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Are you afraid?, 1955.

ARE YOU AFRAID?

March 20, 1955

After I announced the subject of the sermon of this morning last Sunday, a member of the congregation came to me and said, "Rabbi, I've got a good story for you." I said, "What is it?" "Well," he said, "it's about Rothschild and the schnorrer. Baron Rothschild was getting old and the rumor was that he was afraid of dying. This schnorrer came to his office and said that he would like to see the Baron and they wouldn't let him see the Baron. He finally said, "I have a recipe for him for eternal life. He need not be afraid of dying." The was intrigued and he conveyed the message to Baron Rothschild. The Baron was intrigued and he asked the beggar to come up. The schnorrer came up and the Baron said to him, "Do you have a recipe for eternal life?" The schnorrer said, "Yes, I have, but it will cost you 100 francs." So he paid him the 100 francs. "What is your recipe?" "Well," he said, "my dear Baron, you come to live with us in our little town of , way in the heart of Poland. The town has been in existence for hundreds and hundreds of years, and there isn't a single instance on record where a rich man died in this town."

My dear friends, all men are afraid at one time or another. All men experience anxiety at one time or another, and that is quite normal. A man altogether without fears and anxieties is an abnormal person. But there is a sickly kind of fear; there is a neurotic kind of anxiety. A neurotic anxiety indicates that there is some unresolved conflict inside of one's personality, some unsolved problem or twist or block, the result of some occurrence or situation one experienced, as a rule, in early childhood, ^{with} which the individual was unable to cope.

A man or woman suffering from such a neurosis, such a neurotic fear or anxiety, is a sick person who requires medical attention in the form of some psycho-therapy

psychoanalysis, psychiatry, and very often such people, after a longer or shorter period of treatment, in re-education, as it were, in talking out their fears and their sense of guilt, in becoming aware of the root of their underlying conflict and trouble, such people may be freed of their neurosis and may be restored to normal, healthy, mental and emotional life.

But that has to do with the province of medicine. That has to do with sickness. We are not here concerned with that problem which really requires clinical study. But there are what you might call normal anxieties, normal fears, which are caused not by any hidden or unsuspected traumata, by any suppressed complexes, but the kind of fears which are caused by real situations, by real anxiety-creating experiences, by real situations which confront us at one time or another - fear of sickness, of danger, fear of death, fear of the competitive drive in life, fear of not being able to keep up with the Joneses, fear of loss of position, loss of prestige, fear of failure in business, fear for one's children and their future, fear of growing old, fear of loneliness, fear of the world conditions about us today, fears too numerous to mention, but fears which are responsible for a great deal of human unhappiness. This morning I wish to speak of this kind of fear, to speak not of fear from a psychological point of view, as one of the primary and liveliest instincts of the human race, nor from the pathological point of view, as one of the chief sources of the maladies of the mind and of mental and emotional aberrations; I want to speak this morning of fear principally from the moral point of view as a determining factor in our day-by-day conduct and our social relationships, as normal human beings.

Fear, as you know, is a sensation experienced by all living things. Animals are subject to attacks of fear just as much and perhaps more so than man. Fear is one of the most vivid, one of the most compelling experiences of man. Perhaps the earliest experiences of an infant are those of fear which seem to spring from some

underlying anxiety. Infants are afraid of objects and situations long before they have learned why these objects and these situations should be feared, long before they have had experience and contact with these objects and these situations.

The human race seems to inherit a certain crude, primitive fear. Infants are afraid of loud and sudden noises, of strange people, of animals, of being left alone, of darkness. Fear abides with man right through his life; it is not always intense, not always morbid, but it is an experience commonly shared. There are very few people who do not shudder, for example, instinctively at some violent crash coming unexpectedly upon them, or the loud and dismal howling of the wind at night, or at being left alone in the dark, in some dark, unknown place, or at finding oneself, for example, alone at midnight in a cemetery - of all places the safest place. There are very few people whose blood does not curdle when listening ^{all} to stories of ghosts. We are ^{all} more or less afraid. Some of us are afraid of open spaces and some of us are afraid of closed spaces; some of us are afraid of high altitudes; others are afraid of cats and dogs. You and I know of perfectly well and strong and able-bodied women who are terrified at the sight of a perfectly harmless little mouse. Many men are afraid of signs and omens. We call these things superstitions, but as far as these people who experience them are concerned, they are really fears, they are dreads. Some men are afraid of the number 13, or of walking under a ladder, or of breaking a mirror. And all of us are more or less afraid of the Hereafter. We all have our fears.

Of course the source and origin of these fears date back to the dim, distant days through the long ancestral life of the race. The experiences of man during the numberless cycles of his development from the ape man, and even his experiences in the infra-ape existence, when man was lower than the ape. These experiences of men in the jungle, in the open, as a cannibal, as a savage, as a barbarian, as a

hunter, his bitter struggle for survival, his struggle against the destructive forces of nature, his struggle against animals, against beasts, his experiences with the dangers that lurk in dark places, in caverns, in caves, in storms and in lightning; all these experiences, covering myriads of years and perhaps myriads of generations have left with us in our subconscious self a dark and rich deposit of fears and our sharp, automatic, and instinctive reactions to them, to their stimuli. However cultured or educated we may be, these sudden stimuli attacking us from without bring into play these instinctive reactions of fear.

Fear served a useful purpose, especially in the life of the primitive man, for it put him on his guard, warned him of danger, it prepared him for defense. It has been established in recent years that fear results actually in definite chemical reactions in the organism. When you are frightened there is a greater discharge of adrenalin from the glands which stimulate the nervous system; more sugar is poured into the blood, creating additional energy. And the blood is furthermore drained away from the skin and the digestive organs and is poured into the brain and the muscles which it is needed for defense.

In other words, fear prepares a man for self-defense; it makes him ready for the combat, whatever it may be. And so fear in ancient days had a very definite and functional use. Some of it still persists in our own day, the functional use of fear. But in civilized society today where fears are less real and the conditions of life offer greater security and are quite different from what they were in the jungle, fear has largely lost its useful, functional purposes and has become in many instances harmful to man.

There is no human emotion that so inhibits conduct as fear. In extreme cases fear will paralyze a man. A man will lose his power of speech, his sight, his power of motion, when attacked by an overwhelming fear; the will of the human being succumbs absolutely sometimes to extreme fear. In this regard man reacts like the animal.

There are animals who lose complete control over their muscles, who are deprived of the possibility of escape or defense by an overpowering dread. Birds become petrified into immobility at the sight or sound of deadly snakes; a horse, on seeing a tiger, will no longer be able to run away and escape. It is also a common experience for men to become what we call petrified by sudden dread or fear. Sometimes fear kills. We speak of being "scared to death." That in some instance is literally true. Men have been frightened to death by sudden violent, overwhelming, crushing fear.

In less intense ~~intense~~ forms fear will also make cowards of men. Fear will urge them to flight when they should stand firm; to hide when they should be seen. Fear will demoralize men's lives, men's principles and men's ideals and convictions. Fear will sometimes make men cruel, because the cruel man at heart is a coward and he is afraid of the man upon whom he is exercising his cruelty. Fear will make of men misers, because the miser is afraid of his future. Fear will make men superstitious because the superstitious man is afraid of the unknown, of the thing which he does not understand. Fear will give men worry which if it persists will undermine the nervous constitution of the human being. Fear makes for all kinds of suspicions and distrust; fear will poison the very mainsprings of human life.

If man, therefore, is ever to come into full maturity as a normal human being, into his high estate, if he is ever to live his life resplendently, freely, creatively, joyously, he must learn to conquer fear. I use the word to conquer fear. Man must not suppress fear, man must not deny fear because in suppressing it and denying it he is just driving it underground himself, there to fester and to poison him.

Man should learn to acknowledge and to recognize that fears exist, that he experiences fear, that it is a common experience of the human race. It attacks everybody at one time or another. And a man should learn to recognize it for what it is - real fear, and then confront it openly, frankly, as fear, and make the supreme effort to surmount it, to do that consciously and deliberately. The difference

between the brave man and the coward is not that the brave man never fears. There isn't a man who does not fear. But the brave man sees his fear, knows it for what it is, and holds on to his own resolution until he loses his fear in the intensity of action. That man convinces himself that the values to be gained in moving ahead, in spite of the fear, are greater than those to be gained by succumbing to fear.

Every soldier is afraid before battle, every soldier. He may act nonchalantly. He may be whistling, but he is whistling to keep up courage. He may be joking, but he is merely giving himself release from the very intense emotion. It is only on the screen of moving pictures that soldiers in battle are never afraid. Every soldier is afraid. But the brave soldier will see his fear and know it and make the effort to overcome it until he plunges into battle and then he loses his fear in the heat and the excitement of action; but the weakling will become afraid of his fear and collapse or run away.

The best way to overcome your fears, really, is to learn to esteem yourself highly, to think much of yourself. A man must learn to accept himself as a human being and yet without egoism and without arrogance to like himself greatly and to think greatly of himself. Men should be trained and educated from childhood on to think of themselves highly as human beings, of a man's significance in the world, of his hidden spiritual and mental resources, of his proud destiny as a human being, as a citizen, as a child of God. This inner sense of one's own worth and importance will enable a man greatly to overcome attacks of fear which tend to lower him and to degrade his status and to make him small and weak.

A man should be made aware early in life of the true conditions of human existence on earth; that is to say that human life is dependent upon struggle - struggle within and against forces without, that this is the very condition of human life and of human progress. Men should be taught and children should be taught early in life that the road of life is not always smooth and even, that

sorrows do come into our days, and loss, and anguish, and bereavement, and death - and that men must learn to face all these vicissitudes and all these contingencies of life with fortitude and courage, with confidence and faith, for only in so doing through this strong, spiritual independence into which a man should be trained will that man be able to rise above the dark and threatening defeat of fear and enjoy whatever happiness and satisfaction there exists for man upon earth, and there is much happiness to be had and many satisfactions to be enjoyed. And it is this high esteem and it is this great confidence which Religion tries to give to human beings - high esteem. Man is possessed of great powers - this is what our religion tells us - man is capable of heroic things, if he makes the effort. He must make the effort. No one can make that effort for him. No one can remove these fears of which I have spoken to you for you, out of your heart and out of your life. And man has been given the equipment with which to do great things, with which to master his environment, with which to conquer his fears, but he must use that equipment. It is as if the car, the automobile were there - all the oil and the gas and the water and the battery - everything in fine order - but it is the man himself who must turn on the ignition and he must get the car in gear, or else the car will never move.

That is what our Bible means when it says "Behold, I have set before you this day life and death, the good and the evil. Choose thou life." It is all there, but you have to do the choosing. You have to make the effort. It is a great effort. It is not an easy effort to make. You can choose death. You can choose the way of fear. When the children of Israel found themselves after they left Egypt on the shores of the Red Sea, there was the sea before them, and the host of the Egyptians were coming in behind them, and there they were - trapped. And many of them fell upon their knees wimpering "We're lost!" Many of them turned unto Moses their leader and

said "Why have you brought us to perish here? Why didn't you leave us in Egypt in slavery? At least there we were alive." The Bible says, "The Lord spoke unto Moses and said (Hebrew)...Speak unto the children of Israel and tell them to move forward into the sea. No miracle ever happens unless the human being makes the miraculous effort.

High esteem and confidence. A patient who is confident of recovery is half recovered. One of the great pathologists of Italy some time ago made this observation: "The history of medicine," he said, "is full of the marvelous effects of confidence. If we were to cite all the examples of hysterical women, suffering from nerves, or melancholia, or of paralytic men, who on the simple word of a physician, through faith in the efficacy of some remedy, have taken courage and recovered, we should see that every day wonders and miracles worthy of the saints are performed."

If this is true of physical ailments, if men and women can actually be cured of physical ailments through a powerful confidence and a mighty faith in whatever it may be, then surely all of our moral ailments - and fear is a moral ailment - can be cured through a similar spiritual faith and conviction. And this is what religion, taken seriously, faith in God, does for man. Religion gives men who are beset by primordial fears, by uncertainties, by doubts and by the many perplexities of life a confidence which enables them to override and master his difficulties.

I have often considered how very remarkable it is that the phrase "do not be afraid" occurs so often in the Bible. Actually dozens and dozens of times. "Fear not Abraham, I am your shield." Here was Abraham, a lonely old man, no offspring, no destiny, a blank wall. "Fear not Abraham, I am your shield." "Fear not, for I am with you," God said to Isaac when he was beset with great troubles, fearful hostility, and danger. "Do not be afraid to go down to Egypt, for I will make there of you a great nation," God said to Jacob on his way to Egypt, when his children and their descendants were to remain slaves for nearly 400 years. "Fear not, do not be afraid."

"Do not fear him," God said to Moses when he faced the powerful King of Bashan and his mighty army. "Do not fear or be dismayed," Israel was told on the threshold of the promised land when they were facing dangerous wars and battles for the settlement of Canaan. "Do not be afraid, for I am with thee," the great prophet Isaiah told the exiles in the name of God when they found themselves forsaken in Babylonia, and how often through those magnificent chapters of Isaiah rings the word (Hebrew)... "Do not be afraid, my servant, Jacob." And how often in those perfectly beautiful lyrics of the human soul, the Psalms, do you come across words like these: "Do not be afraid of the terror by night nor of the arrow that flyeth by day nor of the pestilence that stalks in darkness, nor of the destruction that wastes at noon-day, because you have made the Lord your refuge, the Most High your habitation. No evil shall befall you, nor any scourge come nigh unto your head." And I read you this morning the perfectly magnificent 27th Psalm (Hebrew)... "The Lord is my light and my salvation - whom need I fear. The Lord is the stronghold of my life, of whom need I be afraid?"

And the same message came to the prophets of Israel who had the task of facing a stiff-necked people who refused to receive the word of God, who were sure of being attacked and persecuted by the people whom they loved and hoped to help. The same word came to them. And the word of the Lord came to Jeremiah - (Hebrew)... "Do not be afraid of them. Do not be afraid of what they say to you. You proceed with your work." And to the prophet Ezekiel, these words were spoken: "Son of man, I send you to the people of Israel, to a nation of rebels, who have rebelled against me, a people impudent and stubborn. I send you to them, and you shall say to them, 'Thus says the Lord God,' and whether they hear or refuse to hear, they will know that there has been a prophet among them. And you, son of man, be not afraid of them, nor be afraid of their words."

I sometimes ask myself whether this isn't the key to the mystery of the survival of the people of Israel, a small minority in a world of hate, bigotry, intolerance, persecution, whether that message did not become part of the very pattern of their life, of their thinking - not to be afraid. Men were taught by our religion, by our Bible, not to be afraid of other men, not to be afraid of tyrants or of the mob or of evil men or of the indignities which evil men put upon one, not to be afraid of signs or of omens or of the stars or witchcraft or superstition. The Bible calls all of them the abominations of the heathen. No one who has trust in God need to be afraid. Our religion taught us not to be afraid of death. "Yea, though I walk in the valley of the shadow of death, I will fear no evil for Thou art with me, Thy rod and Thy staff, they comfort me."

What are you afraid of? What is your particular fear? Take it out. Hold it out before you. Confront it! Face it! The light of your reason and the light of your faith will sharply reduce it, and often it will vanish altogether. Some of you may remember the dark days which followed the crash in 1929, -30, -31, when our country economically lay prostrate, when it looked as though everything would run down into disaster - no hope. And then a voice spoke to the American people, a great voice - the voice of the president of the United States: "You have nothing to fear but fear itself." That was divine truth, because once our country lost its fear of itself it became strong, it found ways to master the economic difficulties and then began to climb to economic levels of prosperity never before reached in the whole history of the American people.

There is one thing of which a human being should be afraid.. And that our Bible tells us too. A man should be afraid of doing evil. A man should be afraid of

doing wrong. "You shall not wrong one another, but you shall fear your God." "You shall not oppress your impoverished brother. You shall not rule over him with harshness." "You shall fear the Lord your God." One thing a man should be desperately afraid of, and the fear should lead him to check himself from doing the evil which he plans to do.

It is interesting that in one of the great sentences in the Book of Deuteronomy love and fear are put together in the one sentence: "And now, oh Israel, what does the Lord your God ask of thee but to fear the Lord your God, to walk in His ways, and to love Him." How can you fear and love at the same time? Well you can. When you are about to do good, any good act, any act of justice or compassion or pity or charity, when you are about to do good, then love the Lord your God. Do it with a full and loving heart out of love of God. When you are about to do evil, wrong, injustice, cruelty, meanness, hear Him! Refrain completely and absolutely from what you plan to do out of fear of God's displeasure.

And I suppose when it all boils down it is this - it all reduces itself to a very simple formula: if you are self-centered, you will have many fears, many illegitimate fears which will becloud your intelligence, your judgment, your good impulses - if you are self-centered, thinking only of yourself, your safety, your security, your position, then you will be attacked by many fears which will threaten, in your sight, to endanger your security, your status. To cast out fear, begin to love; love all who are worthy of your love, and suddenly fears will begin to vanish, in the doing of acts of loving-kindness to people about you. Begin to love your work and find out what service you can render through your work, through your profession, to others. Begin to love your community and think of what possible contribution you can make to the enrichment of the life of your community. Begin to think of your own mind in terms of developing it, of expanding it; begin to think of your talents in terms of exploring them and of making them available to others;

begin to love your God with all your heart and with all your soul and with all your might. Here is real security - in confident, loving activity of heart and mind and soul and hand - here is real security for a human being. Here is a domain where there is no fear. And all your fears and your panics and your obscure imaginings will vanish as the fogs and the mists before the rays of the healing sun.

And so I conclude with what I began, really, the way to overcome fears is to share your life with others and with God. "Cast your burden on the Lord, and he will sustain you. He will never permit the righteous to be moved." "Commit your way to the Lord; trust in him." Do not go through life alone. No man need go through life alone for there are always other men, and there is always God. And in the company of other men and in the loving presence of God, a man can surely say, "God is with me and I will not be afraid."



- sometimes

1). All men are afraid - all men experience anxiety. That is truth
But there is a real fear; this is a neurotic anxiety.
A neurotic anxiety indicates that there is an unresolved conflict
in ~~the~~ ^{one's} personality that requires treatment, an un-
solved problem, a twist, a block, the result of some
situation, a repression, as a rule in early childhood, with
which the ind. was unable to cope.

A man or woman suffering from such a neurosis for a
anxiety is a sick person who requires medical
attention in the form of psychotherapy, or psychoanalytical
treatment. Very often such people after a longer or shorter
period of treatment in psychoanalysis, is free of his neurosis
the root of his conflict and trouble, is freed of his
neurosis and is restored to a normal, healthy life.

But there are what I might call normal anxieties
which are caused not by hidden and unperfected traumas
& which occurred in an early life or experience, by suppressed
complexes, but by real threats and real situations, which
confront us - death, sickness, loss of position, poverty
failure, loneliness, the end of the world to say, -
fears to mention - which are reasonable fears
unhappy

work of the
mind
to
cope
with
the
world
around
us

given the equipment. He must use it. The car is there - the
air, the gas, the water, the electric batteries. But he must
turn on the engine - he must get into gear - else the car
will not move.

(1) Behold - I have set before you choices before!
You can choose death - You can choose death, which
will murder you -

(2) 1001 trials, or 1/1000 more freedom!
Take the choice - take the calculated risk -
have confidence - It is worthy of you!

(3) High Esteem - and confidence -
Confidence - a father, confidence recovery is half recovered

~~How often~~
 It is remarkable how often the phrase "do not be afraid" occurs in the Bible.

① "Fear not Abraham, - I am your shield" - a lonely, old man with his offspring.

② "Fear not for I am with you" God said to Isaac - but not Isaac's servants

③ "~~Fear not~~" Do not be afraid to go down to Egypt - for I will ~~make~~ there make of you a great nation - to Israel on his way to Egypt

④ "Do not fear him" - God said to Moses - before the powerful King of Babylon

⑤ "Do not fear as he threatens" -

Israel was told when on the threshold of the Promised Land
 ⑥ "Do not be afraid for I am with thee" - In Bartholomew's Exd How often! repeated

And how often in the Prayers - ① "Do not be afraid for I am with thee"
 us, the arrow that flies by day, us, the perturbed that stalks in darkness, us, the destruction that wastes at noon-day"... Because you have made the Lord your refuge, the Most High your habitation - no evil shall befall you, no scourge come near your tent."

② The Lord is my light and my salvation - Whom need I fear!
 The Lord is the stronghold of my life, of whom shall I be afraid!

And the Prophets - how often were they admonished - "Be not afraid"

Jeremiah -

1012/11 2012/23/1 - 2014 1012/11
 "See, I have put you this day over nations and over Kingdoms - to pluck up and to pull down, to build and to plant"

Ezekiel - "Son of man, I send you to the people, plains, to a nation of rebels, who have rebelled against me - a people ungentle and stubborn - I send you to them; and you shall say to them, 'Thus says the Lord God. And whether they hear or refuse to hear - they will know that there has been a prophet among them. And you, son of man, be not afraid, there, nor be afraid, their words'"

= Men were taught not to be afraid - of other men - of tyrants - of the mob - enemies of the ^{people with} independence which will men put on - of spies & thieves - of the states - of witchcraft - and other superstitions - abominations -

= Not to be afraid death f/c v p 8

= What are you afraid of? Take out your fear and conquer it in the light of your faith and your reason - and it will be happy redemption - Rosevelt "We have nothing to fear but fear itself"

= Of one thing a man should be afraid - of doing evil!

So we are told in the 10th - "You shall not wrong one another, but you shall fear your God" - לֹא תִשָּׁחַד אֶת רֵעִי -
"You shall not oppress your impoverished brother" - You shall not rule over him with harshness" לֹא תִשָּׁחַד אֶת רֵעִי

= The 10th in many places speaks of loving God & loving man
Then in Dt. 10.12 לֵאמֹר יְיָ אֱלֹהֵינוּ יְיָ אֶחָד
יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

~~about~~ to do good - Love him! Do it with a full and (14)
loving heart. - ~~only~~ Love God!

Alone to do evil - Fear him - Refrain completely &
~~absolutely~~ from it - ~~in doing~~ ^{not free} of all displeasure!

= Be afraid of doing evil - to other - to yourself - ~~by not doing~~
~~Worship~~ by true duty - ~~by not~~ ^{by abiding} trust in yourself and in
your God -

= If you are self-centered - you will have many fears - many
illegitimate fears - which will becloud your intelligence - prevent
~~from~~ ^{from} your impulses -

To cast out fear - to begin to love - all who are worthy
of your love - your world and the universe which you render
to other than your world - and your community - and the
contribution you can make to it - and your mind - and how
you can improve it - and your talents - and how far you can express
them fully - and your soul and how far you can truly worship him -
There is no security - There is no universe!

- And all ~~these~~ your ~~security~~ fears, fancies and dreams
imaginations - will vanish as the fog before the sun.

727: 2' 2' 2' 2' - Cast your burden on the Lord, and he
will sustain you - he will never permit the righteous to be moved

PS 124 2: 2' 2' 2' 2' - "Commit your way to the Lord; trust
in him -"

2

I wish to speak this morning of fear, not from the psychological point of view, as one of the primary and liveliest instincts of the human race, nor from the pathological point of view, as one of the chief sources of the maladies of the mind, ^{and of} ~~of spiritual and mental~~ ^{and emotional} aberrations; I want to speak of fear principally from the moral point of view as a determining ^{factor in our conduct and} ~~factor in our conduct~~, in our social relationships, ^{as normal human beings.}

Fear is, ^{is} ~~of course~~, as you know, a sensation experienced by all living things. The animals are subject to ~~the~~ attacks of fear just as much and perhaps more than man. Fear is one of the most vivid, ^{one of the most compelling,} and one of the earliest emotional experiences of man.

Perhaps the earliest experiences of an infant are those of ^{which seem to spring from some underlying anxiety} fear. Infants are afraid of objects and of situations long before they have learned why these objects and these situations should be feared, long before they have had experience and contact with these objects and these situations, so as to be justified in their fear of them.

The human race seems to inherit a certain crude, primitive fear. Infants are afraid of loud and sudden noises, of strange people, of animals, of being left alone, of darkness. ~~And~~ Fear abides with man right through his life; it is not always intense, and it is not always morbid fear, but all men do experience fear. There are very few

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night, at being left alone in a dark, unknown place, at
finding oneself, for example, alone at midnight in a
cemetery--of all places the safest place. There are very
few people whose blood does not curdle when listening to
stories of ghosts. We are all more or less afraid. Some
of us are afraid of open spaces, and some of us are afraid
of closed spaces; some of us are afraid of high altitudes;
others are afraid of cats and dogs. You and I know that ^{who}
perfectly well and strong and able-bodied women ^{are}
terrified at the sight of a perfectly harmless little mouse.
^{Many} ~~Most~~ men are ^{afraid} ~~still afraid~~ of signs and omens. We call them
superstitions, but ^{to us} they are dreads. Some men are afraid of
the number thirteen, ^{by walking with a ladder, or a ladder under}
All of us are more or less afraid of
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We all have our fears. Of course the source
and origin of these fears date back to the dim, distant days,
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during the numberless cycles of ^{his} development from the ape man
to ~~the modern man~~, and even his experiences in the infra-^{ape}
~~human~~ existence, when he was even lower than the ape,--these
experiences, ~~I say~~, of man in the jungle and in the open, as
a cannibal, as a savage, as a barbarian, as a hunter,--his
bitter struggle for survival, his struggle against ^{the destruction of} Nature,
his struggle against beasts, his experiences with the dangers

④ in shows an

that lurked in dark places, in caves, in caverns at night, -- *by showing*

all these experiences, covering myriads of years, and perhaps myriads of generations, have left with us in our sub-conscious self a ~~deep~~ ^{and} dark but ~~an~~ abundant deposit of *fears only* ~~certain~~ ^{authentic} instinctive reactions, ~~of habitual reactions~~, to *sharp,* ~~certain definite~~ stimuli. However cultured and educated we may be, these sudden stimuli ~~which~~ ^{with} attacking us from without, ~~catch us unaware and bring up~~ ^{into play} these instinctive reactions *of fear.* ~~that are within us.~~

I suppose in the early days fear had a ~~definite purpose~~ in human life. Fear ~~may have had a~~ ^{served a} useful purpose, ~~especially~~ ^{for} in the life of the primitive man ~~put him on~~ his guard; ~~it~~ ^{run away} fear warned him to ~~free~~ from danger, and ~~fear~~ ^{it} prepared him for defense. It has been lately established, ~~for example,~~ ^{results in} that fear ~~has~~ definite physical and chemical reactions in an organism. When you are frightened there is a ~~discharge~~, a greater discharge of adrenalin from the glands which stimulate ~~your~~ ^{the} nervous system; more sugar is poured into the blood, ~~which creates~~ ^{creating} additional energy. The blood is, furthermore, drained ~~from your~~ ^{away} skin and ~~your~~ ^{the} digestive organs and is poured into ~~your~~ ^{the} brain and into ~~your~~ ^{the} muscles, where ~~the blood~~ ^{it} is needed for defense.

In other words, fear prepares a man for self-defense; it makes him ready for the combat. And so fear in the ancient days ~~may have had~~ a definite ~~utilitarian~~ ^{functional} purpose, but in civilized life today, where fears are less real than imagination, where the conditions of life

(J)

are ~~so~~ different from what they were in the jungle, fear has largely lost its useful purposes and has become ^{in many ways} ~~a~~ harmful ^{to man.} and destroying thing in human life. Fear has now become largely a disease, which must be cured or it will destroy man.

There is no human emotion that so inhibits conduct as fear. In extreme cases fear will paralyze a man. A man will lose his power of speech, his sight, his power of motion, when attacked by an overwhelming ^{hor} ~~dread~~; the will absolutely succumbs to fear. ~~And then of course~~ ^{in this regard} weakness man ^{seems} ~~is~~ like the animal. There are animals who lose complete control over their muscles, who are deprived of the possibility of escape or defense by an overpowering dread. Birds become petrified into immobility at the sight or sound of deadly snakes; a horse, on seeing a tiger, will no longer be able to run away and escape; ^{also} ~~and~~ it is a common experience, ^{men} ~~of course~~, for ~~a man~~ to be ^{come} ~~(when we use that~~ phrase) petrified by sudden dread or fear. ~~And~~ Sometimes fear kills. We speak of being "scared to death." And that is, in ^{some} ~~many~~ instances, literally true. Men have been frightened to death by a sudden, violent fear; ~~they have been killed.~~

~~Now~~, ^{some} in less intense forms fear will make cowards of men. Fear will urge ^{them} ~~man~~ to flight, to ~~shrinking~~, to hiding ^{oneself}; fear will demoralize ^{men's} ~~our~~ lives, ~~our~~ ^{men's} principles, the whole balance of our being; ^{will} ~~fear~~ makes men cruel, because the cruel man at heart is a coward and afraid

(6)

~~upon whom he is practicing his cruelty;~~ ^{well}
of the man whom he is victimizing; fear makes men misers,
because the miser is afraid of ~~poverty~~ ^{his future}; fear ^{will} makes men
superstitious; the superstitious man is afraid of the
unknown, of the thing which he does not understand ~~or~~
comprehend; fear ^{will} makes ^{men} ~~for~~ worry--~~that thing~~ ^{which} that undermines
ultimately our nervous constitution; fear ^{will} makes for ^{disbelief} ~~suspicion~~,
for distrust, ~~for instability of character~~; fear ^{will} poisons the
very mainsprings of human life.

Now, knowing fear to be what it is, is it not
surprising that men, instead of endeavoring to nullify or
modify it, instead of endeavoring to destroy these fearful
memories of the past, which cling like poisonous ivy around
the lives and minds or imaginations of men,--that we foster
it unconsciously in many ways; we foster these ancient dreads
of the race unconsciously in the nursery; we crowd the minds
of babes and little children with stories--to us perfectly
harmless stories, of witches and wizards and goblins and
giants and dark forests and vague dreads, which cling to the
mind of the child, to his vivid imagination, and remain with
him long after he has left the period of childhood.

We employ, because it is the easiest and
readiest method, fear in the education of children. We
threaten with dire visitations any infringement upon our
will, any waywardness on the part of the child. This method
of fear in pedagogy seems to be the easiest, but in reality
it is the unfairest and the least effective of all in the
training of character and in developing men and women into

6
fine manhood and womanhood.

Religion has done the self-same thing.

Religion has not been able to resist the temptation of making men good by frightening them, and religion from days immemorial has preached fear unto men--the fear of God, the fear of death, the fear of the hereafter; and this immemorial propaganda fear has given to the human race, up to comparatively recent times, what I call spiritual goose flesh. We enter our churches and our cathedrals in dread. We pray not because we want to pray, because there is an urge in us to reach up to the celestial spheres and commune with a loving Deity; we pray not to be better and finer, but we pray because we are afraid, lest an excitable Deity be offended in our neglect of him. And we are good, we avoid sin not because we want our lives to be glorified and exalted, because we feel that sin will degrade us, but because we are afraid of the consequences of sin in the hereafter.

Now, it is my belief that ^{to become fully mature} if man is ever to come into his high estate, ^{he} if man is ever to live the life resplendent, ~~if man is ever to become just a little lower than the angels--and he has it in him to become just a little lower than the angels--~~ then ~~man~~ ^{he} must conquer fear! Man must not suppress fear, man must not deny fear, because in suppressing it and denying it he is just driving it underground, there to fester and unnerve ~~and destroy~~ him.

Man must learn to recognize that fear is ~~it~~.

(8)

exists; ~~it is~~ ^{for} a common experience of the human race; it attacks us all at some time or other. But he must learn to recognize it for what it is - ~~a survival, a throw-back, an~~ ^{conflict & and overcome it} ~~emotion~~ ^{courage and determination}. The difference between the brave man and the coward is not that the brave man never fears. ~~That is folly.~~ There isn't a man who does not fear. But the brave man sees his fear, knows it for what it is, holds on to his resolution, ~~and is determined~~ until he loses his fear in the intensity of action. ^{He convinces himself that the "values to be gained in winning a battle, are greater than those to be gained by retreating."} ~~you take soldiers; Every soldier is afraid~~ before battle. He may be nonchalant; he may be whistling, but he is whistling to keep up courage; he may be joking, but he is merely relieving himself of his intense emotion in so doing. He is afraid. But the brave soldier will see his fear and know it to be fear and overcome it until he plunges into battle, and then he loses all his fear in the heat and the excitement of action; but the weakling will ~~see his fear~~ ^{collapse - & run away} and become afraid of his fear and ~~shrink from action.~~

Man must conquer fear if he is ever to be himself; and man can be helped to conquer fear if from earliest childhood his mind would be directed not to those strange survivals of the past, not to imagination--imps and goblins and satans and giants, but to those things which strengthen character and build confidence and self-reliance into a man. Men can be helped in their tremendous job to destroy fear in them, if at every stage of a man's life from earliest childhood, he would be shown the ground of his fear

19
A man must ~~be~~ learn to ~~esteem~~ ^{regard} himself highly if
he is to ~~be~~ ^{be} ~~the~~ ^{the} ~~most~~ ^{most} ~~being~~ ^{being} to ~~coast~~ ^{coast} ~~himself~~ ^{himself} - ~~and~~ ^{and} ~~without~~ ^{without} ~~regard~~ ^{regard} ~~to~~ ^{to} ~~himself~~ ^{himself}.
He should be trained and educated
from childhood to think highly of himself, as a human
being, of his ~~importance~~ ^{importance} in the world, of his hidden
spiritual and mental resources, of his grand destiny
as a human being, as a citizen, as a child of God.
He should be made aware early in life of the true condition
of human existence on earth: that human life is
~~constant~~ ^{constant} ~~struggle~~ ^{struggle} within and without, that this is
the very condition of human progress, that the road of
life is not always smooth and even - that sorrows
come into our days, and loss and anguish and
bereavement and death - and that man must learn to
face all vicissitudes and all contingencies with
fortitude and courage - with confidence and faith -
for in so doing, ~~he~~ ^{he} ~~will~~ ^{will} ~~be~~ ^{be} ~~able~~ ^{able} ~~to~~ ^{to} ~~rise~~ ^{rise} ~~above~~ ^{above} ~~their~~ ^{their} ~~dark~~ ^{dark} ~~defeat~~ ^{defeat} ~~and~~ ^{and} ~~enjoy~~ ^{enjoy} ~~whatever~~ ^{whatever} ~~happens~~ ^{happens}
and whatever there ~~is~~ ^{is} ~~as~~ ^{as} ~~exist~~ ^{exist} ~~for~~ ^{for} ~~man~~ ^{man} ~~on~~ ^{on} ~~earth~~ ^{earth} - and
there is much happiness to be had and many satisfactions.
And it is this high esteem which Religion aims to
cultivate in man - and it is this strong confidence which
it aspires to give him.

(a) High Esteem! Man is capable of ~~great~~ ^{great} ~~power~~ ^{power} -
and is capable of heroic deeds. If he makes the effort, he must
make the effort! No one can wait it for him! He has been