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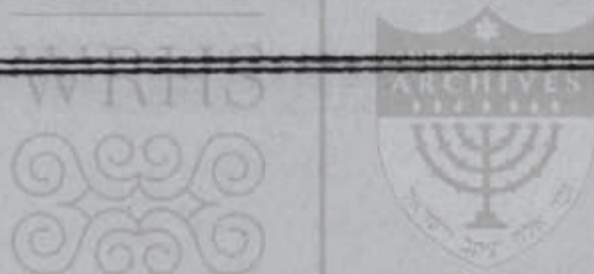
Are women dominating American life today?, 1928.

"ARE WOMEN DOMINATING AMERICAN LIFE TODAY?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

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It would of course have been preposterous to have asked the question we are asking this morning, a generation or two ago: Are women dominating American life today? At no time in the history of mankind was the position of woman so powerful as to warrant the submission of the question--not to say the offering of an affirmative reply. There have been periods in human history when woman did enjoy a greater measure of freedom and esteem and influence. There was, for example, the period of the Renaissance, when the humanities gained ascendancy, when man gained new freedom and woman, too, profited.

In that age which for women may be symbolized in the figure of Queen Elizabeth of England, woman is known to have participated actively in the life about them, in court life, in diplomacy. She attended the universities; she studied the classics; she engaged in writing, in translating, in painting, in composing, even in the early sciences of that day. But the period was a brief one. In the more ancient days, in the civilizations along the Nile, the Tigris, the Euphrates, the Jordan, woman enjoyed a greater measure of protection and privilege than she did in the Middle Ages in Europe. She was not looked upon as a husband's chattel; she was protected in her rights; she was qualified by law to hold property; she could act as judge, witness, even as prophet. And of course nowhere in

the literature of the world do we find a higher tribute paid to woman than in the Book of Proverbs of our Bible, the chapter which I read this morning, which clearly demonstrates the high position which woman occupied in ancient times.

The woman which is praised in chapter 31 of the Book of Proverbs is not the cloistered woman of the Orient--not the woman of the purdah and seraglio or the harem, nor is it the almost impossible woman of adoration of the age of chivalry of Western Europe, nor is it the dim and helpless Victorian woman of lily-white hands, all too good for human daily tasks; nor is it the flimsy thing of our own hectic age.

The woman praised in the Bible is the valorous woman, the woman of competence and valor and dignity, wise in the ways of the world, accomplishful, purposeful; the fine home builder, even the provider of the needs of the household, the teacher of her children. Strange to say, it was the high civilization of Greece, the Athenian civilization, which degraded woman. In ancient Athens the position of woman was that of a slave, practically speaking. She was isolated from life; she was not permitted to participate in the life of the community, in its political life, in its economic life, very little in its social life. She was not encouraged to cultivate her mind or her native talents. The Greeks praised the intellect highly, but they denied intellect to women.

The Athenian, sad to say, looked upon woman in the one capacity for which nature intended her--as a mother and nothing else. It was only the hetairae who were free in ancient Athens--the women who were subject to no moral restraint, who were permitted to share in the life of the country and to enjoy intellectual opportunities which were denied their more virtuous sisters. Xenophon declared that for the perfect wife the ideal education is the one which will help her to grow up so that she might see, hear and ask as little as possible. So that the man who married a dumb wife attained perfection.

Sad to say, too, that Christianity did very little to elevate the status of womanhood--not because of any intrinsic teaching of the faith; not because of any professed doctrines of the Master of Christianity, but because primitive Christianity incorporated in its doctrine the concept of asceticism; the thought of the flesh was wicked and the dwelling place of sin and corruption, and particularly was woman, inasmuch as she tempted man and was the cause of all of man's evils. Christianity had a tendency to degrade womanhood because it had a tendency to degrade the whole subject of sex and put it on the level of that which was almost indecent.

Paul declared, "Let the man learn in silence and all subjection." Again he said, "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence,"--this tremendous emphasis on silence. Again

he declared, "Wives, submit yourselves to your own husbands as unto the Lord." And again, "Neither was the man created for the woman but the woman for the man." Marriage was looked upon as a means of escaping greater evil, not as an end in itself. The ideal life was the life of the ascetic. It was only the man who could not resist the impingements of the flesh who was urged to enter a marital relation in order to escape greater evil. And so Paul declared, "For it is better to marry than to burn." Of course some do both. In St. Paul's view marriage was not looked upon as we look upon it--as a marvelous experience of spiritual communion, as a vehicle for growth, but as an inevitable evil. And unfortunately this concept of woman dominated the thought of Europe for more than fifteen hundred years.

So that, by and large, the position of woman through the ages cannot be said to have been one of domination. She was rather the one who was dominated. Physiology, economics and the state conspired to keep her in subjection, and her lot was not a very happy one. And a set of fictions, of man-made fancies, concerning woman's natural inferiority grew up on top of these legal shackles which man placed upon woman. There also grew up a set of notions and fictions concerning woman's mental and physical deficiencies and inferiority, which still further riveted these shackles on woman.

So that at no time in the past could the

question really be asked: Is woman dominating life? It would never have occurred to anyone to ask the question. But the question is being asked today. I have in the last year or two read quite a number of books, more particularly articles, which raised this very question. Most of these articles are written anonymously. That is itself significant. The erstwhile weaker sex has already terrified the dominant male, who is now seeking refuge behind the skirts of anonymity. He has already been humbled.

What has happened? It is not that the nineteenth and twentieth centuries have suddenly discovered powers and potencies that the women of three and four thousand years ago had possessed; it is not that woman's nature has suddenly changed. It is that her status has changed. And what changed her status? Not her own organized power. The change was brought about not because woman has suddenly persuaded, to sway by logic and reason, man; that she is his equal and is therefore entitled to share in all the privileges and responsibilities of life. Not at all. Progress does not come about in that way.

The cause is largely an economic one. The industrial revolution emancipated woman; the industrial revolution turned the status of woman from being one of dependency to being one of competition with man. Before the industrial revolution the home was a unit of economic production, and the woman worked either within the home or in the field. Her status in the home was sharply defined.

She was integrated in the organization which was automatically organized where man was the court of last resort. She was dependent, and more especially was the daughter or the young married woman dependent in that scheme of things.

Came the machine; came the factory. Man and woman left the home to gain a livelihood. Both became wage earners, and to that extent both became less dependent one upon another. The machine did not require as much brute force, and so woman could compete quite successfully with man at a given job; and the unmarried woman, who heretofore was in a most pitiful plight, now too became an independent wage earner. Woman became less domesticated because she was forced out of the home into a shop, a factory, a mill and a mine--and she worked, actually worked in mines. And woman held her own with man, and in many departments of life she excelled him. Eight and a half million women are engaged in gainful occupations in the United States today.

And her world widened. Heretofore her occupations were limited largely to farming or cooking or spinning or weaving. Now she entered a world of unlimited occupation and interest. And she discovered also her mind again. She found that she could compete with man not only in manual labor but in brain work as well, and against opposition she began to invade the office; she became the clerk and the book-keeper and the secretary and

the manager and the administrator and the organizer, and gradually that set of fictions that grew up about women began to crumble of themselves. Their illogic was exposed by the actual facts of life.

And woman's advance has not stopped there. She began to enter the professions. The professions were, in a sense, the last to yield to the clamorous advance of woman. There are 2500 women lawyers in the United States today. A number of them have even reached the position of judge in our land. Our elementary education is almost entirely monopolized by women, and they are entering the fields of higher education; in our colleges and universities they are becoming professors and heads of departments; they are becoming scientists and have made very valuable and very significant contributions to science. They have become astronomers, physicists, mathematicians and psychologists; they have entered the field of medicine; hundreds of women today are practitioners and surgeons. Why, they have even entered the ministry. The Unitarian Church already boasts of a number of women ministers. Some day we too will be able to boast of a number of "rabbieses." They have become artists, musicians, singers, actresses, writers of fiction--why, as writers of fiction they are crowding man off the stage, at least in the United States; and they have done very fine work in poetry, and they have also invaded man's last stronghold--politics, the last refuge of the masculine.

They have not only achieved, after a noisy and clamorous and determined campaign,--they have not only achieved the right of suffrage, the right of voting, but the right to hold office as legislators and executives, government employees, and man is finding in woman a competitor, a very serious, a very capable and a very aggressive competitor.

Now some look upon this equalization which has set in in the last few generations between man and woman as intrusion. They resent it, and their resentment is further aggravated or accentuated by this thought: that while woman claims to be man's equal and demands absolute equality, she nevertheless also insists upon retaining those extra considerations which were given her in the older conditions of society when she was not looked upon as man's equal. She still insists upon man's chivalry.

Now man is not chivalrous to another man. He was chivalrous to a woman because in the old status of things man was looked upon as woman's protector, and therefore he exercised the quality of chivalry. Woman still insists upon man exercising those same self-imposed restraints, to make those same self-sacrifices and pay the same marks of deference to her which he did under the older conditions. So that mere man is coming to think of woman today as not only demanding equality but equality plus. He therefore feels a bit exploited and he therefore feels that woman is becoming a bit too dominating in his life.

Then, too, man realizes that woman is out-distancing him culturally,--not because he acknowledges that woman's mind is superior to his own--not at all--but because he feels that he must provide for his women folk; he must work and work hard and drain his strength and consume his time and his energies in order to provide his women folk with the things which they demand and increasingly demand in larger numbers, so that he has no time left for cultural pursuits. He comes home tired out, mentally fatigued, but his women folk have a lot of time. I am now speaking of the upper middle classes and the upper classes. The husband has provided them with servants and with all the facilities which are time and labor saving. So that she has a great deal of time.

Now many of them have determined to invest their time worthily and to cultivate themselves culturally, and so they do, and so woman today is far outstripping man in cultural pursuits. At every concert and at every lecture you will find five women to one man; and sometimes you won't find one man there.

Now culture is power. When a woman attends lectures and read books and reads her current periodicals and man does not, she becomes better informed, and information is power. In the drawing room the woman is a much more interesting conversationalist than the man. All the man can talk about is the automobile and prohibition and golf,--the same thing all over. His world is narrowed

while woman's world is broadened. And so man's opinions, too, are no longer highly regarded by the women folks as heretofore, because the woman knows better; she is better read, and man feels himself a bit humbled and humiliated, and he comes to think that woman is beginning to dominate life today.

You take social service,--up to very recently the province of man. There are still some men engaged as volunteers or as professionals in social service, but at best man can only give an hour or two a week to board meetings and to the attention that is required for carrying on our social service activities in this land; but woman has the time, and if she has also the interest in social service she can make of social service a major activity of her life, with the result that she will be crowding man out from all the fields of social service before very long.

Now in a way there is no calamity involved in that women can bring to social service a great measure of those womanly qualities of understanding and sympathy and passion which are highly invaluable. On the other hand, it may also bring to the work, as it frequently does, a measure of unpreparedness, a lack of knowledge of the ways of the world, a bit of vehemence and impatience and an unfortunate confusion of the personal with the impersonal, and it is not well that any department of human life, be it social service or education or culture, shall be monopolized by any one sex.

Why there are cynics, strange to say, who even maintain that woman is dominating the home, and dominating the home not in the sense of exercising her legitimate influences within the home, but exploiting the home and the marriage relationship for her own benefit. I read an article not long ago called, "The American Woman--a New Profession," in which the author maintains that the modern woman--not all of them of course--(none here) that the modern woman has come to look upon marriage as upon a career, as upon a business, and success in marriage is now no longer gauged by spiritual qualities which are developed within the home but by the size of the purse. In other words, on the basis of profit and loss. A cold, calculating attitude, maintain these cynics, has developed among many American women of today in their relationship to the institution of marriage. They are not ready to make the same sacrifices; they are not ready to go through the same deprivations made necessary by adjustment. They are quite ready to face without much disturbance of equanimity the question of divorce, alimony, and so forth.

Of course there, too, man feels that he is being abused. Of course as far as the vast majority of American women is concerned this opinion is absolutely absurd. The human affections of devotion, of self-sacrifice, of love and altruism have not yet been banished from the millions of homes in our land. That there are such exploiting creatures goes without saying, but that they are not

limited to any one sex also goes without saying.

But whether we like or don't like the new status which has come to woman, modern woman surely will not surrender the hard won gains and will not return to that cloistered world of inhibitions and restrictions and discriminations which were hers up to very recently. She now demands to live her own life, and by all canons of morality she is entitled to live her own life. We speak of woman's rightful place as the home, and yet it was not woman who voluntarily left the home. It was a man made world and the drive of economic forces which drove her from the home into the marts of trade and industry.

Woman's life today, because of the changes which have come to her through the industrial revolution and through the liberalization in thought which followed,-- woman's life today is infinitely happier than it was in the distant ages, and it is rather folly to believe that woman is conspiring to dominate man. Woman will never dominate any human activity, unless man, by over-absorption in his one task of money making, permits that activity to go untended and uncared for. If man continues to be foolish enough to waste his entire life in the one job of accumulating wealth for himself and his family, to spend himself completely in money making in business, and neglecting the development of the other aptitudes of his mind and his soul, neglecting his cultural, educational development, his human side, then surely woman will outdistance him

before long, and before long he will find himself mentally and culturally inferior to woman,--not through any fell conspiracy on the part of woman but through his own blindness and stupidity.

The 'ideal, of course, is for man and woman to develop themselves side by side and to enjoy the companionship of active minds, cultivate the soul,--a world of interests other than the interests of business on the one hand or the narrow interests of the home on the other. Neither of course should attempt to dominate. That is undemocratic, in the first place. To be sure, women are the equals of men. All children of God are equal as far as their rights to life and liberty and the pursuit of happiness are concerned. Every child of God has an inalienable right to live his own life and to develop his own innate capacities and go as far as his will, his ambitions, his strength will take him.

Woman of course is the equal of man; but being equal she is also different. Equality does not mean sameness in identity. Women for all time will remain different. She has been endowed by nature and nature's God with equality, with virtue, with temperament, with ideals, based upon biologic differences, physiologic differences which are invaluable and indispensable to the well-being of humanity, but which differ in many respects from those of men. And the ideal of condition of course is for men to supplement one another, for each to make his

unique and complementary contribution to the sum total of human life.

They are not competitors. Nature never intended them to be competitors. They are partners in the one tremendous enterprise of life building and soul building. When all is said and done, woman's chief prerogative, that for which nature prepared her, that for which she is supremely qualified, is to be the home builder--the mother, to bear and rear and train the childhood of the race, to mould and fashion character by her living, her devotion, her sacrifices, her prayers; to keep alive in the world the spirit of romance and beauty and adoration and mysticism. Whatever else she may do in the world, nothing that she will do is comparable to that basic, racial, eternal task of life building and home building; and having done that she need not regard her life as having been completely exhausted or used up. Beyond that she may develop and give her personality free reign, and carry out many of the aspirations of her life which do not interfere with this major and primary task.

And so it is with man. When all is said and done, man's chief prerogative in life, for which nature intended him, is to be the protector and the provider, and as long as the race will live upon the earth, that will remain his chief prerogative. And yet beyond that there are infinite tasks challenging him, awaiting him, which will add stimulation to his life, to his character, to

which he ought to yield, so as to become not a grooved, a jobified, a starved, a stunted, an unromantic individual, but well rounded, full of interest and rich colorfulness, which breeding, which contact with other minds, with the best men, through contacts with travel and music and art and social service and the adventure of friendship, will give to human beings.

Every woman is entitled to live her own life. If she determines to adopt the career of motherhood, then society shall protect her in that and remove from her as far as possible those economic hardships which weigh so heavily, and still do in millions and millions of instances, upon motherhood. If she does not choose that task, then she shall be free to engage in any other human service, but she must engage in some other human service. She must work, whether in the home or out of the home. She must make her contribution to social life. The curse of any civilization, that which ultimately undermines every civilization, is a large class of over-indulged, over-pampered, idle, neurasthenic women who exploit society and their men folks. And in the United States particularly, this problem of the large unemployed class of well-to-do women folk is becoming a very serious and, to my mind, a menacing problem.

There must be free opportunity for all, each one to follow the inclination of his own life, provided that inclination is socially desirable and beneficent.

But there must be no indulgence for anyone; there must be no social pampering of any leisure class, because that makes for restlessness and unhappiness and broken homes and tragedy.

Is woman dominating American life today?

She is certainly not dominating the economic life of this country; she is certainly not dominating the political life of this country; she is not yet dominating the educational life of this country--and one includes the intermediary and the higher divisions of education. She is beginning to dominate the religious and the cultural life of America, and that is a tribute to her and a serious criticism of man's status in society, and the solution is to be found not in the criticism of the other sex; the solution is to be found in an effort on the part of man, the American business man, to adopt a new set of values for himself; to broaden the horizons of his life, to rescue himself from the machine which is using him up; to think more of himself not as a business man but as a man made in the image of God, capable of a thousand interests, adventures and aspirations, pilgrimages of the soul and mind. By so doing he will not permit himself to be crowded off the cultural levels of society, but he will take his rightful place side by side with his companions, and together they will advance along the highways of civilization to a free, full, democratic life of cultural and spiritual companionship.

1. It would have been preposterous ^{in the spirit which we women} sermon 262
- (a) - Renaissance & Elizabeth - Classics
- 1660
 - (b) More ancient times - protected - judge
 - (c) Judea -
 - (d) Strangely enough - Athenian - slave -
- Xenophon - perfect wife - Intellect
- Female - Hetaerae
 - (e) In Rome & Sparta; Makers; Christian -
- Sex: Paul - 1500 years -
- chivalry
 - (f) So that by & large - ^{at} dominating - Physio.
- not happy - Set of fictions - shadows

2. But to-day - question is raised

(a) Read - anonymous -

(b) What has happened? It is not -
- Feminism - an expression

(c) Largely common - from dep.
to competition.

(1) Before Ind. R. - worked at home -
- field - domestic - defense -
- court & last resort - Author.
- Except when Master put -

(2) Came the Machine - Independence -
- wife - daughter - less domestic.

(3) Held her own - Brute force -
- excelled him. 8 1/2 million

(4) Her world widened - from few occup.
- was demonstrated. Rehears
all about

(5) Discovered Mind - Manual - also
- brain - Intel etc. Openness

(6) Professions:
- 2500 lawyers - judges.
- educators.
- scientists
- Physicians.
- Ministers - Rehearsers!
- Art. actors. Surge - Fiction
- Poet

(7) Politics - In all things Equal.

(8) Unmarried woman - Feminism

(9) Service - married woman. understand
- maternity -

3. Now some then regard Equality as unfeminine.

① Add to this - chivalry - marks of
difference - self-imposed restraints
- unfair advantage - Equality +
- dominate.

② Outdistance him in Culture.
- Power - many - room - Concurrence.
- It is of course - a slack for
a beginner - class warmer

③ Final Service - Time - A man
at best -

④ Cyril's - Domestic home & Marriage
- Marriage - Parent -
- Success in marriage - Cold
- not willing to make over. the first
- denial - abandoning
- 9990 -

4. Life is desirable - surrender - return

① has her own life

② Did not learn how to live her
life happily

- ③ She will not dominate, except—
- Solution.— her value —
- side by side with him — companionship
- ④ Neither should dominate — equality.
- Equal but different. Distinct
contributions.
- ⑤ When all is said & done — woman's
chief power — & man's — beyond —
free to develop —
- ⑥ Every woman — helped to fulfill —
- But must work —
- curse of civilization
- ⑦ Free spirit for all — but
indulgence for none —

"What art so deep, what science is so high
unto the which women have not attained"

"The sentence for this sex of yours lies
in this age. You are the devil's gateway.
You debase fornication, Man.
Tertullian

"Let the woman learn in silence with
all subjection ... But I suffer not a
woman to teach, nor to usurp author-
ity over the man, but to be in Silence

..... Wives, submit yourselves to
your own husbands, as unto the Lord

.... Neither was the man created for the
woman, but the woman for the man....

... (Marriage - only as yielding to avoid
immorality... "For it is better to
marry than to burn"

Xenophanes: Not up - "that she might
see, hear and do as little as possible

Our educ. sys. should be so reg.
as to permit each ^{who deserves it} woman to
pursue this ^{special} task without hardship
or burdensome care. But for
those who aspire for other forms
of self expression, in work, in
art, in science, ample & free
opportunities shall be given.

(1) But under any condition
no class of parents women
shall be tolerated. The rising
evil is a class large class
of ~~work-indulged~~ ~~unemployed~~ ~~unemployed~~
~~leisure-lazy~~ ~~idle~~ ~~unemployed~~
~~women~~ - They are the source
of ~~unhappiness~~ ~~unhappiness~~ ~~unhappiness~~
and ~~decadence~~ ~~decadence~~ ~~decadence~~.

(2) Free spirit. for that part -
but indulgence for none -

spiritual epic, the hero-



① One may like to dislike the new status, which thus has been imposed, but it is ~~fully~~^{wise} to expect Mr. woman to surrender her hard-won privileges, and to return to the ~~old~~ ^{old} classed world of restrictions & subsequence which her former world.

② She wants to live her own life fully, and by all means; ~~Personal~~ ^{Personal} ~~life~~ ^{life} she is entitled to it.

③ Woman did not ~~do~~ ^{do} ~~the~~ ^{the} ~~law~~ ^{law}. ~~Law~~ ^{Law} ~~the~~ ^{the} ~~law~~ ^{law}. She was driven from it by ~~economic~~ ^{economic} ~~weeds~~ ^{weeds}. And man-made laws kept her in ~~economic~~ ^{economic} ~~subjection~~ ^{subjection}, & ~~exploited~~ ^{exploited} her labor and her health. She was ~~trapped~~ ^{trapped} ~~in~~ ⁱⁿ ~~a~~ ^a ~~set~~ ^{set} ~~of~~ ^{of} ~~ap. old~~ ^{ap. old} ~~decisions~~ ^{decisions}. ~~And~~ ^{And} ~~she~~ ^{she} ~~broke~~ ^{broke} ~~them~~ ^{them} ~~and~~ ^{and} ~~escaped~~ ^{escaped} ~~to~~ ^{to} ~~freedom~~ ^{freedom}. Her life is happier now by far & richer in color & fuller promise.

④ She will not dominate life except when man fails in his own sphere. ~~to~~ ^{to} ~~himself~~ ^{himself} ~~&~~ [&] ~~so~~ ^{so} ~~many~~ ^{many} ~~leaves~~ ^{leaves} ~~empty~~ ^{empty} ~~spaces~~ ^{spaces} ~~of~~ ^{of} ~~intel.~~ ^{intel.} ~~and~~ ^{and} ~~cultural~~ ^{cultural} ~~effort~~ ^{effort} ~~which~~ ^{which} ~~women~~ ^{women} ~~will~~ ^{will} ~~fill~~ ^{fill}. If ~~the~~ ^{the} ~~Am.~~ ^{Am.} ~~man~~ ^{man} ~~will~~ ^{will} ~~continue~~ ^{continue} ~~to~~ ^{to} ~~be~~ ^{be} ~~exclus.~~ ^{exclus.} ~~a~~ ^a ~~bus.~~ ^{bus.} ~~man~~ ^{man} ~~instead~~ ^{instead} ~~of~~ ^{of} ~~Man~~ ^{Man} ~~-~~ ⁻ ~~woman~~ ^{woman} ~~will~~ ^{will} ~~continue~~ ^{continue} ~~to~~ ^{to} ~~crowd~~ ^{crowd} ~~him~~ ^{him} ~~out~~ ^{out} ~~of~~ ^{of} ~~the~~ ^{the} ~~higher~~ ^{higher} ~~levels~~ ^{levels} ~~of~~ ^{of} ~~life~~ ^{life} ~~and~~ ^{and} ~~he~~ ^{he} ~~will~~ ^{will} ~~become~~ ^{become} ~~the~~ ^{the} ~~inferior~~ ^{inferior} ~~sex~~ ^{sex}. The ~~solution~~ ^{solution} ~~lies~~ ^{lies} ~~in~~ ⁱⁿ ~~a~~ ^a ~~reversal~~ ^{reversal} ~~of~~ ^{of} ~~the~~ ^{the} ~~attitude~~ ^{attitude} ~~towards~~ ^{towards} ~~the~~ ^{the} ~~values~~ ^{values} ~~which~~ ^{which} ~~have~~ ^{have} ~~been~~ ^{been} ~~imposed~~ ^{imposed}

adept. Side by side with woman
he must continue his cultural
devl. This will make for true
companionship in a world of
fine mutually shared interests.
In a truly democ. world.

8) Neither man nor woman need
dom. life. It is useless. Both
should share priv. & resp. They
are equal - but different. With
psych. temp. - Both have duties.
Unique supplm. contrib. to
make to the common life.

9) When all is said & done - Woman's
chief func. is that for which nature
& nature god intended her - the
home-builder, the mother of the
race, the guardian of childhood,
the fosterer of character through
devotion & love & hope & prayer.
- the source of the home & beauty & moderation.
This ~~is~~ her task need not exhaust
her complete personality - but it
remains her chief contribution to
civilization society. And the father
man's chief func. is still that he
provides & protects, sharing in the

~~the it affords her added protection against largely inferior men~~
⑥ Christianity degraded womanhood & En. her sex
was looked upon as degrading & En. Made Christianity
an ideal. Women inferior mentally but also
morally - the ^{19th/20th century} ~~best of men's~~ ^{Paul}

Tertullian (note). And this prevailed
with varying enthusiasm for 1500 years -
with a short interlude which ~~but not which~~

⑤ Chivalry & Feudalism 12 c. Eased their
load a bit - a bit ^{better} & sweeter than wearing
knights - Intell. women superior -

⑦ Is that by stage woman has thrown off the
age has not the dominant but the
dominated. Physiology, economy, State
and Church conspired to keep her in a
dependent status. By stage her condition
than the ages has not been a happy one. And
a set of conventional fictions grew up to
explain & justify this status of women. To
the shackles, circumstances which ensnare
her cause the shackles, man-made ideas
concerning her limitations & mental & psychi-
cuperiorities which restrict the shackles
still fasten upon her.

2. But to-day some men are seriously
asking: Is woman human. Not destined
to dominate society.

① I have read any number of articles

recently which raise their position. It is agreed
that most of them are anonymous. Evidently
the poor, the worst-while women sex has al-
ready been taken them. They are hiding behind
the skirts, anonymity — and man is
incubated. It is not that woman has changed.

uncurbed. ¹⁹⁻ spirit that woman has changed.
 ② What has happened. It is not that the wo-
 man has by our powers, by force, reason &
 logic, persuaded men that woman is really
 his equal, and is entitled to full participation
 in all affairs of social life. Not at all.
 Progress has not come about that way.
 The Feminist movement is the expression
 of the cause, the altered status, modern
 womanhood.

(3) The career is largely economic. The Ind. vert. ^{changed} ~~women~~ ^{from being} man's dependent to man's competitor. Proper women worked within home or in field. She was thusly domesticated & integrated into organization in which her place was clearly defined. The home was autoc. org. - and ~~woman~~ man was Count. last resort - except when a masterful type ^{74 women} asserted her power - and reduced ~~the man~~ ^{her power} to a state of helpless submission.

(4) Power the Machines. Power the Machine
Age. Power the factory. Men sleep, ~~and~~ left
the home to work at the machines.

they are numerous -

(10) And new politics - the Part of many hold of present man has been unraveled. Woman has obtained the franchise - has an equal voice in govt - and is actually unravelling present, gov't - holder - as legislator, executive and govt. employee -

(11) The Ind. Rev. with its attendant liberalism in pol. & social that has best woman to where she is the equal of man -

(12) Other

3. Now some men regard this equalization as retrogression. Add to this the fact that woman while claiming equality still insists upon certain special ^{consideration} ~~privileges~~, based upon former status, such as chivalry in the man, certain marks of reverence and certain men sacrifices which man does not make which man does not pay to man but to woman - certain self-imposed restraints which man took on in his ^{former} role of protector of woman - and you have well understood why some men feel that woman is taking an unfair advantage of him - that she demands equality plus. And that's it. She is beginning to dominate!

4. Man too sees woman rebuking him in nature - I have spent 16 weeks

The unmarried woman whose lot under
the old system was a pitiable one,
was made useless by Inst. R. and
became so no longer burdened with
her cares she found time for
other activities ~~both~~ and aspirations:
many of the ladies in Fem. socs.
were given from youth, the unmarried
in the churches.

Science, too, has come to the
aid of married women, and many
have determined not to spend ~~the~~
all their active years in ^{the} ~~in unproductive~~ ^{in unproductive} ~~child-rearing~~
raising & rearing ~~children~~ ^{in unproductive} ~~child-rearing~~
This, too, has enabled women to
have more leisure for other
amusements & interests of life

mind again! He could compete with man
not only in manual work but in brain
work as well. The Ind. Pers. gave her the
opportunity to enter office, to become
a clerk, & say, an administrator, a
manager, an organizer. She had to fight
a parent's bias & prejudices for these were
lucrative positions. At first she was
an criminal's agent - But Econ.
need opened these doors for her also.

(8) And the last to yield to woman's
advances were the professions. We
have over 2500 women lawyers in
the U. S. - ^{Judges} the whole legal system
monopolized - Higher Education -
Women professors - Women Scientists
Madame Curie - ^{Physicists, Metallurgists, Psychologists} Astronomers -
Women physicians - Surgeons - And
now ministers - Robbers - Undertakers
Church - What to say now but what we
shall have our 'Robbers'. She is become
man's competitor -

(9) Art - As actresses, singers,
they excel. As writers, pictures they have
almost crowded man off the stage.
- As poets - great merit - as under-actors.

(6). There ~~has been~~ are cynics who maintain that the ~~the~~ modern Am. woman has lost the home - not in the sense of exercising her leg. influence within home as wife and mother; but in the sense of exploiting it for her own selfish interests. Thus it has been said that the modern woman has come to look upon marriage as upon a career - ~~and is~~ as a business. "Woman is now measuring success in marriage by the size, the price and by the degree of freedom and license which it allows her to enjoy." The ~~old~~ old ideal of marriage for its own sake is vanishing, & in its place has come a cold, calculating attitude, profit and loss. Marriage which does not yield profit is failure; and the modern woman is too ready to make sacrifices to adapt herself to that ideal of man. She is not discouraged by prospect of divorce and she does not balk at alimony. ~~It is~~ It is all part of a profession - the profession of marriage.

~~This is of~~ As far as 99% of Am. women are concerned this is of course absurd. In so far as the remainder is concerned it is undoubtedly true - but such ~~exploiters~~ ^{quackery} has been in every age - and are not limited to either sex -

1485 EAST 106 ST.
CLEVELAND, OHIO



AMERICAN JEWISH ARCHIVES

*We Women Demanding
American Life Today*

#262

FINDS WOMEN IN U. S. SEEM TO BE UNHAPPY

(By Plain Dealer Wire)

WASHINGTON, Jan. 31.—Sex and not women dominate this "land of the free," Lady Drummond Hay, noted English writer, declared on her visit here. She stopped here on her way back from the Pan-American conference at Havana.

"Your women are so restless and nervous," she said. "They may be happy; but if they are, then the women of Europe and even of the Orient, are much more contented.

"It is a curious thing. So far as the material benefits of life are concerned—luxuries and freedom—the American woman may well be the envy of her sisters from other parts of the world, but she does not possess poise, composure and serenity.

"I had been told that the American woman rules the nation. If she does, she does it in a left-handed sort of way, by bullying the American man. She could learn much about ruling her husband from the women of the Oriental harems."

AND PI

CLEVELAND, MO

FINDS WOMEN ASK "EQUALITY PLUS"

Silver Asserts Man Must Increase Culture for Harmonious Life.

"Women want equality plus" but woman will not dominate life except where man, failing in his responsibilities to himself and society, leaves empty spaces in civilization, Rabbi A. H. Silver of the Temple asserted yesterday morning in his sermon on "Are Women Dominating American Life Today?"

"The industrial revolution emancipated woman," Dr. Silver declared. "It changed her status from a dependent to a competitor. She took her place alongside man in economic production and she has held her own.

"In all departments of human activity, woman is now competing with man. Some men regard this as an intrusion. Their irritation is increased by the fact that women, while demanding equality, nevertheless insist on certain special considerations, legacies of their former status, such as chivalry and deference.

"Women want equality plus!

Woman Ahead Culturally.

"Man too sees woman outdistancing him culturally. Men seem to have no time for anything else but business, while women, provided with servants and relieved of the necessity of working, find time, at least some of them, for cultural pursuits and for self-cultivation. Now, culture is power.

"Woman reads more than man and is better informed on all but business affairs. Information is power.

"Our concerts, our lecture halls and museums are crowded with women folk, avid for self-improvement. Man is being relegated to a position of cultural inferiority. He therefore feels himself humbled, and as his uninformed opinions no longer go unchallenged by woman, he regards himself as being dominated.

"One may like or dislike the new status of woman, but it is here to stay. Women will not surrender her hard-won rights and return to the cloistered world of restrictions and subservience which was hers in former time.

"Neither man nor woman need to dominate life. Both should share in full measure its privileges and its responsibilities. Man and woman are equal but different biologically and psychologically. Both have complementary contributions to make to the common life.

"Side by side with woman, man should continue his cultural progress. This will make for true companionship in a world of fine and mutually-shared interests in a truly democratic world."

The TEMPLE BULLETIN

THE TEMPLE
East 105th St. and Ansel Rd.
CLEVELAND, OHIO

Abba Hillel Silver, D.D.
RABBI

Rabbi Leon I. Feuer
Minister of Religious Education

SUNDAY, FEBRUARY 5, 1928

10:30 A. M.

RABBI SILVER

will speak on

"ARE WOMEN DOMINATING
AMERICAN LIFE TODAY?"

Members are requested to be in their seats before 10:30

Friday Evening Service
5:30 to 6:10

Sabbath Morning Service
11:00 to 12:00

The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 105th Street at Ansel Road, Cleveland, Ohio. E. E. Wolf, Pres.; Emanuel Einstein, Treas.; Rabbi Leon I. Feuer, Editor. Subscription price, 50 cents per annum.

Entered as second-class matter, Dec. 11, 1925, at the Post Office at Cleveland, Ohio, under the act of March 3, 1879.

The Musical Program for Sunday, Feb. 5, 1928

Mr. Beymer will play the following organ numbers:

Prelude:

Processional Urteaga
Adoration de Arabaolaza
Dreams Stoughton

Postlude:

Festal Postlude.....Schminke

The choir will sing the anthems "Praise the Lord" by Burdett and "Thou Wilt Keep Him in Perfect Peace" by Foster, with Mrs. Woodcock as soprano soloist.

Rabbi Silver's Addresses

During the week Rabbi Silver addressed the Annual Meeting of The Women's Hospital Association; The Annual Banquet of the Cleveland L. O. B. B. and Emmanuel Church Fellowship of Cleveland.

During the month of February Rabbi Silver will address The National Child Welfare Conference in New York City; The Institute on International Relations, Buffalo, N. Y.; The Hillel Foundation of the University of Michigan; The Student Body of Western Reserve University; The Annual Meeting of the Reform Congregation of Erie, Pa., and The Parents' and Teachers' Meeting of the Shaw High School.

Coming Temple Events

Temple Men's Club Fathers' and Sons' Night—Wednesday, February 1st—6:30 P. M.—Mahler Hall

Fine Arts Group Monthly Program—Sunday, February 5th—2:30 P. M.—Mahler Hall.

Temple Women's Association Symposium Meeting—Wednesday, February 15th—2:30 P. M.—Mahler Hall

Confirmation Class Orphan Home Party—Wednesday, February 22nd—6:00 P. M.—Mahler Hall

Alumni and Congregational Formal Dance—Saturday evening, March 3rd—Hotel Cleveland

Temple Religious School

Report for the Month of January

Total enrollment, including the High School—1359.

Number of pupils, Kindergarten to the 9th grade, incl.—1234.

Average attendance for the month—92%.

Miss Bernice Grodin's 2C class had 100% attendance for the month.

The following classes had 100% for the week: 2C, Bernice Grodin; 4D, Ruth Bernstein; 4E, Ben Dryer; 5A, Thelma Gimp; 5D, Anna Pogust; Special 7th, Ben Dryer; 7D, Helen Suit; 9B, Nettie Lumberg; 9C, Ada Krause; 9D, Seville Fink; 9E, Edith Ruben.

Average attendance for the week—92½%.

Sunshine Fund

The Sunshine Fund Collection for the week amounted to \$41.51.

"Ask Me Another" contest

The "Ask Me Another" contest of the Junior High School began officially on Saturday, January 28th, and will run for a period of eight weeks. The children are demonstrating unusual interest in this contest. 132 children have enrolled as contestants.

The Temple Women's Association is planning the following unusual program for its February Meeting on Wednesday afternoon, Feb. 15th

At 2:30 P. M., in Mahler Hall.

"Symposium on the Contribution of the Foreign-Born Groups to the Life of Cleveland"

Speakers

Harry F. Payer, eminent Cleveland attorney and noted orator.

"The Czechs and the Bohemians."

Joseph Remenyi, publicist, author and student of international relations.

"The Hungarians and the Peoples of the Balkans."

Charles A. Wolfram, well-known Cleveland attorney.

"The Germans and the Peoples of Northwestern Europe."

Dr. Nicola Cerri, former Italian Consul, leader of the Italians in Cleveland.

"The Italians and the Mediterranean Peoples."

A musical program is being arranged consisting of representative folk-songs for each group.

A Busy Week at the Temple

Last week was an unusually active one at the Temple, featured by three interesting events.

On Tuesday evening the Theatre Guild added another excellent production to its already fine record with the play "Within The Walls", coached by Mrs. Heydemann and presented by a very fine cast.

On Wednesday evening the Parent-Teacher Association held its second Supper Meeting of the year. The speaker of the evening, Dr. Reinhold Neibuhr of Detroit, gave a highly stimulating address on "Democracy in Religious Education."

On Saturday afternoon the Temple Women's Association presented a reading of Galsworthy's "Escape." The play was well interpreted by the large group of women who took part.

All these events aroused a fine congregational interest and were well attended.

Temple Women's Association

Literary Afternoon

On Monday, February 6th, at 10:00 A. M. in room 20 of the school building, Mrs. Fuldheim will lecture on "The Life of Disraeli" by Andre Maurois.

Comments on Dr. Silver's Book

"MESSIANIC SPECULATION IN ISRAEL"

"An extremely interesting and valuable book. A real storehouse of learning. The author has contributed here a most interesting chapter to the history of the Messianic movement. He is one of the first to have drawn attention to the important part which the calculations of the date of the Messianic Advent have played in that movement."

The author can be heartily congratulated on a good piece of scholarly work, and on his addition of an important chapter to the history of the Messianic movement."

Haham Dr. M. Gaster, The Jewish Guardian, London, England.

"This work has the virtue of being well-planned and admirably written, and proves that Rabbi Silver is a painstaking scholar."

The Jewish Chronicle, London, England.

"This book by Rabbi Silver, a profound scholar, and ardent Zionist and one of the leading Rabbis in this country, is a scholar's valuable addition to Messianic literature."

The Evening Transcript, Boston, Mass.

"Your book has just come and I have been looking it through. How do you do it? Years ago I dreamed of being a scholar, and of adding, perhaps a small grain to the heap of human knowledge.—But all that went flitting years ago!—I'm just spending myself talking and writing of so fugitive a character that nothing will be left after the wind of a day has passed. Thus doth pride find humility!

But, by the great Jehovah, here you are *doing* it! I envy you, admire you, acclaim you!"

John Haynes Holmes.

"This study will be found most illuminating and helpful to all students of Christian history who are ready to learn from parallel movements found in other religions."

The Crozer Quarterly.

"Dr. Silver's book makes no popular reading, and it is apparently not intended for such. But to the student of Jewish History, and especially to the student of Religious History, it should prove a very valuable book for its authenticity, conciseness, and excellence of presentation."

The Reflex.

"A scholarly sketch of the sort we have here will be welcomed by students who are unfamiliar with the history of Jewish thought. They will recognize the fairness and good sense of the author, and the moderation shown where he might well be tempted to use heated language."

American Church Monthly.

Temple Men's Club

All members of the Temple Men's Club who have acting or singing ability are requested to get in touch with Mr. Irving Glueck, Main 0010, in reference to the program for the annual meeting in May.

Fine Arts Group

The Fine Arts Group will hold

its monthly meeting Sunday afternoon, February 5th, at 2:30 P. M. in Mahler Hall.

The following children will take part: Alice Rothschild; Cecile Hausner; Jane Taussig; Charles Simon; Irene Jaskalek; Frances Klein; Myron Selker; Charles Zwick; Carol Bell and Betty Wolgemuth.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

Robert H. Gries

In memory of Father, Rabbi Moses J. Gries

To the Scholarship Fund

Harry Resnick

In memory of Mother, Ella Resnick

Jennie K. Sampliner

In memory of Husband, Joseph N. Sampliner

Mrs. Henry Auerbach

In memory of Julius Harburger

Eleanor Garson

In memory of Mother, Fannie S. Garson

To the Library

An engrossed copy of Rabbi Silver's poem "America" was presented to The Temple Library in commemoration of the 80th birthday of Mr. Herman Goldsmith by Edna Goldsmith.