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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," (*2012*)
But they said: "We will not attend."
Therefore hear, ye nations,
And know, O ~~congregation~~ *earth*:
Behold, I will bring 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. ^{thus} The ^{human} 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 ^{way of the meek and the way of the stubborn} ~~stubborn 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 ^{flesh} ~~the earth~~."

In the passage which I read from Jeremiah there is another of these ~~suggestive~~ ^{striking} similes: "Stand ye in the ways and see, and ask for the Eternal Ways. (*for about 1000*) These eternal 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 ^{see, and} 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 ^{ephemeral}, of the nature of things which ^{abide} for a day and cease to be.

What are the Eternal Ways? There are certain ways, my friends, ^{eternal ways}, ~~eternal ways~~ which we cannot at all choose, which we must walk, whether we wish to or not. They are the ways ^{prescribed for} ~~of~~ all flesh. There is the way of suffering. What man or woman has ever been ^{entirely} 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 ^{walking} ~~he walked~~ alone and hearsick under a cold, ^{unhudding} ~~unheaven~~ sky. This is the lot of every ^{man} - to find his way suddenly beset with thorns and pitfalls and to ^{be forced to} ~~stumble~~ ^{on} ~~warily~~ 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 ^{still} 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, ^{past} ~~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} ~~and~~ 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~~ ^{it is urgent to} 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 ^{be} ~~return~~ ^{ed} 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 ^{1/2 3 3 p 11} "a day of remembrance." ^{For} ~~But~~ it is good to remember, and the wise will know how to distill new hope ² from old memories, and how to prepare for the journey ahead by the light of things gone by.

(c) And lastly there is the way whence none returneth, the way man goes th to his long home." There is no man living whose wandering feet will not at 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 ^{ed} ~~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 ^{fact} ~~faith~~. Beat your wings against the bars of destiny, shout defiance ^{at} ~~to~~ the stars - thus was it decreed 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 ^{record} ~~account~~ of the road which he chose and of how he fared upon it.

Some choose the safe ^{Road} way - the well-marked and chartered way 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} ~~by~~ 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 ~~of~~ heart, with no compass to guide them except courage and truth, ever discover ^{the} new worlds.

Some choose the easy road - "the primrose path of dalliance."

Above all things they prefer comforts and the pleasures of their senses. For them the highest good ^{are} ~~is~~ the ~~happy~~ 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 nights and they are as happy as if life had really poured out for them its richest blessings ^{and revealed its profoundest mysteries}. They are not men but cattle, and the way of their life is ^{the} ~~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 self-restraint. 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} ~~the~~ 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.

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 ^a ~~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 ^{of respite} before they ~~start~~ ^{set} out again ^{driving ambition forces them} upon another race. Their way is not of the Ways Eternal. They never find rest for their souls.

Some choose the way of selfishness only to discover that it is hard to walk alone under the sky and to kindle one's campfire ^{alone} with none to sit beside ^{you} ~~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 ~~frigors~~ ^{along} 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 ~~d~~espair. They are the children of ~~m~~an 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 ^{or} 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

- "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 brighter ^{future} ~~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~~ ^{is} 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 ~~in~~ ^{inherent} 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 ^{against the attacks} ~~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; "~~we~~ 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 ~~wars~~ ^{walls} and our bitter antagonisms." Therefore, hear ye nations! Hear, O 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, ^{but} ~~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 ^{as you} 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 inherent in the nature of things nor is it}
~~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 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 good ways of peace and tranquility but} conditions lead to disorder and revolution.

^{are}
The eternal way ~~is~~ for nations ^{are} 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 ^{may} are ways, ^{to be sure} new ways, ~~of course~~. But when the old ways have led to panic and chaos new ~~and untried~~ ways must be turned to ^{and tried}.

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

~~now existing~~, due to unemployment, but in the matter of averting such calamities 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 ^{for} 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 ^{at very} ~~to~~ the roots of the whole problem?

If America will employ, unafraid, its genius and its vision to reorganize its economic life, ^{either} 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 toll of erratic peaks and slumps, inflation and deflation, prosperity and depression - with the masses of workmen 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.

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~~ distress now existing, due to unemployment, but in the matter of averting such calamities 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?

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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 ~~another~~ ^a survey and retrospect. We may ask ourselves whether the way ^W 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, ~~are free to~~ ^{must} choose the ways ^W 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 cannot have, and the nation sinks prostrate under the load of its wealth.

We have half the gold of the world in our coffers, ^{we} ~~we~~ are glutted with wheat and cotton, swimming in rivers of oil, yet seven million people ^{are} ~~will~~ this year eat ^{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 written in the stars that one percent of our population should control sixty percent of the ~~wealth of the nation; or~~ that our industrial life must forever proceed in ^{the} ~~an~~ 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 workmen ~~and women~~ subjected to these sharp fluctuations and periodically made to suffer actual want and poverty. Such conditions ^{lead} ~~lead~~ to disorder and revolution.

The ^{is} ~~eternal~~ way ^{is} for nations ~~are~~ the ways 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} ~~financing~~ power ~~financing~~ 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.

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, ~~and~~ the test will come not only in the matter of relieving actual distress now existing, due to unemployment, but in the matter of averting such calamities 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* ~~it~~ *chastened* will come through the trying ordeal ~~greatly inspired~~ and strengthened. ~~Our people will then be on the good way "and will find rest for their souls."~~
If it fails - "then evil will come upon this people, even the fruits of its own thoughts."

thus saith the Lord:

Stand ye in the ways and see,
And ask for the External 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," (roll)
But they said: "We will not attend."

Therefore, hear, ye nations,
And know, O congregation, what is against them.
Hear, O earth:

Behold, I will bring evil upon this people,
Even the fruit of their thoughts;

ser. 6. 16-19.

1. Man's life has frequently been likened to a road, his progress thru the world, to a wayfaring ^{and a} ~~journey~~ ^{journey}. The important moments and events in his life, to so many milestones. Echoes of the primitive ^{of our} ~~nomad~~ ^{wanderer} life, when, thru countless ages, the human race, wandered over the face of the earth, and undoubtedly and lived its life along with in cities, but ~~now~~ ^{in tents and arid wastelands} ~~they~~ ^{they} ~~lost~~ ^{lost} their color and their imagery ^{in our language} ~~as to~~ ^{as to} this day. And so we speak of birth as the beginning of a journey, ~~and~~ ^{and} death as its ~~end~~ ^{end}. And in between the two ~~events~~ ^{events}, birth and death, ~~we~~ ^{we} ~~draw~~ ^{draw} the long road, ^{which we call life} ~~as a lonely road~~ ^{as a lonely road} ~~to a far-off~~ ^{to a far-off} ~~road, like a hard road, or a smooth road,~~ ^{as a symbol of life}
2. The Bible, ^{as, indeed, all great literature} is very fond of the metaphors of the Road. It employs it in numerous and manifold ways. It speaks,

② Alas the way, all the earth! ③ A lonely and
suffering man is one "whose way is hid, whom God hath
hedgeed in". ④ ~~represent~~ ^{represent} all the virtues and their counterparts are expressed
~~through the road~~ by this simile: ⑤ There is the
stable way, the way, the meet, the way, the ~~the~~
~~good way~~, the way of justice, the way, our hearts,
the way of peace. ⑥ To break the moral law is "to
turn aside from the way which God hath commanded!"
⑦ To live uprightly is "to walk in the ways of the
Lord!"

3. And indeed, it is a beautiful and profoundly meaningful
simile - "the Road & life", for it is it are wrapped
up so many characteristics ^{to both} to both the ~~road~~
~~and to life~~. - There are the elements of time, and space, and
chance, and changing weather, and adventure, which
are common both to the Road and to life.

4. In the passage which I read from Jeremiah there
is another of these suggestive similes. "Stand ye
in the ways and see, and ask for the eternal way
of the Lord". Then eternal way is called
by the prophet the "good way". What are these eternal
ways? ~~that, the tall, the crookedly crooked, the~~ ~~affordable~~
~~distance and that distance everlasting?~~ ~~Wherein~~
do they differ from the short and broken way
which lead are not "good ways" and which ~~lead~~ ^{do not}
to give rest to the tired soul?

5. New Year's day is an appropriate time in which
to "stand in the way and ask for the ~~the~~ way
eternal." It is a day dedicated to us as ~~at~~ ^{for}
another milestone ⁱⁿ Philip's journey, and we ~~are~~ ^{may}

so much, its sun, and its ~~intense, vivid experiences~~ ^{beauty}, that
~~we~~ either for solace or in yearning, or in vain regret, we
retrace our steps along the way; we ~~renew~~ ^{renew} ~~renew~~
reliving, if only vicariously, those experiences, which
we can never forget. One cannot be ~~overwhelmingly~~ ^{wholly} wrapped
up in the tasks, the moment, never to think, the days
that are no more, & the ~~kindles~~ ^{kindles} ~~of~~ ^{of} ~~the~~ ^{the} ~~day~~ ^{day} that is
dead, which will never come 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
things left at our heart." And blessed, indeed is the ~~man~~ ^{man} ~~who~~ ^{who} ~~has~~ ^{has} ~~his~~ ^{his} ~~memory~~ ^{memory} ~~lame~~ ^{lame} ~~is~~ ^{is} ~~not~~ ^{not} ~~filled~~ ^{filled} ~~with~~ ^{with} ~~characters~~ ^{characters}, ~~and~~ ^{and} ~~as~~ ^{as} ~~there~~ ^{there} ~~is~~ ^{is} ~~no~~ ^{no} ~~other~~ ^{other} ~~help~~ ^{help} ~~but~~ ^{but} ~~the~~ ^{the} ~~faces~~ ^{faces} ~~of~~ ^{of} ~~loved~~ ^{loved} ~~ones~~ ^{ones}, who walked with us and then "went
down dark paths way one by one." But we must not linger
too long in the land memory when light is the light
of the day, and when joys and sorrows are ~~scattered~~ ^{scattered} ~~past~~ ^{past} ~~recall~~ ^{recall}. To look back, too long and too long
is to be turned ~~into~~ ^{into} ~~a~~ ^a ~~like~~ ^{like} ~~the~~ ^{the} ~~legendary~~ ^{legendary} ~~Prophet~~ ^{Prophet} ~~figures~~ ^{figures}, into ~~phantoms~~ ^{phantoms} ~~of~~ ^{of} ~~salt~~ ^{salt}. The call, life is urgent,
and the ~~our~~ ^{our} ~~feet~~ ^{feet} ~~would~~ ^{would} ~~turn~~ ^{turn}, we must ~~move~~ ^{move} ~~on~~ ^{on} ~~to~~ ^{to} ~~other~~ ^{other} ~~newer~~ ^{newer} ~~duties~~ ^{duties} ~~and~~ ^{and} ~~the~~ ^{the} ~~tasks~~ ^{tasks}. Never then
this long way is also called ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~memory~~ ^{memory} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~present~~ ^{present} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~future~~ ^{future} ~~and~~ ^{and} ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~the~~ ^{the} ~~past~~ ^{past} <

Then the prisoners are at ease
They hear not the voice, the taskmaster's;
The small and the great are there alike;
And the servant is free from his master."

7. There are some, the roads which we must take or not. They are the sad inherency of our fate. Beat your wings against the bars of destiny, shout defiance to the stars - thus was it decreed from the beginning: All things that live must die: - life and death alone are inevitable.
8. 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-way and by-paths, climbing ^{up} steep and down-hill roads. And the whole story of a man's life is nothing ~~else~~ but the ~~story~~ account of the ~~road~~ path which he chose and how he fared upon it.
- (a) Some choose the easy road - "the puerile path of dalliance". Above all things they prefer comfort and the pleasure of their senses. They ~~will not~~ ^{seek} ~~the~~ ^{the} ~~man-craze~~ ^{man-bonanza} and the warm sloth of idleness. Give them security and well-filled coffers and laconic servants to work for them and bon-companions with whom to while away their days and nights, and they are as happy as if life had passed out for them. ~~to their~~ ^{to their} ~~blest~~ ^{blest} ~~bliss~~ ^{bliss}. They are not even in cattle, and their ~~life~~ ^{life} ~~way~~ ^{way} ~~their~~ ^{their} ~~life~~ ^{life} ~~leads~~ ^{leads} ~~to the~~ ^{to the} ~~stall~~ ^{stall}. It is sad that our great wealth of our nation has fed and does now feed so many useless beings of barbarism and it is sad that their perishes ^{in the world} ~~in the world~~ ~~and~~ ^{and} ~~no~~ ^{no} ~~more~~ ^{more} ~~their~~ ^{their} ~~away~~ ^{away} ~~into~~ ^{into} ~~refuse~~ ^{refuse} ~~heaps~~ ^{heaps}.
- (c) Some choose the way of ~~other~~ ^{other} ~~wisdom~~ ^{wisdom} on the other hand, choose the way of industry and self-restraint. Though a

Some choose the safe way - the well-charted and
chartered way that others before them have trod.
They fear to venture out upon the unknown road
where "God's great uncharted seas upward
lead". They are guided by tradition, convention,
precedent and authority. It is a safe way. But
the just 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
camp-fire, and to fare forth into an unknown
world of uncertainty and adventure, perhaps also
of danger. But only the brave are the pathfinders.
Only the strong heart, with no compass to guide
them but courage and faith, ever discovers
new worlds.



from self-discipline they ~~will~~ equip themselves ^{deliberately} for a
~~long~~ journey which is ^{to} take them into far countries.
They will explore every province, their mind and heart.
They will probe the depths of the mystery.
They will put their hand to the test of skill. They will
ask, & beauty its secret and of faith its healing. They will
bark less energy and kindred spirit to stop ~~now~~ and
then and ~~push~~ arise and stand ~~block~~ from the
way, those who ~~will~~ follow them ~~on the same road~~
and before the long night settles over their purpose-
ful day, they will have fashioned out the full substance
of their abundant lives some monument of grace
which will prove more than their pilgrimage, and tell
to ~~others~~ their ways belong to their eternal ways,
which the prophet speaks.

(d) Some choose the way of over-weening ambition
and break their hearts in the haste, their galloping
haste. They are so eager to reach some ~~desirable~~
goal of wealth, or power, or ~~prestige~~ fame, that their life
tells in the character of a race. Everything ^{that is} sacrificed
likely to encourage and retard their competitive speed
is sacrificed - hopes, serenity, the ~~greatest~~ joy of comradeship,
the unburied ^{wool} of beauty, the mind's slow
gestation, ^{and all} the delicate ~~little~~ ^{resembling} of the relaxed spirit.
Some times they reach their goal. More often they do not.
If they fail, they ~~are~~ are utterly crushed. They had known
nothing of real ~~fighting~~ - and the one prize upon which their
heart was set, ~~finally~~ ^{finally} ~~shattered~~ them. If they succeed,
they have but a brief ^{pausing} ~~moment~~ ~~when they~~ ~~from~~ to
regain their breath, before they start out on another
race. They never find rest for their souls. This
is not the way eternal.

(e) Some choose the way of selfishness, only to discover
that it is hard to walk alone under the sky and
that ~~life~~ ^{life} is ~~mean to the mean heart~~ to think
can't find with none to sit beside you. ^{Life}
is mean to the mean heart! Those who share their

country, shrouded with very penumbras. It is not
written the stars that 170,000,000 population should control
6070, the wealth, the nation; or that our indust. life
must proceed in an uncontrolled, centrally un-
planned, extremely competitive way as her type yielding
its ~~steps~~ ^{to} ~~of~~ ^{erratic} ~~peaks~~ ^{and} ~~troughs~~, inflation and deflation,
prosperity and depression, - ^{with} the masses, working
men and women subjected to these sharp fluctuations
and ~~made~~ ^{privately} made to suffer actual
want and poverty. Such conditions lead to disorders
and revolutions. The external way, for nations are the
way of justice. There are ways by which production can
be ~~regulated~~ ^{regulated}, Credit and loan expansion ~~can~~ ^{can} ~~be~~ ^{be}
firmly controlled, ^{speculation curbed} ~~the~~ ^{mean} ~~power~~ ^{and} ~~machine~~ ^{power}
correlated so as to check technological unemployment,
profits and wages, ^{production and purchasing power} ~~be~~ ^{fully} ~~adjusted~~, and labor
protected against the handicaps of sickness, old age and
unemployment. There are ways, new ways, of course.
~~but the old way~~ ^{but the old way} ~~has~~ ^{has} ~~led to~~ ^{led to} ~~panic~~
and ~~new and untried way~~ ^{new and untried way} ~~is in the~~ ^{is in the} ~~turn~~ ^{turn} ~~to~~
Chaos, ^{then} ^{of} ^{course} ^{and} ^{order} ^{has}
pleaded for this new way long ago: "Attend to this and
the horn" - they cried. ~~Observe~~ ^{Observe} ~~the~~ ^{the} ~~horses~~ ^{horses} ~~and~~ ^{and} ~~draw~~ ^{draw} ~~the~~
unintended conclusions. But they said: "We will
not attend". Therefore war, ye nations... I will bring evil
upon this people, even the fruit, their (press / thought)

9. During the next few years America will be tested
as it has ~~never~~ ^{never} ~~seldom~~ ^{seldom} ~~been~~ ^{been} ~~tested~~ ^{tested} ~~before~~ ^{before}. The trials ahead ^(OTB)
will ~~lead~~ ^{lead} ~~down~~ ^{down} ~~to~~ ^{to} ~~the~~ ^{the} ~~very~~ ^{very} ~~roots~~ ^{roots} ~~of~~ ^{of} ~~the~~ ^{the} ~~character~~ ^{character} ~~of~~ ^{of} ~~the~~ ^{the} ~~nation~~ ^{nation}
will employ unafraid its genius and its strength to reorga-
nized its economic life ^{through} ^{the} ^{imitation} ^{of} ^{the} ^{world} ^{leader}
~~and~~ ^{that} ^{its} ^{chosen} ^{representatives} ^{will} ^{not} ^{be} ^{lost} ^{or} ^{lost} ^{at} ^{the}
even though ~~it~~ ^{it} ~~is~~ ^{is} ~~its~~ ^{its} ~~ideal~~ ^{ideal} ~~is~~ ^{is} ~~refined~~ ^{refined} ~~and~~ ^{and} ~~strengthened~~ ^{strengthened} ~~our~~
people will then be on the just way, and will put rest for their

new system, due to unexampled want, but in the
matter of averting such calamities in the future.
Of course every possible & prudent phil. agency will
be exploited to the utmost this winter to see that
no one shall go cold and hungry. Stars in
an instant. ~~See~~ The generous heart, and ^{the} ~~the~~
pious soul, raiment and shelter, & the million
& unfortunated mother's families. But is that
enough? Ought not such associations to exert
in accounts, ask aid, which is rich beyond
the imagination & more! Ought we not to
lay the ax to the roots of the whole problem!

WRHS



sons'. If it fails - then evil will come upon this
people, even the fruits of its sin they eat."



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," (72 M)

But they said: "We will not attend."

Therefore hear, ye nations,

(And know, O congregation, what is against them.)

Hear, O earth:

Behold, I will bring evil upon this people,

Even the fruit of their thoughts.



1. Man's life -
2. The Bible - employs -
3. In the passage - Jeremiah
3. New Year's day - quality
4. What are the Eternal Longs. The
 - (1) There is the way of suffering.
 - (2) " " " " of remembrance
completely absorbed -
12.5.50 p. 12
 - (3) " " " whence more returned
 - (4) There are some - inherency
Beat y our wings
5. But there are other roads - free
 - (1) Some choose the safe road
- they bear
 - (2) " " " easy road
- for them
 - (3) " , on the other hand, - industry
 - (4) " " the way of over-working
 - (5) " " " selfishness

(6) And, there are three — Road of Hope
Job — $\alpha/\beta \alpha \alpha \alpha$

(7) Thus, if you were — Cross-roads
to-night —
Safe — Easy — Ambitions — Self — Worship

6. Nation, too, little

(1) Some Nations chose — inferiority
— inherent — jungle —
— Our own generations —
— voice — Attended —

(2) i. economic wrong
wrath of God — wholes,
markets —

→ (a) we have 1/2 gold

(b) Inherent — Such conditions

(c) The eternal ways —
There are

(3) During the next few
of course, Every public

7. If America will employ —