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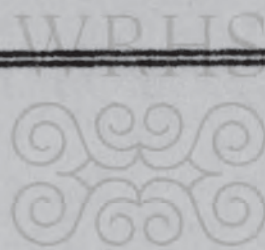
My friends, the professional man and the artist, 1925.

"MY FRIENDS, THE PROFESSIONAL MAN AND THE ARTIST."

RABBI ABBA HILLEL SILVER,

THE TEMPLE, SUNDAY MORNING,

NOVEMBER 15, 1925, CLEVELAND.



From earliest times a distinction was drawn between the business man and the professional man. The business man dealt in commodities; the professional man dealt in knowledge. One dealt in things and the other in ideas, and because the commodity of the business man could be readily appraised, while the stock-in-trade of the professional man could not be as readily appraised, it came to be that society placed a fluctuating valuation upon the services of the professional man.

In certain ages and in certain lands the doctor, for example, was looked upon as a charlatan, the lawyer as a knave, the teacher as a necessary evil, and the minister as an affliction. At other times in other lands one or all of these professions was regarded with high esteem. Again, there was this difference: inasmuch as the professional man did not sell commodities but only ideas, he was not to be paid for it. Perhaps society regarded ideas of such a sacred character that it refused to apply to them the commonplaces of the market place. It insisted that a professional man should render his services gratis; and it is true that for hundreds and hundreds of years what we today call professions were in reality avocations, and man earned his living either in manual labor or in some trade or business. In his leisure time he followed his profession. Society, strange to say,-- perhaps not so strange, would regard it as absolutely legitimate, and did so regard it, for a man to adopt a

business career with the avowed purpose of making money. That was looked upon as absolutely legitimate and honorable. But it never did countenance a professional man setting out on a professional career with the avowed aim of making money. He does not do that to this very day. Somehow society sensed that the professional man gives more of himself, of his essential self, of his personality, to his profession than the business man does to his business, or the laborer to his work.

In other words, a man's profession is a reflex of his personality--of the finest and the best that is in him, and therefore a professional man cheapens himself by selling his personality, his essential self, as a business man sells his commodity. And this salutary distinction which society drew between the business man and the professional man is, to my mind, to this very day, the very crest and heraldry of the professions. If they lose that they lose a thing of real worth and real merit.

There are, of course, still other distinctions between the business man and the professional man. A profession requires preparation; yet any man can become a workman, an unskilled workman. I suppose any man can become a business man--not a successful business man, of course, but any man can open a store, say, and lose money. You can play at the game of a business man. Successful business requires special skill, special ability, but not, in a restricted sense, special training, technical training. The

professional man must graduate through a successive series of definite and specific studies before he can practice his profession. That gives him an advantage over the business man. He is, as a rule, better informed about his profession and all that is involved in it than the average business man is about his business.

Again, the professions are specialized things. A professional man must, of necessity, be a specialist; a business man need not be a specialist. I have known manufacturers who became bankers; there is a constant fluctuation from one business into another, but there is no such fluctuation from one profession into another. For a professional man to leave his profession and to go into another he must pass through another series of preparation for his new profession. That, too, gives him an advantage over the business man. By compelling him to specialize it gives him a more intellectual background to his life's work--a better, a more complete background than the business man has.

Then again, there is this other distinction: a profession is a progressive affair. A business may grow quantitatively, it may increase, it may expand, but a profession develops qualitatively. There is not a day but that some new knowledge is added to the science of medicine, of engineering, of pedagogy, of chemistry, and any professional man who is worthy of the name must constantly develop himself and keep abreast of the swift development of his profession, if he is to be worth the salt, if he is to be worth the name

of a professional man. And that, too, gives him an advantage over the business man. It compels him to be dynamic in life; it compels him to be advancing in life.

So that taken all in all, the professional man is better equipped, by the traditions and by the requirements of his profession, to fulfill man's primary task in life, namely, self-perfection. The professional man is in better position to realize the goal of living--self-expression and self-fulfillment. But even he does not always fulfill his life's work. The temptation to turn one's profession into a spade with which to dig, the temptation to adopt the same methods and the same goals of the business world--the temptation to utilize one's profession for profit, is very great, and many succumb to it. Not all. There is a tendency, and a very disheartening tendency, among many of the professions to commercialize the professions.

Now it is hard to speak of commercializing a profession, especially when one realizes that society to this very day does not compensate the professional man properly for his services. Although professions have become vocations and are no longer avocations, although a man must give to it his entire time and his entire life, society still grudgingly compensates him for his services. There is hardly a business man of modest success whose remuneration, whose social remuneration, is not greater by far than the remuneration, say, of the teacher, the engineer, the minister, and even the average medical practitioner. And when one stops to think

that a man's profession is all that he has, and when he dies he leaves his family no established business and no source of income; his profession ends with his life and his family is thrown back upon the meager savings which he was able to make out of his meager salary, one hesitates to speak of professional men commercializing their professions.

And yet there are many who do it. Many--not all; not all, by any means. The great majority of men in the legal profession are men of uprightness and integrity; the great majority of men in the medical profession are hard-working, earnest, sacrificing souls; the great majority of men in the ministry are faithful, pious, earnest beings who devote themselves selflessly to their work; and the great majority in the teaching profession in the public schools and the universities of our land are consecrated human beings, doing a great service and receiving very little reward for their service.

But there are some who have fallen under the spell of the competitive life about them, and have been caught up, as it were, in the rush and the scramble for acquisition and wealth, which is the very bread of our industrial system. You take, for example, the legal profession--and I speak of that not because the lawyers are more culpable but because they are more in evidence; there are more of them. The legal profession is perhaps the oldest in the world; the most primitive society was held together by law. No social organization can endure an hour if it is not dominated and

controlled by certain definite laws of conduct in human relationship. Civilization is the effort of men to develop their individualities through social experience, but inasmuch as no man can be free at the expense of his neighbor, it behooves a man who seeks to develop himself to delimit himself in a way, to circumscribe his life, so that he will not step on the sphere and the rights of his neighbor. Now this self-delimitation is what we call law, and no society can endure which is not based on law. The ancients recognized the fact and called law divine. On that seal upon which the code of Hammurabi was discovered in Babylon is pictured the sun god Shamash handing down the code of laws to Hammurabi-- the source of the law is divine. And Moses, you will recall, received the law from God. In fact, the first lawyers of mankind were the priests. It was a religious profession, so important did society regard it. And if the legal profession has a noble tradition and was important in ancient days, it is even, in a sense, more important today. But don't you see, under an autocratic system of government such as the peoples of antiquity lived under, the king, the tyrant, the autocrat, would declare the law, the people would obey it. The law may have been good, the law may have been bad, but there was a quality of durability about the law, a compulsion about it; it exacted obedience and reverence; law was respected.

Today people make their own laws; today in a democracy people are their own law-makers, and therefore their own law-breakers. We are the speediest law-makers and the

speediest law-breakers in the world. We make laws very often out of impatience, very often driven by passionate appeal of demagogues; we make laws quickly, thoughtlessly, to solve a pressing problem, and then we make other laws to repeal those laws because they did not solve that pressing problem. And most of our legislators are lawyers. The character of our legislators has changed tremendously in the last few generations. The parliaments of Europe a generation or two ago were not made up of lawyers; they were made up of the nobility, they were made up of the merchant class, they were made up of the clerical class. Today our assemblies and our legislatures and our congress are overwhelmingly composed of lawyers. So that it is the most vital thing, to the very life of the state, to see that the character and the quality of the legal profession remain superlative.

Again, in our society today there are great and powerful industrial organizations which very often wish to dictate legislation or to thwart legislation or to defeat justice in the courts of our land, and they can reward the skilful and the unscrupulous lawyers with such fabulous wealth that it takes strength of character to resist such temptations. And many, many lawyers in our land have, unfortunately, not resisted such temptations. There are those who have prostituted in their profession; there are those who have hired themselves out; there are those who have defended iniquity; there are those who have made it possible for the rich culprit to stay out of the penitentiary and for the honest man to stay

out of politics.

The old taunt of Bacon is still true today. Bacon said laws are like cobwebs--the small flies are caught, the great flies break through. And to this very day that is true. There are ministers who have sold their birthright for a pottage of lentils; there are ministers who have quenched the prophetic fires in their souls, who speak servily and with bated breath for fear of offending those who are in the seats of the mighty; there are ministers who trim and cackle and straddle, who follow--follow popular fads and popular notions, popular prejudices,--follow instead of leading; there are ministers who prefer comfort to the dolorous road and the crown of thorns which any leader of men must welcome; there are ministers who have desecrated the sacred fires upon the high altars of God. There are physicians who have not lived up to the full mission, the magnificence of their profession; there are physicians who are gifted with superior endowments who are able to do fine research work in the laboratory and perchance grasp a boon and a benediction for mankind, but who prefer the quick returns and the fleshpots of a successful practitioner.

There are teachers in the richly endowed colleges and universities of our land who refrain from speaking the word of light and leading, the word of protest, the word of guidance--the enkindling and the inflaming word, because of fear or because out of love of peace and comfort.

Such men cheapen the sacred professions in the eyes of the world, and they do irreparable harm to their fellowmen, their fellow-workers in those professions, and to society at large. They do not fulfill their life's primary task; they do not realize themselves fully and completely in their profession; their lives become thwarted and stulted and ugly and mutilated as a result of their following strange fires.

I should like to say a word of my friend, the artist. The great distinction between my friend, the professional man, and my friend, the artist, is this: that while the professional man may sell knowledge, the artist can only sell himself. The contribution of the artist has no utilitarian value whatsoever. He does not heal, he does not win cases, he does not instruct, and his stock-in-trade, his paint and canvas, his stone and chisel, his pen and paper, his bow and string, may be bought for a few pence and sold for a few pence. It is the man, entirely the man who makes the art, and therefore the artist is perhaps nearest to our conception of a creator, for he evolves his gifts out of himself. Unlike the professional man, an artist is born, not made. His technique may be improved. Study cannot make an artist. And, unlike the professional man, the artist, I venture to say, need not be warned about commercializing his art, for no true artist even ^{ever} thinks of doing it.

The real artist creates because in him there is a flaming fire, an irresistible passion to create. He does

not create to please and he does not create to sell his creation; he does not create to please himself; he is a channel through which some unknown but overwhelming divine force pours; he must sing because the song is in his heart, and he must chisel that hard block of stone because there is a driving impulse in every fiber of his being to chisel that stone, so that he may get from it some image budding forth some divine beauty and sublimity.

There are many sham artists who sell not themselves, who give not themselves, but give the self which society wants them to give, or many selves which society wants them to give. They are the people who write the popular books and the popular music; they are the people who write your popular poetry and who paint your popular pictures; they are the people who gather in the shekels in the world. But the real artist cannot give anything but himself; the sham artist will dissemble; he will give a hundred selves, but he remains a dauber and a fiddler and a scribe and a clown--but not an artist.

The sham artist may even assume airs to give the impression that he is real and that he speaks of life's realities; he may even adopt a stock-in-trade and shock realism with a shocking salaciousness in order to delude people to think that he is real. But he is a sham. The real artist speaks himself. The beauty and the glory that are in him, whatever his style,--classic, romantic, realistic, impressionistic,--it is the man who speaks, and there is no

guile and no deceit and no pandering and no catering in his work; and the artist has perhaps the highest mission to perform in life. He may not be conscious of performing any mission; the great artist seldom is conscious of the ultimate value or the ultimate service of his art; but if an artist's esthetic judgments rise from the very depths of personality, then they are also at the same time ethical judgments, they are also at the same time serving society.

Art is a human creation in response to a human need; art is a human experience, an expression of some inner urge, of some inner propulsion. There may be an element of play in art; there may be an element of diversion in art, but as far as a man can think back in the history of the world, mankind sang and mankind danced and mankind painted and mankind sought to express themselves in line and form and motion and mass,--some inner hunger of the human soul. And so art is a social need. Just as science must explain life and industry must sustain life and medicine must protect life. Art has a divine function and a divine mission, however unconscious in life. Art is autonomous only as regards its technique, the rules of its own art; but it is not autonomous as regards life itself, because it is part of life, because it is caught up in the indivisible unity of life; it is either real and serves life, or it is unreal and therefore insincere, immoral and a devastation in social life.

Now, what is the mission of art? I speak

not now of the point of view of an artist; I speak now from the point of view of a religious man and a social servant. What is the mission of art in life? - for all things must have a mission, all things must have a function in life if they are of any worth or any reality. Why, I take it that the mission of art is to save mankind from chaos and from ugliness and to rehabilitate man according to the higher patterns of order and beauty; I take it that the mission of art is to make visible to man the real in the seeming, the eternal in the flux, the glory in the drab and in the murk; I take it that it is the divine mission of art to teach men how to see more clearly and more profoundly through things, into the very heart of things--to see the grace of line, the charm of movement, the mystery of color, to understand the meaning of sound, and to appreciate in a larger sense the whole burden and grandeur in the terrible tragedy of life.

The mission of art, friends, is to sensitize the human soul, to find meaning and correlation, pattern and design in this conglomeration of things, color, sights and sounds of physical phenomena.

Art, then, in its highest form, is a unifying, interpretative, spiritualizing force in society. And blessed is the man whose life God has touched; blessed is the man in whose soul the divine seal has been placed; who can give to mankind its song, its color, its music, its grace, its beauty.

We have too few of them in our society today; perhaps because we are not yet worthy of them. But they will

come; they will come suddenly and unannounced, these singers of sweet song, these painters of our dreams, these prophets of the wother worlds, where ugliness is transformed by the magic touch of understanding into beauty and into charm.

Whatever our life's calling may be, friends, in a sense, we can all be artists; if not artists, then surely faithful artisans. Whatever our calling in life may be, whether we are the man with the hoe or the man who paints the man with the hoe, or the man who sings of the man with the hoe,--whatever our portion in life may be, we may yet reach the very throne of God if we perform our assigned task in the great workshop of God faithfully, honestly, with love and with devotion; we may yet taste, during the brief years allotted to us, a little of the golden chalice of beatitude, a little of the shachina.

If we live our lives freely, fully, graciously, reaching out all the time--reaching out for new worlds, new adventures, new insights, new truth, new service, new helpfulness; ceaselessly aspiring, ever in motion,--aspiring, climbing, resurging, self-resurrection--ascending on the rungs of one experience after another, of one pain after another and one glory after another--rising, rising to the level of freedom, truth and beauty!

So may God bless our life's calling and grant unto each of us fulfillment and realization.

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1. From earliest times a distinction was made bet. the Prof. and the business man - The B.M. ^{dealt in} ~~dealt in~~ commodities. The Prof. Man ^{dealt in} ~~dealt in~~ service knowledge. The B.M. ~~in exchange~~ ^{exchanged} ~~the other things for money~~ ^{the other things for money}. The Prof. Man ~~exchanged~~ ^{exchanged} service for money. ~~with this difference that~~ ^{with this difference that} the value, the B.M. goods could be fairly well appreciated that the teacher, lawyer, doctor or minister could not be. The value fluctuated sharply according to the place & the age. There was a time when the doctor was regarded as a scholar & the lawyer as brave the teacher as a necessary evil, and the clergy as an affliction - On the other hand ~~to~~ ⁱⁿ these years times when one or all, these professions were held in highest esteem -

2. There was still another difference. Before the prof. m. ~~was~~ ^{was} sold at things but ideas ~~to it~~ ^{to it} was assumed that he was not to be paid for it - ~~perhaps he was~~ ^{perhaps he was} ~~held too cheaply~~ ^{held too cheaply}. It was too good for the common places of the market place, the J.M. must give his services ^{to the public} ~~gratis~~ ^{gratis}. The professions at first avocations, not vocations. Men earned their living in manual labor or in trade, and then began to devote to their profession. It was assumed ~~not~~ ^{not} while a man was following a business career ~~for~~ ^{for} with the object making money, it would lay himself open to some criticism if he followed a profession. ~~as a service~~ ^{as a service} ~~it is a calling~~ ^{it is a calling} ~~or~~ ^{or} ~~purpose~~ ^{purpose} - ~~this salutary distinction~~ ^{this salutary distinction} ~~has~~ ^{has} ~~been~~ ^{been} ~~lost~~ ^{lost} to this day. and when they lose that they ~~are~~ ^{are} ~~deprived~~ ^{deprived} lose their crest and heraldry.

3. There are a few distinguishing marks of the professions

- 1- They ~~are~~ ^{require} preparation - any man can dig ditches, ^{the almost any man can open a store & be a th. man} ~~the way is~~ ^{the way is} ~~but he can play in the game~~ ^{but he can play in the game}
- 2- They are specialized - a real estate man, a common man, a clothing man, a ~~man~~ ^{man} ~~turned into~~ ^{turned into} ~~banker~~ ^{banker}
3. They are professional

~~Sumner~~
It is expressive of a main ^{existent} aptitude & desire
prop. is far more representative ^{for itself a representative} of the man than his
business would be — A man's shape even when he
turns his prop. ^{entirely} into a commodity to be ex-
changed for money in the market place —

- 1/ a prof. man must be trained. He must be prepared.
He must have graduated. ~~Then~~ a def series of required
studies are before him he can be called a prof. man - That gives
the prof. man ^{intel.} ~~an~~ background which the U. M. & H. Man
do not & necessarily have
- 2/ A prof. man is not out for the prof but for a
profession. He is a specialized man - Should he wish
to enter another prof. he ~~must~~ ^{usually} have to go thru
another period of preparation. He is ^{not} ~~not~~ conversant
with the problems of his prof & the B. M. & U. M.
- 3/ A bus. man grows quantitatively. It expands - But
a prof. man qualitatively. Daily new know. is
added to the science of medicine, of chemistry
of pedagogy, etc. of Law - The P. M. if he is to
be worth his salt must ~~adhere~~ continue
his education as long as he lives - The
U. M. & H. M. do not & necessarily. -

From the 1st view: 5 the tradition of calling
his requirement the p.m. is better Egypt to
develop himself into a well rounded human -
7 the h. m. v. B. W. - But there are dangers involved
to his sublime task - even there.

4. The temptation to ~~tear~~ ^{tear} our prof. merely with a tool to dig with - for profit ^{as the B.W. does} is great - ~~Says~~ ^{Says} is far from recompensing to prof. men properly, ~~only~~ ^{at the} prof. are no longer ~~can~~ ^{no longer} be advocates, but vocaries, ~~it~~ ^{they} still for is judging in - their remuneration - Few t. men make as little as school teachers or engineers, or ministers or the average medical practitioner! And when one remembers that their prof. is all they have, and when they die they have no estab. bus. to leave to their families + no capital - then what they saved from their meagre salaries - one scarcely finds it in his heart to accuse the prof. man of covous, his prof. - And yet some do ^{well} ^{after} ^{the} Some love big ^{the} magnificent mission of their prof. in ^{the} will rush ~~for~~ ^{and} scramble for gain which is the very breath of our corrupt modern life to-day.

5. Talk legal profession - not become more culpable but
more evident - There is a prof. the ident is used - as
old & human society - The social org. is possible
without adherence to certain underpin. laws, or rules
of social conduct - Obligat. is power & persona
then social cooperation - Free dev't - But 7. I
only possible then delimitation & w'd. Will. To be
free we must respect freedom of our neighbor.
+ that is to circumscribe ourselves - This
delimitation expressed they in law, law is
the most underpin. principle in society &
quite naturally it was regarded as divine
Hammurabi - Stele - Shamash - Moses - and
first lawgivers were the priests & man-
nents. ancient and important artists
by the legal prof. has become even more

1) stent + sign. to-day with the devol. gubernatorial
- In an antiquary the grant declares the law, The
people obey, bad laws - good laws - but there was
quality of durability to these laws - a revenue

c) To-day people are their own law-makers - swayed
by unpatience - demagoguery - make & unmake laws -
sneer at etc. - scorn - contempt -

d) Most of legislators are lawyers - a new
depart. in character of legislators - The very life
of the state is, depends upon the quality & character
of the legal profession -

e) Again - part industrial cooperation find it
desirable to thwart good legislation, to enact
wicked laws - to defeat justice in the Court
of the land - and the resources they can open to
skilled unscrupulous talent are so enormous,
that only an exemplary prof. can withstand
them -

f) And thousands of lawyers have perverted
their profession - turned conscience - defended
wickedness - obstructed process of law -
skilled crimes, + succeeded in keeping rich
culprits out of the penitentiary, Thieves are
out of politics - The old taunt of Bacon
is still true: "Laws are like cobwebs - the
small flies are caught - the great break
through them -"

6. There are ministers who sell eco for a postage
& lentils - bank the prophetic fires, their
ministry - Speak wisely with bated breath,
trunk & tackle and straddle and pumper,
in par of offending those in the seats, the
mighty - In stead of leading - they follow
popular notions, fads, propagandists - and decease
the high altar, the foot

7. There are physicians who are gifted with
superior endowments and who might well
apply eco to the fields of research and dis-
covery but who prefer the platitudes of a
successful practitioner - Some ambiguities
redeem their souls before it is too late,
Others for quench their life ideals in the
much of gain -

8. The Teaching profession - least culpable - &
yet even there, in our highly endowed colleges
servants - you will find men hiding light
under bushel for fear of storms & persecution - who
suppress the spirit of light & leading in them - for
the sake of peace & comfort -

9. Artist. differs from P.M. in that he has nothing to sell
but himself. His creations have absolutely no utility
value. He weir the hearts, no construct, no wins
cases, nor builds bridges. His entire output of
colors, paint, ink & brush, paper & pen, things & how
may be had for a few pence -

The artist is... of all men the true creator - for he expresses out of himself his inner self
It is the Man who makes them irrevocable. Unlike
the prof. man, an artist is born not made. Study may
develop his technique. It cannot make him an artist.

1. And unlike the prof. man, an ^{true} artist need not be assured
against criticism his art. No true artist can
do that in his real creative moments - for his
message is like a burning fire... -

2. There are many sham artists, pseudo-artists - who
talented & clever people who get not Es but a
self - a many reins - at the behest of selfish audiences - They will write popular books and
compose popular airs and paint popular pictures
and the shelves will pour in - But they are
← quacks, & charlatans & faddish relaxers - not artists -
They will even dissemble a shallow realism and a
shattering vulgarity and salaciousness with the hope
of deluding men into believing that they are real
dealing with reality. But they are flunkies &
vices & panderers - The great artist speaks
himself - the form & the play that are in him -
whatever his style, classic, romantic, fantastic, realistic, ^{impressionistic}
it is always himself - He will thin is no
sham or deceit in him - John Ruskin ✓

3. The true Artist has perhaps the truest manner to
perform in life. He need not be conscious of it. But
if his aesthetic judgments are real, devoid
from the prejudices of human personality
they are ethically supreme real.

Art is a human creation, in response to a human need. It is a form of human experience projected by an inner pressure & propulsion — it may have an element of play, a diversion in it — it may not seem to be 'practical'. But as far as you can go back in history of man — he sang, and danced, and painted and chiseled. He sought to express some inner emotion in him & man & form & color. — Art is a social need, like science which must explain life, like industry which must sustain life, like medicine which must protect life. It is autonomous as far as the laws of technique are concerned. It is not art as far as life is concerned, for it is fact; it says it up in its undeniable unity — if it is real — it recreates life & feeds it. If it is not real, it is useless & immoral.

4. The mission, art is to reveal the manifold from chaos & ugliness & to rebuild him according to the higher pattern of order and beauty. It is to make visible the spiritual values & physical properties — the real beneath the seeming — the eternal within the flux — the glory within the drab. It is to train man to see more clearly & more profoundly than things with the heart & things, with the face & mind, the charm of movement, the mystery of color, the meaning of sound — the beauty of life —