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What is happening to the American home?, 1927.

1. One might select - 6-7 -

1. So with Hymns - numerous, more, in fact
- ~~Graciously~~ ~~multiple~~ ~~part~~ - affections

2. Mistake to assume - all well - Ferment.
- strategy.

Economic

2. Before Industrial Rev - Self-sufficient - Unit - Canon -
Authority, Cohesion, Stability
- After - NO large Econ unit - Cohesion - Rev.
- Edment - ~~with~~

Monarchy

3. Democratization of life ^{One + the Many} ^{In Pol. life.}
Key, life vs. Beliefs

① No adjustment as in Pol. life
② Sacrifice rights for right.

1. Prosperity - ^{all} ^{Pol. life}
- opiate - most slavish

① No people destroyed by poverty

② Babylon - "golden city - pride, the end, story" ^{world}

③ Persia - Truth -

④ Rome - Patricians - Slaves. 7 tal. tale
- no decadence - Lesson -

⑤ Prot - no vacant for pleasure.
Heart - attracts heart!

5. Israel is no Victor. Judaism - ^{Wine of Babylon}
① no Great Culture - Leisure -
② we are poor, rich - new rich -
- 15,000 xull.
③ Need of Education to new designs
- self-control, km, wealth, Exhibit designs

6. Paganism - was -
- Enemy - Judaism.
- all obstacles -
- no Revol.
- Right to Happiness -

7. Am. people will not submit
Hebrew - slavery
Reckless - Eligible -

- ① Knows all the demands
- free demands - social security
- atavistic hankering

New World

- ① Witchery - Specter.

- ② under make up vulgar

8. Popular - Church - Liberal -
the over & touch - compar.

9. Language - definite program - 3000.

(1) Marriage - divine - ^{OSes} Incipit -

(2) To the ^{1.6.317} High-School-Council

(3) Flower - " " guk ADIA

(4) Child - meal-break - no law into
house - socially beneficial

(5) How has 1.3.70 -

Angle - guk pld

Modesty - reference

10. We do not yield an inch - to new shir units
- not unprepared - old as me -

"He who loves his wife as himself, and
honors her more than himself and
lays his eyes straight in the way of
peace and warms them when they are
thin & moisture, come & he it is
said in Job - "Thou shalt know
that thy tent is in peace"

(4) Wealth - 9100 yrs ago - sudden -
- Display - false - standards -

(5) new Paganism . War - 2+ talks
new - Eat, Urine & —
And what you see to day -
Chapman - real, most of us -
- a passing phase . Adm. And.

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1. Unnecessary - axiom -

- (1) Here, primary to Pluralism, then
Synagoga - lastly - Schools
- (2) Our Career. Splendidly ignited -
with hospitality & h. Schools.
- (3) $\frac{4}{5}$ of our children. - ignorance
- turn over to them ad - libitum

2. - Why J. Education?

- (1) Children need it - non Jew Education
apologetic -
- (2) America needs it -
- (3) Jew. People need it - Trained
centuries only to perish?
- (4) Our father planned -
- (5) Let said Let say -
- (6) What kept us alive?
- Populus? Wealth?
No, Schools!

What is happening to the Am. Home?

1. Danger of Generalization - One may select quite a imposing list of facts from the records of current Am. life to prove that the Am. Home is doomed, and many an earnest moralist has been led to this conclusion by ^{such} strutting array of incontrovertible facts. And yet we must guard ourselves against ~~over~~ generalization on the basis of these facts. One may grant them all and yet the conclusion that the Am. Home is doomed is unwarranted for these facts do not tell the whole story - and do not paint the whole picture. Suppose I were to write a book on America using the following facts as my material (1) Am. is only land where lynchings occur (2) The land, the Crime Wave - armed mobs necessary to transport payrolls (3) The land of Industrial strife - incessant strikes and lock-outs (4) The land of Child Labor - 1 1/2 children per foot to work in ^{sub}urban land in the world (5) Millions of negroes ^{practically} as franchisees - and segregated (6) Land of Pl. corruption. These are all facts. But my book would be highly-sided, untrue, for they are not the only facts about Am. life. To complete the picture: (1) Opportunity (2) Education (3) Prosperity of people (4) Philanthropies (5) M. Service (6) Freedom

2. So with Amer. Home. To ~~draw a picture~~ ^{form a picture} of the ~~Am. Home~~ ^{from the} ~~conclusions~~ ^{unimpaired and unpermanence} ~~but the home~~ from ~~the~~ ^{numerous} ~~unimpaired~~ ^{unimpaired} and ~~unpermanence~~ ^{unimpaired} facts, which for obvious themselves upon our attention is with public news is to obtain a highly inaccurate representation of it. The millions of Am. homes upon which the foundations of our next life rest are still sound, and strong and true. Not and loyalty and the spirit of self-sacrifice has not

yet disapparent among the dwelling places of men,
and round the fire-sides in such a time.
homes still have those sanctities which, old
have been the comfort and happiness of man-
kind. I anticipate no early liquidation
of the home - and no collapse of that institution.
The affections which build a home and sustain it -
are provided in the very nature of life, and as long
as men & women live upon this earth, so long
will they build homes, and families - and so
long will the sentiments of ^{mutual protection} ~~otherness~~, faithfulness
and affection ^{abide} ~~remain~~ in them.

3. It would be a mistake however to assume that
all is well with the Am. Home. All is not well. The home
is in ferment. It is passing through the preliminary
phases of a new adjustment - which are always
fraught with pains and wrenches. It is being attacked
by new social, pol. and intell. conditions and it has
not yet perfected its new strategy and defenses to
meet these new conditions.

① Before the day of industrialization and the big city - ^{and as a} ~~the~~ ^{consequently} ~~the~~ ^{home} was a social & econ.
unit. It was self-sufficient. Even, though, including the means
& livelihood of parents & children were centered in the home.
Nearly all human interests were focused there. The home
was the place of work, and rest but also
of education and recreation. This gave the home ^{an} ~~the~~ ^{authoritative}
authority, ~~in~~ cohesion, and stability. It made the members
of the family ^{largely} ~~completely~~ dependent one upon another and in
turn established canons of mutual reciprocity and
discipline. The home functioned as gov. - and the individuals ^{within} ~~who~~ ^{subjected}
to the expediency of the family unit.

② The industrial rev. - the change from home
production to factory production - from the preponder-
ance of the rural to the preponderance of the urban life - ~~radically~~ ^{completely} changed
the status of the home. It was no longer an econ.
unit. Parents & children now left the home worked
in different ^{at times in diff. cities} ~~places~~ at different jobs, ^{received} ~~with~~ ^{different}
wages. Some members became econ. independent. ~~the family unit was overthrown~~
The big city created congestion & crowded conditions.

^{small, limited}
The home was no longer able to ~~meet~~ provide adeq. social
facilities for the young people. They began to seek them
elsewhere - away from the home. The big city made
needs. mass education - and children was now
educated - away from their homes. Parents were sad
less, and other and less of their children. All
human interests were no longer focused in the
home - and to that extent did the authority, cohesion
& stability, the home suffer.

③ Still other factors: The ind. Rev. but deems in its
wake. The priv. of the rights of man has as
opponents all human inst. including the family
which demanded his adherence was popularized.
No family had up to that time been org. like the
state constitutionally - at least in theory - in many
instances or most - also in actuality. The father was
the head and master - the wife & children had no
rights other than those derived by love and
affection. When they were not present - there was
nothing left for child. But Florence & the mother.
The New Era slowly put an end to it.
Now more freedom & independence of that nature
was required by members, for - ^{even} ~~just as~~
and just as the people living under a despot.
have not yet fully adjusted to the obligations
of freedom, so have the ^{members} ~~members~~, the household
now despot. sq. not yet fully adjusted to
to the obligat. & resp. of freedom in the home.
The same confusion which exists in our pol.
life bet. freedom & license, freedom & weakness,
freedom & whims, freedom & selfishness,
exists in many homes - And the home will
have to pass thru the long process of self-educat.
in democ. living, before it will establish itself
firm on the basis of real freedom - freedom
which ^{means} ~~is~~ cooperation, sharing, wisdom.

③ To be a torch in the night & voice
in the wilderness - a ^{compass} ~~light~~ to the
lost & the drifting -

6. Ref. stands for a program of education
which will teach ① personal purity, sobriety,
charity ② Family stability & preservation
II. For Marriage - as ^{marital} ~~divine~~ self-completion
and unity for perfect peace - but not for the sake of
the world - deepest exper. of life.
III. For the Father - High Priest - not only
Provider - Counselor - keeps wisdom
IV. For Mother - Priestess - character builder
showing setting card - Player - speech therapist
is not guide - (No weak control - etc)
V. Child - Student, devout, disciplined,
not transfused - subject to authority
in his unwillingness.
VI. Home - ① Table as altar
② Family duties - prayer -
sacrifice -

7. Juste Ben. Yeh.

poverty resources, ^{and} ~~riches~~ ^{assets} ~~to~~ obligations
and responsibilities

④ Wealth is another factor which has exercised
a demoralizing influence upon the home. A hundred
years ago few people were wealthy. Today hundreds
& thousands are. And ^{what was yesterday's} ~~the wealth of yesterday~~ is
~~today regarded as~~ ^{only as a} ~~relatively~~ ^{modest} ~~wealth~~ ^{comforture}. Wealth
undermines character - saps discipline -
weakens principles - increases temptations & is
good. And wealth suddenly acquired is even
worse - for it carries with it none of the
restraining traditions which of time go with
generations. Wealth tempts - display,
over-indulgence, false standards, set in, and
the home which ^{in the last analysis} must rest upon integrity,
unity and sincerity suffers -

⑤ Perhaps to-day there is yet another factor at
work attacking the citadel ^{the home}. The new
Paganism which the war ^{has all over} ~~let loose~~ upon the
world. War is the enemy of all morality - Esp.
is it the enemy of the home. It takes men
away from their homes and places ^{them} in
an environment of danger, stress & excitation
where ^{self-indulgence} ~~immorality~~ becomes almost inevitable.
To a lesser degree but now the loss ^{appealing}
that holds true - the womanfolk who remain
at home. The whole world is caught
up in the emotion, eat, drink & be
merry we may die - which is the root
idea of hedonistic paganism - Men & women
carry their ideas over into the era of peace
which follows the war. Such notions are
not easily surrendered after they are
once ^{well and} practiced. And what you see to-day
is the way of the champagne & the vulgar
life - the loose talk, the vulgar wit -
the coarse & vulgar manner.

Gen. Yeb. 626.

Our masters here taught, He who loves his wife as himself, and honours her more than himself who leads his sons and daughters in the straight path, and marries them near their time of maturity; - to his house the words of Job apply (5.24), "Thou shalt know that thy tent is in peace" -

Haine

"a haven of rest from the storms that raged round the very gates of the ghetto; nay, a fairy palace in which the bespoken objects, the noble divisions threw off their garb of shame and resumed the regal attire of freedom. The home was the place where the Jew was at his best. In the market place he was perhaps hard and sometimes ignominious; in the world he helped his judges to mis-understand him; in the home he was himself." See Abraham J. Fuchs, p. 113.

WHAT IS HAPPENING TO THE AMERICAN HOME ?

RABBI ABBA HILLEL SILVER

THE TEMPLE, ~~SUNDAY MORNING~~ →

Cleveland, Ohio

~~December 18th, 1927.~~

To form a picture of the American home from the number of unpleasant cases of impermanence and infidelity which obtrude themselves upon our attention, is to obtain a highly inaccurate picture. Millions of American homes upon which the foundations of our national life rest are still sound and strong and true. Love and loyalty and the spirit of self sacrifice have not yet disappeared from the dwellings of our people, and around their firesides still hover the sanctities which from of old have been the strength and the comfort of mankind.

In spite of the prophets of doom, I anticipate no early liquidation of the American home. The affections which build a home and sustain it are grounded in the very nature of human life. As long as men and women live upon this earth, so long will they build homes and families and so long will the sentiments of mutual protection, devotion, faithfulness and altruism abide in them.

The Industrial Revolution which decentralized the home, and democracy ^{which} induced new orientations within it, ~~and~~ are forcing the home to a new adjustment.

The increasing wealth of our people is perhaps the greatest menace to the integrity of the American home. We shall have to strengthen our defences against ^{the} ~~that~~ invasion ^{of} ~~of~~ destructive force which comes with continued prosperity.

Today another force is attacking the citadel of the home. I refer to the new paganism which war let loose in the world. War is one of the deadliest enemies of the home. It takes men away from their homes and their surroundings, where ~~the~~ traditions and public opinion exercise a restraining influence and places them in an environment of danger, stress and excitement, where sexual immorality becomes almost inevitable.

The whole world is caught up in the spirit of "eat, drink and be merry, for tomorrow we die" -- which is the root idea of all hedonistic paganism. Men and women carry these ideas over into the era of peace, which follows the war. What we see today of the cheapening and vulgarization of life, the coarse and slovenly modes of conduct and ^{self-}indulgence are the muddy backwash of the saturnalia of the war.

It is a passing phase. A reaction will soon set in. The American civilization is Hebraic and Christian, not pagan. Its life has been molded by centuries of moral ^{living} and thinking. It will not succumb to the aberrations of the moment.

The American people knows that all the strummings and pronouncements of the neo-pagans concerning easy divorce, trial marriage, companionate marriage, free love, ^{and the} right to ones happiness are not the progressive thoughts of progressive men, but the atavistic hankerings after older and discarded forms of human relationship which the race tried and rejected centuries ago.

~~It is~~ It is saddening to see would be exponents of religion so far losing the historic prospective and yielding to the impact of the shifting standards of the day, attempt to cast the mantle of religious sanctity over these aberrations of our day. One wonders whether these religionists are speaking out of conviction or for

the sake of publicity. A clergyman speaking for companionate marriage makes good newspaper copy and newspaper headlines are the Garden of Eden for some pulpiteers.)

(A true spokesman of religion will hold true to the accumulated wisdom and experience of ^{humanity} ~~his faith~~, which declared that marriage is not a human relation of convenience, but a ^{divine} institution for ^{the} spiritual and moral development of men and women and that the home is ^a sanctuary.)

The more fathers come to ^{ceive} ~~conceive~~ of their role in the home as that of ^a High Priest, and mothers, as that of Priestesses, officiating at the high alters of human life; the more we bring reverence, dignity and holiness into ^{our} ~~the~~ home, the more will peace and happiness come to dwell in them.

which, at best, should come only as the reward of years of labor and achievement. Wealth has brought moral slovenliness into the lives of many men and distorted their spiritual perspectives.

As a people we shall have to train ourselves to withstand the corrosive influences of wealth and long-continued prosperity. "Jeshurun waxed fat and kicked." ~~And~~ The American home has been rudely shaken by this fractious wealth-gorged contumacy of our age. We shall need to learn the creative usages of leisure, the moral mandates of wealth and the salutary offices of restraint and self-control. It is against the opiate of prosperity which deadens the moral sensitiveness of a people that we shall have to guard ourselves in the future. We are the richest nation in the world today and the richest nations ^{have} ~~was~~ always the first to succumb to moral decadence.

Another factor which has been making for the demoralization of the American home is the neo-paganism which came in the wake of the last war. War is the enemy of all morality. Especially is it the enemy of the home. War takes men away from their homes and their normal environments where traditions, moral habits and public opinion exert a restraining influence upon their conduct, and transports them to a world of stress, tension and emotional excitation, where sexual laxity becomes almost inevitable. ^{Simultaneously discipline are relaxed} ~~Other moral standards collapse.~~ During war the spirit of "Eat, drink and be merry, for tomorrow we may die," becomes the dominant motif of life.

(When war ends the hedonistic fatalism of war does not end with it. It is carried over beyond the armistice into peace-time ways of life and thought. Whatever we witness today of the cheapening and the vulgarization of life, of moral shoddiness and the bewildering capriciousness of "flaming youth" that shocks and startles us, is simply the muddy backwash of the saturnalia of war.

There is a great clamoring abroad in the land today ^{about} ~~concerning~~ the individual's right to happiness. This is a mischievous doctrine for it makes the individual man, rather than the collective man, the measure of all things and the individual's concept of personal happiness the sole criterion of moral values. Man possesses no rights other than the right to do right. ^{or for} Men speak glibly today

No man has a right to happiness which is not at the same time socially desirable. The happiness of the individual is, to be sure, an end in social ethics but not the only end. There are other ends to which individual happiness must frequently be subordinated. Few things are as dear to a man as his own life, and yet at the behest of patriotic duty, in the defence of his country, or at the behest of some other high mandate men will sacrifice their very lives and all their chances of happiness.



of man's duty to express himself, forgetting that man's first duty is to perfect himself. Often men express their lowest selves and ~~utterly~~ fail ~~to~~ even to try to ~~express~~ their higher selves. Self-expression is the last, not the first, stage in moral evolution.

The American people will not long tolerate this ^{alien to its essential genius} ~~alien~~ neo-paganism. American civilization is Hebraic and Christian, not pagan. Its character has been molded by centuries of ^{wholesome} ~~formal~~ moral ^{living} ~~teachings~~, and it will not easily succumb to the passing momentary aberrations of our day. For the moment ^{it} is slyly amused by the ^{by the exotic quality and principal of their productivity} struttings and capers of the new pagans. ^{Soon} After a while it will ^{lose patience with them} ~~become~~ disgusted, and ^{such a thorough house-cleaning will then be in order.} ~~will clean house, as it did in the past, as the English people are wont to do.~~

The Elizabethan era ^{an era} ~~was~~ very much ~~an era~~ like our own, ^{It was} ~~and~~ brought about, ^{The age went on a moral tan.} ~~perhaps~~ by the same conditions ~~of~~ war and victory. ~~It was an age of over-indulgence, of moral laxity, but the pendulum swung just too far, and the moral sanity of the English people asserted itself, and you had the Puritan reaction which corrected the~~ ^{and, in spite of excesses, it proved a sobering and corrective influence in the life of the nation.}

↓ People today are much more frank and intelligent in their discussions of the subject of sex. This biological fact is no longer considered taboo. But there are those who confuse knowledge with sanction, and an understanding of the laws of nature with the privilege to play fast and loose with the ^{moral conduct} ~~code~~ which society has built upon these laws.

The American people knows that all ~~of~~ the demands which are being put forward ~~today~~ for looser ties within the home, for easier divorce, trial marriage, companionate marriage or free love are not the progressive claims of a morally advancing social order. They are the atavistic hankerings after lower forms of human relationships with which the human race experimented centuries ago, and which were finally ~~rejected~~ ^{rejected} ~~because~~ because they were found wanting. They did not call forth the strongest and noblest qualities ~~of which~~ ^{in man.} human nature is capable. They were ~~discarded~~ ^{discarded} ~~far~~ far from rendering the lives of men and women freer and happier, ^{as it is falsely assumed by some in our day} these loose forms of association were found to cheapen and embitter life, rob it of its dignity, reduce sex to its lowest common physical denomination and endanger the ~~proper rearing and~~ spiritual education of the offspring. "The monogamous family," declared Prof. Jennings on the ~~basis~~ ^{basis} of his biologic researches "with its life-long union of mates, appears as the final term of a long evolutionary series." Here again science is ~~paying tribute to~~ ^{confirming} the intuitive postulates of religion which long ago raised marriage to a sacrament and declared monogamy to be the ideal union upon which to build the noblest family life.

We are ^{likewise} frequently deceived by obsolescent ideas ^{tricked} ~~lucked~~ out in the youthful livery of pseudo-scientific modernity. The primitivist Nietzsche captivated a generation by investing an archaic jungle ethics with the garniture of brilliant metaphysical paradoxes. The form was new. The substance was of the fossilized deposits of civilization long since ~~past and worn~~.

Many anarchic human cravings ~~and undisciplined human passions~~ are today demanding reinstatement and social respectability on the strength of new and pretentious

psycho-analytical revelations. Like every new and unrectified science, psychoanalysis ^{a weird and appalling mass of fictions are now passing as indisputable truths of mental hygiene} has given rise to a host of preposterous moral vagaries. The psychology of the abnormal is assumed to be ~~the~~ ^{the} norm for the normal. The psychic evils of morbid inhibitions are arguments ^{employed} ~~used~~ against self-control ^{restraint} ~~and purity~~ in sexual life. Men ^{are in behalf of sexual repression} employ a new terminology and believe themselves to be ^{masters of} ~~discovering~~ a new truth. There is nothing new

in these undisciplined appetites of men under whatever pretext they proclaim themselves. They offer no new recipe for human happiness. They lead inevitably to spiritual degeneration and social disaster.

When men have not the courage to blame themselves for their failings they blame their institutions. It is easier by far and much pleasanter to saddle an imperial institution with the delinquencies of an age than to point the indicting finger at myself. Our age is too busy money-grubbing to attend properly to the duties of citizenship and so we put all the onus of our political corruption upon our democratic institutions. It is democracy, not we, that has failed. We are too engrossed in the pursuit of material comforts and pleasures to ~~have~~ ^{find} time and interest ⁱⁿ the cultivation of our spiritual life and so we blame our religious institutions. The church is at fault. Men and women lack the strength of character to welcome the restraints of pure family life and prefer the luxuries of indulgence and self-pampering. The fault is not with them but with the institution of marriage.

Some social reformers, aware of the undermining of family morality which is going on apace in our land, have proposed a radical revision of the ~~marriage~~ ^{institution}. The logic ~~seems~~ ^{shows} their position seems to be that you can sublimate immorality by legalizing it. By implication one is led to infer also that all these moral evils are institutional in their origin and can therefore be corrected by some drastic institutional reorganization. This is a naive ^{and} ~~naive~~ ^{naïve} doctrine.

Religion has long known this. It therefore refuses to be impressed by the heathen ragings of our day. Its wisdom is the cumulative wisdom of the ages. Its moral theses have been tested by time and are grounded in the millennial experiences of the race. *It is not an amateur in matters of human relations.* It has lived intimately with man through vast cycles of time and it has learnt to understand him critically, to judge him sympathetically and to guide him steadfastly along the narrow way of self-discipline. In a world of shifting standards, of moral ~~drift~~ *drift* and confusion, religion proclaims *to-day* ~~as of~~ yore, its few simple, strong, unalterable convictions touching the basic sanctities of human life.

It maintains Marriage is holy ground. One should approach it reverently. It is a spiritual experience, the most critical and decisive in human life. Judaism calls marriage "kiddushin"-sanctification. It sanctifies the privilege of sharing in creative life. Through its portals men and women enter the realm of *their* ~~immortality~~ *over* ~~immortality~~. Marriage

is not an arrangement of convenience, physical or financial, to be entered into at will and dissolved at whim. *The ordinary standards of convenience which apply to the commonplace relationships of men cannot be applied to this basic human relationship.* It is a holy covenant between two souls pledged to revere one another, to face life's tasks together, sorrow, struggle and disillusionment, to be each others complement, to build a home and to shield and love the offspring of their union. The integrity of the family rather than the chance happiness of the individual *should be their* ~~is the~~ primary concern. Men and women must learn to look upon the conflicts incidental to the adjustment of personalities within the marriage bond as the very stepping stones upon which they *are to* ~~must~~ rise to the higher levels of self-completion. The more the institution of marriage is secularized, the less of a potent, mystic spiritual experience it will *prove* ~~be~~. Divorces will continue to increase *and broken homes* ~~space~~ for a broken home is, first and foremost, evidence of a broken faith, of a lost reverence.

The role of the father in the home is more than that of material provider. He is the priest officiating at the high altars of God. He is teacher, counsellor, guide, ~~father~~ *father*. He must be the worthy object of *your* ~~adoration~~ and emulation.

The role of the mother in the home is more than that of administrator. The

The sex-life of men ^{and women} is an expression of the divine
creative impulse ^{throbbing through all} of the universe. It is neither evil nor
degrading. It is noble and beautiful. Only the worldly,
apocalyptic religions preached asceticism, conceived of
man's physical life as inherently wicked and
demanded the mortification of the flesh as the
price of spiritual salvation. Social religions
~~practiced~~ sanctified the sex-life of man, and called
marriage a sacrament.



Bible speaks of "the Torah of thy mother" - the spiritual instruction of mothers. The lips of the mother should impart the profoundest truths of life and human conduct, of reverence, purity and nobility to the developing mind of childhood.

Parents who are too absorbed in business or social pursuits to find time for the careful and devoted nurturing of their children's souls have suffered life's major defeat and are denied life's rarest satisfaction.

The role of the child in the home is more than that of the pampered object of universal solicitude. The child must be trained into the obligations of cooperative living. He must be made aware that he is a member of a group and that group life ^{imposes} ~~means~~ duties and restraints. There are rules of the game which he did not make and which he cannot break with impunity. The "lunatic fringe" in modern pedagogy and child-care has been responsible for ~~such~~ ^{such} strange and fantastic methods of child-rearing in many American homes. The child is permitted to exploit and terrorize the home for fear that otherwise its individuality ^d ~~may~~ ^{would} be repressed, whereas this very non-cooperative individuality of the child should be corrected very early in life before society gets a chance to suppress it ruthlessly and painfully.

The home ^{religion maintains} ~~itself~~ is a spiritual entity. It is built out of the imponderable things of the spirit. Loyalties, memories, imagination, sacrifices, joy, laughter and tears build a home and ~~piety~~ ^{tact and delicacy}, reverence, modesty ~~and moral reticence~~ sustain it. The home is a sanctuary and across its portals should forever remain inscribed in letters of living flame: "Verily this is the House of God and this is the Gate of Heaven."

These religious conceptions of marriage, home and family life are exalted but not unreal and impossible. They are not too good for human daily food. They are the ideals, lifted high, ^{toward} which men should aspire. They cannot always be reached ~~by men~~ ^{religion} but ~~they~~ nevertheless set the goal and prescribe the direction. Religion can understand and forgive personal lapses and failures but it cannot ^{cut short} ~~change~~ the goal or lower the moral requirements for admission to the kingdom of perfection.

If American civilization is to survive the disruptive forces which are attacking it today, it must, by every means at its command, safeguard the citadel and stronghold of its national life - the home.



What is Happening¹ to The American Home.

One might select a sufficiently imposing array of facts from contemporary life to draw the conclusion that the American home is doomed. Many an earnest moralist has been led to this conclusion by ~~such~~ ^{sad} a marshalled array of facts. One should, however, guard himself against the subtle danger of generalization.

If we were writing a book on American Life we ^{might} readily collect six or seven striking phases of American life, and on the basis of these we could build an argument which would be altogether true as far as the facts included, but altogether false as far as the facts omitted. We could write of America as the land of appalling crime and lawlessness, of political corruption, of intense industrial strife, of glaring economic inequality, the land where more than a million and a half children are still exploited in industry, where millions of men are disenfranchised and segregated because of their color, and where lynching, in some quarters, is still a popular pastime.

These ^{facts} ~~would~~ all be true, ~~facts~~, and yet if these were the only facts ~~given~~ ^{used} the picture of America would be altogether false and misleading. To give a complete view of American life we would have to include much more which would undoubtedly temper the ^{sharp} ~~asperity~~ of these facts. We would have to write of America as the land of remarkable opportunity, where workmen enjoy a standard of living higher than that of any other country in the world; the land of universal popular education, of countless philanthropic enterprises and highly developed agencies for social service. We would have to include all these ^{facts} ~~and~~ many other ~~facts~~ in order to present a complete and faithful picture of America.

And so it is with the American home. To form a judgment of the average American home based solely on the numerous instances of impermanence and infidelity which obtrude themselves upon our attention or are ^{chronicled} ~~crowded~~ in the public press, is altogether unwarranted. The millions of American homes are still sound. Love and fidelity and the spirit of self-sacrifice have not yet entirely vanished from the dwelling places of our people and around millions of firesides the sanctities of life still hover. There are still vast reserves

of spiritual and moral strength in the American home *and we*

~~One~~ need not anticipate ~~its~~ early liquidation ~~of the American home~~. The affections which build a home are grounded in the very nature of man, and as long as men and women live upon this earth, so long will they build homes and families, and so long will the virtues of mutual solicitude, faithfulness and loyalty abide in them.

On the other hand, it would be the sheerest folly to assume that all is well with the American home. All is not well with the American home. The American home is in ferment. It is passing through the preliminary stages of a new adjustment made necessary by the new conditions of life; and like all adjustment^s, it is attended by pain, suffering and tragedy.

The American home is being attacked by new social, economic and intellectual forces, and it has not yet perfected ~~the~~ ^{the} strategy ^{by which} to meet the new conditions.

Before the industrial revolution, the home was an economic unit. Husband, wife and children were economically ^{inter-}dependent. Today millions of women earn their own living and millions of young people, too, support themselves. Economic pressure, in many instances, is no longer sufficiently compelling to maintain the integrity of the family group. Factors, other than material, must now be counted upon, to an even greater degree than in the past, to preserve the solidarity of the home.

The industrial revolution brought about a growing democratization of social life. The dogma of obedience to authority yielded to the dogma of the inalienable rights of man. In political life this led to ~~a~~ revolt against the exclusive authority of ~~the~~ king or ~~the~~ ruling class. In industrial life it led to ~~a~~ revolt against the arbitrary domination of the employer of labor. In the home it led to ~~a~~ revolt against the autocratic organization of family life; ^{for} up to quite recently wife and children possessed no rights ~~what~~ ^{even} in the home, other than those which love and affection bestowed, and where ~~these~~ ^{they} were absent, they possessed no rights at all.

Today both legal and moral sanctions have radically changed the social

pattern of the home. Paternal and parental authority has given way to the asseverated individualism on the part of ~~the~~ ^{the} members of the household. Each one claims and exercises the right to live his or her own life. There has ^{accordingly} ensued a disruptive centrifugence in the home. In domestic life, no less than in political life, men have yet to re-educate themselves in ^{to} the full implications of freedom. Freedom without the voluntary assumption of obligations, without sharing burdens and making sacrifices, is no freedom at all, but the sheerest anarchy. The American home will have to pass through a very long and severe process of ^{reorientation} ~~self-discipline~~ before it can become the home of truly free men.

Now democracy creates serious problems. Thus in our political life we have not yet adjusted ourselves to the full implications of political freedom. Many people are still confusing freedom with license, freedom with irresponsibility, freedom with selfishness. Similarly has democracy within the home not yet been completely understood by the members of the home.

Another factor which tends to undermine the stability of the American home is wealth. A hundred years ago there were ^{very} few rich people in the United States. We were then a nation of struggling, hard-working pioneers. Today there are exceedingly, one might almost say excessively, many rich families in our midst. And the wealth of those days was not comparable to the opulence of ~~today~~ ^{our day}.

Intrinsically, wealth is no greater evil than poverty, ^{not less} and it is ^{as} difficult for the poor to enter the Kingdom of Heaven ^{than} for the rich. Involuntary poverty has never ennobled man and national penury has never produced a great civilization. Poverty enslave; while wealth enervates. ^{neither is without its baleful possibilities. Hence the unrepeatable} ~~The wisdom of the ages is compressed in~~ ^{wisdom} that ancient prayer: "Give me neither poverty nor riches."

Wealth undermines character, saps moral vitality and increases temptations a hundredfold. Tens of thousands of American women of the upper and ~~the~~ middle classes are pampered and over-indulged, wealth has brought them leisure ~~that~~ but not the knowledge how to use that leisure purposefully. Children of the well-to-do are denied the up-building discipline of struggle and the spiritual satisfactions of ^{making} ~~earning~~ ^{way in the world} their own living. They are early surfeited with those comforts and luxuries

One might select a sufficiently imposing ^{array} ~~list from among~~ ^{of} the facts ^{from contemporary} ~~in American present~~ life to draw ~~promptly~~ the conclusion that the American home is doomed, and ~~many~~ an earnest moralist has been led to this ~~disheartening~~ ^{gloomy} conclusion by such an ^{marshalled} array of facts gathered ~~from the~~ events and happenings in the world about him. And yet one ~~must~~ ^{should} ~~be on his guard~~ ^{have to} ~~against the~~ ^{himself} ~~danger of generalizations.~~ ^{subtle}

Numerous facts may be gathered, all of them authentic and all of them pointing to a weakening in the stability of the American home; and yet one would not be warranted in arriving at such a generalization as this, that the American home is doomed.

If ~~I~~ ^{we} were writing a book ^{on American life} ~~I~~ ^{we} could, quite readily, ^{collect} ~~pick out~~ six or seven ^{striking} ~~discouraging~~ phases of American life, and on the basis of these ~~I~~ ^{we} could ^{build} ~~paint a~~ ^{argument} ~~picture~~ of American life which would be altogether true as far as the facts ^{included} ~~indicated~~, but altogether false as far

as the facts omitted. ^{we} ~~I~~ could write ^{of} ~~about~~ America, as the land of ~~opportunity~~ ^{opportunity} crime and lawlessness, of ~~political~~ ^{political} corruption, the only land where lynching still takes place; the land where

~~crime is widespread~~ ^{glaring economic inequalities, the} ~~of the crime wave~~ ^{strikes, lockouts;} and of intense industrial strife; ~~the land of child labor~~, where more than a million and a half of children are still ^{exploited} ~~employed~~ in industry and ~~exploited~~; ~~the land of political corruption~~; ~~the land~~ ^{men} where millions of Negroes are ~~practically~~ disenfranchised and segregated ^{because of their color, and where} ~~lynching~~ ^{lynching}, in some quarters, is still a popular pastime.

add Silver

These would all be ^{true} facts, and yet if these were the only facts ^{given} that I would bring into my picture, ^{my} the picture ^{of America} would be altogether false and misleading. To give a complete view of American life ^{we} I would have to include much more which would ^{undoubtedly} temper these ^{aspirations of these} facts. I would have to ^{write} tell of America, ^{as} the land of ^{remarkable} opportunity, ~~the land~~ of prosperity, ~~the land~~ where the workman has more and enjoys a ^{higher} standard of living ^{greater} than that ^{of any other land} in the world; the land of education; the land of philanthropic enterprises and ^{highly developed} ~~the land~~ of social service. I would have to include ^{all} these and many ^{other} ~~facts~~ in order to ^{present} a complete and ^{faithful} picture of America.

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And so it is with the American home. To form a judgment on the numerous ^{of impermanence} ~~cases~~ of impermanence, ^{and} irreverence, infidelity, which ^{obtrude themselves upon our attention} ~~intrude themselves upon our~~ notice or ^{are chronic} ~~find~~ into the public press, without including also the compensating facts, ^{is altogether unwarranted.} ~~would be to form a false impression~~ of the American home. The millions of ^{American} ~~our~~ homes ~~in~~ ^{that} are still sound, and strong and ^{endure} ~~and~~ Love and fidelity and the spirit of self-sacrifice have not yet ^{entirely} ~~been~~ ^{vanished} from the dwelling places of ^{our people} ~~men~~, and around millions of firesides the sanctities of life still hover, ^{and} ~~there are~~ ^{still} ~~great~~ ^{vast} ~~reserves of~~ ^{reserves of} spiritual and moral ^{strength} ~~reserve~~ in the constitution of the American home.

One word

I do not anticipate any early liquidation of the American home, or any early collapse. The affections which build ^a the home are grounded in the very nature of man,

and as long as men and women live upon this earth, so long will they build homes and families, and so long will the virtues of ~~cooperation~~, mutual ^{solicitude} ~~protection~~, faithfulness, and ~~loyalty~~ abide ^{there} in the world.

On the other hand, it would be ^{the shrewdest folly} ~~altogether~~ a ~~mistake~~ to assume that all is well with the American home. All is not well with the American home. The American home is in ferment. It is passing through the preliminary stages of a new adjustment made necessary by the new conditions of life; and ^{like} all ~~stages of~~ adjustment, ^{it} ~~is~~ attended ^{by} with pain, suffering, ^{and} tragedy.

The American home is being attacked by new social, ^{economic} ~~and political~~ and intellectual forces, and it has not yet ~~as it will in the course of time~~ perfected its strategy ^{to meet the new conditions} ~~and its defenses against these new impelling facts~~ ^{stop}

*See
home page
I*

~~Before~~ Before the industrial revolution, before the days of the factory and the big city, when ~~life was largely~~ ^{our integrated} ~~rural~~, the home was a unit--a social, ^{and} ~~an~~ economic unit. The home was, ~~in a sense~~, self-sufficient. Everything centered in the home. The home was the place where a man earned his livelihood. He worked in the home ^{so did his wife and} ~~the~~ children, ~~worked in the home~~. The home was the place of recreation, ^{and} of education. Nearly all the interests of life focused in the home. The members of the household were completely dependant, one upon another, and this complete dependence ^{established} ~~brought about~~ a canon of reciprocity and ^{a strong motive} ~~discipline~~ ^{and Loyalty} ~~with~~ the home. The home possessed a remarkable authority, ~~and~~

cohesion and stability, ~~because~~ ^{pivotal} it was ~~central~~ in the lives of ~~the people~~ ^{men}.

The industrial revolution, however, ~~in the~~ ^{brought about a} shift from home production to factory production, and from ~~the~~ ^a preponderately rural ~~on agricultural life~~ to ~~the~~ ^{the} preponderately urban life ~~on city life~~ ^{and}, effected a revolutionary change in the home. The home was no longer an economic unit. The father left the home to earn a living; oftentimes the mother ^{too} left the home to earn a living, ~~and the~~ ^{as well} and also th children, ~~too~~. The members of the household, to a ~~some~~ ^{degree}, became economically independent. They were ^{also} forced into crowded and congested centers in these big cities ~~which~~ ^{created by} the factories, ~~created~~, and the home could no longer provide its members with adequate recreational facilities, ~~and so~~. The members of the household began to seek ~~for~~ their recreations outside of the home. The big cities made necessary the organization of education on a large scale, and the children of the household ^{came} ~~began~~ to receive their education ^{else where} ~~away from the home~~. And so all along the line the interests of the constituent members of the household ^{away from the} ~~began to find their gravitation elsewhere other than the~~ ^{gravitation} home, and the home began to lose in authority, in cohesion, ^{and} in stability, ~~in relation to this growing separation of~~ ^{interests away from the home.}

Add ^{this} to ~~that~~ was the growing democratization of life which the industrial revolution ^{set in motion} ~~brought about~~. ✓

~~There began to grow up the thought of the rights of man~~
^{Men began to speak}

~~per se~~ as against ~~the~~ obedience ^{to} ~~which~~ ^{authority} other institutions.
~~heretofore had existed from the man.~~ In political life
it meant a revolt against the authority of the king, ^{and} the
feudal lord. In the industrial life it meant the revolt
of the employee against the absolute domination of the
employer. In the home it meant the revolt, ~~more or less,~~
of the members of the household against the supreme and
unquestioned authority of the head of the family. For the
home, like the state, up to the time of the industrial
revolution, and for a ^{considerable} long time thereafter, was organized
on an autocratic basis. The wife and the children
possessed no rights other than those which love and affec-
tion bestowed upon them, and where love and affection ~~did~~ ^{were}
~~not exist~~ ^{absent} they possessed no rights at all.

^{democracy creates serious problems.}
Now ~~the democratization of life-political,~~
~~economic and family life--brought about the self-same~~
~~problem which we find today in all departments of life.~~
^{Thus}
~~Just as~~ in our political life we have not yet ~~fully~~
adjusted ourselves to the ^{full} implications of political freedom,
^{Many people are}
~~just as to this day we are~~ still confusing freedom with
license, ~~and~~ freedom with irresponsibility, ~~and~~ freedom
with selfishness, ^{Similarly has} ~~that self-same~~ ^{democracy} ~~freedom~~ ^{is, thus} ~~now~~
~~covered in the home has~~ not yet been completely understood
by the members of the home. ~~And there is still the same~~
~~confusion in the home as there is in our political life,~~
~~as there is in our economic life,~~ ^{TP} ~~and~~ the home will have to
pass through a long and, I am afraid, a very ^{severe} hard period of

self-education in the implications of freedom before it will become, in the truest sense of the word, a home of free men.

← The members of the household will have to learn ~~what freedom truly means~~ that freedom without responsibility, without the voluntary assumption of obligations, without sharing burdens, without making sacrifices, is no freedom at all, but the sheerest anarchy and chaos.

~~There is yet another factor which~~ tends to undermine the stability of the American home, ~~and that is wealth.~~ A hundred years ago there were few rich people in the United States. Today there are exceedingly--^{one} might almost say excessively--^{rich in our midst.} many. ^{those days} and the wealth of a hundred years ago was not ~~at all~~ ^{the} comparable to the opulence of today. ^{and} ~~New~~ Wealth undermines character, saps moral vitality, ^{and} increases temptations a hundredfold. ^{There is no} ~~doubt about it.~~ Especially newly acquired wealth, which brings with it none of the ^{restraints} ~~restraining prohibitions~~ of wealth long held and tempered by culture. Such wealth--and the wealth of the American people today is largely of that type--brings with it false standards, over-indulgence, ~~show~~ ^{and display}, all of which are deadly to the integrity of the home, which, in the last analysis, must be built upon honesty and sincerity and hard work.

~~The Roman home and the Roman family degenerated in proportion as the wealth of Rome increased, and~~ ^{As a} ~~we shall have to~~ ^{we shall have to} ~~people must steel itself, train itself, morally and~~ ^{ourselves}

Intrinsically wealth is no greater evil than poverty and it is as difficult for the poor to enter the Kingdom of Heaven as for the rich. ~~wealth~~ Involuntary poverty has never ennobled a man and national penury has never produced a great civilization. Poverty enslaves while wealth enervates. The wisdom of the ages is compressed in that ~~page~~ ancient prayer: "Give me neither poverty nor riches."

Tens of thousands of American women of the upper and the middle classes are pampered and over-indulged. Wealth has brought them leisure but not the knowledge how to use that leisure purposefully. Children of the well-to-do are denied the up building discipline of struggle and the spiritual satisfactions of earning their own living. They are early surrounded with those comforts and luxuries which, at best, should come only as the reward of years of labor and achievement. Wealth has brought moral stumblers and into the lives of many well and distorted their spiritual perspectives.

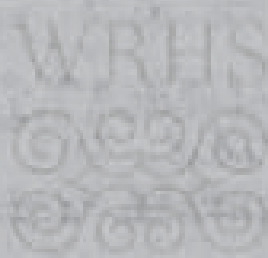
and long-continued prosperity.

~~spiritually, heroically~~ to withstand the corrosive influences of wealth, ~~and that is perhaps the greatest~~ menace which is confronting the American people, ~~the~~ ^{today} weakening of fiber, ~~of~~ ^{the} moral stamina, ~~the~~ lowering of standards, ~~and~~ ^{and} spiritual slowness, which inevitably go with wealth and long-continued prosperity. "Jeshurun waxed fat and kicked," ~~says the Bible. The sinking of the moral backbone has been rudely shaken by this fractious, traces of the growing fat in material things.~~ (wealth-gorged)

Another factor which ~~perhaps~~ has been making ^{Continuous} for the demoralization of the American home ~~has been~~ ^{is} the ~~neo-~~ ^{new} paganism which ~~the war, brought about.~~ ^{came in the wake of the last} War is the enemy of ~~almost~~ all morality. Especially is ~~it~~ ^{it} the enemy of the home, ~~not merely in the sense of breaking the home.~~ War takes men away from their home, ^{and} ~~their~~ ^{normal} ~~natural~~ environment, where traditions and public opinion exert a restraining influence upon ~~a man's~~ ^{their} conduct, and transports ~~him~~ ^{them} into a world of stress ^{and} tension and ^{emotional} excitement, where ~~sexual~~ ^{sexual} laxity becomes almost inevitable. ~~and that is true of~~ ^{Other moral standards} ~~the women folks who remain alone at home.~~ ^{collapse:} During ~~the~~ war-- and during every war--the spirit of "Eat, drink and be merry, for tomorrow we may die," ~~is~~ ^{has been} the dominant motif of life.

^{the hedonistic fatalism of war} ~~Now~~ When war ends that spirit is carried over into the spheres of business. ~~A people who have once~~ ^{Does not end with it. It is} ~~accustomed themselves to the philosophy of hedonism, of~~ ^{carried over, and beyond the armistice with} ~~eating, drinking and being merry, for tomorrow we die, and~~ ^{was - two separate ways of life and thought.} practice that philosophy, that people are not likely, easily

we shall need to learn the creative usages of
leisure, the moral mandates of wealth and the salutary
offices of restraint and self-control. It is against
the opiate of prosperity which deadens the moral
sensitivity of a people that we shall have to guard
ourselves in the future. We are the richest nation
in the world to-day and the richest nation was
always the first to succumb to moral
decadence.



and readily, to surrender that attitude, that point of view, when the armistice is signed.

~~So~~ ^{we witness} whatever you see today ~~about you in the~~ ^{9th} ~~world~~ ^{1st} cheapening and the vulgarization of life, ~~in the~~ ^{shoulders} loose talk, ~~in~~ ^{and} ~~and slovenly manners, in these real~~ ^{and the bewildering capricious of "flaming youth"} or mock orgies, ~~whatever you see about you today that~~ ^{and} ~~would shock you, startle you,~~ ^{it is} are simply the muddy backwash of the saturnalia of war, ~~and it will remain with us for a~~ ^{and} long time. It is not permanent; it is a passing phase.

The American people will not long ~~subject~~ ^{themselves} ~~itself~~ ^{alien} to this neo-paganism. American civilization is Hebraic and Christian, ~~and not pagan, and the American~~ people has enjoyed generations of moral living and thinking, ~~and~~ ^{and} its character has been molded by centuries of ^{forceful} moral traditions, and it will not easily succumb to ^{it} ~~any~~ momentary ^{of our day} ~~moral~~ aberrations. For the moment it is slyly amused by the struttings and capers ~~and pronouncements~~ of the new pagans. After a while it will become disgusted and will clean house, as it ^{has} ~~has done~~ in the past, as the English people are wont to do.

The Elizabethan era was very much an era like our own, and brought about, perhaps, by the same conditions--of war and victory. It was an age of over-indulgence, of moral laxity, but the pendulum swung just too far, and the moral sanity of the English people asserted itself, and you had ^{the} ~~that~~ Puritan reaction which ~~cleaned the orgies~~ ^{the} ~~stables of immorality~~ and corrected the

¶ There is a great clamoring abroad in the land to-day concerning the individual's right to happiness. This is a mischievous doctrine for it makes the individual the ~~measure~~ man, rather than the collective man, the measure of all things and ~~the individual~~ ^{the individual} concept of ~~his~~ personal happiness the sole criterion of moral values. Man ~~possesses~~ ^{possesses} no rights other than the right to do right. When speak plibly to day of ~~man's~~ ^{man's} duty to express ~~himself~~ ^{himself}, forgetting that man's first duty is to perfect himself. Often men express their lowest selves and utterly fail to develop their higher selves. Self-expression is the last, not the first, stage in moral evolution.

moral mode and temper of the English people. And that is coming to America, I am sure.

By the way
The American people knows, ~~which~~ ^{which} ~~that~~ ^{put forward} ~~that~~ ^{with us} ~~that~~ ^{are} ~~being~~ ^{made} today for looser ties ~~in~~ ^{with us} the home, ~~whether~~ ^{between} husband and wife, parent and child, all of these demands for easier divorce, (as some clergyman not long ago called it, holy divorce. I have heard of unfortunate divorce; I have heard of miserable divorce, but it remained for a clergyman to discover a "holy divorce".) ~~all these demands for~~ ^{or} trial marriages, and companionate marriage, ~~and~~ ^{claims} free love, ~~our~~ ^{the} people know that these are not progressive demands of a ^{morally} ~~advancing~~ ^{progressive} social order. They are ~~the~~ ^{the} atavistic hankerings ^{after lower forms of human relationships with} ~~the moral conditions~~ ^{which} the human race experienced ^{if prevented} centuries ago, and which ~~the human race~~ ^{were finally} repudiated, because they were found ^{wanting} ~~to be stumbling blocks in the way of the~~ ^{but} advancement of the race.

Why, mankind has experienced, has experimented with all of these so-called new conceptions of human relationships--experimented with all of them in its earlier stages, in its primitive stages, and found them wanting and discarded them to make room for a conception of human relationship which brought out the best and the strongest and the noblest in human life. We are frequently misled by high-sounding phrases and pompous declarations; we are frequently confused by that which seems different, and therefore we conclude that it is new. But the different is not

necessarily now.

When the philosopher Nietzsche appeared on the scene with his doctrine of the superman, he was hailed as a revealer, as a new prophet, a path-finder. "Let the weak be destroyed. Let them be weeded out,--the aged and the infirm and the sick, so that the human race will become a race of strong men--supermen. Let the instincts of pity and charity and compassion be stifled. They are inimical to the best interests of mankind." And Nietzsche was hailed as a new prophet; and yet Nietzsche was a primitivist; Nietzsche simply returned to the ethics of the jungle which mankind experienced thousands of years ago and rejected. Sparta used to destroy its weak, and yet no one knows of any great civilization which the Spartans produced or any supermen. Many a savage people is known to kill off its aged and its weak and its sick, and yet one fails to find among them supermen.

The human race discovered that the instincts of pity and charity and compassion make for the graces and the beauties and the amenities and the decencies of civilization, and strengthen the best that is in human life. And so it turned its back upon these primitive practices and adopted a higher code of human relationship. And so these so-called new doctrines of trial marriage and companionate marriage and easy divorce and free love, why, the human race has lived through those stages over and over again and eschewed them, because it found that they corroded

life; they destroyed life; they embittered life; they made life cheap and vulgar and miserable--not free and emancipated and glorious as these protagonists would have us believe. ✓

And so our people know that what we are served up, what is being served up to us today, is merely revamped antiquities, rejected customs and practices in new garb, in new costumes; and our people is not beguiled by that nor misled. What amazes me is that men who would regard themselves as spokesmen of religion have so far lost the historic perspective and have so far yielded to the aberrations of the moment to popular fads and fashions, which are always wrong, as to endeavor to cast the mantle of religious sanctity over these momentary aberrations.

I sometimes wonder whether these clergymen, ministers, rabbis, are speaking out of conviction or for the sake of publicity. It seems that in our day ministers are more concerned with reading the pages of a newspaper than reading the pages of the Bible or the Talmud. I suppose that the championing of such doctrines would make a minister a popular preacher. But I have heard of popular preachers a great deal. I have yet to hear of a popular prophet. ✓

And the strength of religion, of the church and of the synagogue, my friends, is not in its popularity. When the synagogue and the church become excessively popular you may be sure that they have become excessively corrupt and worthless. The strength of organized religion and its



and to shield and cost the ^{the young} ~~unhappy~~ ^{colored} their ruin.

in the past (this anticipated the same impulse. we are brand it as sinful -
we regard it as a simple ^{could} natural human need, but
not. It was ^{partly} a ^{human} ⁱⁿ ^{man}; God's creative impulse in the
human race. As such it approaches it as it would a
natural. Man was the ^{1st} ^{2nd} ^{3rd} ^{4th} ^{5th} ^{6th} ^{7th} ^{8th} ^{9th} ^{10th} ^{11th} ^{12th} ^{13th} ^{14th} ^{15th} ^{16th} ^{17th} ^{18th} ^{19th} ^{20th} ^{21st} ^{22nd} ^{23rd} ^{24th} ^{25th} ^{26th} ^{27th} ^{28th} ^{29th} ^{30th} ^{31st} ^{32nd} ^{33rd} ^{34th} ^{35th} ^{36th} ^{37th} ^{38th} ^{39th} ^{40th} ^{41st} ^{42nd} ^{43rd} ^{44th} ^{45th} ^{46th} ^{47th} ^{48th} ^{49th} ^{50th} ^{51st} ^{52nd} ^{53rd} ^{54th} ^{55th} ^{56th} ^{57th} ^{58th} ^{59th} ^{60th} ^{61st} ^{62nd} ^{63rd} ^{64th} ^{65th} ^{66th} ^{67th} ^{68th} ^{69th} ^{70th} ^{71st} ^{72nd} ^{73rd} ^{74th} ^{75th} ^{76th} ^{77th} ^{78th} ^{79th} ^{80th} ^{81st} ^{82nd} ^{83rd} ^{84th} ^{85th} ^{86th} ^{87th} ^{88th} ^{89th} ^{90th} ^{91st} ^{92nd} ^{93rd} ^{94th} ^{95th} ^{96th} ^{97th} ^{98th} ^{99th} ^{100th} ^{101st} ^{102nd} ^{103rd} ^{104th} ^{105th} ^{106th} ^{107th} ^{108th} ^{109th} ^{110th} ^{111th} ^{112th} ^{113th} ^{114th} ^{115th} ^{116th} ^{117th} ^{118th} ^{119th} ^{120th} ^{121st} 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great value to society have been that organized religion has stood in the midst of a world of shifting opinion like a rock of Gibraltar, resting upon a few immovable, strong and simple convictions. The whole value of organized religion has been this: that it has tided the ^{world} ~~past~~ over its periods of confusion; that in the darkness it was a torch of light, and for men drifting and lost it was a compass; that in the wilderness it was a voice crying for the basic sanctities of human life.

Organized religion--the synagogue, the church--has a program, a definite program of education touching all these problems of human relationships which so trouble and perplex human beings. We are not novices; we are not confronted with these problems for the first time. We need not grasp at every solution which any or every individual offers--solutions not tested by time or grounded in experience. We have a three thousand year old tradition; we have the accumulated wisdom of a people covering centuries. We have lived with these problems; we have derived certain vast implications from life which we as an organized religious institution should offer to the people, as we are offering it to them.

Judaism and Christianity have conceived of marriage ^{from the very} ~~right~~ through the ages not merely as ^{val} ~~the~~ means of perpetuating the human race, (a thing sacred in itself) but as a means of spiritual self-completion, ~~of the contracting parties.~~ It was a spiritual experience, the most critical,

the most significant in human life into which young men and women entered when they joined their destinies in matrimony. It was not to be a hit and miss affair, ~~not~~ a temporary joining of bodies: it was to be a life-long pilgrimage upon which they entered, determined to ~~suffer~~ ^{adventure} together, to live together, to endure together, to grow together, to perfect themselves one through another.

And so ~~we~~ ^{the religious} conceived of marriage not as a human institution but as a divine institution, with which human hands ought not to tamper. Why, the prophet speaks of the relation of God to Israel as the relation of a husband to a wife. "I have betrothed thee unto me forever." "I have betrothed thee unto me in love and kindness." That is what we ^{must} stand for ~~as a religious community~~, quite regardless of all ^{the} shifting notions and standards which one day will bring and another day will cast aside. ← STOP

The synagogue, the church, has conceived of the role of the father in the home not merely as that of a provider, but as that of a high-priest--a high-priest whose office was as exalted as the office of the high-priest who officiated in the Holy of Holies. With the role of a father went a dignity, a nobility. He was to be the source of wisdom in the home, the counsellor, the teacher. That was the father's role in Israel. The tragedy is that so many of our fathers have forgotten that that is the role of parenthood--not merely that of a provider or means of livelihood.

And the role of the mother was also defined by religion. She was to be the priestess of the home; she was to be the " "; she was to be the source of sweetness, the example as regards character in the home,-- the constant model for her children. The Bible speaks of " ---the mother was to give daily a Torah to her children. The tragedy in our lives is that mothers have forgotten this role of theirs in their home.

And the role of the child was also defined by religion. The child was not to be merely the recipient of pampering devotion of his parents, and the child was not to be a law unto himself, as he is becoming in American life. The child owed duties to the home even as the parent did. The child was to be trained in the obligations of cooperation in the home; for if he was trained in that in the home, he was able to function as a cooperative citizen in his community and in his country. He was not to be indulged; he was not to be pampered; he was not to have every whim of his complied with. He was taught from the earliest years of his cognition that there were rules of discipline and rules of conduct to which he had to submit, and it is part of life to submit to duties and ~~to restric-~~
~~tions~~ and ~~re~~ restraints.

We have that in Jewish life, and no child suffered because of that. Children grew into strong, purposeful manhood and womanhood as a result of this splendid disciplinary training in the home.

And concerning the home itself, our religion has a definite program which it offers to men and women today, even as it offered it to them a thousand years ago and two thousand years ago; even as it will continue to offer them a thousand years hence, long after these irresponsible notions have ceased to be regarded seriously by thinking men and women. The home was a sanctuary; the home was a temple; the home was a "little sanctuary"; the table was an altar. Everything^{which} was done in the home was done in the living presence of an all-seeing God. There was ^{the} dusha in the home; there was sanctity; there was no loose talk, no cheapness to corrupt the minds and souls of growing children; there was no irreverence. There was reticence; there was modesty; there was purity; there was kadesh. The shekinah dwelt within.

When the father would come to his home after his prayers and open the door, his first words of greeting would be, "Enter into my home with me, the angels of heaven." It was a place into which he would invite the angels of light to come and dwell with his family. It was a home of family prayer, family worship, and family ceremonies integrated and kept together the family. It was the home where all interests centered; it was a home to which the children looked for their recreation and their education and their joys and their pleasure.

Now this is the program which the synagogue offers to men and women, to life today. We do not yield

one inch to these skirmishes which are taking place today. We are not impressed by them; we are not misled by them. We stand Gibraltar-like for these simple age-old, time-tested ideals of human relationship, and the sooner you men and women clear your minds of these delusions, highly harmful, which have received currency today, and the sooner you return to these elemental facts of human life, and think in terms of them and speak of them, and rear your children in conformity with them, the happier will you be and the happier will your offspring be.

In our Talmud we read this program. I submit it to you. "Our masters have taught that he who loves his wife as himself, and honors her more than himself; who leads his sons and daughters in the straight path, and marries them when their time of maturity comes, to his house, the word of Job applies: "Thou shalt know that thy tent is in peace." Homely, old-fashioned,--as old-fashioned as the sun.

He who loves his companion in life as himself, and honors her more than himself; who does not go ranting about his rights and the development of his peculiar individuality--which may not be an individuality at all--but who thinks in terms of others; he who leads his sons and his daughters in the straight path,--and the straight path need not necessarily be a narrow path, just so it is straight, just so you know whither you are bound, just so you know your goal, just so you have standards; and who marries off his

children when they reach the age of maturity; who helps his children to establish themselves early in life in a marital relation, thereby removing from their life's path the many physical temptations which inevitably come to young men and young women,---of him the Bible says he will know that in his tent there is peace.

--o--

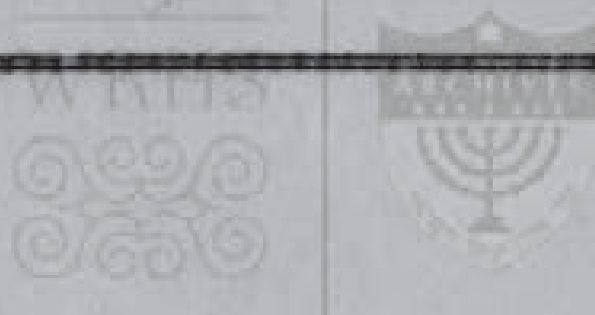


"WHAT IS HAPPENING TO THE AMERICAN HOME?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

DECEMBER 18, 1927, CLEVELAND.



1) Generalization - One may select - moralist -

① lynching - Crime - Industrial strife -
child labor - Negro - Pol. Corruption

2) So with Am. Home - To form picture - infidel -
- Michois - Still sound - love & loyalty -
- anticipate no early - The affection which
build

3) It would be a curate power to answer -
- all in well - ferment - passing them -
- passion-wreath - attached - defence

① ^{blue} Industrial Revol. - gan reward author
- causing superiority -

② The Industrial Rev. - no econ. limit - left
home - Indefinite - no recant / re -
educat - Away from home -
- Saw less & less of each other -

③ - wherever - in / with / man per se
- same confusion -

1. One might select-improving list. Am. have doomed - Many a messiah
- on guard against generalization.

① Writing a book - 6-7 discourag. plans of Am. life - also the
view as for as facts indicated, false as for as facts omitted.
① Lynching - ② Crime Wave - ③ Ind. Strife ④ Child Labor ⑤ Corruption
⑥ Rapes - Temper these facts - Mrs. Mayo - "Mother India"

② So with Am. Home. To form a judgment on num. facts of unfamiliar,
unreliable unpredictable. Melton, Am. have still stand - +
have not yet reached, ground mill 5 prelates - great
abundance of things is.
① We not anticipate any early liquidation - The efforts

③ On the other hand - it would be absurd to assume
that all is well. In ferment - preliminary stages of
new adjustment - attacked by pain today
- attacked - not yet found strategy.

④ ^{The Economic} Before Ind. Rev. how was a social econ unit. Self sufficient.
- owned business - recreation education - interest work
their generation and that this - stability - mutual dep.
but not causing reciprocity, discipline Authority,
cohesion & stability.

① Ind. Rev. ^{capital shift} from production to factory production
- from rural to urban -
① Home no longer Econ. unit. Left home.
② Workers became Econ. units - unhappy workers -
③ City - glamour - How could we begin provide
facilities

① By Cities made neces. of Education on lay. scale -
Educat. away from home.

② All along has pantheism away from home. loss
in Authority, Cohesion and State City.

^{political factor}
5 democratization of life which Ind. Rev. has done.
Rights as against obedience to authority. In Pol. life it
meant revolt against King, Feudal Lord. In Indust.
life - against despotic employer - In dom. life against
tyranny of master / household. Home org. on auton.
basis - wife & children possess no rights

① how just as in pol. life not yet adjusted

^{social factor}
① will have to learn freedom means sharing burden - Corporations
character - sacrifice privileges - for state -
② Right to live one's own life -

6 Prosperity - Moral slackness, esp. decay, seen to have
in hand with long continued prosperity - 6000 yrs. ago
The spirit of prosp. deadens the moral sensitiveness of
a people.

① No people has ever been destroyed by its prosperity,
but by its decaying wealth which it could not morally employ
Prok. & Pros. which it could not solve -

① When Babyl. fell = "the golden city, the beauty, the chambers,
parks, the play & the world". Great meeting place of the world,
wealth & nations poured into it; strongly fortified; Herodotus
335 ft high; 85 ft wide - outer wall 75 ft thick, 10 ft
impregnable. It fell! Not by invading but by decaying
within, but every within, intrigue, baronage,
luxury - Persian - mule, mule, mule, mule, mule of

neurotic, ph. strong, ~~mentally~~ ^{mentally} alert, mostly unscrupulous - a
conquering people.

① With conquest came wealth - desire for ease & security.
prosper. circumstances, intrigues - break-up of
Empire which had occupied almost 4/5.

150 yrs. after Q. - a landful of Greeks -
10,000 and Xenophon was able to march
from Tyris to the Black Sea - ~~unhindered~~
unchecked by mighty Persia.

② Rome. Wealth delayed Rome - after a while
was able to ease & comfort (Eastern luxury). It
was not proper for patricians to work. Imports
thousands of slaves. The nation soon Italian labor
unimportant. Racial stock degenerated. Could
not replace by prisoners. Imports barbarians, but
as armies of Rome composed of non-Italian people.
- When it fell it was already a Germanic
empire.

③ Prosperity no guarantee of Permanence & Stability
human frame - want of prosperity has a
way of attacking the heart of a nation.

7. Now poverty is no virtue & Wealth is no vice. Just
very civilized rich man see. he was rich - only
when abused - exploited - many countries King & Babylon
① Wealth may be a blessing if wisely used & justly distributed
① Culture -

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 2024-2025

- ② Lesson is necessary - but may make for interference, in future - may pre about free play.
- ③ Shore to be used - for intell. growth, for worker. (and for self. devt. - esp. ch. naty. Esp. much regard to people ① self-control ② use, wealth ③ Order Exploit begin.

8. Paganism which was bad about.

- ① All war is awful & moral - Esp. away & home - stress, tension & death. Execution - bedroom - eat, drink -
- ② That whatever you are about you & the cheating - lose back, real most apies, brood man - muddy, back & at nab & wa

③ No limit neither revolt nor rebellion
Every wild act - Right to happiness
Right to self-expression
Right to health ④ Paganism

These are factors ① Economic Rev. Ind. & human (2) Democracy (3) Health ④ Paganism

9. Am. people will not long subject itself to this also - Paganism
 ① Am. Civ. in Hebrew & Ch. - no Pagan
 - not - will react. at present slightly
amused - disgusted. Can know -
 - as Eng. people in past. Elizabethan
 - of war & victory Puritan Reaction

② Am. people knew that all demands for looser ties
(few done, final man, camp man, for love,
right to live happy) are not for good demands
for a high human life - atomistic banking
for cond. what race & experience centuries
ago + rejected

① to the new - rampant antiquity. Different
and
new

② Nietzsche - primitive - Garda

but, etc. made for part of the & am. &
life - Savage people - Grace of life.

③ So there were darkness, to a very - make
life vulgar, cheap, common, brutal

10. Popular at the moment, Church ^{very lit, not logical} guiding

① Strength not its popularity, Excess pop =
excess. corrupt - A rock &
tribal # Tide was periods
& compensation. A touch. Compens
voice

11. Synagogue has definite purpose -
Tried by 3000 yrs - but unsuccessful & unstable
- we need not go at any solid. while any
one belongs to it

12. We do not yield as well to the new stimulus
- not impressed - moved -
- old - as ever -

"He who loves his wife as himself and honors
her more than himself, and leads his
sons & his daughters in the straight path,
and marries them when their time of maturity
comes; to his house the word of God applies
"Thou shalt know that thy Levi is in
peace".



WHAT IS HAPPENING TO THE AMERICAN HOME?

RABBI ABBA HILLEL SILVER

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CLEVELAND, OHIO

OFFICE COPY

To form a picture of the American home from the number of unpleasant cases of impermanence and infidelity which obtrude themselves upon our attention, is to obtain a highly inaccurate picture. Millions of American homes upon which the foundations of our national life rest are still sound and strong and true. Love and loyalty and the spirit of self sacrifice have not yet disappeared from the dwellings of our people, and around their firesides still hover the sanctities which from of old have been the strength and the comfort of mankind.

In spite of the prophets of doom, I anticipate no early liquidation of the American home. The affections which build a home and sustain it are grounded in the very nature of human life. As long as men and women live upon this earth, so long will they build homes and families and so long will the sentiments of mutual protection, devotion, faithfulness and altruism abide in them.

The Industrial Revolution which decentralized the home, and democracy which induced new orientations within it are forcing the home to a new adjustment.

The increasing wealth of our people is perhaps the greatest menace to the integrity of the American home. We shall have to strengthen our defences against the invasion of destructive forces which comes with continued prosperity.

Today another force is attacking the citadel of the home. I refer to the new paganism which war let loose in the world. War is one of the deadliest enemies of the home. It takes men away from their homes and their surroundings, where traditions and public opinion exercise a restraining influence and places them in an environment of danger, stress and excitement, where sexual immorality becomes almost inevitable.

The whole world is caught up in the spirit of "eat, drink and be merry, for tomorrow we die" - - which is the root idea of all hedonistic paganism. Men and women carry these ideas over into the era of peace, which follows the war. What we see today of the cheapening and vulgarization of life, the coarse and slovenly modes of conduct and self-indulgence are the muddy backwash of the saturnalia of the war.

It is a passing phase. A reaction will soon set in. The American civilization is Hebraic and Christian - not pagan. Its life has been molded by centuries of moral living and thinking. It will not succumb to the aberrations of the moment.

The American people knows that all the strummings and pronouncements of the neo-pagans concerning easy divorce, trial marriage, companionate marriage, free love and the right to one's happiness are not the progressive thoughts of progressive men, but the atavistic hankerings after older and discarded forms of human relationship which the race tried and rejected centuries ago.

The ^aAccumulated wisdom and experience of mankind declare that marriage is not a human relation of convenience, but a divine institution for the spiritual and moral development of men and women and that the home is a sanctuary.

The more fathers come to conceive of their role in the home as that of a High Priest, and mothers, *altars* as that of Priestesses, officiating at the high ~~stove~~ of human life; the more we bring reverence, dignity and holiness into our homes, the more will peace and happiness come to dwell in them.



Abstract of the Address

WHAT IS HAPPENING TO THE AMERICAN HOME?

BY

RABBI ABBA HILLEL SILVER
OF CLEVELAND, OHIO.

To form a judgment of the average American home based solely on the numerous instances of impermanence and infidelity which obtrude themselves upon our attention or are chronicled in the public press, is altogether unwarranted. The millions of American homes are still sound. Love and fidelity and the spirit of self-sacrifice have not yet entirely vanished from the dwelling places of our people and around millions of firesides the sanctities of life still hover. There are still vast reserves of spiritual and moral strength in the American home and one need not anticipate its early liquidation. The affections which build a home are grounded in the very nature of man, and as long as men and women live upon this earth, so long will they build homes and families, and so long will the virtues of mutual solicitude, faithfulness and loyalty abide with them.

On the other hand, it would be the sheerest folly to assume that all is well with the American home. All is not well with the American home. The American home is in ferment. It is passing through the preliminary stages of a new adjustment made necessary by the new conditions of life, and like all adjustments, it is attended by pain, suffering and tragedy.

The American home is being attacked by new social, economic and intellectual forces, and it has not yet perfected the strategy with which to meet the new conditions.

Before the industrial revolution, the home was an economic unit. Husband, wife, and children were economically inter-dependent. Today millions of women earn their own living and millions of young people, too, support themselves. Economic pressure, in many instances, is no longer sufficiently compelling to maintain the integrity of the family group. Factors, other than material, must now be counted upon, to a degree even greater than in the past, to preserve the solidarity of the home.

The industrial revolution brought about a growing democratization of social life. The dogma of obedience to authority yielded to the dogma of the inalienable rights of man. In political life this led to a revolt against the exclusive authority of king or ruling class. In industrial life it led to a revolt against the arbitrary domination of the employer of labor. In the home it led to a revolt against the autocratic organization of family life; for up to quite recently wife and children possessed no rights whatever in the home, other than those which love and affection bestowed, and where these were absent, they possessed no rights at all.

Today both legal and moral sanctions have radically changed the social pattern of the home. Paternal and parental authority has given way to the asseverated individualism on the part of the individual members of the household. Each one claims and exercises the right to

live his or her own life. There has accordingly ensued a disruptive centrifugence in the home. In domestic life, no less than in political life, men have yet to educate themselves into the full implications of freedom. Freedom without the voluntary assumption of obligations, without sharing burdens and making sacrifices, is no freedom at all, but the sheerest anarchy. The American home will have to pass through a very long and severe process of re-orientation before it can become the home of truly free men.

Another factor which tends to undermine the stability of the American home is wealth.

Intrinsically, wealth is no greater evil than poverty. It is no less difficult for the poor man to enter the Kingdom of Heaven than for the rich man. Involuntary poverty has never ennobled a man and national penury has never produced a greater civilization.

Wealth undermines character, saps moral vitality and increases temptations a hundredfold. Tens of thousands of American women of the upper and middle classes are pampered and over-indulged. Wealth has brought them leisure but not the knowledge how to use that leisure purposefully. Children of the well-to-do are denied the up-building discipline of struggle and the spiritual satisfactions of making their own way in the world. They are early surfeited with those comforts and luxuries which, at best, should come only as the reward of years of labor and achievement. Wealth has brought moral slovenliness into the lives of many men and distorted their spiritual perspectives.

Another factor which has been making for the demoralization of the American home is the neopaganism which came in the wake of the last war.

War is the enemy of all morality. Especially is it the enemy of the home. War takes men away from their homes and their normal environments where traditions, moral habits and public opinion exert a restraining influence upon their conduct, and transports them to a world of stress, tension and emotional excitement, where sexual laxity becomes almost inevitable. Simultaneously other moral disciplines are relaxed. During war the spirit of "eat, drink and be merry, for tomorrow we die," becomes the dominant motif of life. When war ends the hedonistic fatalism of war does not end with it. It is carried over beyond the armistice into peace-time ways of life and thought. Whatever we witness today of the cheapening and the vulgarization of life, of moral shoddiness and the bewildering capriciousness of "flaming youth" that shock and startle us, is simply the muddy backwash of the saturnalia of war.

The American people will not long tolerate a neo-paganism alien to its essential genius. American civilization is Hebraic and Christian, not pagan. Its character has been molded by centuries of wholesome moral living, and it will not easily succumb to the passing aberrations of our day. For the moment it is slyly amused by the struttings and capers of the new pagans, by the exotic quality and foreign flavor of their pronouncements. Soon it will lose patience with them and a thorough house-cleaning will then ensue.