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151

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53

Folder
314

What will America do with her wealth?, 1928.

"WHAT WILL AMERICA DO WITH HER WEALTH?"

Will Wealth Undermine Our Nation?

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

APRIL 22, 1928, CLEVELAND, O.

WRHS



JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

That poverty is an evil will be readily acknowledged by most men, for most men seek to escape poverty. Poverty means want, and want means distress, pain. The poor man is burdened with innumerable cares, both himself and his family. The poor man is dependent upon other men; the poor man's judgments are lightly regarded; the poor man is denied the grace which only security, comfort, can yield.

That wealth is a good most men will readily concede, for most men try hard to acquire it. Wealth relieves a man of want and of the consequent distress and pain. It raises a man in the esteem of his fellowmen; it bestows upon a man dignity and power; it gives a man a sense of stability, permanence, independence and general well-being. And yet, strange as it may seem, from the very earliest times men have been suspicious of wealth. Some men actually fear wealth. Whole systems of thought developed among the ancient civilized people, whose cardinal principle was the evil inherent in wealth. Sages and philosophers counseled men from time to time to eschew wealth and to assume voluntary poverty in order to find happiness. Some religions, like Christianity and Buddhism, called poverty blessed and praised the men who turned away from the comforts, the luxuries of life, and voluntarily and deliberately chose hardship and deprivation.

Some religions raised whole schools of hermits, monks, friars, whose distinguishing mark was voluntary poverty. That was their badge of honor. Hymns were sung in praise of poverty, but no hymns were ever sung in praise of wealth.

Among our own people such extreme views about poverty and wealth are rare but not unknown. We always had our ascetics, our individual men or our groups of men, such as rabbis and mystics, who tried to escape the entanglements of wealth and sought freedom in a life of poverty. And yet, while we have such ascetics and such exponents of the virtue of poverty in Israel, our racial sanity, our rationality, kept these views from becoming widespread or dominant or authoritative in Jewish life. Judaism never praised poverty as a virtue, and never denounced wealth per se as a vice. Poverty was looked upon either as a misfortune or as a consequence of indolence and moral lassitude; but there was no particular glory attached to poverty except when it was the direct result of a sacrifice for the sake of righteousness and personal integrity.

The deliberate judgment of Judaism on the subject of poverty and wealth is admirably summed up in a prayer of the Haggadah, found in our Book of Proverbs. "Two things have I asked of thee. Deny me them not before I die. Remove far from me falsehood and lies. Give me neither poverty nor riches; Feed me with my allotted bread; lest I be full, and deny thee, and say, Who is the

Lord? or lest I be poor and steal and profane the name of my God."

"Give me neither poverty nor riches." You see, Judaism, too, was suspicious of wealth, and for the reason indicated in this prayer--"Lest I be full and deny, and say, Who is the Lord?" And if by "Lord" you understand what a truly religious man always does understand, namely, the spiritual order of the universe and the spiritual values of human life, then the full implications of this prayer become apparent. "Lest I be full." When a man is filled with the things of this earth, flooded with possessions and wealth, bulwarked behind his riches, he is likely to begin to deny. To deny what? Why, to deny the spiritual qualities of life and the spiritual mandates of life. He is likely to conduct himself as if the only enduring realities of life are the material things. He is likely to use as his measuring rod for all human worth and for all human achievement--what? Why, the physical. He is likely to measure human success, for example, not in terms of character, not in terms of social weal or benefaction, but in terms of property, acquisition. He is likely to estimate human power in terms of domination, mastery over others, instead of in terms of self-mastery and self-control. "Lest I be full and deny, and say Who is the Lord?"

It was a great moral teacher long ago who declared that it is easier for a camel to pass through the

eye of a needle than for a rich man to enter the kingdom of God. Translated in modern terms it means this: that it is terrifically difficult for a man enmeshed in wealth, or for a man enfeebled by luxury, or for a man consumed in the administration of vast financial enterprises,--it is terrifically difficult for such a man to enjoy the real adventure of life in the realm of truth and beauty and goodness. This dictum of the Master of Christianity about the rich man is a generalization, to be sure, and like all generalizations it has its exception. There have been and there are rich men, men of great wealth, who, aware of the pitfalls of wealth, and conscious of the moral usages to which wealth may be put, have transcended the handicaps of wealth and have developed themselves, sometimes through their wealth, into admirable personalities and social benefactors.

Such men have enriched their own lives and the lives of their fellowmen. But the number of such men at any time and in any age have not been legion. But if it is difficult for a rich man, for an individual possessed of encumbering wealth, to enter the kingdom, it is thrice difficult for a rich nation. Here again poverty is as much of a blight and a bane for a nation as it is for an individual.

No nation ever has or ever can produce a great civilization which is poverty stricken, which is stunted by want, which consumes its entire energy in

wresting a minimum from an ungenerous soil. Culture and civilization spring up where wealth is a competence and affluence. The Italian cities of the Renaissance became centers of learning and art because they had become centers of commerce and trade and wealth; and that was true of Holland and Flanders and France and the cities of Germany, and that was true of the cities and states of ancient Greece, and that was true of the Arab civilization in the early Middle Ages. Only a prosperous people can afford to have beautiful buildings, beautiful cities, universities, museums, research centers.

Wealth and luxury are two of the primary requisites of culture and civilization, and if the United States is becoming today progressively a world center of culture, it is due primarily to the presence within our land, in abundance and in full measure, of these two requisites, wealth and luxury.

But national wealth may also make for national decadence. Wealth may corrupt government. You see, wealth does not exist in a vacuum; it exists among people; it is in the hands of people and of a comparatively few people, and these people may sometimes find it to their interest to control and to dominate and oftentimes to subvert government for the sake of their selfish purposes. There are people who possess power because of wealth, who will stop at no moral scruple to corrupt legislation, to spread lying propaganda, to defile the whole political

machinery of a democracy for their selfish purposes.

I need not at this point belabor this point, and I need not bring illustrations to enforce this argument. The recent years have brought to us many and many a humiliating evidence of the things of which I speak,-- scandals whose slimy trail was found right through the halls of Congress and the cabinet to the very doors of the White House; evidences of high public officials bought by huge sums of moneys in the hands of corruptionists; city administrations prostituted by corporations who had alliances with the malefactors of society. And the menacing fact in this situation is the comparative indifference of the people to this increasing abuse of government. We are becoming so habituated to political wrong-doing that we are more or less calloused.

Now a people whose moral sensitiveness on political questions becomes decadent is a people which faces dangerous and sorrowful days. The great wealth of a nation may make that nation reactionary. Wealth may retard the progress of the political thought and experimentation of a people. We are today the richest nation in the world, and we are in danger of becoming the most reactionary nation in the world. We are far less progressive now, and have been far less progressive in our political thought and action within the last decade and a half, than we were in the decade preceding that. Wealth is slowing down the pace of political thought in our land. Because

of our huge investments abroad we are being slowly dragged into an economic imperialism from which it will be very difficult to free ourselves, and which is destined likewise to make us more and more reactionary in our international political thought.

We have earnestly during the last few years tried to serve the cause of peace, tried to contribute something to the cause of universal peace, and yet we have failed, and failed largely, to my mind, because of the political reaction which has set in in our nation, because of the excessive wealth which has come to us as a result of the war. And wealth may weaken us in yet other ways. It may affect our moral standards, not only those of a public nature but those of a private nature as well. It may undermine our national character and our national stamina. Crime is sweeping over our land like a black tide. Annually we are confronted with the horror of a mounting menace of almost universal crime in our land. The elementary laws of civilized life are being violated by more and more of our citizenry every year. The very decencies of social living are being flaunted by huge numbers of young and old.

Wealth is beginning to undermine the American home. Our divorce mills are grinding out almost daily thousands upon thousands of broken homes and broken lives, and here again the menace of the situation is not merely this fact of the gradual disintegration of the

American home, which was the strength, the bulwark of American life, but the relative indifference of the people to this threatening problem, the moral insensitiveness of the American public to it. Our prosperity, I am afraid, has created within us a certain adulation of invincibility, a certain feeling that nothing can happen to this great and powerful and prosperous nation.

One is reminded of the story told of Alexander the Great, who, while reconnoitering one day before the walls of a city which his armies had besieged, was wounded by an arrow. He thought lightly of it, but after a while the wound began to pain him excessively; his leg had become numb and he was compelled to retire from the field of battle, and as he withdrew, he said, "All men swear that I am the son of Jupiter, immortal, and yet this wound of mine tells me, cries aloud, that I am mortal."

Everything about us, especially the superficial evidences of stability, tells us that we are invincible, indestructible; that nothing wrong can ever happen to us. But these wounds of ours, this undermining of national character, this weakening of the American home, this increase in crime, this political corruption, these wounds of ours tell to all those who have ears to hear and minds to understand that we are not beyond the pale of national accident, and that we are not beyond the operation of the inevitable laws of moral life.

// The American people can use its wealth for

a blessing unto all. We can so distribute the gifts which a kind nature has profusely and abundantly bestowed upon us so that everyone of us shall have a share in the good things of life. We can so use our great wealth as to eradicate poverty among all those who labor industriously and share in the burdens of toil. We can so use our wealth as to protect all those who labor and toil to increase the assets of our people, to protect them against the want which may come to them as a result of sickness and accident and unemployment and old age. We can so use our wealth as to save our childhood from being exploited in industry. We can so use our wealth as to protect our womanhood from being subjected to the heavy burdens of industrial life. We can so use our wealth as to establish an order of economic justice and fairness and freedom wherein the gain of the one will not mean the loss of the other. We can so use our wealth as to foster and cultivate education, the arts and the sciences; to adorn our cities; to surround our people with beauty; to extend opportunities for wholesome, stimulating recreation for old and young. (We can so use our wealth and our power, we, whose strength is undeniable, to be not only just but generous to our neighboring people, and to set new and higher standards of international relationships, of international comity and integrity,--we can use our wealth as to lead mankind along the way of peace. We, who wish all nations well; who envy no people its possession; who are burdened with no

ancient grievances and ancient hostility, we can so use our wealth as to give rise to a race of men who, because of these manifold opportunities richly enjoyed, because of the freedom and the spaciousness to the opportunities of their lives, may approximate a little more closely the human ideal of manhood and womanhood.

We can do all these things with our wealth, and wealth can enable us to do all these things and will do it. These things^{do not} come in and of themselves. They require intelligent organization and concentrated effort. In order that we may achieve at least a modicum of these desirable things of life, we shall, in the first place, have to begin to learn how to master wealth instead of being mastered by it; how to use wealth instead of being used by it. We shall have to begin to cultivate in ourselves and in our children a sense of alertness and vigilance against the anti-social tendencies which wealth invidiously, insidiously, inevitably creates in every people.

We shall have to begin to stress in our own education, and more especially in the education of our youth, those qualities which alone make a people great and enduring,-- hard work, clean living, reverence for the basic moralities of life, the nobility of simple living and high thinking. We shall have to evolve a code of conduct based on an intelligent use of leisure; we shall have to learn how to use leisure, which wealth makes possible. Leisure for growth, for self-development, for intellectual adventure, and not

for self-indulgence and behavior. We shall have to begin to emphasize in all of our thinking, in our preaching, in our writing, in our home, in our school, that the real substance of human life and the real worth of human existence is not the amassing of things, of wealth, of property; that is necessary but not the all important thing in life; that the real substance of life is intellectual and spiritual effort and enterprise; intellectual freedom in the fullness of life, as Dante put it.

In other words, what we need is a new philosophy, or perhaps an old philosophy refreshed and made dynamic again in our life. The wisdom of an ancient philosopher comes to my mind. Seneca, who was a teacher of emperors in ancient Rome, said, "He is a great man who uses earthenware dishes as if they were silver, but he is equally great who uses silver as if it were earthenware."

It is the sign of an unstable mind not to be able to endure riches. And it is to save our people from the danger of being unable to endure the riches which have come to us, which will continue, by the grace of God, to come to it, that the American people is now being challenged to bestir itself and to protect itself. I, for one, have great faith in the American people, a faith based upon its Puritan tradition; a faith based upon its pioneering tradition; a faith based upon its innate and essential soundness of judgment and common sense; a faith based upon its love of the human and of humanity.

The American people, I am confident, will meet this new challenge which has come to it as it has met the challenges of the past--courageously and resourcefully.

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"WHAT WILL AMERICA DO WITH HER WEALTH?"

RABBI ABBA HILLEL SILVER

THE TEMPLE

April 22d, 1928.

Poverty is not a virtue and wealth is not a vice.

Poverty is as much a bane for a nation as it is for an individual. No nation can produce a great culture or civilization, whose life is starved by want and whose energies are totally consumed in wresting a bare existence from a niggardly soil. Great national cultures spring up where great wealth gathers. If the United States is becoming a world center of art and learning, it is because the two prerequisites of culture - wealth and leisure - are here in full measure.

But national wealth may make for national decadence as well. It may corrupt government. Wealth does not exist in a vacuum. It is in the hands of people - a relatively small number of people. Some of these people when the stakes are high, will seek to control government and if necessary to subvert it. They will stop at no moral scruple. They will corrupt public officials, spread lying propaganda and ^{defile} ~~defy~~ the whole political machinery of democracy. All too many and all too humiliating have been the instances in recent years of such corruption of government by big business, to require an elaboration of this argument. The situation is even more menacing because our people have become habituated to these acts of political wrongdoing and are no longer aroused or stirred by them.

Wealth may make ^{our} government reactionary. Our very wealth may slow up our political progress. Our political thought in the last decade has been far less enterprising than in the decade preceeding. We have become the richest nation in the world. We are in danger of becoming the most reactionary.

Wealth may undermine the private moral standards of our people as well as the public. Thus a rising tide of black crime has been sweeping over our land and we seem to be standing either helpless or unmoved in the face of this mounting menace.

Wealth is undermining the American home. There are more broken homes in America than in any other country in the world. Our divorce mills are grinding out daily thousands of disrupted homes and disrupted lives.

The American people can use its great wealth for a blessing unto all. We can so distribute the gifts of nature with which we have been so abundantly blessed, that each man shall have a share in the good things of life. We can by our wealth eradicate poverty among those who work industriously and bear their burden of honest toil. We can by our wealth, protect our laboring people against want caused by sickness, accident, unemployment and old-age. We can protect childhood and womanhood in industry. We can establish an economic order of justice and fairness and freedom wherein the gain of one shall not spell the loss of another. We can by our wealth, foster education, the arts and the sciences, ^a Adorn our cities, ^{and} surround the lives of our people with beauty. Because of our indisputable strength we can afford to be not only just but generous to our neighbor nations and ^{create} set new standards in international morality. We can raise up a race of men, who because of the manifold opportunities wisely

employed, may approximate a little more closely the human ideal of true manhood.

But will we?

To accomplish even a modicum of it we shall have to begin to master wealth. We have heretofore been mastered by it. We must cultivate an alert vigilance against the anti-social tendencies which wealth gives rise to. We shall have to stress in our education the virtues of hard work, clean living, reverence for basic moral values, ^{and} the ideal of simple living and high thinking. We shall have to evolve an intelligent use of leisure, leisure for growth and intellectual independence.

Because my faith is strong in the Puritan tradition of ^{the} America, ⁱⁿ its Revolutionary tradition, in its pioneering traditions and in its basic soundness, I am confident that it will meet this challenge as it has met all others, with courage and with resourcefulness.

Two things have I asked, Thee
Keep me them untill before I die:

Remove far from me falsehood and lies;

Give me neither poverty, nor riches;

Feed me with mine allotted bread;

Lest I be full, and deny, and say:

"Who is the Lord?"

Or lest I be poor, and steal,

And profane the name of my God. - Prov. 30. 7-8.

He is a great man who uses earthenware
dishes as if they were silver, but he is equally
great who uses silver as if it were earthen-
ware. It is the sign of an unstable mind
not to be able to endure riches.

"So this is the man that made not God his King, but
But trusted in the abundance of his riches."

1. That poverty is an evil most men will acknowledge. For most men seek to escape it. Poverty spells want and want is distress and pain. A poor man is burdened ^{himself and his family} with cares, dependent on men, lightly regarded, and denied that grace of life which only leisure and security can bring.
2. ^{That} Wealth is a good most men will ^{readily} concede, for most men seek to acquire it. It relieves men of their ^{adds to their comforts} wants, raises them in the esteem of their fellow men, bestows dignity and power upon them, and gives them a sense of stability, independence and well-being.
3. And yet from the earliest times men have been suspicious of wealth. Some actually feared it. Complete systems of thought developed among civilized peoples whose cardinal principle was the evil inherent in possession and wealth. Sages and philosophers counselled men to eschew wealth to assume voluntary poverty in order to find happiness. Some religions, like Christianity, ^{and Buddhism} called poverty blessed, praised those who turned ~~their~~ from the comforts and pleasantness of life to hardships and deprivations, and gave rise to ~~the~~ schools of hermits, monks, friars, whose distinguishing mark was poverty, a badge of honor! Hymns were sung in praise of it; but no hymns were sung in praise of wealth.
4. Among our people ~~where~~ such extreme views were rare but not unknown. Ascetic groups & individuals existed in Israel and Rabbinic, sages and mystics are found who deliberately sought the way of escape from the entanglements of wealth. But our racial sanity and rationality ^{kept} ~~prevented~~ these views and practices from becoming widespread or authoritative. Judaism never praised poverty as a virtue, or

with the moral usages to which wealth may be put,
succeeded in transcending the handicaps, and
rose through their wealth to positions of admirable
personalities and ~~as~~ human benefactors. They
enriched their own lives and those of their fellow-men.
But their numbers have never been legion. With
scarcity

6. But if it is difficult for a rich man to enter the
kingdom of heaven, it is thrice difficult for a
rich nation.

a) Poverty is as much a bane for a nation as it is
for an individual. No nation can produce a great
civilization whose life is starved by want, & whose
energy is totally consumed in working a bare
existence from an ungenerous soil. Great national
cultures ^{developed} ~~developed~~ where great wealth gathered.
The rich cities, the Italian cities in the 15-16
C. came in the wake of this rich ^{world} commerce
and trade. So also, with Holland, and Flanders,
and France, and the Germanic cities. So with
the ancient ~~Greek~~ city-states of Greece. So with
the Arab cultures, the early Middle Ages. Only
prosperous peoples can afford great art
and learning, great ^{university} ~~university~~ ^{wealth} ~~wealth~~,
and leisure are among the primary requisites
for a high type of national culture. The U.S.
is destined to become ^{that is fast becoming} a world-center of
art and learning because these 2 requisites
are found here in full measure.

b) But nat. wealth may make for nat. deca-
dence as well. It may corrupt government.
Wealth does not exist in a vacuum. It is in
the hands of people - of a relatively small ^{number} ~~persons~~
of people. So, these people will seek
to control govt policies, for such policies may

became, an enormous movement abroad
we are being pressed into an econ. materialism
from which it will be hard to escape. Witness
Haiti; witness Mexico; witness Nicaragua.

We are trying valiantly to make our contribu-
tion towards peace - but as yet we have
failed to make it, due largely to the reactionary
Pol. that which our 'vast' wealth has created.

d). Wealth may weaken nat. character in yet
other way. Moral standards not only in public but
in private life may break down. Thus a very
tidy Black crime has been rising over our
land. There is a 10% increase in crime in our
land annually. Juvenile delinquency has in-
creased 200%. And we seem to stand helpless
in the face of this mounting menace.

e). Wealth may invade the home and undermine
it. There are more broken homes in Am. than in any
other country in the world. Our divorce mills are
grinding our daily ~~thousands~~ ^{thousands} of
broken homes & broken lives. Now again, the
aphorism ^{thing} ~~fact~~ is not so much the fact of the
increasing disintegration of the Amer. home but
the relative indifference of the Amer. people to
the ~~fact~~ ^{fact} situation which they witness.

f). Our prosperity & econ. well-being seem
to have ~~degraded~~ ^{degraded} our moral sensitiveness, or
misguided us into the delusion that we are
invincible and that nothing can happen to us.
Alexander, while reconnoitering before the
walls of a city which his army had
besieged was wounded by an arrow. He
thought nothing of it, but his pain increased. Soon
his leg became numb and he was forced
to withdraw, and upon withdrawing he exclaimed:
"All men swear that I am the son of
Jupiter, but this wound cries out"

along the road; peace, making the world
of all, hauling up the procession,
now, and hauling up ancient hatreds
and quarrels. (5) ~~It can raise up~~
a ~~new generation~~ ^{new who, ~~will~~}
of ~~the modern~~ ^{the modern} ~~opportunity~~ ^{will be the opportunity}
because of ~~the modern~~ ^{the modern} ~~opportunity~~ ^{will be the opportunity}
a little new climb the human, ~~dear~~ ^{dear}
manhood.

8. ~~It can~~ ^{we} do all this. Will it? These things
can be done, ~~themselves~~ ^{themselves} but the intelligent
planning and devoted effort, in every dept. &
in nat. life.

1. We must begin to make wealth. We
have heretofore been made by it.

2. We must create an ideal Welfare
against the anti-social tendency which it ~~can~~
give us to.

3. We must cultivate higher strenuous year
than ever in our very generation ~~the~~ ^{the} unfettered
qualities; hard work, challenges, life, living,
revenue for basic moral principle, at the
nobility simplicity, and an end. We

must make an intelligent use of
human power for growth & self - development.
We must make the substance & life - intellect.
deep spiritual effort - not acquisition.

"The light of intellect, in the fulness, love" to us a challenge

9. The wisdom, that ancient sage, Seneca,
the teacher, Emperor, comes to mind -

10. I have faith in our Faith in ^{its} human tradition,
spirit faith in its spirit tradition, faith in
its promising tradition, faith in its basic
principles principles principles, faith in its
long the human and the humanities.

It will meet this challenge as it has
met others, in courage & in nobility

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that I am united!" These wounds
in our body politic cry aloud to those
who have ears to hear, that our nation
like all nations, is mortal, and
along the accidents, time and the
inevitable operations, the moral laws.

(g). ~~The new paganism has not yet come~~
~~our land in the~~

7. The people can use its wealth for a blessing
to all its people. (1) ~~It may~~ ^{we} can no destructive
the profits, nature with which it is so abundantly
blessed that each man shall have a share
in the ~~thing~~ ^{good thing} of life. There need be no poverty
in our land among any of our people who
work industriously and bear their burden
of honest toil. It can by its wealth
protect its people against want caused
by strikes, unemployment, accident
or old age. ~~It~~ ^{we} can protect childhood
from being exploited. It can ease the
burden of our working manhood.
It can establish an Econ. order of
justice and freedom wherein the gain of
one shall not be the loss of another.
(2) ~~It~~ ^{we} can by its wealth justify renewal
education, the arts & the services, adorn
our cities, surround the lives of its citizens
with beauty, for pleasure, wholesome
and stimulating recreation and for young
and old. (3) ~~It can~~ ^{we} be, here, its unfailing
strength ~~to be not only present~~ ^{by its} resources to its neglected nations,
and set standards of international cooperation
and integrity. (4) It can lead the nations

denounced wealth per se as a vice. Its deliberate judgment on this subject may best be reflected in that profound prayer of Agur, the son of Jakeh: (Quote.)

Judaism, too, was suspicious of wealth. And the reason is fully indicated in this very prayer: "Lest I be full, and deny, and say: 'Who is the Lord?'" And if by the Lord I understand all that the truly religious man understands, namely, the spiritual ^{the human} order and the spiritual values of human life, the full implication becomes apparent. When a man is full, gluttoned with the things of the world, secure in his possessions, beheld the lack of his riches, he is prone to deny. He will unconsciously deny the spiritual quality and the spiritual mandates of life. He will conduct himself as tho the enduring, ^{real} and the ^{only} realities of the human ~~state~~ ^{life} are the material. His measuring rod of human worth and achievement will be the physical. Success will be judged not in terms of ^{character} or social ^{well} but in terms of ^{property} ~~acquisition~~. Power will be estimated in terms of domination rather than ^{in terms of} self-control. He will be, then, whom the Psalmist sang:

"Lo, this is the man that made not for his stronghold.
But trusted in the abundance of his riches"

5. It was a great moral teacher who declared: "It is easier for a camel to pass than the eye, a needle than for a rich man to enter the Kingdom, Heaven." Translated into modern terms it means that it is tremendously difficult for a man enmeshed in wealth, enfeebled by luxury, or consumed by the administrative cares of vast financial enterprises, to enjoy the real adventure of life in the realm of truth, beauty and goodness. The doctrine, the sage is in the nature of a generalization, and like all generalizations it has its exceptions. There have been and there are men of great wealth who were aware of the pitfalls of pleasure, and acquainted

Perjury may be the result, nevertheless. It may be the
consequence of indolence and superficiality. It is not ~~so~~ some-
thing to glory in unless it is ~~the result of~~ was acquired
in a righteous cause.



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Indi perence - halibuted ^{shined} dangerous days.

(b) Reactionary. Slow up its Pol. Regs.

(a) Economic Imperialism - Haiti ^{Mexico} Venezuela

(4) Peace - try in vehemently.

(3) Wealth may waste on cat. char. ac. in get
- Moral Standards not only in justice
- pirate - Crime -

(4) Undermining home. Now broken home
in America - Wanted Mill ^{Huegan} Indi perence

7. Our perpetual ^{new} delusion on moral existence
- unbridled delusion mischievous
- Abraham - "All men swear
- but this wound ever not -

1. That Poverty is an evil - ^{speaks want} ~~burdened~~ - dependent on men
lightly - denied graces.

2. That wealth is a good - reliance - esteem - bestow
- reversing stability.

3. And yet from each & these - suspicious - feared -
- Complete systems - Sages - Sown religious -
called Poverty blessed, ^{praised} schools; hermits -
Hymns

4. Among our people such extreme views were rare
- ascetics - Sanity - jud. never praised Pov.
- resulting misfortune - nothing to glory in -
- its deliberate judgment: (Quote).

① jud. too was suspicious & for reason inhuman
- when a man is full, deny. Conduct - as
the evening - Meaning rod - Success - Pov.
- ~~inherent~~.

5. It was a great moral teacher - It is easier to be a man
- Translated -
It is terribly difficult - Enmeshed - enfeebled -
consumed - Deform - generalizations - lyrics

6. But if it is difficult - there difficult
① Poverty is as much a bane - No nation
can produce a high civilization - The rich
create the Asian cities - Only prosperous
peoples can afford - Wealth & Power. The U.S.

② But not wealth may make for Nat.
deadness.

③ It may corrupt government. Vacuum
States - stop at no scruple - Corrupt officials,
spread lying - defile - betray - Scandal High
Public Office Wright - Anti Admin. prohibited -
Judicial system salvage.