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Series IV: Sermons, 1914-1963, undated.

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The story the great rivers tell, 1928.

"WHAT THE GREAT RIVERS TELL."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

APRIL 8, 1928, CLEVELAND, O.



Great civilizations have been founded around great rivers, and the courses of great rivers have marked the channels of human progress. No one can attempt to understand, say, the history of Egypt, of its religion, of its social and economic life, without the background of the river Nile. The ancient empire of Mesopotamia, as the name signifies, was moulded and determined by the twin rivers, the Tigris and the Euphrates. Think what a marvelous role the river Jordan played in the history of Israel; and not only of Israel but of half of mankind. The river Ganges wrote history for India, and so did the Danube for Central Europe, and the Volga for Russia, and the Rhine for Germany.

Many a great people developed its life, its culture, around a mighty stream, and enacted its drama, the drama of its existence, from the banks of the river. Now the drama of Israel's life was enacted upon the banks not of one river but of nearly all the rivers of the earth, and therefore its drama is so colorful, so rich in contrast, so universal in scope. Think of Israel and the river Nile--the Nile, that storied river of Egypt whose annual inundation is the very life blood of that country, enclaved in desert land,--that country which depends so completely upon that river that it has deified the river and called it a god.

The Nile knew the children of Israel. The Nile knew Abraham, the first founder, the wandering dreamer; the Nile knew Joseph, that Hebrew lad sold into slavery; the Nile played its omen in the dream of Pharaoh, and the after interpretation of that dream elevated this Hebrew lad, languishing in prison, to the dignity of the viceroy of the great Egyptian Empire.

The Nile knew the children of Israel as slaves for nearly four hundred years, heard their groans, saw their afflictions. From the Nile our forefathers drew the waters with which to make the brick and the mortar for the palaces and the fortresses and the pyramids of the Pharaohs. It was to the Nile that the new born children of these Israelitish slaves were consigned to be drowned, and it was to the Nile that the daughter of Pharaoh went to bathe, and there among the flags by the river brink espied in a basket of bull rushes the abandoned little Hebrew child, he who was destined to become the world's greatest emancipator, the leader, the law giver, the prophet Moses.

It was the Nile that witnessed the first great revolution of a people for freedom, the first uprising of the denied and the dispossessed of the world against the tyranny of the oppressor. Many a people and many a race has, since that distant day, rebelled against despotism and engaged in a struggle for freedom. But nearly all these later revolutions drew their sanction and

their inspiration from that first revolution on the banks of the Nile. Even those who founded our republic and fanned the flames of our revolution drew their inspiration from the Mosaic revolution in Egypt, and on the first seal of these United States was engraved the picture of the children of Israel leaving the house of bondage and crossing the Red Sea, led by Moses towards the promised land.

The Nile today runs between crumbling tombs and ruined temples and forgotten cities, and colossal pyramids stand today like sentinels watching over the vanished glory of ancient greatness. Gone are the palaces and the pleasure grounds and the fortresses of Egypt; gone are the Pharaohs and all their might and their dominion; gone are the temples and the priests and the sorcerers and the wise men; gone are the winged chariots and the proud horsemen. The relentless sands of the desert have covered them all, and death and silence have settled over that once powerful empire that ruled the world. Dead!

And yet the people of Israel, descendants of those self-same slaves that were forced under the lash of the task master to build the pyramids for the Pharaohs, the people of Israel live today, stronger, mightier in number, a creative people the world over, and sons and daughters of Israel today, as tourists and as spectators, journey up the Nile to see the ruins of those buried temples and palaces which perhaps their own ancestors four thousand years ago helped to build.

The Nile could tell a strange story. If the Nile could speak it might perhaps utter some of the eternal wisdom, for the Nile must be a wise river, having seen so much of human folly, of wars and conquests and invasions, of splendor and of desolation. I suppose if the Nile could speak it would voice the ancient wisdom of the unchanging East--"Not by strength and not by might, but by my spirit."

Rameses today, who piled stone upon stone to build for himself an everlasting monument, Rameses today is a black and shriveled mummy in some museum in a foreign land, gazed at by curious spectators; and inquisitive persons from day to day will unearth from the bowels of the earth some fugitive object which is reminiscent of the vanished glory of ancient Egypt.

Rameses is dead, and so are all the Pharaohs, but Moses, the humblest of men, Moses who died where no man knows his burial place unto this day, Moses is today marching across the face of the world a triumphant conquerer. His law is the law of nations; his spirit rules the world, and the people which he redeemed and fashioned into a nation today carries on the meaning and the mission of his life.

Then there is the Jordan--"the river of God." How deep a channel the Jordan cut in the life of Israel and of man: It is a small river. Naaman, the captain of the hosts of the Syrians who was afflicted with leprosy, and who came to the prophet Elisha and asked to be cured, was advised by the prophet to go to the river Jordan and

bathe in its waters seven times, and Naaman in great anger said, "The great rivers of Damascus are better than all the waters of Israel." Yes, better and greater, but the waters of the river Jordan are holy waters. And to this day pilgrims from all parts of the globe travel to this small river of Palestine to drink of its sacred waters. The drops of the Jordan are centro-sacred relics to the faithful in all parts of the earth.

The river Jordan--how storied a river, how its waters lay and quietly echo to poetry and song and legend! It was by the river Jordan that Moses, ere he died, assembled the people and instructed them in the law. It was the river Jordan which God commanded Moses not to cross over, and it was across the river Jordan that Moses from the top of Mt. Nebo espied the promised land, into which he would never enter. It was to the river Jordan that the prophet Elijah fled from the wrath of the king Ahab. It was by the river Jordan that the mantle of Elijah descended on the shoulders of Elisha. It was the river Jordan that saw all the vicissitudes of the people of Israel from the day they entered Palestine until the day they left it, a broken and crushed people, All the joys, all the sorrows, all the triumphs, all the disasters,-- everything, the Jordan saw.

It was by the Jordan that a new faith arose which was destined to sweep over half the world. It was in the river Jordan that the founder of Christianity was

baptized, and so were his disciples; and throughout the story of the gospel the quiet rippling of the waters of the Jordan may be heard. And there came a day when the pride of the Jordan was despoiled, and the children of Israel were exiled to distant lands and sold as slaves, and yet the children never forgot the river Jordan. "God my soul is cast down within me, therefore do I look to Thee from the land of the river Jordan." "All thy ways, O God, and all thy are gone over me. Why do I go mourning all the day because of the oppression of the enemy, as with a crushing in my bones. My adversaries torture me all the days. Where is thy God?"

So sang an exile who longed for the banks of the river Jordan. And for two thousand years these exiles wandered over the face of the earth, a persecuted and a hated group of unfortunate men, homeless wanderers. And the miracle of miracles, two thousand years later they returned to the same banks of the holy river Jordan, and again they are building gardens and vineyards along its shores, and again the voice of rejoicing and of hope is heard echoing across its waters. A new life, a new birth, a new day the river Jordan is beholding. What a strange and marvelous story that river could tell!

Think of that great river Euphrates, the river that carries within it the wealth of an empire. That river, too, saw reflected within it the footsteps of the children of Israel. Nay, more, it was from the banks of

that river Euphrates that the first of the Hebrews, Abraham, came out of the Ur in Chaldea; it was there where Abraham smashed the idols and announced a new revelation which was destined to revolutionize the religious thought of mankind. It was from the shores of the Euphrates that this dreamer went his way to the land of Canaan to found his faith and establish his people, and it was to the land by the banks of that river that the best of the sons and the daughters of Judea were exiled by the Babylonians, and it was by the rivers of Babylon that these exiles sat down and wept when they remembered Zion, and it was on the branches of the willows by the banks of the Euphrates that they hung their harps, for how could they sing the songs of Zion in a strange land. And it was there by the river Euphrates that a synagogue was founded, and it was there that Deuterisaiah confronted his people. "Comfort ye, comfort ye, my people, saith the God." And it was there the prophet Ezekiel visioned a resurrected people which was to become a priest people for mankind, and it was there that the prophet Daniel saw his visions and proclaimed the doom of Babylon. "Weighed, weighed, and found wanting!"

It was by the river Euphrates that great Jewish academies were founded; it was there that Rab and Samuel expounded the law; it was there that the Talmud was completed; it was there that our people lived for a thousand years as an autonomous people, having their own political

chiefs as well as their religious leaders. The time came when persecution disrupted the lives of our people there; the schools were closed down and the synagogues were destroyed and the people were scattered, and the course of Israel's wandering moved westward to Northern Africa and Spain, and silence descended and death descended upon the land of the Tigris and the Euphrates, and today not a vestige remains of that strong, vigorous, creative life of our people on the banks of the Euphrates in Babylon. What a strange story that river could tell!

Many other rivers thereafter knew the foot-prints of this wandering people. The Tiber and the Thames saw the tabernacles of Israel erected; the Guadalquivir and the Don Isobel in Spain; the Louvre, the Garonne, the Seine in France; the Danube, the Dnieper, the Moselle and the Rhine. They all saw a hapless lot of human beings caught in the vise or in the net of misfortune, beaten, carried broken and yet struggling desperately on, to lead beautiful lives as is fit for a kingdom of priests and of holy people. And each river could tell its tragedy and each river could tell its story of sublimity.

Think of the River Rhine. We think of the river Rhine and we think of Lorelei; we think of romance, of beauty and of unforgettable splendor. When the Jew thinks of the river Rhine he thinks of the Crusades, and he thinks of what these Crusades did to the Jewish communities along the Rhine, even as it did to the Jewish

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communities along the **Moselle**-in Worms, Coblenz, Treves, Mainz. He thinks of the beloved homes and the mutilated and stripped corpses, and of parents putting to death their own children to save them from the fury of the mob. He thinks of the thousands slain sanctifying the name of God. What a story of glory and horror the Rhine could tell! And of other things besides the Crusades.

A few years ago we sailed up the Rhine and we stopped at a small town on the banks of the Rhine--Oberwesel,--and there I was directed by a small church or chapel on an eminence overlooking the Rhine, and I made my way to it. There on the face of that small chapel, dating from distant medieval days, was a tablet with the figures of Jews, drawn in the medieval style, putting to death by stabbing a little Christian infant and draining its blood so as to use that blood for the Passover festival, and that accusation was responsible for the massacring of forty Jewish men, women and children in that little community of Oberwesel back there in the thirteenth century. And many another community along the Rhine saw the same charges of blood accusations and host accusation and well poisoning, and all vileness and all brutality and the superstition and the bigotry of medievalism vented upon these helpless children of Israel. Yes, a strange story the Rhine could tell, and yet time moves like a river, and today the Rhine would tell a different story. It would tell a story of Jews, scientists, physicians,

statesmen, poets, merchants, leaders of men, today playing their role in Germany with other men, free men. A new day and a new story!

Think, lastly, what a story the Hudson could tell today, the one river that never saw the Children of Israel persecuted or massacred,--the river of the New World, a blessed river of God. On its banks today 1,750,000 Jews, free, prosperous Jews, live. Thousands of temples and synagogues and eleemosynary institutions, eclipsing in glory the splendors of ancient Jerusalem! What a wonderful story of freedom and joy the river Hudson could tell. And the Allegheny and the Ohio and the Mississippi, and all the free and generous rivers of this blessed land. Glory be to God, that with all the changing of scene and circumstance, Israel remained faithful and steadfast unto them. Glory be to God, my friends, that that ancient promise which he gave unto our forefathers was never found failing in days of trial and tribulation.

"When Thou wilt pass through the waters I will be with Thee, and the rivers shall not overflow." Glory be to God that amidst all the storm and tempest of thousands of years our people stood like a tree planted by rivers of water, whose fruits never failed and whose leaves never withered. May it be given unto us never to forget in these happier times and pleasanter lands the burden of our task and our mission,--our peculiar task and our peculiar mission.

We, the first emancipated, to be the last emancipator of the world, to destroy every kind of slavery, political, social, economic; every type of servitude which grips like a vise the onswEEPing life of man, which denies to every child or unto any child of God his divine patrimony; to proclaim freedom, to bring the imprisoned out of the prison house, and him who dwells in darkness out into the great life. That is our task, our burden.

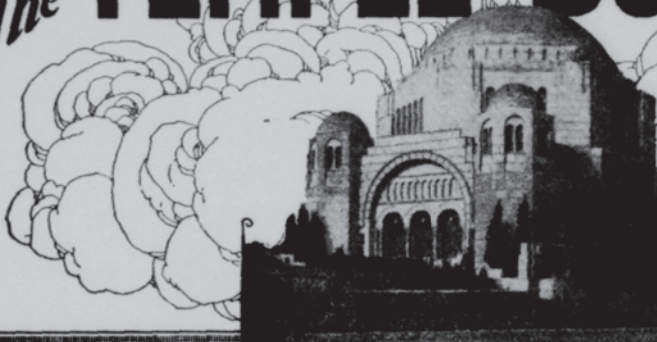
That is why we were sent to wander along the banks of every river of every land of God's earth. God grant that we may remain true to the faith which was ours to proclaim. Freedom and peace,--peace unto those who are near and unto those who are far. Peace!

God grant that we shall remain true to the hope, the ancient hope of our people. "Behold, I will spread over you--all of you--peace like a river."

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Sermon 271

The TEMPLE BULLETIN



THE TEMPLE

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

Abba Hillel Silver, D.D.
RABBI

Rabbi Leon I. Feuer
Minister of Religious Education

SUNDAY, APRIL 8, 1928

10:30 A. M.

RABBI SILVER

will speak on

"THE STORY THE GREAT RIVERS TELL"

The drama of Israel enacted along the great rivers
of the world, The Nile, The Jordan, The Euphrates,
The Rhine, The Hudson.

A Passover Sermon



Friday Evening Service

5:30 to 6:10

Sabbath Morning Service

11:00 to 12:00

1. Men's Club -

what I had over to church

PESACH GREETINGS TO ALL

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

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

Special Musical Program for Sunday During Passover

Mr. Beymer will play the following organ numbers:

Prelude

March in D.....Guilmant
MeditationSturges
Traditional Melody "Addir
Hu"

Postlude

Festival ToccataFletcher

The choir will sing Beethoven's "Creation Hymn." Albert Downing, tenor, will sing "Save Me, O God," by Randegger.

Passover Services

The Junior High School will celebrate the festival of Passover on Saturday, April 7th, with a special Passover Service in The Temple. The services will be conducted entirely by children of the Confirmation Class. The ritual will be read by Betty Geismar and Jane Taussig, the Torah portion by Albert Lewis and the sermon will be preached by Carl Joseph.

Preceding the service, at 10:00 o'clock in Mahler Hall, the finals of the "Ask Me Another" Contest will be held. Parents of children in the Junior High School are cordially invited and urged to visit our school this Saturday morning, to listen to

the extremely interesting contest which will be held and to join with the children in worship.

Services for the 7th day of Passover will be held on Wednesday, April 11th, at 10.00 A. M.

Temple Religious School

Report for the Week

Total enrollment, including the High School—1368.

Number of pupils, Kindergarten to the 9th grade, incl.—1252.

Average attendance for the week—93%.

The following classes had 100% attendance for the week: 3D, Ruth Savalon; 3E, M. Markowitz; 5E, Ralph Colbert; 6B, Miriam Hurwich; 6D, Helen Wertheimer; 8D, Helen Englander; 9A, Gertrude Woldman; 9C, Ada Krause; 9F, Anna Blinder.

Sunshine Fund

The Sunshine Fund Collection for the week amounted to \$40.73.

Religious School Celebrates Passover

On Sunday morning, April 8th, the Religious School will celebrate Passover with a pageant to be given entirely in Hebrew and a series of Passover Tableaux. A large cast of children is taking part in the program which is being arranged by Miss Berman and coached by Mrs. Heydemann.

Senior Orchestra Organized

A senior orchestra has been organized at The Temple. Any member of the congregation or alumni interested in joining, may obtain information by calling the Temple Office. Applications should be made at once. An organization meeting will be held this season.

THE ALUMNI THEATRE GUILD

presents

"THE ENEMY"

BY

CHANNING POLLOCK

Wednesday Evening, April 25th
8:00 P. M. - Mahler Hall

Admission by Season Ticket
or 50 cents.

Reserve that date for another Fine Evening of Dramatics.

Temple High School Annual Oratorical Contest

On Sunday evening, April 1st, the student body of the High School conducted its third annual oratorical contest. All the contestants presented splendidly written and delivered orations showing clearly the results of Mr. I. Grossman's excellent coaching. The outcome of the contest was in doubt to the very end. After some deliberation the judges awarded first prize to James Bravo, second prize to Sylvia Laibman and third prize to Robert Richman. The prizes of \$20.00, \$10.00 and \$5.00 are awarded through the generosity of Mrs. Hilda Rosenfeld and Mrs. Max A. Bernstein, in memory of their parents Mr. and Mrs. Herman Einstein.

The other contestants, Rhea Birnbaum, Morton Fierman, Leonard Kabb, Max Meisel, Jr., Robert Meisel and Jerry Poletsek all deserve special mention for their fine

work. The meeting was presided over by Mr. A. Lewenthal, chairman of the Board of the High School.

Ohio Federation of Temple Sisterhoods

District Meeting

The Temple Women's Association and the Euclid Avenue Temple Sisterhood will entertain the Sisterhoods of Ashtabula, Elyria and Lorain on Tuesday, April 17th.

The guests will be welcomed at The Temple at 11:00 A. M., and will inspect the Temple Community Sewing Center. Luncheon will be served at The Temple and will be attended by the visitors and the members of the Executive Boards of the local sisterhoods. The meeting, which will begin at 2:00 P. M., will be held at the Euclid Avenue Temple. The program will include brief messages from the local and visiting presidents and state chairmen. Mrs. Milton H. Fuldheim will be the speaker. Admission to the meeting will be by membership card.

ANNUAL CONGREGATIONAL MEETING AND DINNER

**Saturday Evening, May Nineteenth
HOLLENDEN HOTEL**

New Books

The Library wishes to call to the attention of Temple members the following new books which have been added recently:

- "Island Within" by Lewisohn
- "Disraeli" by Maurois
- "What Remains of the O. T." by Gunkell
- "Letters of a Jewish Father to His Son" by Ben Eliezer
- "Nationalism" by Blitz
- "Studies in Ancient and Modern Judaism" by Kalisch
- "Reason and Religion" by Straus
- "Seed of Israel" by Bullett
- "History of the Religion of Judaism" by Duff
- "Immortal Adventure" by Lindheim

The Library wishes to remind the members that the following popular books may be procured at The Temple:

- "Power" by Feuchtwanger
- "Arrogant Beggar" by Yezierska
- "Legend Called Meryom" by Gaer
- "That Man Heine" by Browne
- "Caste" by Hamilton
- "Red Damask" by Sachs
- "Gems and Life" by Oyved

Rabbi Feuer's Addresses

During the week Rabbi Feuer will address a combined meeting of the Senior and Junior Hadassah, Cleveland, will preach to the Jewish congregation of Mansfield, Ohio, and will occupy the pulpit of the Euclid Avenue Temple.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

E. Rubenstein

In memory of Parents, Louis and Mali Rubenstein

Milton P. Altschul

In memory of Simon Davis

Mrs. Ida Friedman and
Helen Friedman

In memory of Stella Berkeley Friedman

To the Library Fund

Dr. and Mrs. N. E. Friedman

In memory of Niece, Stella Berkeley Friedman

Mrs. Ida Friedman and
Helen Friedman

In memory of Stella Berkeley Friedman

To the Scholarship Fund

Mrs. A. R. Cohn

In memory of Mr. Louis Hirscheimer

Mrs. Ida Rosenwasser and
Miss Flora Rohrheimer

In memory of Mr. Bach

Sara S. Glick

In memory of Husband, Bernard Glick

Mrs. Lester Kahn

In memory of Father, Joseph Miller

Arthur J. Miller

In memory of Father, Joseph Miller

sermon 271

1. Great civil. has devel. around the great r.
& the world. Rivers courses have marked the
channels & mankind's progress. No one can
understand Egypt, its rel. and its social & econ.
life without the background, the Nile. The
civ. & ancient Mesop. was ruled by the
twin r. Euphr. & Tigris: - Think what a role
the J. in the history of Israel, and in the saga
of Christ! - ~~See~~ The savages wrote history
for India; the Rhine for Germany, the Danube
for Central Europe; the Volga for Russia.
~~Many a~~ ~~early~~ great people's life revolved around
some great r., and the drama, its excitement
was played upon the banks & ~~ocean~~
mighty streams. Israel's life drama
was enacted ~~on the banks of~~ ~~not along~~ one r. ~~but~~ ~~Israel~~.
Of many of the fables might ~~the~~ ~~ancient~~
Hence its drama is very colorful
more complex, ~~more universal in scope~~ ~~more~~ ~~universal~~ ~~in scope~~
than the drama of any other people
upon the face of the earth.

2. The Nile, that stemed r., ancient Egypt,
whose waters gave life to that dead
land in deserts and upon whose per-
ennial ~~surplus~~ the existence, the people
was so completely dependent that they
deified the r. and called it god - the Nile

knew the children & so - knew Abraham - the
wandering dreamer; knew Joseph, the Hebrew
sold into slavery. It was the Nile that feared
the men in Pharaoh's dream, and it was the
Nile that kept. & that dream which revealed
the unknown slave - Joseph to the host
over-ruy of the Great Empire, Egypt - The
Nile knew the child, & so, as slave. Saw their
afflictions. Heard their groaning. It was
from the N. drew water to make bricks
& mortar for the building, Ph. palaces
& fortresses. 400 yrs. they lived along the
Nile banks. It was in the N. that every
male child, the H. was to be cast. It
was to this same river that the daughter, Ph.
came to bathe, and there drawing the papyrus by
the is beside she expired asleep in a basket
of bulrushes, an abandoned little Hebrew
child - him who was destined to become
the world's ^{first} greatest Emancipator - the redeemer
of his people - prophet, teacher, lawgiver
- Moses. The Nile witnessed the first great
Revol. in history - the ^{first} rebellion of oppressed and
ground down slaves - and the first great struggle
for freedom! Many other peoples & races have
seen that distant day challenge the
gods, despots - and broken the shackles of
despots - but they all found their guide

numbers, in spirit and in power. And children
 & their ancient slaves, ~~return to do~~ 4000
 yrs. later, return as tourists & spectators
 to behold the ~~ancient~~ ^{new} temples & pyramids,
 which their sires may have helped
 to build, ~~desires by the~~ ^{last} 4000, the last-
 marker — 4000 yrs. ago —

[illegible]

4]. There is the great R. the R. Euphrates!!

- Euphrate - the pride, Babylon - Euphr. that
 came in its power the wealth of
 an Empire. It too, reflected in its
 waters the drama, Israel. May it was
 at it from the Euphr - for us, the Chaldeans
 that the first Jew - Abraham came -
 It was then that he left his home
 and in the stars sought. It was then
 that he smote the idols - and announced
 the new revelation. It was from then
 that he prophesied! - It was
 to Babel - that the best of our sages
 was exiled - 'And by the river of
 Babel they sat down and wept' -
 when they remembered Zion - And
 on the branches, it willow they
 hung up their harps - for how could
 they sing the song of Zion in a
 strange land! - It was by
 that river that Darius - B. confused his
 people - and Esther appeared, & restored
 the Jewish people - It was then that the
 Synagogue was founded - Thus many
 centuries later that academics
 arose - ^{Rab. Simeon} Han - ^{Simeon} Han - Talmud

confused - Jews live under Ash Shaita
of den - as an antinous people -
In 1500 years they lived there - And
then night settled upon them. Persecutions
degraded their whole life & patterned
them - the church was closed - wandering
minded the came, Jews wandering!
And little movement now in the
Jews, through to tell of the 15 cent.
of living religion, action life within of
our people.

5] Many other rivers, the world know the
Tiber, the wandering foot and the weary
breast - by the ~~seas~~ Tiber & the
Thames they reared their tabernacles -
by the Tiber & the Seine; by the Rhine
and the Moselle, by the Guadalquivir
and the Gironde, by the ~~Alpine~~ ^{Moselle} and
the Rhine -

① Each one can tell its tragedy
and its sublimity. Each one saw
men held by a vision, caught in the
net of misfortune, struggling bravely
around equalled poverty, death and
horror to live beautifully - as befits
a thousand, priests and a holy people.

② What tales, & horrors threaten the
them can tell - of the Crusades - and
the murder of emperors, & the Thorns,
and Margaret, and Colleague and
Teresa - & the phrasing, many
murders of England's home, & the support and
mutilated corpses, & the church putting
their own children ^{to death} of children
seized for infidelity - of violence. Heavens!
new in face of death & torment & death!

③ A few years ago

Oberwesel - 1286 - women - 40 killed

6. True news on little a riches - and
the new day finds in the self-same
common. along the Rhine to the - Jews
leader, that - merchants, physicians,
preachers - students, monks - in
the van, civilization - and the news
can now tell happy tales of free
unbroken times.

7. There is the Hudson the 2. of the
New World - the N. which gave
no race peace, & we people stand
to-day 1/2 of Jews - ^{greater than no. in Jerusalem} along its banks.
- priests, merchants, men - where
the world's work - with the world - for the world

Schools
1000 & Syney - Temple
+ delays - yet to be
reaching the place, account
given above -



and across the Allegheny and the Ohio
and the Mississippi - here, thousands
more of the children, Mrs. Lewis in joyful
peace, and saying joyful blessings -

8) May be to God that amid all the
changing scenes & vicissitudes; its
checkered career, shall remain
a steadfast & faithful.

May be to God that his ancient
promise ~~was~~ never failed to come true

! May be to God that amidst storm
& tempest may stand like a tree
planted by rivers & water, that
bearing forth fruit in its season
and whose leaf doth not wither.

9) May we, in these happy days & pleasant
places, never forget ~~the~~ the burden
on earth. To work for a day when
all slaves shall end, never to fail to
hope for the day

"When God will extend peace to the
world like a river" -

all with with with with

God, my soul is cast down within me.

Therefore I remember Thee from the
land of the Jordan -

All Thy names & Thy belovs are gone
from me ...

Why so I mourning under the
oppression, the enemy?

As with a crushing in my bones, mine
adversaries taunt me: "Who is
Thy God?"



sermons 211

1. Great Aivil — no one can understand —
- The gauges write history — Many a
people's life — Israel's life drama.

2. The Nile — that storied — knew — Abraham —
Joseph — dream — ~~the~~ Slaves — day after
- Revolutions — Founders, our Republic —
- Runs to-day but crumbled towers —
- sentinels — gone are its palaces —
- ruthless desert sands — now & then —
- dead! But Israel lives! — towers —

① A strange story the Nile — seen
so much — eternal wisdom — Reveries
Moses —

3. There is Jordan — so still & so .. How deep!
- Naaman — Amanah & Pharpar — TO
this day pilgrims —

- ① Moses taught us Law — "Then shalt we
go over —"
- ② Tribes crossed — "good land beyond J."
- ③ Elijah shed — mantle
- ④ Saw all mountains
- ⑤ Jesus —

⑥ A time came when "Mide & J." - Exile -
- for my soul is cast down.

⑦ And now 2000 years -

⑧ What a marvellous story -

4. Euphrates - great - It too reflected - Abraham
- Exile - By the rivers of B - Went
Isaiah - By the rivers of B - Went

5. Many others knew the Exile & the Wander
By Tiber - Tabernacle -
Guadalupe River -

① Each can tell its story -

② What honors - the Rhine -

③ Obermosel

"THE STORY THE GREAT RIVERS TELL"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

APRIL 8th, 1928, CLEVELAND.

Great civilizations have developed around the great rivers of the world and river courses have marked the channels of mankind's progress.

None can understand Egypt without the background of the Nile. The civilization of ancient Mesopotamia was molded by the twin rivers, the Euphrates and the Tigris. The Ganges wrote history for India, the Danube for Central Europe, the Volga for Russia and the Rhine for Germany. Many a people's drama was enacted upon the banks of some mighty stream. Israel's life drama was enacted on the banks not of one but of many of the earth's mighty rivers. Hence its drama is the most colorful and complex and comprehensive.

The Nile knew the children of Israel as slaves. It witnessed the first great revolution in history, - the first great struggle of a people for freedom. The Nile runs today between crumbled tombs and buried Temples and forgotten cities. Colossal pyramids stand sentinel over a lost empire and a vanished glory. Dead are the Pharaohs. But Israel Lives! Rameses, who piled stone upon stone to rear for himself an everlasting memorial, is now a black, shriveled mummy in some foreign museum gazed at by eyes of the curious. Moses, the humblest of men, who died where no man knows his burial place, is now marching triumphantly across the face of the world. His law is the law of nations. His name is invoked by millions.

The people which he redeemed exists today as a living embodiment of his imperishable spirit.

How deep the Jordan cut its channel into the life of Israel and of humanity! It was there that Moses instructed his people, that Elijah fled from the wrath of the king. It was there that Jesus and his disciples were baptized. The waters of the Jordan echo and reecho through the pages of the gospels. Two thousand years ago the Jordan witnessed Israel broken and dispersed. Today after twenty centuries the descendants of those exiles are returning to that little land of the world's spirit, and upon the banks of the Jordan they are again building homes and planting gardens and vineyards, and again the voice of rejoicing and hope resounds across the placid sacred waters of that ancient stream.

From the river Euphrates came Abraham, the father of his people - the founder of Monotheism. To the land of the Euphrates the best of the sons and daughters of Israel were exiled, and by the rivers of Babylon they sat down and wept when they remembered Zion.... It was by that river that Isaiah of the exile comforted his people, that Ezekiel visioned a restored and re-consecrated people and that Daniel proclaimed the doom of Babylon. It was there that the Synagogue was founded, that academies were built, that the law was expounded and the Talmud compiled. Silence and death now reign over that land where many of the children of Israel lived for nigh fifteen centuries.

What tales of glory and horror the Rhine could tell. Tales of the Crusades - and of destroyed Jewish communities, of plundering, massacreing mobs, of pillaged homes, of stark tragedy and of an indomitable faith in the face of torture and death!

A happier story by far the Hudson could tell - the river of the new world which saw no race persecuted and no people oppressed. Today hundreds of thousands of Jews live along its banks, happy and prosperous, doing the world's work shoulder to shoulder with their fellow citizens of other faiths. And along the Allegheny and the Ohio and the Mississippi tens of thousands more of our race and hundreds of thousands of other races live in God's peace and enjoy God's blessings.

May the Jew in these happier days and pleasanter places never forget the burden of his mission in the world - to work for the day when all slavery shall end, when all men shall be restored to their divine patrimony of freedom, - political, religious and economic - when wars shall cease and "When God will extend peace to the world like a river."