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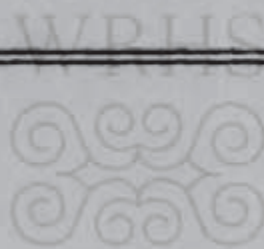
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51

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113

The Fable of the Tired Business Man, 1921.

LECTURE BY RABBI ABBA H. SILVER,
ON "THE FABLE OF THE TIRED BUSINESS
MAN," AT THE TEMPLE, SUNDAY MORNING,
NOVEMBER 27, 1921, CLEVELAND, OHIO.



When I speak of the business man this morning, more especially of the tired business man, I have in mind not alone the business man but the professional man as well; for business is everything. That is the most serious concern of our days; that is our principal occupation. So that the merchant, the lawyer, the minister, the teacher, the physician, would all naturally come under the category of the business man; and they all would naturally come under the category of the tired business man.

We are all in a sense tired, because we devote ourselves almost exclusively to our chosen vocation. We concentrate all our energies, all our thinking, all our imagination upon the specific chosen task, so that we are tired for everything else. We think that our jobs are the all-important thing in our lives; we think that it is the height of economy to concentrate; we think that it is the height of efficiency to devote ourselves exclusively to our vocations.

I suppose that in business the highest compliment that could be paid to a man would be to say that he is on his job twenty-four hours a day. Now, some go at their jobs with such a rush, such a violence, such an eagerness that they are dead before they have a chance to live; before they are forty or fifty they snap. They are the victims

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

upon the alter of the ideals of the tired business man; and when a man who does this over-concentration achieves his objective, namely, success in his business or in his profession; when he has, so to speak, arrived, men speak of him as of a successful business man. Which brings to us the question: What is success?

What is success in life? What is life, and what is the aim of living? In the old synagogues, right up in front of the ark, there was, as a rule, inscribed these significant words: "Where are you going?" Whither are you bound? What is your objective in life? What is the goal towards which you are moving? Where are you going? I am quite sure that if most of us business men--and I suppose ministers nowadays may be called business men--were asked whither are we going; what is the meaning of all this rush and bustle and crowding and jostling, and this being twenty-four hours a day on the job: what does it all mean?--we would have real difficulty in defining, real difficulty in explaining.

What is life? What is the aim of living? Did God create us shop-keepers, or book-keepers, or doctors, or clergymen? Or did God create us men in His image and in His likeness? Were we destined from the beginning of time to be forced into a groove, to be institutionalized or jobified; circumscribed and confined to one task? A sort of a human machine to turn out a specific thing? Or

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

were we sent into the world for perhaps something a little more interesting than that? Is our job the end or the means? Has God placed within us imagination, a noble curiosity, an intellect that is critical and inquisitive and searching? And a soul that longs for play, and love, and romance, and the quest of the far off things? Did God put all these things in our souls only for the sake of starving them or stultifying them, so that we may succeed in one particular thing, namely, our business, our jobs?

What is the aim of life? There is but one aim to life: it is the development of a well-rounded and beautiful personality. Some call it the perfection of our moral beings. It is one and the same thing. It is the upbuilding within ourselves of the harmony of being; it is so to live as to give every faculty of our mind and of our soul a chance for freedom; it is to satisfy all and not one of the aptitudes of our mind or heart; it is to live freely, unhampered, unharnessed; it is to engage with eagerness and zest in the great adventure of life. That is the aim of being.

It is to respond eagerly and readily to all the fine things that are in the world; it is to react spontaneously to all the truth and all the beauty and all the goodness that is around us. That is the aim of being, and that alone makes life worthwhile. There is nothing else

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

that makes life worthwhile. If you succeed in that, and by that I mean not if you achieve anything, but if you develop that tendency, that drift towards this greater mastery over life, then you are a success; if not, then you are a failure. And most business men are failures in life, even when they are successes in their business.

I am very fond of telling the story of my friend; I had occasion to tell it to a group of our young people a few weeks ago--I may have had occasion to tell it to you; but to me it is so symptomatic,--the life and the experiences of my friend are so symbolic of millions like him, who succeed and yet fail, who triumph and yet whose lives are a tragedy.

My friend A--and you may know him because he may be your friend; he may be your partner in business; he may be yourself--started out life beautifully endowed by nature and God with gifts: a fine mentality, sympathetic, attractive personality, a man people prophesied would go far in life. In early youth my friend had a great desire to read, to study, to spend social hours with his friends, to interest himself in all the movements current in his day.

Very early in life he was smitten with the passion that so many of us are soon smitten with--to succeed; and by that he meant to arrive in business, to amass a fortune, to climb to the top. And he soon began to devote all the fine capacities of his mind, and all the energies of his life,

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

to that one task--to make a success in business; and he soon began to do it to the exclusion of everything else. He forgot his friends, because the tyrant Success demanded all of his attention and all of his interest. He gradually lost sight of reading books, good plays, music; he had no time for them. Efficiency demanded that he devote himself to his job.

And his life, through a period of years, began growing circumscribed, began to lose the brilliancy and the luster that it possessed in his earlier days; he began a cramped and confined life, a sort of embittered life, a set, hard career. And when in a moment of retrospection, he would stop to ask himself: "What is it all about? Where am I going? What has become of my friends, and my books, and my associates, and the many things I tried to do and wanted to do?"--he would console himself with the thought: "Well, when I have arrived, when I have succeeded, I will retire, and then I will devote myself to travel, books and friends, and then I will live."

My friend did retire, but he retired a broken, an enervated, a destroyed human being, because his ambition had sapped his vitality, his strength; he retired to recuperate in health, and he spent the few remaining years of his life ruminating over the frightful mess that he had made of his life. He had succeeded; he did amass a fortune; he was on the top. But he was away down in the dregs, as far as his

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

soul and his own life were concerned.

In the midst of success he was a failure. He had squandered like a spendthrift all the infinite opportunities for the real enjoyment and the real happiness of life, just for that off chance, for that gambler's chance of succeeding ultimately at some time in the future, and then finding happiness at once. He had sacrificed the present for the future--the living present for a problematic and precarious future. He had gambled with life and lost.

Now, I am sure that most of us business men gamble with life in a similar way. We don't know how to use the gift of leisure. We think of the important part of a man's day as the hours when he works--from eight to six. They are important because that is when the foundation is laid for one's life; but it is the hours from seven to the hour when one retires that are the all-important hours in a man's life. It is the hours of our leisure, our half-holidays and our Sundays that are the important periods in our life, for it is then that we have a chance to satisfy that noble and fine curiosity of our mind and of our soul. It is then that we have a chance to satisfy our ear with music, and our eye with beauty, and our mind with thought and contemplation. It is then that we can strike out for other paths, for interest in lovely byways in life; it is then that we can have the color and beauty and fragrance of our days; it is then that our imagination can play; it is

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

then that we can read; it is then that we can make friends; it is then that we can embark upon the adventure of life.

It is what we do with our leisure time, with those hours when we are too tired to do anything, when we find our minds dulled, so that we can conserve our energy for tomorrow's job.--it is those precious hours that we have which the tired business man squanders to the eternal hurt of his life and of his soul.

I know a man--I suppose you know him, too--who L
prides himself upon retiring very early each evening--
nine-thirty or ten o'clock--and being up for business early
in the morning--at six-thirty, every day of his life; and
he feels himself so extremely virtuous as a result of it.
It is an exasperating thing, isn't it, how virtuous people
feel when they get up early in the morning. The fact of
the matter is, the more civilized a people is the later it
gets up, for it uses its evenings to proper advantage.

Well, I suppose that my friend who goes to bed
very early and gets up early in the morning is the bird
that catches the early worm. But that is about all he
does catch. He may make a success of his business, but
he will fail in the business of life and of living. You
know, we tired business men don't know how to use our time;
we have forgotten how to play. We think that play is a
means towards relaxation or recuperation, so that we can
work better on the morrow. But play is really an end in

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

itself; it is just as important as work. Play molds our minds and our characters just as much as our work does.

The American business man doesn't know how to play; he is just beginning to learn. Did you ever attend a banquet and watch the faces of the people around the banquet table? Try it some day. Notice their hard, set, firm countenances. They are enjoying themselves with tremendous seriousness. Play? We don't know how to play. The tired business man is fond of playing cards. Well, there is no harm in playing cards, especially if you play well. But did you ever watch a tired business man play cards? Why, it is not play at all: it is convict labor! He approaches it with a solemnity and a sobriety as though it were part of his business. He starts early and goes right through it to the early hours, amidst a lot of thick smoke, set and determined; he has missed a lot of exhilarating conversation.

I suppose some of you at some time or other in your life may have observed a card game. It is a business; it is not a game; it does not exhilarate; it does not stimulate; it does not refresh; it does not recreate. Play is a recreation. It should rebuild us along other lines than our business does; it should broaden and emancipate our faculties. Why, all our pleasures we take furiously, with great intensity. I very often have friends of mine come back from their annual visit to New York City

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

and say (and this is also true of the wives and daughters of the tired business man) : "Why, we saw fourteen plays in ten days in New York!" And I look at them in perfect amazement, and in concern, really. It is as if they told me: "We had a wonderful time yesterday: we had twelve dinners!"

We don't know what play is. We take it in gulps and in heavy doses; we go at it with such determination. We lose its entire meaning. And the plays which the tired business man sees, when he sees plays, most preachers are fond of denouncing. Really, these plays ought not to be denounced. They answer a real meaning in the lives of these, who are, after all, the backbone of American democracy. The long, long evenings weigh very heavily upon the tired business man. What is he to do with them? Good plays, problem plays, make a man think; and he does not want to think after six o'clock; he wants to save all his thinking energies for tomorrow.

Music? Symphonies? Oh, they are good after a fashion, especially for the women folks. Reading? Well, one can get through with his newspapers in ten minutes. The evening is long, and to stay home a whole evening is a rather difficult and unpleasant prospect to look forward to. Many business men are afraid to stay home and devote the evenings to their children, because they are afraid of their children; they have been too tired to keep up with

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

their children, and they are afraid of the critical appraisal of their children; they have nothing to give them. And so these plays, these moving pictures, are really life-savers for the tired business man.

Now, of course this is not a general indictment; it does not hold true of everybody. It certainly does not hold true of you and me. But there is a bit of truth in it, isn't there? Now, why do business men do it? Why do business men permit themselves so to be exhausted by their jobs and their professions and their callings, that they are useless and worthless for anything else that is worth while and useful in life? Is it because they love money so much? They do not. The average American business man is not infatuated with money or wealth. Why, when he gets it he spends it; he gives it away; he is not miserly or niggardly. What is it that he wants? What he wants is success! What he wants is power! What he wants is admiration! He wants to win; he does not want to be a failure. That is the survival of the hunter in us. We all have it.

But the trouble is, while this virtue is, in itself, not a bad quality to possess, it is misinterpreted; it is not properly understood, especially in our land. One should seek for power, and one should strive for admiration, but it is not the power that comes with wealth, and it is not the power that comes with amassing material

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

things at all. It is an elusive power. Why, wealth today is not even admired. People want it, especially those that haven't it, but it does not win that admiration that it used to; in fact, most people today are apologetic about their wealth. It is a remarkable change of the point of view that has come over the world in recent years. ✓ #

What is real power that men and women should strive for? What I am going to say might sound vague and idealistic, but it is ancient wisdom and modern wisdom; it is the wisdom of all ages and all times. There is but one mastery that is worthwhile, and that is the mastery over oneself; there is but one power that is really worthwhile, and that is the power that emanates from within and not the power that comes from without. There is but one thing that can win a real and lasting admiration; there is but one thing that deserves a real and lasting admiration, and that is character. And character has nothing to do with the money you have or the money you don't have. Character has nothing to do with things at all. #

Character means the stamp-- the Greeks call it--the stamp upon the coin, the imprint of your personality, your real being; the legend which describes you--what you are. What you do is not so important; it is what you are that is the important thing. ✓ It is yourself--character.

And character means honor, and character means integrity, and character means gentleness, and character

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

means harmony of being, and character means the unifying of all the efforts and all the concerns and all the enterprises of your days, and informing it with one fine purpose and one fine aim. Character means a harmony of being, so that every act of your life is not a sporadic act, but one that emanates from your real essence, from your real self, from the harmony of your being. Character means personality. That is what ought to win admiration, and that is what ought to be the inspiring goal of a man's life.

When I observe some of my friends in their daily walks of life--good men, all of them--I somehow feel that within them there is a soul that is sobbing among the ruins of their life. I can see right through the glitter of their success the dank, stark tragedy of their lives. They have missed something. And the tragedy is the greater when they themselves are unconscious of the fact that they have missed it.

Here is a soul--and each one has a soul--that is eager for beauty, for communion, for companionship; here is a mind that is eager to learn, to observe, to study; here is an imagination that is just struggling to reach out into other worlds, to go on that endless pilgrimage that leads to so many fields of splendor; here is a human life with all its infinite potentialities, with all its latent capacities for greatness, for romance, for adventure, for

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

creative genius--and it is in every one of us--and we take that soul, we take that life, and harness it and drive it into one narrow groove and channel; we dessicate it, starve it, render it ugly, because of this one all-absorbing passion to succeed; and when we do succeed we have failed.

The tired business man is the result of our civilization, of our standards of evaluation. What are our social sets today? What are the qualifications for admission into exclusive sets? Aristocrisy of mind? Aristocrisy of soul? Fineness? Gentility? Goodness? Service rendered? Very rarely. What are the standards? The same standards that determine these fevered activities of the businessman--success, self-power, money, things! things! things! Things which do not touch your soul one whit, things that you put on your back and put around the walls of your house, and leave your soul untouched.

A man is a failure if he failed in his business and his profession; but he may have a godly soul, he may have a soul that is just brimming over with goodness and fineness and gentleness and the love for service; he may, in his own humble way, go out into the highways and the byways of life, trying to help, and to get and to receive inspiration; he may be a chosen child of God; but he has failed in what people call business success. And so he is accounted a failure.

Our material exploitations, our material

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

civilization, the fact that here is a great land blessed by God with plenty and prosperity, with so much of riches underground and on the ground, has somehow led us to the thought that these are the things which determine value and merit, and that the more you have of the things the more valuable and meritorious and worthwhile you are. Why, it is not so good at all. And we tire ourselves in our pursuit for these things, and we have nothing left for the pursuit of these other things. That does not hold true of every land. In some countries of Europe a man will work twenty, thirty or thirty-five years, and then he will have enough. He will spend the remaining years of his life in the service of his community, in some political office; teaching, learning, traveling, with his friends, with his family; he will turn over his enterprises to his children, to relatives. He has enough of the work of amassing things; he will now devote himself to other things.

We have not got to that point in American life. We feel that a man must die in the harness, and that it is an exceptionally accreditable thing to die in the harness. I wish that all of us would pause once in a while in this feverish pursuit of the things that really in the end do not matter, and ask ourselves the question that was inscribed in the synagogues of old: "Where are you going?" It will help us a great deal; it will enable us, friends,

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

to discover, perhaps, the real aim and the real purpose of being, of living.

Remember that God did not create business men or professional men, but that God created men, and in their souls he placed ^{the} living fire of inspiration, and in their hearts he placed an indefinable longing, a sort of a soul-outreaching for the finer and the nobler and the more spiritual things of life. And remember that your life remains incomplete and hollow unless these longings and yearnings of your soul are given a chance to play out into God's great world.

Remember that you remain a slave to the very things which you believe you possess, that the things ultimately master you, that the wealth that you have ultimately determine your thinking and your actions and your friends and your outlook. Remember that the more you have, the less you have of yourself.

Then go out into the world of God, seeking to satisfy your ear with the music of life, and your eye with the beauty of life, and your mind with the glory, the luminous glory, the fascination of thought, of meditation and reflection. ~~XXXX~~

Every sage has told his people that there is but one thing that a man can do in this world during the brief moments of his life--that there is but one thing that is abiding and lasting, whereas all else perishes, and is

JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

but the thing of a moment and passes with the moment--and that is: that every man, whatever his vocation, may build for himself a kingdom within himself; a kingdom that is so far removed from the concerns of life that no one can touch it, no misfortune can destroy it, no calamity can undermine it; a kingdom of beauty and goodness and truth, where his soul can live unharrassed, untroubled, unconcerned, at peace with itself.

That is what we call the peace that passeth all understanding. And unless we succeed amidst the rush and the bustle and the crowding and the jostling of our daily lives, to build for ourselves, way within ourselves, this kingdom, this sanctuary, this holyland for our soul--and, mind you, it can't be built of things at all; it is built with love, it is built with imagination, it is built with interests, it is built with friendships and loyalty and devotion, and the kindly things you do, and the kindly words you speak, and the things you read, and the things you see,--unless you build this kingdom for your soul, you will remain throughout your days--just a tired business man.

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JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

human being himself - the business man, the independent - the merchant -

4. His cause too many! His rewards too few!
Spiritually. Mainly responsible himself!

1. Phrase fraught with significance! - Tired Bus. Man

1. all tired. 2. One concentration.

3. On the job 24 hours a day

4. Rush. Head before we lived. Snaps

2. All for success! What is success in life?

① Old 144,740 ft.

② Rush. Dog.

③ What is aim of living. Did God create
no ship-shapers, etc. Image!

④ To be glorified? machine?

⑤ Is job end or means? Has God
endowed us with imagination etc.

3. One true aim of living - well-rounded
and beautiful personalities! Reflection
of our moral being! ① Harmony ②

freedom to all our aptitudes ③ Engage in ad-
venture of life. ④ Respond to all five things

⑤ If you succeed in this ^{business} mastery of life
you are a success.

② Free Indigae - when Juan - to heralises
comfort in Tage - ^{no judgement} a tragedy -
a business success - a human failure -

7. That's fiction. Now fact. My friend A.
Squandered life like a spend thrift! -

8. We have no leisure - + we do not know
how to use gift, let me.

① We think 8-6 work. - Leisure has
an important! A chance to satisfy with
evening of an evening - to satisfy ear
with music - eye with beauty - mind
with contemplation.

② Not a puzzle. by ways - there has
been color, fragrance to our lives

③ Our imagination has a chance.

④ Chance for friendships - adventures!

9. Man who goes to bed at 9.0 - up at 6.

① Early bird ② Exaggerating has virtues

③ Early to bed early to rise - never meet
interesting people -

10. forgotten how to play.

- ① Play end in itself.
- ② at Banquet - set jaws - Theater!
- ③ Play races - to have - convict labor!
- ④ no Re-creation - rebuild us.

11. Why do we use it? Is it money
we want? No! Spends it - gets it away.

- ① Success ② Power ③ Admiration. ④
afraid to be a failure — ⑤, the phobias

12. True Power! Not many - apologetic to-day -
self-making - power from within -

True Generations - for character - stamps -
real being - What we are, is more import-
ant than what we do! — Honor -
gentleness - integrity - amity - Harmony
- Interpretation -

Happiness is found not in things but

13. True living & endless for pi'wage to
fields of splendor. - a Kingdom w/ them
of beauty & goodness + truth - which no
hand can reach - Holy land for ever true -
- Purest with love, loyalty, friendship - peace
nature - all - joyous - pure - first & best of all.

1. Unrested - In moments / reflection.
2. Pushed Ties him - beyond its
previous scope is - emptiness -
3. He begins to sense how unmechanical
his life is - week business, endless
routine of selling bonds, meeting
mech. reb. - dry hard church - shut
off from real life - a church of
mech. golf, dinner parties, bridge
conversations - ^{1. This would not be doubted because 'abundant'} unmechanical endless
4. Realize what little companionship
he had found in his wife & family.
A good wife - a fairly good husband.
What little companionship & love -
the little he could give his children
5. What was his success? Was it
that which he really hungered
for. He started out life with
ambitions to be a lawyer - a politician
perhaps governor - Had ability -
He married & was forced into
Real Estate selling - His main
ambition was frustrated. Little
that Paul Riesling could

wanted to be a chemist and went
into ~~roving~~ ^{roving} business now selling
~~he came to the~~ ^{he came to the} and sold
rope for crushed - little
the fellow delegates he met
at the Boston Convention who
lamented that he wanted to
be a chemist and became a
reader of Kitchen's, little
Chemist, Frick, Rhys and
poetaster - who had dreams
of being poet, and became
a poet like for a chemist of
poet. and dogged in
some newspapers - little to
many thousands of men - who
took the ~~the~~ ^{the} best
existence - family material
necessities - and being happier!

6. In his reveries which came few
in his dreams - day-dreams
he caught a vision of a fairy child
beautiful lovely - which flattered his
him - against his own sin and

poor life - what he might have
been - what he never had the
to have done and seen —

7. He tries to escape ^{the monastery, the mechanical} only to
find that he cannot. He
seeks refuge with his friend in
the woods - back to nature -
and again he hurries - But
he is no longer fitted for the
delectable enjoyment of nature -
He cannot be the free, natural
man. Zenith is in his brain.
He cannot escape from himself.

Age - wrinkles in mind

F. He tries to find rest and relaxation
but excitement is ^{clandestine love} ~~sexual in-~~
~~trigue~~ - ~~in affairs~~ - and
it is all so cheap and vulgar -
He loathes the grand passion
and loathes the average even
to him - He is not a when
young. He is a poor, weak, nervous
struggling hard to be wicked -

IV. More good books etc - to read & write -

① Future. We have wealth & leisure class to develop high culture & Talent too -

② When it produced machinery it required ~~standard parts~~ ^{standard parts} - ~~men~~ ^{men} who were standardized

③ It is passing beyond. It will devel. personalities -

V. Happiness:

① In doing the things we want to do - say let's do it well -

② Self-development - To their own self be true!

10. His one hope - His child
read for 401.

11. No ~~day~~ dramatic movement.
has on comfortably - - in his
eye! _____

I With this story & Buklitt goes
a rapid-fire devastating criticism
then satire of nearly all the shames
& foibles of the large & prosperous
Am. middle class - Its

① Standardized religion which does not
touch life - & sometimes in utter
breach - goes on a special little
habbit, in such religious jazz
orgies as those of Rev. Wanda
who few can fail to recognize.

② Its literature & press - ③ Its
social life humble and humble
after nothing. p. 154. and

④ 4th society. (p. 122?)

II. A severe indictment.

① One sided. Surface. Depth. There is real love, real friendship, real outreaching for pure things even among sinners too — There are noble beauties in humble forms which the eye, & journalistic rushing evidence for an evaluation, does not discern — how are we at all to get the barren! —

② There is truth in it — and it is helpful. Reception of such truth as that of Bullitt is itself indication that T.P.S. is working up —

III. Gen. was busy ① Building up a new ② Exploring continent. Now ③ It will apply its gift to the things which lead character & grace to the new world —

members, C. & C., Bowler Club, and
Real Estate Board, Athletic Club, he
takes his social, economic views
and his ideas and vocabulary from
them. — Is interested in the same
uninteresting things —

④ He is not illiterate, but not literate.
Graduate State University — where
he passed a liberal education —
which was ^{not} liberal, nor a fair.
He thinks well of a College Education
~~especially~~ but he does not see why
a Correspondence School — efficient &
up-to-date could not do in 3 months
what College fails to do in 4 years —
— Business English — how to write
an ad — or a letter that would sell —

⑤ Little books — novels of Western life,
happy endings — poor boys become
rich and win an heiress —

⑥ Plays in which graceful beauties
make beautiful superfluous

⑦ Stories — be they beeches &
fair maidens —

⑧ Morals — no attractive virtues
no repellent vices — no fables,
vague sayings, or fellowships —

average honesty in business -
didn't shewed bargain & cheat
public thru underhanded methods -
no severe discipline - no law -
just plableness! -

⑨ By profession he ^{deals} sells Real Estate -
a Realtor - a man who makes us -
cheap in particular - but who sells
houses for more than people could
afford to pay! -

* He is in P.E. a broker & his city! -
He - Men! ② handles annual dinner -
shares weakness for speech making
③ ultimate elected V. Pres -

⑩ Has a lovely house - standardized
- but no home -

⑪ Has a car which takes care
of his transportation and convenience

⑫ He also has a wife & 3 children
- That's Babbitt -

Successful! - But -

1. Stuart P. Sherman - The Point of View in American Criticism -

① 3 movements - democracy

② Conservative, Republican Tradition -

Washing - Adams - Hawthorne - distrust of Dem - not like Fr. Revol - grounded in classical 18c - literature, h. Eng. like D. Eng - Irving - Melville - Long - Whittier there is in Whitman -

③ Triumphant Democracy - Andrew Jackson - fighting, fighting, rough-riding from Penn.

① Leaders chosen from lower-middle

② Industrial North - & West - devel. type of self-confident, self-suff. rough & strong type -

③ Excel Democ - of effort. - Andrew Carnegie "Triumphant element" - extolls - and Bret Harte, Riley, Twain then glorify round the courtesies.

④ Self at Europe -

④ The Revolt - futuristic Democ -

① Madigan - barrenness. full diseases paid - full life - tall build - high ideas - and figures in art features.

② Masters, Whitman, Wendell, Anderson, Wells, Fitzgerald, Hyperbolic Twain and Hecit - young men any way out against old elements -

the Freedman can never have
psych. of free man - The kind
of an. which slavery is there.
And B. was not even a freed-
man - for Gen. H. had a
manuscript -



9. He is aware of the enslavement
of his mind by the conventions
of his group. He must think
as they do - The liberalism &
freedom & independence, &
man like Seneca Moore -
the radical surge - appeal
to him - He tries to find
satisfaction in a tentative
liberalism - He cautiously
depends upon others - He
galls for free speech & human
rights - He refuses to join
a ^{good citizen} League of Church anti-slave
& anti-slavery but themselves -
He soon finds that it does
not pay - He is accounted
traitor to his clan - He flinches
back guiltily enough to the
venue of Conservatism - He has
no courage - no convictions -
no ideals - He is doomed to
slavery -

1. Mr. Stuart P. Sherman, writing
in the Atlantic Monthly on "The Point
of View in Am. Criticism" - deeply
analyzes the major ~~dis~~ move-
ments in Am. literature from Rev.
days to our own and finds that
they may be subsumed under three
heads following closely the ^{three distinct} ~~several~~
^{alliances} ~~forwards~~ ^{in the part} ~~several~~
~~several~~ ^{several} ~~and~~ ^{and} ~~political~~ ^{political} ~~ideals~~ ^{ideals}, the
Am. people during those years.
There was first the Conservative
Federalist Tradition ~~as~~ represented
by men, the type of ^{"Washingtonians"} ~~John Adams~~,
and Hamilton, men who were
rather afraid of democracy
and who so ~~for~~ ^{perceived} our first
as to put checks ^{supposed} ~~in~~ in
the way of direct popular ad-
ministration of national affairs.
There was a fine ~~ambiguity~~
ambiguity of ~~first~~ ^{the purpose} ~~the~~ ^{the} ~~the~~
there was ^{for} ~~not~~ ^{not} ~~for~~ ^{for} the people, but
they the best + wisest of the people
but no so much part by the

people. ~~That~~ ^{Washburn & Spaulding} Over Am. Rev. did
not at all have the decency.
have a passion, the Fr. Rev. which
followed it 13 yrs later. The latter
was a pp. uprising in every sense.
The former merely a pol. struggle
for indep. from a foreign power.
Our traditions were founded on
in the classical 18c — so
was our culture & our literature.
The literature of America was very
much like the liter. of Old Eng —
and continued such until
after the Civil War — There is
very little nationalism in Wash.
Irving or Howard Webster — or
Longfellow or Whittier. There is
in Whitman?

Whitman represents the real
phase in the development of our liter —
that of the unapologetic democrat —
The aristocratic classical
republican traditions represented
death blow with the election

9th that Mr. Sherman calls
the free, bustling, rough-riders
from Tennessee, Andrew
Jackson, and the triumph of
real democ., popularly con-
ferred begins — leaders are
no longer chosen from the
wealthy and cultivated classes.

A Twentieth came from a
log cabin in Ill. men —
a giant from an Ohio tannery
a Mark Twain from a pilot —
there in the numbers —
wealth & opportunity & leadership
came to the needy & the adverse
man — The opening of the West
develops a new type & creates
but self-sufficient essentially
strong but uneducated men —
who feel contented with his
achievements — and so does
the industrialist in the
East —

Andrew Carnegie - wrote a
book on "Triumphant Democracy"
in which he extolls the virtues
of Am. life - the coarseness
barbarism of Western frontier
life was glossed over & furnished
with glosses by such writers
as Bret Harte, Riley, Mark
Twain - And we even laughed
at the backwardness of Europe -
their archaic ways & doing
things - Our life. was
filled with the success of Am.
life - And every one that in
terested in such Ex. Hist. Story.
It all seems happy - the
few more years rich and
all is well

But we are definitely
entering a 3rd period.
America has become conscious
of a certain inadequacy

a certain business. The pleasure
is passing - we are going into
specters step-analy - We
are no longer impressed with
bigger things & magnitudes, and
think of just the beauty & life
sets meaning in these - ~~the~~
~~no~~ There is current a
revolt in our life. as in
our pol. life - a faint & sh.
impression idealization, demon-
and against the self suff.
& cockiness in our spiritual
outlook - New voices are
crying out against old
~~no standards~~ ^{referring} ~~standards~~. Markers, Norris,
Anderson, Dreiser, Recht,
Hungerford, Fitzgerald, ~~and~~
Wendell ^{Lewis & Hall}, and a host of
other young, vigorous, earnest
men, are to-day by their
frank portrayal of the flunkies

ness, we are to present of
Am. Culture & American life
whereby in a new epoch -
To this group definitely be-
longs Mr. Sinclair's novel -
another of Habbitt. Mr. Twich
has endeavored, ~~with amazing~~
to lay bare the sad, sp. under-
ness, the Enthusiasms & Engain-
leues of Am. life underneath the
surface sheen of prosperity and
material comfort -

Habbitt is not a Book for the
ages - but it is decidedly a
Book of this age - It is not
fiction, but ~~an amazingly deflated~~
record of the life and acts, of the
daily concerns & interests, the
amusement & sportiveness, the
pathetic gropings of a man called
Habbitt - whose but who is really
of the average successful Am.
business man who never is ~~forgetting~~

9. ^{unreel West. City, 308, no}
Habbitt lives in Zenith, but
Zenith may just as well be
Chicago, or Columbus or
Cleveland - He ~~may~~ and as
we read ~~of~~ ^{the} ~~life~~ ^{his} life, we
find that there is a great deal
of Habbitt in ourselves - We
like to acknowledge it to others,
but when alone - we will act
it to ourselves -

B. is a continuation of the theme
of Main Street, with these two
main deviations. For her
Prairi is as a ^{small} frontier town,
crude, almost primitive. Zenith
is a progressive industrial
metropolis, having much of
the comfort & some of the beauty
which P. P. lacked. The
heroine of M. S. ^{Carol} ~~is~~ ^{is} a rebel -
she struggles against the

meanness, + coarseness + ^{Evolution} ~~Evolution~~ ^{Evolution} ~~Evolution~~
of the town and she is defeated.
Babbalanza is no rebel at all.
He is a booby - He believes in
Zeno's theory + what it takes for
He is ^{He has} ^{been} ^{defeated} ^{by} ^{his} ^{own} ^{theory}! He ^{is} ^{not} ^{the} ^{booby} ^{for} ^{that} ^{reason}
He is ^{the} ^{essence} ^{of} ^{substance}
of Z - when he does rebel -
when the realization of the futility
of stupidity, his life draws upon
him - & he tentatively, tentatively
tries to rebel - he learns
soon enough that it
doesn't pay - He battles the
Dangers of the Convention to
rebel - As in 77. I do in
Babbs + the hope for the future
is placed with the children.
O. H. hopes her child will
fulfill etc. Babbalanza ad-
mires his boy to lose his
own life.

some vague sentimental hankering
of his good fellowship and good
good will - He is not illiterate
but he is far from being literate.
He is a ~~College~~ graduate from
a State College - a standardized
product again! ~~either~~ he
gained a liberal education
which was not the liberal
one a gain! - He likes
to fall back upon his degree
and see. it ~~for~~ means wisdom
or knowledge but because it
means "class", "standing" - It
^{even} helps in a business way -
He does not see, tho, why a
correspondence school, ^{up-to-date} efficient
org. couldn't do in 3 months
what the University takes to
do in 4 years. ^{all a man needs}
^{how to write good, as good as} ^{business English}
Habititt likes books that
are not high brow - ^{from boys because} ^{not}

Babbalanza is the Standardized
Product of a materially success-
ful democracy - He is like
his neighbors of the same social
stratum as one machine is like
another - producing the same
product thing. - He is uniform,
Conventional, determinate, fixed.
He thinks as his class thinks.
Speaks as they do - Is interested
in the same uninteresting things -
He takes his cues from the
prevailing opinion of his class,
as to politics, religion, art
literature and every thing else.
He has no originality nor
imagination for anything else
but for his business, how to
enlarge + expand it, how to
outstrip his competitor. - He
has no attractive virtues.
He has no repelling vices -
He has no ideals - except

Place where graceful limbs
make headlong superfluous
and moving pictures ~~that~~
~~leave one's eyes~~ not burst
around bathing beaches —

By profession he is Registrar
^{appears to be a Registrar in particular}
^{at well known houses for the purpose of}
^{afford to pay a} Republican
by profession Confessor in a Presbyterian
by inclination a filiation an
EKK, by courtesy rather
by choice a ^{member} of the
Y. M. C. A. He is also
a member of the Zenith Real
Estate Board — He speaks at
their annual dinner — for
he makes the average Am.
American man's weather
in speech — mentioning — for
no other land as merchant
so vocal and articulate
as the American.

Being a Realtor he belongs
 to the Brooks Association.
 He is ultimately elected V.P.
 He is also a member of the
 Athletic Club - being unable
 to get in the Union Club.
 He has a ^{the standard} ^{modern} ^{off. to day} ^{city} ^{house} ^{with a}
 car - which takes care of his
 transportation and his ^{who is taken for granted} ^{no thing for}
 town - also a wife, and
 3 children! ^{who take} ^{nothing for} ^{granted!}

He is successful - etc. and
 yet . . .

His mental make up -

1. On Industrial Questions. p. 44.
2. His morals. ^{Off. from} ^{Street Car Co.} ^{Real} p. 46. General
 plabber - ① 1/2 dy. times decides
 to eat less, to stop smoking,
 to exercise. Never does!
3. Church - largest - richest - most
 rotten and velvet.

4. His Religion - p. 207.

He would like to put a
little pep in Bible: "Jabber
the Old Man: Makes Getaway
with pig and Bankroll"



And yet? Would once doubted
meane absurd.

1. Mechanical. p. 234.

2. Companionship. affair -

3. Fairy pit -

4. Words - alone - run away
treachery from himself - cannot.

to the 1st year, family - in his
clan train 5. Canteliberat.

- ① Society . p. 122. ✓
- ② Religion - Monday
- ③ Journalism -
- ④ Poetry -
- ⑤ History . p. 154. ✓
- ⑥ Speech p. 181

