

Abba Hillel Silver Collection Digitization Project

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New Year, 1931.

NEW YEARS SEPT 12th, 1931

Thus saith the Lord:
Stand ye in the ways and see,
And ask for the Eternal Ways,
Where is the good way, and walk therein,
And ye shall find rest for your souls.
But they said: We will not walk therein,
And I set watchmen over you:
"Attend to the sound of the horn," (> > 10)
But they said: "We will not attend."
Therefore hear, ye nations,
And know of the horn, attend."
Behold, I willbring evil upon this people,
Even the fruit of their thoughts.

Man's life has frequently been likened to a road. His progress through the world, to a wayfaring and a pilgrimage. The important movements and events in his life, to so many milestones. The primitive, nomad life of our ancestors through the countless ages during which the race of man wandered free over the face of the earth, and lived not in cities but in tents and around campfires, undoubtedly left its color and its imagery in our speech to this day. And so we speak of birth as the beginning of a journey and death as its end. And between the two milestones of birth and death stretches the long road which we call life.

The Bible, as indeed, all great literature, is very fond of the metaphor of the Road as a symbol of life. It employs it in numerous and manifold ways. The luman virtues and their counterparts are represented by this simile. To live uprightly is "to walk in the ways of the Lord." To break the moral law is "to turn aside from the way which God hath commanded. There is the stubbern way and the way of the meek, the way of truth and the way of peace. A lonely and suffering man is one "whose way is hid, whom God hath hedged in." And death is "going the way of all the earth."

In the passage which I read from Jeremiah there is another of these engestive of the similes: "Stand ye in the ways and see, and ask for the Eternal Ways. () If the similes ways are called by the prophet the "good ways" - ways which "give rest to the soul." What are these eternal ways? Wherein do they differ from the

short and broken ways which are not "good ways" and which do not give rest to the tired soul?

New Year's Day is an appropriate time in which to "stand in the ways and All Mark ask for the Ways Eternal." We are at another milestone of our life's journey.

We may permit ourselves a moment's survey and retrospect. We may look back, and look ahead. We may ask ourselves whether the way which we have been taking is the good way, whether it has brought peace to our souls, or whether we should choose another road in the future? Has there been something of the quality of the Eternal in what we have been pursuing? Or has it all been of the passing and Allemenal, of the nature of things which which for a day and cease to be.

which we cannot at all choose, which we must walk, whether we wish to or not.

They are the ways of all flesh. There is the way of suffering. What man or woman has ever been spared the weary miles of the sorrowful road of sickness, bereavement, failure or disappointment. Who of us has not had, at one time or another this heavy burden to carry, while he waited alone and hearsick under a cold meaven sky. This is the lot of every man - to find his way suddenly beset with thorns and pitfalls and to stumble wearily through them.

There is the way of remembrance. When we are young, we seldom look back. We do not need to. The best part of life is before us. All our hopes and our eager expectations focus our eyes on what is ahead of us. But after we enter the years of middle age, so much of our life is already lived, so much of its sun and beauty passed that either for solace or in yearning or in vain regret we retrace our steps along the way of memory reliving if only vicariously the experiences which we can never forget. One must be completely absorbed in the tasks of the moment never to think of the days that are no more, of the "tender grace of a day that is dead which will never come back to us." It is good from time to time to walk the quiet road of memory with "the old wind blowing up the land and the old thoughts in our heart."

And blessed indeed is the man whose memory lane is not too filled with shadows with withered hopes and wild regrets or with the faces of loved ones who walked with us and then "went down dark pathways one by one."

But we must not linger too long in the land of memory whose light is the light of other days and whose joys and sorrows are vanished beyond recall. To look back too long and too longingly is to seturn like that legendary figure of the Bible into a stark pillar of salt. The call of life is urgent, and, though our feet would tarry, we must move on to newer duties and other tasks.

Nevertheless this New Years' Day is also called by our people //2,53 p//
"a day of remembrance." But it is good to remember, and the wise will know how
to distill new hope, from old memories and how to prepare for the journey ahead
by the light of things gone by.

man goe to his long home. There is no man living whose wandering feet will not lat last bring him to the gates of death, to the house appointed for all living. For every tired pilgrim there is an inn of rest. For all of life's tumult there is the hush when unbroken silence of the tomb.

There the wicked cease from troubling
And there the weary are at rest
There the prisoners are at ease
They hear not the voice of the taskmaster.
The small and the great are there alike
And the servant is free from his master."

These are some of the roads which we mortals must walk whether we choose to or not. That is the sad inherency of our faith. Beat your wings against the bars of destiny, shout deffiance the stars - thus was it decread from the beginning; all things that live must die. Life and death alone are immortal.

But there are other roads which we are free to choose, roads diverse and manifold, stretching to all points of the compass, wide roads and narrow, straight roads and crooked, high ways and bypaths, hard-climbing roads and easy down-hill roads. The whole story of a man's life is nothing more than the account of the road which he chose and of how he fared upon it.

that others before them have trod. They fear to venture out upon the unknown road where "God's great unchartered passes upward tend." They are forever bound to tradition, convention, precedent and authority. It is a safe way. But the good way is not always the safe way. "Life is brave only to the brave." It takes a brave heart to pass beyond the last signpost and the last campfire and to fare forth alone into the unknown world of uncertainty and adventure, perhaps also of danger. But only the brave are the pathfinders. Only the strong the heart, with no compass to guide them except courage and truth, ever discover new worlds.

Above all things they prefer comforts and the pleasures of their senses. For them the highest good II the IIII and joys of self-indulgence and the warm sloth of idleness. Give them well-filled coffers and servants to work for them and boon companions with whom to while away their days and hights and they are as happy as if life had really poured out for them its richest blessings. They are not men but cattle, and the way of their life is a short path between the pasture and the stall. It is sad that the great wealth of our land has fed and does now feed so many of these useless kine of Bashan. And it is good that revolutions sweep over the world and carry such cattle away to the refuse heap.

Some, on the other hand, choose the way of industry and selfrestraint. Through a firm self-discipline, they equip themselves deliberately for
a long journey which is to take them into far countries. They will explore every
province of their mind and heart. They will probe the depths of other minds and
hearts. They will put their hand to the test of skill. They will ask of beauty
its
IN secret and of truth its healing. They will have love enough and kindred spirit
to stop now and then and push aside some stumbling block from the way of those who
are to follow them. And before the long night settles over their purposeful day
they will have fashioned out of the full substance of their abundant lives some
monument of grace which will forever mark their pilgrimage. Their way belongs to
those Eternal Ways of which the prophet speaks.

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Some choose the way of over-weening ambition and break their hearts in the haste of their galloping pace. They are so eager to reach some desired goal of wealth or power or fame, that their life takes on the character of a furious race. Everthing that is likely to encumber and retard their competitive speed is sacrificed - life's serenity, the unhurried wooing of beauty, the mind's slow gestation, the joys of comradship and all the delightful ramblings of the spirit that is relaxed. Sometimes they reach their goal. More often they do not. If they fail they are utterly crushed. They have known nothing of real living and the one prize upon which their heart was set did finally elude them. If they succeed they have but a brief panting moment perfore they start out again them.

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Some choose the way of selfishness only to discover that it is hard alove to walk alone under the sky and to kindle one's campfire with none to sit beside him.

"Life is mean to the mean at heart." Those who share their possessions and their spirit, those who love and pity, find a pleasant comradship on the road which moderates the rigors of the pilgrim's progress in the march of time

And lastly there are those who turn aside from the road of hope and descend the sunless road of despair. They are the children of men who are easily beaten. A sudden storm upon the road and they are cowered and driven into dispondency. A man will suffer reverses and material loss and immediately he will lose his grip upon life. He will see nothing but darkness ahead and his spirit will refuse to go on. There are many such people among us in these days of depression. But life, my friends, is brave only to the brave. Hope is the eternal wine of the spirit. As long as hope stays with us we are not lost. Job's most bitter plaint was that "his days were spent without hope." And the greatest comfort which his friends could bring him was "thou shalt be secure because there is hope."

There is a beautiful phrase in the Bible DDA DAS

- "the door of hope." "In the Valley of Achor - in the valley of trouble and despair

I will open a door of hope," proclaimed the prophet of love and hope, Hosea.

When you are hemmed in by mountains of loss and defeat, when the walls of want and poverty encompass you, when your stars have glimmered and gone out, remember there is a door of hope which God in His infinite mercy has left open, a door which will lead you to better days and a brighten life. Blessed is the man whose feet are set in the eternal way of hope.

Nations too, my friends, like individuals must choose the ways which they are to go and upon their proper choice depend the prosperity and peace of their citizens.

Some nations choose the way of imperialism and aggression, the way of exploitation and conquest. That way has always led to the battlefields where the youth of the world was trodden as in a wine-press and where bloody atonement had_ to be made for the collective folly of peoples. It is not written in the stars nor is it all in the nature of things, that nations must arm themselves to the teeth, even as highway robbers, that they may prosecute their predatory ambitions and defend themselves from the enmity of other brigand nations. This is the way of the jungle. Our own generation, having once pursued this road to its bitter end, is now in tragic perversity, pursuing the same road again. In the last war the voice of outraged humanity cried aloud; "Attend to the sound of the horn." See what your folly has wrought. Are not ten millions of graves and the ruin and desolation of the world sufficient to turn you from the evil of your ways? But they said; "be will not attend." We will build greater armies and navies and deadlier instruments of destruction. We will continue our rivalries and our alliances and our tariff ward and our bitter antagonisms. "Therefore hear ye nations! Hear 0 earth! Behold I will bring evil upon these people, even the fruit of their own thoughts."

Some nations choose the ways of economic wrong and injustice. The wealth of the land which God hath spread in abundance for all is taken by the few and the masses are left without substance and without security. The wheels of industry are speeded up to produce more and more, and the masses are unable to acquire that which they help to produce. The markets become glutted with goods which the classes do not need and the masses can not have, and the nation sinks prostrate under the load of its wealth.

We have half the gold of the world in our coffers. We are glutted with wheat and cotton, swimming in rivers of oil. Yet seven million people are this year eating the bread of affliction of unemployment and charity, tens of thousands are bankrupt and the whole economic structure of our country is shaken to its very foundations.

It is not induced in the stars that our industrial life must forever proceed in the uncontrolled, centrally unplanned, extremely competitive way as heretofore, yielding its toll of erratic peaks and slumps, inflation and deflation, prosperity and depression - with the masses of workingmen subjected to these sharp fluctuations and periodically made to suffer actual want and poverty. Such not to the same way to t

by which production can be rationalized, credit and economic expansion intelligently controlled, speculation curbed, man-power and machine-power correlated to check technological unemployment, profits and wages, production and purchasing power adjusted, and labor protected against the disabilities of sickness, old age and unemployment. There are ways, new ways, of course. But when the old ways have led to panic and chaos new and unemployment to much the old ways have

During the next few years America will be tested as it has seldom been tested before. The trials ahead will reach down to the very roots of our national character. The test will come not only in the matter of relieving actual distress

calematics in the future. Of course, every public and private philanthropic agency will be exploited to the utmost this winter to see that no one shall starve in our midst. The generous heart of America will provide food, raiment and shelter to the millions of impoverished workers' families. But is that enough? Ought such conditions to exist in a country like ours, which is rich beyond the imaginings of man? Ought we not to lay the axe to the roots of the whole problem?

If America will employ, unafraid, its genius and its vision to reorganize its economic life, through the initiative of its industrial leaders or through political action by its chosen representatives or both, so that every American man, woman and child will have a place at the table of his country, America will come through the trying ordeal chastened and strengthened. If it fails - "then evil will come upon this people, even the fruits of its own thoughts."

An Abstract of the Address
By
Rabbi Abba Hillel Silver
At
The Temple
New Years, Sept. 12th, 1931

New Year's Day is an appropriate time in which to "stand in the ways and ask for the Ways Eternal." We are at another milestone and we may permit ourselves a survey and a retrospect. We may ask ourselves whether the way which we have been traversing is the good way, whether it has "brought peace to our souls" or whether we should choose another road in the future.

Nations, like individuals, must choose the ways in which they are to go and upon their proper choice depend the prosperity and peace of their citizens.

Some nations choose the ways of economic wrong and injustice. The wealth of the land which God hath spread in abundance for all is taken by the few and the masses are left without substance and without security. The wheels of industry are speeded up to produce more and more, and the masses are unable to acquire that which they help to produce. The markets become glutted with goods which the classes do not need and the masses can not have, and the nation sinks prostrate under the load of its wealth.

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It is not written in the stars that our industrial life must forever proceed in the uncontrolled, centrally unplanned, extremely competitive way as heretofore, yielding its tell of erratic peaks and slumps, inflation and deflation, prosperity and depression - with the masses of workingmen subjected to these sharp fluctuations and periodically made to suffer actual want and poverty. Such conditions lead to disorder and revolution.

The eternal way for nations is the way of justice. There are ways by which production can be rationalized, credit and economic expansion intelligently controlled, speculation curbed, man-power and machine-power correlated to check technological unemployment, profits and wages, production and purchasing power adjusted, and labor protected against the disabilities of sickness, old age and unemployment. There are ways, new ways, of course. But when the old ways have led to panic and chaos new and untried ways must be turned to.

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RH-31 Thus swith the bad: Stand pe in the ways and see, and ask for the Exercial Ways, When is the good way, and walk therein, Cent upe shall find vest for your souls. But they said: We will not walk therein. and I set watcheren der you: attend to the sound of the horning (12/2) But they said: We will not attend. Therefore hear, ye nationes, lund know, O conjergation, what is against them. Hear, O sauth: Behold, I will bring evil upon this people, Even the fruit of their thoughts. Jer. 6.16-19. 1. Manis left has frequently been lettened to a road.

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substance and their spirit, then who look and fisty find a pleasant are commendating on the rotal and a fellow- for chiry which workerate the regions, the twarch through your.

(8) had lastly their are there who turn aside from the road of Hope, and dercent the surless road of derfair. They the an he were who are easily heaten and discomfited. a sudden storm upon the highway and they are convend and druke with despurency, a man suffers reverses and makinal loss, and the imandiality, losse, his grif when life the sees nothing but between a head and = 50 at this Turn of defression. But "life my frewer, is brain only the hard" the eternal wine the spirit free. as lung as help store with 5 an , you are and lost. John west little fleat was that his lays were spent us thank hope, and the quartest camput , his friends was , "thus that he secure because there is hope". There is a heartiful phase in the Mill: 317x 100 = the door, hep. 94 the valley of health and despain, I will Then a down , bothe", problamenthe further of less construction of long and and here with its by defeat and house with the walls of want and forwither the walls of want and forwithern remancher, then is a distributed and significant for the way and a wind life of the which will had man when feet an set on the beaut is the 7- Tations, too, my Juinds to choose the ways which they an to travel 90, and when their proper choice defend the purpose of and place, their cityens. (a) Sun nathers the ways of unferialun and appears: an, the ways Explorate their and conquest. This was has always led to the tattle field when the genth it would

is twolden as in a wienfrees, and a bloody atersew out is unde for the collabor folly of peoples. It is end witten in the stars that wateries resurt arms themetics the action by how without them, to is under to prosecute their freshory and to protect themselves from the en with of of the bright of the protect themselves from the en with of of the brigand realions. This is the puzzle way. But our genera this pand makous. This is the furgle way to the first and menter and, had of one pursuad this read to to both and menter the last war in hajir pervisity, pursuing the squin. In the last war— the Voin quetraged themanity, en'edant! "alter to the second to both seems and so welling hath weages! with see what you und welling paras and squind the eil of our ways?" But they said! We the ail out allowed the eil of our ways?" But they said! We the ail out at allerd. The will brief greater arms and war and leadlies in furneral greater arms and war is ail continue and leadlies in furneral gladuction. We will continue and war to raise and and and all and and and are alliqued and our tails un walries, and an allianes, and our taif walls, and an litter autogansens. "There, bear, ge nætras! Han, O san th! Behold, I will bury evil ufen these peoples, even the fent, their own then the ! 8. Sum waters choose the ways permission were and important in abundance for all land which forthe hat placed in abundance for all is taken by the few and the manes are left without nebstanes and without sectorated and before with the wheels of production are sectionable to production are manes are mable to acquire that which they make to produce the with the with sorper with the produce. The wanted became that which they with the produce the market to produce the wanted which they with the with sorper with the produce. The wanted became that which they wanted to acquire that which they with the with sorper with the produce the wanted to be a second to the with the with the with the with the with the wanted to be a second to the wealth to the second the with the water that we wanted the with the water that we wanted the water that we wanted the water the water the water the water that we wanted the water the water that we wanted the wanted the water that we wanted the water that we wanted the wat maticular seints prestrate under the load of the worth would as an coffees, ve any flutted wife wheel and es then, no mining in win ; ail out of willowing peple well this year got the knowly a flutter of unesuffery ment and this what the whole economic structure.

wis Hen the states that 170 gan perfurbehen should auchal 60 70 the wratte of the weather; or that one indust life must fuch proved in an unconfulled, centrally un-Marined, extremely accupitation way as her yellow the total greates of and alumps, inflation tent deflation, purches and deflation the marses, withing men and avenue sufferted to these sharp plustreations and send some following end made plinstracty made & Faffer actual way 3 the tries. There are ways to when from and the best of special continues for the franchistist and the feather than for the confidence of the feather than for the conclusion of the feather than correlated sways to check technological unemply munit, properly and ways to check technological unemply munit, protected against the hands of greaters, old up and unemply mugit. Then any ways your and leter unemply mugit. Then any ways your ways a Convap. unemployment. Then cross ways, wen ways, & comeas.

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souls! If it fails - there will well come copie thes when, even the finites of it win they als,"



Thus saith the Lord:

Stand ye in the ways and see,

And ask for the Eternal Ways,

Where is the good way, and walk therein,

And ye shall find rest for your souls.

But they said: "We will not walk therein,

And I set watchmen over you:

"Attend to the sound of the horn," ()

But they said: "We will not attend."

Therefore hear, ye nations,

And know, 0 congregation, what is against them.

Hear, 0 earth:

Behold, I will bring evil upon this people,

Even the fruit of their thoughts.



1. mans life -2. The Bible - employs -3. In the passage - Jeremiah 3. her Jeans Way - quality 4. What are the Eternal Comporter There is the way of suffering (2) or resultante completely absorbed -(4) There are some - inherency Beat your wings 5. But there are other rouses - free. (1) Some choose the safe road - they bear for them , on the other hand, - industry .. the way over-weing had -> (4) ·· selfishness

(6) had, then are they - Road of Hope got - 3/2 120 (7) Thus, if you were - Crossoroads to-wight-Safe- Easy- ambitions - Selfi- Weepain 6. Nation too, little (1) Some Mahous chare-inferialing - Our our generation -- Voil - attend -(2) i. ecount wrong wrong wrong - wheels, markets --> (4) bu have 1/2 gold (h) Juherent - Such Conts. (r) The elevand ways -(3) Aluring the west few of course, Every public 7. If america well employ-