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The nature of man, 1940.

## THE NATURE OF MAN

Dr. Abba Hillel Silver  
Rabbi, The Temple, Cleveland

I had a little difficulty getting here this evening from the Michigan Union, not knowing exactly where this place is, and on my way over, I stopped a student and asked him how to get here. "I'm going in that direction. I'll be glad to point out the building to you," he replied. And so we walked along, and after a while he said, "That's a beautiful hall you're going to. In fact it's too beautiful and too comfortable, especially if the speaker is a little dull." I thanked him for the warning and told him I was to be the speaker. He was a little fussed but said, "Oh, well, the people that go there don't have to go there. They go there out of their own free will, so it may be a little easier for you."

You know the word "person". It comes from the word "persona" which means a mask, the mask which the actors wore. The Book of Psalms says "that every man walketh in an image". Man has always been a mystery to himself, as well as to others. Man knows less about the universe inside himself than about the universe outside of himself. He knows less about his own world than about the world surrounding him, though he has his own little world with him all of the time. To be sure the proper study of man is man, but it is <sup>a</sup>very difficult study, difficult to get behind the mask to see man's true nature. For man is manifold, and must be viewed from so many angles and at so many and various stages of his evolution; for man alone of all the created beings marches on, while all the rest practically stand still.

Thus you can study man from the point of view of biology -- man as a living organism. You can study him from the point of view of psychology -- man as a mental process. You can view ~~the~~ man from the point of view of sociology -- man as a member of society, in the interplay of the associated life of humanity. Or you can study him from the point of view of economics -- man as a producer, consumer and distributor of wealth. You can also study him from the view of politics -- man as a citizen, or



from the point of view of art -- man in terms of skills and tastes, or you can see as I would like you to see him with me this evening -- from the point of view of religion -- that is, man in terms of character and destiny, man in terms of values and judgments.

In a sense, the religious point of view is a summary of all the others. It is a unification into a total and comprehensive picture, and the interpretation of that picture from the viewpoint of eternity. It is of interest to note that religion has always viewed man both realistically and idealistically. That is, it has always had a two-fold approach to man's two-fold nature. Religion never overestimated man's capacities, never ignored man's limitations. Religion rather leaned to the side of deprecating man's abilities and powers. God did not create man perfect in a world perfect unto his needs, else creation would have been meaningless and man would have had no history, and would have been denied all challenge and all pride of achievement.

In religious mythology you do find, of course, the concept of Paradise, the concept of the perfect man, but it is of interest to note that that myth places the perfect man at the two extremes of human existence -- at the very beginning, in the Garden of Eden, before the Fall of Man, and at the very end, in the Messianic times when man will again be perfect. But in between these two extremes there stretches the hard and broken road of man's slow evolution, all the weary stadia of man's painful advance towards knowledge, justice, freedom and peace. Religion conceives man as quite imperfect, maladjusted, unformed, capable of much evil, of much cruelty, of much selfishness. So we read in the Bible "every imagination of the thoughts of man's hearts was only evil continually" -- a realistic view of man, man in the raw, man just one step ahead of the beast. But this, according to religion, was not all of man's original endowment. Man is dust, to be sure, but dust fashioned in the image of God. There is in man, along with these downward drags, also the upward reach, the rather strong social instincts.



Man is capable also of much goodness, kindness, selflessness and nobility. Man's nature then, according to most classic religions, certainly according to Judaism, is a battleground for the two oppositional forces within him. Or you can put it this way: within man, within his inner world of great stresses and tensions, there is a struggle for balance, for moral equilibrium.

There always existed among theologians and some philosophers a dispute, not so sharp in recent generations as in earlier days, as to the dualistic versus the unitary conceptions of human nature. That is to say, some have maintained that there are two natures in man, <sup>a</sup> carnal nature derived from ~~xxx~~ man's impure body, and a spiritual nature derived from his pure heavenly soul. This is the orthodox point of view, maintained by theologians for many centuries, and still maintained by some. On the other hand, there were others who held that man's nature is one in which good and evil contend for mastery, in which body and soul interact, in which evil can be made good, and in which all activities of man can be made to serve moral ends. In other words, there is really no sacred in man, and no profane. Everything is sacred until it is profaned.

Upon examination, this distinction proves to be rather more apparent than real. What is important is what is common to both of these points of view, namely the fact of conflict -- moral conflict all through man's life from birth until death; also the conviction that the good life, or character, if you wish to call it, is not an endowment but an achievement. Character is that inner coherence, that essential unity which is achieved by man through moral effort, struggle and discipline. Character is the total man acting consistently, because he has achieved a control over his moral life, is master of his impulses, appetites, lusts and cravings. Not that he has destroyed them, but that he has mastered them, and has won the power of direction and guidance over them.

There is a significant Hebrew word for character, Ish Tamim, -- the man who has been made whole, an integrated and morally motivated individual. Character thus



becomes destiny, and it is man's challenge to fate. Fate means that a man must act in a certain way because forces beyond his control predetermine him to act that way. Character defies fate. It enables a man to do certain morally necessary things in defiance of fear or popular opinion or the threat of punishment. Character is the free man in action, and the meaning of life is found not in fate, but in character.

So that from the point of view of religion, the good life which, when it is active and visible, so to speak, in an individual, we call character, is not an endowment but an achievement.

Religion is also realistic and idealistic as regards man's capacity to achieve the good life. Religion does not posit any absolute free will in man. It conceives of such freedom only within a framework of definite limitations of heredity and environment. A man's ancestral past, a man's training and education have much to do with his efforts to achieve character -- the ultimate good in life. Heredity and environment may be a distinct asset or a distinct liability to an individual in his struggles to organize and coordinate his inner life. That being the case, there is a clear duty upon the individual to think of his conduct not merely in relation <sup>12</sup> to himself and the consequences of that conduct upon his own life, but in relation to the life of his descendants. It is also the duty of society to create an optimal environment and the best possible educational opportunities for the growing youth of each generation.

But after due allowance is made for the influences of heredity and environment, religion insists upon another determining factor -- man's own will. Man himself can be a creative agent in the fashioning of his own destiny. Man is the partner of God in creation. Man is not merely plastic clay moulded by forces outside himself. Man has also forces within himself -- his will, which can be a tremendously important factor in the ultimate outcome of his efforts to achieve the good life. Man can surmount certain handicaps of his past and of his environment. Man can choose and make decisions, and the consciousness of moral choice in an individual is perhaps



the most vivid experience of his life, the consciousness of making choices and decisions, even though they may <sup>be</sup> partially predetermined. Thus according to religion, even as character is not an endowment but an achievement, so is free will not an endowment but an achievement.

The physician, for example, who trains himself assiduously in the art of his profession, makes himself progressively more free to do that which he may be called upon to do, free, expertly and with every promise of success. The more skilled he becomes as a result of his training the more free is he to perform his professional duties. Inexperience and lack of training restrict and constrict the individual, keep him enslaved, rob him of the freedom of fullest expression. The musician who trains himself through many years to become an expert performer on his instrument grows increasingly free to interpret the composition which is put before him. He has achieved freedom to express his art. Lack of training would have denied him that freedom.

Translate that into the moral life of man. A free will is also an achievement. Training, exercise in the moral life, is the technique by which human freedom is achieved. There is an interesting homily of one of the sages of my people. The Bible says that the ten commandments given to Moses at Sinai were engraved in Hebrew - "haroot". Call it not "haroot," he declared, "call it "heroot" -- Freedom. As the moral law becomes engraved upon the hearts of man, they become free.

This brings me to another phenomenon of human nature. Man's nature seeks God. Why? Because man wishes to be free. Man, in his struggles through life needs first of all a confidence, a conviction that his struggle is not futile and meaningless. Man suffers so many defeats and frustrations in life, and the nobler and more exalted his ideas the less likely are they of realization. There are so many heartbreaks upon the road of man's progress. Men have to pass through so many seas of blood before they achieve anything of lasting truth, or goodness, or



beauty. In this desperate struggle man needs a supreme confidence which will free his energies for the struggle. That confidence comes to him not from the physical world about him, but from faith in God. Man builds upon the ruins of a thousand defeated hopes. Twenty years ago we had a World War. Millions were slain and many of the fair cities of the earth were laid in ruin. Yet man resumed building a new world, a new society, a new dream upon the ruins as soon as the war ended. Today we are in another World War. Man sees his works and his hopes crumbling again into dust and ashes. But he will begin to build again as soon as the devastations of this war are over. Whence does man derive this undefeated strength? In the last analysis it comes from a faith in a spiritual order of nature, from a faith in God. Jeremiah permitted himself to be stoned to death, Jesus to die upon the Cross, and Socrates to drain the beaker of death because they believed that their sacrifices were not merely atonement for human follies and sins but that they were helping to build a nobler and finer order for mankind which order would some day come to pass and would endure. No man ever becomes a martyr except out of surpassing faith. That is why man's nature seeks God. After every period of so-called materialism, there follows an upsurge of faith, a longing for divine assurance.

Human nature craves for God, because man needs a sense of dignity in his life to help him to be free. Men are mortal, subject to disease, death, and decay. Science reveals to them that they are insignificant specks in the universe, amidst the vast, impersonal forces of nature. These are not encouraging facts which give man a sense of self-worth and dignity - and only that sense will bring out the best that is in him. Man must have the sense of being linked up with something that is eternal, with eternal processes and eternal purposes.

I was once told the story of a man who walked down a certain highway and saw



three people breaking stone. He turned to one and said, "What are you doing?" "I'm cutting stone, as you see." He turned to the second one and asked the same question. "Why, I'm making three dollars a day", was the answer. He turned to the third and said: "Brother, what are you doing?" "I, sir," said the third, "am helping to build a cathedral".

They were all doing the same thing. To one it was just that, cutting stone, to another it was dollars, but to the third, it was helping to build a cathedral. The work of the third man was linked up with some great architectural design. And in very truth without his humble work, the great dream of the architect would never come to be. There came dignity into his life, and lift, and pride, because he saw the trend of his humble task. He saw how it was linked up with some great design.

That is why man needs God and why man's nature craves for God. Man needs God also because he needs a higher source of authority which to defend himself against the tyranny of the State or the group. He needs a higher source of authority from which to derive inalienable rights which alone can protect him.

Did you ever ask what is the most challenging phrase in our Declaration of Independence? What was the revolutionary thought of that immortal document? One does not, as a rule, associate religion with the Declaration, but actually it was the result of profound religious convictions which had been moving in the hearts and minds of the men of the Western World ever since the Reformation. The phrase is: "We hold these truths to be self-evident, that all men are created equal and that they are endowed by their creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

In other words, man possesses certain rights not by virtue of the fact that he is a citizen of a State, a member of society, but by virtue of the fact that he is a child of God, and that his Creator had endowed him with certain rights which are therefore his inalienably. These are not small and insignificant rights, but those of greatest significance to life, liberty and the pursuit of happiness. Man has the



God-given right to pursue his own happiness in his own way, and is not to be interfered with by any one - any group, any class, any majority, by the State itself - just so long as that right does not trespass similar rights of all other individuals. This tremendous conviction of our Declaration and of our Bill of Rights is a religious conviction. It cannot be established scientifically. It is a dogma, a religious dogma. By the aid of that dogma man succeeded in destroying tyranny and emancipating himself. The decline of the individual in the modern world and the loss of his freedom in four-fifths of the world - and the lowering of the stature of the individual go hand in hand with the decline of faith in the modern world - the dynamic faith in the reality of the spiritual order and in the reality of an over-arching moral law which is binding alike upon states, parties and majorities, as upon individuals.

This is what is meant by revelation, when you come to think of it. Revelation as spoken of in the Old and the New Testaments is not the revealing of some mystery, some particular "Gnosis". It suggests that through the channels of spiritual contact existent between God and man moral truths are revealed to man, and in the name of a God of justice and mercy, man can appeal against the oppressor and the exploiter, and in behalf of the weak, the oppressed and the dispossessed. One prophet, armored with a revelation, could face a King, or an entire priestly hierarchy and all the power of the mighty. When people can no longer say: "Thus sayeth the Lord," they must learn to say: "Thus sayeth Der Fuehrer, the Duce, the Commissar!"...

<sup>so</sup>  
And to summarize. Religion conceives of man's nature not as a fixed product, but as a process. Man is not perfect, but perfectable. He is aware of an inner struggle. Within man are the social versus the anti-social, the selfish versus the unselfish, the downward pull versus the upward reach. Religion grants that man is subject to the forces of environment and heredity, forces which emanate from the past and arise in the present, but it also maintains that within man there is



a will, which if activated, will organize the chaotic world within him and will bring harmony into his life. Religion conceives of man's nature as seeking God, that is to say, of man's nature aspiring to reach ever higher levels of freedom within law, freedom within moral self-discipline, freedom, not have more, but to be more.

And so while the realism which is in religion would say: "When I consider thy heavens the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? and the son of man, that thou visitest him?", the idealism in religion will add: "Yet thou hast made him but a little lower than the angels, and hast crowned him with glory and honour. Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet."....





DISCUSSION FOLLOWING DR. ABBA HILLEL SILVER'S ADDRESS

QUESTION: Many people agree with your ideals but do not seem to feel them deeply enough that they are able to live by them. How can this be remedied?

ANSWER: Only by trying. How do you get to have an appreciation of music? By cultivating your ear ~~and your mind~~ and your interest in music. How do you develop yourself in sport? By training. If you do not wish to make the effort or the sacrifice, you will never achieve the goal. In any department of human life you must <sup>put forward</sup> ~~utilize~~ effort and sacrifice.

QUESTION: If mankind has the faith, confidence, and courage to rebuild what war destroys, why doesn't man have the understanding and courage to solve his problems without war?

ANSWER: We are going to <sup>some day</sup> solve it and I am confident that perhaps this twentieth century will solve it. Certainly more people have come to understand today the utter futility, not to speak of the utter immorality of war, than at any time in the past, and certainly there have been far more people who have been thinking about war and peace and how to make war less likely and how to do the engineering work that must be the forerunner of ~~a league of free people for~~ peace than at any time in the past. I am inclined to think that the very <sup>brutal</sup> ~~callous~~ nature of this war that is now developing ~~and the horrors which are attending it and the horrors which attended the last war~~ are proving definite contributory factors to man's determination, ~~perhaps~~ sooner or later, to end war, in the same manner in which man finally ended slavery. They didn't think much about organizing for peace in the eighteenth and nineteenth centuries. <sup>The twentieth century</sup> ~~It is something rather~~ <sup>is thinking very seriously about it</sup> ~~new, even though it is tied up with so much of human suffering.~~

QUESTION: Does need for faith or the useful results of it prove it to be correct?



ANSWER: What difference does it make? What is correct, what is the measuring rod in the moral life of man? If it serves the advancing life of the human race, if it contributes to happiness, to that extent it is morally true. You can't take a moral idea into a laboratory and determine scientifically its correctness. The faith that has proved useful to man ever since man's thinking life upon earth <sup>has</sup> ~~and has contributed to man's~~ <sup>given him power in his</sup> struggle for a better life--~~that~~ <sup>has</sup> ~~also is sought?~~ <sup>vindicated itself.</sup>

QUESTION: If character is, as you define it, would not a conscientious objector who did what he believed right in the face of public opinion, in the face of world condemnation, who followed that decision which he believed right for himself, his social group, his descendants, would not such a conscientious objector be a man of character? Would not such a man be expressing his free will and character? If this is my moral law, am I not free?

ANSWER: The answer to all of this is yes. Quite definitely. But you must make clear to yourself exactly what you mean when you designate yourself as a conscientious objector, what conscience you are referring to and how much you really object. That phrase has served as a camouflage for <sup>many</sup> ~~much~~ less noble motives than are suggested in this question. There are very sincere conscientious objectors and they should follow their light, even if it means martyrdom, for that is the ultimate test of character. But you must understand all that is involved, <sup>and</sup> ~~all~~ <sup>that</sup> ~~of what~~ is meant by pacifism. There are <sup>many</sup> ~~all~~ kinds. You must know which you subscribe to. I wish I had the time to discuss that at greater length, but that is not my assigned subject this evening.

QUESTION: Do you consider the Old Testament as a book of Hebrew mythology?

ANSWER: There is, of course, Hebrew mythology in the Old Testament, particularly in the <sup>early</sup> ~~Chapter~~ <sup>of</sup> Genesis, but the Old Testament is much more than that. It is <sup>more than</sup> ~~one~~ book. 44 is <sup>confused</sup> ~~a~~ collection of books. It is really <sup>thirty-six</sup> ~~thirty~~ books, and it was not written at any one time, but <sup>it</sup> took a thousand years to write it, <sup>and</sup> ~~this is~~ <sup>Na</sup> ~~not~~ one type



of literature. It <sup>contains</sup> ~~has~~ mythology and legend, ~~it has~~ history, ~~it has~~ religious poetry, ~~it has~~ <sup>and great sermons</sup> memoirs. It is composite religious anthology, ~~so this question is~~ <sup>which</sup> ~~useless~~. If you mean that the earlier chapters of Genesis referring to the creation of man is mythology, <sup>that is true but</sup> that is a drop in the bucket of the Old Testament. The eternal values of the Old Testament ~~were the scientific expression of~~ <sup>are not its</sup> cosmology ~~but~~ <sup>but</sup> its moral and spiritual teachings. It is these ~~things~~ which have motivated the life of the western world for thousands of years. It is these ~~things~~ which make it an indispensable <sup>text in</sup> ~~document~~ of man's moral ~~life~~ <sup>education</sup>.

QUESTION: In your opinion, will scientific blasting and explanations of religious fundamentals cause a general let-down in religious character because of lack of basic religious beliefs?

ANSWER: I don't know of any scientific blasting <sup>d</sup> religion. I know of pseudo-scientific blasting of religion. Science has nothing to say about religion. It can say nothing about religion. Science concerns itself with the physical world or with the ~~psycho-~~ <sup>psycho-</sup> physical world of man and deals with ~~boundaries~~ <sup>these realities</sup>. It doesn't concern itself with ~~destiny~~, values, judgments, and ideals. A scientist may express himself upon matters religious, but his opinion carries no more weight than <sup>that</sup> ~~anyone~~ <sup>anybody</sup> else. ~~Quite to the contrary~~ <sup>It should also be born in mind that some of</sup> the greatest scientists of our day are deeply religious people, but their religion ~~there again~~ <sup>amorphous</sup> does not necessarily ~~evolve~~ from their scientific studies. ~~They may have been~~ <sup>these</sup> contributory factors. It is a mistake to perpetuate ~~the~~ <sup>the notion of an irreconcilable</sup> conflict between religion and science; like ~~the~~ <sup>that</sup> old ~~dualism~~ of the conflict between the body and soul. Scientific truth is truth, artistic truth is truth. <sup>Religious truth is truth.</sup> They are all facets of the one human being and his one unitary life.

QUESTION: Are not those choices and decisions which man makes determined by his heredity and environment, and so not an expression of a free will at all?

ANSWER: Well, ~~I have tried to express that. It is one of those things that one explains and one finds he must explain again.~~ The religious point of view is



that there are three factors involved, in human decision <sup>and what</sup> involving moral values; not merely what has gone before, ~~not merely what~~ has been going on about the individuals in terms of ~~the association in~~ contact and education, but also <sup>man's own</sup> ~~that~~ <sup>by nature and creative will.</sup> there is in man an intelligence, to a degree an automaton, to a degree moral power, his will, his ego. It is not merely a product, but also a creative factor of these three and the stronger the will in man, the less <sup>do</sup> the other two factors ~~are~~. <sup>dominate.</sup> The weaker the will, the more powerful are these other factors in determining the life of the individual.

QUESTION: Do you conceive God as a spiritual manifestation of nature and a higher moral law, rather than a separately existing entity with discriminatory, wilful powers?

ANSWER: ~~God is not discriminatory;~~ God is not wilful, or he wouldn't be God. The Jewish conception of God is that ~~of the ultimate source, if you want to use old-fashioned terms,~~ the Creator of the universe who is greater than the universe which He created, as the artist is greater than that which ~~he creates~~ <sup>he fashions.</sup> Judaism is not pantheism. Judaism believes in God, <sup>perhaps a</sup> ~~in fact~~ <sup>who is</sup> as the source of all life, <sup>and</sup> of all purpose, ~~of all will in the universe.~~ <sup>supreme life and supreme Personality.</sup>

QUESTION: ~~This is good.~~ If man must grasp toward God to get confidence, where do Hitler and Mussolini get theirs?

ANSWER: ~~Well,~~ I have read, as undoubtedly many of you have, the writings of Hitler and Mussolini. I have <sup>also</sup> read some ~~of the fascist papers of Mussolini and some of the writings about these men such as Rosenberg and some of the earlier writings of Chamberlain, Spengler, and that school from which the Nazis of today derive much of their ideology, and the truth of the matter, my friends,~~ <sup>by the fact that</sup> ~~is that~~ they have no self-confidence at all. There isn't a basic <sup>confident</sup> truth to which they ~~are~~ cling. <sup>This is cunning and arrogant</sup> It is a contraption of the most preposterous ideas, based on nothing. Because of that, it is doomed to collapse. It is because



in their thinking and  
there is no conception of God, of man's relations to God, <sup>or</sup> of the dignity of man  
and the sanctity of his spirit, that their <sup>are fundamentally philosophies</sup>  
~~the human individual, because basically they are philosophies~~ of pessimism,  
and nihilism. They must think in terms of continuing revolution, chaos, <sup>is</sup> ~~struggle~~ <sup>struggle</sup>, and conquest. They can't build an enduring society because they have  
no moral confidence upon which to build it.

QUESTION: Could one not believe in all the moral laws without believing in a  
God? If one is guided by a faith in humanity, in right as being the more logical  
and beneficial way of living, would one have to have a God to believe in?

ANSWER: There is no compulsion about having a God and I haven't tried to sell  
you one. God can get along ~~with~~ <sup>without</sup> us. He existed long before and will exist  
long after we disappear from the face of the earth. I am not a salesman of

divinity, and if you, as an individual, feel yourself so strong that you can

build a fine moral life, <sup>without God, as I can say is -</sup> I was going to say, God be with you! I wasn't

thinking of <sup>the</sup> ~~any~~ extraordinary individual or ~~any~~ strong individual. I was

thinking of <sup>generally</sup> ~~all~~ men and <sup>and whole</sup> ~~all~~ humanity through the ages, <sup>men need God and a</sup> ~~the enduring business~~

of building <sup>strong faith in the reality of</sup> ~~freely supervised by free men and that is possible only as long~~

<sup>in order to carry on.</sup> ~~as humanity believes, in a spiritual order, not a God.~~ My thesis is that no

society can long remain Godless and free.

QUESTION: You speak only of man seeking God. Does God likewise seek man?

What part does He play in the God-man relationship?

ANSWER: I wish I could speak for God, but I can't. I wouldn't dare to pre-  
sume to speak for ~~him~~ Him. I can only say what the sages and those who were near

to the spirit of God said, ~~and they are found in that treasure house of~~

~~religious experience.~~ "God is near to all those who call upon ~~him~~ <sup>who</sup> ~~and~~ call upon

~~him~~ Him in truth. When you read a great poem, ~~a poem~~ by Keats, Shelly, Homer, <sup>or</sup>

Shakespeare, and when you read yourself deeply into that poem, that poet ~~is~~ <sup>though</sup>

far removed from you by distance of ~~perhaps~~ <sup>perhaps</sup> centuries and continents, ~~that~~

~~poet~~ <sup>He</sup> speaks to you, ~~doesn't he?~~ He comes because you have called upon him.

you should  
also ask  
yourself  
whether  
the spiritual  
front should  
say to the  
tree and  
the roots,  
"I could  
have gotten  
along  
without  
you..."



~~His soul is revealed to you.~~ Isn't that true of a great painting or of any  
great work of art? Isn't it true <sup>also</sup> of the handiwork of God, ~~and~~ <sup>Don't you get</sup>  
*Get near to His handiwork, to His creatures, to His commands i.e. when you*  
near to God when you do something which you feel you ought to do and you do  
it well? <sup>when</sup> You feel that you have brought some <sup>or uplift</sup> joy to a human soul. Don't  
you feel the nearness of God? How else could God manifest ~~himself~~ <sup>manifest</sup> to us but  
through ~~his handiwork~~ <sup>his creatures? and</sup> ~~And~~ <sup>manifest</sup> within the relations of human life, within the  
relations of friend to friend, parents to children, husband to wife, ~~man~~  
~~does see God, and~~ <sup>these</sup> ~~these~~ relations, when they are fine, <sup>and noble</sup> ~~they~~ bring with them  
the quality of the eternal. That is how God manifests himself. ~~He is near~~  
~~to all those who call upon him and call upon him in truth.~~





1) Word Person - derived from Persona = Mask, worn by actors

"Every man walketh in an Image."

Man has always been - Mystery - to himself - to others -

~~He~~ Has known less abt Universe with in -> without.

X "Proper study of Man - is Man" - Difficult to get behind Mask - to see his true Nature -

For he is so manifest - and must be viewed from so many Angles and at various stages of his Evolution - For he alone, of all created beings, "marches on while all the rest stand still."

2) Thus you can study Man from a view of

(a) Biology - Man as a Living Organism.

(b) Psychology - Man as a Mental Process.

(c) Sociology - Man as a member of Society, - in the inter-play of the associated life of Humanity.

(d) Economics - Man as a producer, consumer and distributor, Wealth

(e) Politics - Man as a citizen.

(f) Art - Man in terms of Skills and Tastes

(g) Religion - Man in terms of Character and Destiny - in terms of Values and judgments - Good - Evil

3) It is from this last view-point that I approach subject - "Nature, Man"

X In a sense Religion is a summary of all the other view-points - their unification into a Total and Comprehensive picture and an interpretation of this picture of Man, "sub specie aeternitatis".

X Religion has always viewed man both Realistically and Idealistically.  
a two-fold approach to the two-fold Nature of Man.

X It never over-estimated man's capacities. Never ignored man's limitations.

It rather leaned to the side of Deprecation.

X God did not create a Perfect Man perfect, and a World perfect unto his needs.

X Creation - Meaningless! Would have no History - Denied all



challenge, pride of Achievement.

Rel. Mythology - conceives of Paradise - extremes - In between an  
Hard Road - winding thru wilderness - Weariness of man's  
Slow Evolution - to Knowledge, Justice, Freedom, Peace.

X Man is quite imperfect - mal-adjusted - sp. + intellect. unformed,  
capable of much Evil, Cruelty, and Selfishness. <sup>A chaos of Anti-social</sup>  
<sub>instincts.</sub>

X "Every imagination of the thoughts of man's heart was only Evil conceived."

X But this was not all of man's original endowment!

X Man is Dust - but Dust fashioned in the Image of God!

X There is in man the Upward Reach - the strong social instinct -

X Man is also capable of much Goodness, Kindness, Selflessness - <sup>Nobility</sup>

X Man's Nature is thus a battle-ground bet. two oppos. <sup>forces</sup> forces within him.

X Or, put it this way, a struggle for Balance, for Moral Equilibrium  
within an inner world of great stresses and tensions.

X When this is achieved - you have Character.

4) There has always existed among theologians and philosophers a  
dispute as to the Dualistic or Unitary conceptions of Human  
Nature.

Some have maintained - Two Natures in Man - A Carnal Nature,  
derived - impure earthly Body - A Spiritual Nature - pure  
Heavenly Soul.

Others - One Nature, in which Good and Evil contend for Mastery  
in which Body and Soul interact, and in which Evil can be  
made Good, and all activities of Man can be made to serve  
Moral ends. Sacred - Profane. <sup>is profane!</sup> Every thing is sacred unless it

The distinction is more apparent than Real.

Common to both - fact of Conflict - all thru man's life.

X (the conviction that) Character - The Good life - is an Achievement  
not an endowment!



5) X Character is an inner coherence, an essential unity, which is achieved thru much effort.

X Character is the Total Man acting consistently, ~~the~~ because of an achieved mastery over the ~~unwanted~~ evil impulses.

X The Hebrew - Ish Tamim - Man finally made whole, an integrated, and morally guided individual

To achieve Character is to make morality the inner necessity -

Character thus becomes destiny -

Character is thus also Man's challenge to Fate.

Fate means that a man acts - bec. Forces, beyond his control, predetermined.

Character defies Fate - Enables a man to do certain usually necessary things in defiance - fate, fear, opinion

Character is thus Free Man in action - and meaning of life - found not in Fate - but in Character.

6) X Rel. is also realistic and idealistic as regards man's Freedom to achieve Character.

X It conceives of such Freedom within framework of def. limitations: Heredity and Environment.

X A man's ancestral Past - a man's social environment and Education - have much to do with a man's Efforts to achieve character.

X Heredity - Environment may be a distinct Asset - Liability

There is  $\therefore$  a duty upon man to think of his conduct also in relation to the life of his descendants.

There is also duty upon Society to create <sup>an</sup> optimal environment for <sup>its growing</sup> youth. ~~to grow up~~



X But - along with Hered. + Envir. as determining factors <sup>- after due allowance</sup> there is <sup>(4)</sup>  
also Will.

X Man can be an active, creative Agent - in the fashioning of his  
destiny - But -

X Not merely Plastic Clay -

X Can surmount handicaps

X Can choose and make decisions -

X Consciousness of <sup>moral</sup> choice is one of most vivid experiences  
of man's Nature.

7/ X Free-will, too, is this <sup>not an endowment but</sup> an achievement.

X Just as the Physician, thus training -

" " " Musician.

Training in the Moral Law is the Technique of Freedom. <sup>John</sup>

8. X Man's Nature seeks God bec. Man wishes to be Free.

X (a) Needs confidence that the Struggle is worth Fights nor  
meaningless. So many defeats - frustrations

X Things they strive to achieve - blood - sweat of soul - will  
some-day come true - this helps Man to build upon  
Ruins.

Jeremiah - Jesus - Socrates

No man becomes a Master - Kumbaya - but only Faith!

X (b) Needs Sense of Dignity - Finite, mortal bodies subject to  
corruption - death - decay.

Specks in Universe, amidst Hostile, impersonal Forces

Limited to Eternal - + Eternal Purpose.

- 3 Stone-Brackets -



X(c) Needs Higher source of Authority - with which to defend himself<sup>65</sup>  
against Tyranny of the State - or the Group - or the Class -  
or the Ruler.

X Needs a direct Kinship & Communion with one who is  
above all - and from whom he derives certain in-  
alienable rights which protect him.

This is meaning of Revelations - and in its name man  
has knocked off many of his shackles.

Decline of the Intel - and the loss of his Freedom of hand in hand  
with a decline in Faith - in the reality of a spiritual  
order, and in the Higher Law of God.

No society can long remain Godless and Free.

X When I behold Thy Hammer, the work, Thy Furnace  
The Moon and the stars, which Thou hast established  
9). What is Man, that Thou art mindful of him?  
And the Son of Man, that Thou thinkest of him?  
Yet Thou hast made him but little lower than the angels  
And hast crowned him with glory and honour.  
Thou hast made him to have dominion over the works, Thy hands,  
Thou hast put all things under his feet.



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# **THE NATURE OF MAN**

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**Four  
Differing Points of View**

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*Presented by*

**Dr. Martin H. Fischer**

**Prof. Robert L. Calhoun**

**Rabbi Abba H. Silver**

**The Rev. Robert Slavin, O.P.**

**Sponsored by**

**The Student Religious Association**



# THE NATURE OF MAN

## Four Differing Points of View



**Dr. Martin H. Fischer**

*Professor of Physiology  
University of Cincinnati*

**Thursday, October 17**

**D**R. FISCHER is an eminent biologist whose interest in the nature of man has been expressed in varied fields. As a scientist, he has contributed to the theory of colloidal structure and has suggested new concepts concerning the nature of living organisms. His biographies of fellow scientists are distinguished by their almost poetic expression. A painter of merit, Dr. Fischer has brought to his scientific studies and critical essays the insight and sensibilities of an artist.



**Prof. Robert L. Calhoun**

*Professor of Historical Theology  
Yale University*

**Tuesday, October 22**

**P**ROFESSOR ROBERT L. CALHOUN is one of the younger theologians whose writings have effectively expressed the point of view of liberal American Protestantism.

His careful scholarship and skill in presentation of subject matter have won him the affectionate respect of colleagues and students and have led to numerous lecture engagements in university communities. His recent book, "What Is Man?" was written for students at the request of the Hazen Foundation.



**Dr. Abba Hillel Silver**

*Rabbi, The Temple  
Cleveland*

**Wednesday, October 30**

**D**R. SILVER is the spiritual leader of the largest Jewish liberal congregation in the United States. He has been outstanding in the great social movements of our day and has become distinguished in the field of religious thought. Rabbi Silver has been prominently identified with the Community Chest, the National Child Labor Commission, and the Civil Liberties Union. He is the author of several important religious and sociological publications.



**The Rev. Robert Slavin, O.P.**

*Professor of Philosophy  
The Catholic University of America*

**Friday, November 8**

**D**R. SLAVIN is one of the group of younger Thomists whose influence has aroused comment and controversy at centers of higher learning throughout the nation.

In recent years, his lectures at educational and religious institutions throughout the east have won him the acclaim of Catholics and Protestants alike. Dr. Slavin, a member of the Dominican Order, presents the philosophical and psychological aspects of the Catholic concept of the nature of man.

R A C K H A M L E C T U R E H A L L 8 : 1 5 P. M.



## A Series of Lectures on the Nature of Man

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At a time when mankind once more resorts to war as a solution to its problems, the question of man's basic character is again paramount.

The Student Religious Association has asked outstanding representatives of four differing points of view to tell what they believe about the nature of man and his fate in modern life.

The first speaker, Dr. Fischer, describes the conclusions of the scientist. Dr. Calhoun speaks as a Protestant theologian. Dr. Silver states the point of view of Jewish thought, and Dr. Slavin represents the Catholic faith.

THERE IS NO ADMISSION CHARGE  
FOR THE LECTURES.

*What is Man that thou art  
mindful of him? —Psalms 8:4*

Is MAN an ape or an angel?

—Disraeli

MEN ARE not angels, neither are they  
brutes.

—Browning

MAN is a reasoning animal.

—Seneca

MAN is a military animal.

—Bailey

EVERY MAN is a divinity in disguise.

—Emerson  
WRHS ARCHIVES

HALF DUST, half deity, alike unfit to sink  
or soar.

—Byron

MAN TO MAN is either a god or a wolf.

—Erasmus

THE NOBLE MAN is only God's image.

—Tieck

MAN is a pliable animal, a being who  
gets accustomed to everything.

—Dostoyevsky

MAN is a rope stretched between the  
animal and the Superman—a rope  
over an abyss.

—Nietzsche

A MAN's a man for a' that.

—Burns

## The STUDENT RELIGIOUS ASSOCIATION

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#### SEMINARS IN

Religious Music  
The Bible  
Theology  
Devotional Literature  
Social Minorities  
Social Service

#### DISCUSSION GROUPS

For Freshmen  
Students Interested in Religious Work

#### SERVICE

With local agencies  
Work Holidays  
Toy Libraries  
Relief Drives

FIELD TRIPS—to visit churches and social  
service agencies

THE RELIGIOUS FORUM—a quarterly journal of  
student religious opinion

THE COFFEE HOUR—Open House at Lane Hall  
every Friday from four to six

LANE HALL LIBRARY—a growing collection of  
important religious books

LANE HALL MUSIC ROOM—a library of re-  
corded music

THE STUDENT RELIGIOUS ASSOCIATION invites  
you to make use of its facilities at Lane Hall  
and to take part in those aspects of its pro-  
gram which meet your interests and needs.

A DETAILED PROGRAM MAY BE OBTAINED  
AT LANE HALL.



40-16

*Program of* THE STUDENT RELIGIOUS  
ASSOCIATION . . .



FALL SEMESTER • 1940



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*Program of*  
**THE STUDENT RELIGIOUS ASSOCIATION**

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*Fall Semester • 1940*

THROUGH ITS MANY ACTIVITIES, THE STUDENT RELIGIOUS ASSOCIATION BRINGS TO STUDENTS AND FACULTY AT THE UNIVERSITY OF MICHIGAN AN OPPORTUNITY TO STUDY SOME OF THE PRESSING RELIGIOUS AND ETHICAL PROBLEMS OF TODAY. YOU ARE CORDIALLY INVITED TO TAKE PART IN THOSE ASPECTS OF THE PROGRAM WHICH FIT YOUR INTERESTS AND NEEDS

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WRHS  
LECTURES

Each year, the S.R.A. sponsors a series of lectures on an important religious topic. The two previous series, on the Nature of God and the Nature of Religion, will be continued this year by four lectures on

THE NATURE OF MAN

(Rackham Lecture Hall, 8:15 p.m.)

DR. MARTIN FISCHER, Biologist, University of Cincinnati, October 17

DR. ROBERT CALHOUN, Theologian, Yale University, October 22

DR. ABBA H. SILVER, Rabbi, Cleveland, October 30

DR. ROBERT SLAVIN, O.P., Philosopher, Catholic University, November 8

On November 12, Professor Avarad Fairbanks will speak at Lane Hall on "Religious Art and Crafts."

On December 7th, Dr. Kirby Page will give two lectures on "Personal Religion and World Problems," at Lane Hall.



## SEMINARS

Extra-curricular seminars give students an opportunity for an intensive study of religion. The attendance and outside reading are determined by the student's interest and available time rather than by the threat of a roll-call or the rewards of grades and credits. In these seminars, men and women study and discuss together because they wish to know, rather than because they wish to graduate or to get a job.

**SEMINAR IN RELIGIOUS MUSIC**—An extensive collection of recorded religious music is now available at Lane Hall and will be used as the basis for a seminar in religious music. Students will play, discuss and evaluate the great religious music of the western world and will compile a booklet of descriptive and critical notes which will be available in the Music Room at Lane Hall. Under the direction of Miss Lonna Parker, the Seminar will meet each Monday afternoon from 4:00-5:30, beginning October 14th.

**SEMINAR IN BIBLE**—A study of the origins, content, and literary qualities of the Old and New Testaments. The Seminar will meet at Lane Hall weekly, beginning Thursday afternoon, October 17, at 4:30, under the direction of Mr. Kenneth Morgan.

**SEMINAR IN THEOLOGY**—The queen of the sciences should be studied not for credit but for the metaphysical and religious insights which such a study can bring. Under the leadership of Mr. Fakhri Maluf, a group will meet each week for the study and discussion of theological problems as revealed in the writings and lives of such men as Maimonides, Kierkegaard, Dostoyevsky, Thomas Aquinas, and Barth. The determination of the subject matter and time of meeting will be made at a luncheon at Lane Hall, Tuesday, October 15. The seminar is open to students and faculty.

**SEMINAR IN DEVOTIONAL LITERATURE**—The seminar will read together and evaluate some of the classics of devotional literature. Methods of personal devotional practices will be discussed and critically appraised. Led by Mr. Kenneth Morgan, at Lane Hall, 7:30-8:30 p.m.

Wednesday, November 6, *The Practice of the Presence of God*

Wednesday, November 13, *The Confessions of Augustine*

Wednesday, November 27, *The Imitation of Christ*

Wednesday, December 4, *Theologia Germanica*

Wednesday, December 11, *The Cloud of Unknowing*



**SEMINAR IN SOCIAL MINORITIES**—Members of the seminar will carry on research in anti-semitism and other forms of racial discrimination, will gather facts concerning local and national aspects of the problems, and will consider methods used to overcome prejudices. The seminar will meet Wednesday afternoons at 4:15 at Lane Hall, under the leadership of Doyle Seldenright and members of the faculty.

## DISCUSSION GROUPS

**FRESHMAN ROUND TABLE**—Freshmen who are interested in a discussion of their common problems will meet with upper-classmen and members of the faculty each Saturday evening from 7:15-8:15. The program will grow out of the religious problems most vitally interesting to freshmen and will be formulated by the students out of their new experience in University life.

**SATURDAY LUNCHEON GROUP**—Students who are interested in a re-statement of current religious ideas are invited to attend the luncheon at Lane Hall each Saturday noon. An attempt will be made to understand and express in contemporary language the meaning of such religious ideas as sin, grace, prayer, immortality, renunciation, forgiveness, heaven. Open to all students.

**STUDENTS INTERESTED IN RELIGIOUS WORK**—Students who are considering the possibility of some form of religious work, or are planning to enter any branch of religious service, meet together on Tuesday afternoons at 4:30, in Lane Hall, for a cup of tea and a discussion of common interests.

## RELIGIOUS SERVICE

**SOCIAL SERVICE WORK**—The ideal of service, an integral part of religion, is put into practice through the service department of the S.R.A. Any student wishing to volunteer for regular weekly service or for special occasions should apply at the office of Mrs. Zander in Lane Hall.

Men and women are needed to lead clubs and scout troops, to give clerical and stockroom assistance to the Family Welfare Bureau and to other Ann Arbor social agencies, to repair toys, to aid in relief drives, and to organize other work projects.

**SOCIAL SERVICE SEMINAR**—The Association sponsors a Social Service Seminar, open to all students and faculty and conducted by members of the University Social Work Curriculum and other active workers in the field. The Seminar will meet at Lane Hall.



*Wednesday, October 16*

4:15 P.M.—"Training in Voluntary and Professional Social Service," Professor Arthur Dunham.

*Tuesday, October 29*

5:00 P.M.—A discussion led by students who have been working with local service agencies. 6:00 P.M.—Supper.

7:15 P.M. "The Sphere of the Volunteer in Social Service," by Miss Ann Sprague who has successfully organized a large volunteer corps in Detroit. Open to the public. There will be a field trip to visit her work on the following Saturday.

*Tuesday, November 19*

5:00 P.M.—A discussion of student experience in voluntary social service work. 6:00 P.M.—Supper.

7:15 P.M.—"Ann Arbor Social Agencies," by Mr. John Moore, Director of the Community Fund. The local agencies will be visited on the following Saturday.

*Tuesday, December 10*

5:00 P.M.—Student Discussion. 6:00 P.M.—Supper.

7:15 P.M.—"Case Work and Group Work," by Mrs. Eleanor Cranefield, of the University Social Work Curriculum.

**SOCIAL STUDY FIELD TRIPS**—Field trips will be made to study important social service projects in this area.

November 2—College Women's Volunteer Service, Detroit

November 23—Ann Arbor Agencies.

Announcement will be made of field trips to the Catholic Worker's House and Farm, the Children's Village, and the Jewish Charities of Detroit.

**TOY LENDING LIBRARY**—The students in the Association have organized two Toy Libraries for school children who have few toys. Volunteers are needed for the lending staff and to repair and clean the toys.

**WORK HOLIDAYS**—Nearly every Saturday some campus group dons old clothes and has a "Work Holiday," performing some useful physical labor in the spirit of service and recreation. Last year's groups having work holidays varied from a sorority, which sets aside one service day a year, to the F.O.R., the campus pacifist group. The Association will gladly provide projects and materials for any group which wishes to combine its recreation with socially



useful physical labor. Association sponsored work holidays will repair toys for the Salvation Army, do repair work at the Fresh Air Camp, arrange the gift stocks at the Family Welfare Bureau, and provide clerical help for the Community Fund.

**CRAFT PROGRAM**—A handicraft room has been equipped in Lane Hall to provide a recreation center for creative craftsmanship, facilities for service projects such as toy repairing, and instruction which will be useful in camp and settlement work. Special emphasis will be placed on the development of artistry which expresses contemporary religious ideas.

**RELIEF DRIVES**—Each year the Student Religious Association helps with drives which bring relief to civilians in the war-torn countries. This year, the Association will sponsor special drives for civilian relief and will cooperate with all groups which seek to bring non-partisan aid to the suffering people of Europe and Asia.

## RELIGIOUS COOPERATION AND CAMPUS RELATIONS

The Student Religious Association cooperates with all campus religious groups and does all in its power to assist them in their work. It brings Jewish, Catholic, Protestant and Oriental speakers to the campus and sponsors many activities in which students of each faith can take part.

**THE COFFEE HOUR**—Every Friday afternoon from four to six, coffee is served in the Lane Hall Library, the Association holds open house and all students are welcome. It has become a meeting place for students participating in the many Association activities and those who are interested in any phase of the religious programs at the University.

**INTER-FAITH STUDY GROUP**—In America, one of the few remaining countries where religious freedom is permitted and encouraged, students have a surprisingly limited knowledge of the beliefs and practices of the variety of religious groups found in a metropolitan community. To aid students in understanding religions other than their own, visits will be made from time to time to different types of religious services.

Sunday, October 27—A Greek Orthodox Service

Sunday, November 17—A Jewish Synagogue

Sunday, December 1—A Protestant Tabernacle

Transportation will be provided at cost, reservations must be made at Lane Hall before Saturday noon.



**INTER-GUILD LUNCHEON**—the Inter-Guild Council, made up of representatives from each Protestant Guild, meets every Thursday noon for a fifteen-cent luncheon and a discussion of common problems. The meeting is open to all students interested in the work of the Guilds whether or not they are members of the Council.

**INTER-GUILD CONFERENCES**—Inter-Guild sponsors two conferences each year: one early in November which is concerned with religious ideas, and one in the spring which deals with organizational problems. The conference on November 2-3 will be led by The Reverend A. J. Muste and Dr. Georgia Harkness. Each Guild may send ten delegates to the conferences and there will be twenty delegates at large, for which application should be made at Lane Hall.

**THE RELIGIOUS FORUM**—The main publication of the Association is the Religious Forum, a quarterly journal of student religious opinion devoted to the candid discussion of controversial ethical, social, philosophical and religious problems. Contributions from the student body in any literary medium should be sent to Mr. John Huston, Lane Hall.

**THE BUREAU OF STUDENT OPINION**—Using the method of selective sampling, the Bureau of Student Opinion makes surveys of student attitudes and practices. Volunteers who wish to get experience in this type of research are welcome.

## LANE HALL

Lane Hall is the University building provided as a center for religious activities on the campus. Its facilities include:

**MEETING ROOMS**—Which may be reserved for meetings, luncheons and dinners by any student or faculty religious group.

**MEDITATION ROOM**—A quiet room set aside for private meditation and personal devotions.

**LIBRARY**—A growing collection of the most important books on religion available in the English language. The chief religious periodicals of this country are received regularly.

**PAINTINGS**—Reproductions of some of the finest religious paintings are found in many of the rooms.

**RECORD LIBRARY**—A music room equipped with a phonograph and a collection of the best recorded religious music is available for all students and members of the faculty.



Other religious groups, independent of the S.R.A., which meet regularly in Lane Hall:

**MEDITATION GROUP**—Meets for thirty minutes of meditation. Wednesday mornings at 7:30.

**ANN ARBOR SOCIETY OF FRIENDS (Quakers)**—Meets for meditation at 5:00 P.M., Sundays.

**GROUP X**—A luncheon group for discussion of current religious and political questions. Tuesdays, 12:15 P.M.

**GROUP Z**—"Provides an opportunity for the democratic exchange of ideas and practical experience in group cooperation." Sundays, 6:30 P.M. and Saturdays, 8:00 P.M.

**FELLOWSHIP OF RECONCILIATION**—A pacifist group. Mondays, 7:00 P.M.

**MUTUAL IMPROVEMENT ASSOCIATION**—A young people's organization of the Mormon Church. Sundays, 7:30 P.M.

**MICHIGAN CHRISTIAN FELLOWSHIP**—"A group of students, knowing Jesus Christ as personal Savior, desiring to grow in fellowship with God." Every day at 12:00 except Sundays. Sundays, 4:30 P.M.

## PROGRAM

UNLESS OTHERWISE STATED, ALL MEETINGS ARE HELD IN LANE HALL.  
EACH WEEK:

- Mondays at 4:15* —Seminar in Religious Music  
*Tuesdays at 4:30* —Students Interested in Religious Work  
*Wednesdays at 4:15*—Seminar in Social Minorities  
*Thursdays at 12:15* —Inter-Guild Luncheon  
*at 4:30* —Seminar in the Bible  
*Fridays at 4:00* —Coffee Hour  
*Saturdays at 12:15* —Saturday Luncheon Group  
*at 7:15* —Freshman Round Table

## SPECIAL EVENTS:

- Tuesday, October 15* —Theology Seminar Luncheon, 12:15  
*Wednesday, October 16* —Social Service Seminar, Professor Arthur Wood, presiding. "Training in Voluntary and Professional Social Service,"—Dr. Arthur Dunham. Interviews.  
*Thursday, October 17* —Lecture, "The Nature of Man," Dr. Martin Fischer, University of Cincinnati, in Rackham Lecture Hall, 8:15 P.M.



- Tuesday, October 22* —Lecture, "The Nature of Man," Professor Robert Calhoun, Yale Divinity School, Rackham Lecture Hall, 8:15 P.M.
- Sunday, October 27* —Interfaith Study Trip.
- Tuesday, October 29* —Social Service Seminar, "The Sphere of the Volunteer in Social Service," Miss Anne Sprague, 5:00-8:30 P.M.
- Wednesday, October 30* —Lecture, "The Nature of Man," Rabbi Abba H. Silver, of Cleveland, Rackham Lecture Hall, 8:15 P.M.
- Saturday, November 2* —Inter-Guild Conference.  
—Social Service Seminar Field Trip to Detroit, 8:30-5:00.  
—Work Holiday at Fresh Air Camp.
- Sunday, November 3* —Inter-Guild Conference, Dr. Georgia Harkness and Rev. A. J. Muste.
- Wednesday, November 6* —Seminar in Devotional Literature, 7:30 P.M.
- Friday, November 8* —Lecture, "The Nature of Man," Dr. Robert J. Slavin, Catholic University, Washington, Rackham Lecture Hall, 8:15.
- Saturday, November 9* —Work Holiday at Lane Hall.
- Tuesday, November 12* —Lecture, "Religious Art and Crafts," Professor Avarð Fairbanks, Lane Hall, 7:30 P.M.
- Wednesday, November 13* —Seminar in Devotional Literature, 7:30 P.M.
- Sunday, November 17* —Interfaith Study Trip.
- Tuesday, November 19* —Social Service Seminar—"Ann Arbor Social Agencies," Mr. John Moore, 5:00-8:30 P.M.
- Saturday, November 23* —Social Service Field Trip to Ann Arbor Social Agencies.  
—Work Holiday at Family Welfare Offices.
- Wednesday, November 27* —Seminar in Devotional Literature, 7:30 P.M.
- Sunday, December 1* —Interfaith Study Trip.
- Wednesday, December 4* —Seminar in Devotional Literature, 7:30 P.M.
- Saturday, December 7* —Lecture, Kirby Page, "Personal Religion and World Problems" Lane Hall, 4:00 P.M. and 7:30 P.M.  
—Work Holiday in Lane Hall Workshop.
- Tuesday, December 10* —Social Service Seminar, "Case Work and Group Work," Mrs. Eleanor Cranefield, 5:00-8:30 P.M.
- Wednesday, December 11* —Seminar in Devotional Literature, 7:30.



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