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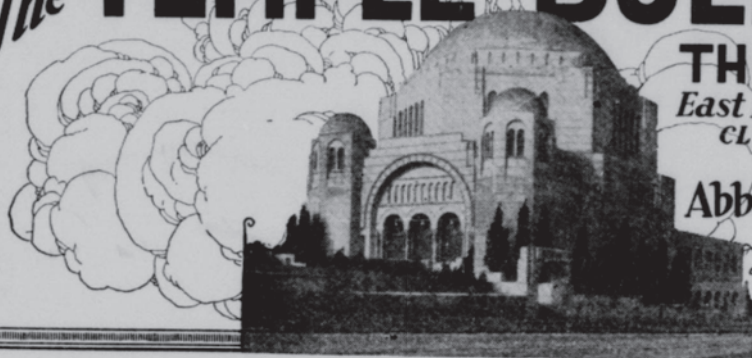
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What is the soul?, 1928.

Cedar 3480

Sermon 265

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, FEBRUARY 26, 1928

10:30 A. M.

RABBI SILVER

will speak on

"WHAT IS THE SOUL?"

Members are requested to be in their seats before 10:30

Friday Evening Service
5:30 to 6:10

Sabbath Morning Service
11:00 to 12:00

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, Feb. 26, 1928

Mr. Beymer will play the following organ numbers:

Prelude:

Jubilato DeoSilver
CantileneFrysinger
EvensongJohnston

Postlude:

March in F.....Archer

Mrs. Alice Shaw Duggan, contralto, will sing, "Consider and Hear Me" by Milligan.

Important Congregational Events for March

Temple Alumni Association—Annual Congregational Dance—Saturday evening, March 3rd. Hotel Cleveland.

Temple Men's Club—Fellowship Meeting—Wednesday evening, March 7th, 6:30 P. M. Mahler Hall.

Religious School—Purim Play and Celebration—Sunday morning, March 4th.

Temple Women's Association—Luncheon and Symposium on "Disraeli."—Wednesday, March 21st at 12:30 P. M. Mahler Hall.

Temple Religious School

Report for the week

Total enrollment, including the High School—1347.

Number of pupils, Kindergarten to the 9th grade, incl.—1230.

Average attendance for the week—91%.

Miss Nettie Lumberg's 9B class had 100% for the week.

Sunshine Fund

The Sunshine Fund collection for the week amounted to \$41.20.

"Ask Me Another" Contest

Seventy children in the Junior High School are enthusiastically competing in this contest for the honor of being among the most efficient in their knowledge of Jewish History. Outside of its competitive interest, the contest is achieving fine results. Any afternoon during the week will see children busily at work in the Temple library consulting numerous books on Jewish subjects.

Bureau of Jewish Education

Annual Dinner

On Sunday evening, March 11th, The Bureau of Jewish Education will hold its Annual Dinner and Meeting at Hotel Cleveland. The purpose of the meeting is to acquaint the community of Cleveland with the need and aims of Jewish Education.

The Bureau is fortunate in securing a very fine speaker, the well-known educator and community-worker, Mr. Jacob Billikopf, of Philadelphia.

Members of the Congregation are cordially invited and urged to attend this meeting with their friends. Rabbi Silver, who is president of The Bureau of Jewish Education, would be pleased to see many members of the Congregation present.

Congregational Fellowship Night

Under the auspices of
THE TEMPLE MEN'S CLUB

Open to all men of the congregation

Wednesday evening
March 7th, 1928

6:30 P. M.
Mahler Hall

Speakers:

Professor Albert Eustace Haydon of the University of Chicago
Rabbi Abba Hillel Silver

MUSICAL PROGRAM

THE WELSH MALE CHORUS OF CLEVELAND

This meeting will undoubtedly be the finest Men's Club Gathering of the year. The Temple Men's Club, desiring to make this a real Congregational event, is extending a cordial invitation to all male members of the Congregation who may bring one or more non-Jewish friends with them.

Please co-operate with the Temple Men's Club by sending in your reservations to the Temple Office immediately. Reservations are \$1.25 per plate.

Annual Congregational Dance

of the

TEMPLE ALUMNI ASSOCIATION

In celebration of the festival of Purim

Saturday evening
March 3rd, 1928

Ball Room
Hotel Cleveland

Tickets are \$2.00 per couple and may be obtained either at the Temple Office or from Mr. Max Meisel, Jr., 2164 Grandview Avenue.

Tickets will be mailed to holders of Season Tickets.

Temple Men's Club

Noonday Rally

A fine gathering of Temple Men met last Friday at The Tavern and listened to an address by Mr. Peter Witt on the subject "Public Indifference."

Mr. Witt spoke in his usually fearless and stimulating manner and his talk was enthusiastically received. These Noonday gatherings have proved a very worth-while addition to the activities of The Temple Men's Club.

The final rally of the year will be held some time in March. The date and speaker will be announced later.

The Co-operative League of Jewish Women

The Co-operative League of Jewish Women Organizations will hold their next meeting on Wednesday, March 7th at 2:30 P. M. at The Euclid Avenue Temple. Dorothy Pasch Steiner will present two one-act plays depicting Jewish life.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Scholarship Fund

Mr. and Mrs. A. Wollaston
Mrs. Lee Thurman

In memory of daughter, Gertrude
In memory of Parents, Mr. and Mrs. Abraham Gross

To the Floral Fund

Mrs. Anna G. Brown
Mr. Alfred A. Benesch
The children of Mrs. Herman Goldsmith
Mrs. D. J. Garson
Miss Fannie C. Eisenman

In memory of Husband, Harry Brown
In memory of Sister, Florence R. Newman
In memory of Mother, Mrs. Herman Goldsmith.
In memory of Father, Abraham Gross
In memory of Father, Isidore Eisenman, and Brother, Charles Eisenman

In Memoriam

We record with deep sorrow the death of MR. MOSES KABER during the past week and extend the condolences of the congregation to his bereaved family.

Temple Women's Association

Over 600 members of the Temple Women's Association gathered in Mahler Hall last Wednesday afternoon for a very unusual program, the Symposium on "The Contribution Of The Foreign-Born Groups To The Life of Cleveland." Each of the four speakers presented his phase of the subject in a very capable manner and representative folk-songs were sung by members of the Temple Choir.

The next meeting of the Temple Women's Association will take place on Wednesday, March 21st. This will be the Annual Luncheon Symposium. The subject of the Symposium this year is "Disraeli." A very fine program is being arranged, including a dramatic sketch which will be presented by members of the Temple Women's Association and the Temple Theatre Guild.

Literary Group

On Monday, February 27th, at 10:00 A. M., Mrs. Fuldheim will lecture on "Mussolini" by Bordeaux.

1. Even primitive man, in his now vague nebulous way, that, the soul. The savage is not satisfied with the mere appearance of external things. He suspects that nothing every-thing, rock, cave, fire, man or star, there is an underlying power, or spirit of which the thing itself is the expression, or the abode. Every thing, animate and inanimate, has an inner power, or soul. We call this belief of primitive man - which is really not far removed from our latest x. Knowledge - animism.

2. When prim. man that, himself he also quite naturally assumed that in him, as in all things, there was an inherent power, which animates his being, controls his actions, and directs his thoughts. Another factor which made man think, as inner self as distinct from his physical self is the fact that very often the body could not do what the inner self wished it to do - or that the same, wishing to do a thing, and wanting to do it - prevented the act.

of doing it. He $\therefore$ experienced a real world.
of both emotions, desires, passions, life
within himself before any other expression
themselves in physical activity.

3. He failed to find words to express that
He did not, of course, understand the
nature of his inner life, any more
than he understood the nature of his
physical life, as the world dealt him.
He was not a psychologist, any more
than he was a physiologist or biologist.
But he had to find ^{his} words, ^{+ themes} adequate
to express his vivid sense of experience.
Thus, he ~~symbolized~~ ^{identified} the "soul"
with the blood of man, ^{as he found the soul in the blood} to him blood
was the life-giving principle. He could
see his enemy expiring in battle, as
his blood oozed from him, as the his
heart in the field which he had
hunted & slain. Thus, the Bible ~~symbolizes~~
^{+ explains that the blood is the principle of life} ~~symbolizes~~ the drinking of blood. $\sim$ 25 10

(11) p 32 2627.

(1) Because early man suspected that
his inner self was somehow of a diff. quality
than his physical self - less tangible,
less concrete, less solid he frequently

(b) Because all living things breathe while the dead do not - the early way freq. represents the ^{or life principle} soul as "breath" - (p. 117). First after having fashioned Adam out of clay - God breathes into him (p. 118). The Greek $\psi\chi\eta$ and $\pi\nu\epsilon\upsilon\mu\alpha$, the Latin *anima* and *spiritus* - have the same root meaning breath or wind.

(c) Again, more prominent concerned of the soul; the soul as the heart. When the heart ceases to beat, the man is dead. (p. 119) Again the soul was represented as a flame or a fire. The living body is warm. The dead body is cold. We still speak of a man's life as "being extinguished" and the Bible states

(p. 120) (p. 121) (p. 122) -
(e) Name - his physical part; man - change name
(f) Because early man suspected that his inner self was somehow of a diff. quality than his physical self - less tangible, less concrete, less substantial he frequently spoke of it as a shade or a phanton ^{ghost}, especially when he thought of its existence after the death, the work as a disembodied spirit. In Bible speaks of the spirit as ^{ghost} - however.

No Mule speaks, the heart as us still
to - as the seat of joy, sorrow, courage,
pride, wisdom & intelligence - it lives
as of the soul

12:20
4:35
5:15
without



8. To be sure it does not dwell as in an
ivory tower, untouched by ~~the~~ the particularities
of the flesh. ~~It~~ The defects, the imperfections
are reflected in it. It is determined
to a large degree by forces of environ-
ment. It is fashioned by influence
& heredity. But it is nevertheless an
entity - a ^{a self-conscious intelligent} psychic energy, which
~~may~~ is free, wiser than hunches,
to will, to plan, to say, to choose,
to adventure into the uncharted
realms of human experience -

~~of the human~~

~~of the human~~

9. And it is a expanding, growing
reality. ~~Like~~ The soul can wax
or wane, can expand or contract.
Its energy may remain potential
or become kinetic. Souls grow.
Personality develops - And the whole
story of our life is remarkably
summed up in the character of
our personality - in its evolution
or impairment - in its sublimation
or unfulfillment.

7. This has not been so demonstrated. It
is a form of extreme dogmatism
indulged in those who have discovered
a bit of truth & are belabouring
it. - I cannot now enter into
the series of philo. & psych. arguments
to dispute ~~this~~ it. It has been done
over over again by sc. & philosophers.
What I am interested in at this
time is to indicate that there is
another view - endorsed by best sc.
that day - which insists upon the
existence of an essential spiritual
self in man, which while functioning
~~through~~ the material organism
is not matter - that life, and
that, and ~~consciousness~~ memory & consciousness
and ~~spiritual~~ creative planning & ideals
cannot be explained in terms of
nerves & glands and muscular
activity - in other words - that
the essential man - the soul -
receives a variety of ^{various} forms
nature & qualities - baffling
mysteries, unfathomed but real.

man in his own rage - that
1. Even primitive - vague - savage animals + inanim.
- we call this - animism.

2. When prim. man thought of himself - Another
Exp. what made - body could not do.

3. He did not of course understand
- But he tried to find.

A. Blood - כח הדם

B. Breath - נפש

C. Heart - לב
D. Flame - אש

E. Name - שם

F. Less Physical - שדה - שדה

4. One cannot - trace devel. of soul - ideas

- ① many souls - function
- ② No Existence apart from body - partial - Highest
- ③ Existence in Nether-world - Hell - Heaven
- ④ Stages of food -
- ⑤ Benevolent - Malignant
- ⑥ Poems -

① No-existence.

② Transmigration = in men, beasts + things

③ Will returns in resurrected body

④ Can be made to swear.

Some have ~~still~~ been descended - Suspension.

The last word - I inclined to substitute
for "Soul" - Prefer "Mind" etc. - getting
no nearer - A new term.

5. What can modern man - banish -
Not at all! Some of old cognitions

The Soul is - actual - living - thinking
organizing & directing self - unifying
& developing man. Myself -

summary & totality -

you may call it Mind. Credentials

" " " " Personality - Haldane
the great central fact.

P. is "the living, suffering, repairing & working
existence
It's assures - Synonym

a) We can stunt our phis. growth
by under-nourishment, abuse, or neglect.
So with our soul. When we do not
exercise ourselves in appropriate
thinking, in high sp. adventure, in
humanity, sympathy, justice, truth,
and loyalty to the beauty - our
souls are atrophied, rendered weak,
flabbily & puny. We speak of a man
having with a little soul. Another "is large
soul". There are accurate designa-
tions. our

@ If this the soul remains the
body in growth this nourishment
remains - it does not clashes from
it in one important regard. The
body grows old ^{with age}. The soul grows
young with age. Time when the
body & destroys it. Time renews
the soul & rejuvenates it. It grows
from strength to strength. Every
vital exp., every new faith firmness,
every new charm enjoyed - leads
strength & potency to the soul. It
advances uninterrupted along
the terrace, life - until it
enters upon the fulfillment of existence

In a man whose life is focused in
his appetite is no better than the
beast - and his soul is no higher
than the soul of the beast - for hearts
have life, and consciousness, and
awareness - feel pain & pleasure -
The diff. bet. man's soul & that of the
beast is that man's soul is more
richly endowed in intellect, equipment,
in emotional sensitiveness and in
his greater freedom of creative effort.
When a man lets his ~~soul~~ intellect
equipment rest in calms, his
emotions congeal and brutalized,
and his creative will dulled by
indifference and ~~his degeneration~~ - his ^{soul} is
nothing to the heart, the soul
of the beast. There is a pull
forward in the sp. life, man as
in ~~at~~ his phys. life - It pulls
effort to climb to meet the
pull & tug of the heart world
from which we rose -

I am thinking of my fundamental self -
the numerous and to safety, my
conscious existence. You may
call it Mind, if you will but
only if you include in 'that term'
mind, ~~really~~ all that I include
in the term soul. I do not choose
to use that term which has really
no stronger credentials than soul
bec. it has been somehow ~~redefined~~
as to its implications. We, ^{as not understood} ~~confronted~~
with the mind ~~as a~~
emotions, passions, hopes, ideals, etc.
The term soul is much more
comprehensive. Prof Holdam is
fond of the word Personality. He
calls Personality "the great central
fact, the human". Personality is to
him "the being, suffering, yearning
striving existence". It is his
answer to the ^{mechanistic} conception
man of the human. ~~I am ready~~
to accept that term if it is in
stead of soul - if it is so ^{very} ~~very~~ you will

remembers that you have accepted
just a synonym, not a new
idea.

6. The important thing to remember is this:
that he who believes in soul or personality
turns his back upon mechanistic theory.
There are those who maintain that the
mind or soul is just a function of the
body - that it is part of the broader unity
of the human system, that it is
completely nothing more than
organic matter. "Man is only an
assembled organic machine ready
to run". "Personality is only the
end product of his habit systems".
The whole man can be explained in
terms of his head, arms, hands, trunk,
legs, his nervous, muscular and
glandular systems, and the influence
of his environment after his birth. -
Thought is nothing more than
results of muscular activities, the
larynx & nothing more than internal
speech.

5/ What can modern man ^{thought} believe about the soul without violating acknowledged & demonstrated scientific truth: ~~from what is~~ Has Science bled the soul? Is there no room for it in modern thought? Not at all! Modern man has capitulated ⁱⁿ ~~to~~ ^{his} ~~the~~ soul - & ~~many~~ ^{many} his conclusions are valid to this day. The notions are changed. The mediums remain. Only the arguments, needs are changed; the ^{ideas} ~~ideas~~ ^{are} ~~the~~ ^{the} same.

a) ~~the~~ ~~has~~ ~~surrendered~~ Certain, ~~then~~ ~~old~~ the soul is ~~been~~ ~~devoured~~. Thus the sharp dualism of body & soul which was central to that ^{yearning} for centuries was ~~has~~ ~~radically~~ ~~radically~~ ~~modified~~. The human being is not departmentalized. Here is the body, here is the soul - in separate compartments. The body ~~is~~ ~~the~~ ~~earthly~~ ~~person~~ ~~body~~ ~~the~~ ~~soul~~ ~~the~~ ~~struggling~~ ~~with~~ ~~the~~ ~~body~~. ~~the~~ ~~body~~. ~~rather~~ ~~was~~ ~~man~~ ~~as~~ ~~a~~ ~~unit~~ ~~an~~ ~~organism~~ ~~in~~ ~~which~~ ~~there~~ ~~is~~ ~~constant~~ ~~interplay~~ ~~bet.~~

a). The soul is the actual man - the living, thinking, feeling man - the organized and functioning self of man - the unifying and directing man. The soul is ~~the~~ ~~self~~ ~~when~~

4. One cannot in a brief hour within the development, the soul-idea in mankind. Every conceivable doctrine touching the soul was held by some man or some people at one time or another. There were those who believed that many souls dwelt in one person - each separate part of the organism was conceived as a separate soul; that the soul had no existence apart from the body; that it did have an independent but incomplete and sad existence; that it has its true & free existence only upon its separation from the body; that it exists in aether, void & shadows - in Sheol or Elysium; that it exists in heaven ~~in~~ a place of perfect beatitude; that it partakes after death of physical joys, joys, death & the delights of men; that its existence is wholly spiritual - and shares in nothing physical; that it roams over the world, especially in the dark; that it is benevolent or malevolent; that it has had pre-existence; that it can enter another living man; or even an animal or inanimate thing; that it will return to birth in a

expected body at same time, that
it can be consulted & be made to
speak etc. etc. May, these doctrines
be now claimed as superstition. Super-
being the antiquated science, the human
race. Some are still being held not only
by uneducated untutored masses - but
by scientists & note. ~~the~~ The last
word on the subject, the soul is not
yet been spoken. Far from it!
Modern Man may be inclined to
substitute other terms for those used
soul - he may be reluctant to use the
term, because, the host of confused
& contradictory connotations which it
has acquired in its long history -
he will prefer to speak of the X-kind,
or of Personality, or of Psychic Entity,
or of the Ego, or of Self - but he is
really getting no nearer to the
truth by the mere substitution of
one different term for another.
A new name may carry the connotation
of a new truth & unless you are
wary, ~~it should be taken for granted that~~ Names are ~~not~~ arguments, proofs
or demonstrations. He who thinks that
by giving a new name he is creating a new idea is
like the man who changes names & such!

Ben Karshtok's wisdom.

With a young Sadducee

"Reader, many rolls,

Is it so certain we

Have, as they tell us, souls?

"Son, there is no reply!"

The Rabbi lost his head:

Certain, a soul have I -

We may have none, he answered."

Thus Karshtok, the Hiram's Hammer

The Right-hand Temple-column

Taught his babes in grace their grammar

And struck the tripod, column.

"WHAT IS THE SOUL?"

RABBI ABBA HILLEL SILVER

THE TEMPLE, SUNDAY MORNING

Feb. 26th, 1928.

The last word on the subject of the Soul has not yet been spoken nor has a final definition been given. Modern man may be inclined to substitute other terms for Soul because of the host of confused and contradictory meanings which it has acquired in its long history. He will prefer to speak of the Mind or of Personality, or of the Psychic Entity or of the Ego or of the Self, but he is really getting no nearer to the absolute truth. Names are neither arguments, nor truths, nor demonstrations.

The Soul is the organized and functioning self of man, the unifying and developing self. The Soul is myself when I am thinking of my fundamental self. The summary and the totality of my conscious existence. You may call it mind or personality, just so you remember that you are merely offering another synonym, not a new idea.

The important thing to remember is that he who believes in the Soul or personality turns his back upon the mechanistic theory of human life.

There are those who maintain that the mind or Soul is just a function of the body, that it is part of the biochemistry of the human system. Whole man as Dr. Watson maintains, can be explained according to this theory, in terms of his head, arms, hands, trunk, legs, his nervous muscular and glandular systems and through the influence of environment upon them after birth. Thought is nothing more than a phase

of the muscular activities of the larynx, nothing more than internal speech.

This has of course, not been scientifically demonstrated. It is a form of extreme dogmatism indulged by those who have discovered a bit of scientific truth and are belaboring it.

The contrary view may be held by modern man without doing violence to ascertain a demonstrable scientific truth. There is in man an essential and spiritual self, which while functioning in organic matter, is yet not matter. Life and thought and memory and ideals and the creative freedom of man, can not be explained in terms of nerves and glands and muscular activity. The Soul, or Mind, or Personality, is a reality possessing its own nature and qualities - baffling, mysterious, unfathomed, but real.

The Soul to be sure, does not dwell in isolation, untouched by the experiences of the flesh. The defects of organism are reflected in it. It is determined, to a large degree, by forces of environment and heredity, but it is nevertheless a self-conscious entity, which within its limitations, is free to will, to choose, to plan, to adventure into the undiscovered realms of knowledge.

Souls grow. Personality develops. The energies of the Soul may remain potential or become kinetic. We can stunt our physical growth through undernourishment, abuse, or neglect. So with our Souls. When we do not exercise ourselves in aggressive thinking, in high spiritual adventure, in noble emotions, our Souls are rendered weak and puny. We speak of men of "little Souls" and of men of "large Souls." These are excellent and quite accurate designations. A man whose life is focused in his physical appetites, is no better than a beast and

his Soul is no higher than the Soul of a beast; for beasts have Souls. They experience life and consciousness. They feel pain and pleasure.

The difference between man's Soul and that of the best, is that man's Soul is more richly endowed with intellectual equipment, emotionally more sensitized and enjoys a greater freedom of creative effort.

When a man lets his intellectual equipment rust in idleness, when he permits his emotions to become coarsened and brutalized, and his creative will dulled, then his Soul is sinking to the level of the Soul of the beast.

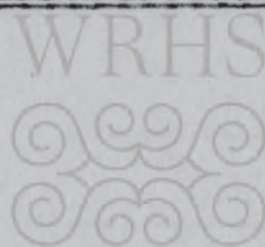


"WHAT IS THE SOUL?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

FEBRUARY 26, 1928, CLEVELAND, O.



JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

In glancing over my notes for my address this morning I came across this brief poem by Browning on the subject of the soul. You may have read it. It is called "Ben Karshook's Wisdom."

Quoth a young Sadducee:

"Reader of many rolls,

Is it so certain we

Have, as they tell us, souls?"

"Son, there is no reply!"

The rabbi bit his beard:

"Certain, a soul have I---

We may have none."

Thus Karshook, the Hiram's-Hammer,

the Right-hand Temple-column,

Taught babes in grace their grammar,

And struck the simple solemn.

"Certain a soul have I---We may have none."

It is very difficult, as we may well imagine, to discuss this subject, "What is the soul?" And the only object this morning is to clarify some ideas men may have touching the soul. Even primitive man, in his vague and hapless way, thought of the soul. The savage man was not satisfied with the mere appearances of things; he was convinced that within things, all things,--the rock, the stone, the river, the star,--within all animate and inanimate things there

dwelt an inner spirit, a power, of which the thing itself was a manifestation or the abode. This belief of primitive man, that all things are the dwelling places or the habitat of potentialities and powers, we call animism, and, in a way, that early groping thought of primitive man is not far removed from the scientific thought of our own day.

Now when primitive man thought of himself, he also quite naturally thought of some inner power within himself which animated his body, which controlled his actions, which guided his thoughts. He also experienced a sense of an inner self as contrasted with his physical self in this: that very often his body failed to carry out some of the wishes and the desires of his inner self. He frequently entertained wishes and desires, hopes and passions within himself long before they were expressed in bodily activity, so that even early man came to think of himself in a dual or in a plural capacity.

Of course he did not understand his inner self any more than he understood his physical self; any more than he understood the world about him. Primitive man was not a psychologist, any more than he was a physicist or a chemist, but he experienced certain vital facts, and he tried to find terms and theories which would express these vital things which he experienced. Thus, for example, the ancient man very often came to think of his inner self in terms of his blood. When his enemy was slain he saw the life of his enemy vanish as the blood oozed from the dying

body; and when the beast of the field that he had hunted down and killed, perished, its blood oozed away, and he came to think of the blood stream as the seat of his life and his soul.

We have the injunction in the Bible, for example: "Ye shall eat no blood"; "the blood of the slain beast or fowl shall be covered"; "for the soul of all living things is in the blood"; "for the blood, that is the soul." At times early man came to think of the soul in the terms of the breath,--living things breathe; dead things did not breathe. And so he conceived of the soul as a living breath. Our Hebrew word " " means to breathe; " " is breath. When God fashioned Adam out of the earth God said: "And he breathed into his nostrils the breath of life." The Latin words "anima" and "spiritus" and the Greek word "psychē" from which "psychic" and "psychology" are derived, refer to the wind and breath.

At times he thought of his soul as dwelling in his heart. The Bible speaks of the heart of man as being the seat of all of his emotions,--of his joy, of his sorrow, of his wisdom, of his intelligence, of his life. Again he conceived of the soul as of the quality of a flame and fire. A living body is warm; a dead body is cold. And so he conceived of heat and flame and fire as being of the essence of the soul. The Bible says, "The soul of man is of the light, the fire,--God." Why they even identified the soul with a man's name. The name was a real attribute,

a real physical thing, a real part of a man, and his distinctiveness was to be found in his name. And so the soul was identified with a name of a man. We have that idea carried into a superstitious practice which has survived in Jewry and among other peoples to this day. When a person is very sick they change his name or give him a new name, meaning thereby to give that individual a new soul, new life.

Or primitive man thought of the soul as being different in quality from the body, less tangible, less concrete, less substantial, and he represented it as a phantom, a shade, a ghost, especially when he thought of the soul in its disembodied state, or of the soul after death.

One cannot, of course, in the short time allotted, trace the development of the idea of the soul in mankind. Every conceivable doctrine concerning the soul was held at one time or another, by one group of people or another,--every conceivable doctrine. There were some peoples who believed that there were many souls within a man, that every function of the human body, every function of the organism, was a soul. There were those who believed that the soul did not have an existence, but an incomplete existence apart from the body. Our forefathers in early days thought of the souls dwelling in " " leading a sad and incomplete existence in a nether world. There were still others who believed that the soul had its true

existence only when it was emancipated from the toils of the flesh, when it became free; there were those who conceived of the soul as dwelling in the nether world, in some Elysium. On the other hand, there were those who believed that the soul was dwelling in perfect beatitude--in heaven. There were those who thought that the soul, even after it left the body, did partake of physical things, of food and drink and the delights of men. On the other hand, there were those who believed that the soul was thoroughly spiritual and did not partake of anything. There were those who thought that the disembodied soul was benevolent, and others who thought it was malevolent; some who thought that it roamed over the world, especially in the dark of night,--the ghosts. There were those who believed, as millions do today, in the preexistence of the soul; and there were those who believed, as millions of people believe to this day, in the transmigration of the soul, that the soul of a man may pass into another human being or into another animal or into another inanimate object and continue its existence. There are those who believe that the soul will return to earth with the resurrected body at some time or other. There are those of course who believe, and many to this day, that the soul can be communicated with, that the soul can be made to speak.

And so we have innumerable doctrines and theories about the quality and the attributes of the soul. Some of them have been discarded because we have come to

realize that they were merely superstitions. One should remember that what we call superstition was the old science of mankind. Other doctrines are still held to this day, not merely by the masses of the people but by learned men and by scientists. The last word on the subject of the soul has not yet been spoken. The last and final definition of the soul has not yet been given. The learned among us today are inclined to find other words to substitute for the word "soul." Because the word "soul" has had such a long, historic development, it has taken on through the many centuries so many different and conflicting connotations. Many people would like to substitute for the word "soul" some other word,--mind, thought, personality, the ego, the self. Well, there is no objection to the substitution of other words for this word, provided one bears in mind that substituting one synonym for another is not creating a new thing. There are some new terms which represent new things. Radium stands for something new in human experience, in human knowledge. So does electricity; so does the steam engine. But when in place of the soul you put the word personality or ego or self or mind, you are presenting nothing new; you are giving another synonym.

What can modern man believe about the soul without doing violence to ascertain and demonstrate its scientific truth? Has science banished the soul? Has it proved that the soul does not exist? Not at all. In fact, the amazing thing is, and at times the humbling thing is

to find that the latest scientific truth reestablishes and reconfirms some of the old cogitation, some of the old wisdom of the men of antiquity.

What is the soul? Without using highly technical, and frequently misleading terms, let us define the soul in simple terms. The soul is the actual man; the soul is the real man, the living, thinking, feeling man. The soul is the organized and functioning self of man; the soul is the unifying and developing self of man. When I think of myself as of my fundamental self, I am thinking of my soul. When I think of the summary and the totality of my life, I am thinking of my soul.

Now you may call this mind,--I have no objection to terms--provided that you include in the term mind all that I include in the term soul. The word mind is no stronger of credence than the word soul; it is just as ambiguous and just as difficult and just as elusive of actual definition as the term soul. I don't like to use the word mind because conventionally we have restricted the term mind to the rational part of our being. But if you stretch the concept of mind to include the whole of me,--not only my reason and my intellect but my feeling and my passions and my dreams and my ideals and my memories and my upward strivings, my completeness, my consciousness and my life, I accept the word mind as a synonym of what I mean when I speak of the soul.

You may substitute for the word soul the

word personality. Professor Haldane is very fond of using the term personality. The great central fact of the universe, this great scientist maintains, is personality, and by personality he means the living, suffering, rejoicing, working existence. That's fine. That is Professor Haldane's answer to the mechanistic theory of life. When you accept the word personality in place of the soul, you must remember that you have not thereby banished the soul: you have simply given it another name.

The important thing to remember is that when you believe that there is a soul or a personality in man, then you have turned your back completely upon the mechanistic theory of human life. There are those who maintain that the mind is only a function of the body; there are those who maintain that the whole of man can be explained in terms of base chemistry; there are those who maintain that the soul is nothing more than organic matter. Thus the whole school of behaviorists--Dr. Watson of their head--maintain that man is only an assembled organic machine ready to run; that personality is only the end product of the habit system; that you can explain the whole of man in terms of his head and his trunk and his limbs and the nerves and muscular and glandular system. There is nothing more to man but that, and that thought, human thought, is only an expression of the muscular activity of the larynx,--sort of an inner speech.

Of course all this is dogmatism. It has not

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been scientifically demonstrated. It is only the extreme dogmatism frequently engaged in by those who have discovered an item of truth and are belaboring it and are trying to stretch it so it will account for the whole universe and all the phenomena therein. I cannot at this time enter into the series of arguments, psychologic and philosophic, which refute this mechanistic theory. This is not my object this morning. My purpose is to indicate that there is another conception of human life totally different and endorsed by the best scientific thought of our day, which maintains that there is in man an entity working through the physical but itself not physical; that there is in man---call it a psychic entity, call it a self-conscious intelligence, call it an awareness, a will, a purposefulness, which cannot be explained in terms of organic matter,--that mind and thought and will and memory and hopes and ideals cannot be reduced to the terms of matter, even of organic matter; that this essential man, this self, this inner ego has a life of its own, a quality of its own, quite apart from the organism through which it functions. Mysterious, baffling, to be sure, but nevertheless real.

Now this soul of man of which I speak does not, of course, dwell in man as in sort of an ivory tower, removed, isolated, unperturbed by the experiences of the flesh; not at all. The soul of man is deeply affected by the experiences of the body. The environment plays a tremendous role in the determining of the soul. Hereditary

influences play a vital role in the fashioning and in the molding of the soul; but within that framework of heredity and environment, within that framework of the physical body the soul nevertheless has a career of its own, a power to think, to reason, to choose, to plan and to determine conduct; that within these prescribed limitations--and they are real limitations--the soul yet has an autonomy of its own and a career of its own; and the interesting thing to know is that the soul is a growing thing, an expanding thing. Souls wax and wane; souls are contracted and are expanded. Like a seed, a soul may be watered into flowering and yielding fruit; or it may be scourged and destroyed. Souls grow; personalities develop.

Our whole life is ultimately the story of how our souls develop; our whole life is, after all, the story either of the enrichment or the impoverishment of the soul; either its stultification or its unfoldment. Just as we can starve our bodies by mal-nutrition, just as we can destroy our bodies by abuse and neglect, so we destroy our soul, our personality, by spiritual mal-nutrition, by abuse, by neglect. If we do not exercise our souls through intellectual effort, research, groping; if we do not exercise our souls through benevolence and kindness and emotional refinements; if we do not exercise our souls in the pursuit of the hopeful, why our souls are starved; they become puny, wilted.

We very frequently speak of a man having a

little soul, or of a man having a large soul, and these are excellent and quite accurate designations. We are not born with perfect souls; we are not born with perfected personalities. We develop our souls, our personalities, as we go through life,--through education, through knowledge, through experience, through aspiration, through ideals. We magnify the soul and extend its horizon. Thus, for example, a man whose entire life is centered in his appetites, the cupidities of the flesh--food, drink, the satisfaction of physical wants. Why that man's soul is shrunken to the level of a soul of a beast. For a beast has a soul; a beast lives and has consciousness, and has awareness and experiences pain and joy, and the only difference between the soul of a man and the soul of a beast is this: that the soul of a man has an increased number of intellectual equipments, a higher degree of emotional sensitiveness, and a greater freedom to create new values and new truth. That is the only difference between a man and a beast.

The realm of beasthood was the realm from which man rose, and he rose as he achieved more purposeful and more helpful intellectual tools. He rose as he developed his emotional life and made it more variegated and colorful and fuller and richer; he rose as he succeeded in freeing himself from the shackles which were tying him down to the lower levels, as he became freer to do, to create, to adventure in life.

Now the man who permits his intellectual

equipment to lie and rust, the man who coarsens and brutalizes his emotions, the man who remains a slave to his passions and his physical wants and does not set forth to emancipate himself for the finer things of life, why, that man's soul has sunk to the level of the soul of the beast. Why, you know in the spiritual life of man, just as in the physical world, there is a law of gravity; there is an eternal downward pull. A man can resist that down-dragging pull only through the exercise of his will, of his effort, through struggle.

That is what I mean when I speak of the soul growing, the personality of man expanding. And if in this the soul resembles the body, that it grows through nourishment even as the body does, in one essential thing the soul differs from the body: as the body grows old it grows weak; as the soul grows old it grows strong. Time debilitates the body; time gives strength and vigor to the soul. The longer the soul lives and experiences, the younger it grows; the ^{of} more/wisdom it accumulates, the more of goodness and fineness and nobility it experiences, the more of beauty it envisages, the more of the wonderful glories of life which it garners, the stronger, the more virile, the more powerful the soul becomes.

There is no age to the human soul. The neglected soul grows old rapidly and sinks into a state of weakness and impotence, but the actuated soul, the dynamic soul, the soul which is daily and hourly thrilled by the

impact of new sensations and new emotions, which daily and hourly takes into itself, as it were, a new life stream, that soul carries on its immortal pilgrimage along the climbing terraces of the universe until at last it enters upon the pilgrimage everlasting. For the soul---that is my faith---the soul never dies. Physical things never die, either. They suffer change. Matter never perishes; it is altered; it remains. In the law of the conservation of matter nothing is destroyed. There is not a grain of sand in the universe of God that you or I or anybody, or all the forces of the universe, can destroy. It may be changed in shape, in color, in content, but only changed. It remains.

And so with energy. The law of conservation of energy is a law of science. You cannot destroy energy. You can transform it from the potent into the kinetic; from one form it may be changed into another, but it cannot be destroyed. And there is no energy in the world of which I am so vitally aware as the energy within me. My thought,-- why that is my most real power of which I am conscious. It controls me, it moves me, it determines my action. It is the one real thing of which I can have no doubt; and it is an energy which nothing can destroy. And that personality of mine which, during the years allotted unto me, grows and develops here in this physical frame, does not dissolve with the collapse, the mutation of this body of mine, but like all energy continues its career in ways unknown to me, continues its career nevertheless, going from strength to

strength, from level to level, from development to
development, until it finds its ultimate resting place in
its source and origin, in the personality of the universe---
which is God.

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