



## Abba Hillel Silver Collection Digitization Project

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

Series IV: Sermons, 1914-1963, undated.

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New Year's Sermon, 1949.

124-99

My dear friends, the mission of Judaism is to help us to find meaning in a universe where ultimate meaning is forever hidden from us. I came across the other day a statement of Professor Albert Einstein which reads like this: "What is the meaning of human life, or of organic life altogether? To answer this question at all implies a religion. Is there any sense then, you ask, in putting it. I answer, a man who regards his own life and that of his fellow-creatures as meaningless is not merely unfortunate, but almost disqualified for life."

This quotation of Professor Einstein brought to my mind that quotation from a much older source, from the Book of Psalms, "Make mine eyes to see," "lest I sleep the sleep of death." Make mine eyes to see. The function of Judaism, the function of all great ethical religions is to make our eyes to see lest we sleep the sleep of death.

✓ There was a time, ~~dear friends~~, when scientists were confident that they would soon get the solution for the whole riddle of the universe. It was only a matter of time, they thought, only a matter of adding one new fact to another, one new discovery to another, until the required total <sup>was</sup> attained, and the men <sup>would</sup> have the complete understanding of all that they wish to <sup>know</sup> understand. By probing, in other words, deeper and deeper, by research and investigation, they would soon come upon the key to the solution of all the mysteries of the created universe. <sup>Today</sup> In our generation scientists are far less hopeful. The most learned among them acknowledge today that objective reality may forever elude the grasp of man. Or as one scientist put it recently, "there is no mystery of the physical world which does not point to a mystery beyond itself. All <sup>roads</sup> highways of the intellect, all <sup>ways</sup> by-roads of theory and conjecture lead ultimately to an abyss <sup>which</sup> of human ingenuity can never span." (The reason for it is quite simple. Man himself is involved in everything which he tries to understand, and man is his own greatest mystery.) But although man has been denied the knowledge of ultimate being <sup>of basic</sup> the how and why of things - he is nevertheless permitted to learn much, very much, of the relations which exist between things in the <sup>and forces</sup>

universe, (between the forces of the universe.) While he may never be able to explain because he may never be able to understand, say electricity or gravitation or magnetism - their nature, <sup>power</sup> their origin, he may come to understand a great deal about their operation, and so may be unable to use them to his own advantage, to increase his ~~own~~ power and his ~~own~~ security in the world. And <sup>in</sup> it is <sup>an unlimited</sup> of this field, ~~which is unlimited~~, ~~this field~~ of profitable research and investigation ~~and the~~ relationships of things and forces, <sup>in</sup> ~~and~~ how things operate and <sup>he</sup> ~~in~~ how <sup>he</sup> ~~is~~ can use them, that man can attain meaning, reward, <sup>just</sup> satisfactions. Thus even though scientific knowledge may never be absolute for man, it may yet offer him and does offer him a world of enterprise and ~~a world of~~ <sup>which can</sup> challenge to satisfy a victorious life.

~~Now~~ This is true also of man's spiritual life. Men can never understand the nature of God. Men can never understand the ultimate purpose, <sup>and</sup> the ultimate management of creation. And ~~the~~ greatest religious thinkers have been the foremost to point this fact out, to ~~reiterate it time and time again.~~

"Verily Thou art a God who hides Himself," we read in the Bible. (Our religion speaks of God as "hidden", and the Prophet Isaiah asks,

"Who has ever proved the essence of the Being of God?"

"Unto whom

has God ever revealed His counsel, his purpose, his plan?" ) Nevertheless, man has not been left in ~~an~~ utter darkness concerning those matters which affect his destiny in

this basically unknowable universe. Much has been made known to him through seers, <sup>and</sup> through prophets and through the long experience of the human race itself, <sup>so</sup> ~~and~~ that while man may not know the ultimate purpose of creation, he can learn much about the operations of God's laws in the social life of man and about the ~~operations~~ of the laws of justice, <sup>he</sup> ~~and~~ love, <sup>he</sup> ~~and~~ truth and selflessness so that if ~~we~~ <sup>he</sup> live by these laws, ~~we~~ <sup>he</sup> may prosper and be blessed.

"The secret things belong to the

Lord our God."

"But the known things

belong to

us and to our children forever." And what are these <sup>known</sup> ~~revealed~~ things? (What are these known and knowable things?

"To do the laws of this Torah, of this

<sup>code</sup> cord of ethical life which mankind has evolved through the long centuries of living."

You may recall that very superb and dramatic story told in the Book of Exodus of the greatest of all prophets of Israel, Moses. Moses was in a quondary. Moses was beset with terrible difficulties with the complaints and the harassment of his people. He was lost in doubt and confusion, and finally he determines upon a desperate measure. He turns to God and says,

"Reveal unto me Thy being. I want to know whom I am serving and for whom I am suffering and enduring all these trials and tribulations. I want to see God." And the answer comes back,

"No living man can see Me. No man can see Me and live." But out of the cleft of a rock, continues this superb metaphor of the Bible, out of a cleft of a rock, Moses was able to see all the goodness of God pass before him, and he heard a voice defining the attributes, the ethical attributes of this God of creation.

"God is a God of mercy and compassion, of justice and of truth." Fourteen of these great attributes of the Deity are revealed unto Moses. If man wants to know God, he can know God by imitating the ethical qualities and attributes of the Deity.

Judaism causes all of God's goodness, all the goodness of the unknowable God to pass before us and challenges us to model our lives after these qualities which we ascribe to the Deity. "After the Lord your God shall ye walk." The Rabbis ask, how can a human being, mortal, finite, imitate God - the infinite, the omnipotent, the omniscient. And the answer is given, it is possible.

"Just as God is merciful and compassionate, you, too, try to be merciful and compassionate."

"Just as God clothes the naked, feeds the hungry, you do likewise." This is imitating God.

Now this walking in the way of God is not too difficult if there is the will. It is not so easy that man can do it without effort, but it is not so arduous and forbidding that man need to be discouraged from trying. God does not ask of us the impossible. God does not judge us by canons of absolute and rigorous perfection. The Torah was not given to the Angels, and when God breathed His spirit into us, He breathed into a body made out of earthly clay and dust.

Walking in the way of God does call for perseverance, <sup>for</sup> courage <sup>for</sup> sacrifice, but these are not beyond the reach of the average man provided man employs all the spiritual resources available to him.

Now the thought that I should like to share with you on this Rosh Hashonah evening, one of the basic ideas of our religion, is that it is in the pursuit of these ethical objectives that the real meaning of life is to be found and the real meaning of human destiny. He who understands it, why, his eyes are open. He who does not, sleeps the sleep of death in the midst of life.

"They do not know, they do not understand."

"They do not

"They walk in darkness." And most

people, unfortunately, walk through life in darkness. They see, but they do not observe. They hear, but they do not comprehend. To some, as the poet said - and it's a quotation known to all of us - to some a primrose by the river's brim is a yellow primrose and nothing more, but there's another kind of life which finds tongues in trees and books in running brooks and sermons in stones and God in everything. To which class do we belong? Do we see all God's goodness pass before our eyes as we see things? Do we hear a voice calling to us out of the things we see and out of the experiences that are ours?

My good friends, it is not only the written and the spoken words which have meaning. Words <sup>perhaps</sup> are the least successful to convey deep meaning. <sup>Deeper meanings are frequently</sup> Music and painting <sup>courage</sup> and sculpture and landscape - the heavens declare the glory of God. "Day unto day uttereth speech and night unto night declareth knowledge, though there is no speech, though there are no words." And human acts speak, and human relationships can speak and have meaning. Human attitudes have meaning, and our careers and our ambitions and our pursuits all have meaning, all should have meaning to us.

Our age, for example - this age in which we live - is full of activity, but I am afraid possessed of little meaning. We travel very fast in our day - we are eager to travel even faster. A few weeks ago we had the Air Races in the city of Cleveland. We marvelled at these speeds, these planes traveling at 300, 400, 500, 600 miles an hour. Perhaps marvelling is no longer the correct word because we

*these phenomenal accelerations of all things*  
become so accustomed to <sup>it</sup> that we have become more or less blase. The tempo of all things has been accelerated. Now television has been added to radio. We can speak further, see further, hear further almost every day. We are beginning to plunge into the deepest mysteries of matter and energy, realms which heretofore were regarded as inaccessible and prohibited to man. Why, the man of yesterday would not recognize the man of today and his world, and the man of tomorrow will look upon our day as belonging to the Middle Ages. That's the rapid tempo at which life moves. Indeed, we are traveling very fast, but where are we going? What is the meaning of all this stupendous exertion of mind, this furious movement and commotion, these phenomenal advances which we are making in speed and power? It is told that a Chinese sage was once stopped by an American, who in great pride said to him, "I have just traveled on a new plane and saved 45 minutes on my trip." And the bland Chinese sage turned to him and said, "And what did you do with the 45 minutes?" to which there was no answer.

There would be a meaning to all of our phenomenal activity if it was all related to some essential good, if it all tended to approximate all of God's goodness, all the ethical achievements which man has been called upon to reach for. But does it? With the coming of these multitudinous inventions ~~inventions~~ and machines and discovery, and with the vast accumulation of scientific knowledge in the last generation or two, death - death through wholesale slaughter - has come to dwell more intimately with the human race, and wars on a scale unknown in the past have become a commonplace of our lives, and political and economic strife and turmoil, conflict which is tearing our world apart, and insecurity and fear. Yesterday we had the atomic bomb; today Russia has the atomic bomb. And now nothing is left for us but to blast the whole human race off the face of the earth. And in our own individual lives restlessness and spiritual chaos.

My dear friends, there are those who go traveling through life and those who go tramping through life. We can either go traveling or we can go tramping. The civilization in our generation has been tramping rather than traveling. The traveler has a purpose - he has a goal; the tramp has neither. He has just movement. If there is a purpose and a goal to our travels, then there is unity in what we do, and direction and interest. Then we can draw strength from the goal which we are trying to reach. Then we know how to husband our resources, how to dissipate our energies. Then we know how to gauge the measure of our success or of our failure. That is traveling - with a plan, with a purpose. That is moving in the way of God.

It was the wise Roman philosopher, Seneca, who said: "Our plans miscarry because they have no aim. When a man does not know what harbor he is making for, no wind is the right wind."

Now the message of this penitential season between Rosh Hashonah and Yom Kippur., the season of stock-taking, is just this. It poses us the question and asks us to answer it. What is the real meaning of what you are doing? Are you looking for a meaning in everything you do? What does it mean to you, for example, that you are you and not someone else? What does it mean to you that you are alive, that you have the privilege of living? What does it mean to you that you belong to this family and not to another family? What does it mean to you that you have been educated, that you have been given this or that special opportunity? Does it speak to you? Does it bring a certain specific challenge to you, a certain summons, a certain mandate? What does it mean to you? What does it mean to you that you are husband and father? That you are wife and mother? What obligations does it bespeak? Have you probed into the real meaning of that glorious experience, privilege which is yours? In a hundred ways you are different from your neighbor. What meaning do you ascribe to your distinctiveness? Have you ever thought of it that way? Well, religion wants you to think that way always.

What does living in the year 1949 mean to you? What does being an American mean to you? What does being a Jew mean to you? America, for example, is more than a country. It's an idea - it's an historic idea. Men have spoken of the American dream. It's a dream, it's a vision of something. It has a meaning. It is more than land and population and wealth. Those who founded this republic spoke of certain truths, of certain self-evident truths. They called it their revolution of certain fundamental ideas concerning freedom, human equality, and the rights of man, the freedom of religion, freedom of the press and the freedom of speech, freedom of assembly. They were thinking of much more than the continent which is America, the soil which was America, or the population which was theirs in those days, or of earning a living or success. America - America is Bunker Hill, Valley Forge, the Bill of Rights. America is Gettysburg and the Second Inaugural and the Emancipation Proclamation. America is the covered wagon, the pioneering spirit, and the confidence in human progress. America is the fair deal and the square deal, and the sharing of the things we have with those who haven't it. America is toleration and good will and cooperation between men. America has meaning. How many Americans are aware in their daily lives of this meaning? Certainly the bigot isn't. The fomenter of racial hatreds who is abroad in our land! The political witch hunter! They <sup>not</sup> have discovered the meaning of America for they are betraying its meaning. Certainly not those who would abuse our free institutions to serve foreign dictatorships or those people who have lost their faith completely in the strength of American democracy <sup>so that</sup> for their fear and apprehension will destroy the very institutions which they wish to save! Certainly the economic exploiter, the corrupt labor agitator, or the grasping cleric who would like again to confound Church and State, or the professional militarist, who would make of our country an armed camp, pour out our national resources to arm half the world against the other half! Certainly these people, while Americans living in America, simply ignore or betray the meaning which is America.

What does it mean to be a Jew? Some people accept the fact of their Jewishness resignedly; others, indifferently; still others, regretfully. Some wish to ignore it; others, to evade it; still others, to obliterate it. They call it euphemistically, integration. They find no special covenant idea in being Jews - no special consecration. But to be a Jew meaningfully is to live and live for an especial sanctification of life, a special *regiment* of life, a high degree of moral idealism. To be a Jew means to be possessed of an unflagging loyalty to a millennial tradition and a way of life which time and again has revolutionized and then molded the civilization of mankind. To be a Jew means courage to stand alone and to be different at the behest of the great mandate given to us by the prophets of our people! To be

a light unto the world! To open the eyes of the blind . To open the eyes of the blind, said Isaiah. To bring the prisoner out of the dungeon and those who dwell in darkness out into the great light.

When one becomes consciously aware of the meaning of his Jewishness, then he ceases to be an apologist; he ceases to be an escapist; he ceases to be a terrorized assimilationist. He becomes a proud champion, a joyous, living exponent of a creative, full-blooded Jewish life! Then he becomes interested in conserving and in advancing all that has contributed to the enrichment and the ennoblement and the effectiveness of Jewish life through the long ages. Then the test becomes not a test of expediency; then the test becomes the test of service! In the same way, when one becomes consciously aware of his Americanism, then he ceases to be a bigot, a patrioteer, a witch-hunter or just a drifter, tramping through life. Then he becomes a crusader for the American ideal; then he becomes a fighter for true freedom and democracy at home; then he becomes a champion of the fair deal and of social justice; then he becomes a defender of minorities in our midst; then he becomes a protagonist of racial good will and cooperation; then he becomes the builder of the One World of which America is a great and glowing part.

Let us try to look at the meaning of things. Let us not be too busy for wonderment. Let us not be too busy for inquiry, for the quest. Let us not be too busy to find books in the running brooks of our daily experience.

I go back to Moses, the most inspiring figure in our history. Moses was a shepherd out in the wilderness of Horeb, and there were other shepherds there. And a bush began to burn. Moses saw the burning bush. The other shepherds did not see it. It was there before their eyes. Moses saw it; the others did not. And Moses said:

"I will approach. I want to see this marvelous spectacle. Why is this bush burning, and not being consumed?" Then, says the Bible,

"When God saw that Moses was sufficiently interested, sufficiently taken with the wonderment, <sup>with spiritual</sup> the inquisitiveness, with the desire to understand,

then God saw that Moses came nearer to see, God spoke to Moses out of the burning bush and gave him the mission and the mandate of life."

Without meaning and purpose, dear friends, the years we pray for on Rosh Hashonah may be long years, but empty years. The real blessing is <sup>years of</sup> long life and long days of meaning and purpose. Let us try during the coming year which we pray our Heavenly Father will grant to us, let us try to make of our days <sup>that</sup> a good-year, long days, full days, meaningful days so that the whole world of our experience in the 365 days to come will be a symphonic melody eloquent with voice speaking to us, challenging ~~to~~ us, summoning us to see all God's goodness pass before our eyes and to try to imitate the attributes and the qualities of God. Amen.

Rosh Hashonah

1949

ABSTRACT OF SERMON OF  
DR. ABBA HILLEL SILVER  
New Year's, Friday, September 23  
1919

One of the great tasks of religion is to open the eyes of men to see the meaning of things and to urge them to look for meaning in all their actions and in all their experiences. Of most men it may be said that they move in a world dark without insight. They do not live spiritually in the deeper levels of significance. Religion wants men to hear the audible and what is apparently inarticulate, and to see that which apparently is not visible.

Our age is full of activities with little meaning. We travel very fast, and we are bent on traveling faster. The tempo of our lives has been accelerated. We can see, hear and speak over distances undreamt of before. At breath-taking speed we are plunging into the heretofore inaccessible regions of matter and energy. We travel fast indeed but where are we going? What is the meaning of all this furious exertion of man? There would be meaning in all this activity if it were related to some essential good. But does it?

By the coming of the multitude of new invention and the flood-tide of scientific knowledge, death by wholesale slaughter has come to dwell in our midst. Political and economic struggle and turmoil which is tearing our world apart, insecurity and fear, and in our individual lives, restlessness and spiritual chaos. This penitential season between New Year's and the Day of Atonement which our religion sets aside for spiritual stock-taking poses this question. What is the real meaning of what you are doing? Has your life a meaning to you? Are you looking for meaning to everything about you?

There are those who go traveling through life and those who go tramping. The traveler has a purpose and a goal. The tramp has neither. When there is an intelligent and benevolent purpose in our life, our life has unity, direction, interest. It increases our strength. It helps us to husband our resources and not to dissipate them. It provides us with a fair gauge of success or failure. When we travel in the

way of God, there is meaning to our lives, our efforts and our sacrifices, even to our failures.



## THE MEANING OF LIFE

What is the meaning of human life, or of organic life altogether? To answer this question at all implies a religion. Is there any sense then, you ask, in putting it? I answer, the man who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate but almost disqualified for life.

*Eastern*

As often as you wish to know what is to be avoided or what is to be sought, consider its relation to the Supreme Good, to the purpose of your whole life. For whatever we do ought to be in harmony with this; no man can set in order the details unless he has already set before himself the chief purpose of his life. The artist may have his colours all prepared, but he cannot produce a likeness unless he has already made up his mind what he wishes to paint. The reason we make mistakes is because all consider the parts of life, but never life as a whole. Our plans miscarry because they have no aim. When a man does not know what harbour he is making for, no wind is the right wind.

- "The Epistles of Seneca"

"There is no mystery of the physical world which does not point to a mystery beyond itself. All byroads of the intellect, all byways of theory and conjecture lead ultimately to an abyss that human ingenuity can never span." For man is involved in everything which he tries to understand, and man is his own greatest mystery."

1799

~~FACT OR FANCY~~

11  
② In my youth, I read in a Cabbalistic book the statement that in the last agony, the dying person sees with his inner eye the passing of his whole life, all his sorrows and joys. If his memory happens to linger on a singularly deep emotion for the twinkling of an eye, the person does not die. I took the words of the Cabbalist for granted, at the time. But years later, a tragic experience substantiated the truth of this observation.

When the glass with poison already touched her parched lips, a young girl relates, her glance fell on a photograph showing her in the arms of her young mother who looks affectionately into her baby eyes. The glass dropped from her hands.

And when the cold metal of a gun pressed hard against the right temple of a young man, he saw a vision of Ilya Repin's painting Burlaki. In that painting he saw his father, grandfather, great-grandfather, tugging with their last drop of strength the heavily loaded barge on the Volga, and singing "Hey Ukhnyem!" The gun fell from his limp hand.

Some time ago I read the memoirs of a very talented and impetuous American actor and theatre director who, in his young days, wandered about London and suffered want and privation. I here quote his words verbatim: "I was ready to jump from the bridge, but seeing in the water, like in a dream, the face of my mother, saved me from death....."

① These tragic moments of life were also familiar to Dostoyevsky. Through Alyosha Karamazov he expresses this thought: "There is nothing higher and stronger and more wholesome and good for life in the future than some good memory, especially a memory of childhood, some good, sacred memory, preserved from childhood is perhaps the best education. If a man carries many such memories with him into life, he is safe to the end of his days, and if one has only one good memory left in one's heart, even that may sometimes be the means of saving us. Perhaps that one memory may keep him from great evil."

~~There is a Karamazov manuscript - 155~~

1) On the surface - our times not propitious - optimism (1)  
or moral idealism.

Real danger - defeatist mood - young - "Oh, What's the Use"

Just 5 short yrs. ago - at war and now at war again.

Defeated our dictators - confronted

Again our lives are dislocated - separated - Draft -

What have we experienced since 1914 - war - revolt -

ruin of - class struggle - extermination - victims  
all about us is talk - cold war - shooting - preventive

Rearming our former enemies - ushering in

In name of peace - extending aid - notorious dictators

What happens, disasters, moral confusion -

Why speak of building a better world - challenge

to clean up - "cloaca maxima" - droggy, shmy used

2) Some run away from this challenge - into self-  
centered activities - pursuit of pleasures and excites  
or Peace of Mind.

Religion has never extolled peace of mind - service of God  
- the reaching out for new and more arduous str. action

Pitiful, indeed, - is the man whose heart has never known  
hunger, longing, sorrow, restlessness for the Kingdom

"All sunshine makes a desert"

The truly great - who write - performed memorable deeds  
carved - had very little peace of mind.

I am inclined to be suspicious - uninterruptedly enjoys (2)  
undisturbed mental tranquillity - Enemy -  
"If he has no enemies, small is the work that he has done"  
"He has hit no traitor on the hip - ~~he~~ has cast no cups  
"from poisoned lips, has never turned the wrong to right,  
"has been a coward in the fight."  
- The Bible nowhere calls - to go in search of peace / aimed -  
in search of God.  
13:18 Hunger and thirst after righteousness - release the oppressed  
bind up the broken-hearted; proclaim liberty to the captives  
establish peace in the world  
- It is ~~an~~ an heroic enterprise in building the good  
world that <sup>religious</sup> concerned the Destiny, then  
- Seldom attended by ease and equanimity - persecution  
"To the stars by hard ways" - no fl - no without  
compensations -  
Being with them uplifting and sustaining ~~unfading~~ interests  
- nourishing pride and wonderment - & on rare occasions  
unbelievable ecstasy -  
The soul is stirred! The spirit is aroused! life is a feast!  
There is a singing vibrancy to those lyrical moments  
of doing and doing.  
We partake the wine of life and eat of the bread  
of Heaven.

3/ Let no one say that all such daring and doing - vain-futile (3)  
- for mass age - week - collective civilization - individ - less -  
a drone in a bee-hive - cannot affect vast, infernal  
course of human events.

- let no one argue - great days & great opportunities are past -  
- all true leaders & statesmen - belov'd to former generations  
"Then were giants in these days" - orphaned generations -  
orphaned of fathers, leaders, vision, courage -

4/ This pessimism is a form of atheism - ousts God from  
its calculations -

"Shew thy banner with the Lord and He will sustain thee"  
God established His world that it shall not be moved.  
His eternal plans - not affected by shifting tides in fortunes  
of men and nations.

Restless surface eddies of history do not deflect the  
deep channels beneath

In this confidence, man should continue to build  
upon ruins of broken hopes - & dreams - gain & losses  
Build the City of God - "God is in the midst of her, she  
shall not be moved. God shall help her at the approach  
of morning."

5/ None of us can see beyond the horizon of our own times.  
Neither could primitive man!  
~~He~~ In the dark, imprisoned mind, the cave dweller in the

- down of time, there already lay impounded all the marvelous<sup>14</sup> achievements of man that were to come - could not see - all that he would have refused to believe - inventions - power of the machine - music, song, poetry - science
- In his mind already contained as in a seed - all the blossoming & flowering civilizations -
  - Could not penetrate the curtains - enshrouded his immediately visible and empirical world.
  - Would have been justified in a total pessimism concerning the future, mankind - far more than we.
  - For we, after all, have a long recorded past to contemplate, a long road which in itself - does lead - to amazing achievements - some stepping-stone of what lies ahead.

- 6/ Not to deprecate our own times - leaders -
- "Say not then: How was it that the former days were <sup>these</sup> better than these, for it is not out of wisdom that thou speakest"
- 2 Th 2:13 - "For our generation shall be regarded by you as great as any past generation"
- (c) Each age has its record - Triumphs. Failures.
- In every age men inclined to extol - deprecate - glorify -
- No age is idle - Each age has its leaders - its leaders
- Great matches his own -
- But each age adds something to human progress - & so does every true leader of men.

7/ Must never forget - regardless how vast - rapidly expanded (5)  
indiv. man & woman is still its moral nucleus

In long run - society will reflect - moral aspirations - of  
those who compose it - that is to say - of those determined  
- regardless of cost to themselves

This nuclear moral energy - released - can disrupt  
- seemingly unshakable walls of indurate & grimy superstition

There is always room for the Pioneer! Always need for  
the dreamer of great dreams!

8/ We shall be utterly lost if we give way to despair & tyranny  
ours is not the worst of all ages!

In many ways - it is a great age - and, the greatest!

Mind, man scoring epochal triumphs - Best. advances!

It is man's spirit which is lagging - tragic disparity which  
is pulling our world apart - tension - discords - pessimism

There were darker ages - emerged - dark days - beyond which  
important to raise our sights - look far ahead! (Darth)

9/ Ours may be dread, dark hours of uncertainty & tribulation  
before dawn - greater peace, freedom, security

long and cruel centuries - do not come to an end  
peacefully - gently pass on

Transitions - prolonged and terrible wrenches!

A time of upheaval - confounding change of ideas!

Foundations, the earth tremble - Terra Death & fall  
- until all the detestable things pass away.

10/ But - let us be heartened - Herodian ~~to~~ <sup>to</sup> - on our way on (6)  
Many of the oppressed peoples - long denied - freedom  
- on the road to a new & free life.

Working masses - greater security - standard  
Knowledge - health -

Earnest & Determined efforts - by brain & under energy  
- both to freedom & security

Nations - sovereignty & effective organization

Long hard is the Road - Many are the pitfalls!

But there is a Road - there is a goal - and  
the faithful ones do follow it unweariedly

11/ We cannot always wait to do the thing which needs to be  
done until we see the road clearly ahead.

Sometimes we must act in faith & courage, even when we do  
not know what lies ahead.

Move forward through mist and fog!

Lincoln: "If we could know where we are and whether  
we are travelling, we could better judge what to do and  
how to do it."

And yet - Lincoln was not deterred - manifold  
hesitations

He did what had to be done - with materials

trusting - honestly striving to do - within the pattern  
of the true & abiding ~~for~~ design of human progress!

- J. H. D.