
much of Europe, the Moslem congregations of the Near East, the Hasidic Jews of
the ^{quarter} in Jerusalem ~~are~~, of anything, more medieval than
some of their medieval counterparts. A re-examination of religious postulates
and first principles is long over-due. There have been few consistent reforming
movements which have succeeded in going beyond questions of gross organization
and ritual, yet each year fewer and fewer believers are walking up the aisle
singing "Give me that old time religion".

Why?

Why do we moderns find faith so difficult? ^{UNACCEPTABLE?}

Instinctively modern man accepts only what he can see or hear or taste
or measure. Theories which cannot be validated scientifically are treated
gingerly and ^{it's} at arms length. That we cannot measure love or dissect it ~~it's~~
~~it's~~ has not, of course, kept us from falling in love.

Our heart still skips a beat when a beloved flag passes by. We hate, we fear, we feel discouraged, we know encouragement. We know that there are subjective experiences which cannot be parsed out or measured or seen but few of these personal experiences cause us to question our conventional philosophies and as a basic postulate men hold firm that that which cannot be analyzed, dissected and measured is not to be trusted. Science today gives the imprimatur to that which we can believe. There is good reason for this. Science has proven herself ~~that~~ as a technique of engineering the more abundant life. Modern ^{man} ~~life~~ thanks to science, has the tools and the knowledge to end poverty, to prolong life to its just limits, limit population to a manageable number, mitigate suffering and free man's time, energy and strength from endless toil to hopeful and creative leisure.

Science has proven itself gloriously. In the modern world faith has not. The moral and monotheistic insights of Moses and the prophets were revolutionary in their day but as a source of fresh ideas the well of modern theology has run surprisingly dry. Indeed the modern religions have been their own worst enemies -- obstinate, obscurintist, politically opportunist, fearful of new ideas and change. Most of recent church history had best be forgotten and forgiven. We ought not to be angered or annoyed at faith's low estate. / All the modern disciplines of religion, the religious has made the smallest progress. ^{Of} ~~Walk~~ ^{Invest A} into most churches on a Sunday morning and into many a synagogue on a Saturday and you will hear theosophies and evangels and Messianic pronouncement that sound like museum pieces. ~~The pulpit~~ The pulpit is one of the few platforms where men can win approval for ideals which flaunt science and deny scholarship, and from which they can express as wisdom unsupported supposition, outgrown superstition and half-digested and understood quotations. I have heard men preach as if Darwin and Freud and Einstein had never lived. Religion alone among the basic disciplines

has found it difficult to accept the modern situation.

~~Coupled with this the fact that~~ ^a There has been/subtle, yet significant change ^{CLIMATE} in ~~of tempo~~ in the culture in which ~~the~~ religions now struggle to ^{survive} exist.

2nd
B
A There is today a predilection to analyze, to evaluate, to criticize scientifically all religions -- to study their sociology, their folk-lore, their myths, their anthropologies, their ethical pronouncements and to detail their inter-dependence

~~taxshaxkxkxthexxshows the same psychological and sociological functions in each society and how they exhibit the limitations of their society. All this has to~~

~~do with a new and more scholarly review of the Bible. We see sacred writ as the inspired work of men rather than as the revealed word of God.~~ ^{2nd D} ~~this new~~

~~spirit is born also out of the commendable~~ ^{impatience with quibbling and warring}

theologies whose hair-splitting fanaticisms were not, and are not, worth a single broken friendship, not to speak of the shedding of a single drop of blood.

It has to do also with our vastly enlarged intellectual horizon. We know more, fear less, take less on authority. We demand truths and reasonable arguments

for that which we are told to believe in. In the modern world so much that once past

~~xxxxxx~~ this conventional wisdom has been found to be false and mis-leading. All

authority is now a suspect -- especially an authority whose miracles and myths

and catechisms often defy common sense, reason and rational acceptance. / Given

these circumstances, religious thinking in the advanced and literate nations is

polarizing around two extreme positions -- one, obdurate ^{AND} neo-orthodoxy, which

highlights paradox and absurdity and denies that reason is a useful instrument

in ^{DEVELOPING} ~~the course of~~ spiritual knowledge -- the other, a broad, ^{if} ~~and~~ vague ethical

cultivation which ^{AND} ~~strips~~ religion of God presents to men contemporary syntheses

of our common moral heritage. Existentialism and ethical culture are the poles

around which current theologies are grouping themselves. Neither offers a

satisfactory defense for religious belief. Man gains nothing by glorifying

un-reason for ultimately faith and reason are elemental in life and must ultimately

be part of the single truth. The most ~~BANEFUL~~ ^{BACKWARD VIEW ASSEMBLY}, the most dangerous, the most ~~deliberate~~ ^{superstitious} can be justified by existentialist logic, as well as the most brilliant insights of ancient teachers. On the other hand, a compilation of ethical problems, of ethical postulates, lacks the capacity to move men and to challenge them to greater effort. Beyond this, it lacks any acceptance of the reality of God. Religion must be established on other terms. ~~Walk into most churches on a Sunday morning and many syn~~

*This is the danger and the way to my mind
religion believe,*

~~FF 2~~ ^{Revelation} concept of revelation is, in my mind, a blinder which permits, indeed insists, on such obstinacy. Where the scientist accepts as truth only that which is made known to him by his measurements and his research and labels as sensitive theories which go beyond, the religionist not only presumes to make sweeping generalizations about man and human nature and metaphysics, but often presumes to expose and expostulate a ^{sweeping} truth -- physical, psychological and spiritual in terms which defy or deny the proven experiments of the scientist. The basic of this ^{brashness} lies in our theological view of the Bible. It is held as a truth that God spoke directly to man. The Bible includes this revealed word. It is true in all of its parts or as it is authoritatively interpreted by some ecclesiastic synod. This logic, or some variety of it, is the yoke of the modern believer. ~~Where~~ the Bible and all of its parts cannot be defended as true, it is patently not so. The world was not created in six days -- a witch ought not to be burned, if there are witches -- the poor need not always be among us -- the inclinations of a man's heart are not evil from his youth -- the Bible and Mr. Freud notwithstanding. There is no ^{valid} political theory ^{to the effect} that we must "render unto Caesar the things that are due Caesar". Science, logic, reason, time and again ~~to point after point~~ dispute ancient myths and ancient wisdom. The modern religionist excuses and avoids this dilemma by presuming for himself the

right of interpretation. He becomes an eclectic, thinking and choosing what he approves and not worrying about the philosophic consequences that are in the way of most liberal churchmen. Or he may truly believe that reason and revelation are but the two sides of the same coin and that when all has been finally and properly understood, there will be no conflict. The six days of Creation become for him poetry and he is proud that this ancient hymn could so adequately describe the progressive stages of man's evolutionary development. He underlines ~~with~~ ^{the} surprising accuracy of the Biblical myth and delights in appositeness of its insight. He delights, too, in the science of archaeology which seems to be confirming ~~some of~~ ^{many of} the Biblical narrative and he searches out text after text to uncover, not only the beauty and blessing of the Bible, but its factuality and its historicity.

Sophisticated Biblical interpretation is both brilliant, suggestive and revealing. It is a means by which reasonable men, reasoning men and religious men have, in every age, drawn the meat and substance of truth from the pages of sacred lore. The Bible is one of those endless treasure houses of insight which can always be mined with benefit. But the average modern has not the time nor the interest to indulge in such a hobby. This is, for him, the preacher's work and the modern man suspects that such ~~an~~ ^{propo} interpretation avoids, rather than meets the crucial philosophic issue. The devil, after all, can quote scripture to his purpose. Why must we hold on to both horns of the dilemma? demanding for ourselves the right of interpretation and insisting, at the same time, on the sacred holy character of this writ. Are we dealing in reality with a revealed text or with a brilliant text-book of life? Would it not be better to say that the Bible is an inspired work of human genius and let it go at that? ^{Sacred but not} ~~disrespected~~ ^{disrespected} ~~though~~ ^{Not} it is said disrespectfully, indeed those who admire the Bible most are often those who have been ~~weaned~~ weaned from belief in its theistic authorship. If it is God's word, it must be true in all of its parts. It is not. If it is man's insight, it need be relevant and rich, which it is.

One can respect, even venerate the Bible, if not accept it as the revealed word of God. Indeed, I could argue, the ancients -- despite their acceptance as self-evident of the truth ~~xx~~ that God did speak directly to man -- did not look upon the Bible as does the modern fundamentalist. It is the Law of Moses. Prophecy ended with Malacai and the Deuteronomist, among others, was already uncomfortable with the whole idea of direct revelation. The latter parts of the Bible are wisdom literature, human wisdom -- the Laws of Ezra, the Proverbs of Solomon, the philosophy of Job and Ecclesiastes. It is time, I think, that we move beyond the static concept of revelation which demands ~~thatx~~ by the way of an anthropomorphic god, equipped with all the language skills of a Berlitz teacher and the memory capacity of a modern computer, to a more dynamic and psychologically understandable concept -- that of inspiration. Surely the Bible will be no less holy for it, for its truth and vision is self-evident to any who will take the time to search out its meaning and need ~~no~~ magical trappings for its authority. Truth is truth, whether it reveals or we search.

If ~~the~~ man accosted you on the street and told you that God had spoken to him in order that he tell the world that it would be destroyed on such a day, you would feel that he was deranged. If you watch the autohypnosis of dancing dervishes of religious ecstasies building themselves up to a speaking with tongues, you would understand that whatever word they spoke revealed only the suppressed material of their unconscious. We discount the divine origin of ideas -- psychiatry has made this knowledge available to us. We discount the divine origin of ideas whose ~~apply~~ psychotic and hypnotic origin the ancients could not explain, ~~and~~ raised to the sanctity of taboo.

I doubt that the Hebrew prophets were of such a breed. They appeared to me to be not unlike today's scientists who wrestled long days and long nights with some baffling problem, only to find that when they least expect it, during

a coffee-break or ~~that~~ idle conversation, an idea intrudes itself which unlocks the riddle. As the scientist wrestles with nature, ~~the~~ Amos and Jeremiah wrestled with the meaning of life. They did not completely escape their time but theirs was an age of primitive credulity and their inspiration was phrased in its term. Yet their teachings are, by and large, more concerned with insight and ethics than prophecy and prediction. Nor is it hard to understand how and why they attributed the symbols and ideas which exploded into their minds as the word of God, rather than as we might ^{as evidence of the still un-explained} human capacity for invention and creativity. ^{STOR} What I am suggesting is that the theistic religions of the West can keep up with the times and can continue to effect and enlighten only if they develop theologies understandable to modern man; that it is the concept of revelation which is the stumbling-block in modern faith and that our faith will be the stronger, not the weaker, for its removal. ~~/~~ A word on the nature of faith itself. Faith is a total response of the body, mind and heart. It is that which can be only dimly appreciated or vaguely reduced to logic. Faith demands that we go beyond our limited evidence. Man needs to go beyond the ~~skit~~ few real facts which he has rung from the natural world about: because we must answer the basic questions as best we can. Man has always believe -- man will always believe, but man's capacity and need to believe does not justify all belief. I need to believe that which is plausible; that which is helpful, that which is suggestive. Why must I believe that which is absurd? True, I cannot logically disprove that it's absurdity, but again I can logically prove that it has no involvement in my life. It does not grow up out of the nature of the world as I see it. It does not conform to reality.

~~Facts and Truth~~

existent, and modern accept only what we can see or feel or love
in law, or measure must be maintained. Theories which we must
be validated a completely new test given and must be given.

That we can not dwell on divine love, does not, of course, keep
us from fully in law. That we are not able, the law only
can surely consist in occasionally for military service, does not
keep our heart from beating faster when the flag passes by. We have
and you will feel encouraged - but few of these personal experience
carry over into our conventional philosophy. What we can not
analyze, discuss, measure - we must not touch.

I don't agree to experience to our beliefs. There is good reason for
this. I don't know how to prove himself as a ^{WRHS} ~~believe~~ to enforce the new
celebrated law. Modern man, ^{WRHS} ~~believe~~ to enforce the new
knowledge to and present, ^{WRHS} ~~believe~~ to enforce the new
population to a manageable number, military support, and
for men strength + strength from evidence for harmful + creative
career.

^{glorious}
I don't know how to prove himself ^{glorious} ~~modern~~ would feel his right. The
modern and modernistic ^{glorious} ~~modern~~ of modern & the modern ^{glorious} ~~modern~~
revolutionary and futuristic is ^{glorious} ~~modern~~ / but we need a great
idea the soul of the modern ^{glorious} ~~modern~~ has been the ^{glorious} ~~modern~~ ^{glorious} ~~modern~~
Indeed, the modern religion has been the ^{glorious} ~~modern~~ ^{glorious} ~~modern~~
Obedience, the ^{glorious} ~~modern~~ ^{glorious} ~~modern~~ ^{glorious} ~~modern~~ ^{glorious} ~~modern~~
- here I hope much a ^{glorious} ~~modern~~ ^{glorious} ~~modern~~ ^{glorious} ~~modern~~ ^{glorious} ~~modern~~
- give + for father.

What is revealed?

There must be some evidence of work of his purpose - also
faint - rel. - is a small ruled system but of course not -

The word - concealed - is needed - manic
manic - Order -

man -

myster

facts

known one -

WRHS



and
it
to.

colophon

by now a familiar sound. The logic is none whatever, it
is the year of the modern belief - for the Bible is all its words
can not be defended as true. It is possible not so. The words
were not written in a day. The world is not to be turned - if
there are truths. The people need not change to every age. The
indefiniteness of human nature is not a principle of truth, neither
is due to Caesar and his will is not a personal standard.
Science, logic, reason, discipline are what matter and merit
wisdom.

The moderate religious are the same as the moderate progressors the
right of interpretation is the only one which is right. I have asked
he approves and not disagrees about the philosophical consequences
there is the way of truth. He is the only one who is the only one
believe that reason, revelation are not the only way of the same
truth. But when we are properly enlightened there is no
conflict. There is the way of truth. It is the only one who is the only one
the progressive stage of civilization. Development is the
supremacy of the world. The world is the world. The world is the world.

So, the Bible is the Bible. It is the Bible. It is the Bible. It is the Bible.
The Bible is one of the most excellent literature ever
written. It is the Bible. It is the Bible. It is the Bible. It is the Bible.
The Bible is one of the most excellent literature ever
written. It is the Bible. It is the Bible. It is the Bible. It is the Bible.
The Bible is one of the most excellent literature ever
written. It is the Bible. It is the Bible. It is the Bible. It is the Bible.

Unusual issue, The Bible can guide scripture. And we should
really read a ~~revised~~ text on a historical text book of life. Would
it not be better to say that the Bible is an inspired record of
human genius and let it go at that.

More is than said ~~disrespectfully~~. In fact, those who adhere to the
Bible must on the other side have been advised from
belief in its divine authority. If it is ~~the~~ sacred, it must
be true in all its part. It is not, if its main content,
it needs to be ~~revised~~ + such ~~added~~ it is.

One in respect ~~and~~ ~~revised~~ the Bible, yet not accept of the
the ~~revised~~ ~~word~~ of God. Indeed, a ~~revised~~ ~~word~~ ~~of~~ ~~God~~
ancients ~~scripture~~ ~~can~~ ~~be~~ ~~revised~~ ~~and~~ ~~added~~ ~~to~~ ~~the~~ ~~Bible~~. It is the ~~word~~ of ~~God~~
opened to men - did not ~~lead~~ ~~us~~ ~~to~~ ~~the~~ ~~Bible~~. It is the ~~word~~ of ~~God~~
Prophecy ended with ~~the~~ ~~word~~ of ~~God~~. It is the ~~word~~ of ~~God~~
was ~~already~~ ~~uncomfortable~~ ~~with~~ ~~the~~ ~~whole~~ ~~idea~~ ~~of~~ ~~scripture~~
revelation. The ~~idea~~ ~~of~~ ~~the~~ ~~Bible~~ ~~is~~ ~~in~~ ~~the~~ ~~idea~~ ~~of~~ ~~scripture~~ -
human ~~mind~~ - The ~~idea~~ ~~of~~ ~~God~~ - the ~~idea~~ ~~of~~ ~~scripture~~ -
the ~~philosophy~~ ~~of~~ ~~God~~ ~~and~~ ~~scripture~~.

It is time to ~~think~~ ~~and~~ ~~use~~ ~~more~~ ~~regard~~ ~~the~~ ~~state~~ ~~of~~ ~~the~~ ~~world~~ ~~of~~
revelation - which ~~demands~~ ~~to~~ ~~be~~ ~~an~~ ~~independent~~
lead ~~equipped~~ ~~with~~ ~~all~~ ~~the~~ ~~language~~ ~~of~~ ~~the~~ ~~world~~ ~~of~~ ~~scripture~~ ~~and~~ ~~the~~ ~~world~~
and the ~~many~~ ~~of~~ ~~the~~ ~~transmission~~ ~~of~~ ~~the~~ ~~world~~ - to a new
dynamic & psychologically ~~revised~~ ~~and~~ ~~the~~ ~~concept~~ ~~of~~ ~~the~~ ~~world~~
inspiration. Since the Bible will be no ~~longer~~ ~~help~~ ~~for~~
it - For the truth of ~~revelation~~ ~~is~~ ~~not~~ ~~in~~ ~~the~~ ~~world~~ ~~and~~ ~~not~~ ~~in~~ ~~the~~ ~~world~~

What I am suggesting is that the Christian religions of the West
can keep up with modern and continue to affect our society only
if they develop theologies acceptable to modern men -
That the content of revelation is to be determined by the culture
and faith will be the average of the culture for its removal.

There is faith in a being or beings or forces in religion. And the
Christian has been more and more of a being separated as his sense of the
divinity has been lost. When faith has gone, it is a matter of
theory. All the other religious faiths are in the process of being
lost. The religious life is not a reality and the culture of faith is
being abandoned in the modern world.



Spencer's understanding of - the death of the soul
in modern dress - is a man's great but meaningless
mystery that does not affect my life or empire or it has meaning
to me. If God is dead & dead to the universe - religion is
unnecessary & to believe in him is to believe in nothing more
than an inward symbol. Subject which should be forgotten.

But if God does not reveal himself to man - why
pray? True ~~positive~~ ^{negative} demand definite - Prayer & God - God's
prayer is petition - God gives no answer & is not a need -
God's prayer is instinctive under circumstances of need - It
lies at the base of what we call "psychic religion".

God's prayer God does not answer - "as one of me
escape death it is ~~WRONG~~ to agree that it is necessary ~~that~~
prayer. It is necessary because we can not have an ethics
phil. & end it to - many more such prayers have no positive
solution. The solution is that. The cure is multipoint. The
force is unresisted.

What can be said is that we are the strongest for being
relieved ourselves in prayer and that an ~~unhappy~~ ^{happy} coincided
with what we want of a will which we call duty. Prayer
can alter fate because it alters us. We find in this release
comfort & strength - but it is doubtful to say the least that it
alters God's will.

In discussing prayer we ought never forget the billions
suffering modern images of Christ. "My ways are not
your ways, saith the Lord, just as the heaven and earth were
the could be in my ways before then your ways & my (Christ's)

On your example; it is a presumption about a
helpful presumption to assume that "God does not
show an example before me all the time" and that the
absence of such examples plays any major role in divine
decisions. COINSECT

We are to no further without helping God. Though
most of us argue quite intelligently that God is spirit —
that no human qualities ought to be attributed to God —
it comes to pass we cannot help but see
possible. It becomes a constant habit of the mind
to be expressed by our religious & religious

Personally, I reject such a view — God is not a
certain spirit of the universe ~~under the human life, possibly,~~
in terms of potential ~~under the human life, possibly,~~
but his omnipotence — his ability — his power — his
human all powers placed upon him & justice and in Solomon's
wisdom, his spirit — one — of logic — many.

I prefer the just interpretation, it is that of the spirit of
the "still small voice". It is the purity of the 2nd Psalm without
the introduction of "I am a king & now I have used & abused
never seen a religious man for whom".

For God is not hidden but revealed. I feel within.
I reach just past the historical detail of human progress. I
sense his beneficence in love & beauty & art — I experience the
fulfillment which has been God's attempt to justify his
to the top of a tall hill & says to him — I am your son & there

of the spirit - It does seem to be a question whether political
is physical and whether in biological question whether page is
of the mind may be different from the way we have
subconscious under the category of the outpouring of the
need which however broad & pitiful & pleasurable might be better
described as man's mental state.

In page we put out on suffering. In membership we
relate ourselves to the life and of the services and to the
purpose. We are encouraged. We are given access to the power
under & beyond. We find new hope & strength - Encouragement & counsel.
The answer of God to membership is the peace with ourselves &
the personal spiritual experience we have after membership. But
whether page is encouraged with membership with an experience
we need to present to God with all his will - the service
to seek our contribution.

1945

Prayer is intention, intention, & human. It is interesting that the
great religious systems recognize that God is not a person as in the
medieval times have made the central pillar of the world one of man's
rather than of prayer.

Worship begins in prayer, but transient petition. With it is an
eternal service and you must have used, accepted today, & tomorrow
to education & action - you must see that - now as then - with
more or less change - but still only to the needs of the
level of mankind and you must find that prayer is not a prayer for
wealth, help, shelter, and support have been transformed. Prayer is
deeply intertwined with education & glorification. "Help, help, help" is
the cry of the "helpless" and education. "Then shall I be able
to say 'I am' - then the central prayer of the service is no prayer
at all but self-assertion. 'I am I am', 'The Lord, the
Lord, the Lord in One'.

Then petition is transformed, no more. The central prayer then
become "help me" prayer. "I am I am" by most people is left
to the eternal service of prayer & should be used to be as
means of prayer into the nature of the world. "I am I am" is
the end of high man's self-assertion.

End of U B P 45

2

~~It is felt within the student body~~
~~that the school should focus on the subject of our life.~~

See page 10 in text - 10/10/10

~ ultra thin
the most of
in detail ^ y axis

this kind may afford sensitive spirit - but its tears are like
from left. O for blow after blow across down on the unconscious
head -

one answer is by "I am in no position and no satisfactory job"
This is the answer of the the puzzling sound elsewhere - I thought,
these most inevitable involved in taking eyes and need
equivalently - strength. Strongly the blow is made in the middle of the
with suffer - John says was out "Blessed and a bit" job
was "I shall not want to be at the head of class - not what
I want and.

These happenings of today in a matter of point of reference. To
be more raised in himself, both families and - to the same
every release - to the same something unknown, exposed.

But you have suggested not answered. Confusion has
a supreme ~~puzzlement~~ - a confusion which can be removed
out of me as to the possibility of his hope in him or perhaps
that he created something in ~~completely~~ -

Psychologically page in relation - not include myself -
What will can be felt - the ~~develop~~ may not approve
but have a deep ~~any~~ out -

When a person can be just; the loss as if it were
of little use - but the release in ~~supervising~~ spirit. - Conf is an
release - Person is ~~as~~ reached - ~~adult~~, ~~trans~~, ~~for~~
light and for ~~represent~~ - ~~Tears~~ ~~in~~ ~~the~~ ~~trans~~ + ~~just~~
as ~~children~~, ~~relief~~, ~~struggle~~ to ~~release~~ -

Prayer is ~~affirmation~~ even if - ~~below~~ ~~some~~ ~~at~~
is not ~~unmoved~~ - ~~He~~ ~~and~~ - ~~after~~ ~~life~~ - ~~hope~~ - ~~for~~ ~~relief~~ -
every of ~~trans~~

God is, God is a projection of human need of the human mind, or God is
not, There is the only alternative - unless one really believes that, if God
is a construct of the mind and corresponds to no object - if it is the
need of the mind - there is no actual God. The concept God is total
and may be artistic - People act as if there were a God - just as
hypochondriacs act as if they were ill and physicians as if there
were such a thing as a disease - but if such a God or such a disease
is, then it is real, the fact is that there is no God - but only
the God of the mind, The God of the mind, The God is there.

It is ^{possible} to hold on to the symbol God after dismissing it of all
actuality - There is a useful analogy here to mathematics - today
given disciplines - numbers are appearing, numbers are symbols - They
have no real correspondence to reality. Yet they are used as if they
were real in order to measure & describe physical objects. If God is a
symbol - even one without real correspondence - it still
permits one to describe the best of human hopes & ideal & to feel a
sense of responsibility to a divine law, etc.

Freud would be in agreement to this by the way, so much so
indeed that he actually continued his case of suppressed
desires & projection of need & need. He taught all his patients
that criticism of one's own feelings from possible basic reality - that
he himself admitted no such reality - God remains an illusion -
yet a useful illusion - but no more.

It is not easy to separate out reasonable content from emotions
in. But at least ^{one must} say all reason of an follows Freud -
thought is hopelessly colored by need & can never be

Loss of faith - Logic can neither prove or disprove faith - The
mind, therefore, is of little help - Let us leave it off - Let us
be with - God becomes a vision illuminated with a mission
in the world.

Miguelson has brought great comfort and meaningful sacrifice to
 party - but the writer feels heavily of he believes it is his duty
 alone that is right - The heart is a pumping station & a seat of
 emotion - One emotion or not here during 1940 - would not be
 used as been & included in the record. Love is an affection
 of the heart - was felt as love was my mother during - a lovely, true
 girl & love ~~was~~ ⁱⁿ ~~the~~ ^{the} ~~heart~~ ^{the} & such other people as
 one must realize to see ~~an~~ ^{an} ~~emotional~~ ^{emotional} ~~in~~ ⁱⁿ
 to accept this girl as a fit object of love

First sound for fault is ~~confusion~~ ^{beard} of hand & mind. That hand
appears, but only at the mind points at 6 confusion.

Where then - but one week left? The Bible says we need
God at a moment's notice - we need
God in the morning & we need Him all day long. We know
our limitations, pretensions, & fears - surely there is no possibility

Good here -

Good here -
Then the party behind the ~~front~~ gallery already see, yet they. A
Scientist can not see numbers he never can hope to see as
minute particles and complex creation - yet he can handle the
statistics & measure the electric charge & motion of the particles, men
can not see the living - he can not know what makes him

Why do so many not believe a concept? Why do many fail to accept the relationship between poetry & reality?

There is just blindness or there is cold blindness - it implies not want of reasoning power - The attitude is often not one of rational but blindness - not a ~~simple~~ want of artistic capacity

There are those who because of conditioning, cannot believe - a child terrified by parental discipline & criticism - or a husband who to really offend someone goes to such lengths as to make more from ~~separation~~ ^{love to love} - So many are conditioned in those formulas say you can take power out of your faith -

This cutting off is often done by those who believe too deeply that something. If you feel, God will punish you - the punishment is the children - how in one minute a child is dead for a few minutes. If you are a good boy, God will ~~give~~ ^{give} you whatever you wish - The God always - the beautiful - the wonderful - by your prayers, so you, recite your catechism - What happens to the child forced to recite long hours at an increasingly hated piano. May be done it must not actually be admitted - mental power to associate with unpleasant discipline.

The "cutting off" is often the product of one's zeal for faith. This is what we believe - accept - refuse - You question - You doubt - That is attitude - Energy - Tension and it will

"There is more guilt in honest doubt than in half your needs"

Religion is a want to be saved and ~~not~~ ^{must} some of demands but by suicide to complicated metaphoric liturgy which crystallizes and it takes a few years to have

~~Grasshopper~~ - Grasshopper

[illegible]

If God sent a sign not answer just him? That is answered
to you if you - courage just answer as in
love or he - relief - The answer is no. It depends on
you.

"In the beginning was the word" - so the first familiar line of the Bible, even the word the "dominant word" has been in man's language a great while. But the language is a new - word the first, all right - In life every fact has its cause - but cause at cause - For want of a nail is the horse's shoe the battle was lost - The cause must be a first cause and that first cause is God.

God the Creator is seen to-day as a complete concept and well it may be - But men have difficulty understanding this creative force - Is it a force which can create an entire world of things, scientific, which is beyond the first hydrogen-bomb explosion which began it all. How can such a force be conceived -

One the eyes have been - a scientific argument explaining the act of creation - matter, Campbell said in detail, had no power the power - The universe is a great world, Spengler said, God the worldmaker who is invisible, the power and other things - To-day we want a dimensionality to the universe - a dimensionality which we must account for in addition to its small numbers, parts, the parts of the dimensional power in it. Walter who was for a while a

In our daily creation we must begin to say in the anti-common sense word symbols of the physical -

last night of full. Intensity - says pencil heavily "When I
looked at heaven - what a view" - There is a view
beyond man - and what man cannot see is significant in it
last night of full - pure perspective

[illegible]man

To see - in fact to see most present a mission
and mission - a moral discipline ^{for a time} not to keep
to some far off Kingdom. Caring for a personal mission
as well as need to have a really present reality to have
him out of my camp. A mission report is ^{humanity} ~~not~~ ⁱⁿ ~~not~~
more truly relevant to the at home + reality in ^{the world}
compact life particularly

~~It is in the hands of the people of the world~~
~~It is in the hands of the people of the world~~
It is in the hands of the people of the world
It is in the hands of the people of the world
It is in the hands of the people of the world

