



Abba Hillel Silver Collection Digitization Project

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

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel
151

Box
53

Folder
302

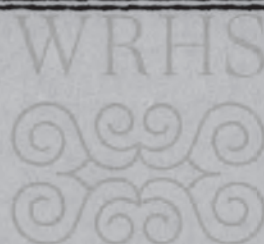
Can we change human nature?, 1928.

"CAN WE CHANGE HUMAN NATURE?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

JANUARY 29, 1928, CLEVELAND, O.



Moral problems are coming to be more and more psychological problems. We are coming to see that human conduct must be stated in relation to the structure of the human mind and to all the inherited and conditioning factors, if we are to arrive at any satisfactory theory of morality or of any sound moral judgment. It is not enough to know what a man has done in a given situation; it is important now to know why he did it, and in this Why must be included not only the immediate motive but the whole of the man--his inherited and acquired previous position.

We now wish to study the behavior of man in a given situation, as an expression of the full man, of all that which biology and history and experiences and training has made of him. In other words, we wish to understand him psychologically.

This newer approach to human conduct has already greatly influenced the science of criminology, penology. We are no longer punishing crime on the basis of the act; so much and so much of social trespass, therefore so much and so much of punishment. Justice is no longer as mechanistic as it was up to very recently. We now study the criminal. He who trespasses, we try to understand his past, his antecedents, his mental grasp, his mental soundness, in order to determine the degree of his responsibility and consequently the degree of his deserved

punishment.

And so in the science of ethics in general: we no longer stand today on the basis of the old rationalistic ethics which assume that man was a rational being and that therefore sin was an expression of stubbornness and wickedness and hardness of heart, which should of course be punished. Ethics today is being redrafted on the basis of the newer psychology. No system of ethics would be seriously considered today, for example, which did not take into account the nature and the origin of human emotions. No student of ethics would, for a moment, in developing an ethical theory, ignore the findings of modern psychoanalysis, the works of Freud, Stekel, Tridon.

We cannot take a moral problem today, as it expresses itself in the life of an individual, without attempting to understand the peculiarities of that individual's life, his conscious and his unconscious self, his reversions and his inhibitions and his fantasies and his introversions, and all that new science, that psychoanalysis, is revealing to mankind.

When, therefore, we ask the question: Is human nature changeable? can we change human nature? we must, first of all, go to the psychologist for an answer. This is a basic problem. All morality depends upon it. When we speak of moral progress, or the progress of the human race morally, ethically, we assume that human nature can change. If it cannot, then moral progress is a delusion; if it can,

how far can it change? What are the laws which govern the change of human nature? Very frequently you hear in a discussion of moral problems, even as they appear in the life of individuals or of groups or of nations, that you cannot change human nature? "What's the use? You can't change human nature." You speak of abolishing war. Very often you will have the answer: "Why war will always be because you can't change human nature." You speak of cupidity and avarice as they manifest themselves in the lives of individuals, and you lament the fact, and the answer comes back: "Well, you can't change human nature; that is part of human nature."

Of course there is a fatalism inherent in this phrase which is hardly suspected by the man who utters it. If you analyze the phrase you arrive--you must arrive--at the conclusion that human nature from the very beginning of time has not changed, and that all the specializing and moralizing influences which have been brought to play upon man from the very beginning of time to this day have had no perceptible effect upon him. Man today is exactly as he was in the jungle or before--at best a superficial, thin veneering of restraint and convention, but essentially the same.

That of course is a tragic and a pessimistic view to take. Along with this belief goes the belief in the absolutism of heredity in the life of a man. A man is what his ancestors have made him; a man is predetermined

in his life's habits, in his habits of thought and conduct, by his racial antecedents. They balloted for him; they made him; they determined him; he is not at all free to reorganize his life and redirect it. Man is like an eddy, a small eddy on the surface of a vast, onsweeping, endless tide, and the substance of which the individual man is formed and the direction which his life must take are predetermined by the onsweeping of this vast tide which is beyond his control.

Now if, when you say you cannot change human nature, you mean that in man there are certain inherited traits or instincts, a certain set of modes of response or reactions to stimuli which cannot be easily changed--and you are right--man does inherit along with his bodily structure a certain set of basic instincts, inherited habits of response--sex, nutrition, self-preservation, gregariousness, and any number of other automatic reactions which are as ineffacable as the physical structure which he inherits at birth; although here too it should be remembered that even the physical structure of man, the body of the human race, has undergone considerable modification and change over long cycles of time. All of our physical equipment--our limbs, our senses, our nervous system--has been modified, biologists, evolutionists, tell us, by the changes which have taken place in man's environments and therefore in man's needs. These changes are imperceptibly slow and require tens of thousands of years

for their consummation.

And so it is with these inherited traits or instincts which are common to all men. They too are very slow to yield to change. But if when we say you cannot change human nature we mean that these inherited traits are the only factors in a man's life, that they are the only facts which determine man's makeup; if you mean by that that man cannot acquire new traits and new habits which will materially alter his behavior, that is human nature, because, after all, human nature is nothing more than the human mind in action, in behavior. If you mean that man cannot acquire at any time something over and above that stock or set of automatic responses which he is given at birth, then you are not on scientific ground; there is nothing in the science of biology or psychology which substantiates such a thing; nor can it be established scientifically that man is entirely the creature of heredity; that the dead hand of the past is forever upon him; that he is shackled by what he himself could not recollect.

A new school of thought has arisen which almost completely discounts the doctrine of heredity. The behaviorist today maintains that man is not at all the creature of his ancestral past but that he is almost entirely fashioned by the influences at his birth and immediately thereafter; in other words, by his training, his education, his experiences. And man is not what his ancestors made him but what his environment, his family,

his community, his education, his experiences make him. There is a greater optimism to this theory of behaviorism; it holds greater promise for the human race. It, too, is an extreme doctrine and must be cautiously approached, because man is not entirely the creature of his environment, either. Man is not entirely a moulded and a fashioned organism determined by outside influence. Man sometimes makes his environment; man sometimes masters his environment; man sometimes sets for himself ideals which become a new environment for him. But there is a measure of scientific truth in behaviorism which corrects this absolutism of heredity. To be sure, heredity plays a role, and a very significant role, in a man's life; to be sure, there are those who are born mentally deficient; there are those who are born with functional nervous disorders just as there are those who are born with organic deficiencies. Such men are forever handicapped. They will find it more difficult to learn, that is, to acquire new habits of life and thought and action. They are handicapped; they are therefore to be pitied and protected. But for the normal man, for the average man, there are no such handicaps, and the normal and average man is free to learn, that is, to acquire new habits and new traits which will give him an opportunity to change what we call his nature,--which is only a man in action.

To be sure, there are those who are born with superior mental equipment than others; there are some

who are quicker to learn; there are those who can concentrate better; there are those who can retain longer. No two men are born with the same identical mental equipment. The intelligence quotient of one man may be higher than that of another. That does not mean that the inferior individual has no freedom at all to grow and develop and change, nor does it necessarily mean that the man who possesses the superior mental ability will therefore be morally superior--superior as a full social human being.

Man, my friends, is largely determined by habits; and there are two kinds of habits--involuntary habits and voluntary habits. Involuntary habits are those which others establish for us, which others give us. Voluntary habits are those which we ourselves choose and adopt. In our infancy, in our early childhood, we are given sets of habits by our parents, by our family, by our friends, by our school, by our environment. These are involuntary habits into which we are trained, and they are perhaps the most decisive and critical facts in our later life.

Many a human life is wrecked and marred in the early years of its existence, perhaps in the first four or five years. Many a human personality is thrown out of alignment, unbalanced, snarled and entangled in the early years, on the very threshold, so to speak, of life. That is why it is so desperately important that the child shall be given every possible advantage of sound and moral

habit-forming agencies which determine his later life but over which he has no control. That is why it is so extremely important that parents shall scrutinize every relationship of theirs to the child and every attitude of theirs to the child and every relationship to which the child is subjected, so that the habits, which the child forms very quickly, almost spontaneously, in these very early and very formative and very plastic years, shall be good habits, social habits, helpful habits and not baneful habits.

The Rabbis have a very significant phrase: "The man who rears the child is called the father, not the man who gives birth to him." And there is a world of psychic truth in that simple phrase, because environment is infinitely more significant than heredity, and the man who rears and trains and educates the child in that first network of habits, really makes that child, is the father. And in early life of a human being society can play its great role. That is where the school comes in; that is where social standards and traditions and customs come in; that is where society invests itself in the life of every one of its constituent elements.

But these involuntary habits, important as they are and critical as they are in the life of every human being, are not the only habits. A life would be sad if they were the only habits, because man would then be a creature of others and never a creator of himself.

There are voluntary habits which we ourselves can form which can change and modify these involuntary habits, which others have given unto us and which can project new modes of response in our life in the future. These voluntary habits, as a rule, we make in the later stages of our life and therefore they are the more difficult. It is much easier to learn music when you are eight or ten years old than when you are thirty years old. But these habits can be acquired; given the proper emotion, given the proper effort of the will, and given the proper self-training and discipline, almost any habit of man can be destroyed, altered, changed or reintroduced.

And here is where man's freedom enters in choosing what habits he shall adopt for himself, in determining how he shall modify involuntary habits in his life. In other words, in choosing between right and wrong, as it were, man is free. "Behold, I have set before you this to do: life and the good, and death and the evil. Choose you life."

By a process of education--and education, my friends, simply means the formation of habits of right thinking and right action--by education in our early manhood and throughout our life, we can do three things: we can destroy bad habits which others have formed for us in those days when we could not complain or challenge; we can substitute salutary and healing habits in our life; and we can alter the course of our action and of our thinking--

that is to say, we can change our nature.

If, for example, you find when you are a young man, or even advanced in years, that your early training, or the so-called highstrung nervous system of yours, have given you a network of habits, of quick temper, irascibility, unfriendliness, suspicion, intolerance, you can, if you are earnest about it, you can by an effort of will and by a system of self-training and self-discipline root out these habits and substitute for them a new set of habits of amiability, of friendliness, of confidence, of trust, just as when you find your muscles weak and flabby you can, by an effort of will, by exercise, strengthen them, toughen them; just as when you find that, thrown into the water, you cannot swim, you proceed over a long period of time so to train yourself to control your muscles and the movements of your limbs that you learn how to swim--just as you learn a trade: simply by an effort of will and exercise and training. Just as you can control your physical body, so can you learn to control your emotional self. In other words, so can you learn to change your nature if you wish it.

If you find at a given stage in your life that you are becoming or have become miserly and niggardly, untruthful, --tendencies which may have been given to you in your very early infancy, which may not at all be a result of your inner wickedness, so to speak, you can, if you will, if you are ready to make the sacrifice in labor,

in effort and struggle, you can train yourself out of these anti-social habits, that old nature of yours, and you can train yourself into a new set of socially beneficent habits, into a new nature. You will become a new man.

One of the most significant facts in psychology observed by almost any psychologist is the fact of conversion. I do not mean the conversion from one religion to another; I mean conversion in the sense of re-organizing one's entire life. Many a man at the age of forty, fifty, sixty and older comes up against an overwhelming experience, something which tries/^{his}reins, as it were,--something which reaches down to the very depth of his psychic and revolutionizes him, and that man will undergo a change which will clean his life from basement to attic, as it were,--completely change him; his entire old nature will fall off like a sloughed off skin and a new man will appear. That is known in psychology, in human experience.

So it is, on a lesser scale, true in every man's life. What is needed in order to enable a man to acquire new habits, good habits, what is needed is an ideal. No man adopts a new mode of life unless he is moved to it by some great emotion, and nothing gives a man a great, impulsive, propelling emotion as a great ideal, and that is why it is so important to hold up before human beings constantly the challenge of great ideals; for once a man links up his life with an ideal that ideal becomes a dynamo

in him. That ideal becomes a cleansing and a purging fire; that ideal will prompt him to do anything and give him the strength to do it.

It is human ideals, human aspirations, backed by great human emotions and human enthusiasm, which have taken the human race from the jungle to the present day. Every great advance in the moral life of the human race, every new nature, new set of behavior which the human race has taken on in its long history, has been due to the presence in the life of a few men, of a few individuals, of some ideal towards which they have reached up, towards which they elevated themselves, as it were, by the bootstraps,--an effort of will to rise above the limitations of the present, to knock off the chains which shackle us to our past, to our heredity, to our environment, and lift ourselves to a higher level. And when you can introduce an ideal--any great social ideal--in the life of an individual, you will have saved that individual for growth and freedom; you will have enabled that individual to take charge of his life, as it were, and to determine his own career.

Without an ideal man remains the slave of that set of involuntary habits, of those influences of environment or those inherited traits; he remains their slave, a victim, never a creator, of his own destiny. That is the function of religion in life--to give human beings ideals which will urge them to change their life

and which will make them free; for only in the pursuit of ideals is a man free. The great Hebrew poet of the Middle Ages, Jehuda Halevi, was profoundly and psychologically right when he said: "They who are the servants of time are servants indeed, but they who are the servants of God are free men indeed."

A man--and this is my last word to you, friends--a man should never be afraid of his inherited instincts. We have nothing to be afraid of the instinct of sex or nutrition or self-preservation or collectivism, gregariousness. They are not intrinsically bad or harmful. No human instinct is in itself harmful. Human instincts are meant to be functions of the human organism, to help man in his life, not to destroy him. The instinct of sex builds homes and families and all the affections of family and all the beauty of family life. It makes possible to a great degree art and all the beauty and romance of the world. It is when that same instinct is perverted by a set of bad habits that it becomes a devastation in life.

The instinct of self-preservation makes possible our laws, law and order in society, peace. Confused and distorted by bad habits, that instinct leads to selfishness and miserliness and uncharitableness and cruelty and exploitation. Even the food instinct is naturally an indispensable instinct in man for his sustenance, for his nourishment, for his strength. Corrupted it makes for over-indulgence and gluttony and

vulgarity. The instinct of man as a social animal, the gregarious instinct, makes possible our institutions, our government, society. Degraded it makes for mob and mob passion and mob standards and mob viciousness.

What we must do is to use that which nature gives us by way of inherited traits and on them rise to the higher levels; what we must do is to establish sets of responses to these instincts--habits which will use these instincts beneficently and socially. We need not be afraid of our inheritance. I know many men and women who have been terrified throughout their life by memories of things which their parents bequeathed unto them--the dread of what has gone before; and many a man and woman has had his or her life darkened by traits of heredity. That is a mistake. No one can ever know what part heredity actually plays in his life, and therefore no one should organize his life around that thought. Every man or woman should live and act as if he or she were absolutely and completely free--self-determining, self-controlling.

To live as if we were free is to begin to taste freedom. Everyone should live with self-confidence, with trust in one's own powers to change one's own life; and while there will always be a framework in which his life will have to move, a set of circumstances given to man over which he has no control, yet within that framework, within that set of limitations, man can enjoy a profundity of freedom if he will.

Man is neither entirely free nor entirely a slave; but let man live as if he were entirely free and his life will be "a song of ascent." He will be experiencing throughout his life new adventure and new promise and new growth. And give your young people the belief that they can make their own life; they will discover soon enough their limitations. But let them start out in life with the conviction that they can make their own life. Let them set out to do it; they will be amazed to discover to what extent they can actually make their own life; they will discover within them inner springs of power, inherent springs of ambition; they will discover within themselves originality, powers of new conviction and new synthesis, new ideas, and they will enjoy life because the whole joy of life is in free and purposeful activity.

Let not, therefore, the newer psychology frighten any human being or estop any human being from living as if he were an absolutely free man. The Rabbis had the same problem only in a theologic sense. They said: "If God knows everything, he knows what a man will do, and if God knows what a man will do, man is not free to choose because man must choose that which God knows he will do." And they were confronted--our theologians--with the same dilemma, only they garbed it in a theologic dress. The problem is the same when garbed in a psychologic dress. If heredity and environment predetermine a man, how can man be said to be free to choose and determine his

his own life? And the answer which the Rabbis gave still is valid for our life. "Everything is foreseen, and nevertheless free will is given to them." An anomalous statement, a contradictory statement, yes, but a profoundly true statement, nevertheless.

Every man must live as if freedom was given him to be the creator of his own life, and in so doing he will find life's profoundest meaning and life's greatest opportunity.

--O--



Can We Change Human Nature? sermon 261

1. Moral problems are coming to be regarded more & more as psych. problems. Human conduct ^{+ motives} ~~we~~ ^{man} ~~can~~ ^{must} be studied 'is relating to the situation', the human mind ~~and~~ ^{is} ~~not~~ ^{inherently} ~~and~~ ^{conditioning} factors, before we can arrive at a satisfactory theory of morals, and at moral judgments — It is not enough to know what men are doing in a given situation, but why they are doing it, and in this "why" all the facts of history, of environment, of inheritance & acquired predispositions, of habits and complexes must be included. We wish to understand at any given moment the man ~~behaving~~ ^{as an expression} of his full ~~self~~ ^{broader self} — ~~his highest unit~~ ^{the full man} as a manifestation of his ~~entire self~~ ^{entire self}, molded by ancestors, circumstances, experiences and will.

2. This newer approach to moral problems has already vastly influenced the criminology & penology. We are no longer punishing men guilty of social offenses mechanically — so much punishment for ~~so much~~ ^{such} ~~and~~ ^{such} degree of offenses. We are studying the

criminal - his life and antecedents. His mental capacity and resources are the determinants of the degree of his responsibility and punishment -

3. And in a similar way, the whole science of this ^{which is based on the assumption that man is a} is being re-drafted in the light of the newer psych. & psycho-analysis. No system of this can be seriously presented to-day which does not e.g. give an account of the origin & nature of the emotions. No ethical student can afford to ignore the contributions of Mrs. Freud, Jung and White - touching repression and ^{as well as} ~~repression~~ inhibition, wish-phantasies.

4. ~~So that~~ When we therefore speak of moral progress, as you do, the question naturally arises what does psych. say of it? Can human nature be changed? If it cannot, then clearly moral progress is a delusion. If it can, how far can it? and what laws regulate its progress?

5. The phrase which one frequently hears "you can't change human nature" is a fatalism which is hardly suspected by those who utter it. It means

that human nature has been constant since the beginning of time, and that all the civilizing & uncivilizing influences which have been in the centuries centuries have had but to play upon it have left ^{scarcely} any real influence upon it. Man is essentially the same to-day as he was in the jungle & in the free. at best a thin screen, restraint and nothing more.

6. Hand in hand with this belief goes the belief that man is a creature of heredity - that his real nature is pre-determined by his ancestors ^{and} that therefore his ^{conduct} ^{is} ⁱⁿ ^{his} ^{nature} ^{and} ^{not} ^{by} ^{himself}. He is a surfer &ddy on a ^{vast} moving ocean tide and his substance as well as his direction are regulated by the nature and movement of the tide - not by himself.

7. If, when we say "You can't change human nature" - we mean that the basic traits of man, the inherited instincts such as sex, nutrition, self-preservation and reproduction, and that self automatic responses to stimuli which distinguish the race, man,

are always present, we are of course
right. There are certain inherent and
ineffaceable features, our mental
structure which are as slowly
to change as our bodily structure - altho
even our bodily structure has under-
gone considerable change over long
ages & time. The organic
equipment, the human race -
our limbs, our senses, ~~etc~~
~~our~~ our nervous system, ~~etc~~
~~our~~? even been considerably
modified, by biologists tell us, by
the changes which have taken place
in our environment, our ~~for~~ needs,
our mode of living - But
such changes are very imperceptibly
slow & require years, thousands
& years for their consummation.
So with the modification of our
inherited instincts, which are our
mode of response, our reactions to
stimuli.

If we mean, however, that these
inherited instincts are the only factors
in us, ~~is that they cannot be~~
~~controlled~~, ~~in the past~~, or that ~~the~~ ^{we} ~~are~~ ^{new} ~~we~~
born in new traits, and ^{new} habits
& conduct on that, we are not
on scientific ground. There is
nothing in the science of psych. to
substantiate such a belief.

8. Can it be established sc. that
man is a creature solely of heredity.
A new school of psych. has arisen
which denounces almost entirely
the doctrine of heredity. Behaviorism
states that man is largely if not
entirely the product of his environ-
ment and training. Man is a
bundle of habits & that instinct which
begins at birth, or even pre-natally,
and which continues ^{rapidly} ~~slowly~~ ^{through} ~~through~~
infancy & childhood and stretches
on with ~~the~~ ^{the} advancing age; Man is
not what his ancestors make him
but what his ^{education} ~~experiences~~ make him.

Beha, too, is an extreme doctrine ^{which} we
shall see in a moment, but ^{there is enough}
of element truth in it to act as a
correction to the absolutism, heavily.

9. There are of course those who are born
essentially deficient ^{just as there are those who are}
^{or who suffer from functional disorders} mentally impaired.
They will never be handicapped in the
process of learning or acquiring ^{the} variable
qualities of thought & conduct. They are to
be pitied and protected. But with
normal men no such handicaps
exist. He is free to become what
his environment and his own will
determine that he should become.
(within the limits of the range prescribed for
man or usage). There are, of course,
persons who are by nature en-
dowed with superior mental & physical
ments ^{some think} ^{greater} ^{concentrated} ^{energy} ^{strength}
than two men are ordinarily. Some have a higher intelligence
quotient ^{they are more fortunate} than others. But it
does not \therefore follow that morally
inferior one is inferior to the others
or that he is not free to develop
the best possible possibilities no freedom
in growth & development at
all.

Man is more than his environment. Man
of his rise & masters his environment.
Man changes his environment. Man
sets up new ideals which create
for him a new environment.



10. Man is largely determined by his ^{Man is what his habits are.} habits. There are two kinds. First, instinctive - those formed for him by, & therefore voluntary those which he himself chooses. In our infancy & early years - other form habits for us. Others teach us. Others draw us into ways up to themselves to get in perfect accord with themselves. That is the central & mighty role which parents, family, friends, the school, & society plays in our life. That think what seems right that anchors upon those habit-forming agencies of childhood. Many a life is wrecked and marred in the first few years of its existence on earth. Many a personality is perked out of alignment, frustrated and damaged in the very threshold of life. And many a life is given its true course, its stability and its proper balance in those early days when it is in the supreme habit-forming agencies not in its environment. Hence the need of moral education.
11. But our instinctive habits are not the only ones in our being, and they

Here the need, good schools, good homes,
good friends,



can be altered & modified and developed
in later life - but our vol. habits of our
mind ~~are~~ ^{are} ~~formed~~ ^{formed} ~~in~~ ⁱⁿ ~~early~~ ^{early} ~~life~~ ^{life} ~~and~~ ^{and} ~~are~~ ^{are} ~~not~~ ^{not} ~~easy~~ ^{easy} ~~to~~ ^{to} ~~change~~ ^{change} ~~in~~ ⁱⁿ ~~later~~ ^{later} ~~life~~ ^{life} ~~but~~ ^{but} ~~it~~ ^{it} ~~is~~ ^{is} ~~possible~~ ^{possible} ~~to~~ ^{to} ~~change~~ ^{change} ~~in~~ ⁱⁿ ~~later~~ ^{later} ~~life~~ ^{life} ~~if~~ ^{if} ~~we~~ ^{we} ~~have~~ ^{have} ~~the~~ ^{the} ~~will~~ ^{will} ~~to~~ ^{to} ~~make~~ ^{make} ~~the~~ ^{the} ~~effort~~ ^{effort} ~~we~~ ^{we} ~~can~~ ^{can} ~~almost~~ ^{almost} ~~at~~ ^{at} ~~any~~ ^{any} ~~stage~~ ^{stage} ~~of~~ ^{of} ~~our~~ ^{our} ~~life~~ ^{life} ~~to~~ ^{to} ~~break~~ ^{break} ~~old~~ ^{old} ~~habits~~ ^{habits} ~~and~~ ^{and} ~~acquire~~ ^{acquire} ~~new~~ ^{new} ~~ones~~ ^{ones}. It is of course
more difficult to acquire habits
in later life than in early life -
just as it is more difficult to
learn music when you are
30 than when you are 8 or 10.
But it can be done. We are free
to choose! - Behold I have set
before you education in our youth and
throughout our life (and ed. is nothing more
than the formation of proper habits of
thinking and acting) we can (1) destroy
the bad habits into which we may
have been unwisely educated. (2) form
new & true salutary habits and (3)
change our mode of behavior - which
is really what we mean by
changing our nature.

12- If a man in early manhood finds that
as a result, his early training, or ^{called} ~~that~~
a high ~~strong~~ nervous system we are
acting in a ~~very~~ ^{habit} ~~habits~~ ^{habits} ~~habits~~
bad-tempered, irritability, intolerance
suspicious etc. we can by a deliberate
art skill and by system, years
training - educate ourselves into habits of
good-nature, amability, good-will and
trust: just as you can develop
your muscles & learn how to swim
or ride a bicycle, or play tennis thus
with effort and exercise. Control Emot. life
by habits as you control phys. muscles by training

13. If you find yourself prone to
untruth, cheating, nervousness,
vicious tendency to gossip & slander
& hurt - you can, if so, you will
train yourself into the virtues which
are the very opposites of these vices.

14. Conversion - men have been known
to have completely reorg. their lives -
clean house from vice to virtue,
- when a great experience waited
a great emotion which gave impetus
to you ^{they gradually} ^{complexes} ^{against} ^{to a}
change of nature"

17. Do not live in fear, your's benefit
1. but as if you were new-born
and free - and you will be free -

#261

Can the Change
Human Nature



The TEMPLE BULLETIN

THE TEMPLE
East 105th St. and Ansel Rd.
CLEVELAND, OHIO

Abba Hillel Silver, D.D.
RABBI

Rabbi Leon I. Feuer
Minister of Religious Education

SUNDAY, JANUARY 29, 1928

10:30 A. M.

RABBI SILVER

will speak on

140
"CAN WE CHANGE HUMAN
NATURE?"

Friday Evening Service
5:30 to 6:10

Sabbath Morning Service
11:00 to 12:00

Are we now dominating
our life

Bruce Guth

The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 105th Street at Ansel Road. Cleveland, Ohio. E. E. Wolf, Pres.; Emanuel Einstein, Treas.; Rabbi Leon I. Feuer, Editor. Subscription price, 50 cents per annum.

Entered as second-class matter, Dec. 11, 1925, at the Post Office at Cleveland, Ohio, under the act of March 3, 1879.

The Musical Program for Sunday, Jan. 29, 1928

Mr. Beymer will play the following organ numbers:

Prelude:

Hymnus Cole
On the Mountains..... Renaud
A Rose Garden of Samarkand
..... Stoughton

Postlude:

Finale in A..... Harris
Mrs. Duggan, contralto, and Mr. Kinnison, baritone, will sing the duet "Rejoice in the Lord" by Schnecker.

Temple Directory

Rabbis:

Dr. A. H. Silver, Res., 10311 Lake Shore Blvd., Glen. 2980
Leon I. Feuer, Res., 2355 Lee Rd., Fair. 4117-W

Executive Secretary

Harry A. Levy, Res., 3250 E. Overlook Rd., Fair. 1093-M

Organist

Paul Allen Beymer, Res., 2000 Colonade, Kenmore 1303-R

President of The Temple

Eugene E. Wolf, Res., 1451 E. Blvd., Garf. 0294

Temple Men's Club

Sidney L. Weitz, Pres., Res., 2748 Lancashire Rd., Fair. 2635

Temple Women's Association

Miss Flora Rohrheimer, Pres., Res., 1333 E. Blvd., Garf. 9126-W

Temple Alumni Association

Howard Wise, Pres., Res., 2467 Stratford Rd., Fair. 8379

Temple Office: Cedar 0132 or 0133

Gift of Michaelangelo's "Moses" to the Temple

A beautiful replica of Michaelangelo's famous statue "Moses" has been presented to The Temple by Mathilda Stone Fishel in memory of her sister Sophie Stone Stotter.

The statue is of the finest Carrara marble, forty inches high supported by a fluted column of dark green Prato marble thirty-six inches high.

It is the work of the eminent Prof. O. Pucci of Florence, Italy. It required six months of assiduous work to complete the carving.

The original masterpiece of Michaelangelo was finished in the year 1512 and is now in the Church of San Pietro in Vincoli in Rome. It is one of the most famous works of the sculptor's art.

Temple Women's Association

Literary Afternoon this Saturday

On Saturday, January 28th, at 2:30 P. M. in Mahler Hall the Temple Women's Association will present a reading of Galsworthy's "Escape." An unusually large and capable cast has been rehearsing for two months and should give a splendid presentation of this outstanding drama of the current season. This Literary Afternoon deserves a large audience of Temple women and their friends. Refreshments will follow the meeting.

Mrs. Marcus Goldsmith is chairman of the afternoon, Mrs. J. Gliick, vice-chairman, and Mrs. Martin Heydemann, director.

✓ TEMPLE MEN'S CLUB

Fathers and Sons Dinner

Wednesday Evening
February 1, 1928

6:30 P. M.
Mahler Hall

PROGRAM

Dr. JOHN WILCE

Rev. DR. FERDINAND Q. BLANCHARD

Rabbi ABBA HILLEL SILVER

Special Features — Songs — Slides — Prizes — Cartoons

PLEASE SEND IN YOUR RESERVATIONS AT ONCE.

Fathers' and Sons' Night at the Temple Men's Club is an annual event eagerly anticipated by all Temple boys and their dads. The program of speakers this year is an unusually attractive one. In addition there will be Don Palmer, cartoonist of The News and other entertainment features. Members of the Temple Men's Club who have no sons and would like to adopt one for that night are asked to communicate with the Temple Office or with Mr. Sidney Weitz, as the Temple Men's Club is anxious to entertain a number of out-of-town students.

As a welcome to Dr. Wilce, there will be a reunion of Temple boys and men who are alumni of Ohio State University. All Temple alumni of State, old or young, are requested to send their names into the Temple Office.

Please co-operate with your Program Committee by sending in your reservations at once, as Mahler Hall will undoubtedly be crowded to capacity. Reservations are \$1.25 per plate.

Temple Religious School Report for the Week

Bad weather affects attendance

Total enrollment, including the High School—1362.

Number of pupils, Kindergarten to the 9th grade, incl—1237.

Average attendance for the week—89%.

100% Classes for the week are as follows: 2B, Selma Markowitz; 6A, Henry Kutash; 5F, Sara Cheitel; 5D, Anna Pogust; 5A, Thelma Gimp; 2C, Bernice Grodin.

Sunshine Fund

The Sunshine Fund Collection for the week amounted to \$41.76.

The following classes made 100% contributions to the Sunshine Fund: 3B, R. J. Lebowich; 9E, Edith Ruben; 8E, Sarah Rosen; 8D, Helen Englander; 8A, Ida Copenhagen; 7C, Nettie Gimp.

Mrs. Marcus Feder **Memorial Fund**

A Memorial Fund is being established for the late Mrs. Marcus Feder. Those who wish to contribute to this Fund should send in their contributions to Mr. Levy in care of The Temple Office.

Temple Women's Association

Literary Group

Mrs. Fuldheim's literary lectures are arousing a great deal of interest. On Monday, January 30th, Mrs. Fuldheim will lecture on "The History of European Morals" by Lecky. The group meets at 10:15 A. M. in room 20 of the school building.

The Musicale—A Delightful Affair

The Musicale, Buffet-Supper and Dance which was held last Sunday under the auspices of the Temple Women's Association proved one of

the most delightful affairs of the season. The musical program was enthusiastically received by the large assemblage. This was followed by supper served in the school building, presided over by a group of twenty hostesses. Dancing followed in Mahler Hall. Numerous requests were made for a similar program in the near future.

To the Floral Fund

In order to avoid confusion those who wish to contribute to the Temple Floral Fund should send their contributions either to Miss Evelyn Goodman, 2582 Colchester Road or direct to the Temple Office.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

The Floral Fund

Mrs. M. H. Rich	In memory of Sister, Sophie Meisel
Mr. and Mrs. Herman Moss	In memory of Daughter, Kathleen Martin Moss
Mrs. Morris G. Schaffner	In memory of Father, David Fuld, and Sister, Rosetta B. Fuld
James and Edward Grossman	In memory of Louis Schachtel
Mrs. B. A. Huebschman	In memory of Mother, Hanna Livingston
Alfred A. Benesch	In memory of Fred Abel
Mrs. Helen E. Bing	In memory of Sol R. Bing and Moses Stiefel of Ottawa, Illinois

To the Scholarship Fund

Mrs. Isaac Freeman	In memory of Aunt, Mrs. Marcus Feder
Mrs. David Berger and Mrs. Henry Auerbach	In memory of Morris Grossman
Mrs. Bessie Einstein	In memory of Husband, Joseph Einstein
Mrs. L. H. Feder	In memory of Mrs. Marcus Feder
Mrs. David Prentke	In memory of Mrs. Marcus Feder and in commemoration of Father's eighty-second birthday
Mrs. Berthold Auerbach	In memory of Mother, Caroline Eisenman
Mrs. M. H. Rich	In memory of Sister, Sophie Meisel
Miss Mary Bloch	In memory of Mrs. Marcus Feder