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The book of the great doubts, 1945.

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THE BOOK OF THE GREAT DOUBTS

Second of a series of three lectures.



By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday morning, March 11, 1945

Last week I spoke of the Book of the Great Ordeal -- Job, a man of faith and of great courage, piety, who was suddenly overwhelmed by disaster, calamity and plunged into spiritual confusion, despair so that he proceed to question the Almighty's government of His world. Job was especially aroused by his friends' imputation of sin to him because of his suffering. Job denies the validity of their moral code, passes through the deep waters, finally emerges vindicated within his soul triumphant in his faith, unshaken in his belief in the all wise, all good God, resigned to his own personal tragedy and suffering.

There is another very challenging book in the Bible, that known as the sacred writings, the Book of the Great Doubts, scepticism. Koheleth, Ecclesiastes, this is a book of a worldly wise man, a philosopher, a tacher in Israel, a man of culture and refinement who had traveled much, seen much, experienced much, sampled everything. Finally in his old age, during the twilight hours of his life he sought to strike a balance of his life, and of all human life, he adds up the pluses and minuses and comes to the conclustion: "Vanity of vanities -- everything is vanity."

That is hardly an orthodox book to be included in the Sacred Scriptures. In fact there was, according to the record of the Rabbis, a doubt as to whether it should be included in the Bible. But it was included for the reason which I indicated last week. The Bible was to represent the total life of man, his moods of doubt, scepticism, cynicism, hopelessness and defeatism which represent an important segment of man's spiritual life and which cannot be ignored. They were not afraid of recording the questioning of the human spirit, and thirdly, The Bible is more than a collection of religious texts. It is the national literature of the Jewish people. As such it represents all types of literature, all the manifestations of the mind and spirit of man.

Now Koheleth is not the name of the author of the Book of Ecclesiastes. Koheleth is a synonym, derived from the word "congregation," "community." The Greek word, "Ecclesiastes," means "man of the book," sometimes called "preacher." Although this

book is hardly a preaching kind of a book though lives vanities, disillusionments should be an integral part of all preaching in order to remind man of life's vanities, in order to remind man of the limitations of life and the transience of all things. This has a sobering and quieting effect on the minds of men.

The author adopts the not uncommon literary device of representing himself as a son of David, King in Jerusalem -- Solomon, famous for his wisdom and wealth and power. Coming from such a source, then the conclusions of such a man touching the vanity of all wisdom, power and wealth will take on additional weight and significance. This little masterpiece of twelve chapters Renan said was "the only charming book written by a Jew." It was probably written in the third or fourth century B.C.E. in Palestine.

Judea at that time was not passing through a great heroic period. It was at that time a province of the Greek Empire. The days of Israel's national glory had long since vanished not to return until the days of the Maccabees. It was not a great age like the age of spiritual prophets. It was not an age of great inner national struggle nor of tragedy. So the individual living at that time did not share in any strong national feeling, nor in any heroic faith. That age was very much like the time during the 3rd and 4th centuries in Greece when the decay in the strong sense of citizenship and the autonomy of the State set in and the disciplines of customs, and laws were relaxed and the individual in his insecurity turned to criticism and questioning. Schools of cynics and sceptics which no longer reflected the pure Greek tradition arose any more than Koheleth represented pure Hebrew tradition.

Among the upper classes, especially in Palestine, in this third and fourth century B.C.E., among these classes which so easily fell prey to the blandishments of Greek peripheral culture -- ^{not} Greek philosophy and the authentic, but the shoddy Levantine Greek culture -- the Jewish middle classes were captivated by the surface glitter of this culture. That attitude seriously undermined the civilization of Judea so that it required a great revolution which took place actually to save Judaism from extinction. Among these upper classes, this decadent mood of cynicism was reflected by Koheleth.

This book is in many ways a baffling book. It is full of inner contradictions. Opposing views exist side by side. It seems, at times, as if the author were arguing with himself; or as if the book were a debate or a symposium. Or as if it had been edited by a later hand, to tone it down and make it more orthodox and acceptable in a religious canon.

But whether a single author speaks throughout in the book, in a sort of a notebook jotting, employing orthodox conceptions and proverbs as a foil for his unorthodox comments, or whether other hands amended his text, there is presented a few of life, a view of human destiny quite unconventional which nevertheless is not foreign to the reflective mind of man in any time or in any country. What is this view of life? this conception of human destiny?

Koheleth first of all seems to be overcome by what we call the *Tidum vitae*, the weariness of life. Nothing new ever happens, he says. The processes of nature are repletious. "The sun rises and sets;" the world goes round and round." All the rivers flow into the sea and the sea is never full."

There is no progress in the world, neither in the physical world, nor in the moral world of human society. What has been will be! Nothing new under the sun! "That which is crooked cannot be made straight." There is no improvement in society.

All human strivings, therefore are vain and futile. Life has no meaning. You strive for wisdom. You try to grow in knowledge. You try to get more and more knowledge and truth. What is all this, asks Koheleth? This seeking after knowledge is folly. It is chasing after the wind. You can never understand the mystery of the world. Wisdom and knowledge are just like madness and folly. "The more wisdom you acquire, the more grief. Increasing one's knowledge means increasing one's pain." One fate overtakes the wise man and the fool.

Striving for pleasure, Koheleth says, is also futile. He tried it. He built himself mansions, parks, had slaves, mistresses, indeed all the delights of man. But

after a while he found that too was vanity. It bored him after a while. The individual is consumed by his quest after pleasure and what remains are burnt out passions. He amassed silver and gold, the treasures of Kings and privinces. He had possessions beyond all who had been before him in Jerusalem. He found out that no one has enough. He who loves money never has enough. When you have it, what have you, and why do you work so hard? One works hard only because one loves to rival his neighbor. He wants to have more than his neighbor, wants to show off before the world that he possesses more. Better, he is says is one handful acquired with ease than two handful with toil and chasing after ~~the~~ the wind.

But he goes deeper even ^{than} that in his scepticism. There is no justice in the world, says Koheleth. In place of judgment, he says, there is wickedness. He sees the oppression that is done under the sun, the tears of the oppressed, with none to comfort them. All this makes him pessimistic. "So I praise the dead who already have died more than those who are still alive. And more fortunate than both ~~of~~ is he who has not yet been born and has never seen the evil deeds that are being done under the sun." There is no is not justice in the world and he/sure about Divine Retribution. Is the just man always rewarded? Is the wicked man always punished?

Remeber that Job asked the same question and the prophet Jeremiah, and some of the Psalmists -- each arrives at his own conclusion. Koheleth's conclusion is of utter doubt and scepticism. "There are righteous men who receive the recompense due the wicked, and wicked men who receive the recompense due the righteous." "One fate awaits all men, one lot comes to the just and the unjust, to the good and pure and the impure; as with the good man so with the sinner -- one fate comes to all.

Not only does one fate come to the good man and the sinner, but one fate comes to the beasts and to men. As one dies, so does the other. Man's distinction over the beast is nothing. All go to the one place; ~~all~~ come from the dust nd all return to the dust. "Who know wh~~at~~ether the spirit of man rises upward and the spirit of the beast goes down to earth.

What conclusions does he come to? Koheleth even ⁱⁿ his pessimism and cynicism is still restrained by the moral imperatives of his faith. He is not a pagan, but a Jew. He knows not only the wisdom of the world, but he is also trained in Torah, religious wisdom. Koheleth believes in God though God's ways are a mystery to him. But he cannot resign himself as does Job, ~~in~~ in the confidence of a strong faith to the ultimate wisdom of God. He retains his doubts. There is too much of reflection which separates him from God.

The author of the 73rd Psalm is also concerned about the seeming justice of God, retribution in the world. Nevertheless he comes to this final reflection:

"Whom have I in heaven but thee?
And beside thee I desire none upon earth...
My flesh and my heart fail
But God is the rock of my heart and my portion for ever."
As for me, the nearness of God is my good;
I have made the Lord God my refuge."

That is a philosophy of a man of faith. Whatever outer fortune may befall, whatever frustration, he is rewarded. He has his deep inner satisfaction, which Koheleth never reaches. I think he never reached it because of two things, two deficiencies in his character.

First he lacks the prophetic passion for social justice. He sees evil about him. He sees oppression, evil oppression with none to comfort them. But seemingly he doesn't care to do anything about it. He doesn't see, as the prophets saw, the injustices ^a /challenged to them, to set straight that which is crooked, to fill that which is wanting. Also he lacks the moral will. Perhaps he was too comfortable in life to bestir himself. His morality, his moral will was not adequately sensitized. The denials of human progress which all history attests may be a rationalization of one's spiritual laziness and slothfulness. There is a definite human pull away from ignorance towards greater freedom, towards greater well being, towards higher standards of life.... The great prophets enthusiastically challenged every one to work in his own sphere for justice, for righteousness. Koheleth lacked it completely. He saw evil

about him and resigned himself to what he saw.

There was an even great lack in the character of Koheleth. He seemingly never experienced a great love in his life. He is always talking a bout himself -- what he felt, what he experienced. Everything wearied him, tired him. There is a certain basic selfishness in the attitude such ^{is} as/represented by Koheleth.

His opinion of woman, for example, os of a very low order. There is none like it anywhere else in the Bible. The Bible pays the most perfect tribute to woman. Koheleth says:

"I find woman more bitter than death (he may have had some very unfortunate experiences) "for her heart is full of traps and snares, her hands are chains. He who is favored by God will escape her...One man among a thousand, I found, but one woman among as many I did not find." Perhaps he experienced them in the thousands.

There is a beautiful sentence in one of the books of the Approchypha. "It is only as one's ^a spirit is/loving spirit that one comes to acquire experience. "Wisdom is a loving spirit."...Koheleth did not have it. Therefore he never thought that Good can be transmitted. There is such thing as cumulative good to which each man contribute. Too much self-engrossment, too much pride and opinion. Not enough humility of spirit, not enough of human love. He doubts moral evolution.

So what is one to do. He says that "all is vanity." Life being what it is, don't expect too much from it. Try to get as much happiness out of it as you can, but don't break your heart in trying. It isn't worth it. Life is short, beset with trials pain, injustice and bafflement, but it is still better than death. So make the most of it. Get as much joy and happiness as you can, but remember not in excess. And here the Jew speaks not in excess or hectically, for joy, too, is vanity. "Of laughter, I said it is folly; but of joy, what good is it!"

Man cannot find justice, truth, righteousness in the world. He may find a little happiness before "he goes to his long home." So Koheleth says:

"I know that there is no other good in life but to be happy while one lives.

Indeed, every man who eats, drinks and enjoys happiness in his work -- that is the gift of God."

"Here is what I have discovered: It is meet and proper for a man to eat, drank and enjoy himself in return for the toil he undergoes under the sun in the scant years God has given him, for that is man's portion, and not long will he remember the days of his life. Indeed, every man to whom God has given wealth and possessions and granted the power to enjoy them, taking his share and rejoicing in his labor -- that is a gift of God, for it is God who provides the joy in a man's heart." That is a beautiful sentence.

"Therefore I praise joy, for there is no other good for man under the sun but to eat, drank and be joyful and have this accompany him in his toil, during the days of his life, which God has given him beneath the sun."

Lastly, he says: "He who is attached to the living still has hope, for a live dog is better than a dead lion! The living know at least that they will die, but the dead know nothing, nor have they any reward, for their memory is forgotten. They have a share in all that is done under the sun."

"Go then, eat your bread with joy,
And drink your wine with a glad heart,
For God has already approved your actions.
At all times let your clothes be white,
And oil on your head not be lacking."

The final editor was intrigued by this book which is a very intriguing and fascinating, disturbing kind of book. The final editor places his seal of approval upon it but adds a final epilogue to it, and that epilogue probably sums up the whole attitude of traditional Jewish faith, philosophy, doubt, uncertainty. The book closes with this epilogue.

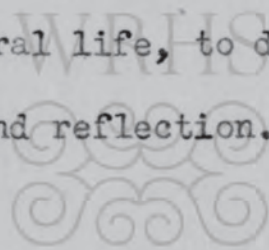
Not only was Koheleth the sage himself, but he also taught the people knowledge;

he pondered and sought out, and set in order many proverbs. He sought to find out words of delight, and that which was written uprightly, even words of truth.

The words of the wise are as goads. Complacency is not good for any man. Words of the wise ~~xxx~~ as nails well fastened are those that are composed in collections, from collective sages. However, my son, be warned of making many books there is no end; and much study is weariness of the flesh. A man needs wisdom. He also needs simplicity of heart to live.

Summing it all up, having heard everything that you have just heard, says the editor, fear God, and keep His commandments; for this is the whole man. For God shall bring every work into the judgment concerning every hidden thing, whether it be good or whether it be evil."

The sum of it all is that after all the reflections and meditations and doubts, it is man's duty to live a moral life, to do God's will in the world. I recommend this book to you for meditation and reflection.



I know that there is no other good in life but to be happy while one lives. Indeed, every man who eats, drinks and enjoys happiness in his work -- that is the gift of God.

Here is what I have discovered: It is meet and proper for a man to eat, drink and enjoy himself in return for the toil he undergoes under the sun in the scant years God has given him, for that is man's portion, and not long will he remember the days of his life. Indeed, every man to whom God has given wealth and possessions and granted the power to enjoy them, taking his share and rejoicing in his labor -- that is a gift of God, for it is God who provides the joy in a man's heart.

Therefore I praise joy, for there is no other good for man under the sun but to eat, drink and be joyful and have this accompany him in his toil, during the days of his life, which God has given him beneath the sun.

He who is attached to the living still has hope, for a live dog is better than a dead lion! The living know at least that they will die, but the dead know nothing, nor have they any reward, for their memory is forgotten. Their loves, their hates, their jealousies, all have perished -- never again will they have a share in all that is done under the sun.

Go, then, eat your bread with joy,
And drink your wine with a glad heart,
For God has already approved your actions.
At all times let your clothes be white,
And oil on your head not be lacking.

Enjoy life with the woman whom you love,
Through all the vain days of your life,
Which God has given you under the sun,
Throughout your brief days,
For that is your life's reward
For your toil under the sun.

Whatever you are able to do, do with all your might, for there is neither action nor thought nor knowledge nor wisdom in the grave toward which you are moving.

Not only was Koheleth a sage himself, but he also taught the people knowledge, weighing and searching and fashioning many proverbs. Koheleth tried to find attractive words and honestly to set down the truth.

The words of the wise are like goads, and like well-fastened nails are the collected sayings, coming from one Source.

~~Furthermore~~ *Never that*, my son, be warned: of making many books there is no end, and much study wears one's strength away *is a weariness of the flesh.*

In sum, having heard everything, fear God and keep His commandments, for that is man's whole duty. For God will bring every deed to judgment, even everything hidden, whether it be good or evil.

1) Last week - "Ordered" Job - Man of Faith - Piety - overwhelmed by calamity -
plunged into sp. confusion - despair - questions God's government
Roused esp. by his friends' imputations - denies their moral code
Emerges - triumphant in his faith, unshaken, resigned to his.

2) Another challenging Book - "Doubts" - 1/27 - Wordly-wise man -
sampled every thing - In old age strikes a balance - 1/27 - and
Hardly an orthodox rel. text which properly belongs to Sacred Scriptures
and Rabbinic registered considerable doubt - canon. Was included
(a) Total life (b) not afraid of questioning human spirit (c) Bible
is more collection of rel. texts - Nat. literature of Israel!

3) 1/27 is not his name. - 1/27 = corruption = Ecclesiastes =
the corrupt man, the corruption = "The Preacher". Hardly a
preacher - tho - the theme of vanity & disillusion should
properly be an integral part of all preaching, to remind
man of his vanity & vanities of ambitions, the limitations &
transience of all things. It has a quenching & sobering effect

4) The author adopts the ^{well-known} ~~well-known~~ device of representing himself
as a son of David, King in Jerusalem - Solomon - ~~the~~
famous for his wisdom and wealth and power.
Coming from such a source, his conclusions touching the
vanity of all wisdom, power and wealth take on additional
weight & power. (375016)

5) This little masterpiece, 12 chap - ~~3-4 c. B.C.~~ Hebrew "the
only charming book written by a Jew". 3-4 c. B.C. - in
pre-haec. times. Judea was ^{voluptuous} ~~not~~ a great nation, under
~~foreign~~ Greek rule. The day of Is. nat. glory long since
gone. Also ^{the great} ~~the~~ the great sp. leaders - passion & zeal, Mission

Ind. did not share the in a strong national feeling or in an heroic faith. Age seems to be ³⁻⁴⁵ in there when the decay in the ^{and the author's, the book, set in} ~~strong~~ ^{strong} ~~feeling~~ ^{feeling} ~~was relaxed~~ ^{was relaxed} ~~the influence in his descendants~~ ^{the influence in his descendants} ~~found to contrast~~ ^{found to contrast} ~~of~~ ^{of} ~~the~~ ^{the ~~culture~~ ^{culture} ~~was~~ ^{was} ~~to~~ ^{to} ~~Schools of~~ ^{Schools of} ~~cyries~~ ^{cyries} ~~and~~ ^{and} ~~reflections~~ ^{reflections} ~~which~~ ^{which} ~~is~~ ^{is} ~~largely~~ ^{largely} ~~reflected~~ ^{reflected} ~~the~~ ^{the} ~~pure~~ ^{pure} ~~Hebrew~~ ^{Hebrew} ~~tradition~~ ^{tradition}.}

Among the upper classes, particularly, - those which so easily fell prey to the blandishments of ~~great~~ ^{great} ~~peripheral~~ ^{peripheral} ~~culture~~ ^{culture} - ~~the~~ ^{the} ~~rest~~ ^{rest} ~~the~~ ^{the} ~~authentic~~ ^{authentic} ~~but~~ ^{but} ~~the~~ ^{the} ~~shoddy~~ ^{shoddy} ~~Levantine~~ ^{Levantine} ~~Jl. culture~~ ^{Jl. culture} - and which so severely undermined the civilization of Jordan in 2.C - that ^{after} ~~in~~ ⁱⁿ ~~revolution~~ ^{revolution} - the mass revolution - saved Jordan from extinction - among the upper classes ^{exp.} ~~this~~ ^{this} ~~rather~~ ^{rather} ~~deep~~ ^{deep} ~~word~~ ^{word} ~~of~~ ^{of} ~~reflections~~ ^{reflections} ~~cyries~~ ^{cyries} ~~and~~ ^{and} ~~indignities~~ ^{indignities} spread. ^{1/2} ~~1/2~~ ^{1/2} ~~reflects~~ ^{reflects} ~~that~~ ^{that} ~~work~~ ^{work} -

- 6) It is, in many ways, a baffling book. - It is full of inner contradictions. Opposing views exist side by side. It seems, at times as if the author were arguing with himself; as if the book were a Debate or a Symposium. Or, as if it had been edited by a later hand - to tone it down & make it more orthodox & acceptable in a N. canon.

~~Some have argued for a~~ ^{but whether} ~~the~~ ^{the} ~~author~~ ^{author} ~~speaks~~ ^{speaks} ~~thru~~ ^{thru} ~~in~~ ⁱⁿ ~~a~~ ^a ~~sort~~ ^{sort} ~~of~~ ^{of} ~~a~~ ^a ~~note-~~ ^{note-} ~~book~~ ^{book} - ~~employing~~ ^{employing} ~~orthodox~~ ^{orthodox} ~~conceptions~~ ^{conceptions} ~~of~~ ^{of} ~~prevents~~ ^{prevents} ~~as~~ ^{as} ~~a~~ ^a ~~just~~ ^{just} ~~for~~ ^{for} ~~his~~ ^{his} ~~unorthodox~~ ^{unorthodox} ~~comments~~ ^{comments}, ~~or~~ ^{or} ~~whether~~ ^{whether} ~~other~~ ^{other} ~~hands~~ ^{hands} ~~amended~~ ^{amended} ~~his~~ ^{his} ~~text~~ ^{text} - ~~there~~ ^{there} ~~is~~ ^{is} ~~good~~ ^{good} ~~faith~~ ^{faith} ~~a~~ ^a ~~in~~ ⁱⁿ ~~this~~ ^{this} ~~book~~ ^{book} - ~~a~~ ^a ~~view~~ ^{view} ~~of~~ ^{of} ~~life~~ ^{life} ~~and~~ ^{and} ~~destiny~~ ^{destiny} - which is ~~not~~ ^{not} ~~foreign~~ ^{foreign} ~~to~~ ^{to} ~~the~~ ^{the} ~~reflective~~ ^{reflective} ~~mind~~ ^{mind} / ~~was~~ ^{was} ~~in~~ ⁱⁿ ~~all~~ ^{all} ~~ages~~ ^{ages} ~~&~~ [&] ~~in~~ ⁱⁿ ~~all~~ ^{all} ~~lands~~ ^{lands}.

7). Overcome by weakness & life!
Nothing new ever happens.
Processes, nature are repetitions. - "Sun rises - sets"; "Wind goes round and round"; all the rivers flow into sea - sea is never full
All things are transient. - "Tardus vita".

8.) No progress in the world! - neither in Physical world - Moral world has been what has been - will be!
Nothing new under the sun!
"That which is corrupted cannot be made straight." Vanity - futility
No improvement in society.
~~No further in~~
Real Chap. 1.1 - 15.

9). all human strivings are futile. Life has no meaning!
You strive for wisdom - "a sorry business it is that God has given men to be afflicted with."
Wisdom and knowledge are madness and folly
It is a chasing after wind. ^{man cannot find out what is done under the sun, this a man labor to seek it out.}
"The more wisdom, the more grief." Increasing wisdom brings increasing pain.
One fate overtakes the wise man & the fool.

10). You strive for pleasure - also futile. He tried it!
Mausings - parties - slaves - and mistresses - all the delights of men - whatever his eyes desired, he did not deny them. Vanity.
You strive for wealth -
Amassed silver and gold - the chieftain, kings & provinces
Possessors regard all who had been before him in power.

Every thing - Vanity. "He who loves money will never have enough"
11). Why work so hard! Heavily are they travailing with his neighbors. "But he is on hand for a friend with a gift" & 2. 9. gained them Toil & chiding of the word

11) No further in the novel.

In place of judgment there is wickedness.

He sees the oppression that is done under the sun. He fears, the oppressed, with none to comfort them.

Throws him into utter pessimism: "So I praise the dead who at least have died, more than those who are still alive. And more fortunate than both of them who has not yet been born, and has never seen the evil deeds that are being done under the sun"

12) Common End to Man & Beast.

The Fate of man and the fate of beasts is the same

As one dies so does the other.

Man's destruction on the beast is nothing.

All go to one place; all come from the dust and all return to the dust.

"Who knows whether the spirit of man rises upward and the spirit, the beast goes down to the earth"

Read 3.16-22

13) Why do men work so hard! That too is vanity.

"It is merely one man's rivalry with his neighbor"

"Better is one hand full gained through toil and chasing after wind"

116) Confused about divine retribution. Is the just always rewarded? Is the wicked man always punished? Job. Ps. 73.

"There are righteous men who receive the recompense due the wicked, and wicked men who receive the recompense due the righteous"

"One fate awaits all men, one lot comes to the just and the unjust, to the good and pure and the impure;... as with the good man so with the sinner. — One fate comes to all"

Read Ch 9.1-10

13) What conclusion does he come to? ^{Not even in his personal} and cynicism is still restrained by the ^{moral imperative of his} faith. He is not a pagan, but a Jew! There is ^{an} ^{interest} in He believes in God, the Gods ways with man are a mystery to him and he cannot resign himself to the ^{confusion} of a ^{strong faith} to the ^{old} ^{great} wisdom of God. He retains his doubts!
Whom have I in heaven but thee?

And beside thee I desire none upon earth...

My flesh and my heart fail

But God is the rock of my heart and my portion for ever."

As for me, the weakness of God is my strength;

I have made the Lord God my refuge."

14) ^{Not} ^{he} lacks the prophetic passion for social justice. He sees the evil! He doesn't care to do anything about it. Ps 21, 23-23.

No lack the moral will! Perhaps too comfortable to history himself. - a Taker - but a giver!

The derision of human progress - which all history attests - may be a rationalization of one's sp. laziness & sloth.

15) ^{Not} ^{he} seemingly did not know a great love in his life. ^{live for others} ^{transcends himself} - ^{like, children - sacrifices} ^{loyalty} ^{family} The ^{prime} of human is very low indeed.

"I find woman more bitter than death, for her heart is full of traps and snares, her hands are chains. He who is pained by God will escape her... No man among a thousand I found, but ^{any} woman among as many, I did not find"

"Wisdom is a loving spirit" - ^{after} - ^{Not} ^{he} did not have it!

16/ Carthagenus: life being what it is - don't expect too much 7
from it. Try to get as much happiness out, it as you
can - but don't break your heart in trying. It isn't worth
it.

Life is short - beset with trials, pain, injustice & trifling -
but it is still better than death. So make the most of it.
Get as much joy and happiness as you can, but remember,
not in excess - a little calmly - for joy, too, is vanity.
"Of course, I said it is folly; and if you say what good is it!"

~~There~~ man
you cannot find justice, truth, rightness in the world.
He may find a little happiness before he goes to his
long home!"

(I note)

17/ Well, we can have all these normal joys of life - and still
believe that life has meaning, there is purpose, the greatest
of us can do very deep satisfactions - and love of dear
ones, and our fellows - save our from life meanings.
In fact - faith & ideals enhance our enjoyment of life -
and give depth, sublimity, to our happiness.

18/ The Editor - who was attracted by many, the best &
prevalent thoughts, the best - saves it up - Just

He did not know the good that can be drawn out - (6)
the cumulative social good to which each man,
each age ^{may} contribute.

Hence a doubled moral Enthusiasm.

There is too much self-engrossment in a boy - too much
pride & genius, not enough simplicity & heart, not
enough humility & spirit.

~~16/ At age -~~

wrightson

