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Hope and ambition, 1932.



"HOPE AND AMBITION"

Fourth in the Series

"BASIC REALITIES OF LIFE"

BY

RABBI ABBA HILLEL SILVER  
The Temple, March 6th, 1932

The word "ambition" has a two-fold meaning in our language, - one praiseworthy and one rather derogatory. The word is derived from the Latin word "ambitio" which means to go around, and refers to the Roman candidate who used to go around soliciting votes for offices of state. The term therefore has come to mean an eager and sometimes an inordinate desire for office and has taken on something of an unsavory meaning.

That is not its sole and exclusive meaning however. We, too, use the term ambition in praise, - something akin to aspiration. I chose the term 'ambition' rather than 'aspiration' for my subject this morning because the term 'aspiration' carries with it something of an overtone of the poetic and ethical and I choose to make this discussion quite practical.

Our age has sufficiently praised ambition, - at least one phase of it. And it is not required of us at this time to dwell very long on that subject. We praise the ambitious lad. We praise the



man who is ambitious to succeed. Our American religion of success holds out great promise to those who are ambitious, although these promises are not always fulfilled. Other ages have not been so uniform or lavish in their praise of ambition. And there were periods in the history of mankind when ambition decidedly deprecated it.

I should like, this morning, to probe a little into the meaning of this word ambition, - to find out what it is and what it is not; when it is a help and when it is a blight in human life.

It is clear that if ambition is a virtue, then there are certain things which it is not. And among these things the first is; ambition is not mere restlessness, nor mere going around incessantly canvassing for superiority, for prestige. Ambition is not just an inordinate craving to grab everything in sight, to be consistently agitated lest our two hands will prove too few to grab everything in sight. That is swinish appetite. That is not human ambition.

There must be not only measure and temperateness in every legitimate human ambition, but also patience, steadiness,



planning and persistent advance. Mere voraciousness and rampage are the characteristics of the scavenger. They are not characteristics of legitimate human ambition.

Then again ambition is not mere covetousness, - the desire to outstrip the man ahead of us, to rise above him in order that we may enjoy his emoluments, his possessions, his remunerations or his prestige. That is a form of ambition, but an inferior form. It is rivalry rather than ambition. And while rivalry is an important element in the stimulation of effort among men, it is an inferior kind of motive, for the measure in such an ambition is external, not internal. The driving impulse in such an ambition is something outside of ourselves rather than something inside of ourselves. The worthy man pursues worthy ends quite regardless of who is in front or behind and he gauges himself not by the distance between himself and another man but by the distance between himself and his goal or objective.

In other words, competition is not really of the essence of fine human ambition.

Then again, ambition is not a mere zest for action. The go-getter as we call him, is certainly a busy fellow, but sometimes his very energy takes him away from his goal. That by the way, is also true of the fanatic. The fanatic has been defined as a man who, having lost his objective, redoubles his efforts. He doesn't know whither he is bound so he gets excited about it.



There are a great number of people who are always in a hurry. They are afraid that people will suspect that they have nothing to do. Mere zest for action or mere abundance of vital energy in action is not ambition and is sometimes a social menace unless guided or controlled by some great emotion and something worthwhile.

Now just as there are things which ambition is not, there are certain positive characteristics of ambition, certain things which ambition is. In the first place one of the outstanding characteristics of ambition is its power of renunciation. The really ambitious man is ready to renounce and forego certain things in life. We can not win all the minor battles and at the same time hope to win the major victory. Something must be sacrificed. No man has enough energy and ability to achieve all the ambitions of his life. Something must be renounced. We must decide what things we want to put first in our lives, what interests shall dominate, what claim shall be imperial in our life and all the others must be subordinated to it.

I do not mean by this that a man should deliberately narrow his life or deliberately circumscribe his life because of his ambition. There are certain ambitions so overwhelming as to compel a man to constrict himself, as it were, to that sole objective and men who are bent



upon such an ambition ought carefully to balance in their own minds the possible satisfactions to be derived from that ambition, as well as the possible deprivations which that ambition will bring. There are men of great genius who are reaching out for some monumental achievement and they may be justified in sacrificing every other worthy interest in life, however worthy they may be, for that single monumental achievement.

But I am not concerned now with geniuses. They are a law unto themselves. In a way they are sufficient unto themselves. I am thinking now of the average man and woman.

The average man and woman must also learn to renounce certain things for certain things. And therein lies the whole secret of human life. What goals do we wish to set for ourselves and to what extent are we going to subordinate all other interests to them?

One of the quotations from the Book of Proverbs is pertinent here. (Hebrew) "The wisdom of the wise man is to understand his way."

A wise man understand whither he is bound. Of the very essence of real ambition is to know quite definitely and quite clearly what you want, what you are about, and to know how that thing which you want fits into the whole plan of your life. You must,



in other words, envisage your life as a whole and then see how your great ambition fits into the scheme of things.

A great painter when he sets about to paint a picture has in his mind the complete picture, not merely a part of it. And because he has in his mind the complete picture, he is then in a position to know how to put the central, the main idea, into it, how to distribute his color, how to group his masses, where to fix his perspective, what to accentuate, what to attenuate. He has the whole picture in his mind and therefore can group and arrange his material.

The tragedy with most ambitious people is that they do not correlate their ambitions to the whole purpose of living. They become engrossed in a part of life and the rest of life suffers or is destroyed because of it. The ship of their life sails on, furiously driven by the wind of their ambition, but they don't know what harbor they are bound for. "When a man does not know what harbor he is making for, " said the Roman Sage, Seneca, "no wind is the right wind."

In other words, were human beings to consult their total life and their total destiny they would not then surrender themselves to petty ambitions. No man, unless he is foolish, will surrender his total life and total destiny to an ambition which is



unworthy of him. A human ambition should be worthy of the best in a man and should express that man at the highest point of his excellence. A man should ask himself, am I more important to myself than say, my bank account? If I am, then I certainly will not limit the whole interest of my life to my bank account. Am I greater than my job? If I am, then I certainly will not constrict my life to my job. Am I capable of intellectual and spiritual pursuits? If I am, then I certainly will not limit my life to material things.

In other words a man will determine upon his ambition wisely, after he has determined the worth of his life to himself. Then his ambition will be the spearpoint of his total personality, cleaving its way through to consummation. A real ambition not only determines a man's life, but it reveals a man's life. Therefore great ambitions belong to us and not we to them. This is the important thing to remember. When our ambitions are simply greed and appetite, when we want this beautiful house or these beautiful garments or so much and so much of wealth, I say when our ambitions are merely in terms of appetites, then we are their slaves, they are our masters. When ambition is in terms of our total personality, reaching out after perfection, in other words, when our ambition is our moral self, our intelligent will, rising above the limitations of life and reaching out for perfection, then we are free. Then we are experiencing the



profound sensation of freedom. For freedom is nothing more than the intelligent will of man rising above obstacles, limitations and frustrations, reaching out for higher levels of perfection.

The ambitions worthy of men are those which are related to the quest of truth, of goodness and of beauty. Here is the realm of legitimate human ambition worthy of a man. To improve one's self in knowledge, to widen the horizon of the intellect, to know more, to understand better, to extend the sphere of our influence for good and to sensitize our being to outer and to inner duty, - they are the domain of legitimate and worthy human ambition. And my friends, they are within the reach of every human being however humble his calling in life may be. To each one according to his endowments. Some men have greater gifts than others. That is not the important thing. The large circle differs from the small circle only in area. The shape is the same. The form is the same. "That which is honorable is in every case equal," whether in large area or small area. Mt. Sinai was <sup>a</sup> little hill among the mountains of the world and yet God chose to reveal Himself on that little hill.

The rewards of such ambitions in terms of intellectual and spiritual questing are always obtainable. No man ever sought to gain knowledge, but what he gained a substantial measure of it. No man ever sought for opportunities to do good in the world, but what ample opportunities were offered to him by life. No one ever sought to see beauty, but what his eyes were soon opened to behold it.



~~Ambition for~~<sup>M</sup> material success does not largely depend upon us, as you know. To become successful in a financial or material way depends largely upon circumstances, upon opportunities, upon chance, upon outer circumstances, upon other people.

One great financier, a friend of mine who recently passed away, was fond of saying that ninety percent of his success was due to luck. Most successful men are not as modest and as ready to acknowledge it.

But success in these ambitions of which I am speaking, depends entirely upon ourselves and no one and no accident of fortune can deprive us of them. No panic and no depression can rob us of those gains of mind and heart. And not only that, but our success in these fields are won at no one else's expense. We do not have to rise upon the shoulders of other people. No one has to pay for our victory because what we possess, others can possess. My acquisition of knowledge does not deprive you of the same opportunity.

There is another characteristic of real ambition, my friends, and that is, that it is not a careerists ambition. It is not selfish. A man who has an ambition worthy of himself is not satisfied with moving forward and leaving the rest of his fellowmen behind him. His life wishes to sweep on. A worthy ambition is one which prepares a man for a role in society, in his community, among his people, - to do something for mankind.



Real ambition is not a careerists ambition. It is not just the selfishness of an individual who wants to exalt himself, to lift himself above other men. That is an ambition unworthy of a man. To rise and to raise, - the two of them go together.

Now there are ambitions, my friends, which are so great that they destroy a man. I am now speaking of the exalted ideals which take hold of some people and which bring down upon them sorrow, defeat and even disaster. There are ideals so exalted that they make themselves quite impossible in any one life. A prophet frequently is destroyed by his own vision; a dreamer is sometimes defeated by his own dreams. Men call these men unsuccessful, failures. They are altogether wrong for they are not failures and not unsuccessful. These men who made an effort to achieve an objective beyond which they were moving, nevertheless received from life an exquisite satisfaction in the very act of moving toward their ideal, in the very act of suffering for their ideal. And it is far more noble my friends, to lay aside the flaming sword in honorable defeat than to sit there cramming one's self full with the spoils of cheap and easy victory.

So much for ambition in life. Ambition is not restlessness, not mere zest for doing things. Ambition is renunciation. Ambition is



what we have come to call in our present-day, economic life, central planning, consulting the totality of our life before we lunge forward in one direction. Ambitions worthy of us are those which find their habitations in the world of ideals, and knowledge and spirit, in the quest of truth, goodness and beauty. Ambition is magnificent if it is worthy.

I should like to say a word about hope. Not about hope in general because we all know that hope is the very sap of life, the fuel of ambition. I should like to say a word about hope in 1932, at a time when the world is losing its morale, in an age of moral as well as economic depression, at a time when the minds of men are overcast with fear and doubt. What will the morrow bring? I don't recall any time in the whole of mankind when it faced such a blank wall, it seems, as it does today, politically, economically, socially.

The world is full of pessimism, hopelessness, almost despair. There were epochs in civilization when the whole race of man seemed to be lifted up, exalted, walking with plain shodden feet the high hills of aspiration. Today we are in the dark valley of the shadows. Therefore it is important that a word be said to men today about hope.

Strange as it may seem, there is hope for the human race.



Mankind is not closing its book this year. The human race is not liquidating in 1932. We are going on. I am optimist enough to believe that these pains of ours are the birth-throes of a finer and nobler civilization. I am enough of a man of faith to believe that we are today standing in that twilight which does not precede the night, but the dawn. We are on the threshold of a new morning. We are going to have a finer civilization tomorrow in which these sad duties, cruelties and brutalities which mar our present life and which bring so much misery and suffering into the dwelling places of people will not be. A saner and juster order of living will come about. Perhaps not tomorrow or next year, but such upheavals as this are preparing the way for that ideal.

We ought not to despair. I suppose that the people who lived in the dark middle ages, if they thought at all of their lot, - ignorance, poverty, superstition, disease, filth, wars, cruelty, intollerance, - if they took stock of their life and their civilization, they would have been moved to feel that the world was coming to an end.

Yet the world didn't come to an end. Out of the womb of darkness a new life was born. Suddenly the clouds lifted and a new birth, a renaissance, came to mankind. That will happen again,







Sermon 377

AN ABSTRACT OF THE ADDRESS

HOPE AND AMBITION

BY

RABBI ABBA HILLEL SILVER  
SUNDAY, MARCH 6th, 1932

If ambition is to be a virtue then it must mean more than mere restlessness. Ambition can not be just an inordinate craving to attach everything in sight. There must be not only measure and temperateness in every legitimate human ambition but also patience steadiness, planning and persistent advance. Mere voraciousness and rampage are the qualities of the scavenger.

Ambition must be more than dovetousness. The desire to outstrip the man ahead of us is rivalry rather than ambition. And while rivalry has its importance in the stimulation of effort among men, it is <sup>the</sup> inferior sort of ambition. Worthy men pursue worthy ends regardless of who is ahead of them or who is behind them. They gauge their distance not as between themselves and another man but as between themselves and their ideal objective. Competition is not of the essence of ambition.

Renunciation is. We must be ready to renounce and to forego some things if we wish to achieve greatly in life. We can not expect to win the major victories and at the same time also win all the minor battles. We must choose what we wish to put first and what interests shall be dominant in our lives. The whole secret of successful living consists in determining upon the goal and in learning how and to what extent to subordinate all other interests to it.



Of the very essence of ambition is to know quite clearly and definitely what it is we want and how it will fit into our life as a whole. The tragedy with most ambitious people is that they do not correlate their ambitions to the whole purpose of living. They become engrossed in a part of life to the neglect or the destruction of the rest.

Were men to consult their total life and destiny they would never surrender themselves to petty ambitions. A man's ambitions should be worthy of his best and should express the total man at his highest point of excellence. A man's ambition should be the spear-point of his total personality, cleaving its way through to consummation.

Our ambitions should belong to us and not we to our ambitions. When ambitions are merely greeds and appetites then we are their slaves. When however ambition represents our real moral self in action it is a profound experience in free living. It is our intelligent will rising above the limitations of life and reaching out for perfection. That is freedom.

The ambitions worthy of men are those which are related to the quest of truth, goodness and beauty. These ambitions are within the reach of all men however humble their calling. To each according to his endowments. The rewards of such ambitions are always attainable. No man who has ever sought for knowledge but found a substantial measure of it. No one who has ever attempted to extend the sphere of his life's influence but he found ample opportunities. No one who ever reached out for beauty but what his eyes soon opened to behold it. Success in the material world depends largely upon others, upon chance and upon opportunity. Success in the field of intellectual and spiritual ambition depends



entirely upon ourselves. And it can never be taken from us. No depression can deprive a man of the gains of mind and heart. Such success furthermore, is obtained at the expense of no one else. We do not need to step up on the rungs of other men's defeats. What we possess, other men also may possess.

A real ambition is not the craving of a careerist. It is ~~not selfishish~~ A real man does not wish to move forward and leave all other men behind him. He wants his life to be meaningful in his community and among his people. Sometimes men who have great and noble ambitions fail to achieve them. We are inclined to call such people dreamers, visionaries, failures and to pity them. They do not need our pity. They have tasted of the golden chalice. Even in their struggles and their suffering they have known a world of exquisite satisfaction. And it is nobler by far to lay aside a flaming sword in honorable defeat than to sit among the spoils of cheap and easy victories cramming one's self to the full.



1. Word "A" has two fold meaning - one is praiseworthy, one is unpraiseworthy.  
~~derived~~ from Latin Ambitio - to go around - Roman candidate for office used to go around to solicit votes, hence the meaning "A" means the desire for office or power; and ~~as a result as often as it is~~ ~~not always~~ ~~unscrupulous~~ about ~~the~~ sometimes this desire is moderate and unscrupulous. Hence "A" has come to hold a certain derogative meaning. But not exclusively so. It is still employed in a laudable as a term of praise, in the same sense as "aspiration". I preferred the word "Am" in my title for the term "Aspiration" carries with it an evocation of the <sup>technical</sup> ~~unrealistic~~ poet, and I wish to make our discussion quite practical.
2. Our age has sufficiently praised ambition - at least in one of its phases - that we need not ~~not~~ spend much time in extolling this virtue. We praise the ambitious lad. We advise the man who is ambitious to succeed. Our prayers promises all tend, unwittingly to the man who is ambitious - altho it frequently fails to make good its promises. Other ages have not been so unifrom <sup>or laudatory</sup> in their praise of Am - Sirius <sup>fully</sup> defeated it -
3. I should like to probe a bit other meaning with the meaning of A. I should like to ask myself what it is what it is not - wherein it helps man wherein it betrays him. If A is a virtue - then there are certain things which, clearly, it cannot be.
4. It cannot mean mere restlessness mere going around unwarily canvassing for preference, power or office. Am



cannot be just an unrestrained craving to grab everything in sight, and to be for ever agitated and forever feverishly anxious lest our two hands will reach too few for all there is to be grabbed. This is the swinish appetite - not human ambition. There is not only measure and temperance in legitimate human ambition, but also boldness, patience and deliberate planning, and calculated, persistent advance. There voracious and rampage are not the qualities of the swine. They are not qualities of human ambition.

5. Ambition, again, is not other covetousness. The desire to outstrip the man ahead, to run along him, to to enjoy his emoluments for his possession or his distinctions is a vice, A - but one highlighted by envy. The covetousness of excellence, and the driving impulse is not internal but external. It is  rivalry, rather, to run and, which, it is true that rivalry has its importance in the stimulation of effort among men - it is an inferior kind of motivation. Worthy men run worthy ends regardless of who is before them or who is behind them. They measure the distance not as bet. themselves and the man ahead, but as bet. themselves and their ideal. Competition is not of the essence of Ambition.

6. Ambition, again, is not mere zeal for action. The "go-getter" is a very fellow, undoubtedly, but unless he knows what he is about, his very energy will carry him away from the goal of few ambitions. Savonarola said that a fanatic is a man who, having lost his object, redoubles his efforts. Zeal must go hand in hand with direction to



See people are always in a hurry for fear people will suspect that they have nothing to do. For their energy will be lost for action, and abundant energy at work may be a social menace, unless guided to without any direction. to guide them.

7. There are some positive characteristics of the A. Reconciliation with A. We must be willing to renounce and to give if we wish to achieve greatly. In life we cannot win all the numerous battles along with the major victory. Something we must sacrifice. No man has sufficient energy or ability to value all the big ambitions in his life. We must choose what we shall put first, what interest shall dominate; what claim shall be imperial.

② I do not mean that a man should deliberately narrow his life, a circumstance being, an overwhelming ambition, with a goal, will often do just that - and a man, so bent, ought to weigh the balance the satisfactions of such a life against its deprivations. Sometimes, as in the case of a great talent working after monumental achievement, the self-construction of the individual is justified. But I am thinking now, not of few cases, who are, in a sense, a law unto themselves, quite another species being, but of the average man and woman. In their lives, too, a meaning of renewal must be fractured for the sake of worthy ambitions, and the whole heart of meaningful living must be put in this. How and to what extent what goals to set for members and how to



Subordinate all other interests ~~and~~ to them.

1013 1027 1030 XNDH "The wisdom, the wise  
is to understand his way!"

8. Of the very essence, real ambition is to know quite clearly  
and definitely what it is we want and how it will  
fit in to our <sup>life as a whole.</sup> ~~life as a whole.~~ <sup>We should think of it as a whole.</sup> ~~life as a whole.~~  
to the rest of us. <sup>we must think of it in relation to our life as a whole.</sup> ~~life as a whole.~~  
A painter, setting out to paint a  
picture must know what he wants to paint - He must  
have in his mind a ~~clear~~ <sup>whole</sup> picture, not merely  
a part of it. He will then know how to work his  
central idea, his central theme with his picture,  
how to group his masses, how to distribute his  
color, how to fix his perspective, what to accentuate,  
what to attenuate.

① The tragedy with most ambitious people is that  
they do not stop to correlate their ambition to the  
whole purpose of living. They become expressed in  
a part of life, to the neglect or destruction of the rest.  
They fail frequently or, driven by the mind of  
their ambition, but they don't know what  
happens they are making for. Severed. "When a  
man does not know what happens to a man  
for, no wind is the right wind".

9. Were men to commit their total life, and being they would  
not surrender them to petty ambitions. A man's ambition  
should be nothing of his best self - should express him.



# PURIFY AMBITION, SILVER'S MESSAGE

Renunciation, Not Covetous-  
ness, Is Essential,  
Rabbi Says.

Economic depressions and material losses cannot deprive a man of the gains of the mind and heart, Rabbi A. H. Silver of the Temple told his congregation yesterday morning in his sermon on "Hope and Ambition," the fourth in a series on "The Basic Realities of Life."

"If ambition is to be a virtue, then it must be more than mere restlessness," Dr. Silver said. "Ambition cannot be merely an inordinate craving to attach everything in sight."

"There must be not only measure and temperateness in every legitimate human ambition but also patience, steadiness, planning and persistent advance. Mere voraciousness and rampage are the qualities of the scavenger."

"Ambition must be more than covetousness. The desire to outstrip the man ahead of us is rivalry rather than ambition. And while rivalry has its importance in the stimulation of effort among men, it is an inferior sort of motive. Worthy men pursue worthy ends regardless of who is ahead of them or who is behind them."

## Renunciation Needed.

"Renunciation is needed. We must be ready to renounce and to forego some things if we wish to achieve greatly in life. We cannot expect to win the major victory and at the same time win all the minor battles."

"Of the very essence of ambition is to know quite clearly and definitely what it is we want and how it will fit into our life as a whole. The tragedy with most ambitious people is that they become engrossed in a part of life to the neglect or the destruction of the rest."

"Were men to consult their total life and destiny they would never surrender themselves to petty ambitions. A man's ambitions should be worthy of his best and should express the total man at his highest point of excellence. A man's ambition should be the spearhead of his total personality, cleaving its way through to consummation."

"Our ambitions should belong to us and not we to our ambitions. When ambitions are merely greeds and appetites we are their slaves. When, however, ambition represents our real moral self in action it is a profound experience in free living."

"The ambitions worthy of men are those which are related to the quest of truth, goodness and beauty. These ambitions are within the reach of all men, however humble their calling. To each according to his endowments. The rewards of such ambitions are always attainable."

## Hopes Attainable

"No man has ever sought for knowledge but has found a substantial measure of it. No one has ever attempted to extend the sphere of his life's influence but has found ample opportunities. No one ever reached out for beauty but what his eyes were soon opened to behold it."

"Success in the material world depends largely on others, upon chance and upon opportunity. Success in the field of intellectual and spiritual

ambition depends entirely on ourselves. And it can never be taken from us. No depression can deprive a man of the gains of mind and heart. Such success, furthermore, is obtained at the expense of no one else."

"A real ambition is not the craving of a careerist. It is never selfish. A real man does not wish to move forward and leave all other men behind him. He wants his life to be meaningful in his community and among his people."

"Sometimes men who have great and noble ambitions fail to achieve them. We are inclined to call such people dreamers, visionaries, failures, and we pity them. They do not need our pity. They have tasted of the golden chalice. Even in their struggles and their suffering they have known exquisite satisfactions. And it is nobler by far to lay aside a flaming sword in honorable defeat than to sit among the spoils of cheap and easy victories, cramming ourselves to the full."

## FIX RELIEF FOOD SCALE

Lorain Officials Get 12 Stores to Set  
Prices Charged Needy.

(Plain Dealer Special)

LORAIN, O., March 6.—In an effort to stretch poor relief funds to the limit the city of Lorain has set up a table of prices to be charged for staple groceries in filling out relief orders.

The new prices will go into effect tomorrow, Safety Director Henry King said today. The prices have been sent to 150 Lorain stores, only twelve have responded.

Under the new plan, the cost of relief orders will be at least 25 percent less than there was before, King believes.



3-7

say they're  
the exact shape  
anybody could  
a heck of a shape.

ause they poured  
the life of the word,  
hearts. They no  
themselves, but unto  
leth in them.  
endous difference it  
the world if men at  
things were 'good  
ersailles would have  
to tell, and thirteen  
end of the 'war to  
world would not be an  
and the nations would  
stant dread of a re-  
hell of 1914-1918.  
ould not find itself in  
a world-wide depres-  
s would be vastly dif-  
own land, in our own  
community.  
different would be our  
social, our family and  
life. How different  
attitude in this trying  
ome day, if the impulses  
were those which He  
the hearts of men. How  
rest and anxiety and how  
peace and contentment we  
e!  
'good ground' men and  
at the Lord seeks today;  
the world is in dire need  
it is such that we may be  
we but determine to be

## NEW ROAD SIGNS

Highway Authorities Announce  
Miles Covered Wednesday.

oute markers on more than  
es of Ohio highway will be  
Wednesday, according to  
Allyn, director of the travel  
of the Cleveland Automobile

means that motorists may for-  
route numbers and put their  
s among the files. The new  
ing system is designed to sim-  
oss-nation traffic and co-ordi-  
utes of travel into an easily  
ood system.

ome time workmen have been  
the new markers along the  
ys involved. Completion of  
k Wednesday will see the  
stem in effect throughout the  
Ohio.

6 LUMPS \$6.75  
st Quality  
\$4.75  
ace



the total man. at his highest point of excellence. As  
you are more important to yourself than your last account  
then you will not waste that your supreme ambition.  
As you prefer than your job, then you will not  
constant yourself to that. As you capable of  
free intellect. & sp. pursuits, then you will not  
withhold yourself to the exclusively material.  
A man's ambition should be the spear point; his  
total self personality, clearing its way then to  
its consummation. Not only is a man de-  
termined by his ambition. He stands revealed  
in them.

10. Our ambitions, in other words, should belong to us -  
not to our ambitions. Ambitions which are nothing  
more than greed and appetite mark us  
Ambition - which is our <sup>moral</sup> self in action - <sup>ambition which is often to</sup> <sup>is</sup> <sup>is</sup>  
a <sup>profound</sup> ~~real~~ experience in free living. It is <sup>in itself</sup> <sup>not</sup>  
very above <sup>the</sup> obstacles and limitations, and reaching  
for perfection. That is freedom.

11. The ambitions worthy of men are those which are related  
to the great, truth, & goodness and beauty.  
To improve ourselves in knowledge, to extend our  
influence in society, and to secure, as being  
to realize and create beauty - an endless enterprise  
- a magnificent and heroic pursuit - that is  
worthy of a man!



12. There are ambitions <sup>whatsoever they call it & putting in up many</sup> ~~are within reach of all men~~ to each according to his endowments. ~~Some men~~ ~~can reach higher levels than others.~~ But on each level some men are more gifted than others. Some circles are large and some are small. The areas differ. <sup>but</sup> The shape is the same. "That which is honorable is in every case equal." Sinai was a lonely hill among the great mountains. ~~get~~ <sup>get</sup> for close to reveal Himself upon that lonely hill.

13. The rewards of such ambitions are always attainable. No one who can suggest knowledge but found a measure of it. No one who can suggest to help his fellowmen. ~~but~~ <sup>but</sup> ~~can~~ <sup>can</sup> ~~offer~~ <sup>offer</sup> ~~help~~ <sup>help</sup> ~~to~~ <sup>to</sup> ~~help~~ <sup>help</sup> ~~his~~ <sup>his</sup> ~~fellows~~ <sup>fellows</sup>. No one who reached out for beauty - but what his eyes were now pleased to behold it. ~~There is no~~ Ambition, in terms of material success, depends largely upon other ~~as~~ <sup>as</sup> upon chance or upon opportunity (Rumors) ~~the other hand~~ <sup>the other hand</sup> success in the other kind of ambition depends entirely upon ourselves - and cannot be taken from us. No panic or depression can depress a man of those pains of mind and heart, and no man need pay for our success. We succeed at no one's expense. We possess that which every one else may have.



14. Real Ambition is not careeristic ambition. It is not selfish. <sup>It is social</sup>  
A real man does not wish to rush forward and leave  
all other men behind him. He wants to march  
on with the rest, the world. A worthy ambition  
is one which prepares a man for a role in society -  
in his community - among his people, - ~~in human~~ for  
the humanity.

15. ~~But~~ <sup>After time</sup> the ~~rewards~~ of a great ambition fails  
of its object. No greater & nobler than ambition  
the less likely it is of complete achievement. Men  
call such people, dreamers, visionaries, failures - the  
unsuccessful. That is not true. - They have  
had a world of exquisite satisfaction - even in  
pain - while pursuing their ideal. And if they  
fell in the struggle - it is nobler, by far, to  
lay aside a plan, <sup>and defeat</sup> than  
to cram one's self with the spoils of a  
cheap and easy victory.

16. Hope - 1932

- ① On thick-wed & a greater dawn -
- ② We shall fashion a noble future
- ③ (Quote)