



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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Rosh Hashanah sermon, 1960.

ROSH HASHANAH SERMON

The Temple
1960

For many centuries, men believed that the atom was the basic, ultimate, and non-divisible building block of the universe. And then the Curies and Lord Rutherford and Mr. Einstein discovered within the atom unexpected bundles of energy, and their followers were able to split open the atom and discharge these energies to the benefit of all mankind.

Now, what is true of the structure of the atom is true of our own structure. We are sinew and flesh, sense, appetite and desire -- these are the observable phenomena of man, but in these ~~phenomena~~^{dimensions} we differ hardly a bit from the more integrated of animals ^{AND} ~~we~~ are hardly superior to them.

And yet, as with the atom, so within us there are unexpected areas of energy -- spiritual energy -- of conscience, of sympathy, of courage, of thoughtfulness, of sensitivity which separate us forever from all other anthropoids and make us distinct from all other life upon this planet. The challenge which is man's is the challenge which was the scientists -- to unseal and unstop these energies so that they can ~~diffuse~~ our whole being and become the dominant element in our personality.

An ancient piety has it that this day, Rosh Hashanah, was at the dawn of time the birthday of the world. ~~An~~ Ancient legend holds that on the original birthday, at the dawn of time, the heavenly angels of God's court were assembled for discussion. The subject of the ~~debate~~^{was} the advisability of the ~~creation of~~^{CREATING} man. The angel Love argued ~~in~~ the affirmative. ~~This angel~~^{He} said that love would ennoble life, that through his capacity to love man would ~~found~~ stable families, ~~he would~~ build communities rich in just law, ~~he would~~^{he} establish far-reaching, fascinating civilizations. Through his love man would seek to capsule and

symbolize the beauty of life in color, in words, in stone. The angel of love was eager that man be created. ~~And standing with this angel in the affirmative was~~
^{The Answer}
~~the angel Wisdom.~~ Wisdom, too, spoke out that man ought to be created. Wisdom spoke of the thousands of libraries which man would fill with his learning, of ~~The~~ outer reaches of ~~the~~ darkness ~~of nature~~ which man would penetrate with his science, of the brilliant inventions and discoveries which man would have to his credit, of the religions and the philosophies which man would fill with common sense and insight to the benefit of all. Wisdom and Love were joined that man ought to be created.

But there was a dissenting angel -- the angel Truth. ~~And~~ loudly and stridently this angel reminded his fellows that they ought to put off their rose-colored glasses and ~~they ought to~~ remember the evil capacities of man. "Do not forget that man will chain his fellows with the fetters of oppression, that men will ^{BRANDISH} bear ~~the~~ naked steel of ~~armor~~ to enforce their ^{WILL} ~~wants~~ and ~~their wills~~ against their neighbor, that men will use the whip and the lash to enslave those than whom they are more powerful." The angel Truth spoke against the creation of man. ~~And~~ God listened, and man was created. For God argued that He had placed within man a spark of His own divinity, and if man ^{ONCE} ~~only~~ learned to use this spark, to fan it into a flame, man had the capacity to confound the prophecies of Truth. ~~For~~ There is nothing inevitable about war and lust and greed, about the separations of class and caste and race which men have allowed to throw their societies into turmoil. Man can overcome all these man-made obstacles if he will but use the energy within, the God-implanted energy -- use it to determine and direct his life, determine and direct the pattern of ~~a~~ civilization.

We have within us angelic capacities of great proportion, energies equal if not greater ^{Than} to those of the atom if we will only unseal them, open them up, allow them to become dominant in our character.

When man set about to break open the atom he was able to engineer ~~great~~
giant reactors in whose fiery crucibles the ~~skin~~ and fabric of the atom could be
disintegrated, that the inner energies might be ~~set~~ loose. We, as human beings,
cannot, of course, create a human crucible. Yet I wonder if this holiday of
Rosh Hashanah is not in its own way a giant spiritual reactor. The mood, the
music, the stock-taking, the concept of a day set apart from our usual business
routine, the whole context of our prayer and liturgy -- do these not somehow
fan the flames of the divine within us, ~~allow for at least this brief moment a~~
sense of the spiritual greatness, the potential which is ours ~~to come to the~~
~~fore.~~ ^{is not} ~~are each of us not somehow moved, not to be on this day satisfied with~~
~~the person whom we are, but to become the person whom we know to be.~~

A little child once ^{synthesized} captured for me in ~~capsule~~ the spirit of Rosh Hashanah
when she said, "You know, on the New Year I am not myself. I am the person that
I ought to be. Somehow I sense powers within me of which I am usually unconscious.
I am not myself. I am the person that I ought to be."

The grammar of Rosh Hashanah is very simple. "I am, I can be, I ought to
be, I will be." The grammar is first person. It is singular. But all the
holiday can do, ^{is set a mood provide} ~~all the message of the holiday can bring is a mood~~, a context of
thought. You must provide the specifics. ~~And~~ the mood of Rosh Hashanah is a
simple one. You have within you, each of us has within us, within ourselves,
capacities for moral courage, capacities for love, for virtue, for goodness which
we have not taxed, perhaps of which we are not even conscious, capacities which
we have only to allow to break through the skin of habit which surrounds our
lives, suffuse our lives, become the basic, ~~elemental~~ elemental, essential part
of our personality.

On Rosh Hashanah we know that we are better people than we are at present.
And it is strange that we need one of our great High Holy Days to remind us of

~~this simple truth.~~ Indeed, ~~it~~ is strange what a low estimate man is prepared to make of himself. In part we undertake this low estimate because of our own vanities and pretensions, the need to protect our ~~own~~ egos. We develop intricate justifications and rationalizations for compromise and for weakness, ~~and~~ usually these justifications rest on this: we act ignobly because the world is somehow weak ~~and less than it might be.~~ ^{AND WICKED} Think of these justifications. I have heard men say, "When I am in business I must be callous in my dealings with my employees and with my competitors. I cannot always ~~stick to the~~ ^{ABIDE A} straight line, because business is a dog-eat-dog world, an economic jungle, red of tooth and claw, a jungle in which man is necessarily a predatory animal concerned only with ~~his~~ his own survival and provision for his family." Now, what does this rationalization imply? Two things. First, our awareness that if ~~the concept of~~ life were somehow different we would be better people -- an admission that the way we are now acting is somehow a compromise with what we know to be right. And secondly, that we are justifying our ~~own~~ compromises by ~~having prejudged~~ ^{A DEFINITE JUDGEMENT} the society in which we work, ~~in which we live.~~ ^{AND} Now, is this ~~prejudgment~~ ^{A DEFINITE JUDGEMENT} justified? I wonder. I wonder if we look clearly at the business world about us if we will not see a hundred open-handed, open-hearted business people, men whose word is their bond, men of the highest probity, for every one who cuts a corner, for every individual who is callous, calculating, and sets his self-interest above his honor. Perhaps the proportion is even larger, but certainly it is that. How, then, can we justify these rationalizations? Are they not simply a defense mechanism, a cover for our own desires, for our own weaknesses, ~~compromises?~~ And what is true of this ~~business~~ dimension of life is true of all others. Think of those ~~men~~ whom you have heard justify niggardly generosity on the ground that so-and-so and so-and-so, their friends, ~~gave simply in this proportion.~~ ^{IN NIGGARDLY} How, I wonder, do they conceive that all the great institutions of our community are financed and sponsored? Do they not forget the hundreds and tens of hundreds who give largely and ~~sacrificially~~

of time and of self? What of those who say, "I will have no part of your community. By paying my taxes, by being ^{LAW ABIDING} a ~~good~~ citizen and a good neighbor I have done my share. I do not want to work in any of your institutions or on any of your boards. I will not ^{DO} ~~pull~~ more than my share." Well, someone is staffing these institutions. Tens upon hundreds of people are giving of their time and of themselves, of their energies and talents that this community and every community can be the fine society that it is.

No, we cannot justify a low estimate of ourselves, of ~~our own actions~~, by a low estimate of our neighbors', because we have only to look about us, in our families, in the circle of our friends, among our neighbors, and what do we see? Goodness shining through many a face. Most men at most times, most women at most times acting as though they are in tune with ^{THE SOURCE} ~~this~~ reservoir of spiritual energy within. No, we ought not to allow our ^{PATHEtic NEED TO JUSTIFY} ~~justifications~~ of weakness to allow us to ^{FORM} ~~make~~ a low estimate of our own potential. ^{STANDARD FOR OUR CONDUCT}

There are other causes which lead us to make low estimates of ourselves. One is a half-knowledge of philosophy and of psychology. I have ~~had~~ a neighbor who argues with me often and loudly to this point: he tells me that man is an animal but one step removed from the jungle, and not a large step at that. That man is by nature selfish, that he cannot be otherwise. That in all his life he has not seen a single act of disinterested goodness. That what passes for virtue among men is simply the cunning disguise by which the more able ~~can~~ disguise ~~his~~ ^{their} self-serving. I wonder. May I revert to the simile of the atom with which we began. I am prepared to admit that I have never seen disembodied virtue. I have never seen the principles of goodness or sympathy or compassion. But then, I have never seen the sub-atomic particles of energy which brought us into the atomic age. No one has seen them. We know them only through their activity. The most cunningly contrived microscope cannot bring the electrons and the neutrons and the protons into human sight. And so it is with virtue. We cannot

see virtue in the abstract, we see it in action, and we see it all about us. We see it in the mother in her nursery. We see it in the father training up his child in the way that he should go. We see it in the minister making the rounds of his parish, the doctor making the rounds of the hospital, the teacher in the classroom. We see it in ~~the~~ friends, sympathetic and solicitous in our joy and grief. We see it in the invalid whose lips are sealed against expressing the pain within lest ^{it} ~~their~~ burden lay heavily upon another's shoulders. We see it in the youth determined to fulfill his talents though he must put off the pleasures of today for yet more years of training. We see it in so many ways in the world about us.

But remember, the argument of this neighbor had two parts -- not only that virtue does not exist, but that ^{that} which passes for virtue is really a travesty of the virtue claim. Can we deny this? Well, we cannot deny that generosity is sometimes given simply out of a desire for public acclaim and approval. We cannot deny that sympathy ^{is sometimes} an expiation of ~~some~~ inner guilt. Nor can we deny that ^{some} men are calculating in their virtue. And yet, let us for the moment look not without, but within, not at another person's actions, but at our own. ~~And let~~ us admit to begin, that we are purposeful and calculating ~~in~~ some of our activity, in some of our piety and some of our virtue. But have there not been moments of instinctive, impulsive sympathy ^{towards} ~~with~~ another human being, ^{when} ~~that~~ we have given of ourselves without thought, without ^{premeditation} ~~preconception~~, simply because we felt another's hurt, ^{or} we rejoiced in another's happiness? Certainly, there have been. Most of our actions, and the best of our actions are instinctive upwellings of the spiritual power within man, ^{neither} ~~not~~ calculated, ^{but honest and human and humane} ~~not premeditated, and not predetermined.~~

Man ought to think highly of himself. Man ought to realize that there is within him the capacity for saintliness, of ~~utter~~ ^{for} obstinate goodness, and that all of us, however diligently we work at perfecting our character, have ^{yet} ~~within~~ us untapped reservoirs of spiritual energy.

But again I have heard men say, "I wish that ^{you men say} ~~what you are telling us is~~ true. I wish that most men at most times were good men. But somehow, reading the daily press, watching the news of our world, it does not seem to be so. Rather we seem to be, to quote the poet, ~~'hollow men'~~ hollow men, tilling a spiritual wasteland'. Hollow men drained of ^{TAK} ~~this~~ energy of which ^{yes} ~~I have~~ spoken. Animal men, self-seeking, callous, and determined only to wreak their particular ^{UNBALANCE} ~~emotional needs~~ upon society. ^{"And} ~~And~~ look," these sensitive people say, "look at your headlines. We fought and we bled and we wept for peace, and we have a cold war that is no peace. We bent every energy to the establishment of a world organization ~~with~~ which would bring the nations together in cooperative effort. And at this very moment, in your own land, that institution is fighting a death ^{LIFE AND} battle to prevent itself from becoming no more than a propaganda sounding board for the wilfull. Look at your world. Look at the Pharaohs who still stamp upon their people's neck and vent their venom upon the nations about them who ~~stand~~ opposed ^{DREAMS OF} to their ~~territorial~~ expansion. Look ~~at your world~~. Look at your own country. Look at the hatred and the bigotry and the prejudice which still exist. Look at your own city. See evidence of the pathologically ill and the demented -- a mother drugging her own children out of a desperate need for public approval, youths sadistically murdering the pets of a wayside museum. Look at your world. Look at your newspapers. How can you speak to me of the potential of man, of the goodness of man. How can you speak optimistically of the future?"

Well, I wonder. Again I wonder. I wonder if the newspapers give us a clear view of the world about us. They need ~~the~~ sensational ~~and the~~ shocking and the startling. But for every act that is sensational and shocking, are there not a hundred ~~acts of~~ ^{to sustain circulation} thousand ^{deeds} acts of ^{good} ~~daily~~ goodness? Think of your own life. You live with good people -- thoughtful people, considerate people, people who work diligently, honorably, people who believe in good causes, who work and ^{give} ~~give~~ that we may have a just community. You are surrounded by love -- the love of parents,

the love of children, the love of family, the love of friends. How often does some sensational act of violence interrupt your life? Once in a lifetime -- twice, perhaps? Is this not the proportion of good and evil of our world?

No one can claim that we have met fully the challenge which the angel Truth set before us. But certainly, many men -- most men -- are using some of their energy at least to meet that challenge. And could we not describe a chronicle of heroism at least as significant as the chronicle ~~which we might make~~ of the hollow men? I see in my mind's eye an American surgeon ~~entering~~ cutting his way into the jungle vastness of Asia to bring healing to the natives. I see a young Negro American youth silently accepting the jeers and jibes of adolescent ruffians to win equal education, rights of home, rights of food, rights of occupation for himself and for his people. I see a United Nations diplomat leaving his family and his city to spend years bringing the science, the organization, the techniques, and the law of the modern world to the underdeveloped nations. I see a young Israeli farmer scratching greenness out of a barren desert, exposing himself day by day, hour after hour to a burning, cruel sun to give food to his people. I see so much of greatness in life, greatness in you, greatness in all of us that I know that could we only unloose, unstop this energy for goodness within us, become even better than we are, how rich, how abundant would our society be, how blessed through us.

I emphasize this capacity of each of us because if our age has any one single enemy it is despair, ~~and~~ ^{and its mates} disillusion, fear, and surrender. Many have surrendered. Many have given up the fight, retired into the protective cocoon of routine. They will not read the papers -- it brings only nightmares and disturbs their sleep. They ^{will} do not leave the narrow circle of their friends and involve themselves in their community because it demands too much of them, ~~they~~ ^{because} ~~are always fighting to get interest in good cause,~~ they feel that their work is ~~futile.~~ ^{futile.} the arrows which will be slung at them of slander and of calumny by

Last year, at the graduation of Harvard College, perhaps in **jest**, but, nevertheless, spoken, the valedictory speech concluded with these words: "The class of 1960 stands before you, world, and asks only to be left alone." Well, many people have asked, in our world, to be left alone. The millions who throng to the religions of other-worldly salvation, where heart and head and mind can be concerned with some far-off Nirvana, ^{all the while} indifferent to ^{the fate occurring here and} ~~the fate occurring here and~~ ^{now}. And what is true of the religionist is true of our youth -- the Bohemian youth, the beatnik, accepting other-world Oriental philosophies of resignation, asking only to ^{be} allowed to remain in his unkempt heaven, there to enjoy ^{his Nirvana} ~~complete~~ ^{state of mind} disassociation from mankind. And the organization youth, who worships the god of security -- he, too, has disassociated himself from any of the common human causes, worshipping only the calculating machine and the profit-and-loss sheet of his corporation -- all ~~else~~ is subordinate. And so it goes. Men have surrendered, given up, ceased the good fight. We live, they say, we do not know for how long. Let us live quietly. We will obey the law, we are not bad people, ~~we are good people~~. But somehow the weight of the world is too much for us. Please, just leave us alone.

We cannot leave them alone, and they cannot be left alone. We cannot allow the wilfull and the self-willed to have ^{no defect} ~~complete~~ control of the machinery of government, to determine when and where the cobalt bomb will spread annihilation. For certainly, though we cannot guarantee that the bomb will not fall, this much can be guaranteed, that if the men who are good men surrender abjectly ~~in~~ ~~despair, turn to inaction,~~ retreat within the doors of their homes, then there will be tumult and then there will be chaos and then ultimately ^{that} ~~the~~ confusion which can only end in annihilation.

We need heroism. We need heroism desperately, men who will walk on the forestage of the world, fighting the just fight, speaking the gospel of humanity, braving the arrows which will be slung at them of slander and of calumny by

those of vested interests. But more ~~even~~ ^{to be an honest person} than heroism, the heroism of the few or of ~~the leader~~, we need heroism of all. We need all of us to accept the proposition that we are the makers of the future, ~~we are the determiners of world peace.~~

The future is in our hands. For what is the factory of peace? The nursery and the home, nurseries and homes filled with love, shining with the fine example of parents, ~~where strong, able citizens are created.~~ ^{it is here that strong, honest, able} And what is the treasury of

the future? The classroom, where men are equipped with knowledge, ^{with} the tools of learning. And the classroom is all of life. You are ~~the classroom's~~ ^{each of you} teachers,

^{you} to teach character through every relationship in which you engage. And what is the arsenal of the future? The arsenal of the future is ~~all of our agencies~~ ^{the sum of our united}

^{so with your united voice} which save the adolescent from the dead ends of rebellion, ~~and put us all back~~ ^{the money from the pockets of devils} on the right track to happiness and to maturity when somehow we have wandered ~~off into some emotional morass and gone astray.~~

Every action which we undertake is a contribution to peace. By rubbing shoulders with a neighbor we help to destroy the ancient prejudices which divide. By being able to interject fact into emotional dispute we calm jangled nerves and lead to mature judgment. By inspiring ^{the young} through our example the standards of virtue and character in ~~the young~~ we set their sights where they must be set, ~~we set for them a standard which will allow them self-fulfillment and to make a great contribution to our world.~~

You and I, my friends, are the makers of the future. Each in his own way, each according to his unique talents, each within the circle of ^{his} associations ~~which is his~~ -- each of us, if we do not retreat in surrender, think only of our leisure and our luxuries, ~~but think of our work and our responsibilities~~ -- each of us is the maker of the future.

No, we are not "hollow men, tilling a spiritual wasteland", but men filled with a divine spark, men filled with unbelievable ^{spiritual energies,} ~~energy~~ tilling the fields of peace and promise. You and I are, on this Rosh Hashanah, uniquely dowered. On

the first, the original birthday of the world God placed before man a rich, beautiful world of ~~nature~~, and ~~He~~ told man, "This is your world, and this is your challenge." ~~Well,~~ ^{now} intellectually and scientifically we have met a great part of that challenge. We have learned to control nature. We have learned to control the spread of disease. We have learned to provide food sufficient to the needs of the world. We have learned much of the ^{needed in} insight ~~of~~ religion and philosophy and law which men need to regulate their activities. ~~As we stand,~~ on this birthday of the world, it is not science that we need, but faith, courage, determination ^{God means} ~~to~~ apply our knowledge wisely and ~~with understanding, determination~~ to be men who allow the spirit within external expression, who will use the powers which are theirs -- those God-given powers for God-stipulated purposes.

Today we sense not only the person we have been and are, but the person that we ought to be. Today we examine not only the world that was and is, but the world that can be. If we are the people that we ought to be, surely, surely the world will be the world which we know it can be.

Amen.

For 2000 years man believed that the universe was the house, the earth, and
in his little building, the tiny universe. Then the Chinese, Lord Rutherford
Mr. Linder discovered under the atom powerful planet galaxies and
our followers evolved out the means of breaking open the atom to
discover these energies to harness them.

now what is true of the atom is true of me. We are more than we seem at first glance to be. Of course we are smaller and older, appalled, serene & serene - in all these attributes we may be slightly superior to the world - But surely the central me has powerful bursts of moral energy - tenderness, sensitivity, conscience and compassion which forever set us apart from other intelligences.

~~Left us up at ten o'clock.~~

~~The next day we went to the~~

~~and camped there.~~

[illegible]

For 2000 years men believed that the stars were the house, well-head, and individualistic building blocks of the universe. Then the Chinese, Ptolemy, and Mr. Einstein discussed such a notion. Powerful planetary forces and our fellowmen worked out the means of building the atom upon the discovery of the energy to harness electricity.

[illegible]

A new man should be made; the new human
 through his own effort; we might add that the process of becoming human is an
 unending of the time. But the religious call
 to action is not ~~the end of the world~~ the end of the world. We become men in
 response to the demand for spiritual growth.

[illegible]

Verdicht

~~We must get~~
The grooves of R.H. ^{are} as smooth as "a Cam". An ~~example~~ to be. I
will do". ~~And yet~~ This groove is just plain — but now —
specify. Or can we understand only in the context of our ~~other~~ ~~and~~ ~~no~~ ~~and~~
not we, ourselves can supply the specifics. ~~Therefore~~ ~~we~~ ~~are~~ ~~not~~ ~~able~~ ~~to~~ ~~do~~ ~~this~~
~~and~~ ~~we~~ ~~are~~ ~~not~~ ~~able~~ ~~to~~ ~~do~~ ~~this~~

We do so & shall keep to open our own feeling. No one says the feeling that he is not doing so but he can make his life. To protect our money - our ego - our temporary pleasures carefully contained - rationalized when which place are a chain in the best possible of light purposes.

The most common of these justifications holds that one is inhibited in economic fight and of health and law. Then becomes larger - including around anxious to focus for himself - find prominence for his young. Now we are careful to assist our own action - The justification now this way: I employ a shop master because business is after all a day out day world. By implication I am doing in some other culture we would be more expressed. We know better - but what is made - do we want to be what it is.

As it goes. We refuse ourselves in ourselves by building all of others. But if we are capable of our own demands - of some higher standard - then surely others show our feeling and of the last belief when we speak the texture of business carefully to me - not find then much more and of strict profits and broad sympathy than we usually take into account. I understand it too of business is equally low of all other a part of life. I have heard myself give justified by reference to another donation. But I do not know money and what do you find - standard of men & women giving something occasionally of love & self. I have heard a man justify his indifference to any & all communal attempts on the argument that one or that neighbor did not do his share. Why should I do it and for him. But someone is doing the work ^{which makes} ~~for himself~~ on it and a pleasant home - making but someone by the standard - and that may give of the energy & show almost without limit - and you have a much lower picture of the world in which we live. (Part II)

The novel says which exist between the person and one of the person one left to be can not be justified by the argument that we can not do otherwise. The light of goodness & love though may face all about us, only the most we keep that light imprisoned in the inner recesses of our hearts.

~~And then on~~

~~But then on the other side~~

Many find R.H. just explanation of man's power of love & self

unreal.

a pencil on R.H. can only suggest the numerous demands of the day -
the old the new - 'You must give it meaning'. The most advanced side to not
to suggest is one of bustling energy and bustling here. It would be under the
proposition that only, we is a better person than we are at present - That
there are almost ^{enough} ~~enough~~ of goodness and sympathy and caring numbers
we would we have only to allow it present.

I met a man once who had a most grandiose view of all of us.
His grandiose approach was that man it had one step removed from the
justice and noble goal of it. His grandiose cynicism was that he had
never seen a single act of distinguished goodness. At it only, however to
had me, told me we are more than what we are in originally there
actual state.

I wonder. Certainly no man has done as in the selected humanism,
to other than in virtue. But then we are here and are
possible to ask them and by we will address a nation's problem. We know
of that being only because we are someone, someone who is critical. No
one address intended to see the most intensely centered mission,
No I have seen even that quality we will goodness in itself.
to agree with - but I have seen evidence of this ability. Every day we are
around us in modern culture, a man's philosophy, a great individual, a
neglectful individual government, a young high minded individual, a
which is true of the selected group of the chosen to be of the future of
modern man. We are going to power to trust it ourselves as we would
around us.

~~But perhaps the only one of us who is the opposite of goodness~~
The ^{misfortune} ~~misfortune~~ of you is the of which you speak - it is the
and security. Thousands of the virtues practiced. Every day we are
along modern life we have something allowed on the knowledge of
psychology to human to control every noble activity. Certainly, some shift
is born of the desire for approval. Some sympathy is based on justice -
But justice for a reward and then but yourself. You have become you are
in love. You are struggling because of individualism. But only yourself -
one handed out of individual comparison. Certainly yourself and
individual - but the best of them - a really man are we individual
outstanding of the - instead suggest ourselves.

~~But it is a tragedy~~ to suggest we are simple ideas too often removed
a political suggest, because it seems that we all too often accept for
ourselves to much more than necessary interests of ourselves and
our capabilities.

2 eds to Paul & R.H. as a flattery holiday and 2 have come to feel that
the day's happy & lively is a much needed antidote to much of the
prevailing cynicism and desolation for day.

previously cynicism and disillusion fairly.
 In fact her article was as "Hellfire hell a spiritual method"
 which added not such further the one day newspaper to take shape
 and news of peace. When told I did so as had been to establish peace -
 hellfire self seeing men have ^{made} to be and yet conflict an end of
 armistice and various propaganda - shadow and mischief - for want of
 some better news included one or two of world war. Millions prayed for
 world government - a cooperative body of nations - can there be an
 more nightmarish tragedy of our civilization than that country of
 bitterness and mischief making going on at the very moment New York,
~~Hellfire~~ ~~The day~~

~~Handwritten text, mostly illegible due to extreme blurriness and heavy crossing out.~~

museums - curio of incidents - ...
It is understood that some remarkable men of - the man
of animal hand - but despite ^{this} sad lack of capacity & really
one must see only intellect there is a true & accurate account
of man. Could not a similar amount of the horse be put out
equal force. ~~But~~ let us see up at its ability - ~~and~~
~~if we can be so as to present it~~

4th or 5th Sep July -

The parent in the nursery
The teacher in the classroom

The mexican in his parade

The omitted value is

the open-handed open hearted businessman

The ten hundred revenue stopped and financed by sale community.

Order to make peace - for each person on Thursday - ~~not~~
Hammerhead & Enclaver & Lake Person nearly night & day for
make peace.

It is our life not as we are brought it by the occluded seeing men
made but as we know it to be from our own channels. What is
our world - a nation's core and culture - a fuller meaning and
purpose - a friend rising in our happiness, sympathizing in
our grief, removing when he can untold from anxiety - an employer
whose support in honest endeavor, a community that gives us
freedom, a child in distress, protected as honey, encourages our
members & readers, offers help to our help and counsel for our
problems. To our life and to the rising out for each a heart's
of devotion in values and goldfishes then our duty a hundred
thousand sometimes have a thoughtful act of helpfulness
& contribution. For each hollow man has on a hundred feet
of love & living - goodness.

I love & being - progress.
We must insist on the true nature of life because the great
enemy of our time is dispar. Dispar ^{break} ~~is~~ ^{is} ~~the~~ ^{is} indifference -
Dispar means the valued speech of last year's Hammond graduation
which ended "The Class of '60 stood before you resolved and
courageous to be left alone". Dispar breaks the traditional sense his
enacted philosophy of magnificence where the ideal of life is complete
businessness. Dispar breaks the organization men would see
~~work~~ ^{future} economic growth of security - which would be
to their satisfaction himself given to the completion of some human
& measure his perspective from the common world to the company's
budget. Dispar breaks the changing perspective of the religion
of all worldly activities - such as the numberless heart & love are
centered not on the world but on the world to us. Dispar is
the name of a nephew - and hope read the paper, I did not hold
to note. I found I was having sleep and anxiety which can I
be about the world's problems.

Er ist der in der
Bad ist in der

Bad at it as most men though with difficulties and only big.

It is a most sad state of affairs in the matter of business of the home staff everywhere with the lack of the needed staff. The staff is gradually being depleted and will be very soon.

But the lady & the world can not be separated because the lady loves the world and though no one can guarantee that a selfish heart would not be deceived, certainly we can not leave that decision in the hands of those who are not so trusted.

Now we have used only

needed we not be troubled.
 No age has needed heavier
 more rapidly for a suppression of the ~~harmful~~ ~~detest~~ ~~poisoning~~ ~~poison~~
 of mankind in man! as we have hoped of even as many of people

1885

~~It is necessary to~~
 of the two are made around it & others are in the same position
 the same as the first and last around it.

Acronyms and abbreviations used in the text are listed in the appendix.

agreed contribution towards a great contribution -
Some need look - unusual work and fundraising - to make it -
banding among groups in first case - secondly was a demand and
members should be open attitude to understand
contribution.

And all of us - along in - and needs can contribute -
 Don would need consultant (overseas) - to build facilities
 produce well - more - more of up-to down place here and in
 this space

from 4000
On water near swimming to central agencies - as well as of
in a tower - if not of same extent & the most valuable items
of the house - for well as of

Our world needs urgently a unifying
law or a law - a regulation to our people
and our people need a divine law
to our people and your people to our

Over would need material - do not need
small - not built someone thought - the purpose of a shoe was relaxation or
help him at long the building lesson of London to the happy and
of "entirely" done.

Ever good enough to be honest for people to know.
Ever once of support & ever good enough to be

descent of mind & body at a contribution to the needs of our world

No one can argue us toward peace - But the course we begin -
of hate, bitterness, jealousy, and fear men and women are made to
~~live~~ & ~~live~~ & ~~live~~ - Hate, bitterness, jealousy, & fear and the spreading
to peace of the ^{selfish} ~~selfish~~ but they are not fighting, making - to the victory
by the ~~intelligible~~ & ~~intelligible~~ & ~~intelligible~~ - of the world & we
determined. Truly the future is in our hands.

And, well as that we are not unequal to this challenge. That and
of us embodied powerful spiritual reasons which need only be ~~expressed~~ and.
~~that is the~~ That ~~greatest~~ love & ~~compassion~~ ~~that~~ not
be ~~expressed~~ ~~then~~ That we can make the person we are with the
person we want to be & the world the home we would for ourselves
and pray.

not hollow men telling a painted message
but God filled men telling the truth year