

The Project Gutenberg EBook of No. 4, Intercession: A Sermon
Preached by the Rev. B. N. Michelson, B.A. by B. N. Michelson

This eBook is for the use of anyone anywhere at no cost
and with almost no restrictions whatsoever. You may copy
it, give it away or re-use it under the terms of the Project
Gutenberg License included with this eBook or online at
<http://www.gutenberg.org/license>

Title: No. 4, Intercession: A Sermon Preached by the Rev.
B. N. Michelson,
B.A.

Author: B. N. Michelson

Release Date: August 16, 2008 [Ebook 26328]

Language: English

***START OF THE PROJECT GUTENBERG EBOOK
NO. 4, INTERSESSION: A SERMON PREACHED BY
THE REV. B. N. MICHELSON, B.A.***

The Central Synagogue Pulpit
A Selected Series of Sermons
Delivered at the Central Synagogue,
Great Portland Street, W.

No. 4

Intersession

A Sermon Preached On

██████████ "██████████" ██████████

Sabbath, December 30th, 5677-1916

by the

Rev. B. N. Michelson, B.A.

Acting Minister of the Congregation

Printed for Private Circulation

“And God has thus sent me before you to prepare for you a permanence on the earth and to save your lives by a great deliverance.”—Genesis xlv., v. 7.

In a time of effort, suffering and grief such as this country has never before known, it is well that we should have frequent occasions for a review of the position in which we stand for a strengthening of our sinews to continue the struggle in the spirit of the high and noble resolve which induced our participation in it.

This week-end will be a solemn occasion; it will draw together the religious bodies in a rare unity of thought and action. If there be in these times any who think themselves superior to the need of intercession and prayer they are not to be envied. For these are the days in which human values are changing and the folly of human pride and the weakness of human strength are brought home to men—the old-time wisdom of the humble heart is vindicated once more. And so we take advantage of the fact that we are again upon the threshold of a New Year to ask that the blessings of our God may still be poured upon us and those who, with us, are striving to right the wrong and to make the world the better and purer for our fight against injustice, barbarism and slavery. We of this generation feel that we are so ordering our actions—many of us so facing death—that we may be able to say to future generations: “God hath sent me before you to prepare for you a permanence on the earth and to save your lives by a great deliverance.”

The land in which we live is overshadowed, its people perplexed and exasperated by the fears and resentments of a fierce and desperate War: and we must needs strive for balance,

both mental and moral, if we would not be swallowed up in the morasses of hate and vengeance. Whilst we turn to our God for help in maintaining our just cause, which we cannot doubt is indeed His cause, we still must guard our actions and our thoughts, to prevent the blotting out of the moral issues that are at stake.

It would be a wretched perversion of conscience to require of any man, condonation of the infamous cruelties and treacheries which have disgraced our foes during the last two years. The best elements in us rise in irrepressible repugnance before such pageants of wickedness as have clothed the famous name of Wittenberg with infamy and made the story of naval warfare a continuing record of wanton crime. No man can think, without shame, of the so-called civilisation and culture which could palliate such perversions of justice as those recalled by the fate of Nurse Cavell and Captain Fryatt.

[005]

Yet there are two considerations that may help us to feel that the German people, so far from being truly represented by the miscreants who have organised and carried through the atrocities on land and on sea, are wantonly misled and disgraced by them.

History includes the record of similar horrors perpetrated by other nations which nevertheless are justly reckoned among the best human material. May we not hope that the crimes of Germany in the twentieth century provide no truer index to the national character than did those of revolutionary France in the eighteenth?

Psychology unites its testimony to that of History. Civilised man stands as the latest link of a long chain of advancement from aboriginal beasthood, and he retains within himself the germ of all his earlier traits, though these are increasingly suppressed and held in check by higher habitudes. Civilisation represents an elaborate system of auxiliary disciplines, designed to stifle as far as may be the brute in man and to strengthen the acquired qualities of justice, mercy and refinement.

When some sudden catastrophe such as Revolution or War befalls, there is always great danger that that elaborate system of artificial auxiliaries to virtue will be broken down and the beast let loose in unchecked savagery. Unquestionably this gives the key to the atrocities that stained the French Revolution: it probably gives the key to the crimes of German warfare. It certainly leads us to the contemplation of the horrors from which we ourselves would be free—a contemplation which helps to make our Day of Intercession one not merely of prayer for victory and its material benefits, but for the ennoblement of our minds and the purification of our souls. [006]

The happenings of the past two weeks have led our thoughts to the possibilities of peace and the consideration of peace terms.

May the peace, whenever it come, be worthy of the conflict that it ends, a peace which enthrones justice in the affairs of the world and banishes oppression. May the final treaty include specific provision for the trial and punishment of the men who have organised and carried out the crimes of the war. So shall resentment die, when it is realised that our victory is unstained with injustice, and the German people themselves are helped to return to the fellowship of civilised mankind. Thus shall the nations now at war at last be bound together by the ties of international goodwill. If we are able to realise these high aims then God will indeed “have sent us to prepare a permanence on the earth and to save lives by a great deliverance.”

How great is the debt we owe to those who are bearing the brunt of the struggle—how deeply we realise our dependence upon the manhood of this nation! We cannot allow a day set apart for supplication to come and go without more than a passing thought for those who have sustained wounds or suffered hardship for the maintenance of our integrity and our rights of existence as a nation. [007]

Many are the movements to which the War has given rise, which aim at alleviating the ravages of the combat. When

we think that of the seven-and-a-half million Belgians left in Belgium, more than three-and-a-half millions are being fed by the free canteens or receiving relief in some form from the charity provided in the first place by the large-heartedness of the American people, we shall understand something of the vastness of some of the problems which arise only to be dealt with by outside agencies. The gallant stand of a gallant people is still continued both before and behind the German lines, where the Belgians are as stubbornly resistant to day as they were when their King drew his sword and said: "For us there can be no other answer." And the passive resistance of the imprisoned millions in Belgium to the compulsion and cajolery alike of their would-be friend, the enemy, is a factor in the German subduing process the world outside must appreciate. But the Belgians are paying the price. Their resources are diminishing day by day. The world's benevolence is dwindling and they are facing an immediate future wherein life's necessities will have to be defined in terms of the irreducible minimum. The whole nation, we are told, is growing so thin on the small ration that can be provided, that wasting diseases, due to under-nutrition, are increasing by leaps and bounds.

These facts are here referred to, first and foremost, that we may pay some tribute, if only in thought, to these and our other brave allies who have suffered loss incalculable, and in the second place to direct our attention to our own more fortunate position and to remind us that amid all the devastation, the War is being commemorated by works of beneficence and mercy, works intended to show our sympathy for suffering and our gratitude to the God who is supporting us through these terrible days.

He is not a good man who fails to employ every possible effort to supply the needs of those dependent upon him in his own household. No less is he a moral failure who does not lend himself to support every noble effort for the succour of those bound to him by the ties of religious faith, especially when

suffering has come upon them through their faithfulness. And so no one could have any compunction in appealing to you as was done a short time ago for your own brethren. But we must not forget that he who builds a fence, fences out more than he can fence in. Israel must be faithful to his own, but his own includes not only the members of Israel's faith, who have the first claim upon him, but all the children of God, who are by the fact of their human birth, his brethren; and to-day the appeal is made to us on behalf of those to whom we have to pay something we *owe*. The sick and wounded of our soldiers and sailors have a claim we cannot ignore: their misfortunes have been brought about by their devotion to our country's cause. It is enough that they must suffer for us: we must see that everything possible is done to alleviate the pains they undergo. The Sick and Wounded Fund asks for your help, and, as I know you, I am sure you will give it with no unstinting hand.

[009]

We think to day of our wounded, but we think also of our dead. Men may be willing to die for one cause in one age, and in another for what may seem a different cause, but in the last analysis it will be found that that for which human beings lay down their lives is always what they regard as the Eternal Right.

In every man created in the image of his God there is this strange mystical susceptibility, this urge to lay all he has upon the altar of the ideal that he feels has the right to demand his uttermost. Nothing else so fully demonstrates man's spiritual nature: it is the one great fact that differentiates us from the brutes.

On the one hand is man selfish, greedy, earth-bound, false and sordid in his aims. On the other, at repeated intervals, in great and solemn hours, comes this austere appeal for all he has to give—and he promptly gives it, joyously, willingly, without thought of reward, and derives a greater satisfaction from that self-giving than from all other kinds of gain together. It is deep, mysterious, elusive, this stress of

the spirit, but we all know it unmistakably as all generations have known it. There is nothing so strong in human nature as this impulse to fling ourselves away at the bidding of we know not what, the something that incarnates itself now in this cause or objective and now in that, and makes us feel

[010] hath sent us before you to prepare a permanence on the earth and to save your lives by a great deliverance.” There is nothing so exalting within the totality of human experience as the elevation of soul reached by the one who willingly dies for the sake of the others.

How many men of character and intellectual gifts, how many thinkers, writers, artists, how many men fitted to promote the prosperity of their country in industry and commerce have we lost in the War! And how many of the rank and file, men who were distinguished for nothing in their lives so much as the manner of their death! How much poorer the next generation will be! To the memory of them all we give the grateful tribute of saddened and chastened hearts: we remember them all in our prayers, we recall their heroism as we rejoice in their manhood and their glory. Never was a time when so many of our best and noblest have gone from us willingly because they have felt it to be their duty and never was a time when their parents and dear ones have shown such a noble example of uncomplaining patience under a loss which to them was the greatest that any loss could be. We may well feel proud not only of the sons but of the parents that they have willingly given their children and have borne their loss with dignity and resignation, not repining and bewailing their dead, but putting their hands to works of charity and helpfulness. Let us who remain be worthy of those who have been taken, worthy of the country that can rear such children. They have revealed to us the soul of the nation, the soul by which, far more than by its wealth or its prosperity or its material strength, a nation lives: and while the soul of England

[011]

thus lives, England will maintain her greatness.

Let us remember our heroes who have made the supreme sacrifice, not altogether with sorrow, but also with a solemn thankfulness—to God who strengthened them to play their part, to them for their simple example of duty done. The memories of these, our heroes, will for us and for those who come after shine as a holy flame, a light that will burn for ever at the altar of patriotism and of duty.

And so we commend their souls, even as our own, to the mercy of our God, looking to Him in all humility and trust to vouchsafe us in His good time “a permanence on the earth and a saving of life by a great deliverance.” Amen.

***END OF THE PROJECT GUTENBERG EBOOK NO.
4, INTERSESSION: A SERMON PREACHED BY THE
REV. B. N. MICHELSON, B.A.***

Credits

August 16, 2008

Project Gutenberg TEI edition 1

Produced by Gerard Arthus, David King, and the Online
Distributed Proofreading Team at <http://www.pgdp.net/>.

(This file was produced from images generously made
available by The Internet Archive.)

A Word from Project Gutenberg

This file should be named 26328-pdf.pdf or 26328-pdf.zip.

This and all associated files of various formats will be found in:

<http://www.gutenberg.org/dirs/2/6/3/2/26328/>

Updated editions will replace the previous one — the old editions will be renamed.

Creating the works from public domain print editions means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the Project Gutenberg™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away — you may do practically *anything* with public domain eBooks. Redistribution is subject to the trademark license, especially commercial redistribution.

The Full Project Gutenberg License

Please read this before you distribute or use this work.

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License (available with this file or online at <http://www.gutenberg.org/license>).

Section 1.

General Terms of Use & Redistributing Project Gutenberg™ electronic works

1.A.

By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B.

“Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C.

The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is in the public domain in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D.

The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E.

Unless you have removed all references to Project Gutenberg:

1.E.1.

The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at <http://www.gutenberg.org>

1.E.2.

If an individual Project Gutenberg™ electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3.

If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4.

Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5.

Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1

with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6.

You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg™ web site (<http://www.gutenberg.org>), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1.

1.E.7.

Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8.

You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project

Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, “Information about donations to the Project Gutenberg Literary Archive Foundation.”

You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.

You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.

You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9.

If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1.

Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain “Defects,” such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2.

LIMITED WARRANTY, DISCLAIMER OF DAMAGES — Except for the “Right of Replacement or Refund” described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. **YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH F3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR**

INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3.

LIMITED RIGHT OF REPLACEMENT OR REFUND — If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4.

Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS,' WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5.

Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement

violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6.

INDEMNITY — You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

Section 2.

Information about the Mission of Project Gutenberg™

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg™'s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation web page at <http://www.pgla.org>.

Section 3.

Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Its 501(c)(3) letter is posted at <http://www.gutenberg.org/fundraising/pglaf>. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S. Fairbanks, AK, 99712., but its volunteers and employees are scattered throughout numerous locations. Its business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email business@pglaf.org. Email contact links and up

to date contact information can be found at the Foundation's web site and official page at <http://www.pgla.org>

For additional contact information:

Dr. Gregory B. Newby
Chief Executive and Director
gbnewby@pgla.org

Section 4.

Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg™ depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit <http://www.gutenberg.org/fundraising/donate>

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know

of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: <http://www.gutenberg.org/fundraising/donate>

Section 5.

General Information About Project Gutenberg™ electronic works.

Professor Michael S. Hart is the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Each eBook is in a subdirectory of the same number as the eBook's eBook number, often in several formats including plain vanilla ASCII, compressed (zipped), HTML and others.

Corrected *editions* of our eBooks replace the old file and take over the old filename and etext number. The replaced older file is renamed. *Versions* based on separate sources are treated as new eBooks receiving new filenames and etext numbers.

Most people start at our Web site which has the main PG search facility:

<http://www.gutenberg.org>

This Web site includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.