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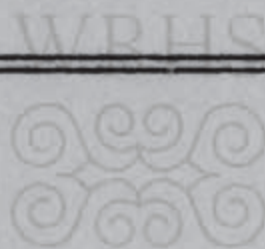
Holy marriage or trial marriage - which?, 1927.

"HOLY MARRIAGE OR TRIAL MARRIAGE--WHICH?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE. SUNDAY MORNING.

JANUARY 30, 1927, CLEVELAND, O.



JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

Judge Ben Lindsey has recently written books and articles on the moral revolt of our age, and especially on the moral revolt of our youth, which has created a great deal of comment and criticism. Judge Lindsey is, as you undoubtedly know, the judge of the Juvenile and Morals court of Denver. He has enjoyed a rich and varied acquaintance, an intimate acquaintance, with those problems which he discusses in his books and in his articles. His opinions are therefore worthy of note and serious consideration.

He finds that our age is suffering from a moral revolt, that the old moral standards have broken down, that the men and women, and especially the young men and women of our day, are seeking new standards of morality. He finds that there is a great deal of immorality among our young people, married or unmarried, and he suggests, as a way of meeting the situation, trial or companionate marriage, with its corollary, birth control. Judge Lindsey dwells at length upon the moral delinquencies of our age. He has had ample opportunity to observe them as the wrecks of infidelity and marital failure came drifting into his court house; and, strangely enough, he attributes the condition to the institution of marriage as it exists today, and to what he calls "the Puritan born and the Puritan bred" civilization of ours--as if similar conditions did not exist in France or Germany or other Continental countries where the Puritan born

and Puritan bred civilization does not exist. He thinks that because of the rigid code of morality which society officially exacts it makes our youth sex conscious and drives them into illicit relationships. He also finds that the very finality which society has attached to the marriage institution makes people feel that the marriage bond is a restraint, a sort of a surrendering of independence and freedom--a prison-house, as it were, and they fret under this.

He recounts the story of two young people who came to him seeking annulment of their marriage, and when he purposely left them with the erroneous impression that the annulment had been granted, they were very anxious to resume living together. He recounts the story of another young couple who discovered hitherto unknown virtues in one another immediately after their divorce was granted.

Now because of these considerations and because of such episodes--which, to my mind, merely illustrate the old Biblical adage of stolen waters being sweet; which merely illustrate the old weakness of the genus homo to take pleasure without taking responsibility.--because of these instances Judge Lindsey would introduce a revolutionary departure in organized society; he would sanction a new type of marriage--trial or companionate marriage, as he calls it. Two people like each other--or they think they like each other--and they apply for a certificate of trial marriage. They live together as long as they wish, and when they lose

interest in one another, why, they just announce that they are through perpetually.

This arrangement, Judge Lindsey thinks, would give a legitimate outlet to the sexual life of these young people, and would give them an opportunity to become acquainted with one another. Should they wish to continue and enjoy the privilege of parenthood, why, then the marriage bond would become more binding and the marriage bond would be dissolved only upon the greatest consideration. In other words, trial or companionate marriage is predicated upon the thought of birth control, and so Judge Lindsey would meet the moral shortcomings of our age practically by surrendering to it. So many people are misbehaving themselves; ergo, let's sanction their misbehavior; let's camouflage it with some legal fiction; call it trial marriage, call it companionate marriage and approve of it.

The logic seems to be one of a prevalent logic determining all of our forms of thought today. So many people like indecent plays, salacious plays; ergo, let's grant it to them, and by calling those types of plays and books art and modernism, society approves of them and society accedes. So many people are not interested in government, so few people take the trouble to vote, there is so much graft and corruption in government; ergo, democracy is undesirable. Let us scrap democracy.

The logic seems to be this: that if anything is wrong in the lives of men and women, do not blame the men

and women but blame the institution. The men and women of our age have enjoyed freedom and economic independence and individualism more than the men and women of any preceding age, and they have not yet adjusted themselves to the responsibility which this freedom, this economic independence and this individualism must impose upon them, and because they have not yet adjusted themselves to these responsibilities, therefore encourage them in their instability rather than subject this generation of ours and the next generation to that slow and laborious process of education and self-discipline and self-control and self-elevation; take the short-cut out and sanction all the insipidities and the trivialities and the indecencies of the age, the age of men and women who have not learned the self-restraint and responsibility which must go with the discovery of the various types of emancipation which society has made possible today.

We ask of Judge Lindsey and of his disciples, why should one of the original and basic institutions of society--marriage--be scrapped? For trial marriages, logically followed out, imply the scrapping of the old institution of marriage. Why should that institution be destroyed because of the momentary aberration of a generation? Have we tried all other means of saving the generation, or the old standards of the old fashioned morality? If we had exerted every means at our disposal to keep men in the paths of moral rectitude, and had failed, then we

would have to acknowledge that the old standards and the old institutions are no longer serviceable, and, much as it hurt us, they must be abandoned and new standards adopted.

But have we tried everything at our disposal? Have we called to play upon this great crisis confronting us all the agencies which ought to be concerning themselves with the problem.--the home, the school, the church, the press, the theatre? Have they made a strong effort to combat the rising tide of the revolt of youth?--which is really no revolt at all. It is just a slackening of restraint, just a weakening of moral fiber. A revolt is for something that possesses moral quality.--for ideals. Revolutions imply sacrifices, idealism--self-control, self-subordination to higher ideals. The revolt of modern youth is nothing more than a craving of privileges, of self-indulgences greater than they enjoyed in the past.--a sanctioning of self-indulgence. Our schools practically L teach no ethics and are not conducive to the building of character. Our schools limit themselves to the imparting of necessary information to our children. Probably no more than fifteen or twenty percent of the youth of America receive any formal, ethical or religious training in Sunday-schools. Eighty percent are without any such training. Parents do not find it necessary. The home, which was once upon a time the stronghold of piety and reverence, where the sanctities of life were safeguarded, where the very atmosphere was

conducive to proper thinking, proper speaking, proper acting.--the home has become secularized, and very few homes have a definite and intelligent program for the moral and ethical guiding and inspiration of their children.

The theater, the moving picture theater, where so many of our young boys and girls go, is very often veritable poison to our youth, and our newspapers are replete with the sensational, the sexual, the indecent, in all their details, and sear the ^{Souls} eyes of our young people. In the midst of this environment and general laxity and moral indifference our young people are reared, and then when we have to pay the price in crime, in delinquency, we turn not to ourselves but we turn in denunciation upon our institutions, and we say the marriage institution is at fault. We have no time for our spiritual life; we are too busy wallowing in the pleasures of the moment, and so we blame the church. We say the church has failed. We have no time for the duties of citizenship, for a vital and intelligent cooperation in the administration of our political life; and so we say our ^{democratic} government has failed.

It is so easy to point a finger of scorn at an institution, impersonal, seemingly removed from you, and so difficult to point the finger of scorn at yourself. It is so easy to ask for a remedy in institutions, outside of yourself, instead of looking for the remedy within.--in self-transformation, in self-elevation.

This panacea for the moral shortcomings of our

age--companionate marriage, trial marriage, and what not, has been tried. Mankind has gone through all the stages,--polygamy, polyandry, communal marriages, concubinage. Mankind has even sanctioned in the past sexual life before marriage. Mankind has gone through each one of these stages, and at the time each one of these stages was regarded as moral. It represented the cultural level of the age. But mankind has grown out of them; mankind has discarded them the same as it has discarded all archaic forms of marriage, just as it discarded slavery, which was once regarded as wholly moral. Mankind has, through the hard processes of evolution, risen from these primitive forms of union between man and woman to the higher and the highest form of union, where the natural communion is translated into a spiritual communion; where the high form of a voluntary, spiritual, compelling monogamy has taken the place of the primitive polygamy of the human race.

Man by nature is a polygamous animal with very few restraints, and it has been one of the major tasks of civilization during the last fifty thousand years to train this polygamous animal to rise to higher standards of living, to subject his natural anarchy to spiritual restraint, and any attempts at loosening the moral bonds of civilization is not progress. You may think it is very advanced, but it is not progress at all; it is a throwback to the primitive; it is animalism of the crudest kind to seek to supplant those standards which mankind, through experience and through

suffering, evolved so as to produce the highest type of cultural civilization, to supplant them by a jungle code of legalized promiscuity.

It is strange that a judge feels that it is the binding character of our marriage institution which makes it so irksome for men and women, because of the "steel trap"--a rather pointless thing to say in our days, when it seems to be easier to get divorced than to get married; a rather pointless charge to make in our day when one out of every three marriages end in separation and in divorce. It is not the binding character of the marriage institution which is responsible for irreverent laxity; it is rather the absence of a sense of the binding quality of marriage. Would to God that men and women thought a little more of the binding quality of such a union; would that they realized that the ordinary standards of convenience which apply to the commonplace relationships of men cannot and ought not to be applied to this basic human relationship. Would that they realized more today, as they realized in the days gone by, that marriage is not a contract, not a secular union but a sacred union; that it is a sacrament, that it is a destiny, a destiny in which two souls unite upon one pilgrimage which is to take them to the very end of their days, yes, and into eternity, a pilgrimage ^{beyond} ~~into~~ the tomb. Two souls vow to face all the problems of adjustment, in temperament, in well-being, in intellectual attainment, in attitude,--all the serious and perplexing problems which are inevitably involved

in every marriage.--two souls vow ~~and~~equip themselves to face these problems, whatever those problems may be. That marriage is a destiny, a pilgrimage through life, and life is made up of joy and sorrow, and, fortunately, is made up of good and evil.

The Judge seems to have two ideas confused in his head. The first is this: he knows that there are certain young people who love each other and yet cannot get married because of economic reasons. They are unable to provide for a family. Such cases are not at all rare. So he suggests for them trial or companionate marriage. But why? Why trial marriage for such people? Why can they not be married legally, according to our present standard, and wait upon the privilege of parenthood until such time as they are economically able to support a family? Such practices are common today and society is content not to censure it. Why trial marriage to such people?

He has in mind a second type of young people who do not happen to know their own minds. They are not sure of themselves. They think they like each other, but they are not sure. One is reminded of that trite saying of Shakespeare in the Merry Wives of Windsor: "If there be no great love in the beginning, yet Heaven may decrease it upon better acquaintance." Now these people, he thinks, ought to be given a chance to live together to find out whether they actually love one another. But why? Why trial marriage? Why cannot these people be married legally

and given all the support of public opinion, of an organization, an institution, to help them tide over their momentary whims and indispositions? If they find, after a long or short while, that they simply cannot get along, why, surely, the divorce courts are open wide enough for any couple to seek new freedom and self-fulfillment outside of the marriage bond. Why should society cheapen and vulgarize this holy institution of marriage for the sake of facilitating the emancipation of two young people who may not happen to know their own mind, and who, under present conditions, can very easily find their freedom outside of the "steel trap" of matrimony? C

I am afraid that the Judge approaches his problem from the point of view of extreme individualism which is obsessing our age. The right to happiness has become the slogan of the moral anarchy of our age,--as if only the two are concerned in a marriage; as if society is not concerned in each and every such union; as if ^{the} every life and well-being of a community are not dependent upon such union; as if society has not at all times regarded marriage as part of its organized system and decreed for it, because it knew how vital that institution is to the life of society. No man has a right to any happiness which is not at the same time socially desirable. Human happiness, the happiness of the individual, to be sure, is an end ⁱⁿ to social ethics, and everyone is quite ready to acknowledge it. It is an end but not the only end. There are other ends and higher ends to V

which individual happiness must be, and very often is, subjected. I have a right to my life. Surely, that is my own. Yet when my country faces danger it has a right to take me and throw me into trenches and deprive me of my life for the sake of defending the commonwealth. And we regard it as a supreme act of patriotism to offer our lives, our dearest possession, the right to live, for the sake of higher ends, our own personal ends. And so this right to happiness is a fallacy and a madness and a menace. It destroys; it is a cancer; it eats at the heart of organized society. And then again those who proclaim the right to happiness blithely assume that people always know what their happiness is, where their happiness is to be found, and at any given moment they know exactly where happiness lives. The fact of the matter is that most times we do not know what things will bring us abiding happiness; and in most instances we require, all of us, the restraint of organized institution, and of public opinion, and of sanctioned tradition to tide us over our momentary mal-adjustments. This great institution of marriage cannot be made dependent upon the whims of the momentary dispositions of people. It is too vital to the life of civilization.

Lastly, the Judge seems to be laboring under another misapprehension. He says that the only reason that society insists upon legal marriage is to protect the children.--legal marriage is intended only for the protection of children. And again he says that the possessive jealousy

and property rights are back of our traditional attitude of chastity and fidelity. He said what the ancient Jews really meant by the Seventh Commandment--"Thou shalt not commit adultery"--was "Thou shalt not steal," and they referred to that particular kind of property--women.

Now that is naive, that is uninstructed judgment, judgment ^{un}corrected by wide reading and wide acquaintance with history. The fact of the matter is that in earliest times in Israel the marriage institution had risen far above its legal definition in code; it had risen to such heights that the tribe in Israel dared to characterize the relationship between God and His people in the symbolism of marriage. "And I will betroth thee unto thee forever," said God. "And I will betroth thee unto me in kindness, in justice, in mercy. I will betroth thee unto me in truth, and thou wilt know and learn to know and understand God." Think of this daring imagery of characterizing the relationship between the spiritual being--God--and His people by means of the symbol of marriage! If marriage were that crude and coarse institution conceived of by the Judge, no prophet in Israel would have dared to have applied it to Divinity. The marriage ceremony was known in Israel as Kaddishim--sanctification--not contract.

The Rabbis say the name for man in Israel is esh; the name for woman in Israel is esho; the two letters, the Yod of esh and the He of esho make Yah--the name of God, and when esh is joined to esho--God--the

Shekinah, the Holy Spirit, is with them and joins them in love, but when their relationships are purely physical and not spiritual, then the Yah departs and only the Esh remains. "Fire! fire! which consumes them and desolates them!" That was the conception of marriage among our people. The Shekinah never dwells in trial marriages and in companionate marriages; and it is not true that the only reason why society sanctions legal marriages is for the protection of children. It is not historically true and it certainly is not morally true. Marriage is intended as much for the spiritual and the moral development of the two contracting parties, of the man and the woman, even as it was intended for the protection of children and for the safeguarding of property rights.

Marriage is the supreme opportunity for the spiritual and the moral development of human beings. There is no experience which so challenges us and the best that is in us as this searching experience of community living, of two souls. It demands the best in us and the finest in us--tact and delicacy and goodness and self-sacrifice and devotion and loyalty--as no other human experience demands of us, and the man and the woman who enter such relationship, who resolve to utilize it for the expression of the best and the finest that are in them, will soon find their union one of beatitude, of blessing and romance and spiritual adventure, a glory and a sublimity. And it is these standards, friends, --old fashioned, and it is these ideals of human relationship.

--old fashioned, which, to my humble thought, ought to be taught and preached today.

Our abberations are the abberations of a moment, of a passing phase in our civilization. There were such times in the past. We know of other peoples in other ages whose moral life was infinitely more lax and wicked than our own. The marriage institution survived them, and they who sowed the wind reaped the whirlwind. They sank into the slough of corruption; their moral fibers gave way and they were destroyed. The marriage institution survived.

And in this age of the so-called moral revolt we must not permit ourselves to become demoralized and frightened by the apparent laxity all about us, but vigorously and more firmly than before insist--not merely by words but by acts, by education, by instruction in the home, by an aroused public opinion--insist that when one approaches these intimate relationships, whether it be man or woman, that they remove the sandals from off their feet, for the ground upon which they stand is holy ground. Kadesh! kadesh! kadesh!

Any attempt to secularize marriage, any attempt to make it an institution of convenience for legitimatizing the animal passions of human beings, will prove fatal to civilization. Yah--God--must always be present when the relationship of esh and esho are spoken.

--o--

1. Judge Ben Lindsey - recently - juvenile + Family
- companionate
2. blunders at length - Strangely Easy to - Marriage
- work - + Puritanism.
 - ① Moral Code - sex-conscience - strict relief.
 - ② Fidelity - restricted world.
 - ③ Account case of 2 young people.
 - ④ On strength of these cases - 'stolen
water' - revolt + departure - new
type marriage.
3. 2 people - testing. Outlet - get
acquainted - children - birth-control
4. They would meet moral revolt + Survival
- So many people as unsubstantiated
- indecent blame
Vote -
 - ① The men turn - age - freedom -
- unstable, Evermore
5. But Why - basic work scrapped?
- temp. alternatives Other Cases

6. Is institution at fault. Hudson
thinks so -

7. Had we found all possible
means -

- ① Been lap. a blood-seeking
- ② Blame institution

8. all parade - tried before -

- ① "a" lasting. Volunt. Sp. Compelling
men gang
- ② War by national polygamous
- ③ throw back. attempts

9. Binding -

- ① ordinary standards & ceremonies
- ② Sacrament.
- ③ Westing - joy & grief

10. 2 Confused ideas.

1. Judge B. Lindsey has recently wrote & articles on The Revolt of Youth and the moral revolt which has created a good deal of comment & controversy. J. L. has for years been Judge, the Juror & Family Court of New York, and has enjoyed a rich & varied contact with the problems which he discusses. His opinions are worthy of note. In a recent article, after reviewing the moral revolt of present day young people, ^{the prevailing immorality & unhappiness among them - marked as it is by} he ~~concludes~~ suggests as a ^{corrective to the} situation, fidelity in conjugal marriage and its corollary birth control.

2. The Judge dwells at length upon the break-down of old standards and the widespread disregard of the moral code by young people of to-day. Strangely enough he finds that our present-day marriage institution and our puritan-born & puritan-bred civilization are responsible for it. He insists that our moral code which demands continence & chastity in young people ~~is responsible~~ makes our youth sex-conscious and leads many to illicit relationships. Again ~~that~~ the very formality which attends marriage tends to make ^{young} people feel that it is a prison, a cage, a restricted world into which they have entered - and they fret under these restrictions. ^{He recounts} the story of a young couple who ask for annulment ^{They could not live together} and upon being left with the ~~recognition~~ ^{recognition} that their marriage was annulled they were delighted to resume ~~their~~ living together. He recounts a similar story of another young couple who divorced that they wanted one another only after they had been divorced.

On the strength of these instances which only illustrate the Old Biblical adage that "in the waters are cast"
Judge L. recommends a revolt. ^{that must now be above all} ~~defiance~~ ^{rebellion} in our moral

standards. He advocates the sanctioning ^{a very typical marriage} by law ^{trial} as
as he calls them "companionate" marriages. Two people
like each other. They apply for a civil marriage certificate.
They ~~assume~~ ^{are granted} the full rights of marriage. While they
assume ^{you} its responsibilities. They live together for
as long ^{a time} as they wish, or as ~~short~~ ^{long} as they wish. When they
have lost interest, they simply announce that they
so through - and parting. — This will give them a
legitimized outlet for their animal instincts. ^{It} ~~and~~
will provide an opportunity to get acquainted and
see if they really care for one another, without the
feeling that they had been trapped into an marriage
~~act~~. Should they ~~wish~~ ^{desire} to have a family - why then
their marriage becomes much more binding, and
cannot be ~~abrogated~~ ^{except} for the fairest
reasons. In other words the companionate marriage
remains a companion marriage only as long as
both parties are practiced —

3. Thus J.T. would meet the ~~secret~~ moral revolt of
modern youth ~~which is~~ by a practical surrendering
to all the vagaries of modern youth. So many
people are misbehaving. Eyes - lets sanction
their misbehavior - and by camouflaging it with
a legal fiction - lets condone it. So many
people like indecent & salacious plays & newspapers.
Eyes - lets give it to them - and call it art and
modernity in ^{the} ~~this~~ age which has tasked

2/3 of people vote and there is amazing unanimity
and graft in the pol. life. Ego - let's scrap the
democratic institutions.



new of freedom, economic independence & individualism
 than any preceding age ^{which} have had not as yet adjusted
 itself to the reforms. which these several emancipat.
~~these~~ most necessary - and are: ^{unstable} and
 changeable and restless - as to be overmazed in
 their instability & lack of reform - rather to have
 than a long & tedious process of self-discipline
 and education into the ethical standards which
 the old, ~~judged~~ marriage institution demanded.
 But why? Why should we, the original & true
 - we, the best rock institution, society be scrapped
 - for trial marriages inevitably mean just that -
 for the sake, what may it be just the temporary
 alternatives of ~~our~~ a passing age? There were
 other periods in human history - ~~at~~ ⁱⁿ the localities
 where laxity & ~~and~~ infidelity increased ^{through} ~~applied~~
 to a degree infinitely worse than ~~the~~ ^{these} times -
 and yet they who the instl. of marriage survived
 while they who ~~ruined~~ ^{ruined} the mind, reaped
 the whirlwind? ~~Is~~ Is the institution of marriage
 at fault or ~~is~~ the creature & tempter, as say, J. I.
 is commended "It is marriage as we have it that is
 at fault; not the people who marry." This to my mind
 require more proof than the mere dictum ~~as~~ so
 old a man as J. I.

5. Have we tried every possible means, checking the

We haven't time for the spiritual life - and so we blame the church. We haven't time for the responsibilities of citizenship and so we blame democracy. It is easy to point the accusatory finger at an institution. It is hard to point it at oneself. It is easy to seek the remedy in a new institution. It is hard to look for that within - in self-transformation & self-election.

6. It might be said in passing that all these panaceas for our social ills - such as trial marriages - have been tried & found wanting. Manthius has ~~experimented~~ known many types of marriages in the past - polygamy, polyandry, communal marriage and concubinage, and they were each regarded as moral in its day. ^{Even Jesus} It even sanctioned pre-marital sexual relations before marriage - ~~but~~ which in modern guise is just termed as trial marriage. But manthius put distance there were primitive forms of union - even as it stills reveal slavery, ~~feudalism~~, & other archaic forms of morality. But a Manthius struggled long and hard to arrive at the present conception of marriage as "a lasting, voluntary, & ^{orally} ~~spiritually~~ ^{man naturally polygamous} compelling monogamy." Trial marriage is a throw-back to the primitive. It is not progress. It is sheer atavism to advocate a return to legalized promiscuity.

7. J.S. seems to think that the reason so many people are unhappy in their married life, is because

Man is naturally polygamous - with no moral restraints.
The whole colossal task of civilization in the last 10 centuries
has been to transform man from his primary
natural, polygamous position, to a voluntary,
monogamous being - to subordinate nature
to Spirit. ~~Any man who does this, he is a civilized~~
man.



8. Then apparently there are 2 ideas are rather confused in the mind, the Judge. He states that there are young people who love each other and cannot marry, ^{they are unable to support a family} for economic reasons. They would be helped by a Trial Marriage? But why? Why should it be a trial marriage? Why cannot they marry - and wait upon for the privilege; provided that until they are economically able. This is a common practice today - and one which society does not approve of. ~~Letting~~
~~democratic rule~~ The Judge is also thinking of
young people who do not know their own mind.
who think they love each other. They see to the point
the chance to put out. then trial marriage. But

I have to put out. then trial marriage. But
 Why Trial Marriage? ^{Engagement} First ^{1011/16} ~~deeds~~ ^{Method} as say every
 way to-day to ~~involve~~ ^{such an unnecessary} ~~to women~~ which certain
 young people who ~~the~~ ought society to cheapen
 & vulgarize the sacred institution. ^{marriage} for the sake
 of to put it in a class with legalized
 prostitution for the sake of those who facilitate
 the ~~degrade~~ ^{happiness}, those who even under present
 conditions have ample opportunity to seek
 their freedom —

the "briding" ^{like a steel-draft} ~~character~~ the union. But this seems to
be a rather pointless chap to make in this day when
the "briding" charac. of marriage is all but gone - when
it is as easy to be divorced as married - when
1 out of every 3 marriage end in separation since.
We live in vain for the operations that rip &
puncture lives & furnish - bred civilization /
when the Jews complain bitterly -

would that men & women used a little more
sincerity & the briding quality of marriage. Used
that they realized that the ordinary standards of con-
science which apply to the commonplace relationships
of men cannot & ought not to be applied to their
basic human relationship. Marriage is not
a secular but a sanct union. It is not a
mere contract, & it is a sacrament. It is meant
to be an enduring partnership, & life & fortune
and life means joy & sorrow, & fortune means
good & evil. It is marriage is a fighting
life-long

in which two ~~only~~ ^{determining} set out on an ~~important~~
pilgrimage - ^{of personal character, intellect, status, temp. & habits} content to see what ~~problems~~
adjustment ^{other} their fellowship will make necessary.

9) I am ~~convinced~~ that the Judge ^{express} their description approach
their subject from the ~~fit~~ ^{view} of the individuals.
~~whereas they believe they can make happy by means~~
~~of their a device. It is the old cry. No right to~~

if one is rewarded, Mary likes, Hudson.
"If - then be no great love in the beginning,
yet heaven may decrease it upon
better acquaintance"

which is the Bohemian / our age. The individualism is a lot to happenings at all cost. that is the slogan of our modern bohemian age. It is a pure fallacy - a weakness & a menace. The modern has no right to any happenings which is not at the same time socially desirable. The happenings, the modern is an evil

deniable. The happenings, the reader is an event
in social & other, to be sure. But not the only event.
There are other & they too even to which the happenings
the reader must frequently be subjected. (war)

(m) main in private conference
1). Again I see men & women do not really know where their happiness lies - + what + there's well being there at all day & night. They have their ^{Comparative} ~~comparative~~ ^{in marriage is of the same character by slow degrees. Some} ~~movements~~ ^{their movements} + their whims. They require the restrictions + discipline of org. institutions to help them tide over their temporary mal-adjustments. The test of marriage cannot be made dependent upon the momentary whim + disposition of people.

10/ but how will the "Compartment Marriage" ensure fidelity?

10). Another fund. fallacy of J.L. is that legal marriage is intended only for the protection of children and that possession jealousy & property rights are back of our traditional attitude of chastity & fidelity.

What the ancient Jews really meant by the 10th Com.
was "Thou shalt not steal" - and they referred to a partic-
ular kind of property - women? -

a). Yet so high had ideal marriage risen in Israel - that even the relations bet. Jud & Israel are mystically symbolized as that of a marriage.

אין אונזערעם זינלעך איז דאס וואס מיר האבן געווען
אין אונזערעם זינלעך איז דאס וואס מיר האבן געווען

happiness."

Marriage is not a private concern.. It is a social institution. Soc. is interested. Its life must keep depend on it. It has always secured for it. It is part of its organized system.

