



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series V: Writings, 1909-1963, undated.

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172

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Thanksgiving addresses, 1921-1954.

Thanksgiving 1922

2. Thanksgiving is true Prayer - Petition -
Yes - and for our trials -
3. Even those who are not desolved -
4. As individuals - or Nations
5. I wish on this day - Optimism
① Not uninformed - nor naive
6. As get too near the struggle rightly
to appreciate it -
7. It is well to remember that War -
Civil War - ① Militarism
② Small Nations ③ Folly of
armament ④ Community
interest -

8. Washington Conf -

- ① Not too optimistic - W lost
- ② But Conf - rep. needs - Review
further - came for thanks.
Especially
- ③ America.

9. Thanks are coming, regret their
effort - True thanksgiving - high
resolve - to continue - by
service etc -

10. What vast opportunities

It is beautiful thing

1921

It is ~~well~~ to pause amidst the
rush & bustle, our crowded days and
set aside for day - dedicating it to
the spirit all too rare to ^{be} ~~be~~ ^{dearly} ~~dearly~~ ^{cherishing}

Men are prone to pursue what
it requires - but the good things
are better as a matter of ^{course} ~~glory~~
'above all' - ^{beauty} ~~beauty~~ ^{riches} ~~riches~~ ^{happiness} ~~happiness~~

I believe that the spirit which has
nourished this wonderful thing
& men and women and the spirit
which pervades our ^{people} ~~people~~ ^{life} ~~life~~ ^{on this} ~~on this
day is ^{indeed} ~~indeed~~ beautiful and rare,
Thanksgiving! - and it is not so
unimpaired nor fragrant a
requisite to go unthought.~~

Men in our day forget in
the pride, their achievements
the service, their strength. Thank-
sgiving day - Men are tempted
to forget, ^{in their progress} ~~in their progress~~ ^{not} ~~not~~ ^{exploit} ~~exploit
'The strength of mine hands has
fostered me this wealth'
Thanksgiving day and the spirit
which informs it and the measure
which 'bellow' it brings us~~

back humbly to the realization that
we are blind ~~and~~ helpless things
but for the God (who is our light
and our strength) - somewhere by at
we see light - ~~dark~~ - but for the
spark that thrusts us into being &
beautiful ~~personality~~ ^{frail} helpless but
for the faith which enables us to
move mountains and realize

of dreams - realities: that all these
1. ~~Real prayer~~ ^{Real prayer} is ~~the~~ ^{in the} ~~unfolding~~ ^{unfolding} ~~prayer~~ ^{prayer}
2. ~~Real prayer~~ ^{Real prayer} is ~~the~~ ^{in the} ~~unfolding~~ ^{unfolding} ~~prayer~~ ^{prayer}
most ~~Real~~ ^{Real} ~~prayer~~ ^{prayer}. ~~From~~ ^{From} ~~there~~ ^{there}

of prayer only as a ~~petition~~ ^{petition} ~~to~~ ^{to}
ask for ~~something~~ ^{something}. ~~But~~ ^{But} ~~the~~ ^{the} ~~highest~~ ^{highest}
form of prayer is that which asks
for nothing but ~~expresses~~ ^{expresses} ~~itself~~ ^{itself}
expresses ~~itself~~ ^{itself} ~~in~~ ⁱⁿ ~~an~~ ^{an} ~~out~~ ^{out} ~~pouring~~ ^{pouring}
expression of ~~thanking~~ ^{thanking} ~~for~~ ^{for} ~~all~~ ^{all}
we are and have - for the very

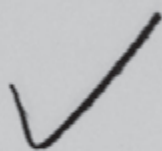
life which is ours - and its ^{reality} ~~present~~
 adventures - for the glories that can
 be ^{experienced} ~~lived~~ ^{vividly} ~~known~~ ^{known} ~~by~~ ^{by} ~~our~~ ^{our} ~~senses~~ ^{senses} -
~~It~~ ^{indeed} ~~undoubtedly~~ ^{undoubtedly} ~~thus~~ ^{thus} ~~the~~ ^{the} ~~mind~~ ^{mind} ~~and~~ ^{and}
~~overpoweringly~~ ^{overpoweringly} ~~intimates~~ ^{intimates} ~~thus~~ ^{thus} ~~our~~ ^{our} ~~wholeness~~ ^{wholeness} ~~to~~ ^{to}
~~its~~ ^{its} ~~light~~ ^{light} ~~and~~ ^{and} ~~shadows~~ ^{shadows} - it ~~trials~~ ^{trials}
~~and~~ ^{and} ~~triumphs~~ ^{triumphs} - in all the ~~interior~~ ^{interior},
~~colours~~ ^{colours} ~~of~~ ^{of} ~~the~~ ^{the} ~~universe~~ ^{universe} - we
 "all life". Yet and for our ~~own~~ ^{own} ~~and~~ ^{and} ~~trials~~ ^{trials} ~~perhaps~~ ^{perhaps} ~~the~~ ^{the} ~~sub~~ ^{sub} ~~lowest~~ ^{lowest}
 prayer, all is that of the ~~Master~~ ^{Master}
 who ~~said~~ ^{said} - "I thank Thee, O Lord,
 that thou hast tried us" - It is
 then our ~~own~~ ^{own} ~~that~~ ^{that} ~~we~~ ^{we} ~~can~~ ^{can} ~~know~~ ^{know} -
 we ~~can~~ ^{can} ~~know~~ ^{know} ~~as~~ ^{as} ~~the~~ ^{the} ~~rays~~ ^{rays}
 of ~~light~~ ^{light} - The ~~most~~ ^{most} ~~things~~ ^{things} ~~that~~ ^{that} ~~have~~ ^{have}
 come ~~to~~ ^{to} ~~us~~ ^{us} ~~have~~ ^{have} ~~been~~ ^{been} ~~our~~ ^{our}
~~trials~~ ^{trials} ~~and~~ ^{and} ~~triumphs~~ ^{triumphs} - The ~~church~~ ^{church}

you have seen of our life that has
lost the dream of life. The most
wonderful wonder has come, you can
never that half dream in the
shadows of death. Without suffering
sweeter bitterness - by out of
darkness - for the darkness would
of the full life - the complete
revelation of being. We should be
grateful for that. Just in the darkness
of being a dream of a dream. ^{the darkness} ^{the darkness} ^{the darkness}
3. Even there, who would offer thanks
wait for some great even - some
extraordinary
unusually happy occasion in their
lives for the expression of gratitude.
But we seldom think of being
supremely grateful for the greatest
humble everyday experiences of
our daily lives. For the people



and that falls like dew, for the
eye that beams a friendly welcome
for the warm embrace, a child's
tenderness, for the ^{for the purest} ~~for the purest~~ ^{for the purest}
a mother's kiss. for the love of
in the hearts, for the tears of
Grief, for the sacrifice, wean for
man, for the death, however, the
martyrdom, parents, for the
hopes that thrill our world
day, and for the faith that builds
in the ruin of our hopes — for
all the color, and all the music
and ^{all} the pain and all the
splendor that ~~are~~ in the world.

4. Indeed, we have much to be grateful
for as individuals — As a nation



shewer be thankful to the Father of nations
for the peace that is part coming to the
world, for the restoration of life to the
normal course, for the earnest efforts
of people to find the good way
to brotherhood - we shewer be
thankful for the liberators & avengers
who were sent to the earth who
begun the work is a legacy of
religious & political freedom - whose
great legacy to these ideals was
tested by exile & persecution & martyr-
dom & sacrifice - we shewer be
thankful for the quiet & our land -
for the abundance of our harvest -
for the ever happy homes - for the
~~generations~~ ^{legacy} of the ever citizens
but recently travel and peace
wanting -

5. I wish in this Thanks. Way - to sound
a note, of hope. I never have
in fact or I feel that things are
coming right - that many of our
most treasured by war are passing
over - those that cut of unrelent-
less - something eternally
pure & beneficent will emerge -

6. Not unimpaired 3 times in Europe
① Peace & Peace ② Aftermath
burning many - ^{millions of people} starvation & typhus -
③ famours hatred & nothing - sound
of it. ④ Foreign forces - hordes
⑤ Communism & chaotic, demagogic
7. And yet, knowing all these things,
I dare to speak this morning &
hopefully to have Thank. Spirit & a

united power both in spirit, at every
lap of society, power, strength
be, its tribulation - & men
working out, well - a new
day -

8. ^{As yet} Too near the struggle visibly to
approach it. Some day when much
has passed - we shall be able to discern
past & say, certainly, this
calls at episode in human hist.
& the mighty transformation which it
has effected.

9. It is well to remember that no
war ever achieves anything
positive. Clear way for constructive
achievement. Civil War. So this

war. Clean & pure; uncorrupted
+ strengthening growths which made
dear uncapable & realization pass
way for future generations to achieve
by prayer & faith.

① ~~Prayer~~ ^{Unbelief} ~~that no other nation~~
~~will take its place~~

② ~~Prayer~~ ^{Unbelief} ~~that no other nation~~
~~will take its place~~

③ Shaken man's faith in ~~unbelief~~

It is taught victor & vanquished
fully & arrangement - and materi-
ality & ~~compromise~~ interest - compact & intense.
Caled world - Sargero -

10. Warkeyken Conf. Thankful for

① Not too optimistic. Not be
derelict. But it is a Conf.
dampening, removal & ~~unbelief~~

② This is true for 2nd time
ref. there is a ~~rebel~~ of nations as
gathered & ~~unbelief~~ in ~~unbelief~~ battle

of heavy burden, aema-besary
friction, intell. Proc. solving
cub. problem.

⑦ Not last our ultimate -
but a step in right direction.

11. Cause, Thanks. — Our country
summarized — connection
we spent. Proud that
power that 2 major efforts —

12. Things are coming right — not
themselves but of the efforts of
was inspired by passion for
Righteousness — with Thanks.
+ that it be for thanks. want
can high resolve — to live
by light of the vision —

①. Swenpiss & was meeting -
to seek greater union in in-
land - great fraternity - from
palestine - inter. peace - "The
high adventure of Civilization"
by sense, by justice & love, by
plain & high thinking we
may help each in our own way to
alleviate suffer. to restore men to
nation or their patrimony & freedom.

12. What is not given. there are in this
age for all men - old & young -
esp. the young - a new age has
begun - a new cent. is turning
not war, revolt. of all & Europe -
Old landmarks are vanishing. Old
paths are dying. A new age is
coming etc. All about us

new voice - new voice - new
leader - and in all this is
a challenge - an immense
summons to effort and
heroic adventures -



Citizens' Thanksgiving Celebration

B. F. Keith's Palace Theatre
Euclid Avenue and East 17th Street

Thursday, November 27, 1930

10:30 A. M.

REV. LOUIS C. WRIGHT, PRESIDING

MUSIC — "Praise Ye the Lord."
Orpheus Male Octette
Charles D. Dawe Director

HYMN — "America"

INVOCATION —
Monsignor Joseph Smith, P. A.
Vicar General of the Diocese

MUSIC — "The Prayer of Thanksgiving"
Orpheus Male Octette

THE PRESIDENT'S PROCLAMATION —
Mayor John D. Marshall

MUSIC — "Worship God in Nature"
Orpheus Male Octette

ANNOUNCEMENTS AND OFFERING

ADDRESS —
Rabbi Abba Hillel Silver, of The Temple

HYMN — "America the Beautiful"

CLOSING PRAYER —
Rev. Stanley E. Grannum, Pastor Cory Methodist Church

The Citizens' Thanksgiving Celebration is under the auspices of the Catholic, Jewish and Protestant Churches of Greater Cleveland.

AMERICA

1

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrims' pride,
From ev'ry mountain side
Let freedom ring.

2

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart in rapture thrills,
Like that above.

O BEAUTIFUL FOR SPACIOUS SKIES

1

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with
brotherhood
From sea to shining sea!

2

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare to freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-
control,
Thy liberty in law!

3

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

4

Our fathers' God, to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

3

O beautiful for heroes proved
In liberating strife,
Who more than self their
country loved,
And mercy more than life;
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine.

4

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with
brotherhood
From sea to shining sea!

1. It is good - Prone to forget - Source -
Th. humbly - all we have - cherish
Message to us - individuals - Nation
2. Calls us to th - for very gift of life - advent -
glories vividly - luminously.
 - ① Joy as well as sorrow - Shadows -
231k - Rungs of pain - Sublimest song
 - ② In common, humble things - myriad
beauties - plenitude, familiarity
Earth - home - dream of youth
color, music, glender
3. As a Nation - summoned to Th. in spite.
Hard year - But Pilgrims - $\frac{1}{2}$ 7002
6 or 7 - Simple folk - Forward it in their
 - ① As a nation - offer Th. for quick response
- Common - Friend - Charity -
 - ② Solves us - Sp. drifting - Source of values -
Rest in equilibrium - Teach us to value
Treasures ^{with just common sense} - Turn our mind to
Man - Machine.
 - ① M. lost blessings - But - Emphasis
on material things - Value of man is
less - Mat. Success - Man is man's Job.
 - ② Sacrificed Man - Insecurity
Old Age - Scrap

3. As a nation we are numerous with. Even
the year has been hard - May has known want

① But - just fulgure then want proke
on - 4 months 1/2 \$102 dead - 6 or 7 left
Nevertheless this trial must pass - grow -
know it as they want to give thanks -
This faith is adversity builded ^{on} nature

② The rigors will sober us - Thistles and
sp. drifting - long on sense, values &
standards - We give just shocks - Restor
us sp. 44 million - will find us to value
the modern which future cannot not us
to have from which not not - will turn
us mind from wealth to
weaving our security perfecting life
growing 9 man - Solve basic
human problem

4/ unemployment

4. Unemployed - 1-5 million

(2)

① Acute to-day but always present.

1921 = $3\frac{1}{2}$ - 5 m.

1914 - almost as bad.

In 15 years but 1902-1917 Average = $2\frac{1}{2}$ m.

② Our ingenuity involves nothing more, Relief.
Rather wait - except when acute - ~~the~~
~~nation~~ ~~is~~ ~~stopped~~.

5. Social Menace

① Not Economic less touching, every one

② Irregular Emph = Irreg. movement

Undermines movement - Stability
character - Stipulation -

demoralize character - into dependency.

③ Low, disappointed, ~~Believe~~

H (4) Discourages thrift - Take up -
corrodes - low needs - Edw. at
for children - Old age - care
not by, unwill. unwillingly to work
but by, invol. to press work

(5) To maintain family peace, having
anxiety happens, every one is up
up with - Family break!

(6) Feeling lost to loss, chaos -
- drain little drop -

6.) What is wrong - Land Stunted - Surplus

7) If. Am. people - Moist - War -
not an insubstantial - Seasonal -
Control - Latin Exchanges - Pushing

8) Unemployment Insurance - 20 countries -
2 alternatives -

9) Challenges to Econ. Society - submit -
Moral Perceptions - Latin perspective

10) A homeless people - May 14.
help us to remember.

1. 310 yrs — ^{102 persons} 63 days stormy journey — uncharted
Atlantic —

Within 4 months after landing 1/2 of 102 persons
dead. Hunger, exposure — Many
a day only 6 or 7 left to attend sick
or lying dead — in unmarked graves,
but water should realize how
nearly depleted. — Endured!
nucleus, a great state!

Simple folk — yeomen, artisans,
day-laborers — fulfill!

2. Government of "Comm. Fund."

1931

1/ It is good to pause - Prone to forget -
 We are tempted to say - Thanksgiving Day brings
us back humbly - Beyond the skill - are the
generous bounties - the vast repositories
 - the Treasure troves of our nat. resources

2/ T.D. calls us to thanksgiving for the very gift
 of life itself - adventure - glories -
vividly - ~~and~~ -

(a) We are to be grateful for the common
experiences - beauties - unlooked -
for earth - savories - dreams -
labors - memories - for all the colors

(b) ~~Thanksgiving~~ the whole life - the shadows as well -
failures - Bravest prayer - Reverent
honest sp. treasures grace
sublimest songs - lips - deeds
life's deepest meanings revealed

4 months - 102

3/ For our Nation - hard year (Pilgrimage)
 ① Sober us - sp. drifting - sense
values - Restore our equilibrium

4/ ~~Visit from Mrs. ① Nation pledge~~
~~② common~~

7. We were taught in our childhood - abundance -

- scarcity - soldiers - plow under -

- Is there really super-abundance - We do not

(1) ~~but how~~ ^{do we} protect in our civ. l. the man who loses? Secure in job?

- Has any state -

- Dole! Is not charity a dole?

- A dole destroys rugged individ -

(2) ~~but how~~ ^{do we} is it protecting - Mechanization for the working man - Robot -

(3) furious speed - 40-45

Thus
8. Our age is thus filled with discontent - ^{perhaps we} ~~thirsty~~
Politically - Economically - Morally - Whirl -
Old standards -
- Men seem unable

9. We're mauling, like Hamlet, - "The time is out of joint -"

- Outlook -

- Man possesses the intell. capacity

- In comparison

- The older days -

2-3 golden moments -

10. It is ^{available with slavery} ~~fully~~ - ^{we have proposed!} ~~to ask~~ for return - to a heathen

" " " " Moratorium

11. The solution - not in utopia, ^{new attitude} Social Sc. -
We must apply same re. approaches -

1. If some stranger from Mars -
2. He would see nations - Being innocent
3. " " " a nation on West Hemisphere - fair
- Until - dark - complaints - hampers - warships
food destroyed - failures -
4. " " " a nation, priding itself - self-govt
5. " " " a world calling itself civilized -
trumpeting, boastful, all forms of bigotry -
rampant - disadvantaged, vast orgs,
- and our hereditary vices
6. Let us be more specific - we have Talked Peace
Since 1899 - Arbitration - Int. Justice -
League; 1926 Treaties; 1928 Paris Peace Pact
And yet China War
pending more - U.S.

1913:	<u>Army</u> 160 m.	<u>Navy</u> 129 m.
1930:	453	375 m.
- Nations are preparing for Disarmament - Geneva 1932
French activity - U.S. 11 Cruisers
with the memories -
Not our war - puny. For we shall exist
The life in us
A Starving world - A Mad world.

This will come about - as soon as that whole

12/ We must realize - Tech. progress - Power over
nature - ^{that} Man may live -

13/ We can effect ^{more stable Econ. order by} fairer distribution - war
check against disability

14/ Man can ^{save man-mechanization} shape the future - new worlds

15/ " " ^{drive spectra} eliminate, as by us, in defect ^{imitation}
strengthen machinery - A unitary
" " learn to live together

16/ This is unescapable challenge - to the
rising generation - old men dream dreams!
young men see visions! Here is the vision - Here
is your crown your crown your crown
immortality!

As a nation we are called ~~on this day~~ to prayerful
thanksgiving on this day, so rich in memory and meaning
for the bountiful yield of our soil, ~~and~~ for the abundance
of our harvest which will sustain us in life
during the coming year; for the peace which has
come to us; ~~and~~ for the restoration of our national
life to its normal courses and to the sacred
acts of peace; — for the free institutions under
which we live, and for the heritage of ancestors
who were found true and strong in tribulation, ~~and~~
who bequeathed unto us the precious legacy of
religious and political freedom, tested in exile,
and pilgrimage and heroic sacrifice.

Thank. Day has a message p. 2 for us as individuals, and collectively for us, as a nation.
~~We are summoned on this day to such a meaning and~~
~~Today calls us to thanksgiving~~
~~memory to be thankful for the~~ ^{very} gift of life ~~and~~
~~in us~~, for the magnificent adventure of living, for all
the glories which come to us, vividly, through our senses,
luminously through our minds, and rapturously
through our intuitions, - in a word, for all the intense,
and colorful experiences which we call life. ^{TP} We
are to be grateful ^{too} ~~not only for the good things of life~~ for the whole of life, its shadows
as well as its lights, its failures as well as its triumphs.
The bravest prayer of all times is that of the
Psalmist who said: "I thank Thee, O Lord, that
thou hast afflicted me" - For it is on the ^{hard} ~~things~~ of
pain that we ~~mount~~ ^{ascend} heavenward. - The dearest
spiritual treasures of ~~our~~ race are those ^{which}
suffering and martyrdom have begotten ^{unto it}. The
sublimest songs have come from lips which
had tasted the ^{bitterest} ~~adversities~~ of life. ~~The~~ life's deepest
meanings ^{have often been revealed} ~~often come~~ to those who dwell in darkness
and in the shadow of death -

So, too, are we to be grateful for the common,
humble and ordinary experiences of our daily life -
for the myriad beauties with which our days are
encompassed, (but) which ^{remain} ~~are~~ unnoticed ^{for} their very
plenty and familiarity ~~for~~ ^{for} ~~the~~ ^{very} ~~acts of~~
~~the~~ ^{privileges} ~~sanctities~~ ^{of} ~~home~~ ^{friendship},
the ~~delight~~ ^{our} ~~of~~ ^{manhood} ~~the~~ ^{the} ~~most~~
memories of our old age - for all the color, and all the music
and all the peace and all the splendor that are in the world about
us

What role will our nation play in this the
greatest drama, the 20 c. - ~~shall we~~ ^{shall we} ~~to continue the~~
~~great tradition~~ ^{link by that vision which sent}
~~millions~~ ^{my men to suffering & death on}
the battlefields, Europe, ~~as we~~ ^{the vision} to which we sanctified
by the multitudinous sacrifices of millions of our
race - the vision to redeem life from the immorality
& brutality, war, to establish cement & peace among
the peoples of the earth - ~~or shall we~~ ^{shall we} ~~to turn our~~
back upon the resplendent career so magnificently begun,
and choose the apostasy of ~~indifference~~ ^{indifference} and isolation prompted
by selfishness and moral turpitude? We have faith in
the higher sanctions of American life, and in those pro-
found impulses toward righteousness and human
~~betterment~~ ^{betterment} which have so often kindled the soul of America.
America will never be provincial and suspicious,
fearing to meet the world and face the responsibilities
of the new day. It will be one with the great
progressive peoples of the earth, leagued in
justice and covenanted for peace, seeking
to make this world a fit place for the
children of men, a habitation for the race
of man.

Thus, then, on the high implications of Thank-
sgiving Day. With our expressions of gratitude for favors
enjoyed at the hands of Omnipotence they will ascend our
sacred resolves to fashion our lives ^{more truly} after the pattern of the
higher righteousness, to keep the springs of our national life
unpolluted, and to ~~aid our humanity in the~~ ^{advance} ~~strengthen the~~
~~purposes of America~~ ^{universal ministry of America as}
~~peace~~ ^{peace} ~~master among the peoples of the earth~~

3/

And as a nation, great & prosperous beyond all others, how tremendous are our obligations in a world confused & sorely tried - suffering from the horrors and memories of the war - and dreading the possibility of new ones! The nations of the earth are to-day enjoying real peace, but ~~at least in 2 corners of the earth war is actually raging~~ ^{as an armistice} everywhere there are suspicious fears & hate. The vanquished peoples ~~have~~ turned humiliation into resentment and are harbouring the secret thought that some day retribution will be made. The victors are jealously attempting to perpetuate their gain, the lost war. The newly established states, carved out of the old empires, are fearful of their independence, and are jealously guarding their autonomy. Europe is an armed camp, because Europe is afraid - Europe will not disarm until it feels safe in disarming. One important ~~other~~ step was taken recently by the great Powers at Locarno, to give Europe this sense of security, precedent to any real peace-effort. It holds within it great promise. If the contracting nations are honest in their intentions to submit all differences to compulsory arbitration, and to bring pressure to bear upon the aggressor nation, then Locarno may become a significant landmark in the road of human progress -

But the work of peace is far from done - it is only just begun -

3. In their gifts of food, private and public, we ~~are~~ ^{are daily} indebted.
We may in some slight measure repay our indebtedness
by putting to their highest uses, whatever has been
^{devoted} ~~devoted~~ to us in stewardship, ^{and} ~~by~~ ^{translating our privileges} ~~by~~ ^{into compelling obligations} ~~and collecting on a people~~ ^{accounting to the measure}
of fair just justice to ourselves.

Individually we may peer the ~~gains~~ ^{gains} of the world & the
destined, the ~~dearest~~ ^{dearest} & the ~~dearest~~ ^{dearest} of our land. There is still
great poverty.

~~personal righteousness, plain but, though thinking -~~
~~simplicity & being.~~

So individually, our ~~benefits~~ ^{benefits} blessings should be a challenge
unto us to ~~live of higher~~ ^{live of higher} ~~and~~ ^{and} ~~order~~ ^{order} ~~no~~ ^{no} ~~like~~ ^{like}
like ~~less~~ ^{less} ~~of~~ ^{of} ~~higher~~ ^{higher} ~~and~~ ^{and} ~~integrity~~ ^{integrity} ~~to~~ ^{to} ~~seek~~ ^{seek}
justice and ~~justice~~ ^{justice} ~~in~~ ⁱⁿ ~~every~~ ^{every} ~~our~~ ^{our} ~~commerce~~ ^{commerce} ~~and~~ ^{and} ~~industry~~ ^{industry}
A nation's strength is ~~built upon~~ ^{built upon} the righteousness
of its citizens, ~~their~~ ^{their} ~~love~~ ^{love} ~~of~~ ^{of} ~~and~~ ^{and} ~~its~~ ^{its} ~~greatness~~ ^{greatness}, their
honorable purposes and ambitions. There is much
wrong to be righted in our land, ^{and there is the need for} ~~and there is the need for~~ ^{a greater measure}
of ~~understanding~~ ^{understanding} economic justice ~~to be established~~. There
has been a menacing spread of crime ~~in our land~~,
a lowering standard of moral conduct among ~~our~~ ^{our}
youth, and an ~~upward~~ ^{upward} ~~increase~~ ^{increase} ~~in~~ ⁱⁿ ~~disorder~~ ^{disorder}. No nation
can long survive ~~in the midst of~~ ^{in the midst of} ~~moral~~ ^{moral} ~~disintegration~~ ^{disintegration}.
We must return to those ideals of personal righteousness,
self-discipline which have made us a great nation,
Intolerance, too, and impatience ~~with~~ ^{with} the self-limitations
which freedom imposes upon all, are widespread among
our people.

1951

THANKSGIVING ADDRESS

November 21, 1951

Church of the Master

We are reminded this day of the many blessings for which we should be profoundly grateful. Even in these difficult and troubled times in which we live, in the midst of a sad and distraught world, we still have many, many things indeed for which we as Americans may be deeply grateful. There is hardly a people on earth that has been privileged to enjoy that measure of material prosperity which has been ours. Our soil has yielded abundantly for the nourishment of our people, and our mines and mills, our shops and factories have produced so much to increase the comfort and well-being of our people. We have not been niggardly or ungenerous in sharing these gifts of God and the labor of our hands with other peoples in the far corners of the earth who have not been as fortunate as we have been.

In the midst of a world where the rights and the freedoms of men are being progressively endangered or destroyed, we have been blessed with the preservation of our free institutions, our liberties and those precious rights for which the pioneers and builders of this country fought and heroically labored. Here, too, we have not hugged these precious gifts of freedom and democracy to ourselves, but we have given courageous leadership and substantial support to other peoples in many parts of the world who are struggling desperately either to achieve or to preserve their liberties.

These are things to be truly thankful for. We have reason, also, to be thankful to a Kind Providence for the spirit of good will and toleration which, in spite of some set-backs, we have succeeded in preserving among our people, in spite of their diversities of religious believe and in spite of their varied backgrounds and antecedents. We have preserved the unity and the integrity of the American people and we are making progress on the road towards a complete fulfillment of the basic ideal of American life - the equality and the fraternity of our people, regardless of race, creed or color.

Thanksgiving Day reminds us of how much we are indebted to those Pilgrim Fathers who not only gave us this holiday and its message of spiritual devotion, but who also gave us the basic ideals upon which our country has rested through these centuries. In spite of the trials and sufferings which were theirs in the first years of their settlement on these shores, they found it in their hearts to offer Thanksgiving to Almighty God for the blessings which were theirs - far fewer, I assure you, materially than those which we enjoy today. Within four months after they landed one-half of that group of 102 persons - men, women and children - were dead. They died of hunger and exposure. Many a day there were no more than six or seven men left to attend to the sick and to bury the dead. They buried their dead in unmarked graves lest the Indians would realize how sadly their ranks had been depleted and how easy it would be to attack them. All the rigors of a New England winter were unleashed against these exiles. Yet they endured and they were thankful to God. And because of the heroic endurance of this handful of men and women, they were destined to become the nucleus not alone of a great nation, but of a new civilization.

What was it that these Pilgrims were seeking in the wilderness of the new world? Unlike some who preceded them and many who followed them, they were not in search of wealth. They were not adventurers who desired to exploit the fabulous earth of the new continent. They were not of the unfortunate riff-raff of the old world who were deported to the new world to atone for their crimes. They were simple folk, yeomen, artisans, laborers, voluntary exiles in quest of liberty. What sort of liberty did they seek - these Pilgrims? Principally religious liberty. They had become completely dissatisfied with the religious life and conditions about them in England and entertained little hope as to the possibility of reforming the church. They decided to break with the established church and to found independent congregations. They ^{the} were/Dissenters, the non-conformists. They were soon persecuted. The times did not permit differences in religious opinion. ~~But~~ Their worship was broken up by mobs.

The worshippers were publicly insulted. Their leaders were imprisoned. They soon realized that English was no spiritual home for them. They could not worship God as they pleased in their native land and so they migrated first to Holland and after 10 years, fearing that their children would soon lose many habits of life which to them were dear, decided to set sail for the new world.

These Pilgrim Fathers gave us the traditions of religious liberty. They also gave us the tradition of political liberty. It is very interesting to note how close religious freedom and political freedom have paralleled each other through history. They march hand in hand. A people that resists autocracy in religion will soon come to resist autocracy also in political life. In reaching out for political freedom, the Pilgrim Fathers found inspiration and sanction in the Bible. One cannot over-estimate the part which the Bible played in the life of these Pilgrims, in their basic outlook, in their habits of conduct and of speech. The Bible was their supreme guide. They spoke the language of the Bible. They named their children after the characters of the Old Testament. They looked upon themselves as the children of Israel coming out of England which was to them Egypt; and from the yoke of the king, who was to them a Pharaoh, and coming to the new land which they looked upon as Canaan. And the new commonwealth which they established was founded upon the basic democracy of the Bible.

Along with their legacy of religious and political freedom, they bequeath unto us the legacy of a strong, robust, hard-working, serious-minded and self-reliant men and women - qualities of character which are as indispensable today as in those days. Our country would not be what it is today if it were not for this robust, healthy, courageous and independent spirit of its early founders. There was nothing pampered and nothing weak about them. They went out and faced all the hardships and dangers intrepidly and they endured.

For these gifts of our great past, of which this Thanksgiving Day reminds us, we should indeed be grateful. We should remember, however, that these gifts can be dissipated and lost. They are not permanently insured. They are not automatically transmitted from one generation to another. Religious freedom and toleration can be lost. There were moments in our history - and not only in the distant past - when there was real danger that intolerance and bigotry would sweep and inundate the great American tradition of religious freedom. From time to time groups of intolerant, misled and mischievous men and women arose in our midst as they arose in other countries whose avowed purpose was to deny to other men full participation in the enjoyment of the rights and liberties of America because they did not approve of their religious beliefs or for other sectarian and racialist reasons. These bigots are not entirely dead in the United States today.

We should also remember that no democracy is immune or can hope to be immune from anti-democratic propaganda, native or alien. There are forces who are opposed to freedom who exploit the institutions of a free democracy to destroy it. A democracy can be overthrown even without an armed revolution. In its initial states at least the parliamentary process can be exploited to bring about a dictatorship. No one has guaranteed the automatic survival of democracy in our country. Given the same set of conditions which endangered democracies in other lands, it may succumb here too. These are very sobering and minatory realities which no thoughtful American will disregard. We must not permit our democracy to remain complacent. Hostile propaganda must be aggressively exposed and its agents remorselessly revealed and kept under constant public surveillance. We should, however, guard ourselves against resorting to needless suppressive measures against the exercise of free speech and the right of free assembly for in so doing we shall be destroying the very institutions which we wish to preserve. We must guard ourselves against hysteria, witch-hunting and the gagging of our free educational institutions. We must never be panicked by slogans or catch-words or smear campaigns. We must be soberly critical, analytical, firm

but fair - fair to ourselves and to our own institutions. We should not resort to impatient and illegal methods to obtain even worthy and desirable objectives.

We should not over-burden or over-tax our government. When impossible political or economic burdens are put upon a democracy, it collapses. Those who wish their government to provide them always with bread and circuses must be prepared to turn over to their government all their liberties.

We should work continually for a larger measure of economic security for our people and for a permanent solution of the problem of economic depressions - large-scale unemployment which bring untold misery to people and incite to all kinds of desperate remedial measures.

Above all, we should avoid war and the things which lead to war for nothing so destroys freedom and liberty in the world as wars, even successful wars. The last two world wars were waged to make democracy safe in the world and to protect men against the aggression of dictators. Both these wars were won and yet there has never been less of democracy in the world in a hundred years than there is today.

In our efforts to preserve the heroic traditions of religious and political liberty which have come down to us from our great past, we can derive confidence and inspiration from some factors which are unique to our American history.

Ours is a long, established democracy nearly 175 years old. We have gone through many crises, including a Civil War, and we have survived. To this day no long-established democracy in the world has collapsed before totalitarian aggression. Naziism, fascism and Bolshevism came to countries and to peoples which had no strong democratic tradition. Those peoples really never experiences for any long time the disciplines, the sacrifices and the privileges of self-government. Steadily through the years our people had the genius to extend the right of suffrage, to make our government more responsible, more flexible, and more responsive to the advancing needs

of the American people. We like to govern ourselves. The very idea of being ruled by a Fuhrer, a Duce, a Commissar is hateful to our very soul. To be deprived of their personal liberties would do violence to their very spirit.

We also have a fine capacity for self-criticism - sometimes to excess and often-times we take too seriously the criticism made of us by other people, but we are not averse to appraise ourselves searchingly - we are not given to excessive self-gratification, to national exhibition. We are ready to acknowledge our mistakes and to take the blame for them and not to blame other peoples, for our mistakes. We can reverse ourselves. We often find that a thing which we thought would work does not work, and we change. We are not hostile to experimentation. We are politically resilient and that augurs well for our future.

We have vast natural resources. Ours is not a starved or crowded land. Our people is not doomed to a low standard of living. One of the worst foes of democracy is poverty. There need be no poverty in our land. With intelligent management we can make life happier and more abundant for all.

Fortunately, too, we have not fragmentized our political life. We do not suffer as some of the countries on the continent of Europe from a host of small belligerent political groups, intransigent in their petty and unimportant divergences which have helped in some instances to destroy and in other instances to bring into disrepute the democratic process in the Old World. We have retained by and large a two-party system of government.

We are a young nation. We do not belong to the past. The past belongs to us. We are not handicapped by old world animosities although from time to time these do creep in and bedevil our national life and unity. We have no threatening neighbors on our frontiers. More than any other people on earth we are able, if so we will and have the vision to pursue our chosen way of life on confidence and high hope.

What is this American way of life? What are its permanent features? The birth of the United States of America was distinctly a new phenomenon in the world. Our country was born in revolution, the first great democratic revolution in the Western world. The principles of the Declaration of Independence were, of course, not unknown as academic subjects as material for discussion among philosophers and scholars and poets, but never had they been used as the actual foundation stones for a political state. Up to that time no state had been established upon a written constitution, a written document which clearly defined not only what government could do, but what government could not do. Again, no sovereign independent state had ever been established which was composed out of so large a number of sovereign independent states as the United States of America. The world at that time knew of empires who had been fashioned out of conquest and forcibly coalesced by a voluntary federation of sovereign states united in freedom and having mutual benefit - that was ^a unique event in the political history of mankind. And finally, no nation was ever fashioned out of so many different national, racial and religious strains and so predominantly a nation of immigrants from all corners of the earth. All these factors are in a real sense unique with our country and this unique history and composition have given our country a unique position, a unique tradition and a unique destiny.

THANKSGIVING ADDRESS

November 21, 1951

Church of the Master

We are reminded this day of the many blessings for which we should be profoundly grateful. Even in these difficult and troubled times in which we live, in the midst of a sad and distraught world, we still have many, many things indeed for which we as Americans may be deeply grateful. There is hardly a people on earth that has been privileged to enjoy that measure of material prosperity which has been ours. Our soil has yielded abundantly for the nourishment of our people, and our mines and mills, our shops and factories have produced ^{adequately for} ~~so much to increase~~ the comfort and well-being of our people. We have not been niggardly or ungenerous in sharing these gifts of God and the labor of our hands with other peoples in ^{all} ~~the far~~ corners of the earth who have not been as fortunate as we have been. *We have shared in freedom*

In the midst of a world where the rights and the freedoms of men are being progressively endangered or destroyed, we have been blessed with the preservation of our free institutions, our liberties and those precious rights for which the pioneers and builders of this country fought and heroically labored. Here, too, we have not hugged these precious gifts of freedom and democracy to ourselves, but we have given courageous leadership and substantial support to other peoples ~~in many parts~~ of the world who are struggling desperately either to achieve or to preserve their liberties. *We are sharing in freedom for freedom.*

These are things to be truly thankful for. We have reason, also, to be thankful to a Kind Providence for the spirit of good will and toleration which, in spite of some set-backs, we have succeeded in preserving among our people, in spite of their diversities of religious believe and in spite of their varied backgrounds and antecedents. We have preserved the unity ~~and the integrity~~ of the American people and we are making progress on the road towards a ^{full consummation} ~~complete fulfillment~~ of the ^{cardinal} ~~basic~~ ideal of American life - the equality and the fraternity of our people, regardless of race, creed or color. *We wish to share with all our fellow-citizens the things we value for ourselves.*

Thanksgiving Day reminds us of how much we are indebted to those Pilgrim Fathers who not only gave us this holiday and its message of spiritual devotion, but who also gave us the basic ideals upon which our country has rested through these centuries. In spite of the trials and sufferings which were theirs in the first years of their settlement on these shores, they found it in their hearts to offer Thanksgiving to Almighty God for the blessings which were theirs - ^{blessings which were} far fewer, I assure you, materially, than those which we enjoy today. Within four months after they landed one-half of that group of 102 persons - men, women and children - were dead. They died of hunger and exposure. Many a day there were no more than six or seven men left to attend to the sick and to bury the dead. They buried their dead in unmarked graves lest the Indians would realize how sadly their ranks had been depleted and how easy it would be to attack them. All the rigors of a New England winter were unleashed against these exiles. Yet they endured and they were thankful to God. And because of the heroic endurance of this handful of men and women, they were destined to become the ^{kernel} nucleus not alone of a great nation, but of a new civilization.

What was it that these Pilgrims were seeking in the wilderness of the new world? Unlike some who preceded them and many who followed them, they were not in search of wealth. They were not adventurers who desired to exploit the fabulous ^{riches} earth of the new continent. ^{Not were they} They were not of the unfortunate riff-raff of the old world who were deported to the new world to atone for ^{against society} their crimes. They were simple folk, yeomen, artisans, laborers, ^{they were} voluntary exiles in quest of ^{liberty} liberty. What sort of liberty did they seek - these Pilgrims? Principally religious liberty. They had become completely dissatisfied with the religious life and conditions about them in England and ^{they} entertained little hope as to the possibility of reforming the church. They decided to break with the established church and to found independent ^{of their own} congregations. They ^{became} were Dissenters, the non-conformists. They were soon persecuted. The times did not permit differences in religious opinion. ~~For~~ Their worship was broken up by mobs.

The worshippers were publicly ^{attacked and} insulted. Their leaders were imprisoned. They soon realized that ^{England} ~~English~~ was no ^{longer a} spiritual home for them. They could not worship God as they pleased in their native land, and so they ^{emigrated -} ~~migrated~~ first to Holland, and after 10 years, fearing that their children would soon lose many habits of life which to them were dear, decided to set sail for the new world.

^{These} Pilgrim Fathers gave us the traditions of religious liberty. They also gave us the tradition of political liberty. It is very interesting to note how close religious freedom and political freedom have paralleled each other through history. They march hand in hand. A people that resists autocracy in religion will soon come to resist autocracy also in political life. In reaching out for political freedom, the Pilgrim Fathers found inspiration and sanction in the Bible. One cannot over-estimate the part which the Bible played in the life of these Pilgrims, in their basic outlook, in their habits of conduct and of speech. The Bible was their supreme guide. They spoke the ^{idiom} ~~language~~ of the Bible. They named their children after the characters of the Old Testament. They looked upon themselves as the children of Israel coming out of England which was to them Egypt; and from the yoke of the ^{under} ~~king~~ ^{tyrant}, who was to them a Pharaoh, and ^{going} ~~coming~~ to the new land which they looked upon as Canaan. ~~and the~~ new commonwealth which they ^{looked to} ~~established~~ ^{here} was founded upon the ^{essential} ~~basic~~ democracy of the Bible.

Along with their legacy of religious and political freedom, they bequeath ^{ed} unto us the legacy of a, strong, robust, hard-working, serious-minded and self-reliant ^{people} ~~and women~~ - qualities of character which are as indispensable today as in those days. Our country ^{would} not be what it is today if it were not for this robust, healthy, courageous and independent spirit of its early founders. There was nothing pampered and nothing weak about them. They ~~went~~ ^{of nature and of man} out and faced all the hardships and dangers intrepidly, and they endured.

For these gifts of our great past, of which this Thanksgiving Day reminds us, we should indeed be grateful. We should remember, however, that these gifts can be dissipated and lost. They are not permanently insured. They are not automatically transmitted from one generation to another. Religious freedom and toleration can be lost. There were moments in our history - and not only in the distant past - when there was real danger that intolerance and bigotry would sweep ~~and inundate~~ ^{away} the great American tradition of religious freedom. From time to time groups of intolerant, misled and mischievous men and women arose in our midst, as they arose in other countries, whose avowed purpose was to deny to other men full participation in the enjoyment of the rights and liberties of America because they did not approve of their religious beliefs or for other sectarian ~~and~~ ^{or} racialist reasons. ^{They would not share American freedom with} These bigots are not entirely ~~dead~~ ^{other} in the United States today.

We should also remember that no democracy is immune or can hope to be immune from anti-democratic propaganda, native or alien. There are forces, ~~who are~~ opposed to freedom, who exploit the institutions of a free democracy to destroy it. A democracy can be overthrown even without an armed revolution. In its initial states at least the parliamentary process can be exploited to bring about a dictatorship. No one has guaranteed the automatic survival of democracy in our country. Given the same set of conditions which ~~endangered~~ ^{displaced} democracies in other lands, it may succumb here too.

These are very sobering and minatory realities which no thoughtful American ^{can afford to} ~~will~~ disregard. ~~We must not permit our democracy to remain complacent.~~ Hostile propaganda ~~and~~

^{their agents} must be aggressively exposed and ~~its agents~~ ^{be taken in by} remorselessly revealed and kept under constant public surveillance. We should, however, guard ourselves against resorting to needless suppressive measures against the exercise of free speech and the right of free assembly, for in so doing we shall be destroying the very institutions which we ~~wish~~ ^{seek} to preserve. We must guard ourselves against hysteria, witch-hunting and the gagging of our ~~educational~~ ^{educational} institutions. We must never be panicked by slogans or catch-words or smear campaigns. We must be soberly critical, analytical, firm

but fair - fair to ourselves and to our own institutions. We should not resort to impatient and illegal methods to obtain even worthy and desirable objectives.

We should not over-burden or over-tax our government. When impossible political or economic burdens are put upon ~~a~~ ^{to government} democracy, it collapses. Those who wish their government to provide them always with bread and circuses must be prepared to turn over to their government all their liberties.

We should work continually for a larger measure of economic security for our people and for a permanent solution of the problem of economic depressions ^{periods} ~~and~~ ^{large-} scale unemployment which bring untold misery ^{to people} ~~to people~~ and incite ^{people} to all kinds of desperate remedial measures. *A fair sharing of our country's wealth by all its citizens - is a safeguard of freedom for all.*

Above all, we should avoid war and the things which lead to war, for nothing so destroys freedom and liberty in the world as wars, even successful wars. The last two world wars were waged to make democracy safe in the world and to protect ~~men~~ ^{nations} against the aggression of dictators. Both ^{of these} wars were won, and yet there has never been less of democracy in the world in ~~the last one~~ ^{the last one} hundred years than there is today.

In our efforts to preserve the heroic traditions of religious and political liberty which have come down to us from our great past, we ~~can~~ ^{may} derive confidence and inspiration from some factors which are unique to our American history, ^{as to our people}.

Ours is a long, established democracy, nearly 175 years old. We have gone through many crises, including a Civil War, and we have survived. To this day no long-established democracy in the world has collapsed before totalitarian aggression. Naziism, Fascism and Bolshevism came to countries and to peoples which had no strong democratic tradition. ^{who} ~~These~~ peoples really never experienced ^{conditions} for any long time the disciplines, ~~the sacrifices~~ and the privileges of self-government. Steadily through the years our people had the genius to extend the right of suffrage, to make our government more responsible, more flexible, and more responsive to the advancing needs

of the American people. We like to govern ourselves. The very idea of being ruled by a Fuhrer, a Duce, a Commissar is ^{repugnant} ~~hateful~~ to our very souls, To be deprived of ^{our} ~~their~~ personal liberties would do violence to ^{our} ~~their~~ very spirit.

We also have a fine capacity for self-criticism - sometimes to excess, and oftentimes we take too seriously the criticism made of us by other people, but we are not averse to appraise ourselves searchingly - we are not given to excessive self-gl^{orification} ~~glorification~~, to national exhibition. We are ready to acknowledge our mistakes and to take the blame for them and not to blame other peoples, ^{for} ~~for~~ ^{them} ~~our~~ mistakes. We can ^{and do} ~~reverse~~ ourselves. We often find that a thing which we thought would work does not work, and ~~abandon it and try something else.~~ we change. We are not hostile to experimentation. We are politically resilient and that augurs well for our future.

We have vast natural resources. Ours is not a starved ^{and over-} ~~of~~ crowded land. Our people is not doomed to a low standard of living. One of the worst fces of democracy is ^{and want} ~~poverty~~. There need be no poverty in our land. With intelligent management we can make life happier and more abundant for all.

Fortunately, too, we have not fragmentized our political life. We do not suffer as some of the countries on the continent of Europe from a host of small belligerent political groups, intransigent in their petty and unimportant divergences which ^{have} ~~have~~ helped in some instances to destroy and in other instances to bring into disrepute the democratic process, ~~in the Old World~~. We have retained by and large a two-party system of government.

- 7 - any in front, in our view
We are a young nation. We do not belong to the past. The past belongs to us. We are not handicapped by old world animosities, although from time to time these do creep in and bedevil our national life and unity. We have no threatening neighbors on our frontiers. More than any other people on earth we are able, if so we will and have the vision to pursue our chosen way of life ^{with} ~~on~~ confidence and high hope.

What is our chosen way of life? -7-

(What is this American way of life? What are its permanent features? The birth of the United States of America ^{it should be remembered} was distinctly a new phenomenon in the world. Our country was born in revolution, the first great democratic revolution in the Western world. The principles of the Declaration of Independence were, of course, not unknown as academic subjects ^{before 1776} as material for discussion among philosophers and scholars and poets, but never had they ^{become} ~~been used as~~ the actual foundation stones for a political state. Up to that time no state had been established upon a written constitution, a ~~written~~ document which clearly defined not only what government could do, but what government could not do. Again, no sovereign independent state had ever been established which was composed out of so large a number of sovereign independent states as the United States of America. The world at that time knew of empires ^{which} had been fashioned ~~out of~~ ^{by} conquest and forcibly coalesced ~~by~~ ^{subdued and} a voluntary federation of sovereign states united in freedom and ~~having~~ mutual benefit - ^{that was} ~~that was~~ ^{but this new was a} ~~unique~~ event in the political history of mankind. And finally, no nation was ever fashioned out of so many different national, racial and religious ~~strains~~ ^{strands} and so predominantly a nation of immigrants from all corners of the earth. All these factors are in a real sense unique with our country, and this unique history and composition have given our country ^{its} ~~a~~ unique position, ^{its} ~~a~~ unique tradition and ~~a~~ unique destiny.

^{It is the American way of life - conceived in the}
^{revolutionary} ~~It is the American way of life - conceived in the~~ ^{freedom, freedom from foreign tyranny as}
^{well as} ~~well as~~ ^{the absolute} ~~the absolute~~ ^{rights of man, as such, proclaiming}
^{the inviolable and inalienable rights of man, as such,} ~~the inviolable and inalienable rights of man, as such,~~
^{and reaching out for voluntary cooperation and} ~~and reaching out for voluntary cooperation and~~
^{sharing in freedom, of men and of states, and un-} ~~sharing in freedom, of men and of states, and un-~~
^{fringed by differences, whether racial or religious,} ~~fringed by differences, whether racial or religious,~~
^{but seeking strength in unity, tolerance and} ~~but seeking strength in unity, tolerance and~~
^{brotherhood - it is this American way of life - which is our} ~~brotherhood - it is this American way of life - which is our~~
^{heritage and our promise - in which we may be greatly thankful for the background} ~~heritage and our promise - in which we may be greatly thankful for the background~~

1954

THANKSGIVING ADDRESS

Dr. Abba Hillel Silver

We are reminded this day of the many blessings for which we should be profoundly grateful. Even in these difficult and troubled times in which we live, in the midst of a ~~sad and~~ distraught world, we still have many, many things indeed for which we as Americans may be deeply grateful. There is hardly a people on earth that has been privileged to enjoy that measure of material prosperity which has been ours. Our soil has yielded abundantly for the nourishment of our people, and our mines and mills, our shops and factories have produced adequately for the comfort and well-being of our people. We have not been niggardly or ungenerous in sharing these gifts of God and the ~~door~~ ^{flow} of our hands with other peoples in all corners of the earth who have not been as fortunate as we have been. We have shared in freedom.

In the midst of a world where the rights and the freedoms of men are being progressively endangered or destroyed, we have been blessed with the preservation of our free institutions, ~~our liberties~~ and those precious rights for which the pioneers and builders of this country fought and heroically labored. Here, too, we have not hugged these precious gifts of freedom and democracy to ourselves, but we have given ~~our~~ leadership and substantial support to other peoples of the world who are struggling ~~desperately~~ either to achieve or to preserve their liberties. We are sharing in freedom for freedom.

These are things to be truly thankful for. We have reason, also, to be thankful to a Kind Providence for the spirit of good will and toleration which, in spite of some set-backs, we have succeeded in preserving among our people. In spite of their diversities of religious beliefs and in spite of their varied backgrounds and antecedents, ^{we} ~~we~~ have preserved the unity of the American people and we are making

progress on the road towards a full consummation of the cardinal ideal of American life - the equality ^{of all} ~~and the fraternity~~ of our people, regardless of race, creed or color. We wish to share with all our fellow-citizens the things we value for ourselves.

Thanksgiving Day reminds us of how much we are indebted to those Pilgrim Fathers who not only gave us this holiday and its message of spiritual devotion, but who also gave us the basic ideals upon which our country has rested through these centuries. In spite of the trials and sufferings which were theirs in the first years of their settlement on these shores, they found it in their hearts to offer Thanksgiving to Almighty God for the blessings which were theirs - blessings which were far fewer, I assure you, materially, than those which we enjoy today. Within four months after they landed, one-half of that group of 102 ~~persons~~ ^{souls} - men, women, and children - were dead. They died of hunger and exposure. Many a day there were no more than six or seven men left to attend to the sick and to bury the dead. They buried their dead in unmarked graves lest the Indians would realize how sadly their ranks had been depleted and how easy it would be to attack them. All the rigors of a New England winter were unleashed against these exiles. Yet they endured and they were thankful to God withal. And because of the heroic endurance of this handful of men and women, they were destined to become the kernel not alone of a great nation, but of a new civilization.

What was it that these Pilgrims were seeking in the wilderness of the new world? Unlike some who preceded them and many who followed them, they were not in search of wealth. They were not adventurers who desired to exploit the fabulous riches of ~~the~~ ^a new continent. Nor were they of the unfortunate riff-raff of the old world who were deported to the new world to atone for crimes against society. They were honest, simple folk, yeomen, artisans, laborers. They were voluntary exiles in quest of liberty.

Of the same spiritual stock were the 23 Jews who a few years later, in 1654, sought refuge from religious persecution in New Amsterdam, now the City of New York. The Jewish community of the U.S. is this year celebrating the 300th anniversary of their settlement.

What sort of liberty did they seek - these Pilgrims? Principally religious liberty. They ^{New England Pilgrims} had become completely dissatisfied with the religious life and conditions about them in England and they entertained little hope as to the possibility of reforming ^{them} from within the church. They decided to break with the established church and to found independent congregations of their own. They became Dissenters, non-conformists. They were soon persecuted. The times did not permit differences in religious opinion. Their worship was broken up by mobs. The worshippers were publicly attacked and insulted. Their leaders were imprisoned. They soon realized that England was no longer a spiritual home for them. They could not worship God as they pleased in their native land; and so they emigrated - first to Holland, and after ten years, fearing that their children would soon lose many habits of life which to them were dear, decided to set sail for the new world.

Thus these Pilgrim Fathers gave us the tradition of religious liberty. They also gave us the tradition of political liberty. It is very interesting to note how close religious freedom and political freedom have paralleled each other through history. They march hand in hand. A people that resists autocracy in religion will soon come to resist autocracy also in political life. In reaching out for political freedom, the Pilgrim Fathers found inspiration and sanction in the Bible. One cannot overestimate the part which the Bible played in the life of these Pilgrims, in their basic outlook, in their habits of conduct and of speech. The Bible was their supreme guide. They spoke the idiom of the Bible. They named their children after the characters of the Old Testament. They looked upon themselves as the children of Israel coming out of England which was to them Egypt; and from under the yoke of the tyrant king, who was to them a Pharaoh, and going to the new land which they looked upon as Canaan. The new commonwealth which they hoped to establish here was founded upon the essential democracy of the Bible.

Along with their legacy of religious and political freedom, they bequeathed unto us the legacy of a strong, robust, hard-working, serious-minded and self-reliant people - qualities of character which are as indispensable today as in those days. Our country would not be what it is today if it were not for this robust, healthy, courageous and independent spirit of its early founders. There was nothing pampered and nothing weak about them. They went out and faced all the hardships and dangers of nature and of man intrepidly, and they endured.

For these gifts of our great past, of which this Thanksgiving Day reminds us, we should indeed be grateful. We should remember, however, that these gifts can be dissipated and lost. They are not permanently insured. They are not automatically transmitted from one generation to another. Religious freedom and toleration can be lost. There were moments in our history - and not only in the distant past - when there was real danger that intolerance and bigotry would sweep away the great American tradition of religious freedom. From time to time groups of intolerant, misled and mischievous men and women arose in our midst, as they arose in other countries, whose avowed purpose was to deny to other men full participation in the enjoyment of the rights and liberties of America because they did not approve of their religious beliefs or for other sectarian or racialist reasons they would not share America's freedom with others. These bigots are not entirely dead in the United States today.

We should also remember that no democracy is immune or can hope to be immune from anti-democratic propaganda, native or alien. There are forces, opposed to freedom, who exploit the institutions of a free democracy to destroy it. A democracy can be overthrown even without an armed revolution. In its initial states at least the parliamentary process can be exploited to bring about a dictatorship. No one

has guaranteed the automatic survival of democracy in our country. Given the same set of conditions which destroyed democracies in other lands, it may succumb here too. These are very sobering and minatory realities which no thoughtful American can afford to disregard. We must not permit our democracy to remain complacent. Hostile propaganda and their agents must be aggressively exposed and remorselessly kept under constant public surveillance. We should, however, guard ourselves against resorting to needless suppressive measures against the exercise of free speech and the right of free assembly, for in so doing we shall be destroying the very institutions which we seek to preserve. We must guard ourselves against hysteria, witch-hunting and the gagging of our educational institutions. We must never be panicked by slogans or catch-words or be taken in by smear campaigns. We must be soberly critical, analytical, firm but fair - fair to ourselves and to our own institutions. We should not resort to impatient and illegal methods to obtain even worthy and desirable objectives.

We should not over-burden or over-tax our government. When impossible political or economic burdens are put upon democratic government, it collapses. Those who wish their government to provide them always with bread and circuses must be prepared to turn over to their government all their liberties.

We should work continually for a larger measure of economic security for our people and for a permanent solution of the problem of periodic economic depressions and large-scale unemployment which bring with them untold misery and incite people to all kinds of desperate remedial measures. A fair sharing of our country's wealth by all of its citizens is a safeguard of freedom for all.

Above all, we should avoid war and the things which lead to war, for nothing so destroys freedom and liberty in the world as wars, even successful wars. The last two world wars were waged to make democracy safe in the world and to protect nations against the aggression of dictators. Both of these wars were won, and yet

there has never been less of democracy in the world in the last one hundred years than there is today.

In our efforts to preserve the heroic traditions of religious and political liberty which have come down to us from our great past, we may derive confidence and inspiration from some factors which are unique to our American history and to our people.

Ours is a long, established democracy, nearly 175 years old. We have gone through many crises, including a Civil War, and we have survived. To this day no long-established democracy in the world has collapsed before totalitarian aggression. Naziism, Fascism, and Bolshevism came to countries and to peoples which had no strong democratic tradition, peoples who really never experienced for any considerable time the disciplines and the privileges of self-government. Steadily through the years our people had the genius to extend the right of suffrage, to make our government more responsible, more flexible, and more responsive to the advancing needs of the American people. We like to govern ourselves. The very idea of being ruled by a Fuhrer, a Duce, a Commissar is repugnant to our very souls. To be deprived of our personal liberties would do violence to our very spirit.

We also have a fine capacity for self-criticism - sometimes to excess, and oftentimes we take too seriously the criticism made of us by other peoples, but we are not averse to appraise ourselves searchingly - we are not given to excessive self-glorification, to national exhibitionism. We are ready to acknowledge our mistakes and to take the blame for them and not to blame other peoples for them. We can and do reverse ourselves. We often find that a thing which we thought would work does not work, and we abandon it and try something else. We are not hostile to experimentation. We are politically resilient and that augurs well for our future.

We have vast natural resources. Ours is not a starved and over-crowded land. Our people is not doomed to a low standard of living. One of the worse foes of

democracy is poverty and want. There need be no poverty in our land. With intelligent management we can make life happier and more abundant for all.

Fortunately, too, we have not fragmentized our political life. We do not suffer as some of the countries on the continent of Europe from a host of small belligerent political groups, intransigent in their petty and unimportant divergences which fact has helped in some instances to destroy and in other instances to bring into disrepute the democratic process. We have retained by and large a two-party system of government.

We are a young nation - young in spirit, in outlook. We do not belong to the past. The past belongs to us. We are not handicapped by old world animosities, although from time to time these do creep in and bedevil our national life and unity. We have no threatening neighbors on our frontiers. More than any other people on earth we are able, if so we will and have the vision, to pursue our chosen way of life in confidence and high hope.

What is our chosen way of life? What is this American way of life? What are its permanent features? The birth of the United States of America, it should be remembered, was distinctly a new phenomenon in the world. Our country was born in revolution, the first great democratic revolution in the Western world. The principles of the Declaration of Independence were, of course, not unknown as academic subjects before 1776 as material for discussion among philosophers and scholars and poets, but never had they become the actual foundation stones for a political state. Up to that time no state had been established upon a written constitution, a document which clearly defined not only what government could do, but what government could not do. Again, no sovereign independent state had ever been established which was composed out of so large a number of sovereign independent states as the United States of America. The world at that time knew of

empires which had been fashioned by conquest and forcibly subdued and coalesced, but there never was a voluntary federation of sovereign states united in freedom and for mutual benefit such as the United States of America - that was a unique event in the political history of mankind. And finally, no nation was ever fashioned out of so many different national, racial and religious strands. No nation was so predominantly a nation of immigrants from all corners of the earth. All these factors are in a real sense unique with our country, and this unique history and composition have given our country its unique position, its unique tradition and its unique destiny.

It is this American way of life - conceived in the revolutionary ardor for freedom, freedom from foreign tyranny as well as from the absolutism of government as such, proclaiming the inviolate and inalienable rights of man, reaching out for voluntary cooperation and sharing in freedom, of men and of states, and unafraid of differences, whether racial or religious, but seeking strength in unity, tolerance, and brotherhood - it is this American way of life-which is our heritage and our promise - for which we may be greatly thankful on this Thanksgiving Day.

WASHINGTON UNIVERSITY



SAINT LOUIS (5), MO.

*take overnight
train to arrive
by 6 a.m.*

DEPARTMENT OF PHILOSOPHY

June 4, 1954

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

Rabbi Robert Jacobs has already conveyed to you our invitation to be the speaker at our University Thanksgiving service on Wednesday, November 24. I assume he told you that our budget provides an honorarium of \$150 for this occasion to which we would expect to add our portion of the cost of your coming to St. Louis.

This note is merely to convey directly the high hopes of the University that you will be able to be with us for this occasion. Your name is one which has been high on the list of our Committee for many years. Knowing your heavy schedule, we have been reluctant to try to draw you to St. Louis for a single lecture. It is our hope that the Tercentenary celebrations will provide an occasion for your presence at the University without making necessary a special trip to St. Louis.

Sincerely yours,

Huston Smith

Huston Smith, Chairman
Committee on Religious
Policies and Program

HS:cs



THE NEWS BUREAU

Parkview 4700, Stations 207-208
SAINT LOUIS 5, MO.

November 15, 1954

Rabbi Abba Hillel Silver
The Temple
East 105th Street and Ansel Road
Cleveland 6, Ohio

Dear Rabbi Silver:

We were happy to be informed that you are to deliver the annual Thanksgiving address at Washington University on Wednesday, November 24, the publicity for which our office is handling.

In order to insure complete and accurate coverage from the newspapers, we would like to have an advanced copy of your address to distribute to the local press.

If it is possible, we would appreciate receiving this by November 22 so that we can duplicate and distribute copies before the address takes place.

Thank you for your consideration.

Very truly yours,

Kathleen McLean

(Mrs. Robert McLean)
Assistant to Director
News Bureau

THANKSGIVING ADDRESS

Dr. Abba Hillel Silver

We are reminded this day of the many blessings for which we should be profoundly grateful. Even in these difficult and troubled times in which we live, in the midst of a ~~sad and~~ distraught world, we still have many, many things indeed for which we as Americans may be deeply grateful. There is hardly a people on earth that has been privileged to enjoy that measure of material prosperity which has been ours. Our soil has yielded abundantly for the nourishment of our people, and our mines and mills, our shops and factories have produced adequately for the comfort and well-being of our people. We have not been niggardly or ungenerous in sharing these gifts of God and the labor of our hands with other peoples in all corners of the earth who have not been as fortunate as we have been. We have shared in freedom.

In the midst of a world where the rights and the freedoms of men are being progressively endangered or destroyed, we have been blessed with the preservation of our free institutions, ~~our liberties~~ and those precious rights for which the pioneers and builders of this country fought and heroically labored. Here, too, we have not hugged these precious gifts of freedom and democracy to ourselves, but we have given ~~our~~ leadership and substantial support to other peoples of the world who are struggling ~~desperately~~ either to achieve or to preserve their liberties. We are sharing in freedom for freedom.

These are things to be truly thankful for. We have reason, also, to be thankful to a Kind Providence for the spirit of good will and toleration which, in spite of some set-backs, we have succeeded in preserving among our people. In spite of their diversities of religious beliefs, and in spite of their varied backgrounds and antecedents, ^{we} ~~we~~ have preserved the unity of the American people and we are making

progress on the road towards a full consummation of the cardinal ideal of American life - the equality ^{of all} ~~and the fraternity~~ of our people, regardless of race, creed or color. We wish to share ^{in freedom} with all our fellow-citizens the things we value for ourselves.

Thanksgiving Day reminds us of how much we are indebted to those Pilgrim Fathers who not only gave us this holiday and its message of spiritual devotion, but who also gave us the basic ideals upon which our country has rested through these centuries. In spite of the trials and sufferings which were theirs in the first years of their settlement on these shores, they found it in their hearts to offer Thanksgiving to Almighty God for the blessings which were theirs - blessings which were far fewer, I assure you, materially, than those which we enjoy today. Within four months after they landed, one-half of that group of 102 ~~persons~~ ^{souls} - men, women, and children - were dead. They died of hunger and exposure. Many a day there were no more than six or seven men left to attend to the sick and to bury the dead. They buried their dead in unmarked graves lest the Indians would realize how sadly their ranks had been depleted and how easy it would be to attack them. All the rigors of a New England winter were unleashed against these exiles. Yet they endured and they were thankful to God withal. And because of the heroic endurance of this handful of men and women, they were destined to become the kernel not alone of a great nation, but of a new civilization.

What was it that these Pilgrims were seeking in the wilderness of the new world? Unlike some who preceded them and many who followed them, they were not in ~~search~~ ^{search} of wealth. They were not adventurers who desired to exploit the fabulous riches of ^a ~~the~~ new continent. Nor were they of the unfortunate riff-raff of the old world who were deported to the new world to atone for crimes against society. They were honest, simple folk, yeomen, artisans, laborers. They were voluntary exiles in quest of liberty.

Of the same spiritual stock were the 23 Jews who a few years later in 1654 sought refuge from religious persecution in New Amsterdam. The Jewish community of the U.S. is this year celebrating the 300th anniversary of their settlement.

What sort of liberty did they seek - these Pilgrims? Principally religious liberty. ^{New England Pilgrims} They had become completely dissatisfied with the religious life and conditions about them in England and they entertained little hope as to the possibility of reforming ^{them} from within the church. They decided to break with the established church and to found independent congregations of their own. They became Dissenters, non-conformists. They were soon persecuted. The times did not permit differences in religious opinion. Their worship was broken up by mobs. The worshippers were publicly attacked and insulted. Their leaders were imprisoned. They soon realized that England was no longer a spiritual home for them. They could not worship God as they pleased in their native land; and so they emigrated - first to Holland, and after ten years, fearing that their children would soon lose many habits of life which to them were dear, decided to set sail for the new world.

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Along with their legacy of religious and political freedom, they bequeathed unto us the legacy of a strong, robust, hard-working, serious-minded and self-reliant people - qualities of character which are as indispensable today as in those days. Our country would not be what it is today if it were not for this robust, healthy, courageous and independent spirit of its early founders. There was nothing pampered and nothing weak about them. They went out and faced all the hardships and dangers of nature and of man intrepidly; and they endured.

For these gifts of our great past, of which this Thanksgiving Day reminds us, we should indeed be grateful. We should remember, however, that these gifts can be dissipated and lost. They are not permanently insured. They are not automatically transmitted from one generation to another. Religious freedom and toleration can be lost. There were moments in our history - and not only in the distant past - when there was real danger that intolerance and bigotry would sweep away the great American tradition of religious freedom. From time to time groups of intolerant, misled and mischievous men and women arose in our midst, as they arose in other countries, whose avowed purpose was to deny to other men full participation in the enjoyment of the rights and liberties of America because they did not approve of their religious beliefs or for other sectarian or racialist reasons they would not share America's freedom with others. These bigots are not entirely dead in the United States today.

We should also remember that no democracy is immune or can hope to be immune from anti-democratic propaganda, native or alien. There are forces, opposed to freedom, who exploit the institutions of a free democracy to destroy it. A democracy can be overthrown even without an armed revolution. In its initial states at least the parliamentary process can be exploited to bring about a dictatorship. No one

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What is our chosen way of life? What is this American way of life? What are its permanent features? The birth of the United States of America, it should be remembered, was distinctly a new phenomenon in the world. Our country was born in revolution, the first great democratic revolution in the Western world. The principles of the Declaration of Independence were, of course, not unknown as academic subjects before 1776, as material for discussion among philosophers and scholars and poets, but never had they become the actual foundation stones for a political state. Up to that time no state had been established upon a written constitution, a document which clearly defined not only what government could do, but what government could not do. Again, no sovereign independent state had ever been established which was composed out of so large a number of sovereign independent states as the United States of America. The world at that time knew of

empires which had been fashioned by conquest and forcibly subdued and coalesced, but there never was a voluntary federation of sovereign states united in freedom and for mutual benefit such as the United States of America - that was a unique event in the political history of mankind. And finally, no nation was ever fashioned out of so many different national, racial and religious strands. No nation was so predominantly a nation of immigrants from all corners of the earth. All these factors are in a real sense unique with our country, and this unique history and composition have given our country its unique position, its unique tradition and its unique destiny.

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-:- Community Thanksgiving Service -:-

WEDNESDAY, NOVEMBER 26, 1952, 8:00 O'CLOCK P. M.

Organ Prelude

The Reading of the Thanksgiving Proclamation
of the President of the United States

The Rev. Walter F. MacGowan

The Call to Worship and Invocation *The Rev. Jesse L. Cavileer*

Hymn 263 "God of Our Fathers Whose Almighty Hand"

Responsive Reading - Page 500 Union Hymnal

Rabbi Earl S. Stone

Anthem—A Prayer of Thanksgiving (*Kremser*) Combined Choirs

Reading from the Scripture, Psalm 16 *The Rev. William H. Dudley*

Prayer of Thanksgiving

The Rev. John B. Olds

Thanksgiving Offering

The Rev. Robert C. Newell

Offertory—"From Thee, O Lord"

(*Haydn*)

Trio

Address: "The Sources of America's Greatness"

The Rev. Harry B. Taylor

Hymn 262 "O Beautiful for Spacious Skies"

Benediction

Rabbi Abba Hillel Silver

Organ Postlude

NOTES

Statement about the offering: The proceeds of the offering will be shared by The Cleveland Community Chest and The National Conference of Christians and Jews.

Committee of Laymen: Aaron Mercer, Church of the Covenant; A. M. Luntz, The Temple; Clyde B. Aldridge, Wade Park Methodist Church; John Howland, Unitarian Society of Cleveland; Charles Auerbach, The Temple.

Organist and Choir Director: A. R. Willard, The Temple.

Sponsoring Institutions: Church of the Covenant, Church of the Master, Euclid Avenue Christian Church, Euclid Avenue Congregational Church, Fidelity Baptist Church, The Temple, Unitarian Society of Cleveland, Wade Park Methodist Church.

WASHINGTON UNIVERSITY

THANKSGIVING SERVICE, 1954

Graham Memorial Chapel

November 24, 11:00 A.M.

The Order of Worship

Chancellor Ethan A.H. Shepley, presiding

The Prelude - - The Heavens Declare the Glory of God Marcello

An Introit - - Now Thank We All Our God Cruger

The Invocation and Choral Amen

The Scripture Lesson - - Psalm 103

A Hymn Dutch traditional

We gather together to ask the Lord's blessing,

In grateful devotion our tribute we bring.

We lay it before Thee, we bow down before Thee,

We bless Thy Holy Name, glad praises we sing.

With voices united our praises we offer,

And gladly our anthems of worship we raise.

Thy strong arm will guide us, our God is beside us,

To Thee, our great Redeemer, forever be praised. Amen.

The Thanksgiving Address Rabbi Abba Hillel Silver

An Anthem - - Psalm 150 Lewandowski

The Benediction and Choral Amen

The Postlude - - Mighty King, All Glorious Karg-Elert

The Music by the University Choir, Leigh Gerdine, Blewett
Professor of Music, conducting; Howard Kelsey, University
Organist; Don Mogerman and Bill Bieber, trumpets; Gordon
Smith and Robert Tobler, trombones.

Our Community Gives Thanks ²¹⁻³

Community Thanksgiving

ADDRESS BY

RABBI HILLEL SILVER

“Sharing in Freedom---
A Thanksgiving Message”

Wednesday, Nov. 21, 8 p. m.
Church of the Master ¹⁹⁵²

Euclid Ave. at East 97th St.

SPONSORS

EUCLID AVENUE CONGREGATIONAL CHURCH

EUCLID AVENUE CHRISTIAN CHURCH

CHURCH OF THE MASTER

THE TEMPLE

AMERICA

By ABBA HILLEL SILVER

GOD built Him a continent of glory and
filled it with treasures untold;
He carpeted it with soft-rolling prairies and
columned it with thundering mountains;
He studded it with sweet-flowing fountains and
traced it with long-winding streams;
He planted it with deep-shadowed forests, and
filled them with song.

THEN He called unto a thousand peoples
and summoned the bravest among them.
They came from the ends of the earth, each
bearing a gift and a hope.
The glow of adventure was in their eyes, and
in their hearts the glory of hope.

AND out of the bounty of earth
and the labor of men,
Out of the longing of hearts and the
prayer of souls,
Out of the memory of ages and the
hopes of the world,
God fashioned a nation in love,
blessed it with a purpose sublime—
And called it AMERICA!