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There is a Time to Speak, 1957.



## THERE IS A TIME TO SPEAK

March 17, 1957

Rabbi Daniel Jeremy Silver

To discuss, dear friends, the subject of speech raises a series of paradoxes for the mouth that blames is the mouth that praises, the mouth that reviles and curses is the mouth that blesses, the mouth that condemns is also the mouth that vindicates. There is a Midrash told by the rabbis about the servant of Rabbi Simeon Von Gamoliel - a servant known for his practical wit and his wisdom. One day Rabbi Gamoliel the afternoon before the Sabbath ordered the servant to go into the marketplace and to bring from the marketplace the most precious and costly and finest meat and food that he could find for the Sabbath, for such was the custom of our people, they would reserve for the Sabbath day the finest meal of the week. Tabi, the servant, went into the marketplace. He brought back to Rabbi Gamoliel not the savory meats which he had expected or the fish but a tongue - a common, ordinary cheap tongue. Von Gamoliel knew that that there must be some higher reason, some purpose in this action by his servant, but he remained still until during the following week, he had a chance to send his servant again into the marketplace and this time he told him to buy not the the most costliest meat but the cheapest he could find for the funds of the household were getting low. The servant went. He came back and he brought back with him a tongue. The tongue, he said, is the most precious of our organs and the one that cheapens us the most. If we use it wisely, it brings credit to us and adds to the pleasure which others enjoy in us. If we use it cheaply, if our tongue is bitter, if our tongue is shallow, if our tongue is narrow, if our tongue is biting, then we add only to the discomfort of our neighbors, we add only to the number of our enemies, and we only succeed in cheapening ourselves in their eyes. Our tongue is, at once, both our most precious possession and one of our most dangerous possessions. \*



\* - both death and life are in

the hands of the tongue.

Let me state this paradox in more modern terms. When I was a Chaplain in the Navy, I was stationed, for awhile, in San Diego, California. While I was there, I had a chance to become acquainted with a good number of the civic and social leaders of this city. During the few months that I was stationed there, one of the local disc jockeys became a political columnist and analyst on the radio station, and he was of that breed of men who were forced to see foreign agents, espionage, and intrigue behind every program with which he is opposed. He was a scare-monger - one of those peddlers of hate with which our country has been too familiar in recent years. One evening on his nightly broadcast, he took<sup>off</sup>/after one of the teachers in a local high school. He said that he was trained in a red school, that his friends were communist sympathizers, and that citizens of San Diego would do well to eradicate this cancer from their midst, to dismiss him immediately from their schools lest he contaminate the minds and the hearts of the young generation. A later check proved that the only crime which this high school teacher had committed is that he had been born in New York City, that city of so much sin, and that he was leading a revolt among the teachers of the community against a lowering of standards which many of the citizens were trying to force upon them. But the next morning, in precipitous action, the school board of San Diego, /without calling this teacher in, without given him even a chance to challenge the contentions of this hate-monger, suspended him indefinitely him from classes, dismissed him from the system. The following evening, I had occasion to be at a party given by one of the large and important business firms. There were present many of the leaders of the San Diego community. As you might imagine, the conversation centered for a long while upon the affairs



of the day. All of them had little good to say for the voracity of this news columnist and his trustworthiness. All of them, who knew the teacher at all, had only the finest things to say about his classes, about his responsibility, about the status which he and his family had achieved in the community. All of them deplored the injustice which had been<sup>done</sup> in dismissing a man without ~~trying~~ trial and holding a man guilty, until he could prove himself somehow innocent. And then a strange thing happened. One of those people who were sitting there suggested that it might be advisable if all those who had been speaking were to sign a petition to the school board asking for the re-instatement of this teacher until he had been tried, or perhaps, he said, they ought to band together and subsidize a slander case brought by this teacher against the news columnist and the radio station. And I will never forget the silence which followed. Where there had been speech, there was now only the silence, not of indifference, the silence which marked a lack of courage, a lack of conviction, and quickly, people turned the conversation to other subjects. There is the paradox of our modern society. We suffer from too much speech. We, also, suffer from too much silence.

I think we all recognize how we suffer from too much speech. The serious-minded thinkers - religious and philosophic and educational - of every age have told man that his tongue often carries him away, leads him into the worst type of difficulties.

Socrates was once to say that his fellow Athenians were happier when they were speaking than when they were eating, but if a man sought to find a single bit of food for thought in all of discourse, he would starve the livelong day. A fool is quickly unmasked by his mouth and his folly revealed, and all of us have often, almost literally, wanted to cut off our tongues because we allowed our speech to flow on without thinking. It carried us along until we were saying things which we had not thought out, which we



had not deliberated, and it carried us into positions which we found to be untenable.

The Chinese thinker, Confucius, counselled his disciples, time and again, that they must never lose control of their speech because a word spoken can never be recalled. No matter what the provocation, no matter how much anger wells up inside of you, never allow your mouth to express your emotions without some check having been put upon them by your mind because when you say things rashly, you live to regret that which you said.

Our Jewish teachers tended to emphasize the social unpleasantness, the hatred and the unpleasantness which we brought into our world by the misuse of the tongue. They had a hatred of slander and of perjury and of gossip beyond description because gossip, malicious or unwitting, increases the difficulties of living in an already troubled world. We add, unwittingly, but unnecessarily, to the tensions of family living and of community living. We add to the friction between home and home, between neighbor and neighbor, between community and community, quite unnecessarily. Bitterness of the tongue only adds to the hatreds already abroad in the world. The unguarded tongue only leads us into self-destruction - professionally, in our businesses, in our national life. Tactlessness with our tongue only lowers us in the esteem of our fellow citizens and loses us their confidence. "O Lord, guard my tongue from speaking evil and my lips from speaking guile." Set a lock on your mouth, the rabbis counselled, a lock which <sup>is</sup> only seldom opened because unless you do, if you become addicted to making talk, you will find that you will only be making trouble for yourself. Silence can always be broken, but the spoken word can never, never be recalled.

Now, this is good advice - this advice of the ancient Greeks and the ancient Jews and the ancient Orientals. All of us, all people who have ever lived, have talked too much and all of us have regretted things which we have said. We wish that we could bridle our mouths, that we could censor



what we say, that we could avoid the pitfalls of foolish talk and tactless talk and gossip talk - foolish talk. We wish that we might talk less cause if we do, people will tend to listen to what we say the more. What mother has not found that if she multiplies advice to her children, the children discount all the advice. When she centers her attention on the two or three items which she really wants to get across and is silent about the rest, the children will understand her silence and will listen to what she has to say.

But today, we suffer from too much talk in a quite unique way. Our age would do well, as I mentioned, to listen to the advice of these ancients - every age would. But today, we suffer, not only from the errors committed by the human mouth, but we suffer from the voices which reach us from artificial mouths, from the loud-speakers of our radios and our television sets and our recorders which are ubiquitous in our land and in our homes. Where once the problem was what not to say, our problem today is what not to hear. Where once our problem was to bridle our mouths, now our problem is to be sufficiently critical with our ears so that we do not become dependent upon the thoughts that other people are constantly drumming into us. The radio and its siblings have brought great bounty and blessing to life. The best of human thought - theatre and drama and poetry and speech and music and song and dancing and play - comes into our homes. It is wonderful that it is so for it is a blessing. There is never a blessing without its dangers and there are great dangers involved in these many mouths constantly spewing forth sound upon us. There is the danger of our being drowned in a sea of noise. I read recently of a survey of the listening habits of average Americans, and the experience of a not untypical American



father struck me as typical of what I meant by being drowned in a sea of noise. He said that he was awakened in the morning by a radio alarm and he spent the first thirty minutes of the day dressing, washing, listening to whatever ~~the~~ programs the alarm had automatically turned on. Breakfast was relatively quiet. He drove to the office, a matter of forty-five minutes, with his car radio blazing with whatever programs, again, happened to be on that station. On his desk at work was an intercommunication system, a telephone, and a dictaphone and when his ear was not attuned to the voices of his clients and of his office help, these artificial ears were bringing sound into his mind. He ate lunch in a restaurant which constantly played recorded music as a background to his food. He returned to his office and to these many voices dinning into his ears. Five o'clock, home, and, of course, the forty-five minute ride filled with the noise of the radio. Now quiet. Oh no. Five o'clock till six is the time when junior had the television set on and so the first hour when he is in the quiet and sanctuary of his home is spent listening with cowboys' and Indians' noises as a background to all of his thoughts. The family hardly speaks to one another so there is a lot of noise at the dinner table where all the news of the day is brought forth, and then quiet. But oh no, the telephone rings two or three times. The adolescents have their two or three hours with the radio and the television and finally, he said, that every once in a while in desperation, he would escape to the quiet of a movie. Imagine having to escape to the quiet of noise in order to find a moment for one's self. We are in danger of losing our own identity because so many thoughts of others, so many beliefs of others, are constantly clamoring for our attention because we have not learned that it is as easy to turn off the



set as it is to turn it on. We must learn now to be discriminating in our listening habits, to limit our listening, so that we will listen the better. You know that a person who has the radio on constantly cannot possibly be absorbing, be analyzing, be evaluating whatever it is that he is listening to and when the great things come along, the magnificent productions, the classic music, the music created by great artists, the speeches by men worth listening to, they will seem to him as just another bit of recorded music being drowned out by the radio station, just another speech by another man - words, words multiplying endlessly. None will make any effect/upon his mind ~~whatsoever~~. He will have lost the power of judging and of being discriminatory in his tastes because he will have lost taste completely. We must learn, therefore, to turn off our sets. We must learn to find quiet in order to find ourselves because there is an even greater danger involved in these <sup>artificial</sup> mouths which we have created for ourselves. It is the danger of losing ourselves.

Ours is the age, after all, of the super salesman - the world of merchandise, the world of economic theory, the world of political practice, and the world of religion. We know the art and the technique of selling our products be they material or spiritual or political to the average human being and, unless, you know, yourself, you will quickly find that others have taken over the determination of your actions for you. After all, it was the control of the mass media which enabled a Hitler, which enables today the Russian government, to regiment their people, to control their thinking. Whatever field be it, there are those who are quite willing, nay desirous, of controlling our thinking for us, of taking away from us the power of decision so that we will make the decisions which they favor.

We must learn to be critical of that which we hear, and we cannot be critical of that which we hear if we listen too much, if we have not known



our feelings before we begin to listen. That is why the more we listen, the more silence we require in our lives. You cannot think surrounded by the din of noise. To think clearly on whatever subject it be, you know that you have to go into your study and close the door and find quiet for yourselves or walk out of the house into the glories of a spring day such as this, where surrounded by the silent noise of nature, you will find yourself. Others speak to us in voices. We speak to ourselves in silence - the silence of prayer, the silence of contemplation, the silence of introspection - and unless we know ourselves, know who we are, others will tell us who we are and what we should know, what we should believe, and what we should do. And worse this constant absorption of the beliefs of others will make us                      will make us into straw men - men whose minds are hastily put together by a thousand scraps of information, a thousand straws picked up and culled from the outpourings of other men's minds; and at worst, we will become pawns completely subservient to the analysis of this commentator, to the religious attitudes of this preacher, to the economics of this teacher because we will never be able to look at their teachings judiciously - to say this I believe and this I disagree with and to know why we disagree. They pound at us continually with their arguments. Can we counter with our silence? Can we counter with ~~our~~ the logic, the inner logic, which we know to be right? So truly this age of much noise, this age of the radio, this age of propaganda, publicity, public relations, demands that much more than any period before in life, man set aside for himself long periods of silence where alone with himself, with a book, with the facts, and with his heart, he will learn who he is and what he is, what he stands for, and he will be able to stand up against the many claims put against his mind by the loud-speakers all about him.



But you say, you told us that you would speak today on the need for speech and here you are advocating the importance of silence; yet this brings us to the crux of the paradox with which we began because the very speech which I am advocating can come only out of the silence of self-understanding. You and I have been partners, silent or verbal, in a thousand conversations in which those about the dinner table or those in our parlors or those in some discussion group sympathized with the underprivileged, berated the injustices of our day, spoke of the necessity of equality of opportunity for all men, disparaged the attacks on civil rights being made by others, emphasized the fact that every man is to be considered innocent until he is proven guilty, brought before the bar of justice all the abhorrent prejudices and distortions of our day. But what happened to all of this discussion. Did it break out into the marketplace? Did it find its way into the political arena? Oh no. Around most of these discussions there is a barrier of silence which sees to it that we say in the sanctity of our homes, among the intimate contacts of our friends, never goes out into the world - never forces us to take certain positions where we may suffer for having taken these positions. The tragedy of our day is that the reasonable man, you and I, has been unreasonably quiet in moments of moral crisis. It is reasonable to hate the prejudiced and it is reasonable to take every step that you can to eradicate all intolerant measures from our land; but what has the man done concretely in our political life, in our civic life, in our civic life to eradicate this evil from among us. We have talked about it but our talk, when it comes to action, always to qualifications, to compromises, to temporizing, to if's and but's and perhaps' and however's. I listened the other night to one of the men who proposed for the United House of Representatives a bill to enlarge the scope of the civil rights of the negro in the South to insure that this negro will be granted the full rights of his franchise



and between a member of the House from the state of Georgia - a bigot, a demagogue, a man who was not abashed to express his prejudice and his intolerance publicly and venomously over the airwaves; and yet the bigot won the day. If we were to describe it as a wrestling match, he wiped of the floor with the advocate ~~for~~ civil rights because this learned, tolerant man from the North was so reasonable as to defeat himself. He could never state a straightforward position - here I stand, this I will abide by, this must be done. He was always willing to see that there was a possibility that there had not been enough study, that further research should be made into the problem, that it was true that you could not always legislate morals, that you could not always change overnight the patterns of a society. There were all the qualifications and all the compromises, and I had a sense that good will would go to waste because he had not the <sup>same</sup> courage of his convictions as the bigot had <sup>the courage</sup> of his prejudices. Why? I think because we have listened too much to the voice of others, to a thousand myriads and tens of thousands of facts which impinge upon any problem; and we, all of us, hate bigotry; we, all of us, are willing to say that we want to know all of the facts before we take a stand but we have not listened enough to ourselves, to the self which knows instinctively where lies the right and where the wrong, where virtue and where injustice, where we must take a stand and where it is not worthy of us to take a stand. We must be champions of the right by fighting for the right, by speaking out in these moments of moral crisis wherever they stand in our lives; and they come to each of us.

Now, I am not advocating that we be among those who foam continually at the mouth, among the perpetual critics of our age, or ineffectual in bhangng any of the moral patterns of our life, about the nein-sagers who can find nothing that is positive and hopeful and helpful. Quite the contrary. Our age is an extremely hopeful age and there are many forces



which make all of us hopeful of the future; but I do feel that the time has come, in our personal lives, in our family life, in our businesses, in our civic life, for us to see the necessity of speaking our mind when it is important so to do - of saying to the lawyer who advises us that perhaps we might find a way around being scrupulously honest in our tax returns - this I will not do; of saying to the child whose pattern of life does not live up to the standards we expect in our home, this I will not permit; of saying to ourselves when we look at ourselves through a series of rationalizations, when we see only our strength and not our weaknesses, when we pamper ourselves, when we are self-deluding, this I am not; when we are tempted to equivocate, to temporize, to find the easy way out without meeting a challenge face on, this I must not do; when in our business world and among our friends we hear a bigot mouthing his hate, this man I will speak up against and I will silence; when an issue is unpopular in which we believe and when there are social pressures speaking out against us, we will be willing to say: this I believe, here I stand despite its ~~popularity~~ unpopularity. This is the call which each of us must listen to. It is the summons of this holiday of Purim, strangely, because both the silence and the speech which I am advocating here are at the essence of the drama which made the deliverance of the Jews, on Purim Day so long ago, possible.

The great drama of Purim occurred, not in the streets of Shushon, not in the dialogue between Haman and Mordecai or between Haman and <sup>and</sup> Ashuerus or Mordecai ~~or~~ Ashuerus, but occurred in a small room of the palace where the Queen Esther, herself, had to fight out her own beliefs. Her uncle had told her simply that a decree had been levelled against the Jews. On the fourteenth day of Adar coming, Haman had succeeded in winning from the King a writ saying that he might put to death all the Jews and confiscate their property. Mordecai had asked this niece of



his, now wife unto the King, to go into the palace, to reveal her true identity to the King, and to plead with the King for mercy for her people, for the safety of her co-religionists. With this she wrestled, she wrestled, the Bible tells us, for several days. It does not tell us what she said. It does not tell us how she arrived at her decision. She arrived at it in silence. There was no one to counsel her. She went unto the King though he had not bid her to come. She put her own life in jeopardy to save the life of her people. She spoke to the King a few words, honest if artless words, which she had to speak and her people were saved.

This is the silence - the silence of self-knowing. This is the speech - the speech of honesty, dignity, morality. And this holiday of Purim makes us believe that just as her perilous sacrifice was not in vain, so our speech, when we find the occasion to make it, will not be in vain. Though all of us will not come unscathed from the battles of life, we ~~will~~<sup>would</sup> not be tempted to compromise with our principles unless there was danger that they cost something. But salvation came to the Jews on Purim Day so long ago. Haman was hanged on the very tree that he had chosen for Mordecai; and so all the Hamans of our day, all the bigots, all the purveyors of prejudice and intolerance, all those who would arrogate to some special caste or class the economic welfare of our country, they, too, if we speak up against them, they, too, will have their day of reckoning and the right - the right will surely triumph.

We live in an age replete with promise - an age of great danger, yes - but an age such as never before men have enjoyed in which the earth, this world of ours, this country of ours can promise us enough wealth for all men to enjoy, fairly and equally, and then have much left over besides. We must see to it - <sup>is the</sup> this/message of Purim - we must see to it that this promise is fulfilled, that the promise of the earth becomes the opportunity



of each man fairly and equally. We must see to it that we stand with the Esthers and the Mordecais of our history, among those who in silence find ourselves and in speech redeem our souls.

Amen.









Most of us are fully aware that we suffer from too much speech. After all, ours is the age of the sales talk, the pep talk, of small talk and ~~the~~ doubletalk. It is an age which has the tendency to be overly voluble--we begin to speak before a problem has been fully stated or a question completely asked. There is danger in this excessive volubility--and the danger is not new..

Socrates once commented that the citizens of Athens preferred talking to eating but that a man might starve were he to expect from their discourses any solid food for thought. <sup>B.B.K.</sup> The mouth of the foolish man reveals his folly." Let us be on our guard lest our speech make others think little of us.

The great Chinese philosopher Confucius counseled his disciples that they should never be unmannerly or uncivil <sup>or intemperate</sup> in their speech, even when they were moved to anger, because a word spoken can never be recalled. When anger makes our words tumble out, it is well that we lock tight our mouths lest we make statements we shall ever after regret.

~~xxx~~ Jewish thinkers emphasized the hurt and the harm which maliciously or unwittingly the spoken word can WREAK. They took quite literally a line from our Bible which says that life and death are in the power of the tongue. <sup>הַחַיִּים וְהַמָּוֶת בְּיַד הַלִּשָּׁה</sup> Gossip can destroy a man's reputation, tactlessness can undo the friendships of a lifetime, words spoken in bitterness can make life-long enemies. It is no wonder that these <sup>wise</sup> men placed in the central position in our prayer book the hope that God may "guard my mouth from speaking evil and my lips from speaking guile."

All of these thinkers--Jew, Confucian, Greek--advised the sensible <sup>to be silent</sup> man ~~that~~ except when he had something worth the saying, Silence was a ~~xxxx~~ worthwhile precaution. Silence can always be broken; the spoken word can never be recalled.



This would advise ~~to~~ still good advice. We must be well to be  
governed in our speech and to avoid freedom talk and gossip.

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To-day, however, a new <sup>kind of</sup> ~~democracy~~ must also be considered. The truth  
which enters our lives not from human nature, but from artificial  
social speakers.

We need advice not so much on what <sup>should</sup> ~~be~~ remain unchanged but  
on what should remain unchanged. There is a problem of history  
rather than speaking.

The radio with its sibling television and the modern news make a real  
contribution to our lives - art - music - news - theatre - But  
they have also forced us with new & serious problems.

① The problem of choice - We can not demand of life all day - all  
kind words lecture, to - Elimination of discrimination in listening -  
else our day may be spoiled without any purpose - as the  
day of the rest - any. Hence, I demand described - Who makes  
up to choose... & to expect the quiet of music.

To listen well - we need time to listen to less. Dilemma for us - for us  
will not be a reason.

② The problem of judgment critically - A life of deeper values - advantage - politics  
runs all dressed up to appear - all through the fact - the fact is  
forgetting to face which must be embraced. We must be seen on our  
ground as the sweet reduction of the spoken word & seen in it. This  
requires greater preparation & understanding on our part than ever  
before. ~~We must not~~ We must be able to separate the known  
from the real.

~~(Warning loss of reality - living a living)  
we must be aware know our own mind - else we will be in  
danger of making ourselves with other men instead of real men in  
mind put together his of other men thinking.~~



We should not listen overmuch without taking the time & so desire to  
make up our own minds. ~~moreover, we should not be~~ We would  
not put our minds into the power of others - but ~~dispute~~ ~~with~~ ~~also~~  
and if we have not firm grasp of revelation or supernatural  
anything is along.

- ④ The problem of holding other men's views on a worthy subject - cloves  
allies - danger for mind listening - Danger of becoming slaves -  
put together as the stones into of a 1000 ideas we have heard & half  
digested

On this new age needed advice can be given?

- 1) Listen critically
- 2) Do not forget to listen to yourself - first!! And how do we listen to  
ourselves - not with words but with silence, Then.





from a thousand sources. Our minds have become like second-hand clothing, cut-down and ill-fitting castoffs which have been discarded by others. When we spend too much time listening we have too little time for thinking  
~~XXXXXXXXXX~~

Much of the tension and insecurity which we feel is, I believe, caused by this imbalance. In a world as complex, as full of change, as ours, it is urgent that ~~XXXXXXXXXX~~ each man know his own mind. And each man can learn what he truly believes only by <sup>the</sup> listening that takes place in the stillness when all of the loudspeakers of the world have been shut off. I would plead for a larger measure of silence in our lives. I think we would find strength in that silence. We would be less harrassed by our problems. ~~ix~~ For in silence we probe our own mind and find our real strength.

But, you say, you advertised your sermon to be concerned with the importance of speech. This is true. But it is the crux of the paradox ~~xxx~~ with which we began ~~that the speech~~ <sup>with which I</sup> am concerned can be born only out of the silence of self-understanding which I am now advocating.

Think of the thousand ~~parlor~~ conversations which you have heard, bemoaning the injustices of our world, sympathizing with the underprivileged, filled with concern for those who have no equal rights. Much was said in those gatherings, but how much was heard in the marketplace--how ~~many~~ many who spoke there carried their convictions into practice? ~~These parlor gatherings are often surrounded by a circle of silence--a silence barrier for ideas much like the soundbarrier for ordinary planes. A good number don't get through.~~

In the book of Ecclesiastes it is written that there is a time to speak and a time to keep silent. I am not advocating this morning that



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we foam continually at the mouth or that we number ourselves among those who are constantly and unprofitably critical. Nor do I believe that we must always be dashing to the forefront of every social issue whether or not ~~xx~~ it has a chance of success, whether or not we are prepared for the battle.

But I do feel that most of us reasonable men have been unreasonably quiet in the last few years about the moral issues that surround ~~xx~~ us. We know what we wish might be done; but when a petition is circulated for signatures, a letter waiting to be written, or a civil rights group seeking sponsors, or a speaker daring to be questioned publicly for his ~~xxx~~ hate-mongering, where are we?

We must lean again to speak up and to speak out. We cannot allow the bigoted and the perverted and the prejudiced to win the day by our default, because they have the courage of their prejudices and we do not have the courage of our convictions.

I listened just last week ~~the~~ the advocate of bigotry ran roughshod over his gentlemanly opponent. We can't allow this to happen time and again in our land. ~~xxxxxxmany voicesxxxxxx~~

Faced by a many-voiced world, we must find in the silence of our own heart the true voice of our beliefs. Knowing what we believe to be right and what we believe to be wrong, what is just and what is unjust, we must speak out and take our place among those who fight for the better world. We should not expect an easy fight nor to escape always unscathed. If by going along you get along, by going your own way, you often fall out of step.

Since this is the festival of Purim, we should find every reason to feel encouraged. Purim is a happy holiday of deliverance. It marks the triumph



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of the Jews over the wicked Haman and his evil schemes to destroy them. It makes the personal triumph of young Queen Esther--who, alone in the quiet of her room, found the courage to speak the words which jeopardized her security but finally saved her people. In so doing she serves us ever as a shining example.

A great day awaits our people and our country. The dangers and perils of our age are balanced by the richness of its promise. There is enough in this blessed land for all and much besides. The government and the people--like King ~~AXXXXX~~ A. and his Persians--are not ill-disposed to the legitimate wants of any group. But there are selfish and self-willed, the base and the bitter and the power hungry--the Hamans of our day, who would destroy this dream before it becomes reality, ~~and~~ <sup>to be defect</sup> ~~of one man we need dedicated men~~ <sup>and promise to</sup> ~~spread out against us and ruin.~~