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Overcoming Life's Handicaps, 1936.

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ABSTRACT OF ADDRESS DELIVERED BY RABBI ABBA HILLEL SILVER AT THE TEMPLE,
ANSEL ROAD AND EAST 105TH STREET ON SUNDAY, MARCH 29, 1936

OVERCOMING LIFE'S HANDICAPS

All men are handicapped ⁱⁿ one way or another. There is no "normal" person. Every life has its pluses and its minuses. No one is without his particular physical or environmental encumbrance or deficiency.

Man begins his history with a lost paradise. The task of life is "to bring forth the precious from the vile."

The easy, relaxed lives seldom achieve greatness. Lives that are taut, shot through with pain and peril, and spirits that are on the rack are better equipped to reach the summits of being. Nearly all the great men of the world went through life with a goad in their flesh or in their spirit. It is wise to recognize our limitations and our handicaps, to adapt ourselves to them but not to resign ourselves to defeat. Within the framework of our limitations we should explore our utmost possibilities.

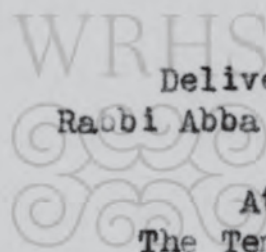
It is false shame and envy and self-pity which make of our handicaps calamities. Blind men have seen visions, deaf men have written great symphonies, slaves and beggars have been great philosophers, poor men have risen to rule the world, and from their dungeons, men have sent forth masterpieces of spiritual guidance which have blessed the world.

The important thing is to "fight the good fight" with whatever equipment we possess, trusting that the Great Umpire" will understand and will make due allowance for what we have failed to achieve in spite of our earnest efforts.

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sermon 452

OVERCOMING LIFE'S HANDICAPS



Delivered By

Rabbi Abba Hillel Silver

At
The Temple



On

Sunday morning, March 29, 1936

Overcoming Life's Handicaps

Nov 29, 1976

The subject, "Overcoming Life's Handicaps", was suggested to me by a book which I recently read called "The Good Fight". The book is written by a man who suffered both from paralysis and deafness and who struggled through many years to adjust himself both physically and spiritually to his handicaps in the world about him. ~~And he~~ worked out for himself a philosophy of life and a philosophy of happiness which enabled him to live triumphantly and victoriously in spite of the major handicaps under which his life was laboring. In the introduction to this book called "The Good Fight" there is a letter addressed to a nephew of his and I should like to read this letter to you.

Dear Jerome:

Two years ago when you were stricken with poliomyelitis; when your legs that had been strong and sturdy for eleven years were suddenly paralyzed; when you were tortured with physical pain and mental anguish - in that dark hour you said: "I want to Uncle Raymond. He will know what to say to me!"

I went to see you. You lay strapped to a rigid frame. Only your head moved, toward the door, as I entered. For a moment we just looked at each other. Then we smiled. I said, "Hello, kid," and you said, "Hello, Uncle Ray." Then I said, "How are you getting along?" and you said, "Fine!"

After that there was a full minute's pause; but in that silence our intercommunication was most active. In that silence you poured out your suffering heart to me, knowing that I should understand; and in that silence I told you what you wanted to hear. For you had seen me walk into your room, and you knew that thirty-five years ago I lay, as you were lying, on a paralytic's bed. That was what you really wanted - not to hear me speak, but to see me walk into your room, somewhat lamely, to be sure, but on my

own two legs.

After three minutes the nurse told me that I must leave. So I said to you, "So long, kid. Fight hard!" And your eyes became brighter as you replied: "I will!"

That evening I planned this book. During the two years I have spent writing it, you have been living and learning it.

I am told that you are a happy boy. Just a little while ago you were permitted, for the first time, to put your weight for an instant on your better leg. It is not given to many to experience a moment so glorious as that. And the years to come will provide a constant flow of joyous experiences - hard adventures, trials and hardships, conquests and sweet victories.

Don't you, with a somewhat pitying wonder, hear and read about the world outside? How everywhere men are breaking and weeping and tearing their hair and running about wild-eyed as they shout "Down with this!" and "Down with that!" because they must struggle a little against unfavorable conditions? This would be a happier and more courageous world, wouldn't it, if everyone in it had had to suffer and fight and fight and suffer for two long years just to put his weight for one instant on his better leg?

Once you asked to see me, confident that I should understand. Now I give you this book, confident that you will understand.

Fight the good fight, Jerome - and more power to you!

Devotedly, your uncle,

Raymond.

Not all men and women, fortunately, go through life with the handicaps of Jerome and Raymond but there is no man and woman who hasn't his or her handicap. We are inclined to speak of "normal" people, as if there were "normal" men. We are inclined to talk about the average man, forgetting that that is an artificial conception. There is no "normal" man. Every life has its pluses and its minuses and no one is quite perfect. No

one is without his particular physical or environmental encumbrance or deficiency.

You may recall that man began his history with a lost Paradise. Man began his life with a curse. He was driven from the Garden of Eden, according to the legend. "Cursed will be the ground for through the ground there will be brought forth thorns. And by the sweat of thy brow wilt thou eat thy daily bread." Sickmess, labor and death are the normal handicaps of life.

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There is a beautiful legend told by the Rabbis that Adam and Eve were driven out of the Garden of Eden because they had sinned, disobeyed God. God loved them, nevertheless, and in spite of their sin and disobedience, when they left the Garden of Eden to go out into the world of misery and cruelty, God wanted to give them a gift to take along with them in the world of handicaps, so God gave them the first tear. "This tear will comfort you in your sorrow and will relieve you in your hour of distress." From that time on there has been a tear in all human joy, just as there has been a drop of gall and bitterness in all human happiness.

In our quiet happy hours, when we do not particularly feel the hurt or the toll of some sorrow, we are inclined to forget that all life is a mixture, an alloy, of good and evil. Every man's life is of mixed yarn, good and ill together, ~~and~~ the task of life and the challenge of living, as Jeremiah put it, is "to take the precious out of the vile," to sift the wheat from the

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chaff, to bring gold out of dross - for there is much of dross, chaff and vileness and handicap in every human life. Civilization, as such, is a struggle against handicaps and a surmounting of difficulties.

The Ancients thought that life began gloriously and that it declined from the Golden Age to the Silver Age and From the Silver Age to the Iron Age - from perfection to imperfection. In the very beginning, man differed very little from beast except that man possessed this passion to overcome handicaps. This distinguished man from the other beasts on this earth.

Man was born in darkness. He fashioned the fire and the flame to illumine his world. Man was born shelterless. He built for himself homes. Man was born defenseless. He fashioned for himself weapons to protect his life against people that sought to destroy him. Man was born without tools. He forged his tools. Man was born with a rudimentary speech - just a capacity to utter a few barbaric yelps. Man fashioned for himself, through the ages, a speech of much refinement, a speech capable of subtle nuances.

How pain racked his life! Man evolved the science of Medicine. Man was born ignorant of the world about him. He was afraid of the world about him, and painstakingly, by the sweat of his mind and his soul, man developed science, knowledge, and a way of mastering.

And so the history of ~~the whole~~ civilization is ~~today~~ a magnificent overcoming of deficiencies, imperfections. Man has struggled to overcome fear, superstition, cruelty. We are struggling

today to overcome the handicaps of poverty and war. The grandeur of humanity has been just this surmounting of obstacles. A man never knew that he would succeed. He always hoped for success. Frequently he failed but always he overcame his obstacles and rose to power and knowledge.

What is true of civilization collectively, is true of the individual. Those individuals who are relaxed, who lead easy-going lives, ^{free} lives/ from tension, strain, lives that are never taut or tense, seldom produce much greatness. They are the complascent and the mediocre lives. It is the spirit on the rack, the spirit that feels from time to time the goad of some want, of some misery, of some imperfection, of some sorrow, that is likely to produce greatness.

What are the handicaps of life? There are physical handicaps, spiritual handicaps. We readily assume, and assume incorrectly that if man has physical handicaps therefore his power of accomplishing things is much lessened. You would think that blindness is a terrible handicap, that a blind man would be unable to write great works. Yet one of the greatest books today is written by a man whose eyes saw nothing but whose inner eyes saw with a clear insight seldom given to people who have the use of their eyes.

You would think that deafness is a handicap, that deaf men would be unable to compose great music, which after all, depends so much on the sensitiveness of the ear. ~~And~~ Yet, the

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greatest musician of all times, Beethoven, was stone deaf. Beethoven could not hear the very music which his own soul was creating. But lacking physical power, physical vibration, his soul became sensitized to hearing.

You would think that to be a slave, a cripple or a beggar would be handicap enough to break any man. Yet the Father of Philosophy, Epit^{et}us, was just that - a slave and a cripple and a beggar. On his tomb was written this epitaph: "A slave, maimed in body, a beggar through poverty and dear unto the immortals."

You would think that being confined in a dungeon for many years would destroy any spirit, but yet one of the greatest books of all times ~~ever~~ written in the English language which next to the Bible is perhaps a book most read by the people in the English world, is Pilgrims Progress, written by a man who was kept in a jail for twelve long dark years. ~~And~~ in his nearly dark cell, Bunyan was able to introduce all the sunshine, glory and hope that is denied sometimes to millions of men living in freedom, ~~not~~ incarcerated.

You would think that poverty would be a great handicap, poverty which would make it impossible for a young man to pay tuition to acquire an education, knowledge. Yet that was the case of Hillel.

Young Hillel was so poor that he could not pay tuition to a school of learning. He climbed to the roof of the school and through the opening in the roof would listen in on the teachings

of the Rabbi.

I read, the other day, the story of Charles Lamb. At sixteen he was handicapped. At 16 he was the sole support of his father and his mother. At 21 his brilliant sister, Mary Lamb, went mad. Her madness was of an intermittent kind. She had long periods of complete sanity. She was a rare genius. She was able to assist Charles Lamb with his writing. Then suddenly she would be seized by this affliction. At 21 she killed her mother and wounded her father. For 40 years thereafter, Charles Lamb took care of his sister, giving up everything in life, watching her, caring for her. When the hour of her distress came upon her, he put her in a strait-jacket and took her off to an asylum, where she ^{stayed} ~~staid~~ until the mood passed. 40 years of that kind of living - 40 years of living which would have embittered any other human person. Yet it did not embitter him. We find in the writings of Charles Lamb so much of sweetness, tenderness and humor. When we read them we feel something in our throats - a great in our lives.

Handicaps! The wise person, the person who doesn't buckle under, uses obstacles as stepping stones. When the great Disraeli arose in the House of Commons, he spoke so poorly, so haltingly, that most of the people arose and left the hall. Disraeli, nothing daunted, and not discouraged, turned to them and said: "The day will come when you will listen to me." And that day did come. He became one of the most brilliant debaters in the House, one of the greatest orators. He mastered his difficulty.

I read the other day the story of a boy in his sophomore year at college who was faced with expulsion. He could not get

physics and mathematics. They were the bane of his life. He must not be expelled! He was a poor boy who had to make his way. So he decided to study mathematics and physics - the things he dreaded. He worked hard and the pain was great. But after a while he began to see daylight in these subjects. Soon he began to find happiness in these subjects and after a few years he grew to be one of the greatest mathematicians of his age. The man was Charles Steinmetz.

When you look about you, friends, you will find ^{many} such people in your own circle who while laboring under handicaps of one kind or another, have learned how to adapt themselves to them without resigning themselves to defeat and at the same time exploring the utmost possibilities of their limitations within their framework. When they do that they achieve a sense of pride, a sense of nobility. Sometimes they even learn to be grateful for the things which they miss.

Handicaps in life! I know a dear old lady who has been an invalid for twenty years. She never leaves her room. She is either in bed or in a wheel chair. She has stayed in her room for twenty years and yet she is not an unhappy person by any means. Her children ~~her sons and daughters~~ love to come to see her and so do her grandchildren. There is always a smile to greet them and always a cheerful word for them. Sitting there day after day for many years she has learned much about life. She has learned to sift the wheat from the chaff, the gold from the dross. She has learned wisdom, forbearance. Her children love to visit her, to talk over their particular problems with her because they have learned

to appreciate the detached wisdom which has come to her. An invalid? Handicapped? I assure you that there are tens of thousands of people who mean much less to those nearest and closest to them than this invalid old lady does to her friends..

Handicaps! Whenever I think of myself as a member of a Jewish community and of the handicaps which this Jewish people has been subjected to, for thousands of years, I get the most vivid and most compelling lesson in the value of handicaps for men, the depredation and conflict and struggle in the life of human beings. What people has suffered so much, has been subjected to discrimination of all kinds, political and social handicaps, and what people on the face of the earth has produced that quota of greatness in mind and spirit, men and women of leadership and genius in every field of human endeavor and walk of human life as this Jewish group, so harassed, so persecuted, discriminated against for twenty centuries?

There is the object lesson. If there is a will to surmount, all handicaps of life cannot break the spirit. There is a sentence of the Rabbis which sums up the whole philosophy. "do you want life? You really want suffering!" It is this process of handicaps that has beset us, that has strengthened our fiber, that has strengthened our nerves, sharpened our intellect and deepened our faith.

Handicaps become ~~a~~ real handicaps to an individual^{only} when he gives way first to false shame and secondly to self-pity and

thirdly to envy. There are some people who actually lead themselves into believing that physical deformity is something to be ashamed of. They smart under it. That is false shame. There are some people given to self-pity and lament their misfortunes. They are constantly ruminating and molling over their defeats. There are certain people who are always envious, who appear to see in the lives of others something better. ~~They are envious, jealous.~~ That is bad for the soul.

Some one gave me a clipping the other day which tells of an old Chinese sage, Chang Yo:

"Chang Yo, the sage, so the fable goes, sat cross-legged by the side of the road. He was very old and very wise. He was also very heavily afflicted. His eyes were dim, his step faltering, his back bent, and suffering had carved great lines in his aged face. There came to him a man far less sorely afflicted than he. This man sat at the feet of wise Chang Yo by the side of the road.

"Presently there crawled down the road a man so burdened with afflictions that Chang's companion gave a cry of sympathy and of horror. 'There goes a man with whom I should dread to change places,' said Chang's disciple fervently.

"'Of course,' Chang answered quietly. 'But that man would not change places with you. Nor would I with him or with you. You would gladly have your affliction lifted. So would I. That man crawling in the road would want to be free of his heavy burdens, certainly. But if the price for freedom from his burdens should be the taking on of yours or mind, or the new, untried, unfamiliar burdens of anybody else, That man would cling to his own familiar burdens.'"

It is well to live, my friends, - all of us - in such a way that when the day is done and our work is done in the world, regardless of what our handicaps might have been, we should be able to say, "I have fought a good fight" and will rely upon the Great Umpire who knows all and sees all to make requisite allowances for

those deficiencies and obstacles and handicaps which we could not surmount and which kept us from living up to the summit. He knows and he understands. The important thing is to "fight a good fight" and look upon life as a challenge, to be more, to do more, to learn more, to understand more and to utilize the very drawbacks, the very stumbling blocks, the physical handicaps, spiritual, mental, physical, to exert great resolutions up the steep incline of hardship and peril and want and in so doing, you will grow stronger, finer and nearer to God. "That is the program for human life - to bring the precious out of the vile."



OVERCOMING LIFE'S HANDICAPS*Sermon at The Temple, March 29, 1936*

The subject, "Overcoming Life's Handicaps", was suggested to me by a book which I recently read called "The Good Fight." The book is written by a man who suffered both from paralysis and deafness and who struggled through many years to adjust himself both physically and spiritually to his handicaps ~~in the world about him~~. He worked out for himself a philosophy of ~~happy~~ life and ~~a philosophy of~~ happiness which enabled him to live triumphantly and victoriously, ~~in spite of the major handicaps under which his life was laboring~~. In the introduction to this book called "The Good Fight" there is a letter addressed to his nephew.

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After three minutes the nurse told me that I must leave. So I said to you, "So long, kid. Fight hard!" And your eyes became brighter as you replied: "I will!"

That evening I planned this book. During the two years I have spent writing it, you have been living and learning it.

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Once you asked to see me, confident that I should understand. Now I give you this book, confident that you will understand.

Fight the good fight, Jerome - and more power to you!

Devotedly, your uncle,

Raymond.

Not all men and women, fortunately, go through life with ~~such~~ the handicaps of Jerome and Raymond but there is no man and woman who has ~~not~~ his or her handicap. We are inclined to speak of "normal" people, as if there were "normal" men. We are inclined to talk about the average man, forgetting that ~~that~~ is an artificial conception. There is no "normal" man. Every life has its pluses and its minuses and no one is quite perfect. No

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You may recall that ~~Man~~ began his history with a lost Paradise. Man began his life with a curse. He was driven from the Garden of Eden, according to the legend. "Cursed will be the ground for through the ground there will be brought forth thorns.

And by the sweat of thy brow wilt thou eat thy daily bread." *Gen. III, 17-19* *EAT Thy DAILY BREAD*
Sickness, labor and death are the normal handicaps of life.

There is a ~~beautiful~~ legend told by the Rabbis that Adam and Eve were driven out of the Garden of Eden because they had sinned, disobeyed God. God loved them, nevertheless, and in spite of their sin and disobedience, when they left the Garden of Eden to go out into the world of misery and cruelty, God wanted to give them a gift to take along with them, ~~in the world of handicaps~~, so God gave them the first tear. "This tear will comfort you in your sorrow and will relieve you in your hour of distress." From that time on there has been a tear in all human joy, just as there has been a drop of gall and bitterness in all human happiness.

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- ch. 16

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~~And so the history of the whole civilization is today~~
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What is true of civilization collectively, is true of the individual. Those individuals who are relaxed, who lead easy-going lives, ^{free}lives/~~from~~ tension, strain, lives that are never taut or tense, seldom produce much greatness. They are the complascent and the mediocre lives. It is the spirit on the rack, the spirit that feels ~~from time to time~~ the goad of some want, of some misery, of some imperfection, of some sorrow, that is likely to produce greatness.

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You would think that being confined in a dungeon for many years would destroy any spirit, but yet one of the ~~greatest~~ ^{most inspiring} books ~~of all times ever~~ written in the English language, which next to the Bible is perhaps ^{the} ~~a~~ book most read by the people in the English ^{speaking} world, is Pilgrims Progress, ^{which was} written by a man who was kept in a jail for twelve long ~~dark~~ ^{into} years. ~~And~~ ^{John} in his nearly dark cell, Bunyan was able to introduce all the sunshine, glory and hope that is denied ~~sometimes~~ ^{AND} to millions of ~~men~~ living in freedom, ~~not~~ ^{The} ~~incarcerated.~~ ^{LIGHT}

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I read, the other day, the story of Charles Lamb. At ^{SIXTEEN} sixteen ^{Charles Lamb} he was handicapped. At ^{TWENTY ONE} 21 he was the sole support of his father and his mother. At ^{TWENTY ONE} 21 his brilliant sister, Mary Lamb, went mad. Her madness was of an intermittent kind. She had long periods of complete sanity. She was a rare genius. She was able to assist Charles Lamb with his writing. Then suddenly she would be seized by this affliction. At ^{TWENTY ONE} 21 she killed her mother and wounded her father. For ^{FOURTY} 40 years thereafter, Charles Lamb took care of his sister, giving up everything in life, watching her, caring for her. When the hour of her distress came upon her, he put her in a strait-jacket and took her off to an asylum, where she ^{stayed} ~~staid~~ until the mood passed. ^{FOURTY} 40 years of that kind of living - ^{FOURTY} 40 years of living which would have embittered any other human person. Yet it did not embitter him. We find in the writings of Charles Lamb so much of sweetness, tenderness and humor. ^{AND WARMTH,} When we read them we feel something in our throats - a great ^{warmth} ~~feeling~~ in our lives.

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I read the other day the story of a boy in his sophomore year at college who was faced with expulsion. He could not ~~get~~ CONTROL

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physics and mathematics. They were the bane of his life. He must not be expelled! He was a poor boy who had to make his way. ~~Yet~~ he decided to study mathematics and physics - the things he dreaded. He worked hard and the pain was great. But after a while he began to see daylight ~~in these subjects~~. Soon he began to find happiness in these subjects and after a few years he grew to be one of the ~~greatest~~ ^{brilliant} mathematicians of his age. The man was Charles Steinmetz.

When you look about you, ~~friends~~ ^{many} you will find such people ~~in your own circle~~ who while laboring under handicaps of one kind or another, have learned how to adapt themselves to them without resigning themselves to defeat and at the same time ^{how to} exploring ^{the} the utmost possibilities of their limitations, ~~within~~ ^{within} their framework. When they do that they achieve ^a sense of pride ~~and~~ ^{the} the fullness ^{of maturity} a sense of nobility. Sometimes they even learn to be grateful for the things which they miss.

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to appreciate the detached wisdom which has come to her. An invalid? Handicapped? I assure you that there are tens of thousands of people who mean much less to those nearest and closest to them than this invalid old lady does to her friends..

Handicaps! Whenever I think of myself as a member of a Jewish community and of the handicaps which this Jewish people has been subjected to, ~~for thousands of years~~, I get the most vivid and most compelling lesson in the value of handicaps for men, ~~the depredation and conflict and struggle in the life of human beings~~. What people has suffered so much, has been subjected to discrimination of all kinds, political and social handicaps, ~~and~~ yet what people on the face of the earth has produced ^{the} that quota of greatness in mind and spirit, men and women of leadership and genius in every field of human endeavor and walk of human life as this Jewish group, so harassed, so persecuted, discriminated against for twenty centuries?

There is the object lesson. If there is a will to surmount, all handicaps of life cannot break the spirit. There is a sentence of the Rabbis which sums up the whole philosophy.

"do you want life? You really want suffering!" ~~It is this process~~ ^{our} of handicaps ~~that has beset us, that has~~ ^{have} strengthened our fiber, ~~that has~~ strengthened our nerves, sharpened our intellect and deepened our faith.

Handicaps become a real handicaps to an individual ^{only} when he gives way first to false shame, ~~and~~ secondly to self-pity and

quote reads:
"If you want
life, expect
pain"
Azariah, Mid-
rash, Sehillim,
to Ps. 16.11
ed. Buber, 62a

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thirdly to envy. There are some people who actually lead themselves into believing that physical deformity is something to be ashamed of. They smart under it. That is false shame. There are some people given to self-pity ^{who} and lament their misfortunes. They are constantly ruminating and mulling over their defeats. There are certain people who are always envious, who appear to see in the lives of others something better. ~~They are envious, jealous.~~ That is bad for the soul.

Some one gave me a clipping the other day which tells of an old Chinese sage, Chang Yo:

"Chang Yo, the sage, so the fable goes, sat cross-legged by the side of the road. He was very old and very wise. He was also very heavily afflicted. His eyes were dim, his step faltering, his back bent, and suffering had carved great lines in his aged face. There came to him a man far less sorely afflicted than he. This man sat at the feet of wise Chang Yo by the side of the road.

"Presently there crawled down the road a man so burdened with afflictions that Chang's companion gave a cry of sympathy and of horror. 'There goes a man with whom I should dread to change places,' said Chang's disciple fervently.

"'Of course,' Chang answered quietly. 'But that man would not change places with you. Nor would I with him or with you. You would gladly have your affliction lifted. So would I. That man crawling in the road would want to be free of his heavy burdens, certainly. But if the price for freedom from his burdens should be the taking on of yours or mine, or the new, untried, unfamiliar burdens of anybody else, that man would cling to his own familiar burdens.'"

It is well to live, ~~my friends, all of us~~ - in such a way that when the day is done and our work is done in the world, regardless of what our handicaps might have been, we should be able to say, "I have fought a good fight" and will rely upon ^{God} ~~the Great~~ ~~Universe~~ who knows all and sees all to make requisite allowances for

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those deficiencies and obstacles and handicaps which we could not surmount and which kept us from living up to the summit. He knows and ~~he~~ understands. The important thing is to "fight a good fight" and look upon life as a challenge; to be more, to do more, to learn more, to understand more and to utilize the very drawbacks, the very stumbling blocks, the physical handicaps, spiritual, mental, physical, ~~to exert great resolutions up~~ ^{to ascend} the steep incline of hardship and ~~peril~~ and want and in so doing, you will grow stronger, finer and nearer to God. ^{Such} ~~That~~ is the program for human life - "to bring the precious out of the vile."



1. Book - "The Good Fight" - "Raymond Leslie Goldman" -
paralysis and deafness - struggled to adjust - phys.
and Sp. - worked out photo. of happiness

(1) Real

2 All are handicapt. Assume "Normal" - "Average"

all are handicapt - "Average" ^{evenbrance}
Assume "Normal" - "Average"
Each has his partic + and -. No one is without $\propto$
but a lot of people with a lot of Paradise.

Man begins his history with a lost Paradise.

A curse - labors, sickness, death

The first tear - comfort you - + there has been
a tear - drop of gall.

3. All life is a mixture - an alloy.

"Web of every man's life is of united yarn, good and all together.

Task of life (Ger.) "to take the previous from the
vile" 8/13/11 2 T. 103 N 10

4. Civilization - process of overcoming hardships - Golden Age

1. Fire 2. Use of tools 3. Shelters 4. Wheeled

4. Handicraft in speech - few barbaric jumps -

5. Writing - 6. Alisease . 7. Iqurant - Science

(a) Has been handicapped by Fears - Superstitions - Cruelty -

(d) Cruelty - how struggling to overcome Handicaps & Poverty.
war -

5. Grandeur & Humility - Surmounting obstacles - Spear to Progress
"The devotion to something afar
From the sphere of our sorrow"

{ No guarantee of success -
As often failed as succeeded
But undefeated I went - Faith

6. Individual lives.

{ Easy, relaxed lives - never achieve greatness
Lives taut, shot thru with pain & fear -
Spirit on the Rock -
The great men of the world - felt good / some -
→ you would think blind man could not write -
Homer - Milton - They saw with inner eye

→ Deaf - Beethoven -
→ To be a slave and to be a cripple and a beggar
is handicaps enough - "Epictetus"
Upon his tomb - Epictetus -

→ To be in dungeon - 12 long dark years - Bungay
Bedford Jail - "Pilgrims Progress"
Cervantes - "Don Quixote" - 5 yrs. in prison -

→ To be poor - Hill - c. 1851 2000 lbs

→ To be charged at 16 - invalid - Sister - crazed

1. Book
2. All handwritten - ~~normal~~ - ~~Eden~~ -
3. Amplification - ~~There was~~ missed -
4. Poem to various ~~handwritten~~ - Example -
5. Story over in ~~defiant~~ - (Poem)
6. Israel - J. youth -
7. Shame - ~~Def. duty~~ - ~~Enemy~~ -
8. "I have fought -



For 40 yrs. to care for her - watch her - and
at first sign of seizure - struggle - fight and
rush her to Asylum -

Enough to break + enrapture -

And get did not - Kind, tender soul of Charles
Samb - whose sad life distilled for humanity
so much of suffering, severance & humor -

7. Handicaps? A challenge to those who do not
easily buckle under

① Disraeli - "House of Commons" - "The day will
come when you will listen to me"

② Charles Steinmetz dreaded thwarted -
happenings

8. Look about you - adapt ess - without resigning
ess to defeat -

Recognize limitations but explore possibilities

How they make their handicaps

Believe self-respect - growth - usability -

They learn how to be grateful for the things
they miss (first)

9. Invalued - 20 yrs - room -

"Epictetus; a slave marked in body, a beggar
through poverty, and dear unto the immortals"

Charles Lamb - 16 - care for unloved father & mother

21 - loved a young woman -

Sister crazed, killed her mother, unloved father
turn up love -

In 70 yes care for sister - rare genius -

attacks - start - fact - could talk

way band to Asylum - both weeping -

What a

few



Jer. 15.19. "to take the precious from the
vile

web of life is a mixed yarn, good & ill
together"

time escapes instantly -

All life a compound - an alloy

10. Jew - ג'וּדִי מִלֵּךְ מִלֵּךְ - מִלֵּךְ מִלֵּךְ מִלֵּךְ

11. False shame - deformity - no moral bluish
Self-pity - weep -
Every - company - (Just)

12. "I have forgot the good fight"
"The Great Empire" will make allowances
for the handicaps -

~~Anti-Jewish disadvantage - race~~
~~inferior condition~~

~~encumbrances~~

The Great Empire

adaptation vs. resignation

recognizing the limitations - maximum possibility within limitations

A sky scraper is so constructed that it will
may with the wind. "This is the builder's
way of fighting the wind" — thus compensation

Ignoring the fact that there is a wind-
direction

Charles Steinmetz —  greatest math. sphere

Sophomore — grade so poor — expelled

hesitant to study harder — entirely —
subjects he dreaded & hated

He managed — math — all — happens

"I have fought the good fight"

An easy thing O Power Divine,
To thank Thee for these gifts of Thine!
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow.
But when shall I attain to this, —
To thank thee for the things I miss?

"I play not here marches for victory only - I play great
marches for conquered and slain persons.
Have you heard that it was good to gain the day?
I also say it is good to fall - battles are lost in the same
spirit in which they are won.
I beat triumphal drums for the dead....
Vivas to those who have failed...

"A slave maimed in body, a beggar
through poverty, and dear unto the unfortunate"