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Your old men shall dream dreams, your young men shall see
visions, 1941.

590
"YOUR OLD MEN SHALL DREAM DREAMS
YOUR YOUNG MEN SHALL SEE VISIONS"



By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday morning, December 28, 1941

This service, friends, is dedicated to the fortieth anniversary of the Temple Alumni Association, to the men and women who were confirmed in this Temple during the past four decades, who have banded themselves together to carry on the purposes of The Temple through a young people's organization.

We welcome you most heartily to this anniversary service. We rejoice with you in this significant milestone. We pray that you may be vouchsafed by a Kind Providence an even larger measure of success and achievement in the oncoming years.

Our Temple's covenant with life, is its covenant with youth. Our Temple can survive only as long as its ranks which are forever depleted by time are replenished by succeeding new generations of loyal men and women. Our Temple today is stronger than it was forty years ago because during these intervening years hundreds upon hundreds of men and women confirmed within its sacred portals have been reaching maturity, taken their place alongside their sires, or in succession of them to carry on the mission of this great institution now more than ninety years old, to carry on the great tradition of their ancient faith, of their ancient people, the most significant in the world.

Much has happened in our world in the last forty years since the turn of the century, because all of us who have lived through these forty years have lived through much, perhaps too much, Too much of ^{the} turbulent, chaotic, and tragic and revolutionary have been compressed into these years, certainly in these last twenty-five years. It could well have been spread over a hundred years and apportioned among three generations of men. Today we find ourselves in the very center of a mad world, at the very heart of the vortex. The life of your Association has spanned two world wars in which our own country has been involved, and many other wars. It saw bloody revolutions and civil war

in many parts of the world. It witnessed the crumbling of ancient empires. It passed through years of disastrous economic depression. It watched with hope despair world-wide efforts at disarmament and peace. It beheld with consternation the unleashing of vast, new destructive political and economic forces in the world -- anti-democratic, anti-liberal and to a degree, anti-social forces -- Communism, Fascism and Nazism -- unknown when your Association was first founded forty years ago. It tasked the bitter experience of revived religious and racial hates and bigotries which we had reason to believe had forever sunk in to the past. These forty years shook the very foundations of the earth and with it the very foundations of man's faith, hope. And not unfortunately the travail of these desperate years have/been blessed with the birty of a new and better order. Quite the contrary! Our world is in flames today. Our nation is again at war. in And/all of man's handiwork and over all of man's cities and civilization there are written two appalling words -- breakdown and black-out.

Yes, many things have changed in these many years, most for the worst, some for the better. Science has advanced. Health has improved. Education has been popularized and extended and technical progress has been amazing. Wealth has been increased. But this is the tragic anomoly of the whole the civilization of situation --/mankind is bankrupt and the proud homo-sapiens who climbed to the very top in his scientific quests, who came to think of himself in terms of master of the universe, proud, confident, dominant, is today cowering in the darkened cellars hiding from the terrors that frighten him by day and by night, the terror which rained down definite destruction upon him and upon his handiwork.

Yes, many things have changed in these years, and most of them for the worse: because the things which are changeless, mankind has ignored.

The basic moral laws which are timeless, and which cannot be denied with impunity have been flouted and contemned and ignored or treated lightly by the men and women of the last generation -- justice, mercy, truth, pity, brotherhood, peace -- the timeless values of the world. Because God was declared a myth and his moral law an expedient rather than an eternal principle, because men have denied the faith, the spirit and the code which alone can give life to a civilized communion of men and women, mankind is perishing today. And it has become increasingly clear to thoughtful men and women that the way away from disaster is the road which leads to religion -- religion as Judaism preached it, the religion which is epitomized in doing justly, in mercy and in walking humbly with God.

And if our world is to be reconstructed, and if you of the younger generation will reconstruct it as it must be reconstructed today, and it must be, or it might just as well perish in its filth and its cruelty and ugliness. It can only be reconstructed by men and women who have the inspiration of great faith in the spiritual nature of the universe, in God and in man made in the image of God.

It was a wise critic of democracy more than a century ago who said, "Despotism may govern without faith - but liberty cannot." Despotism, you might paraphrase, can survive only as long as there is no faith, but liberty can not be held or had or recaptured without faith.

Communism attempted to reconstruct society through a philosophy of economic determinism. Fascism sought to reconstruct society in the name of all powerful state. Nazism, in the name of a folk, and of a race. These are all lying concepts. They are powerful and exciting ones which came of raising great loyalties and driving races of people to great acts of sacrifice. If democracy is to recapture the world which it has lost and if

it is to reconstruct society, it too must have a faith, a conviction, a slogan, an inspired appeal, a vision. There is vision, the true vision. It can reconstruct the world in the name of God, of justice, love, truth, the Father of all men, in the name of man as the child of God.

All are visions of man made free from poverty and wrong, from slavery and tyranny, strife and war, must derive from this primary vision -- the total vision of a spiritual order in which God is the source of all justice, love, truth, in which man is the image of such a deity. The men who have that vision are inspired by it will seek to reconstruct society through a technique which is approved by God not through a technique of force and violence and brutality, class struggle and racial hatreds, but through the method you might call the way of God -- love, passion, brotherhood, moral education, enlightenment, through the appeal of the divinely guided reason in man, through the love which God has placed in the hearts of men.

That phrase which I set as the text of my sermon this morning has always tantalized me because it says so much -- "That all old men shall dream dreams and young men shall see visions." The men of yesterday dreamed dreams of an ideal society. They dreamed of more and better machines, of more wealth, of greater personal freedom, to make more money and to do what you please. That was the dream of a generation ago of many men. They thought that they would yield the perfect society -- technological improvement, the increased wealth, the freedom of man to mass accumulation and in which he can do as he pleased.

But after a dizzy period of a beguiling and mal-distributed property there came, as inevitably there had to come, the inevitable crash, economic collapse, bitter class struggle and international war. That dream, the lying dream, misleading and beguiling dream. There are other old men today who

think themselves young who speak in the name of youth, the dynamics of the new order and who perpetually gabble about the new order, who are attempting to achieve the ideal society, for their own tribes and clans at the expense of other people and at the point of the sword. They believe in wealth and more wealth. They do not believe in the personal freedom of the individual but in a tyranny, in the curbing of liberty. They believe in total state domination. Their dream, too, is the dream of death which has led to attempted conquest and now to the second world war.

"Old men shall dream dreams, young men shall see visions". What visions are young men of today to see? What should be their ideal of a just society? How are they to go about building a new social order ^{for} themselves and for those who come after them. More machines? Certainly! More wealth? Sure! More science? Without a doubt more and more of it! Properly used, all of these are blessings and can yield untold moral satisfaction to men -- more of all for the satisfaction of all. More personal freedom to make more money for the individual? To do what you please? No! A thousand times, no! For therein is the root of all evil. The individual's freedom in the economic field in the days to come, if we are to conceive of other freedoms that we yearn for and regard as precious must be restricted -- perhaps that is the wrong word -- must be coordinated to a social discipline to a social unity. Production for profit must not be entirely abandoned. There is a social value, a good in that challenge, in that urge which is in production for profit. But it must be subordinated to the larger interpretation of production for use. The principle of private property should not be sacrificed. It is too valuable and too deeply ~~engrained~~ engrained in human nature to be sacrificed. But it should be given its definite boundaries within a new social framework. In other words, the new social order which democracy can construct

will have to lay far more emphasis upon the individual's responsibilities rather than upon the individual's claims upon the state, and what someone has called the "social tempering of self" which in democratic technique must be largely voluntary, self-applied, rather than turbulently mandatory. And only in such a way, by coordinating his heretofore more or less unbridled economic freedom -- the freedom of the individual -- to the larger pattern of social well-being will the citizens of tomorrow be able to save for themselves and others those other freedoms - thought, speech, press, assembly and worship.

Democracy will be saved only by a reawakened social sense. Some of you will recall that beautiful sentence of the Elizabethan English poet, John Donne, perhaps the finest metaphysical poet England has ever produced - that beautiful sentence which Hemingway used in his well known book, "For Whom the Bell Tolls". It reads:

No man is an island, entire of itself;
everyman is a piece of the continent,
a part of the maine.
If a clod be washed away by the sea
Europe is the less.
Any man's death diminishes me,
because I am involved in mankind.
And therefore never send to know
For whom the bell tolls
It tolls for thee.

That is the thought that those who wish to save the world for the democratic way of life in the days to come must inscribe upon their pattern.

It is well worth fighting for that kind of a world-now while our country is at war, trying to save the democratic way of life it would be well worth fighting for. My one word to you young men and women is to hold your banners high, to fight for this new order. It is worthwhile fighting for. Seek justice. Pursue it. Don't be afraid. Be knowing and be courageous!

"Execute ye justice and righteousness, and deliver the spoiled out of the hand of the oppressor, and do us no wrong, do us no violence."

That is Jeremiah's message. That would be my message today.

And as Jews, we must remember that no Jew is an island like unto himself. Everyone is part of the maine. Our ancient sages knew it when they said: "All Jews belong to one inevitable fraternity". There is no escape. The bells which toll for the Jews in the ghetto of Moscow toll for all the Jews. They toll for me and thee. There is no independent destiny for any individual Jew or for any individual group of Jews. And even if one avoids the synagogue or any contact with Jewish life, one still remains part of the continent, part of the maine wherever he lives. He is involved in the fate and destiny of his people and he involves them in his fate and in the fate of his people. Together we can fight through to a better day. Alone we are lost.

My word to the young men and women of this day is to be to avoid being on the defensive. Take a moral offensive. As a result of this war, anti-semitism has been driven on the ground. The American people now recognize what it is - a part of the program of total war, a fifth column activity which has been aimed at the Jews. You did not create it. You can not destroy it. There is no use fretting yourself about it, poisoning your lives with thoughts of it and making it part of your daily thinking and daily conversation. Therein madness lies. You can help to destroy it by helping to destroy those forces which set anti-semitism in motion and profit from it -- all the forces of reaction in the world. Fascism, Nazism, reactionary forces -- they are the ones who use anti-semitism to destroy liberty in the world. Join with all the world to fight against those agencies which require anti-Semitism for their program. You are Americans by right. Act and live accordingly. You have nothing to apologize for and no one to apologize to. Let this be clear to you and every make it clear to /one else -- to Jews and non-Jews -- that we Jews will be

free if there will be a free world, and if we Jews remain slaves, all men will become slaves. There is no separate destiny for Jews and Christians in the world. They are part of the same continent, part of the same maine -- Jew and Christian -- and together inseparably involved in one common destiny of mankind.

Therefore, on your 40th anniversary of your fine organization I would say to you -- with the Temple as your spiritual base, with the Temple as your base of spiritual re-enforcement, strike out courageously in whatever task will be assigned to you. Fight for it. Fight for a better world to come, a world which will yield up to man the satisfactions of freedom in a world which can only be achieved in which man can learn to discipline the duties, sacrifices which these freedoms impose on him. I close with this brief paragraph from the beautiful book written not so long ago by Lewis Muniford called "Faith for the Living": This is the last paragraph in the book:

"Man's destiny is a great one because the essence of it is tragic. All that he builds crumbles; all that he embodies turns to dust; and all that he loves most, he must one day leave behind him. That which alone endures on earth is the spirit in which he understands and meets his fate. This he passes on to his children and his comrades; only a breath indeed, but the breath of life. Death comes to all; but death comes best to those who are ready to die, so that Man may live.

"That applies to individual men; it applies to nations and peoples. No smaller faith will console us for temporary defeats, sustain us in the hours of despair, or give us the strength to push through to victory."

40. This service dedicated - 40th - to men + women who were confirmed - last 4 decades - and who banded together to carry on purposes of the Temple than a youths' organization.

We welcome you most heartily to this Anniv. service. We rejoice with you on reaching this sign. milestone. We pray that you may be underserved by a kind Providence an even larger measure of success and achievement in the coming years.

The Temple's covenant with life, is its covenant with youth.

It can survive only as long as its ranks, ^{which are forever} deflected by time are replenished by succeeding new generations of loyal men and women. The Temple to-day is greater and stronger than it was 40 yrs. ago, be. during this ^{intervening} years hundreds upon hundreds of men + women, confirmed in the Temple, have, upon reaching maturity, joined its membership and, ^{along side} traced their place in their lives ~~as~~ succeeded them.

They are carrying on the tradition - not only the tradition of our Temple men > 90 yrs. old - but the trad. of an ancient faith - the oldest in the world, and of an ancient people the most sign. in the world.

21. Much has happened in the world in the last 40 yrs - since the turn of the century. Thus of us who have lived thru these 40 yrs - have lived thru much - perhaps too much. Too much of the turbulent, the revol., the chaotic, ^{the tragic} has been confronted into these years - certainly in the last 25 yrs - It could well have been spread over a 100 yrs and absorbed among 3 generations of men. And we find ourselves to-day at the very center of the mad whirl - at the heart, the vortex.

the life of your ass. Years 2 world wars in which ^{our} countries ^{has} ^{been} involved - and many other wars; It witnessed ^{bloody} revolutions and civil wars in many parts of the earth. It saw the crumbling of great and ancient empires. It passed through years of disastrous econ. depression. It watched with hope and then with despair world-wide efforts at disarmament and ~~ag.~~ peace. It beheld with consternation the unfolding of vast, new destruction. It ^{challenged} ^{only} ^{dispos-} ^{ed} ^{anti-social} ^{to a} ^{own} ^{anti-social} ^{press} - It tasted the bitter experience of a ^{revived} ^{rel.} ^{racial} persecution of our people in Europe - the return of the dark hates and bigotries which, we had reason to believe, had forever sunk into the ^{ashes} of the past: years which have shaken the foundations of the earth - and with the ^{founda-} ^{tion} ^{of} ^{man's} ^{faith} ^{shakes}. And the ^{horror} ^{of} ^{these} ^{days}. years ^{has} ^{unfortunately} ^{not} ^{been} ^{blessed} ^{with} ^{the} ^{birth} ^{of} ^a ^{new} ^{and} ^{better} ^{order}. Into the ^{crucible}, what was conceived in ^{unhappy} ^{times} ^{has} ^{been} ^{born} ⁱⁿ ^{catastrophe}. Our world is in ^{flames}. Our nation is again at war, in a ^{threat} ^{to} ^{the} ^{handiwork} ^{to-day}. This ^{city} ^{and} ^{her} ^{architect} ² ^{under} ^{an} ^{eye} ^{written} ^{large} - ^{knelt-down} ^{and} ^{black-out}!

3/ Yes, many things have changed in these years - most of them for the worse - some for the better. Science has advanced. Health has improved. Education has been extended. Our technical progress has been ^{great} amazing. Wealth has been increased - but - and this is the tragic anomaly - civilization is bank rupt. The proud houses

sapient who climbed in his sc. guests the very battlement³
& Heaven is now covering in darkened cellars, hiding
from the sun that philtre by day and night - and what
rain down run and death upon him and his
handiwork.

Yes, many things have changed - and for the worse, too.
the things which are changes - ~~was~~ have been ignored,
The ^{logic} law of which are timbers, have been planted and
contaminated - justice, mercy, truth, - in personal life, in
nat. life, in international life - ~~the~~ Bea. God was de-
clared a myth and his word has an expectant rather
than an eternal principle. Science is today digging
man's hands grave here, in its name, men denied the faith
the spirit and the code which alone left man from bestiality
give life to a civilized community, men.

4/ However, the road away from desaster is the road
back a forward to religion - as Judaism marked
it - "doing justice etc -

If an world is to be reconstructed - and if youth
will to reconstruct it - & it must be - as it is not just
a well perish in the path & its cruelty - they can
do so only - with the cooperation & a great faith in
God - & man made in image & form -

De Tocqueville - early friendly critic of Am. democ.
"Despotism may govern without faith - but liberty
cannot"

5. Communism - attempted to reconstruct soc. - econ. determination -
Fascism - in name of state - Nazism - Hell (Roe)
They are lying concepts - but powerful & exciting ones
If democ. - is to reshape world - must have the vision -
- in name of man-child of god -

All our visions of man must free from poverty, tyranny -
from oppression & slavery - from slaves & war
must derive from our faith in a sp. order, whose
creator is God - a god of justice, & love - the Father of
all - Serve Him! not the state etc. -

Our way - technique - not where a birth free -
way of god - moral education - enlightenment -
appeal to divinely guided reason which is our
man -

6/ Old men - dreamed dreams - Ideal Soc. - More shelter
machines - more wealth - & greater personal freedom
to make more money & do what you please -

After a dizzy period of a regimenting & mat obs. -
inhibited progress - can the inevitable crash
into econ. suffering & class struggle & inter. war.

Other old men - who fatefully gabble about a new
world order - are attempting to achieve the ideal
Soc. for their own interests & class - at the
expense of other peoples & at the point, the land.

Tyranny to curb the liberty - anarchism individualism -
No personal freedoms but total state domination
Their dreams are dreams of death!

What shall the young men who see visions do?
How are they - how are you to build the new world
for yourselves - for those who come after you

More machines - wealth - science - yes - a new
time for ~~you to go to the stars & enjoy it~~ new personal freedom to make men strong
to do what you please? No! A thousand times no!
The ind's freedom in the econ. field must be restricted
a rather coordinated to a social discipline, to social
utility. Production for profit - must not be completely
abandoned - production for use! The power of
private property should not be sacrificed - It is too
valuable & too deeply rooted ~~in our~~ human
nature - but should be given its leg. def. bounds.
within the new social frame-work.

There must be far less emphasis of the ind's claims
upon ~~wealth~~ ^{for more upon his responsibility} towards it!
Only in such a way - will the citizens
of to-morrow be able to save for the other
freedom - thought - speech - press - assembly -
township -

7/10. democ. will be saved by its social future

John Donne - (Dutch)

8/ Fight for that kind, a world! how while we are at war - 66
Foster-on. Hold your banner high! Seek justice and

preserve it! Don't be afraid! Be knowing, strong! Execute ye justice and righteousness, and deliver the oppressed out of the hand, the

9/ as your-part, the world no escape! Toll for the!
Execute ye justice and righteousness, and deliver the oppressed out of the hand, the

- No independent destiny for you - even if you avoid signs
& J. contacts

- Together we can fight them - to a better day!

10/- Avoid the defences -

- Anti S. has been driven underground - 5th column

- You did not create it - You cannot destroy it -

- You can help destroy forces which feed it be.

- You are Am. - by as a report - & not as a superior

- Work and act accordingly.

- We shall be free men in a free world - a
slave in a world - where all will be slave!

- There is no separate destiny for Jew & Christian

11/ - With your Temple as your base - strike out -

11/ (Just) "Faith For living" - Lewis Mumford

Man's destiny is a great one because the essence of it is tragic. All that he builds crumbles; all that he embodies turns to dust; all that he loves most, he must one day leave behind him. That which alone endures on earth is the spirit in which he understands and meets his fate. This he passes on to his children and his comrades; only a breath indeed, but the breath of life. Death comes to all; but death comes best to those who are ready to die, so that Man may live.

That applies to individual men; it applies to nations and peoples. No smaller faith will console us for temporary defeats, sustain us in the hours of despair, or give us the strength to push through to victory.

Faith for the Living

Lewis Mumford