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The anatomy of ambition, 1959.

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THE TEMPLE

SUNDAY MORNING SERVICE

NOVEMBER 29, 1959

DR. ABBA HILLEL SILVER

THE ANATOMY OF AMBITION

Social Climbers, Status Seekers and the True Goal

A book which has been widely read and widely commented on in recent months has been "The Status Seekers", by Vance Packard - "The Status Seekers". The main thesis of this book is that far from eliminating class distinctions in our democratic society, there is a definite trend towards class differentiation, and the hardening of class lines in our national life. Straining after status has intensified among our people. The American people, in spite of its great material abundance which is being more progressively, more widely diffused, therefore should normally tend to ^{the} obliteration of sharp and angular class distinctions. The American people is nevertheless not moving in a classless society, but away from it, away from it towards a national class structure within which is a variety of status systems. There is increasing social cleavage and stratification. Americans are being rated, and in turn are rating other Americans, upgrading them or downgrading them as groups of people, not on the basis of merit, character or achievement, but on the basis of the neighborhood they live in, the people they associate with, the club they belong to, even the church with which they are affiliated. These are - have come to be regarded as status symbols. They may prove, they may prove if you are not careful they may prove barriers to men and women who are climbing the social ladder. More and more our people are straining to surround themselves with the proper status symbols - symbols which will give them the proper rating and so admit them into the coveted circle of the elect.

We now have in this country, according to the author, a two-dimensional class system - a two-dimensional class system - one of horizontal levels based upon wealth, job, education, style of life and the other is sort of a vertical system based on ethnic differentiation, on racial differentiation, on religious differentiation. The author writes:

"Our class system is starting to bear a resemblance to that which prevails in the military services. In the services there are, of course, status differences between a private and a corporal and between a lieutenant and a captain. The great division, however, is between officers and enlisted men, with only quite limited opportunities for acquiring, while in service, the training necessary to pass from one division to the other." So the author says:

"The system of horizontal social strata which I perceive emerging in America is in two great divisions. Within each division there are classes or major bulges. Here appears to be the most graphic way to suggest by generalization the situation that is developing."

And so the author finds two major classes, as it were, within the system of horizontal levels of distinction, of stratification - the one he calls "The Diploma Elite" - that is composed of the Real Upper Class, The Semi-Upper Class, and then "The Supporting Classes" - and these are The Limited-Success Class, The Working Class, and finally, The Real Lower Class.

Now the first group, the diploma elite consists of the big, active, successful people who pretty much run things. The supporting classes, the second group, contain the passive non-big people who wear both white and blue collars: the small shopkeepers, workers, functionaries, technical aides. In the diploma elite he finds first of all, the Real Upper Class. These are most likely to be on the board of directors of local industries, banks, universities, and community chests; who send their daughters to finishing schools and their sons, probably, to a boarding school and certainly to a

"good" college. And they have heavy investments in local land, industry, banks - they probably inherited much of it - and they can swing a great deal of weight around town when they wish. These also include the high-prestige professionals such as the more fashionable doctors, lawyers, and architects who come from well-connected families or have an upper-class clientele. The Episcopal minister also would normally be included here. And that's the Real Upper Class in any given American community, according to the author.

Now the Semi-Upper Class in this top bracket is composed mostly of members who are mostly confident, energetic, ambitious people, who went away to college and began a career somewhere away from their home-town or neighborhood. Most of them are with fairly large organizations where they are decision-makers, serving as managers, acknowledgedists, persuaders, ^{are} the remainder /professional men or local business men. The members of this Semi-Upper Class are the hyperactive civic boosters who devote themselves actively to their roles in service clubs and country clubs, and their wives power the local charity drives.

These two classes constitute what he calls the "Diploma Elite". Now between the two classes - that is between "The Diploma Elite" and the supporting classes, is a gulf. Beyond the gulf are the supporting classes and among these supporting classes comes first the limited success class. Its members place great store in demonstrating that they are respectable, proper, cultured and socially above the working masses. They are more conforming, more morally proper, and more active in the churches than any other group. To pursue the military parallel, they are the non-commissioned officers of our society.

Virtually all its members have high-school diplomas, and many of them have a year or two of post-high school training in technical schools, two-year colleges, or secretarial schools.

In offices they are the clerks, excepting the routine-machine attendants,

and secretaries.

In short, they include the lower ranks of the genuinely white-collar world and the higher ranks of the blue-collar world, the aristocrats of labor. Both groups are success minded, but in a different way. The blue-collared elite are at the top of their ladder and so don't worry too much about trying to upgrade themselves socially by their choice of status symbols. But the white-collared people do worry, and do strive. They feel that they haven't arrived, and wonder if they ever will. As Kahl put it, they are "constantly striving to get ahead: yet most will never get very far, and after they have outlived the romantic dreams of youth, they know it."

And then comes in this second category The Working Class. The heads of families of this class frequently have not finished high school. They work steadily, in good times, at jobs that require little training and can be mastered in a few days, or, at most, a few weeks. They constitute the backbone of the industrial unions and numerically are the largest class (nearly 40 per cent of the total).

Finally, at the lowest rung of this social ladder is The Real Lower Class. They are the people everyone else looks down upon. They live in the decrepit slum areas that just about every American town has. And in parenthesis the author says (Slums are much less apparent in Europe's towns and cities.) They usually leave school as soon as legally allowed, if not before. They work erratically at unskilled or semi-skilled tasks, and try to find their pleasures where they can. ~~xxxxxx~~ And so here you have the five categories in this two-dimensional class system horizontal level. And now on the vertical level you have other categories, social differentiations. Here they are based on nationality, race and on religion. There are minority groups. There are fifty million Americans who belong to ethnic and religious minority groups, against whom walls are raised in our society. There are those, for example, who belong to the more recent nationality arrivals - those who didn't come over on the "Mayflower" - who took the next boat or the boat after it - who came late. And the more recent arrivals in ~~this country~~

the community - and they are really not accepted, not accepted by the old-timers, by the old families, who resent the invasion of the upstarts. Interestingly enough, "the resentment of the new-comers seems even more intense at the lower social level than at the higher social level".

Religious lines are drawn in our country and often there are discriminatory levels within a given religious group. The author says, for example: "For whatever reason - whether Gentile barriers, Jewish cohesiveness, or both - Jews do tend to lead a segregated social life. And in many communities they maintain a division among themselves. The quiet, conservative German Jews, the first large Jewish group to reach America, often turn their backs on the more flamboyant and lively Polish and Russian Jews who began arriving several decades later." On some cities, not in ours of course, but in some cities, the two groups have their separate elite social clubs.

"Catholics, too, tend to split up by national origin. The Irish, in some cities, remain aloof from the Italians; and the Italians do not intermingle much with the Poles.

And Protestants, especially at the elite level, frequently try to draw a line that excludes both Catholics and Jews. Some years ago, one listing of several thousand socially select New Englanders - several thousand socially elect New Englanders - this list contained only about a dozen Catholics and still fewer Jews.

Now, as far as the Negro in our society is concerned, the author says of him:

"For the one American in ten who is a Negro, the boundaries of status are hardly invisible. To a somewhat lesser extent the same applies to Americans of Chinese, Mexican, or Indian origin. Among Negroes, the color of their skin is almost universally recognized as a barrier to full dignity of treatment from their fellow citizens. Consequently, many of them strain to "marry light" and tend to grant high status to fellow Negroes who have the lighter complexions. ~~who perhaps 10,000 light-skinned Negroes~~

That is stratification by pigmentation, as it were.

While perhaps 10,000 light-skinned Negroes "pass" the boundary each year and are accepted as white, these constitute but a tiny fraction of their race, and most of the rest must live with the grim fact that, while a white person can sometimes work up from a low social status to a high one, a colored man can never work up to being a white man. Many restaurants in the United States which serve the most uncouth white trash would refuse to serve such a distinguished Negro as Dr. Ralph Bunche. A Negro may be a college graduate and an experienced pilot in the U.S. Air Force and yet be rejected as a job applicant by a commercial airline needing pilots.

What some can do, what some Negroes can do however, is to seek to separate themselves as far as possible from the general run of lower-class Negroes through achievement and style of life.

Their behavior has become more like that of their opposite class numbers among the whites than like that of the main body of their own people.

The strain of this striving for differentness and superiority is beginning to show. They are more stiff in their behavior and more desperately absorbed in surrounding themselves with status symbols such as limousines and mink coats than their white counterparts. In fact, one of the American sociologists accuses the "black bourgeoisie" of being engaged in such a "wild flight from reality" that it is failing to provide responsible leadership for Negroes as a whole.

Now, the author devotes considerable space to an inquiry into why this straining on the part of the American people for status - the reasons for it. His conclusions - and I read you a sentence or two - are very reassuring. This book he writes began with the class behavior in the United States in this era of unparalleled material abundance. One of the most insistent themes that developed was that status seekers are altering our society by their preoccupation in the midst of plenty with the acquiring evidences of status. The people of this country are becoming increasingly

preoccupied with status primarily because of the impact on their lives of big housing developments, big advertisers, big trade unions, big corporate hierarchies. As a result, demoncracy is still more of an ideal than a reality. The forces of the times seem to be conspiring to squeeze individuality and spontaneity from us. We compete for the same symbols of bigness and success. We are careful to conform to the kinds of behavior approved by our peers. We are way of others who don't look like our kind of people. We tend to judge people by their labels. And all too often we judge people on the basis of the status symbols they display.

All this is hardly a credit to us as a people. We profess to be guided in our attitudes by the body of ideals set forth by our Founding Fathers. The Founding Fathers would wish us to be individualists, free thinkers, independents in mind and spirit.

I think, he said, we should all be happier, and live more stimulating lives if we judge people not by the symbols they display and the labels they wear but rather by their individual worth.

In this time - and this is the last sentence in the book - in this time of transcendent challenge and danger to our way of life, it seems clear that we can endure and prevail only if the vast majority of our people really believe in our democratic system. They must be genuinely convinced that our system offers fairer rewards and opportunities for the fulfillment of human aspiration than any other system.

Now my dear friends, the term "status seeker" is not found in the Bible - nor the term "social climber". Not that the people of Biblical times did not know these people - the "status seekers" and the "social climbers". They were very well-known. Human nature has changed very little - very little indeed through the long centuries.

But in the Bible they are called by other names - not very complimentary, but by other names. The Bible speaks often, in condemnation, of the proud and the arrogant, of those who push the foot of pride, of , of the man of presumption. Over and over again it admonishes us: "Remember that a man's pride will bring him low - but he who is lowly in spirit will obtain honor". The Bible often speaks of envy - the envy which slays the foolish man - the envy which is rottenness in the bone - ?

The last of the Ten Commandments is perhaps the profoundest of all - for of all the commandments, it alone is devoted, not so much to outer action as to inner motives -

- Thou shalt not covet -

Thou shalt not lust after thy neighbor's house, thy neighbor's field - anything that thy neighbor has - Thou shalt not covet.

The Bible wants men to be seekers - all men should be seekers - but not seekers after status in the sight of men, but seekers after God, and the good life.

Seek God and live!

The Bible wants men to climb upward - always to aspire - always to ascend, but to ascend not to some plateau where some silly coterie of self-chosen mortals await them with nothing to offer them but vanity and conceit - but to ascend unto the mountain of the Lord and to stand in His holy place - with clean hands and a pure heart, and a soul which is never lifted up to what is false - , - a soul which is never lifted up to what is false. And to such upward climbing there is no limit - no limit set. This is the only upward climbing which our sacred book recommends.

Every other direction is a false one and every other ~~form~~ form of climbing is a weariness of the soul and heartaches and desolation.

But when you come to think of it, good friends, no man or no group of men can give you anything that will add an inch to your stature or an ounce to your self-respect, to your confidence - no man, no group of men can give you anything, except truth. All else you must achieve by yourself. The more you rely on others for status, for recognition, for social security, the more and more dependent you become on other people, the less secure really you will become. But men can never take away from you anything that they have not given you. They can't give you anything, really, that you yourself cannot achieve. (If a man happens to be a "small potato", then he remains a small potato, whether it's brown or mashed or french-fried - whether it's in the bean or in a showcase. Nothing can magnify you except yourself, your own efforts, in the quest for the real things of life.

What is important is not how others estimate you - you would think so but it isn't - but how you estimate yourself. You have got to do that honestly and without delusions.

What is wrong with status seekers? They place their happiness in the hands of others. Without their coveted coterie, they are lost as individuals. They will suppress themselves, their own independent opinions and judgments, their freedom of soul in order not to be displeasing to those people who pleasures, whose approval they covet for fear of being rejected and cast out of the charmed circle which the status seeker seeks. They will conform when they should rebel. They will be cautious when they should be daring, they will be evasive when they should be forthright. They will be afraid to fail and to risk for fear of losing the status. They will never belong to those who stand on their own feet and speak with their own voices under their own conditions. They will never be promulgators, initiators, they will never set precedence. They may hug to their bosoms a certain haughtiness but they will never have

dignity, nobility, which comes from within and never from without. What's wrong with the social climber? Basically and at critical moments the social climber will be a disloyal person. The social climber - I mean the real one, the ardent social climber, is seldom a good friend - he is too eager to get ahead in the world, mindless of who he leaves behind. The social climber who is determined to get there at all costs, if need be, will deny his background, his ancestry, his people - he will try to re-write his own history to impress others.

All men should be ambitious! No one should stand still. But ambitious for what? So that I may look down on other men - what a contemptible ambition that is - so that I might think myself exclusive, made of better stuff, something rare and choice? No man thrives on exclusiveness. Exclusiveness narrows one's world and constricts one's horizons, and before long you are left a puffed up little man in a small and colorless world. The word "ambition" comes from the Latin "ambitio" - a going around. Candidates in ancient Rome - candidates for office - used to go around to solicit votes for the office which they sought. Is this the kind of "going around" which you would choose as the supreme enterprise of your life? soliciting approval of others - and if you fail of a majority of having been defeated in life, of having been a failure, is this ambition worthy of a man? We all love praise - we all want the esteem of our fellow men but just make sure that we deserve it!

We all want to succeed! But succeed in what? In the high aims or in the low aims - in being more or in having more - in being or in seeming to be? Are we striving to excel ourselves or other men? The former may lead to greatness - the latter to despair. It is good for men to climb - to climb over the low rungs within himself to higher and higher levels and purer air and wider vistas. We all want to get to the top. But what do we hope to find there? And how do we hope to get there? By our own efforts and independence, with pride in our own selves, or by trampling over the lives and the hearts of others?

Ambition! Are you ambitious for yourself alone? What of your family, your friends, your community, your country, your world? Are you ambitious to be an exploiter or a co-worker? It's good to make an anatomy of your own ambition. Young Joseph dreamt ambitious dreams. Eleven sheaves bowed down to his sheaf - his eleven brothers. His was to be the upstanding one - the superior one - he dreamt of the sun and the moon and the eleven stars surrounding his star - doing obeisance to him. And so he filled his world with hate - he made of his brothers almost fratricide - they were determined to kill him. Finally ~~he~~ sold ~~him~~ into slavery and brought sorrow into the heart of his father. Joseph was very ambitious. But it was only after slavery, life in the dungeon, years of maturity, when his brothers came to Egypt. And when he finally recogized that the real ambition does not consist in ruling over others, in using other people, but in helping other people. It was only when Joseph said to his brothers:

" "Come near to me" " "I am Joseph, your brother", when he embraced them into one great love and one common destiny and one supreme solicitude that Joseph realized the highest ambition that man is capable of. He became - Joseph, the righteous man.

When all is said and done, dear friends, it resolves itself to a matter of ambition and the question as to whether you regard yourself as a debtor of life or a creditor of life. If you regard yourself as a debtor of life, then your ambition will always be to repay

How shall I return unto the Lord all the bounty which he has given? That is how a man speaks, an ambitious man feels himself to be indebted in life - for the privilege of life - for the gift of life - for all the beauty and glory. He will be a humble mand and try to be a humble servant of his Creator and the Creator's creation. He will aspire - of course, he will aspire because all life is aspiration - he will aspire to make himself worthy of life. He will be among the humble who inherit the earth - that is if a man thinks of himself as a debtor in life.

But if you regard yourself as a creditor of life, or as a person to whom the world owes something or owes everything, then you will always demand payment on all occasions and you will strive, sometimes very ruthlessly, to collect, to exploit. You will climb and grasp, and pant, and climb again until you become great, like Kohelet did and surpass all who were before you, and then like Kohelet, you will some day consider all that your hands have done and the toil that you spent in doing it - and behold it is all vanity and a striving after the wind. That's what status seekers are - striving after wind.

Then the men come to realize that as an individual, a kingdom was too small for him & perhaps now a grave will suffice. Milton, in his "Paradise Lost" makes Lucifer say; Lucifer with his consuming passion, craving to climb to heaven, sit himself on the throne of the Almighty: "It is better to reign in Hell than to serve in heaven." There are those who believe with the Psalmists that it is better to be a "doorkeeper in the House of the Lord, than to dwell in the palaces of wickedness".

Well, when you make your Anatomy of Ambition - of your own ambition, whatever it is in life, ask yourself to which of these sentiments you subscribe. Ask yourself whether you regard yourself as a debtor of life or a creditor of life and you will make the right decision, I am sure. You will then set out to seek the real goals of life. The real goals of life are not there - up there - with this group of people or in this neighborhood or that neighborhood or in this club or that club or of this church or that church. The real goal of life is within your own soul. And you will then not want to seek your satisfactions at the cost of other people's deprivations. You will not enjoy food because other people are hungry. You will not enjoy a warm coat in wintertime because other people are shivering. You will not make comparisons - you will not be consumed with competition - you will not be striving after

wind - you will be seeking the peace of God in your own soul, in the circle of your own family, in your own community. That is the ambition that is worthy of a man who is made in the image of God



sermon 949

1: A Book, which has been widely read and widely
commented on in recent months, is 'The Status
Seekers', by Vance Packard.

Its main thesis is, that far from eliminating
class distinctions in our democratic society,
there is a definite trend towards class differentiation,
and the hardening of class lines in our national life.
Straining after status has intensified among our
people. The American people, in spite of its
great material abundance which is being widely
diffused, is not moving in the direction of a class-
less society, but away from it, towards a national
class structure with a variety of status systems
within it. There is increasing social cleavage and
stratification. Americans are being rated, and in
turn are rating the Americans, upgrading or downgrading
groups of people, not on the basis of merit, character
or achievement, but on the basis of the neighborhood

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they live in, the people they associate with, the club they belong to, even the church ^{with which} they are affiliated. These are regarded as status symbols, and may prove "barriers" to men and women who are climbing the social ladder. More and more people are striving to surmount themselves with ^{these} status symbols which will give them the proper rating and admit them into the coveted circle of the elect.

2/. We now have in this country, according to the author, a horizontal class system. one horizontal level, based on wealth, job, education, style, etc., and one vertical level, based on ethnic, race, a religious difference.

3/. There ^{there} are ~~also~~ ^{the other} categories of social differentiation based on nationality, race, a religion.

→ The minority groups, ^{e.g.} one belongs to - and so on. Americans belong to ~~the~~ ethnic or religious minority groups - against whom certain walls

are raised. ~~As~~ Recent immigrant groups there are those who ~~as~~ they belong to the more recent arrivals who are not readily accepted by the community and are not readily accepted by the old-timers, the older families. ^{who} ~~they~~ resent the invasion, the upstarts -

"Resentment of new comers seems even more intense⁽³⁾ at lower social levels than at the highest social level."

Religious lines are drawn and often discriminatory lines within a given relig.^{group} (Jasth p. 52)

and concerning the Negro — (p. 53-5)

4/ The author devotes considerable space to an inquiry into the reasons for this increasing status seeking ~~in our society~~ in our society. His conclusions are not very convincing. (Jasth p. 357-9)

5/ The term "Status Seeker" is not found in the Bible.
— nor the term "Social Climber". Not that ~~these people~~ ^{these people} were unknown in Biblical times, ^{they were} ~~but~~ ^{very well known} ~~but~~ ^{they were} called by ~~different~~ ^{other} names — ~~not~~ ^{not} more complimentary

~~whereas~~ ^{in condemnation} The Bible speaks of the proud and the arrogant, the foot of pride, and the man of presumption. Over and over again it admonishes: "A man's pride will bring him low, but he who is lowly in spirit will obtain honor." It speaks of envy which slays the

the foolish man - and which is as nothingness in
the house. 2/10/11 27?

The last of the 10 commandments is perhaps the profoundest
of all - for of all the commandments it alone is directed
not so much to action as to inner motion.

3/10/11

6/ The Bible wants men to be seekers - but not seekers
after status, but seekers after God, and the word of.
1/10/11, 11/13 - Seek Me and live!

7/ The Bible wants men to climb upward - and to
ascend - but not to some platform up there same
self-proposed mortals await with nothing to
them but vanity and conceit, but who shall to
ascend to ascend the mountain of the Lord and
to stand in His holy place - with clean hands and a
pure heart, and a soul which is never lifted up
to what is false. - And there are no limits set
to this ascent of man.

8/ Every other direction is a false direction, and
every other form of climbing is a weariness of the
soul and the heart aches and desolation.

9/ For no man ^{or group} can give ^{you} anything that ~~is worth~~ (5)
will add ^{an inch} to your stature, but ^{an ounce to your dignity} truth. All else
you must achieve by yourself. The more you rely
on others, for status or recognition, or social security
the more dependent and the less secure you will be -
come. Smug Potatoes Brown (Mud) to the Face
But men can never talk away fears what
they have not given you +

10/ What is important is not how others estimate
you - but how you estimate yourself - honestly
and without ~~any~~ delusions.

~~What~~ ^{Why} should man be afraid of things that
really cannot harm him - and crawls to things
that really cannot help him?

11/ What is wrong with status seekers? ^{Without Power}
They place their happiness in the hands of ^{created others} others.
They will suffer themselves, their independent power,
the freedom of their souls to us not to dispose
for be rejected by those who inhabit the charmed
circle which the status seeker seeks.

They will compromise when they should rebel, be cautious.
When they should be derisive, be evanescent. When they
should be forthright, they will be adversary to fail - unwillingly
They will never belong to those who stand on their own feet, spoke
with their own voices and utter their own convictions.

12/ They will never be the promulgators, the imitators, ^{they may live without} ~~the~~ ^{the} ~~proceedings~~ ^{the} ~~disgrace~~ ^{disgrace} ~~and~~ ^{and} ~~not~~ ^{not} ~~to~~ ^{to} ~~an~~ ^{an} ~~ardent~~ ^{ardent} ~~social~~ ^{social} ~~climber~~ ^{climber} ~~in~~ ⁱⁿ ~~himself~~ ^{himself} ~~a~~ ^a ~~person~~ ^{person}. He is seldom a friend. He is too loose to get ahead ^{in the mind} in the mind ^{of his} of his back-ground, his ancestry, his people - ~~too~~ ^{over} He will re-write his own history, as it were - to impress others.

13/ All men should be ambitious! No one should stand still! But ambitious for what? So that I can look down on other men? What a contemptible ambition that is! Exclusive the word "ambition" is from the Latin - ambitus - a going around. Candidates for office in Rome used to go around to solicit votes for an office they sought. Is this the kind of "going round" you would choose for your life? Seeking the approval of others - and if you fail of a majority - you will count yourself defeated in life? - a failure? We all love praise, and we all want the esteem ^{of others} ~~of others~~ - but we must make sure that we deserve it!

14/ We all want to succeed! But in what? ()
In the high areas - or in the low?

In being more - or in having more?
Are we striving to excel ourselves or other men.
The former ^{way} leads to gratuities - the latter to despair

15/ We all want to get to the top!
But what do we hope to find there -
And how do we hope to get there - by our own efforts?
with pride and independence - or travelling over the
lives and hearts of other men.

16/ And are you ambitious for yourself alone? And what
if you are family, your friends, your community, your
country, your world? Are you ambitious to be an
exploiter or a co-worker? Joseph ^{stars & stripes -} ^{many colors} ^{Has to}
^{be} ^{for} ^{the} ^{people} ^{who}

17/ When all is said and done - it all resolves into debts to
the future (whether you regard yourself as a debtor to
life or as a Creditor).

If you regard yourself as a debtor to life - your ambition
will be to repay - He is 'Pinner to, 3'1' 2'1' 2'1' 2'1'.
"What shall I return unto the Lord for all his bounty toward me"

for the privilege of life - its glorious adventure, and (8
all its gifts of beauty, you will be humble, a
humble servant of the Creator and this creation.
you will aspire to make yourself worthy of life.
you will be among the humble who inherit the earth.

But, if you regard yourself a creditor of life - one
to whom the world owes something or every thing -
you will demand payment on all real costs - you
will strive with tenacity to collect and exploit.

you will climb and grasp, and fight and climb
some more until - you become great, like Kohler,
and surpass all who were before you. And then,
like him, you will count all that your hands had
done and the toil that you spent in doing it, and bid,
it was all vain and a shaking of the wind. A kingdom
was too small for you - but a grave will suffice.
There are those who believe that it is better to
→ reign in hell, than to serve in heaven.

~~Not so the wise~~
There are others who believe that it is better to be
"a doorkeeper in the House of God, than to dwell in the
house of wickedness".

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20 million 749
 The March and The Census
 A Story of March and The Census



ON THE READING OF BOOKS — FROM THE RABBIS' DESK

Tension has played a large role in Jewish life during the past century. Changing times, changing places and changing attitudes made it difficult for many to adjust easily to and accept Judaism. To read the biographies of European Jewish authors from Heinrich Heine to Boris Pasternak is to be conscious of this tension. The author is less constricted by social convention than most, and his troubled pride in the Jewish past and troubled rejection of the Jewish present reflected the uncertainty of many as to the relevance and acceptability of Jewish life and thought.

European Jewish writers were troubled by tradition. It seemed to shackle them to an unwanted past. American Jewish writers, somewhat less sophisticated and sober-minded, were often filled with anguish over their inclusion in the Jewish community. They saw it only in terms of outmoded folk mores. They pictured its members largely in coarse and vulgar colors. "What Makes Sammy Run" and "I Can Get It For You Wholesale" are perhaps typical examples of this literature of self-hate.

Today, the crisis of relevance has largely left Jewish life. Judaism has established its claims as an acceptable, ennobling, esthetically satisfying and thoroughly sophisticated viewpoint. Proof of this can be found in our literature. It is bold, vigorous, affirmative. The courage and vision of

SUNDAY MORNING SERVICE
 November 29, 1959
 10:30 o'clock

RABBI ABBA HILLEL SILVER
 will speak on
THE ANATOMY OF AMBITION
 Social Climbers, Status Seekers, and the True Goal

FRIDAY EVENING SERVICES
 5:30 to 6:10

SATURDAY MORNING SERVICES
 11:00 to 12:00

"Exodus"; the sympathetic conviction and quiet nobility of "The Diary of Anne Frank"; the warm and thoroughly human descriptions of Harry Golden; the proud faith-affirming statement of "This Is My God" reflect a new mood. Again our authors seem to be verbalizing a feeling deep within the Jewish soul. Jewish life has come of age. It has largely met the challenge of technological and geographic change. It is responding adequately to the space age's political and philosophical challenges.

I write these few lines to suggest the many insights into Jewish life that are to be gained by the reading of books of Jewish interest. This month is Jewish Book Month. Certainly it would be a

fine occasion to browse and to sample the many fine works that are on our Temple library shelves.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ	
Prelude in A minor	Harris
Cantilena	Stebbins
A Meditation	Footen
Opening Psalm—Mah Tovu	Algazi
Bor'chu (Congregational)	Sulzer
Sh'ma-Boruch (Congregational)	Traditional
Mi Chomocho (Congregational)	Sulzer
Kedusha	Thatcher
Silent Devotion—May the Words	Weaver
Before the Address—	
My Soul is Athirst for God	Gaul
Mr. Ernest Hanson	
Olenu-Vaanachnu	Goldstein

The Temple

Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

Associate Rabbi

Director of Religious Education

MILTON MATZ

Assistant Rabbi

Staff:

MILDRED B. EISENBERG

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LEO W. NEUMARK *Vice-President*

ELI GOLDSTON *Vice-President*

MAX EISNER *Treasurer*

EDWARD D. FRIEDMAN *Associate Treasurer*

THIS SUNDAY

Mr. and Mrs. Leo W. Neumark, Vice-President of The Temple, will be host this Sunday for the Social Hall coffee hour preceding the worship service. Following the service, new members of The Temple will meet for brunch in the Social Hall.

The flowers which will grace the pulpit are contributed in memory of Sam H. Meister, by his family.

In Memoriam

The Temple notes with deep sorrow the passing of

SARA HAMMER

IRVIN MILLER

and extends heartfelt sympathy to the members of their bereaved families.

THE TEMPLE MEN'S CLUB

THE TEMPLE WOMEN'S ASSOCIATION

ANNUAL MUSIC FESTIVAL

Sunday, December 13, 1959

8:15 P.M.

Luntz Auditorium

THE CLEVELAND WOMEN'S ORCHESTRA

Hyman Schandler, Conductor

PHYLLIS BRAUN

Guest Soprano Soloist

Refreshments and a social hour will follow the program

Free to members and their friends

THE TEMPLE WOMEN'S ASSOCIATION

STATIONERY DEPARTMENT

Chanukah is coming! What better way is there to remember someone than with a personalized stationery item? Mrs. Milton G. Myers, Chairman, Mrs. George E. Goldman and Mrs. Edwin Woodle, Co-Chairmen, have sample books from which they will be most happy to help you make your selection. There is a wide variety of personalized stationery, formals and informals, self-seal envelopes for statements, personalized gummed address labels and postal cards. Especially charming are the chit-chat novelty note paper for children. Among the miscellaneous items are personalized luncheon and cocktail napkins, coasters and playing cards.

LILLIPUTIAN SHOP

Every Tuesday a group of fine sewers gathers to finish garments for the small fry aged six months to eight years. Dresses, boy's suits, overalls, and diaper suits are made to your specific order, color, size and fabric. They may be personalized if desired. Original designs on fine fabrics, meticulous handiwork and hand applique mark these clothes throughout and have made them immensely popular with those who like fine things. Mrs. Robert Rothschild and Mrs. Irving Sadugor are Co-Chairmen of this talented group of women. Their committee is as follows: Mesdames Joseph Bloomfield, William Englander, Herman Friedland, Louis Geronin, Solomon S. Sogg and Fred Ward.

The Temple Memorial Book

"The Memory of the Righteous is a Blessing"

The Temple Memorial Book is a perpetual Yahrzeit, keeping alive the names of our dear departed. Their names are read annually at the services which occur on the anniversary at the time of death.

IRWIN G. BERCU

*inscribed by his wife Ida,
and his sons, Roger and Donald*

HARRY GERSHEN

*inscribed by his wife, Goldie, and his children,
Mrs. E. R. Riff and Mrs. Edward D. Green*

ELEANORE GREENBERG

*inscribed by her brothers and sisters,
Mortimer L., Doris, David H., and Bessie Greenberg*

SAM R. FREIDMAN

*inscribed by his wife, Rose, and his children,
Ethel Greenberg, Max, Allen and Robert*

DR. DAVID B. STEUER

*inscribed by his sons, Alfred and Wilbur Steuer,
and his daughter, Mrs. Gladys Sternheimer*

KFAR SILVER

As many of you know, there is a fine agricultural school and settlement in Israel named for Dr. Silver. It was established by the Zionist Organization of America in tribute to Dr. Silver's contributions towards the establishment of that State. This school provides an integrated program of liberal arts and agronomy designed to equip the younger generation as citizens and as competent scientific farmers and pioneers.

I have recently received some new views of the school which I am sure you will enjoy seeing. Those of you who plan to visit Israel will find Kfar Silver just south of Tel Aviv, near the important port city of Ashkelon.



The newly completed wing of the Central School Building consists of three classrooms, two laboratories, a teachers' conference room, an office, and a large recreation area. With the addition of a second wing the Kfar Silver school will have a capacity of three hundred and twenty students.



Broad steps of Jerusalem stone lead to the modernistic dining hall, which can accommodate three hundred students seated dining room style and double that number seated auditorium style. It is provided with spacious and modern kitchen facilities.



This dormitory includes rooms for thirty-six students, a clubroom and a small apartment for the supervising instructor. Four dormitories of this type have already been constructed.

D.J.S.

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DATES TO REMEMBER

Sunday,	November 29	— Sunday Morning Services New Member Brunch
Monday,	November 30	— Adult Hebrew Classes
Tuesday,	December 1	— Temple Women's Association Tuesday Activities
Wednesday,	December 2	— Adult Hebrew Classes
Sunday,	December 6	— Sunday Morning Services

THE TEMPLE LIBRARY is open Tuesday through Friday 9:00 A.M. to 5:30 P.M., Saturday and Sunday 9:00 A.M. to 12:00 noon.

THE TEMPLE MUSEUM will be open at the close of Sunday morning services in addition to all occasions of organization meetings. Arrangements to view the Museum by special appointment may be made through The Temple Office.

THE ISRAELI GIFT SHOP is open during all Tuesday Activities sessions. Selections can be made at all times from the display case in the lobby through The Temple Office.