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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series IV: Sermons, 1914-1963, undated.

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Around the world, 1959.



SUNDAY MORNING SERVICE

## THE TEMPLE

FEBRUARY 22, 1959

In the introductory chapter of the "Book of Job", he was asked where he was coming from. He hastily replied, "I am coming from going around the world". If I were asked where I was coming from I would have to say "from going around the world" - wandering up and down . I have travelled far - I have visited many distant lands - here - I have been a stranger very often in a strange land - now I am glad to be back home again. One of the Rabbis is quoted as having said, "Travel - travel is hard on clothes, person and purse". I am now qualified fully to substantiate this statement, - especially in regard to the last item. Travel may make a man wise - it certainly makes him poorer.

I should like to share with you this morning and next Sunday morning some of my observations and impressions. I find it hard at this moment to select, screen and organize these impressions so that I may be able to convey them to you compactly and at the same time adequately. One requires a certain amount of time to digest and to reflect.

On  
We visited exclusively those countries where we had not been before./ All of our previous vacations, which had always been in the summer time, we avoided what were called the "hot countries". We visited the lands like, Greece, India, and the Far East - Burma, Thailand, Cambodia, Vietnam, The Phillipines, and Japan - lands whose histories and civilizations were not altogether foreign to us but which we had never seen with our own eyes. As the Rabbi said, "

. - "Hearing or reading about something is not at all to be compared to actually seeing it with your own eyes." What you have read or heard about a country or people or its way of life, or its current problems

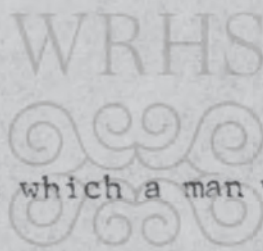


becomes so much more alive, vivid and real and at the same time less absolute and unqualified. What you see with your own eyes makes you more reserved in your judgments, less dogmatic in your views. You become more sharply aware of contradictions and paradoxes

It was Disraeli, I believe, who said that travel teaches tolerance - and in the

~~xxxxxxDisraeli, I believe, who said that travel teaches tolerancexxxxxx~~

widest sense of that term - toleration - that is true.



or navigates  
The first impressions which a man who circles/the globe for the first time in his life gets is its vastness, its greatness and its majesty. Even traveling, as one does today, at great speed, on planes and jets and on swift ocean liners, one cannot but be profoundly moved, stirred and at times actually shaken by what one sees of nature itself = by the ineffable glory of it which enfolds before your eyes on the land and from the sea and from the air - the rolling oceans, and the towering mountains with their eternal snows - the primeval forest, the deserts and the wildernesses where there is no way - and the fruitful valleys and the glistening rivers which run to the sea and the way the sun rises in certain places like a bursting revelation and else where sets like a closing . When you are a wayfarer on this earth with seeing eyes and understanding heart, you come to understand



used to  
why our forefathers ~~would~~ utter the prayer

And the second impression concerns ~~the~~ handiwork of man - the cities which they reared - each distinctive - a testament of history, a shifting record of growth or dreary destruction - a reflex of the souls of human beings, their structures, their palaces, their hovels, their proud monuments, their institutions, their museums and shrines and Temples. The towns, the villages, farms and factories flowing with ceaseless life of mankind,.....

You see before you, as you travel everywhere, both the past and the present and in most instances it is the past which intrigues you most - the glories of Ancient the land which are no longer - the Acropolis of/Athens - the Temple of Poseidon at Sunion - the excavations at Delphi or old Corinth. When you come to that modern India where so much of modern invasion is going on

you seek out the glories of the past- The Red Fort at Delhi - the palace fortresses built by the great Akbar and the breathless beauty of the TajMahal at Agra built to enshrine the mortal remains of a beloved Queen - and the Tomb of Humayun - and everywhere you reach out for the past in the beautiful pagodas, the glorious Buddahist shrines in Rangoon, Bangkok and Saigon - in the astounding ruins of the perhaps the greatest Temples and Palaces -/~~the greatest~~ in the world - at Ankara and in Cambodia

Clearly and the sacred shrines of Nara - Nikko - Kyoto and Kamakura in Japan. ~~where~~ we come to realize that it is not enough - the present is not enough to satisfy the soul of modern man - we come to realize that the great future of a people lies often in the past rather than in the present.

You get a heightened sense of history - of the endless flow of life.  
~~XXXXXXXXXX~~



We come to realize that the past is not dead and that the present is not the last word.

Change is the rule of life

Nine kilometers out of Athens, one comes upon a beautiful little church and convent at Daphuri. Originally on this site stood an ancient Greek Temple of Apollo, dedicated to the worship of Greek gods. This Temple was destroyed in the fourth century of the common era and a church was built on that site.

After a time, due to earthquakes, and fires, this church was destroyed and since it was neglected it fell into ruins. In the eleventh century it was restored and early in the thirteenth century it was ransacked again by the Crusaders.

Later on it was restored again by the Cistercian Monks. Then it ~~xxxxx~~ deteriorated one an again for ~~xxxxx~~ reason or/other and in the fifteenth century this place = this site - church was occupied by the Mohammedan ~~xxxxxx~~. In the next century it was occupied by the Orthodox Christian church. And it was abandoned again and partially restored in 1920 - and traces of each occupation and even the destruction are here and there discernible in the present structures. You can read more than 2000 years of history and the flux and change of history in this little church - in this little church that the ancient Greeks built on this land

instability  
And modern man standing before this monument of ~~immobility~~ and impermanence  
~~happens to his handiwork~~  
feels very humble. ~~He wonders what will~~ . This is what happens to the handiwork  
of man. One wonders what will happen to our handiwork.

The third impression that the traveller gets in this place is the astounding diversities ~~of~~ one encounters of countries and races, cultures, languages, religions - an ~~an~~ astounding variety of customs and ways of life - food and dress. ~~Unixxkxkxpxkxmdm~~ You speak of India, for example, and you think of a country and a people. But India's 360 million population is a veritable



racial mosaic of peoples of different racial oddities  
speaking some 180 distinct languages and some 540 dialects adhering to a bewildering diversity  
of religions and religious beliefs and practising them - from the most primitive  
to the most advanced - from the most sophisticated philosophy to the crude worshippers  
of bloody and sacrifices the endless streams of  
mystics and , yogis and holy men -

You find in India men of culture and educated and as scientifically trained as you  
would find anywhere in the world and alongside of them, living perhaps on the same  
street - in back of them, you will find Indians - at least the majority of them -  
illiterate, superstitious - still living in the dark ages - unspeakable poor.  
There are villages where most of the people of India live in which there are beggars  
of all descriptions crude and primitive. This is true of most of the countries  
in the Far East, where one age jostles the other on the sidewalk on every street  
and the contrasts between the small upper classes of education, refinement and of  
wealth - the contrasts between them and the vast masses are magnified - 98% of them -  
the contrasts are most sharp and cruel.

When you come to see with your own eyes the diversities  
not as between one country and another  
but within each country, you come to understand the enormity of of the problems which  
confront these people and their governments alike - that confront their governments  
which in many instances are not at all stable and secure and most of their leaders -  
not all of them are of one mind or of one program - you come to understand the  
problems that confront them as they try to improve the conditions of their people.  
You come to realize clearly that this is the work, not of one generation



But as you see the diversities, you also come to realize after a while there are certain basic needs which they all share in common - all these people - they need food, raiments, a roof over their heads. In the great city of Bombay you find thousands of people, men, women and children, having no homes, no roof over their heads - numbers of beggars

on the streets of Bombay or Calcutta or any of the cities of India. Except that the government is determined for the sake of the tourists on

to keep them ~~off~~ ~~off~~ the streets. Children following crying "papa, mama"

And the adults, homeless, refugees - you come to understand the basic needs of these people - food - the elementary needs - clothing, shelter - they need schools and hospitals - health programs. They need to learn good methods of agriculture - of industry

They all love their children. The Far East is a land where children are greatly wanted and tenderly loved. They would like to give their children a better chance at life than they had. That perhaps is the greatest characteristic of these people in the Far East.

There is still vast ~~is~~ resignation and an acceptance of an outreaching for a better way of life. In the main, they have awakened and are awakening to the new world. The end of colonialism has thrown the full responsibility upon these peoples themselves, who are as yet unaccustomed to the exacting responsibilities of self-government which is required of these people after a century or more of domination by foreign empires and people regardless of ~~the~~ <sup>how</sup> ineffable empires and people have been and in the main they were not - they were predatory and exploiting. A century or two of their domination - whatever good it may have done to these people - and in some instances it has done some good and in others it has not at all - it has denied them what might have been their opportunity for learning self-government during this period as the peoples of Europe learned self-government. They are now beginning to learn statistically the self-control that is required . for subordinating thousands of individuals in addition to the collective group - so the end of colonialism -



and it is pretty well ended - .The talk that we hear/<sup>eminating</sup>from the Soviet government about colonialism and western imperialism in that part of the world is more or less dated - antiquated. The end of colonialism has brought a terrific task to the intelligent leaders of these people who are trying to make good - who are trying

These people welcome the technical assistance and the guidance of experts which our own country and other countries have given and are giving. They are truly grateful for it. It is not true that they are ungrateful and unappreciative for what we are giving them by way of technical aid and assistance and guidance <sup>by</sup> ~~the~~ experts in agriculture, in industrialization, and health. They are unwilling, because of this extension of aid, to be forced to take sides with this or that power block I call it neutralism. If you are unhappy about it, you might call it ingratitude. These people are naturally concerned with their own lives - with the improvement of their status of living of their own people. They don't want war and they don't want to be involved in world-wide political . They want to get out of the dark ages of penury and misery and want and illiteracy and hunger .

The overshadowing problem in Asia, in my humble judgment, over and above what i have referred to of improving their lot in life physically and culturally - the overshadowing problem is not the ~~sum~~ of imagined Red China threat of Red China, but the threat of communism in Red China. China has so many of its own difficult problems and will have them for generations to come. It interferes very much with the affairs of neighboring people. The overwhelming problem of that part of the world is the population problem. You have a sense of sharply crowds. The population, of course, is increasing/all over the world including our own country. I read in a Bangkok newspaper last month an editorial which read something like this: - this is from Thailand - "One of the achievements of 1958 which has had less than its proper share of attention was the addition of 48 million people to the world's



That  
population in one year. ~~And~~ the world is running out of space for its increasing millions is at least as important as the coming flight of mankind into the world of outer space - probably much more so. We are not going to be able to run away from the problem. While it took a couple of centuries from 1700 to 1900 for the world's population to increase from 500 million to a billion, 250 million, by 1950 it had increased to two billion, 500 million, doubling itself - that is, the world's population - doubling itself in a mere fifty years. If this rate is continued there will be five billion mouths to feed by the end of this century and 13 billion by the end of the next century. In a country like India with its vast population, India increased its own population between 1931 and 1941 - that will be ten years - by 51 million. It is estimated that China, by the end of this century in 40 years - China will have a thousand million people. Now it is questionable whether the economic productivity of a country like India, like China, like Burma, and these other countries of the Far East, can keep pace with their large population increase. A control over a large population increase is most difficult to exert because of the ingrown religious beliefs among those people and traditional marriage customs. An eminent student of Indian economics wrote recently - "It is difficult to avoid the conclusion that no matter how productivity is increased, economic organization is improved, public health is promoted, or industrialization progresses, it is difficult to avoid the conclusion that the standards of the masses will not and cannot be raised to a satisfactory level until changes have been instituted will enable the size of the population to be better adjusted to economic resources."

It may well be that all these magnificent efforts on the part of Nehru of India and of other leaders in Burma and Thailand, Vietnam and they will break, crumble under the weight of increase in population. I came away with this conclusion that I would like to share with you among others which I will share with you the peoples of the Far East are assuming and will continue to assume a greater and greater role of importance in the affairs of mankind, as the years go on. They are becoming more articulate - they are ~~enxx~~



to realize what they want and are looking for methods how to get it and in our enlightened traditions self-interest, as well as our ~~positions~~ of humanity, dictate that we extend help to them in every practical/possible way that we help them raise their standards of living. - Not that they will ultimately or immediately line up with us but that by so doing we will line up with ourselves, as it were - with the golden rule - "Lo ve thy neighbor as thyself" - "If thy brother wax poor, thoux shalt surely help him".

When you get back from that part of the world to the United States of America, you realize we are most fortunate - the contrast between the want over there, the abundance over here - the low standards of living over there, the incomparably high standards of living over here. It ~~xx~~ really makes anyone wonder why we have these comforts - ~~reguiatxxxxxskhstix~~ warm clothing, nice homes in which to live, schools for our children comforts which those people have hardly seen. We get the feeling more than any time - the feeling of freedom - and the feeling that we have been blessed by God and that we should share what we have - our experience, our knowledge

that in the long run

DR. SILVER - I'M SORRY BUT I COULDN'T HEAR A THING AFTER THIS

POINT.

B.F.M.



1) Satan. Not Satan.

Travelled far - Visited many distant lands - And now I am glad to be home again.

One of the Rabbis is quoted as saying: "Travel is hard on clothes, person and purse."

~~And~~ I am now qualified ~~to~~ fully to substantiate his statement - esp. in regards to the purse.

Travel may make a man wiser; it certainly makes him poorer...

2. I should like to share with you <sup>(this morning and next Sunday)</sup> some of my observations and impressions. I find it hard ~~at the~~ <sup>at the same time</sup> ~~but the~~ moment, to select, screen and organize them so as to convey them to you compactly and <sup>adequately</sup>. One ~~needs~~ <sup>requires</sup> a certain amount of time to digest and to reflect.

3. We visited ~~exclusively these~~ <sup>countries</sup> where we had not been before. The hot countries, so to speak, which we did not visit in the past, because our previous vacations had always been in the summer time.

Exotic lands, like Greece, India, and the Far East - Burma, Thailand, Cambodia, Vietnam, The Philippines - Hong-Kong and Japan - lands whose histories and civilizations were not altogether alien to us - but which we had never



seen with our own eyes - As the Rabbi said: שמעו ואלו עיניכם  
לא ראו - 'Hearing or reading about something  
is not to be compared to actually seeing it with  
your own eyes.'

What you have read about a country or a  
people, or about its way of life, or its current  
problems becomes so much more alive, vivid,  
real, <sup>and, at the same time,</sup> less absolute and unqualified. What you see  
with your own eyes, makes you ~~more~~ more  
reserved in your judgments, less dogmatic in your  
conclusions. You become more sharply aware of  
contradictions and paradoxes - within any given  
situation - of important nuances and shades of difference.

It was Disraeli who said that Travel teaches  
tolerance - and in the widest sense, the truth that  
is true.

4/ The first impression which a man who arrives at  
the place for the first time in his life gets, is its vastness,  
its greatness and its majesty.

Even travelling, as one does today, at great speed, on  
planes and jets and <sup>on</sup> swift ocean liners - one cannot  
but be profoundly moved, stirred and at times actually  
shaken, by the ineffable play of nature which unfolds  
before his eyes - ~~the rolling~~ <sup>the rolling</sup> ~~oceans~~ <sup>oceans</sup> and ~~the towering~~ <sup>the towering</sup> mountain ranges, ~~with~~ <sup>with</sup>  
their eternal snows - ~~and~~ <sup>and</sup> ~~the~~ <sup>the</sup> ~~primeval~~ <sup>primeval</sup> forests, ~~and~~ <sup>and</sup>







And so you need for the past in the <sup>Egyptian Temples & Ajanta + Ellora</sup> ~~flourish~~ <sup>of</sup> ~~proceeds~~  
and Buddhist Temples of ~~Burma~~. Pagan, Bagan and  
Saijon & are on the ruins of Nara by the extremely  
ruins, Temples, and palaces - the largest in the world -  
at Angkor was in Cambodia.  
And in the same place / Nara - KIKO - Kyoto and  
Kamakura in Japan.

Clearly the present is not enough to satisfy  
the soul of ~~modern~~ man - and the pleasures of a people  
lies <sup>more</sup> in the past ~~rather~~ than in the present.

6/. You get a heightened sense, history - of the endless flow of life. The past is not dead, The present is not the best ~~used~~ word. Change is the rule of life.

9 kilometers out, Athens are comes upon a small  
convent at Daphni - originally on this site stood a  
Greek Temple, Apollo. It was destroyed in 4c - a  
convent was then built there. <sup>after a time</sup> It was neglected and fell  
into ruin. It was restored at end, 11c. In early  
13c ravaged by the Crusades - was again restored  
by the Cistercian monks. - It deteriorated again - In  
15c. place occupied by Mohammedan troops. In the next  
century occupied by orthodox Christians. It <sup>was</sup> again  
~~was~~ abandoned. - and partially restored in 1921. - Traces  
of each occupation are discernible - and with 2000  
yr. & ~~changing~~ the flux and change, history as to be  
read there.

And ~~you~~ standing there, before this monument to  
unreliability and impermanence - a mother's words travel



2/ feels very humble.

15

7/ The Third Impression one gets is the astounding diversity  
of one encounters <sup>so many</sup> races - cultures - languages - ~~dialects~~  
~~subraces~~ <sup>- with variety of</sup> dress - customs and ways of  
life. One speaks, India, for example, and for there of one  
country and one people. But India is 360 as <sup>probable</sup> ~~is~~ <sup>in</sup>  
~~that~~ is a veritable racial mosaic - a congeries  
of peoples of different racial ~~aptitudes~~ <sup>aptitudes</sup> - an astounding ethnographic <sup>display</sup>  
affinity to a far. ~~Many~~ <sup>Many</sup> distinct languages  
- even ~~most~~ <sup>most</sup> ~~different~~ <sup>different</sup> ~~dialects~~ <sup>dialects</sup> ~~are~~ <sup>are</sup> ~~spoken~~ <sup>spoken</sup>  
There are ~~many~~ <sup>many</sup> ~~different~~ <sup>different</sup> ~~religions~~ <sup>religions</sup> ~~and~~ <sup>and</sup> ~~philosophies~~ <sup>philosophies</sup> ~~to~~ <sup>to</sup> ~~be~~ <sup>be</sup> ~~found~~ <sup>found</sup>  
Western mind - children of the 20c - and <sup>in</sup> ~~the~~ <sup>the</sup> same  
cities, same streets - Delhi - and they are in the  
vast majority - elaborate superstitions - children the dark  
ages - unacceptably poor - and there are villages - where  
most of the people of India live - which beggar all descriptions  
for primitive conditions -

There is too also of most of the countries in the Far East.  
The ages fight each other - and the contrasts ~~are~~ <sup>are</sup> ~~at~~ <sup>at</sup> the  
small upper classes and the masses are most sharp  
and cruel.

8/ One comes to understand the enormity of the problems  
which confront these people - as their governments  
- not at all stable - most of them - and their leaders  
not at all in mind or power - try to  
improve <sup>their</sup> conditions. It is the work not of the



generation. They need help.

(6

8) In spite of the immense diversity, these people - not only from one another - but within each country - these are basic needs which they all share in common.

They need food, garment, a roof over their heads (shelter). They need schools, hospitals. <sup>- health centres</sup> They need to learn improved methods of agriculture - and industrialization. They all love their children - a world where children are greatly wanted and tenderly loved - and they want to give them a better chance at life than they have.

9) In the main, they have awakened or are awakening to the new day. The old colonialism has thrown the full responsibility upon themselves - and they are yet unaccustomed to the braking responsibility, self government - and to the requirements of this new world.

They welcome the technical assistance of vidance experts which our country and others are providing. And are grateful for it. They are unwilling to be forced through the extension of this and - into taking sides with this or that power bloc.

10) Overhauling problem is not Red China - <sup>- too poor</sup> but population. Pop. is increasing sharply all over the world - including

our country. <sup>(India)</sup> But 1951-1941, the increase in the population of India - was 51 million. <sup>China 1 billion</sup> It is questionable whether the econ. productivity of a country like India - and the others - can keep pace with these large populations.



increase - and control the population increase is  
most difficult to exert here. <sup>unpopular</sup> ~~growth~~ in help - and the  
traditional marriage customs. - An ancient <sup>economic history</sup> ~~as Indian~~ <sup>showed</sup>

"It is difficult to avoid the conclusion that no  
matter how productivity is increased, econ. organization  
is improved, public health is promoted, or industrialization  
pursued, the standard, the masses will not and  
cannot be raised to a satisfactory level until  
changes have been introduced which will enable  
the size, the population to be better adjusted, to econ-  
omic resources."

11) Greater & greater role - antimilitarism = more prominent  
Our enlightened self interest - as well as our  
Christianity, humanity - duties - help them -  
- guide them  
- raise standard, living - not that they will live  
up with us - but that we will live up with  
the Golden rule - ask - "If thy brother be  
waxed poor - then shalt surely help him"

12) We are the most fortunate, blessed, prosperous  
people on earth -  
The duty of privilege is service!