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

Series IV: Sermons, 1914-1963, undated.

Reel
169

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Succoth, undated.

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great world of God about us is rich with promises of happiness and full of beauty that sanctifies life. It beckons us to return to nature and to the natural, to be at one with the spirit of the universe.

The natural in life has often been misconstrued. Some, and especially the philosophical schools of the eighteenth century, looked upon the primitive state of man as the natural one and therefore the one sublimely felicitous. They saw in the life of the primitive savage unused to the shackles of civilized life and ignorant of the thwarting conventionalities and soulshattering perplexities of a highly organized society, the ideal life. They sang of the unalloyed bliss of the noble savage of the ancient Edens and blessed Arcadiss which the hosts of civilization had ruthlessly destroyed. The truth of the matter is that the life of ~~the~~ primitive man was dismal, cheerless, uncertain and uninteresting. His life was filled with vague fears, terrors and superstitions. All physical objects teemed with life and were frequently the abodes for of malevolent demons and spirits. He had no more appreciation ~~of~~ the beauties of nature than has a starved beggar whose thoughts are entirely concentrated on plans for the immediate relief ~~from~~ from his distress. True appreciation of nature comes ~~with~~ with a certain amount of leisure and comfort, of intellectual insight and of spiritual sensitiveness. Primitive man had none of these and while his state was in truth a natural state it was a very low and crude and uninspiring one.

To the charge that the artifacts of complex civilized life have deprived man of his pristine naturalness, Edmund Burke counters ~~very~~ cleverly when he says that "Art is man's nature", It lies ~~in~~ in the very ~~nature~~ nature of spiritual man's evolution that he move from simplicity to complexity, from homogeneity to heterogeneity, from the so-called natural to the so-called artificial. Our civilized society of today with its infinite conventionalities, its countless customs and practices, its manifold diversities, its variegated opinions, its

conflicting theories, faiths, and ideals, its tunnels and skyscrapers, its wireless and telephones and its ten thousand other mechanical contrivances which complicate and intensify life, is withal as truly natural as was the savage society of primitive man with its vast sameness and simplicity, its crudeness and obviousness. Nay, more, our life is more natural for it is a phenomenon of nature's higher manifestations.

When therefore, I say that our nature festival beckons us to return to nature and ^{to} the natural, I do not mean to the primitive and the simple, to the crude and the uncultured. I mean that amidst the complexities and intricacies of ^{our urban} life, these festivals caution us not to permit the dust of commercialism, or the fads and fashions of a superficial social life to deaden our souls to the appeal of the beautiful in nature. Unfortunately such is often the case. We ~~XXXXXXXXXX~~ centralize all our thoughts and energies so completely upon the immediate commercial problem or the social situation that we lose the sense of proportion or perspective. And unconsciously we take the "cackle of our burgh for the great waves that echo round the world". Only an emotional and intellectual appreciation of nature, its vastness, its grandeur, can give back to man the sense of perspective, the ability to evaluate one's own self and one's own ~~XXXXXX~~ sub-specie ~~alternatives(?)~~ *alternatives(?)* from the view point of ~~XXXXXXXXXX~~ eternity.

And our festival ~~XXXX~~ also reminds us that our aesthetic appreciation of nature ^{alone} will give to life that zest and meaning and purpose ~~XXXX~~ which renders it enjoyable and sacred. For only the poet - and everyone who loves nature with all his heart and with all his soul ~~XXXX~~ and with all his might is a poet - only ~~X~~ poet gets the full import of life's message. Only he can tap the deep wells of spiritual joy. Only the poet can read the great epic of life written by the finger of God upon the face of the earth. Where the untrained ears of men can hear but the jarring, the wrangling and the discord in life, the poet's ear ~~XXXXXXXXXX~~ catches the soft intimacies of heavenly

harmonies and where the eyes of earthly men behold but the drabXXXX and the grey, the (wisel?) eye of the poet discerns promises of rainbow glories. To Peter XXXX Bell, "A primrose by a river's brim/ A yellow primrose was to him/ And it was nothing more," but the poet "Finds tongues in trees, books in the running brooks/ Sermons in stones, and good in everything".

The festivalX teaches us that a holy passion for the beautiful in nature will lighten the burdens of our worldly cares. It will create for us in the midst of a desert of sdversity an oasis of refuge where our souls may rest in peace in the bosom of mother earth.

Love of nature is a great moral factor in the work of social regeneration. It is for this reason that we emphasize the nature-significance of our festivals today. The man who truly loves nature cannot deliberately be bad. For nature is a ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ mellowing, softening influence in one's life. It teaches sympathy and love and moderation. It makes men aware of their common origin and common destiny. The man who loves a flower cannot hate a fellow man. He who loves sunshine will not deprive little children of it, by entombing them in mills and factories. He who loves the fresh air of God will not entomb human souls in holes of darkness in filthy tenements. He who loves nature will not permit his soul to wallow in the mire of the mean, the sneaky, the cheap, the cowardly. He will be big and free and open and frank even as nature itself is big and free and open and frank.

And when I speak of the love of nature I have no reference to that shallow, superficial and ostentatious love of nature which we all acknowledge and proclaim but rather to that deeper, fuller, truer love that can make us as it made ~~(see miss p. 19 - name?)~~ catch in the XXXXX note of a thrush a glimpse of another world and another day, a love that can consecrate and ennoble our whole life.

1. 77/5 שמוע -
1. How celebrated.

2. What it implies
(1) Joy in the fact.

אני אהבתי אתכם - אהבתי אתכם
אני אהבתי אתכם - אהבתי אתכם
אני אהבתי אתכם

(2) Carry ones heart - not burden.

(3)   -

3. Reverence for learning - איגוראנס
1. איגוראנס

2. איגוראנס - איגוראנס

3. איגוראנס - איגוראנס

6. Our story in past - איגוראנס
1. איגוראנס - איגוראנס

7. איגוראנס (1) איגוראנס - איגוראנס
(2) איגוראנס - איגוראנס

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8. So back to the chavrus
1. will join. Shalom
9. My On

1. Seen Strange - Symbols -

1- Passover -

2- New Year -

3- Succoth - Rabbits -

2. Perhaps not so strange - perhaps

1- greater things

2- Children - Fairy Tales -

3- When we ~~from~~ see old - size

- Turn to greater things

- As much miracles in grain

- Our ears - sweet seed - birds

in birds - tor per in trees

birds in many birds - many

3. Hence our religion tried to
clean men away from seeking
rares -

4. So successful

1- Even successful may be

made beautiful.

2. כלומר זה דבר נוסף -
שהוא לא כלל את זה דבר נוסף -

5. Widen makes small
things significant -

Quintile
Winterzeit

6. Our lives -
1. Hammer. Sailor -

7. Our people -

high peaks & the
shores -

and a hard - and what
is it symbol - a grain,
crumbled together in a heap,
which according to the
Rabbis dare not be more
than 20 hand-breadths high,
^{rest up to solidly built,}
than which rain and
fog must have free
passage -

4. Perhaps it is not so
strange: — Rather profound.
1- The greatest themes of
life are suggested by
the humblest things.

1. It has sometimes seemed
strange to me that our religion
has designated such simple
modest, ordinary things
as symbols of great festi-
vals and exalted ideas

1. Yom-tob Passover - the
majestic feast of Emanci-
pation - the birth of a nation -
the heroic ~~birth~~ ^{deeds} of a people
history - and what is its
symbol. Why a thin
dry wafer of unleavened
bread.

2. Rosh Hashana - a day
celebrated among all people
with pomp and ceremony

a- Children and those in
the rudimentary stages
of mental & spirit. devel.
are impressed with pize
with machines, the language
of the child is full of repti-
latives. Fairy tales
which ~~are~~ ^{were} after all the
"best sellers" of when the
human race was young,
fairy teem with gold
palaces, and diamond
slippers, and giants
and Kuen-layne boats
and all things that are
by, and ^{gorgeous} ~~curious~~ and
marvellous—

stave, with carnival
and music and much
feasting - New Year's - a
mile-stone in our lives -
What is its symbol -
a plain, uncouth, ram's
horn - & the far - not
even an artistically
wrought and finely
athened instrument, but
an untamed, wild
cheap horn of a ram.

3. And here is Success -
Harvest, Thanksgiving,
a holiday of rejoicing
over the bounty of field

thousand never goil.
Rather in the humble, un-
adorned thrip and
facts of life.

6. Of there is the Succah.
and the Chotpes may read
in it deep meaning.

1. Even a Succah may be
beautiful. Nail and temporary,
and ~~of wood~~ ^{you} tho it is, it
may be made beautiful by
living hands. ~~The~~ ^{flowers, color, spray of}
and leaves, ^{may be found}
and ^{sweet-scented} flowers by the wayside
and perhaps some fruit
and green-vegetation and
behold the crude but become

b- When we get older - we
begin to realize that size
and numbers, and ~~importance~~^{importance}
don't matter so much. The
mind is filled with them
and ~~from~~ we turn to the
quieter simpler things
and facts of life for beauty
and for meaning. It
grows upon us then the
years that there is as
much miracle and
marvel in a grain of
dust as a blade of grass
as in a climbing vine or
a twisted jangle. Our
ears which hear

a radiant color - fragrant,
inviting, beautiful. So it
is with our life - frail &
but a touch of love, of
affection, of ~~devotion~~ the
flowers, ~~affection~~ the and
beauty come to dwell in
our midst - And our
soul is transformed
into a home! No longer
narrow, unadorned.

h. - 50 מרחק מן המלך
הלל הלל! על פיו נחיה
אלה נחיה אל המלך - 50 מרחק
לכל דבר אל
הוא וכל מה שיהיה
2. Wisdom will make 9

accustomed to the most
red man of humanity
now begin to find "sermons"
in brooks "fayres in trees,
brooks in the running brooks,
sermons in stones and
poet in every thing"

5. Hence our religious has
tried to whar men away
from seeking the meaning
of life's great moments in
purposeful ritual and in
ornate, costly things. in
thousands of sacrificial
sweats and ~~the~~ ten

simple thing, significant.
The great moments of life
are the long years of patient
unnoticed, unheralded
labor and service. The
heroes of the world are the
patient plodders. True
character is tested not
in few, rare moments
of excitement and stimulus,
but in the long days of
repose when the soul
is occupied with the
thousands of petty, exacting,
but necessary tasks which
brued our humanity.

a. Aristotle. - Private

wind and storm, full of
gaps and bends -

1. And yet we are to make
it beautiful.

2. Each day is to be a
Juecah - a stepping place -
It was built in wandering.
We must wander. Never
content until promised
land is reached. Advance
ceaselessly.

9. Our people - how very much
like a Juecah its life
has been -

Perhaps in Palest. its
Juecah will be rebuilt
2. but that must not
be end - it is a process of spirit.

men never virtues, more
painfully and highly than
those in authority" —
And Mubai pr. —

"The virtue of the soul does
not consist in flying high,
but in walking steadily;
it prudence does not
~~consist~~ ^{consist} of itself
in prudence, but in
meek activity = even-
s steady. pace

8. How very much like a
succah ^{our} life is —
temporary, ^{only} ~~over~~ them by the

1. To-morrow is 27 11 1916
 1. Cycle is completed.
 2. Begins again - cont. with.
 3. How celebrated.

2. What Holiday implies:
 I the "Rejoicing" with the Tual

1. I. not a burden -

① 27 11 1916
 WRHS
 27 11 1916

② Fish in water - His element

③ Carrying one's heart
 around - is not a burden

④ 27 11 1916
 27 11 1916

II. Reverence for Learning

① Religion of Light.



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300
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537

1. A Holiday of joy. - *...not a holiday to not a holiday*

① The only religion which makes a virtue & a mandate of joy.

② Gloom - Cathedral-gloom; Music somber & melancholy; liturgy - has constant reference to Death; Sin, & the other world: Life's music & festivity dies in the threshold of the church.

③. All this derives from belief that (1) this world is only a dark, sinful corridor to next world (2) that the body is essentially wicked, - the prison house

2. As to Judaism - Again & again it is repeated - worship is associated with joy. In Deut. 12.

① "Ye shall rejoice before the Lord, ye men-servants & maid-servants"

② "...for ye shall rejoice before the Lord, ye men-servants & maid-servants" - in all that thou doest.

~~...in all that thou doest~~
③ "Rejoice in the Lord" is the constant refrain of the Psalmist.

④ Rel. duties are meant to add joy ~~to the life~~
21 *...not a holiday to not a holiday*

3. This derives from 2 convictions - ① World is not

LAND at corridor is but the only home which man's home - for it he is to find all the happiness which he can

② Body is not sinful. It is > for the body is not sinful. It is to soul what flowers is to fragrance. What voice is to song - not sinful & corruption. To be molded, shaped. Trained & directed to serve and, the dear & full life

① For trust self-preservation - leads to scheme, agent.
- mechanic - excess - selfishness - unreliability - control

(2) Sex - continuity, grace, building of home & family -
- and the sacred life of home-life - excess -
degradation - triumph

4. Therefore Jud. never frowned upon innocent life.
 here cast responsibility of any other upon
 happenings. חַיִּים בְּיָמָיו. The morality of the Jew
 has little of the rigidity, harshness, & morbidity - of asceticism
 & Puritanism. - חַיִּים בְּיָמָיו חַיִּים בְּיָמָיו חַיִּים בְּיָמָיו

5. But it needs enforced joy with pleasure. Pleasure is a momentary excitement. Joy is an enduring enthusiasm which drives from free creative work; not from indulgence, but from creation.

1. My ^{the} ~~future~~ ^{own} ~~from work~~ ^{well done - from adventures, achievements -}
2. to be happy is to live a free, purposeful life; to do what one wishes to do etc

6. Sometimes how joy out & pain - life to breed you
- struggle - This life's joy took on

[illegible]

I. We are told to Rejoice. because Harvest.
a- because of joy & completion
b- crowning of labor.

II. Holiday also consecrates Joy/Happiness
a- s. preached life of Happiness.
1. One fast - many feasts.
2. Bible abound in words of gladness.

III. Some Religions anathematized Joy:
1. It is of the flesh. Hence wicked.
2. Sin to enjoy life. Mortify the flesh.
3. World evil, full of corruptions.

IV. J. set Joy as goal of life -
1. Mechanism does not descend in midst of sorrow
2. Eliezer H. H. Kupper. - sin is deny misery of life's pleasure

V. Because J.
1. Regarded life as fundamentally good. - And God said that
2. Body not prison but Temple.
3. Differentiated bet. Joy and Happiness

VI. Life is full of opportunities for Happiness -
Home, Friends, Work, Art, Service,

VII. But we must bring a joyous spirit to the work.
Thackeray.

VIII. In midst of world sorrow let us treasure
every lamp which sheds rays of Happiness. Let
us try to put happiness in the "whole" -

Sufferers Area of Hunger

URGES CHURCH TO USE LITERATURE

Pastor Tells Methodists to Spread Gospel Through Propaganda.

LOGAN, O., Sept. 16.—The importance of propaganda literature in spreading the gospel of Christianity in America today, especially among aliens and radical groups, was stressed in an address today before the Ohio conference of the Methodist Episcopal church by Rev. William M. Gilbert, Philadelphia.

"The new American never can be evangelized until Protestantism will spend in propaganda literature \$100,000, a year where it now spends \$1,000," he declared.

"Socialists, communists, Christian Scientists, Russelites, and Seventh Day Adventists all have learned how to use propaganda literature, and now publish in the United States 314 tracts and periodicals in anywhere from eleven to twenty-three different languages."

"Protestantism has made a feeble beginning. I am glad to report that Presbyterians, Congregationalists, and Methodists are uniting in an effort to publish joint periodicals for the Italians, and the Slovaks.

"This move should extend to the Russians, Poles and Lithuanians at once. But even that is only a beginning.

"Tracts by the thousands should be distributed. Every foreign-speaking pastor and bilingual worker should be a colporteur. These tracts should not only be religious, but should also present religion as the gospel of fair play, free personality, and industrial justice."

Speaking of the "so-called radical groups," Rev. Gilbert said: "Here again I must speak plainly."

He characterized such people as "fine folks," and said "they are made of the stuff our Revolutionary fathers were made of."

"Hundreds of thousands in these race groups are so called radicals in their political views," he continued.

"We must face this situation squarely. Has the Christian church no program for them? Are they not human beings included in the plan of redemption?"

"Their faith in the Christian church is gone. Their new-found political faith has become practically a religion to thousands of them; other thousands are avowed atheists.

"They are fine folks. They are made of the stuff our Revolutionary father were made of. They came over steerage, just as our fathers did in the Mayflower; they have dared to break with kinsfolk and native land, because of principle. We do not agree with them entirely in principle, but we must admit that we admire their courage of conviction.

"Evangelizing the new American is the most difficult and puzzling problem before the church.

"The new Americans come from different races and countries. They are more different in temperament and traditions than they are in geography. For that reason, a separate and distinct program of evangelization must be worked out for the oriental, another for the northern European, another for the southern European, and still another for the Hebrew peoples.

"The direct mission method of the sermon, altar call and prayer will of itself never adequately meet the situation, for the simple reason that where a mission may secure the attendance and witness the conversion of ten, twenty or even 100 new Americans, its message never touches hundreds of thousands more who never darken its door.

"In the Harlem district of New York are 160,000 Jews. By their own authority they admit that the synagogues are only in touch with about 10,000. Therefore, then, in that neighborhood 160,000 non-religious, and many of them anti-religious, Jews live. How can they hear where no voice comes to them?"

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university.

EXPORTS FROM TO U. S. DROP

545,488 in Half Year,
30, Compared With
Time in 1921.

Declared exports from
e United States fell off
e half year ended June
l with the total for the
period of 1921, according
upiled by the American
anghai.

argely is accounted for
f nearly \$12,000,000 in
nts this year.

rom Shanghai for the
were valued at \$21.
for the first half year
\$8,285.

total given are exp-
ppines of \$515,221, as
1921, and to Hawaii
ed with \$58,177 in the

hole list of products
including antimony
ns.

Models at Palace of Progress

BAER TO AT I. C. C. H

Going to Columbus
Shippers in Coal
Dispute.



LEFT TO RIGHT —
LENORE ANDERSON, MARIE JANE

the Palace of Progress in the Public Hall beginning tomorrow. The girls pictured here are among the many who will display the latest in women's wear. Miss Edna De Worth is wearing the

instructions came orders to the Cleveland branch of the Fred W. Field Service Co., Schofield building, to start replacement operations in twenty-seven cities where the company operates for the New York Central.

"I don't know exactly what occurred in New York," Mr. MacBain said last night, "but I understand the workmen refused the railroad plan."

Employment for local shops of the New York Central had almost ceased before word came Thursday to discontinue hiring. Both Mr. MacBain and the Field company said few men were needed at present.

A number of men doing guard duty were laid off last week. These will be taken back or replaced, Mr. MacBain indicated.

N. Y. C. AND SHOP MEN CAN'T AGREE

(Continued From First Page)

calls. The position of the road was said to be that of willingness to take back the men on strike with seniority rights unimpaired but unwilling to discharge men taken on during the strike as a condition to return of the strikers to work. The road was further reported as holding that this demand was by the Warfield-Willard-Jewell agreement. Mr. McGillvray, in saying that the unions had made such a demand, added:

"We didn't demand, however, the re-

evening gown and the outdoor costumes are worn by Lenore Andersen, on the left, and Marie Lane, on the right. The stage and runways will be elevated ten feet above the floor, the stage being 36 by 48 feet.

26 ARRESTED IN RAIDS

Charged With Violating Dry Laws by
State Authorities.

(Plain Dealer Special)

SPRINGFIELD, O., Sept. 16.—Twenty-three persons were arrested here last night and today by state prohibition agents and deputy sheriffs in the biggest round up of alleged prohibition law violators ever staged in Springfield.

The officials acted on information gathered previously by state agents, who had been working quietly in the city for the last three weeks.

From one to five separate charges of violating the prohibition laws were placed against each person arrested and in some cases second offenses were charged.

All of the persons arrested pleaded not guilty when arraigned before Probate Judge Harry Gram, and were held under bonds aggregating \$25,000 for hearings.

GRALL TO BE SALESMAN

Lorain Mayor Would Supplement His
Official Salary.

LORAIN, O., Sept. 16.—Mayor William F. Grall was concluding negotiations today whereby he would be raincoat salesman during the day and attend to his mayoralty duties in the evening.

Cleveland shippers will be represented by Frank H. I. commissioner of the Cleveland Board of Commerce, in which the interstate commission will open its Wednesday on the old freight rates on Ohio coal.

Holding of the commission's hearing in this open again the whole over the rates from coal Ohio into this territory with rates from Ohio fields.

The railways serving will file at the same time schedules which embody ordered by the Ohio public mission, including the freight reduction recently put the commerce commission.

When the 10 per cent. into effect the roads reduce rates only part of this ground that this action to maintain the difference between the Ohio rates from fields outside known as he crescent to the freight rates were raised two years ago.

The interpretation the upon the commerce reduction order was over Ohio commission, from the shippers' asking the Cleveland chamberment.

The railways had called interstate commerce commission an Ohio commission's effect two years ago, by commission's examiner dismissal of the commission ground that the tariffs were not in effect. By tariffs into effect the hearing starts in Columbus hope to force a settlement merce commission of the question.

FIDO'S AFRAID

Scarcity of Food in
Canines to Wait

(Plain Dealer)

BERLIN, Sept. 16.—meats and the scarcity by compel "Rover," "Ca to keep under cover these days lest the dogs find them.

The number of dogs in consumption in Germany infallible barometer of the situation.

Official figures published that 3,041 dogs have passed upon by inspection consumption in the last This is more than double of the average in any period between 1905 and times as many as the this year.

GATES AJAR; E

Memphis Jail Left
Twenty Esc

(By Associated)

MEMPHIS, Tenn., Sept. 16.—prisoners walked out of the city jail late today the door unlocked.

The discovery was made minutes later but not before had made good their

Scores of searching were rushed about the to round up the prisoners.