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Slaves of heredity or masters of our destiny - which?, 1926.

"SLAVES OF HEREDITY OR MASTERS OF OUR DESTINY--WHICH?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING

JANUARY 10, 1926, CLEVELAND, O.

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JOSEPH T. KRAUS
Shorthand
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Slaves of Heredity or masters of our own destiny--which? From earliest times men have speculated about this problem, and to this day it occupies a place of hopeful interest in the study of psychology. In olden times, and up to very recently, when most of the great problems of life were couched in philosophic or theologic terms rather than in psychological or physiological terms, as they are today, this problem was stated somewhat like this: Is man a free agent? Has man free will? Or are his acts pre-determined? You can readily see that in religion, for example, this problem would occupy a prominent position and would loom large, for the whole moral life of man depends upon the answer to this problem, as well as certain attributes about God's omniscience, God's omnipotence. If Man is free to act, how can that freedom be reconciled with God's foreknowledge of the outcome of things? If man is not a free agent, if he does act or feel not out of choice but out of necessity, how can he be held responsible for that?

Today the problem has been restated in modern terms. We ask today, for example: Is heredity the dominant factor in a man's life, or his environment? Is man completely moulded by his ancestry, that is, individual ancestry and racial ancestry? Or is he moulded by education which takes place after his birth? Or is he perhaps determined largely by his own will, by his own ego, by something resident

within himself, regardless of his ancestry or of his environment?

We are no nearer the solution today than we were when this problem was first propounded. As a representative of the school of hereditists we might take, for example, Professor Albert Edward Wiggam, whose recent book The New Decalogue of Science you have probably read. The New Decalogue of Science is a popular exposition of the idea that nothing else counts for much in the formation of a man's character or of a man's personality than heredity. After he is born very little, if anything, can be done for his real improvement. A man is born with all his moral, mental and physical qualities. Like father, like son. As the author says, a wooden leg is not inherited but a wooden head is. "If papa has a wooden head, sonny will have one only a little more so." Men are born stupid, men are born intelligent; men are born fools, men are born geniuses.

Let me quote a sentence from Dr. Wiggam's book, The New Decalogue of Science. "Heredity and not environment is the chief maker of men. It is essentially the man who, in the long run, makes his environment much more than it is the environment which makes the man. Man is not a pawn on the chessboard of environment, the football of circumstance and the puppet of chance and change. He is not a will'-o'-the-wisp of fortune, a marionette whose wires are pulled by the hidden hand of doom. He is not, as the glib reformer has taught us to believe, the helpless victim of the passing

education, philosophy and theories of pedagogy of his time; but that, in the germ cell, from which every man is born, there are resident those powerful personal forces by which he can rise in well-nigh any environment and, within the limits of human freedom, exclaim: 'I am the master of my fate; I am the captain of my soul.'"

One thing is absolutely certain, says Dr. Wiggam, that all men are created unequal in all regards. Now as a corrolary to this thought comes this other doctrine: that neither morals, education nor religion can improve the human race. Neither morals, nor education, nor religion, nor any post-natal influence can improve the human race. These things cannot be transmitted from one generation to another because they do not sink into the germ plasm which alone is transmitted. The only way to improve the human race is to select those higher qualities of ability, of health, of energy, of sanity which are already to be found in the world among men, then to liberate them so as to improve and intensify their good qualities. In other words, through eugenics.

You can readily see that this doctrine lends itself inevitably to the idea that there are, from very birth, inferior people and superior people, inferior races and superior races. Some races are by nature endowed with choice gifts of ability--administrative, political, social, creative abilities, while other races are not. There are dominant races in the world, therefore, and there are subject

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races ordained by nature itself. And from this follows, as a practical suggestion, this thought: that inasmuch as mankind cannot be improved by morals and education and any influences coming from the environment, and inasmuch as most of the evils of life are due to the incompetence and the inefficiency of those born incompetent and inefficient, it follows as a natural postulate that the best thing for society to do is to kill off the incompetent and the inefficient--to weed them out, to destroy them.

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That, of course, you will recall was the doctrine of Nietzsche. Nietzsche preached the ideal of the superman, and thus eugenically raise supermen by means of destroying, as nature does, the less fit. Nature does her work by letting the devil take the hindmost; nature has a ruthless process of weeding out; and so must society have; and all these ethics of mercy, of kindness, of sympathy, which, instead of destroying the weak, cuddles him,--all these ethics which has led us to build asylums and homes for the aged and reformatories,--all these ethics which have made us think so much of charity, are the ethics of cowards, of sentimentalists, claim these people, and they should be scrapped in the name of the strong race of tomorrow.

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Now as against this theory of heredity propounded by some scientists or pseudo-scientists or journalistic-scientists, comes the theory of the behaviorist, who calls all these solemn, on the surface, profound and scientific pronouncements of the hereditists just balderdash; not an

iota of truth in it, not a gram of truth, not a syntilla of evidence; they are all these generalizations of the hereditists. Professor John Watson, who is professor of psychology at Johns-Hopkins, and head of the laboratory there, and who is, in a sense, the founder of the behavioristic psychology of today, says: "Our conclusion, then, is that we have no real evidence of the inheritance of traits. I would feel perfectly confident in the ultimately favorable outcome of the careful upbringing of a healthy, well-formed baby born of a long line of crooks, murderers and thieves and prostitutes. Who has any evidence to the contrary? Many, many thousands of children yearly born from moral households and steadfast parents become wayward, steal, become prostitutes, through one misstep or another of nurture. Many more thousands of sons and daughters of the wicked grow up to be wicked because they couldn't grow up any other way in such surroundings. As a matter of fact, there hasn't been a double handful of cases in the whole of our civilization of which records have been carefully noted and kept for us to draw any conclusion. I should like to go one step further," says Professor Watson, "and say 'Give me a dozen healthy infants, well-formed, and my own specified world to bring them up in, and I will guarantee to take any one at random and breed him to become any type of specialist I might select,--doctor, lawyer, artist, merchantman, thief or beggerman,--anything I want.'"

While Professor Wiggam remarks that if anything

is certain it is certain all men are created unequal in all respects. Professor Watson maintains that the signers of the Declaration of Independence, who state that all men are created equal, were nearer right than one might expect, considering the dense ignorance of psychology. They would have been strictly accurate had the clause "at birth" been inserted after the word "equal",--that all men are created equal at birth. It is what happens to individuals after birth that makes one "a hewer of wood and a drawer of water"; another a diplomat, a successful business man or a scientist.

In other words, a son cannot lay the blame for a wooden head at the door of his father. Professor Watson goes even a step further. In the entire school of the behaviorists they deny that there is such a thing as fundamental instincts in life transmitted. They claim that there are differences inherited as regards structure and form. One man is white, another is black; one man is tall, another one is short; one man is slender, another is stout. These things are transmitted but functions are not. To what uses these structural differences are to be put, that is determined only after birth, or perhaps during birth.

Now which of these two theories is true? Which one shall we choose? I believe, as a layman, that we know too little of the entire subject to make a choice; but to accept one or the other, I am inclined to think that both of these theories are in many regards extreme. They have the over-simplification and the generalization which inevitably

come with new and incorrect sciences. I believe there is an element of truth in both. But this is clear to me: that in the behavioristic psychology, in the psychology which maintains that a man is fashioned by his environment and by education, there is more hope and there is more optimism for the human race than in the psychology of the hereditists.

For don't you see that everything depends on education? If the human race has it within itself to pre-establish a man's entire destiny, then there are no limits to which the race cannot go, and there are no heights which the race cannot scale. It is an extremely hopeful and stimulating philosophy of life. And as far as the individual is concerned, it brings him a treasure trove of hope. A man need not be worried about his ancestry; nor need a man be worried about the fatalism of his early environment. A man may have been unfortunate in having a poor bringing up, but that poor bringing up, that first set of stimuli which brought about the unfortunate responses in the man can be altered; a man can, by dint of will, place himself within a new sphere, of new stimuli, and by reconditioning his life change his whole life. And that is ^a tremendously hopeful gospel to preach to men.

On the other hand, the doctrine of the hereditists is a very pessimistic, fatalistic one. What was cannot be changed; the dead hand of the past dominates and masters the present and the future; that which has been will be; a man cannot escape however much he tries; he cannot

escape the infringements, the limitations, the incarcerations of his past. And this doctrine, too, of the hereditist, places the seal of approval upon all social caste systems in society, upon all gradations among men; it places its seal of approval upon the doctrine that some men are by nature inferior and some men are by nature superior. And similarly of races. And it justifies exploitation, domination and tyranny of all kinds, in the lives of individuals and in the lives of races. The kaiser thought that the Nordic was a superior race, and inasmuch as the Germanic is the highest type of Nordic race, superior by natural endowments and natural sanction, that therefore, as a matter of course, the Nordic race ought to dominate all other races.

The gentlemen in the South accept this doctrine with rare avidity, and claim that the negro is by nature--not by social and political inhibitions and restrictions and incapacities, but by nature an inferior being, and he must therefore be forever held in inferior position lest he pollute and degrade the superior white race.

And so if I had to choose, as a layman, between these two theories, I would be tempted to choose the behaviorist's. But I need not choose. I think it is too early for man to choose. I think we might well say, "Take hold of this, but of this, too, do not let your hand go of it." There is truth in the one. Both behaviorists and hereditists maintain at best that structural differences are transmitted and that certain defects are transmitted, and

inasmuch as all agree that a child should be given a fair start in life, it follows as a matter of course that no child should be saddled with any organic deficiencies of its parents. In other words, that imbeciles and the hopelessly insane and the hopelessly tainted, whose taints are transmitted by simple Mendelian law,--that these be not permitted to mate so as to transmit to others and innocent ones their deficiencies, their taints, their sorrows.

It also behooves society to be very cautious lest in its eugenic zeal, and on the present basis of insufficient data and insufficient knowledge about this entire subject, for we are simply at the very beginnings of things,--lest it begin to tamper needlessly and criminally with the workings of nature. It is too early in the day to draw conclusions from the insufficient and fragmentary data which science has so far collated. I would say that perhaps the famous rabbinical saying attributed to Akiba is our best guide in this entire discussion--Slaves of Heredity or Masters of our Destiny--which? "Everything is preordained, and yet free will is granted to man."

This is a paradox, one of the most startling paradoxes in our entire literature, and yet, to my mind, one of the profoundest truths and one of the soundest guides in life. I interpret it to mean this: that assuming that everything is predestined, all of our acts, we must yet live and act and strive as if we were free--as if we were masters of our destiny, as if we would fashion our life, and in this

sensation of freedom, even if that freedom is unreal, even, I say, if it is a delusion, in this sensation of freedom a man should find his highest satisfaction even as he will find his greatest glory and privilege. Translated into modern terms, making due allowance for all the force and compulsion of heredity, making due allowance for all the etching in of circumstance, making due allowance for all the shackling and binding forces of environment to which a human being is inevitably subjected, willy-nilly, man must nevertheless console himself as if things could be different, as if progress were possible, as if evil were a fact, and responsibility were a fact, and reward and punishment were a fact.

In this faith a man will find his supreme freedom. Now of course that is very difficult to reconcile intellectually, this paradox, but that is the fault of the limitation of our intellect. In our experience it is not so difficult to reconcile them; for we are conscious, we are aware daily, hourly, in our experience, that we do choose, that we do make selections, that we are capable of making preferences, that we do make decisions. That is a real, vivid experience in our life; and whether it is ultimately real, whether it is not ultimately predetermined by certain causes which we do not know, the sensation which we experience of making the choice--in other words, free will--is a real one. In other words, more freedom like political freedom, like economic freedom, like religious freedom is an achievement and not a gift. A man becomes free, a man becomes, in

a sense, master of his own life as he struggles to gain that mastery. The more ignorant we are the less free we are. We may be whimsical, we may be rebellious, we may be disobedient, but we are not free; for freedom goes hand in hand with intelligent conduct. The less we know, for example, about the moral facts of life, the less free are we and the more likely are we to be helpless in the face of passions and vices and temptations; just as community ignorance of the laws of health and sanitation is helpless in the face of an epidemic.

Freedom, then, is achieved through education, through study, through the exercise of the intellect, through cooperative, intelligent work with the world about us. That is what gives us freedom. Man is born neither wholly slave nor wholly master. A man is restricted--and we might accept this fact as a fact in life--a man is restricted to a degree by his ancestry, and restricted to a degree by his environment. But given self-confidence, given the will to aspire a man can, by struggle and strife, will for himself a growing sense of self-emancipation and a growing sense of real freedom.

There are two ways in which to gain freedom. One is a subjective one and the other is an objective one. The one is by looking within, and the other is by looking without; the one is by disciplining our will, by individual effort and struggle, by an individual effort to control those socially harmful and individually destructive passions within us, and the other way of gaining freedom is a social way, like society's effort to establish those institutions around the

individual which will give him an opportunity, a political, an economic, a social, an educational opportunity to free himself from the hold of the past and rise to the level of nobility and freedom, which are man's highest estate.

In other words, friends, if you were to ask me the question: Are we the slaves of heredity, or can we determine our own conduct, our own life, shape our own character, our own personality? I would say it depends entirely on you. It depends entirely on you and on you collectively. If you wish to be free, then you may be free. If you wish to be free, then seek the truth and the truth will make you free; if you wish to be free, then suppress the anti-social instincts which are resident in every human being, or, rather, redirect them into socially useful channels; if you wish to be free, then free your mind of superstitions, free your mind of ignorance, free your will of bad habits; think, learn, but think critically, soundly, accurately, learn to do the good, and you will find that progressively you will gain a greater and greater sense of expansion, of freedom. Do not be burdened with the ghastly memories of a past that is gone. You do not know, no one knows, how much a man's past or a man's ancestry governs a man's life. One need not worry much about that, but one may turn his back upon that past and by dint of constructive effort, of striving, of aspiration, rise on the rungs of experience and self-conquest to higher freedom. And in this task society can help a man, all men, if society builds

schools and finer schools; if society trains children in those early, the all-critical and the all-important and the all-determining years of a man's life; if society gives the child true ideas about life, true ideas about self, true ideas about conduct; nay, more, if parents in the first three or four or five years of a child's life, when so much, perhaps most, of a child's destiny is determined, if parents then give that child only those stimuli which will bring out the best responses in the child, they will help the child to grow into freedom in the years of his life.

I should like every man to take with him into this world this faith so beautifully expressed by one of the English poets--Invictus--unconquered. Whatever the burdens of life may be, whatever our handicaps in life are, whatever an uncontrolled past imposed on us, whatever the misfortunes of our youth may have been, I should like every man to carry in his soul somewhere this faith of Invictus--unconquered and unconquerable. I am conquered but I will not yield to the sense of defeat, and as long as I refuse to yield to a sense of defeat I am a free man and master of myself. There is no defeat except the defeat of acknowledgment. You may be broken and crushed by life, you may not have a chance in the world, but if you do not know it, if you do not yield to it, if you refuse to acknowledge it, you have got the most glorious chance in the world to be a master of yourself and a free man.

"Out of the night that covers me

Black as the pit from pole to pole,

I thank whatever gods may be

For my unconquerable soul.

In the fell clutch of circumstance

I have not winced nor cried aloud,

Under the bludgeonings of chance

My head is bloody, but unbowed.

Beyond this place of wrath and tears

Looms but the Horror of the shade,

And yet the menace of the years

Finds and shall find me unafraid.

It matters not how strait the gate,

How charged with punishments the scroll.

I am the master of my fate:

I am the captain of my soul.

That is man's challenge to fate, to destiny, to heredity and to environment; that is the innermost man in man hurling man's eternal challenge to nature. "I am the master of my fate, I am the captain of my soul." And it is this challenge springing down the millions of years of man's existence upon earth which has brought man from the cannibal and the jungle, from the barbarian and the medievalist, to the Shakespeare and the Goethe and the Darwin and the Mendel. It is this unconquerable soul of his, this unquenchable hunger to be more, to free himself from the shackles of his

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world and to rise, to pull himself up by his own bootstraps, as it were, that has made man master in the world; and a bit of that faith, a bit of that undying loyalty to the best in man, to himself, a bit of that confidence in man's volatility, in the mercurial power of the human soul to rise against all repression,--a bit of that in all of us it might be well to take into life, and with it will inevitably go a sense of freedom, which is, after all, what we most want in life.

We want to be free to live our own lives. But freedom, friends, when all is said and done, is not a gift that can be had cheaply. The price must be paid--in effort, in study, in self-control, in education.

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Sermon 198

Slaves of Heredity - Masters of our Destiny.

1- From earliest times men speculated on this problem and to this day it occupies the center of psych. interest. And even ~~around the problem in one~~ of three ways. (1) ~~Appropriate to the question of man~~ is slave (2) Man is master (3) Man is neither slave nor master, but both up to recently, when most of essential human problems were treated philo. or theol., rather than physiol. or psych. The question was phrased in this way. Is man a free agent? or is man a free will or are ^{all} his acts pre-determined? In religion this question of pre-determination was particularly looming large, for it involved the whole subject of moral responsibility on the one hand and divine omniscience on the other. If man is free in his act, self-determining, how can his acts be pre-ordained by God. If man is not free how can he be held accountable for his acts. ^{If he is just a puppet by necessity, & not by choice}

To-day the same problem has been restated in modern terms. Is man thoroughly free the whole life of man? or is he more or less shaped by his environment after birth? Is ancestry the dominant or exclusionary factor in the formation of character, or education? And the problem is no nearer solution to-day than in the days of ancient Greece. It was first propounded.

2. As representatives of the group of "Hereditarians" we may mention Albert Edward Wiggam, whose recent book "The New Ureatalogue of Science" is a popular exposition of the doctrine that nothing counts for much in the life of a man as his heredity.

Aft^r the child is born very little if any thing can be
done for his essential improvement. ~~Mental, moral,~~
~~education art or otherwise, does improve the human~~
~~and physical qualities are all inherited.~~ "The Father's Gift" says
~~race, only Eugenes.~~ He is born stupid or intellect-
ual, a fool or a genius... (Just p. 42). ^{a woman's life is not inherited, but}

As a corollary to this belief is this ~~fact~~ that, that neither morals, education, or religion can improve the human race. These things are not transmissible. The only way to improve the race not only physically but morally & intell. is thru a process of selecting "the best ^{specimens in} health, every & every that are already present in the stream of human protoplasm & in breeding them" i.e. by eugenics.

Along with this, goes the doctrine, infer.
inferior men & inferior to superior races.
 The hondie races e.g. which has contributed
 a vast share of all mod. wisdom & civ. development
 to the modern world. The presence in Am. of other
 races, less capable, & lower average mental
 alertness, & less social cohesion & pol. capacity,
 tends to ~~de~~ lower the racial type —

And still another doctrine follows from the above.
 In as much as we all types, given as upon
 for all the world, in & perfectly in the world, the
 desirable thing is to kill them off. Today we
 condole the misfits. WE spend millions in
 taking care of inefficient people - in attempts
 their reformations, rescue homes, asylums, social
 work, charity to take care & redeem the inefficient.
 That is against law & nature. "Nature progresses by
 letting the devil take the hindmost". Kill them off.
 by eugenics. This course is Nietzschean ~~superior~~
 & the ethics of law, justice & mercy are the ~~perfect~~ ethics of cowardice
 and sentimentalism.

3. As against this theory of heredity comes the behaviorist who calls all this solemn, respectable scientific ~~monumental~~ ^{monumental} junk and balderdash. Not a grain of truth in them not an ounce of evidence for their just pompous conclusions based on false premises.

1. Prof. John B. Watson, formerly prof. of psych. & education, the Psych. Lab. Johns Hopkins Univ. says (Intro. p. 82-83). Whereas Prof. Wiggan maintains that all men are born unequal in Endeavour ^{For the words a man can't learn his words heard on his for the years} Prof. Watson maintains: (Intro 21)

The behaviorist ~~maintains~~ ^{maintains} that ~~psych. subtleties~~ ^{psych. subtleties} ~~are a result of response to stimuli~~ ^{are a result of response to stimuli} after birth, ~~depending on the~~ ^{depending on the} ~~human conduct on the basis of heredity~~ ^{human conduct on the basis of heredity} ~~the stimuli~~ ^{the stimuli} while there may be hereditary differences among men as to form or physical structure, white, black, tall, short, stout or slender which diff. reside in the form ~~planes~~ ^{planes} but they have nothing to do with function. The usage to which these struct. diff. are to be put depends entirely upon environment; & upon the stimuli to which they are subjected. - how they grow are!

4. Which of these is true? Which shall we choose? We know as yet too little to declare either true or false. The ~~settled~~ ^{settled} ~~too young~~ ^{too young} ~~to warrant finality of~~ ^{to warrant finality of} judgment. It is likely that both views are extreme pursuing the broad sweep & generalization which go with new and unconnected sciences. It is likely that there is a measure of truth in both. It is clear, however, that the behaviorist theory stripped of its radicalism, is the more hopeful &

phenomenon one. It opens up limitless horizons for the human race. If the white man can be shaped by stimuli which we can in the main control, in a few years if education truly make the case then the human race has it within us to rise to heights beyond heights, to become men much like the gods.

The theory of heredity ^{on the other hand} is most weighted down with fabulous and the whole frightful bygone & buried of the past. What was done he understands. The past determines the present & the future. ^{and perhaps, not even plays} This theory justifies caste, all sorts of caste systems of racial pride, of nationalism and tyranny, of exploitation and tyranny. If heredity is made responsible for all inequalities and nature is guilty of heredity - Negro - Mongrels - Kaurs - Mispractices -

5. Had I to choose I would choose the behaviour of faith. But I need not choose & it is to each to choose. It is a case ^{as it is agreed by both sides that play-chance are largely inherent defects in} of cause highly desirable that every child be given a fair chance in life by not saddling upon him at birth the organic differences of his parents. It is highly desirable that the unhindered and the unhindered and the faintest also not waste and propagate their kind. But extreme caution must be exercised by society in its Eugenic zeal, lest it attempt to dictate on the present basis of unfounded data about heredity and in other these extreme & apparent self-evident cases. Until it is more accurately determined to what degree heredity & environment indicate personality, it is best to not to tamper with nature.

6. Perhaps the paradoxical saying of the Rabbis may be a guide unto us. God will do his will in the end. Everything is pre-ordained - & yet free will is perfect.

I interpret this to mean ^{that assuming that man} is predetermined in ^{God has set from him the stage of} only regard, ~~he must~~ ^{he must} ~~act~~ ^{act} ~~and~~ ^{and} ~~as if~~ ^{as if} ~~he were~~ ^{he were} a free agent, and in this exercise of freedom, in this realm of will, planning and acting, man finds his best satisfaction. Translated in terms of ~~every day~~ ^{every day} experience it means this: After having made one allowance for the force & compulsion of inherited characteristics, for the thrusting grip of habits and the edging in of circumstance, must must nevertheless act and think as if things could be other - worse than they are, that evil can be abolished, as if responsibility is a fact, and reward & punishment real. ^{that is, the facts, his finite knowledge} It may be difficult to reconcile the two intellectually. ^{It is a} actual experience it is not difficult. We are away of choosing, of selecting, of weighing things in our minds, constantly, and this power of choice even if ultimately unreal is yet man's prerogative - the key quality which makes him Man. It is one of the primary, undeniable axioms of the moral life of man. Upon accepting it, we can build up a supreme destiny for man, and a glorious civilization for society. ^{Repeating} it we are retreating to the jungle - ^{the more if you} over

7. In other words, freedom ^{is} an achievement. Man is not sent out into a world either wholly slave or wholly master. He is restricted by his heredity to a degree. He will be restricted by his environment to a degree. But given faith in his own power to reshape his environment, individ. or with the aid of society.

as far as the ind. is concerned he need not
worry about racial handicaps, or by the way
that he comes from poor stock. He may have had
the misfortune of bad training in infancy &
early youth. But that's not fatal. It can
be put away by putting himself in the way of selfish
studies, recondite studies for the life
he aspires to lead - and nothing need
detract from them.

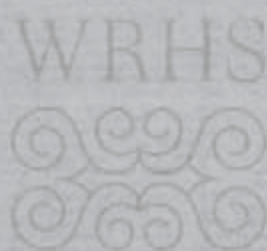


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We may be capricious, wilful or rebellious. We are
not free - for freedom implies intelligence

The more ignorant we are the less free we are.
The less we know the ^{moral} facts of life, the more likely are
we to be the ~~slaves~~ ^{pass} ~~keepers~~ ^{keepers} before passions,
vice and superstition, just as a community ignorant
of assisting the laws ^{health and} ~~sanitation~~ is ~~keepers~~ in the
face of an epidemic: It is Truth which makes us
free, and ~~truth~~ is learnt by study, observation
& experience. It is an achievement and a
progressing achievement. Truth your friend
be to us.

he will find in actual experience a growing
sense of emancipation & self-enlargement.
1. The meaning of ^{human} freedom is: a 2 fold
one. (a) will, self-discipline, effort. ~~loss~~ the part
of the indiv. (b) social emancipation thru Educa-
tion - the creation of such institutions ^{in forced}
which will ^{guide} ~~help~~ man ^{into intell. social & moral freedom} to the noble ~~life~~
free life. ~~to the noble life~~ ~~to the noble life~~

Poems



Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be,
For my unconquerable soul.

In the full clutch of circumstance
I have not winced nor cried aloud
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how ~~strait~~ the gate -
How ^{charged} with punishment the scroll -
I am the master of my fate,
I am the captain of my soul.

Wm Ernest Hendey.

"Invictus" - World's Great Religious Poets
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