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The essence of love, 1929.

"THE ESSENCE OF LOVE."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

APRIL 21, 1929, CLEVELAND, O.



I should like to suggest ^a ~~this~~ thought as ^{which} ~~which~~ ^{is} ~~is~~
the summary of all ^{that} ~~is~~ shall say this morning: love is
the supreme motive of human life, and justice is the
supreme instrument of love.

It is quite difficult to define or analyze
a sentiment as complex as love. It baffles all descrip-
tion and all analysis, and yet there is no doubt about
its reality or its potency when one experiences it. Of
all motives in human life love is the most powerful.
The author of that marvelous love lyric, the Song of
Songs, says: "Love is as strong as death. Its flashes
are flashes of fire. It is the very flame of God."

There are many types of love. There is
paternal love; there is maternal love; there is conjugal
love; there is fraternal love; there is love of a man for
his friend; the love of a man for his fellowmen; the love
of a man for his God. There are many degrees of love,
from the love which is selfish and exclusive to the love
which is selfless and sacrificial. But the highest
love, the uncalculating love, the disinterested love,
"the love which does not depend upon a reward,"--that
love is the supreme motive in human life.

There are many other motives. There is
ambition; there is hate; there is fear; there is pity,--
many, many other motives which actuate men; but the motive

which produces the noblest gains, whether in art or in literature or in religion or in character or in families or in ^{society} ~~social~~ love, is the disinterested love, which is the supreme achievement of the human race.

Now, whether or not this disinterested love is an original endowment of the human race or not is really of little moment. We might assume, for example, that we can trace back this love of which I speak to its very humble beginnings in physical and material consideration. That would make no difference at all, for the beginning of a thing is not the thing itself. The oak begins in the acorn, but the oak is infinitely more than the acorn. Cynics are frequently tempted to depreciate the value of a human institution by pointing to its humble origin, and yet that is falacious reasoning, for an institution when it is judged should be judged on the basis of its value at the time it is being judged, and not on what its beginnings were.

It is folly, for example, to decry a great man, or to depreciate his importance, by pointing out that once upon a time that great man was a helpless, drooling infant. We know, then, that there is such a thing as spiritual, uncalculating, disinterested love in the world, and when we see it in action we stand before it as before a holy thing, wrapped in admiration.

There is this to be said about ~~love~~, true

love: that it is never without its compensation², but the compensations are never the motives of real love. No one loves ~~truly~~ in the hope of receiving a reward. The mother who loves her child, the man who loves his friend, the idealist who lives for his ~~own~~ ideal, is not thinking in terms of possible reward; in fact, they will not know what you are talking about if you speak to them about ~~the~~^a reward for their love. They love because it is the most necessary and the most desirable and altogether the most spontaneous thing in the world for them, ~~also~~.

But while compensation is not the motive of real love, it follows real love, and the compensation of real love is spiritual joy. He who loves finds supreme joy in the object which he loves. Real love is triumphant joyousness. The love of her child, or, rather, the love which she finds in her child, makes the heart of a mother sing for joy. This does not mean that there are no great sorrows and anguish in the lives of those who love. There are. There are ^{the} inescapable sorrows; ~~and~~ ^{which} ~~are part of the our common human~~ ~~it is this very enslaving destiny of the human being,~~ ~~with its full quota of pain and grief and tragedy which~~ ~~lands age to our precious love and our holy hour of joy.~~

~~But it is true of all true love that it~~ rejoices in the object which it loves. ^{thus} ~~Friendship,~~ The love of knowledge, the love of beauty, the love of God, is an inexhaustible source of joy. "I rejoiced when they

said unto me, Come, let us go into the house of the Lord." And the greater the love, the higher the ecstasy of joy. And here, perhaps, my friends, is the first real test of love. Do you find in the object which you love real joy? Without an element of happiness there is no love. You may respect, you may admire, you may tolerate ~~them~~, but if you do not enjoy you do not love. Marriage, for example, or friendship, or the pursuit of knowledge, or philanthropy, or the love of God, in fact, every institution or emotion which we assume to be based on the sentiment of love, which does not bring with it an overwhelming, ~~ineffable~~ sense of joy, is not the real thing, is not real love. It is a plaster imitation of it.

I repeat ~~here~~ again, that this ~~fact~~ ^{fact} does not preclude the possibility, or even the probability, of great grief and misery and tragedy. There are many eddies and cross-currents ^{on} ~~upon~~ the tides of life, ~~and~~ ^{but} ~~across~~ love ~~there~~ is a deep channel which carries the river of life steady and strong to its appointed destiny. And it is because real love brings great joy that real love is so all-powerful. Sorrow, grief, contracts, enfeebles and inhibits. Sorrow paralyzes our powers of volition and of action; ~~and~~ ^{but} joy, ~~amenities~~, ~~happiness~~, releases energy. Happiness is really the dynamics of inspiration. The Rabbis were profoundly wise when they said, "Inspiration does not rest upon one who is depressed."

It comes to one only as a result of the joy which ~~comes~~^{goes} with doing the thing that one loves to do, and ~~that~~^{the} love which is joyous overcomes every obstacle, surmounts every difficulty, outlives every defeat. "The great waters cannot quench real love." Marriage which is builded on real love will outlast every ~~assault~~ or misfortune, poverty and trials and tragic mistakes, ~~and~~ the grave problems of adjustment and the ravages of time.

"Love," says the Scripture, "covereth all transgressions." Not because love is weak and forgives, but because love is strong and can brush them aside. Real love will not tolerate anything ^{which} ~~to~~ halt its triumphant career. There is an undying element of chivalry in real love. And so it is with a man who loves his fellowmen. That man will endure even though the very men whom he serves reward his service with hate and distrust; even though his road will lead him to the hill of crucifixion.

It is joy in the object we love which makes our love all-powerful,--all-powerful not only in overcoming obstacles, but all-powerful in self-discipline. There is no real love without a full measure of self-restraint and self-control. Somehow people have gotten into the habit of thinking of love as something weak and effeminate. That is true of that soft and ~~neekish~~ and irresolute sentimentalism which sometimes goes by the name of love, a sort of abandon to unrestrained emotionalism.

That is not love. Love is strong,--strong in self-discipline, strong in self-control, strong in the spirit of self-sacrifice. The wise parent, for example, will deliberately put his child in the way of hard experiences in order to train that child to a hardy manhood, ^{whereas} ~~when~~ an unwise and unrestrained sentimentalism will pamper that child. Real love never pampers; real love never indulges; real love never yields up principle; real love never permits itself to be victimized and exploited when no good can ^{result from such} ~~accrue out of this~~ exploitation, either to the subject or to the object of the love.

And that brings me to the second half of my statement which I gave you at the outset. Love is the supreme motive of human love, and justice is the supreme instrument of love. Great love, my friends, works through great justice. Very often a distinction is made between love and justice. Theologians are fond of making ^{such a} ~~that~~ distinction. The apologists of one religion or another are given to drawing this, ~~to my mind,~~ rather artificial distinction. It is said, for example, that the religion of Israel is a religion based on rigid justice, and that Christianity came into the world to introduce the new principle of love. ^{this} ~~well, that~~ is an unreal distinction, because there can be no real love without justice, and there can be no real justice without love.

Love which ^{does not} ~~works not~~ through the channels of justice,--and here I speak not of legal justice or jural justice, but of the ideal justice ~~of man~~,--love which does not seek to express itself through ~~great~~ justice very frequently ~~can~~ become ^a serious drawback in human life, for love as we commonly conceive ~~that is~~, ^{it can} ~~in the first place~~, very often ^{be} clannish and partial. Justice concerns itself with principles; love concerns itself largely with persons and things, and therefore love is in danger of being very partial and clannish.

Love, too, is in danger of being unreflective and ~~impetuous~~ ^{impulsive}. You see a poor man; you sympathize with him; you pity him, and you give him ^{alms} ~~things~~. Well, that giving may pauperize that individual, and may do him more harm than good. That type of love is ~~impetuous~~ ^{impulsive} and unreflective, and therefore socially harmful. Love will frequently condone and be lenient, where it should correct. I am ready to subscribe to St. Paul's great dictum that love is the greatest thing in the world, but only when it is supplemented by the idea that ~~love~~ ^{it} is the greatest thing in the world when it works through the instrument of justice. I cannot subscribe to that other phrase ^{which is} attributed to the Master of Christianity, "Love thine enemy." In the first place, that is psychologically impossible. We cannot love our enemies; and it is not wise that we should love our enemies. We ought to be just

to our enemies; we ought not to hate our enemies, but we ought to seek so to correct them, so to ^{check them} ~~remove the~~ power of doing evil ~~from them~~, and ~~so~~ to persuade them, if possible, that they ^{should} ~~will~~ cease to be our enemy.

"Thou shalt rebuke a man and not bear grudge against him." Great love, I repeat, works through great justice.

The man who loves mankind, for example, really will not be content with mere charity. That man will set out to establish ^a ~~that~~ full measure of justice in society which will ~~perhaps~~ make his charity unnecessary. That is why Judaism is a religion which is built not upon charity but upon justice. It is not enough to feed the ^{hungry} ~~hunger~~; it is not enough to clothe the naked; it is not enough to pity the unfortunate. Great love demands of us that we ^{shall devote} ~~shall~~ ~~consecrate~~ our energies to the reconstruction of society which will prevent hunger and want and misery in the world; which will restore every ^{child} ~~law~~ of God to his divine patrimony; which will enable every man to live under his vine and under his fig tree and none ^{to} ~~shall~~ make him afraid; which will make it unnecessary for God's children to come knocking at ^{our} ~~the~~ doors for alms. That is the greatest love because it works through the greatest justice.

^{do not} I ~~don't~~ crave the privilege of doling out alms to the poor in order to feed my ^{my} ~~morbid sentiment~~ of philanthropy, ~~or love~~. And that spirit of love which works

through justice you will find illustrated in every human relationship. I spoke of justice last week, and I defined justice as that arrangement which makes for responsible freedom in the object which is loved, and that is a very important thought to bear in mind. Love develops responsible freedom in the object loved. Thus a man and a woman who are deeply in love, wife and husband who are profoundly in love, will not seek to ~~enslave one another~~ or to subject one ^{to the other} ~~another~~, or to drain one's personality in order to feed ^{the other} ~~another~~, but they will make possible the fullest development of comradeship ^{each on the} ~~in~~ freedom.

^{A man}
The friend who is a real friend will not try to make of his friend a reflex of himself, an echo of himself, but will try to develop ^{both} himself and his friend into the fullest freedom, each one living his own life, developing his own capacities, and yet together growing and evolving. ~~And~~ that brings me to the second test of real love. The first test is joy; the second test is growth. ~~A love which does not stimulate growth.~~ A love which does not stimulate growth, an unfoldment in the people ^{who} ~~who~~ love, is no love at all. Young people who are in love with one another ~~profoundly~~ will find in ~~that~~ ^{their} love a stimulation to the best that is in them. It will evoke the noblest and the strongest and the finest in ~~them~~ both of them, ~~and so~~ when husband and wife deeply love, they will go through life growing and developing, refining,

~~And~~
~~purifying~~, upreaching all the time.

One of the great tragedies of married life is just this: that the first impulse of love grows weak, ~~and the~~ ^{that} married folks settle down to a pedestrian kind of existence, and they stop growing, and very often ~~it is~~ the one who stops growing drags the other one down. When that happens the strength of Samson is shorn and he is handed over to the Philistines. Great human fellowship is a great inspiration to growth. "Iron sharpeneth iron." And so does a man's friend; and that is true of every human relationship.

The husband who looks upon his wife as an annex to his own personality, as a convenient foil to his life, is not a true lover; he is only a husband. True love asks for an even greater measure of responsible freedom in the object which is loved than in itself. That is why so many parents are without love of their children when they love them too much. That is why so many parents are cruel to their children when they are overly protective; they keep their children from developing into responsible freedom, either by overly protecting them, by overly shielding them, or by attempting to dictate too long and too often to them, out of love, ~~of course~~.

The Rabbis say, "God loved Israel greatly. Therefore He gave Israel Torah ^{and} mizvoth, -- laws and commandments." God manifest ^{ed} has love for His people by

permitting them to develop freely ~~through law~~, through obligations, ~~through~~ ^{and} responsibility. ^{is this} That is the ^{5th} ^{very} essence of love. Love, ~~whether it be in the home or in society~~, is the noblest motive in human life. It is the ~~noblest achievement of the human race~~; it is the driving impulse of all the noble adventures of the human spirit; it lends all the color and ~~the romance~~ and ~~the~~ charm to human life; it robs sorrow and ~~misery~~ of ^{its} ~~their~~ sting; it heals wounds; it softens the ^{sh} ~~hardness~~ of things; it makes ~~all~~ life a beautiful, joyous, ^{and} eager pilgrimage, but only when it expresses itself, ~~when it manifests itself~~ through supreme justice,--justice to ourselves and to those whom we love.

True love does not indulge, does not cater, does not exploit, does not make unreasonable demands, ~~does not seek to hold~~. True love yields, but not on matters of principle. True love is strong and forceful, oftentimes exacting, ~~oftentimes seemingly cruel~~, but always it seeks the well-being of the object loved, ~~not self-indulgence~~.

"And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."
^{This} ~~And that~~ is true of all love, sacred or profane, for there is no profane love. All true love is sacred, because it is of God, because God is love.

--o--

1. Love is the supreme motive ^{in human} life and
 justice is its supreme instrument. One finds it difficult to define that complex
 sentiment, or analyze it, but one has no doubt at all
 about its reality, ^{and its power} when one experiences it. — Of
 all motives in life it is the most powerful —

וְהַיְהוּדִים בְּהַיְהוּדִים בְּהַיְהוּדִים ... וְהַיְהוּדִים בְּהַיְהוּדִים בְּהַיְהוּדִים

"For love is strong as death — Its flashes are
 flashes of fire. The very plume, the bud! There
 are various types of love — conjugal, parental,
 fraternal; ~~friendship~~ ^{the} ~~love~~ ^{love} of
 a friend to love; ^{humanity} ~~manhood~~, the love of God. There
 are various degrees of love, ~~but rising from~~
 the low which is selfish ~~inclination~~ to ~~desire~~
 which is selfless and ~~superior~~. But the
 highest type of love — ~~disinterested love~~ —
 is the supreme motive in
 human life. There are other motives which
 motivate the life, the need of ~~survival~~ — many of
 them, ^{ambition, fear, hate, pity etc.} ~~to~~ ^{to} ~~the~~ ^{the} ~~act~~ ^{act} is the result
 of a complex ^{network} of motives and ~~sentiments~~.
 But ~~the~~ ^{life's} ~~most~~ ^{valuable} ~~parts~~ ^{which in literature, art, religion or social living}
 are ~~not~~ ^{by} ~~the~~ ^{love-motives}

2. Now, whether this love which does not calculate,
 is an orig. endowment of man, or a later develop-
 ment, is really a little moment. One may
 trace it back to its humblest beginnings, in self-
 physical & material considerations. But ~~we~~ ^{we} do
 not judge the beginnings of things as not the
 things themselves. The oak has its beginnings
 in the acorn — but the oak is not an acorn

It is infinitely more. ~~the~~ ^{the} ~~Guineas~~ ^{Guineas} often try to
represent the value of an institution by pointing
out its very crude origin. But this is fallacious
reasoning. An institution must be judged by what
it actually is at the time it is being judged, not
by what it was in the distant past. It is folly
to decry the ~~greatness~~ ^{man} because, for sooth,
he was once a helpless, drooping infant. We
know that deeper love is here. ^{we see it}
and when we do we stand before ^{as if before a thing holy} ~~it~~ ^{wrapped in}
~~adoration~~ =

3. There is this to be said for disinterested love. It
is never without its compensations. But the compensa-
tions are not the motives of that love. When
we love deeply & personally it is not that we
expect a reward. A mother who loves her
child, a man who loves his friend, an idealist
who lives for his ideal - they are not reckoning
up the reward. They simply will not know what
you are talking about when you speak to them
of reward - They love because it is for them the
greatest necessity and ^{altogether} the most desirable ^{& most}
~~portant~~ ^{thing} to do. ~~These~~ ^{Compensations} follow -
to be sure - for there is an eternal law of
compensation. Their compensation is sp. joy.
When you love you rejoice in the object you
love. True love is thoroughly joyous.
The love for ~~the~~ ^{the} child quickens the heart, the mother
sings for joy - and her eyes to beam with happiness.
~~Friendship~~ This is true, even when we make
allowance for the inevitable stains which come
into the love, all loves - In fact it is the

endless destiny of men, with its full unceasing
quota of pain & hurts & frustration & tragedy which
give the edge to our precious loves & holy loves
of ~~joy~~ happiness. Friendship is a sunny, carefree
joy. It is love, marriage is beauty is
ful. I remember, ~~when~~ the Psalmist when they said with
me even at us go up to the House of God — The
greater our love, the greater the ecstasy of our
happiness.

4. Here is ~~the~~ ^a the real test of true love. Do you
find joy in the person or thing ^{because} you think you
love? When the element of joy ~~is~~ ^{is not} there —
you may love is not there! you may respect
admire, ^{protect} & venerate. You do not love! ~~But~~
~~But~~ Marriage is a friendship or
phylanthropy or the pursuit of knowledge
or faith ~~which~~ or whatever other institution.
a super ^{in human life} ~~which~~ is ~~not~~ ~~the~~ answer to the
actual love, but which does not yield
a full measure of glorious happiness —
is not of the essence of love — It is
a plaster imitation of the real thing. Again —
I must repeat. This does not preclude the
possibility of much grief & conflict & mis-
understanding & anguish! There are many
eddies & cross-currents on the surface
of the ~~lake~~ ^{shallow} ~~lake~~, but when there is love the
is a deep channel, which ~~runs~~ carries
the ~~flow~~ ^{flow} of our lives ~~steadily~~ ^{steadily} to their appointed
destiny.

5. And it is this joy which makes love so

True love is strong, not superficial; ~~and~~ it seeks
the wellbeing of the object loved, not ~~that~~ ^{self} indulgence
in unrestricted sentiment. How often will wise
& loving parents put their children in the
way of hard experiences in order to train them
into strong manhood, when passion & sentimental
love would prompt them to shield their
children & keep them from the bad hands
& life - True love is not only sympathetic with
suffering but also with the deed of the deed. It
does not flinch. It does not retreat. It
does not yield when principles are at stake.
It does not permit itself to be victimised,
& exploited to no personal advantage to
either one or the other -

7. This brings me to the second half of my
original statement. I said that love is the
^{the} highest virtue, life and justice is its
supreme instrument. That love works
by way of great justice.

(1) distinction - moral. Love which does not
work than justice - not just but ideal - is harmful.
For as we commonly conceive it ^{we} ^{the} has deed deed
moral drawbacks (2) clannish and partial. It
centres in persons rather than in principles. It
seeks to defend them not them & love. (3) Un-
reflective - impetuous. Charity - passive -
(4) Endowing where it should be corrective.

II. We may say with St. Paul - greatest thing
in world is Love - but love which works
than justice.

III. We will not accept 'Love your enemy'

powerful & motions in life. Power + pure contrast
and impulse and inhibit us. They paralyze
Mr. Power, Volition, Joy emanates. Happiness
^{it is the dynamo} releases every man. The soul does not rest
upon a man who is depressed. All soul
will give him life. Therefore the
Ps. declared soul will live - soul is alive.
Love which is joyous in its source, pride, and
dignity and worth, will be all-consuming. It will
mountain all obstacles. It will keep all
passions. It will surmount all defeats.
It will give men to what they are capable of.
Marriage which is built
upon joyous love - will withstand every assault
misfortune - poverty + trials
and the problems adjustment and the
changes time - Love conquers all dangers
not bee. It is ^{weak} - It is rare - But true.
It is strong and ^{can} overcome them aside — It
will not permit ^{best type talked in} ~~its~~ ^{permanence} ~~anyone~~.
There is an allegory of ^{chivalry} ~~the~~ ^{in true love.}
men will not be deterred even by the presence
of misfortune of his fellowmen — He will serve
them with that eager joyousness given of his
road leads him to ~~the end of the road~~

b. Love is not only ~~pleasant~~ strong in overcoming obstacles. It is strong in self-deception. There is no love without an element of self-^{cruelty} sacrifice. We are accustomed to think of love as of a great ~~power~~^{effort} & essential virtue. That is true; that ^{whole} ~~characteristic~~ meridant sentimentalism which frequently goes by the name, love - an abandon of uncontrolled emotionalism.

We should be just to him. We cannot love him.
We need not hate him. "There shall not hate
thy brother in thy heart" - *Gen 22:21-23*

8. The man who loves mankind will not express it
merely in charity - He will seek to establish
justice which will make his char. unnecessary
That is diff bet. char which is a st. charity
& just which is a rel. of justice -
By justice you will reach the point of responsibility
+ freedom. True love develops resp. freedom
in the object of its love.

Man & wife who love each other will deeply
will not seek to enlarge ^{one} and ^{the} as subject
one and the as subject no personality to feed another.

They will keep each other to grow in freedom
comradship of responsible freedom. That
Love growth is another test of real love. If
the love of young people, or married people or
parents does not develop them - with the
best in them - it is not love. *1 Cor 13:1-13*

1 Cor 13:1-13. "Iron sharpeneth iron, so a man
his friend". The friend who would make his friend
a reflex of himself is no friend. The husband
who would make his wife just an annex
of his life, or a convenient foil for himself is no
lover - He is just a husband. The true lover
sees the object he loves and works for it
an even greater measure resp. freedom
than he possesses.

Parents are frequently with out love for
their children by loving them too much. They
make it impossible for them to grow into

*Tragedy & Wounded Life - see the 60th St. Dr.
The links are shown & Samson's story of
other - deluged with love for*

moral freedom by truly-protecting them, ~~by~~ as
by too rapidly punishing them - in other words by
not being just to them. "For God's sake
very much" - to pass them laws ~~to~~ ~~command-~~
ment" - God's love was manifested in punishing
Israel to a life of freedom within Law -



1. Love - Supreme motive - justice - supreme instrument
 - ① Difficult - of all motives - כל האהבה האלהית - כל האהבה האלהית
 - ② Various types -
 - ③ " Degrees - But highest - אהבה אלהית.
 - ④ Other motives - Single act - noblest gains -
2. Now, whether this love - original endorsement - trace it back -
- beginning - Oak. Olive - fallacious - judged - Men
- We know that it is here -
3. There is thus to be said for disinterested L. - Compensation -
- not motive - mother - most necessary - Eternal law -
- Sp. Joy - When you love - rejoice - triumphant -
- Love for the child - Sing - Irresistible reasons -
exclaiming destiny -
 - ① Friendship - love & knowledge - "I rejoiced -
4. Her - test - joy? without element of joy - Respect -
Marriage or friendship etc - Plaster imitation
Repeat: does not preclude grief - Edith.
5. This joy makes love so powerful -
 - ① Sorrow & grief contrast - אהבה אלהית
 - ② Love which is joyous in its sense & fruit - all. Cognition.
... אהבה אלהית כל האהבה האלהית
 - ③ Marriage which is built on joyous love -
 - ④ "Love overeth all transgression" - chivalry.
 - ⑤ The man who loves his fellowmen - unselfish
6. Love not only strong in necessary straits - self-dishonor
- weak & effeminate - True & soft - abundant -
 - ① True love is strong - well-being - best parents

⑤ Forceful with self & others - pampers - yields - victory

7. This brings us to 2nd half. Great love works then great justice (not just)

① Misdirection - conceal - look, drawback -

① dominant, partial ② unreflective - unreflections

③ Condemning.

④ St. Paul - greatest thing in world is love

⑤ 'Not your enemy' - peace is not a war

8. The man who loves mankind - expressed not charity.
- Diff bet. Ch. & Just -

① By justice = Responsible Freedom -

True love develops Res. Fr. in itself

9. Man & Wife - Everlast - Subject - drawn -

① Grow - comradeship. ^{happy married} life: Saviour.

② Another Test. - of love of young people -

1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

③ The friend - replies.

④ The husband -

⑤ True love -

10. Parents are frequently without love - Weak &
unfeeling for children to grow into Resp -

11. God loved Israel so much

ABSTRACT OF THE ADDRESS

"WHAT IS LOVE" by

RABBI ABBA HILLEL SILVER

at

THE TEMPLE, SUNDAY, APRIL 21st, 1929.

Great love is never without its compensations. But the compensation is not the motive of great love. Those who love greatly will simply not know what you are talking about when you speak to them of rewards. They love because for them it is the most necessary, the most spontaneous and altogether the most desirable thing to do. Compensations follow.

The first compensation is joy. True love is triumphantly joyous. This is true even after making full allowance for the inescapable sorrows which come into the lives of all lovers. In fact it is the enclaving destiny of men with its full quota of pain and frustration and tragedy which gives the edge to their various loves and to the holy hours of happiness. The love of a friend, the love of knowledge, the love of beauty, or the love of God is an inexhaustible source of joy.

Joy is one of the two real tests of love. Do you find joy in the person or thing or cause which you think you love? If the element of joy is not there, it is not love. It may be respect or admiration or toleration.

It is this element of joy which makes love so powerful a motive in life. Sorrow and grief contract, enfeeble and inhibit us. They paralyze our powers of volition and action. Joy emancipates, - happiness releases energies. Therefore love which is joyous in its sense of pride and worth and dignity is all conquering. Marriage which is built upon joyous love will withstand every assault of misfortune - poverty, trials and tragic mistakes and the severe problems of adjustment and the ravages of time. "Love covereth all transgressions." Not because it is weak and forgives, but because it is strong and can brush them aside. It will not permit itself to be halted in

its triumphant course. Love is not only strong in overcoming obstacles. It is strong in self-discipline. We are accustomed to think of love as something weak and effeminate. This is true of that mawkish, irresolute sentimentalism which frequently goes by the name of love - self-abandonment to uncontrolled emotionalism. True love is strong and disciplined. It seeks the wellbeing of the object loved and not self-indulgence. True love does not pamper or indulge or permit itself to be victimized and exploited, when no possible moral advantage is to be gained.

Great love works only by way of great justice. Justice is the instrument of love. The distinction which is frequently drawn between justice and love is unreal. Love which does not work through justice, not legal or jural, but ideal justice, is frequently harmful. It is impetuous, unreflective and exploitive. Justice makes for responsible freedom. True love develops responsible freedom in the object of its love.

Thus husband and wife who love each other deeply will not seek to subject one another or to drain one personality to feed another; they will help each other to grow in the comradeship of responsible freedom. Thus growth is another test of real love.

If the love of young people, or married people, or of friends, does not develop them, does not evoke the best and noblest in them, it is not love. "Iron sharpeneth iron. So a man his friend." The man who would make his friend a reflex of himself is no friend. The husband who would make of his wife an annex of himself, a convenient foil for his personality, is no lover. He is just a husband.

One of the great tragedies of married life is that so many men and women stop growing after marriage. Frequently one drags the other down spiritually and intellectually.

Parents are frequently without love for their children by loving them

too much. They are cruel to them by being overly kind. They make it impossible for their children to grow into moral freedom by shielding them too much or by dominating them too much. They have not learned to express their love through justice.

The man who loves mankind will not be satisfied with mere charity. He will seek to establish justice, which will make his charity unnecessary. This is the greatest love of all.

