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My friend, the business man, 1925.

"MY FRIEND, THE BUSINESS MAN."

RABBI ABBA H. SILVER.

THE TEMPLE, SUNDAY MORNING.

NOVEMBER 1, 1925, CLEVELAND.



Men ought not, of course, to be classified except for purposes of study. A man's vocation influences him to a greater or less degree; that does not make him essentially different from his fellowmen, for beyond the job is the man himself. Whatever our vocations in life may be, we all share in common certain needs, certain instincts, certain emotions, and we are all subject--we must all be subject--to the same common, universal code of ethical conduct.

It is regrettable, I believe, that in our day and in our land we think of men almost instinctively in relation to their professions or to their business. The first thing we wish to know about a new acquaintance is: what is his business? We like to know a man in the setting of his specific vocation. Now, this was not always so, nor is it everywhere so. In the Old World people will meet and get to know one another, and perhaps grow very fond of one another, and very intimate, long before they take the trouble to inquire how each one, every one, is living.

In our land we lay great emphasis upon a man's profession; in fact, the human man is subordinated to the professional man and the job man. The job overshadows the man. So that it is clearly not my intention in this series to stress even more the classification which unfortunately exists in our social life. It is only because I recognize that a man's specific vocation influences him in a specific

way; that a man's job or task in life brings to him definite, specific problems, spiritual and ethical problems, difficulties and moral hazards, which may be quite different from the problems and the difficulties and the moral hazards which another profession may bring to a man, that I choose in this series to speak of man, of classes of men, in the framework of their vocation.

Let me at once and at the outset state my creed for all men, regardless of how they earn a living, regardless of their special gifts or talents--my creed for all men, businessmen, workingmen, professional men, artists, the teacher, the baker, the candlestick maker, the post,

the prophet, the priest,--all workmen in God's great workshop. I believe that to each one of us, whatever advantages may be ours, or whatever handicaps may be ours, whatever our portion in life may be,--to each one of us one definite, all-else eclipsing task is assigned by Providence, and that task is to perfect ourselves.

In each one of us there is implanted the seed of mental and moral and spiritual growth, and it is our task in life to ripen that seed into full fruition. In each one of us there are certain innate potentialities, and it is our duty to express them. Some of us are more generously endowed by the Creator than others. That simply places added responsibilities upon us. That's all. But to the very limits of our power, whatever our abilities or aptitudes or talents may be--to the very limits of our power we must

give each one of our gifts or talents or aptitudes a chance to see the light of day. The man who, through indolence or one-sidedness, constricts his life, that man sins against his immortal soul. The man who permits one interest to crowd out all other interests of life distorts God's handiwork.

We are told that man was made a little lower than the angels, and that his destiny is the crown of glory and majesty. Well, the crown of glory and majesty can be won only in high adventure and in heroic aspiration; but the man who chains his life to one little purpose to the utter exclusion of all other purposes and interests of his life, that man will never experience the thrill of adventure, the lift of aspiration, the harmony of a coordinated existence; that man will never enjoy the crown of glory and majesty; that man belongs to the tribe of Esau, who sell their birth-right for a pottage of lentils.

Now this age of ours is of course an age of specialization; and it is well that it is so. We demand of the man who sets out to do our work in the world, whether it be to cure us or to teach us or to dress us or to amuse us,-- we demand of him that he be a specialist in his job. The world today can no longer tolerate the man who can do a great number of things tolerably well. It needs today the man who can do one thing perfectly. Efficiency in production, efficiency in distribution and efficiency in service demand an extreme division of labor, where each specific task is done thoroughly and completely. And it is well that it is so.

It is well as far as the job is concerned, but it is not altogether well as far as the man is concerned. As far as the man is concerned, it is not sufficient that he be a specialist in one thing. He must be, if his life is to be well rounded and complete, a creative amateur in many things. I use the word "amateur" in its finest sense. He must be a creative amateur in many things. For the purpose of earning a living he should be a specialist in one thing; for the purpose of earning a life--his life--he should be a creative amateur in many things.

We have not enough amateurs in our life today. What do I mean by an amateur? An amateur is a man who pursues a subject, who serves an idea out of sheer love of it, without having any desire to make of it a spade with which to dig. Now the American business man is a professional in his business, a professional in one thing, but an amateur in nothing. He is completely and thoroughly and expertly and successfully a business man. He is nothing else. That is where his life ends. Of course he has his home, his club diversions; but even these interests are only on the periphery, on the outside, as it were, of his main, chief concern--his business.

The average American business man comes home to eat and to sleep. He brings to his home after a long day of hard work a tired and a frazzled body and mind. He goes to his club to amuse himself, to smoke, to dance, to play cards; he asks nothing else of his club. He goes to the

theater to amuse himself, to kill time, to keep from boring himself or boring his family. He brings to the theater nothing; the theater accordingly has nothing to bring to him, except noise and glitter and the sharp swords for his still tired-out mind.

The American business man is fresh and sprightly, as far as his business is concerned--alert, eager, keen; but he is slow and stodgy and drab as far as anything else in life is concerned.

The other day I read an interesting article written by an anonymous author, called "The Fetish of the Job." This woman, who emancipated herself from the monopoly of her job before it was too late, describes among other things the American business man and the American business woman, how to enjoy themselves on a vacation in Europe. This is what she says: "One of the most absorbing sights in Paris (and that is where nearly all business men out for a vacation go), to me, was the lounge of my hotel after the dinner hour, patronized mostly by middle class Americans. The women sat all dressed up, each in her Spanish shawl, miraculously acquired in a first day in Paris, and over the cards and during the after-dinner all they talked about (that is, the women) was the bargains they had picked up. They would pass beaded bags, bought in little alleyways for a few francs, and finger them and relate the whole battle of the bargain, and where so-and-so got her hat, and where thus-and-so got her real lace, and how. It went on hour after hour, night after night. Their

men would sit by, middle-age, bald and heavy, silent, twiddling their thumbs, glancing at one another, the men always in groups and separate from the women,--making a few passive grunts and relapsing into silence, never looking about them, never curious, never a keen and alert glance from them; like (wall-eyed) burros they sat. Yet they must, on their own heath, have been keen to have made the piles of money their women were spending with such zest. Here in Paris was a whirl of color, of clash, of romance; yet they sat miserably, longing for the coffee only as it was made at home, longing for the office and the loud, friendly joshing of the Rotary Club lunch back home."

Now there is another way of living--a simpler, a finer, a nobler way. A man should have more than one world in which to live. I should like to emphasize this phrase. A man should have more than one world in which to live. A man should work, and work hard, to supply himself and his family with the needs and the essential comforts of life, and the man who is of sound judgment and common sense will have no difficulty to determine what are the needs and the essential comforts of life. The man who is not caught up in the stupid competitions of our social life will have no difficulty to make up his own mind when the needs and the essential comforts of life have been attained. He will not use up all his vitality, all his physical and mental strength; he will not permit himself to become a nervous wreck or a lopsided personality for the sake of acquiring for himself and

his family those things which will bless neither him nor his family.

You remember that great phrase of Walt Whitman: "You cannot acquire anything for anyone, not one, and you cannot grow for anyone, not one." The real acquisitions of life, that give a man satisfaction and strength and moral upbuilding, are self-acquisitions--the things we ourselves acquire; and if we are to grow we must grow ourselves; no one can grow for us. And no man will blindly and foolishly spend every ounce of his strength for the amassing of those things which neither he nor his family need, but he will devote all his leisure hours--and they will be many; for what a man does in his leisure hours is just as important, and perhaps more important than what he does in his business hours.--he will devote his leisure hours and his preempted strength and energies--preempted from the business hours, saved and harbored strength and energy, for the cultivation of self--for self-culture, for self-refinement, for growth, for the stimulating of a similar development and growth on the part of his children.

He will devote a great part of his life for those enterprises which, because we pursue them out of love and not out of duty, not out of the economic urge, but simply out of the urge of our loves and inner and higher spiritual wishes, bring to us all the zest and the color and the romance of life; all the quest and the eagerness of imperishable youth.

We haven't enough amateurs in our life today. ✓

I cannot understand why we should not have more. I read where a great banker, now Vice-President of the United States, during his hours after business was in the habit of composing music. Why should there not be more of that type of creative amateurs? I know of a great woolen merchant who spends his leisure hours in directing and conducting,--not financing, mind you, but personally directing and conducting an art settlement. Why should there not be many more? I read of an oil king who is the head of a Bible class. Why should there not be more merchants and tradesmen and shop people who read and write good books and plays; who paint pictures; who write poetry; who study astronomy; who discuss theology, and what not? Why, in the Old World there are tens of thousands of them; and they constitute the real groundwork of a truly fine civilization.

A man who builds his entire life and his entire happiness upon one interest, namely, business success, is likely to find himself, when the wheel of fortune turns and causes him to lose his substance,--that man is likely to find himself completely bereft. I know of men who, because they lost their fortune, lost utterly their grip upon life and dropped out completely from community life. Why? They had but one world in which to live; they had but one citadel in which they fortified themselves, and when that citadel fell by assault, they had no other citadels in which to retire. They were completely vanquished by life; they crumbled into

the dust.

Now because we in America lay so much stress on a man's job, on a man's profession, we value so highly success in the job and in the profession. There is no country in the world where commercial success is so highly regarded as in these United States. The successful business man is quite as a matter of course the leading citizen in the community, the social arbiter, the ideal and the exemplar of youth, and the real potentate on every directorate of an educational or artistic or religious institution. And in no country in the world is the lot of the man who does not succeed so pitiful as in our land. He may be a man of really fine qualities of mind and soul; he may be a man of true culture; yet because he failed to make his mark in the business world, he is doomed to hover pathetically in the background of our social life. Even the successful teachers, the professor, the artist, are completely eclipsed by the great, enormous shadow which the commercial success casts over our national life.

We seem to forget that the successful man is not necessarily the better man or the brainier man; we seem to forget that as often as not he may be just the luckier man, or, oftentimes, the more unscrupulous man. So many factors enter into a man's success besides his mentality--luck, opportunity, health, appearance, family, environment--that the high tribute which one pays to the commercial success is clearly unwarrantable. One man will succeed because he was

extremely honest; another man will succeed because he was extremely dishonest; one man will succeed because he had vision and took a chance; another man will succeed because he was conservative and took no chances; one man will suddenly be elevated into affluence because the people began to move into the neighborhood where he happened to hold real estate, and another man, capable, fine, will suddenly be forced into bankruptcy because of a slump in the market over which he had no control.

A befitting sense of modesty is in order among the commercial successes of our land,--in order, even, among all the people of this land. We have somehow taken it for granted that economically we are the most capable, the most efficient people in the world; and yet when the war was on and an unprecedented amount of production was required, mass production, we fell far behind other peoples who did not arrogate to themselves so much of cleverness and efficiency. In matters of production of airplanes and ships and ammunition we fell far behind the standard in spite of the vast, enormous sums of money which we expended.

I make bold to say that our great prosperity is as much due to the great bounty of the Almighty as to our *own* smartness. God placed at our disposal a vast continent, a veritable treasure-house of riches and resources, a land in which there are more than eighteen acres of land for each inhabitant. Think of Italy, think of Belgium, think of England, and then think of ourselves, with these almost

endless resources, a land in which six billions of dollars are annually taken out of our mines, twelve billions of dollars annually taken off our fields; a land in which 300,000 oil wells pour wealth daily into our coffers. And then we ought to, in all true modesty, give a little of the credit to our Father in Heaven who is good to us.

Fortunately for us, our nation is becoming a bit more discerning and discriminating. There are communities in our land today, especially the old communities, and there are groups within these communities, where other qualifications besides skill or luck in making money are required for recognition. A man's credentials are beginning to be scrutinized a bit more closely. "How did you make your money? Did you make it by dint of ability and gift? By creative originality? By skillful administration and management? Or did you make it by financial juggling, perhaps; by ruthless exploitation, by indirect thieving? What did you return in service to society for the profits which society gave you? What assets did you give to your community? What are you besides a money-maker? What are your other interests in life? Have you gained development in culture and refinement and ideals? What other profession besides the outward and the physical can you bring?" These are questions that are beginning to be asked more persistently and more generally in our land; and it is well that they are being asked.

As far as the ethics of our business world are

concerned, I believe that my friend the business man tries to be just; just in his dealings, just to the people whom he serves, just to the people who work for him and with him. There are of course dishonest men among business people, but I am inclined to think no more than there are in other professions. It is because a business life is so vital to society, it is because the economic factor is such a dominant factor in life, it is because the business man and the industrial man touches the lives of the workingman so directly and intimately, and the welfare of the public so closely, that society must be zealous and critical, that society must defend itself against the wolves and the marauders and the exploiters in the business world, even more than it protects itself against similar dishonest and fraudulent people in other professions.

Especially in our own day, when business has become so centralized and impersonal, where the personal element which once prevailed in the relationship between merchant and customer, between employer and employee, has been almost completely crowded out; in our own day where vast, impersonal corporations have taken the place of the small business and the small manufacturing plant,--in our own day the danger is even greater. A company must make money in order to pay dividends; a company will try to make as much money in order to pay the highest dividends, and all factors being equal, the company will try to play fair to the customers, to the workmen and to the public; but any overzealous

board or any overzealous manager may at any moment introduce a wrong-headed, short-sighted policy of quick returns and larger earnings by means of sweating the workmen, by means of cheapening the commodity, by means of combining with other agencies to restrict production in order to keep prices up, by corrupting legislation in order to gain unjustified concessions, by conducting lobbies in order to stifle opposition. And society must guard itself against such attempts.

The first, the primary concern of society is service, regardless of who gets the profits. Its very life depends upon service; it will destroy any institution which does not in the long run serve it. Society is not averse to a man sharing in the profits of an industry, nor is society wedded to any particular economic system. It does not care about systems. Any economic system which advances human life and social well-being is a good system; and any economic system which throttles life and dams human life is a bad system, and society will not permanently tolerate a bad system which grasps and retards human life. If our present economic system of private ownership and individual initiative can produce the goods of life cheaply and economically and distribute them justly,--if it can do these things without victimizing the workman or victimizing the public, our present economic system has nothing to fear from the over-advertised revolutionary tendencies which threaten to destroy it.

But society must insist at all times that the primary concern of industry is not profit but service. Society must also insist that industry be not autocratic, that it give a chance to the men who labor in that industry-- the workingman, the manager, the administrator, the capitalist, a chance to control to the degree of their interests and capabilities the fortunes of that industry. Society must also insist that the workingman laboring within a given industry be protected as to his health, be protected in the years of unemployment, be protected in his old age. Society must also insist that childhood be not victimized, nor womanhood broken upon the wheel of industry.

These are the higher ethics of the new day, and the alert, far-visioned, intelligent American business-man is quick to realize the value and the worthwhileness of this new code of business ethics, and is quick to put it into practice.

There was a verse I read to you this morning from the third chapter of the Book of Proverbs, which sums up all that I wish to say to you this morning. "Happy is the man who acquireth wisdom, and the man who obtaineth understanding, for the merchandise thereof is better than the merchandise of silver, and the gain thereof better than the gain of gold."

Happy is the man who acquireth not wealth, not property, not luxury, but who acquireth wisdom, and the man who obtaineth understanding. Think of it.

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Rabbi Abba Hillel Silver
At The Temple, East 105th Street at Ansel Road.

Sunday morning
November 1st, 1925.

MY FRIEND - THE BUSINESS MAN

We haven't enough amateurs in our society today. An amateur is one who pursues an idea out of love of it, without making it a spade to dig with. The American business man is exclusively and completely a business man. Beyond that, he is nothing. His life ends there. Of course he has his home, his club, his diversions. Even these are the periphery of his one chief concern in life - business. He comes home to eat and sleep. He brings home a tired and frazzled body and mind. Business has used him up. He goes to his club to smoke, to dance, to play cards. He asks little else of his club. He goes to the theatre to be amused, to kill time, to keep from being bored or from boring his family. He has naught else to give to the theatre. The theatre has, accordingly, nothing to give to him but noise and glitter and sharp sauce for his jaded mind. The American business man manages to be fresh and sprightly for his work and stale and stoggy for all else.

There is another way of living - a better and nobler way. It is to work in one's chosen vocation just enough to assure oneself and one's family the needs and the "essentials" comforts of life. To a man of sound judgment and good sense, who is not caught up in the stupid competition of the social life about him, it will not be difficult to determine what constitutes the essential comforts of life. He will not drain his vitality, his mental and physical strength, he will not make himself a nervous wreck or a lop-sided personality in an effort to acquire those things which will bless neither himself nor his children. He will devote his leisure hours, and they will be many, and his exempted strength and energies, to self-culture and self-development, to the gratification of the other cravings of his mind and soul; to those enterprises which bring to us, just because we pursue them out of love and not out of duty- the zest and romance and color of life - the quest and eagerness of imperishable youth.

Next Sunday morning, Rabbi Silver will speak on "My Friend- The Working Man", the second in the series "Our Life's Calling".

1. Men ought not, of course, to be classified except
- a man's occupation influences
2. It is regrettable that in our day + in our land we think of men
- in old world -
3. It is not our intention in this series to stress still further -
4. Let me at once state my creed for all men, regardless
- definite task - seeds - innate potentialities - Some are
more - But to farther limits - He who then understands
- how & angles - Tribe of Esau -
5. This is, of course, Age of Specialization -
6. We have not enough amateurs in our society - An amateur
The key, bus, man is exclusively - ~~working~~ "Fetish of the
Job (Jude.)"
7. There is another way of living - He will not learn -
8. I cannot understand why they should not be more bankers
1. The man who builds his entire life happening - bereft
Citadel -
9. Because we stress so much the comfort of a man's job
we value so much success - In no - teachers
10. We forget that success for man is not necessarily better. Capable
So many factors - So men succeed bec. they are honest
11. Widespread - also in national life - one great propensity

12. Fortunately we are becoming a bit more discerning
and discriminatory — It's all for the sake of it.

13. As far as the Ethics of the bus world are concerned,
they offend the b. h. lives — just ^{deserved} ~~for~~ ^{most feared} ~~most feared~~
(1) Especially in our day — centralized ^{danger} ~~impersonal~~

(2) Sr. must "protect itself" — must resist ^{indulgence}
of primarily not for profit (but service) — Gantt
"Com. needs service first — " It will destroy
— not aware to purpose — Systems —

(3) Profits shall be removed / service — commercial
— automation —
— protect unhappy man — women & children

Vipers

~~And their parents?~~ One of the most absorbing sights in Paris to me was the lounge of my hotel after the dinner hour. Patronized mostly by middle-class Americans, the women sat all dressed up, each in her Spanish shawl—miraculously acquired in her very first day in Paris—and over the cards, and during and after dinner all they talked about was the bargains they had picked

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from the most important jobs I have ever held.

We have got to admit that it is really more important to live out life with the dignity, the acceptance, and the fullness of animals than it is to hold the best job in the world. We have got to admit in our creed of success that it is more important to be a lovely, brave, and beautiful human being than it is to hold the biggest job or to make the most money in all the world. I cannot do that and hold a job, so I have had to give up the jobs.

CTION

WIN WINSLOW

*beauty passes to its doom
to through any room*

rily always in the right.

What is the use of taking such a way of life too seriously? Here I am, thirty-seven years old, and as soon as I have given up my job my social importance drops from me. Here I am wanting to know how to embroider and how to dance the Charleston and how to be a charming home woman, and the fact that I have had the biggest jobs won't help me. Women have sighed with

THE FETISH

up. They would pass bead bags, bought in little alleyways for a few francs, and finger them and relate the whole battle of the bargain, and where so-and-so got her hat, and where thus-and-so got her real lace and how—it went on hour after hour, night after night. Their men would sit by, middle-aged, bald and heavy, silent, twiddling their thumbs, glancing at one another—the men always in groups separate from the women—making a few tacit grunts and relapsing into silence, never looking about them, never curious, never a keen, an alert glance from them. Like pallid old birds they sat, yet they must on their own heath have been keen to have made the piles of money their women were spending with such zest. Here was a world of color, of clash, of romance, yet they sat miserably longing for coffee as only it was made at home; longing for the office and the loud friendly joshing of the Rotary Club lunch.

They would look at a Continental

1. Men ought not of course to be classified except for purposes of study. A man's occupation influences him to a greater or less degree, but it does not make him essentially different from his fellow men. ^{Beyond} ~~the~~ the job is the man himself. Whatever his vocation he shares with all other men common needs, ^{qualities, & emotions} ~~common~~ human and ~~mostly~~ ^{is} subject to ~~the same~~ ^{a universal} code of ethical conduct.
2. It is regrettable that in our day and in our land we think of men almost exclusively in terms of their business or professions. Almost the first thing we want to know about a new acquaintance is his business. We want to know him in the setting of his vocation. It was not always so, nor is it every where so. In the Old World, a man's introductory credentials are not vocational. Men may meet, grow quite fond of each other & quite intimate without long before they inquire as to each other's ~~ways~~ ^{ways} of gaining a living. Our world is much more given to consider men in relation to their callings. Men are the human man is subordinated to the job-man. The job overshadows the man.

3. It is not our intention in this series to stress ^{still further} this unfortunate emphasis upon ~~so many~~ ^{these} matters. ~~Still further~~. It is only because we feel that specific matters present specific problems to men, & that our spiritual character, differences, moral hazards, and special opportunities for that we have chosen to speak ^{clearly} of ~~men~~ in the framework of their life's calling.

4. Let me at once state my creed for all men - regardless of how they earn their living, or what talents or gifts may be theirs - business man, working man, artist or professional man, butcher or baker, candle stick maker, preacher or prophet or priest. ~~quote~~ ^{quote} working men all in the great workshop of God. ~~quote~~. I believe that to each man, however endowed or handicapped, whatever his position in life (may be), ^{our} definite task is assigned by Providence. - to perfect himself, to ripen ~~every~~ seed. Within each man are ~~the~~ ^{the} seeds of mental and spiritual growth. They should be ripened into fruition.

All men have certain innate potentialities. They must all be expressed. Some have an inner generosity, and some other. That constitutes an added responsibility ^{for them}. But to the fullest limits of our powers, whatever inner aptitudes ^{and abilities} may be ours, whatever they should be given the chance to see the light of day. He who thus indulgence or one-sidedness ^{consists his life} runs against his immortal soul. He who permits one interest to crowd out all others distorts his handiwork. Man was fashioned a little lower than the angels. His destiny is the crown of glory ~~the crown of majesty~~. Glory and majesty are achieved in high adventure and heroic aspirations. He who chains his life to one purpose to the utter neglect of the manifold possibilities of his life, will never feel the thrill of adventure, the lift of aspiration or the harmony of a correlated existence. He is of the tribe of Esau, who sell their birthright for a potage of lentils.

amateur
play

5. This is, of course, an age of specialization, and it is well that it is so. We demand that whoever sets out to do our work, whether it be to cure us, or dress us, or amuse us shall be a specialist in his profession - thoroughly trained to do his ^{specific} job thoroughly. Society can no longer tolerate the man who can perform many jobs tolerably well. It needs the man who can do one job perfectly. Efficiency of production and service makes necessary extreme distribution of labor. This is as it should be, as far as ^{his job} ~~society~~ is concerned. But as far as ^{the} man's ^{own} ~~because~~ is concerned, it is not enough that he be a specialist in any one ^{field} ~~part~~, to the exclusion of all else. He must be a creative amateur in many ^{fields} things - not for purposes of making a living - but for the supreme purpose of making ^{his} life! - his life!

6. We have ^{not} ~~enough~~ enough amateurs in our society. An amateur is one who is attached to a ^{subject} ~~subject~~.

out of sheer love of it, without pursuing it professionally,
without making of it a spade to dig with. An
Am. Bus. man is exclusively & completely a bus.
man. By way that, he is nothing. His life ends
there. If career he has his home his club his
diversions. But any other things are on the periphery
of his one chief concern in life - He comes home
to eat and sleep. He brings home a tired and
frayed body & mind. Business has used ~~it~~
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dance, to play cards. He asks little else, his
club. He goes to theatre ^{to be amused} to kill time to keep
from being bored, or from being his family.
- ~~to be amused~~ He has naught else to give to
the theatre - ~~no~~ The theatre according has nothing
to give to him - but noise & glitter and ^{shabby} ~~cheap~~
^{source for his jaded mind} ~~stuff~~. The Am. Bus. man manages to be fresh
& sprightly for his work, & stale and stogy
and ~~drab~~ for all else. (Juste Harpiss) ?

Writing in Harper's, on the subject "The Fetish, the Job,"
an anonymous woman, ~~author~~ who had freed
herself before it was too late from the ~~dictatorial~~
monopoly of her job, has this to say of
her impressions of the Am. men & their wives
on a vacation in Europe (Paris). There were to quote
old Sir Thomas Browne the "giants in intellect and grandeur and figures in the humanity."
A man should have more than one world to
live in.



7. There is another way of living - a better & a nobler way. ^{a man should have more than enough to live on.} It is ^{the} to work in one chosen vocation just enough to ^{provide} ~~supply~~ ^{his} ~~one's~~ family with the needs & the "essential" comforts of life. To a man of sound judgment and ^{who is not caught up in the stupid acquisition of} good sense, it will not be difficult to determine what constitutes the essential comforts of life. He will not drain his vitality, his ^{he will not drain his vitality, his mental & phys. strength} ~~mental & phys. strength~~, to acquire those things which will bless neither him nor his children. He will devote his leisure hours, his and they should be many, for what we do in our leisure is as important as what we do in our profession - and his ^{preserved} ~~exhausted~~ strength & energies, ~~not~~ to self-culture & self-development to the gratification of the other cravings of his mind & soul, to those ~~the~~ enterprises which bring tons, just because we push them out of our lives out of duty - the zest & romance & color of life - the great treasures of imperishable youth.
8. I cannot ~~see~~ understand why there should not

the most bankers in the U.S. who consume music in
their hours after business - little ~~theaters~~ ^{part for the day of the} ~~theaters~~ ^{more}
~~steel manufacturers~~ ^{age} ~~who~~ ^{men} ~~conduct~~ ^{and} ~~and~~ ^{finance}
men and women, but conduct, ~~little theaters~~ ^{say a little theater}, ~~are~~
store-keepers, who write books, or study astronomy,
or paint pictures, or write poetry, or
discuss ~~theology~~ ^{on direct, not indirect, as little theaters}. The Old World knows
such people by the thousands. They are
the ~~groundwork~~ ^{truly} of a fine civilization.

The man who builds his entire life and happiness
upon bus. success may find himself completely
beheld ~~when~~ ^{shared} the wheel of fortune turn, and causing
him to lose his substance. His life will crumble
into dust - and I know know many bus. men
go the way of lose their grip upon life, and drop
completely out of community life when the
fortune are gone. They were fortified in one
citadel. when that fell by assault, they had
no other into ^{which to} ~~retire~~. They were completely
vanquished by life.

7. Because we stress so much the importance of a man's job, we value so much success. For no country in the world is success in bus. so highly esteemed as in America. The suc. bus. man is youth as a matter of course, the leading citizen in the community, ^{the social arbiter} the ideal and example of youth, the potent in all political & educat. institutions, and his family is the social arbiter. And in no country in the world is the lot of the unsuccessful bus. man so pitiable. He may be a man of high qualities of mind and soul, possessed of fine character, but because he has failed to make his mark in the bus. world, he must look pathetically in the background of our social life. Even the "successful" teacher, or professor or artist are quite eclipsed by the enormous shadow which the common success casts over our national life.

8. We forget that the suc. bus. man is not necessarily the better or the more capable man. As often as not, he is but the luckier man, or the more unscrupulous.

So many factors enter into a man's career, ^{besides} brains; luck, opportunity, health, family, appearance, that the high fortune which we indiscriminately pay to success in business is clearly unwarranted; ~~and~~ ^{and} the fact ~~and~~ some men succeed bec. they are honest and some bec. they are dishonest. Some bec. they have vision and talk to chance. Others bec. they are conventional and talk no chance. Some are elevated into affluence bec. people mistook them for blockheads when they had property, and others, capable and strong men, are pushed into bankruptcy bec. of a milder slump in the market over which they had no control.

A becoming sense of modesty is very scarce in India among the common masses, as it is among ^{the American} ~~the~~ people generally.

A land of 3 million Jews, in which there are 18
6 billion dollars worth of minerals & annually
taken out of our mines & quarries - 300,000
bedrooms walls are daily pouring
wealth into our coffers - 12 billion dollars
worth are taken annually
from our farms - the gold of the soil -

WRHS



The wonderful ^{old} man who may be supposed
to have culture & scholarly qualities of
mind to me, ~~even~~ ^{was} pathetically
in the back ground. Even the scholar,
the student, the professor, the artist,
the professional man are eclipsed
by the enormous shadow which the Comm.
money cast over our national life.

~~But~~ ^{However} for us, we are becoming
a lot more becoming and discriminatory.
There are common in our land, esp. the older
common - and circles within red common -
where other qualifications other than skill or
luck in accum. money are essential for
recognition. ~~How~~ ^{How} a man's credentials as being
strengthened more clearly. How did you
make your money? By your intellect and
your vision, through invention ^{service} ~~creativity~~, efficient
production, skillful administration, honest
service. Or by sheer luck, or financial

propping, a ruthless exploitation and indirect
thieving? Have you given "your community
service" for the profits which it gave you?
Have you added to the econ. assets of your
city? Have others your counsellors who helped
you procure your wealth share in your
profits? Have you mentally ^{developed} yourself ^{mentally} ^{with your wealth}? Have you mentally ^{developed} yourself ^{mentally} ^{with your wealth}? What are
you, besides a money maker? What are
your other interests besides luxuries &
pleasures? Have you acquired learning,
^{what other things are yours besides the things of ones} refinement, culture, ideas? These
questions are beginning to be asked by the ^{more & more educated} nations
everywhere from the poor peoples
exploitation & wealth accumulation, —

3. Service (and Gains) —

1. May be the bus. man tries to be just in his dealings, just
to the quality of his product or service, just to
his customers and just to his employees. There are
of course dishonest men and exploiters among his
fellow bus. men. but no more, I am inclined to think
than there are elsewhere in other professions. It is when
he becomes the economic factor, ^{which he is a} ~~is~~ ^{consequence} ~~is~~

dominant in human life, he, as producer or
distributor he ~~can~~ & does influence for good or
evil the lives of those who work for him, & the well-
being of the public which is dependent upon his
product, ~~and the~~ society must guard itself
against the evils in the bus. profession, the
unscrupulous and the fraudulent, the marauder.

Especially in our day when industry ^{business} has become
so centralized & impersonal, when the huge corpora-
tion has displaced the personal relationship which
once existed bet. employer & employee, ^{or bet. the} merchant
& his customer. ^{is} the danger ^{is} ^{at its peak}. The
company must make money, ^{it cannot} ~~to~~ pay it dividends

It will try to make as much money, & pay a
high dividend as it can. all factors being equal
it will try to pay fair by its working people
and by its customers. But an over zealous ^{board,} policy
or manager may at any moment institute
a wrong-headed ^{short-sighted} policy of getting larger &
greater returns by swamping its employees,
or by forcing contractors to restrict production
and increased prices. It will corrupt legisla-
tors to gain concessions, and control lobbies
to thwart opposition.

The Society must: protect itself. It must
insist that industry shall be organized primarily
not for profit but service. Gault is right when
he declares: "The community needs service first,
regardless of who gets the profits, because its
life depends upon the service it gets." I say
will in the long run destroy any institution
which does not contribute to its well-being.
It is not adverse to profits shared by men

in the production of wealth. It is not esp. concern-
ed in - It does not partic. insist on having
upon one econ. system or another. Any system
is good which serves its needs. Any system
is bad which hurts its life. If our ~~present~~ present
system of private ownership & competition can be
made to produce the goods of life cheaply & eco-
nomically, without ~~ruining~~ ^{exploiting} the men who labor and
the men who consume, ~~then~~ it has well been nothing
to fear from those reorg. tendencies which seek
to overthrow it. ~~It~~ ^{But} ~~truly~~ ^{it truly} invites ^{that}
profits shall be the reward of service, and shall
be commensurate with the service rendered; that
industry shall not be autocratic, but that those
who labor ~~not~~ ^{in any particular degree} for it ~~produce~~ ^{be} the laborers,
engineers, ^{or capitalists} managers, to the degree of their interest
and ability shall have a voice in ~~the~~ its administration.
that the working man be protected as to his ~~in~~ his
health ^{in the pursuit of his employment} and in his old age - ~~and that~~ and
that womanhood & childhood be safeguarded.