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Series IV: Sermons, 1914-1963, undated.

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The Seven Pillars of Home: Part I, 1936.

1. Economic Security - Poverty is a dangerous enemy
of the modern home. It puts a terrific strain upon
family ties. It creates friction, bitterness and resentments
within the home. There are many families who rise above
the disruptive influences of constant want in the home.
They manage to maintain devotion, mutual respect and
solidarity. But there are many others who succumb under
the heavy burden of poverty. There becomes a flood of
unavoidable unhappiness - a focus of quarrels, resentments
and reproach. Frustration and deprivation come to
poison the springs of natural affection in the relationships
between parents & children, between husband and wife. Children
run away from such homes of want, ignorance and misery
as soon as they can - and even when unable to escape of
poor quality, indeed, to live on, year after year, in such
disturbances without interference and contentment. There are
such as ^{still} sentimentalists about the virtues of poverty in the
upbringing, character and in the development of men. Some men
have undoubtedly been helped by it. Many have been hurt.
Poverty in itself is no blessing. In most cases it is a curse.
The home, as an overall institution, has nothing to thank
poverty for. And for ought ^{it} ~~ought not to plan to have~~ to
so severe an handicap. ~~The~~ home is entitled to
at least to a minimum of econ. security and
protection. Food, raiment, shelter for old and sick
& unemployment insurance, opportunities of education
and a ~~proportion~~ ^{reasonable} recreation, ought to be assigned to
every home, ~~before~~ ^{if} ~~we~~ ^{we} are concerned about ~~destroying~~ ^{preserving}
the preservation of the institution, the modern home - as a whole.

place for the ^{present} & future citizens. (2)

The home needs the econ. underpinning, the State - in
an age when the indiv. cannot always control his
own econ. destinies - when econ. forces beyond his
ken or control, frequently sweep over & overwhelm him
and his house-hold. It needs, without pay- envelopes,
without rent, ^{without} money to pay the price the butcher
for what the 'class. needs', life - an ^{ideal} decent home.
Home which lacks one, the main, if not the main
pillar of stability -

2. This does not mean that wealth is an ⁱⁿfallible
show, not at all. In such an ^{un}happy home, the
well-to-do are disunited as the poor. And in the
meantime, the rich - ^{stupid} ^{hate} bitterness and
faithlessness can be ^{as} rampant as the ^{best} of
the poor. Wealth without the restraint, culture
tradition and honor ^{has been} is a ^{in every age} corrupt, ^{and is today} corrupting,
in our modern life, and a disintegrating force
in family life. W/H is -

What between ^{seems} for its stability is not
wealth or luxuries, but freedom from ^{econ.} insecurity
and the overhanging dark ^{glooms} want. Beyond that
a ^{more} ^{corrupt} ^{in the future} will add to the enjoyment
of living. But, ^{as} far as the stability, the
home is concerned, ^{often it is a severe handicap.} it is not a prerequisite.

3. Young people ought to have this fact in mind. I find
many young men unwilling to marry to-day because
they are afraid that their wives or their wives' families
will expect too much of them by way of maintaining
an expensive house. They do not feel equal to it -
and do not wish to be reproached for it later on.
Young men marry even if they come from well
to-do homes - ought to have the opportunity
to begin life modestly - not where their parents
left off, but where their parents began - They can
be perfectly happy in a modest home - if -
and this is a big if - they will throw out of
the false standards, their social set - the
~~cheap~~ materialistic standards of a cheap
show, based on money, pleasure-seeking and
display - and live their lives magnificently
free to themselves ^{and} their dreams. ~~but~~ Many
young people are doing it to-day - in some
instances both the young husband and wife work
and contribute to the family budget - joyfully and
adventurously they build their home - and a
rich home is the glory of a nation.

4. Reasonableness.

Every sage has advised men not to expect too much from the world. The world is not a poet's paradise, and, for that matter, a sage's paradise. If our expectations are fantastic, and florid and extreme, we are doomed to such disappointments. No man can moderate his expectations before hand.

"They were married and lived happily ever after" — is a nursery rhyme. Marriage is ever ^{unfailing} a prescription for unending happiness. Nothing is! Life is checkered with happiness & sorrow. Married is the war-torn man for whom life strikes a favorable balance.

There are not always present the favorable winds to fill our sails ready as boys to the sun-bat. There. Frequently there are storms, and desolations, waves of adversity — and we are driven to solidifying shores, darkness, or turn, of failure & defeat.

It is all part, life's voyage!

No home has a right to expect an uninterrupted continuity of prosperity, a good health, or tranquillity. There are inevitable ^{unavoidable} ^{unescapable} ^{disasters} ^{calamities} ^{troubles} ^{misfortunes} ^{woes} ^{tribulations} ^{calamities}.

No one has a right to expect perfection in another for no one is himself a perfect person. When you marry a man whom you love —

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children are not always well + well-behaved.
Often they are sickly and very trying. Husbands
are not always considerate + respectful.
Frequently they are harassed and in trouble.
Wives are not always sweet + loving. Frequently
they are tired, exhausted and high strung.
These are every-day phenomena in a
normal home.



you naturally believe that he is the most wonderful
man in the world. Just naturally! Similarly when
you marry a woman whom you love! But
after marriage - it is necessary to shift the emphasis
from the adjectival wonderful - to the substantival
man - woman - we are men & women - not
angelic creatures. We are subject to disturbance,
needs, momentary aberrations, acts of thoughtlessness and
injustice - we are not bad - only imperfect.

Reasonableness in the human bridge does without
much difficulty these gaps. Unreasonableness makes
~~unbridgable~~ chasms out of them, abysses which, under the
pretences of incompatibility - end in the divorce
court. There are certain married pairs who
should never have married. They are grossly
unsuited to one another. They are hard on each
other, & harder still, if they have children, on their
children. This mutual dislike & open & secret
friction is distressing & injurious to the
children. Whom God never joined - ^{for} really -
the marriage ties should not force to stay
together. But, in many, if not in most instances
the so-called coercion is nothing more but
the utter lack of a sense of reasonableness - a
willingness to pay & talk, to make the necessary
sacrifices for ^{mutual} understanding & adjustment -

a blind stiff-neckedness looking both on arrogance &
and stupidity. - The tragic failure to realize
that ^{with their} ~~in~~ marriage, 2 people do not start
perfect in their being & relationships, but
merely begin their long training in mutual
perfection, good adjustment & reconciliation.

People of R. will try to reduce the occasions
of misunderstanding & minimize their importance.
Husbands & fathers will try not to transfer to their
homes, the frets and irritations, their business life.
When crossed by bus. partners or customers, or
trouble & discouragement - they will not pour out their
it out on their families. Wives & mothers, like-
wise, will not try not to pour out their words
or his disappointments. For a man defeated by the
world, man seeks refuge & solace in their homes -
and there they should find a great retreat, in
the warmth, sympathy & understanding, free of the
& harassment of life.

✓ It is in the home where great men are
either made or broken, for it is there where
their morals can be strengthened or destroyed.
This is, of course, even true of women! like R.H.

"It is the spirit of man which sustains his afflictions -"

But a broken spirit - who can hear it?" (7)

Children, too, esp. when reach year of discretion, ought to practice this quality of h. in the home.

I know many young people who put their best foot forward - away from home. Among older people, away from home, in the bus. world, to their employers or superiors, in the social world, to the parents of their friends - they will behave respect fully, respect their parents & frequently & frequently be guided by them. At home - ~~they~~ with their own parents they are usually the last word in our worries. Their own parents they talk to be old-fashioned, antiquated in their ideas, having nothing to give them except endorsement, their ideas tactics & maneuvers. Oft times they don't even ask for the endorsement only the maintenance! — Parental advice they resent. as interference, restriction, by others or hostile criticism - interest & concern as intrusion. They want to be independent, forgetting that no one is independent, not even a young person whom life has not yet taught the hard, serious ^{practical} business of living.

R - a pillar!

5. Good Management - The home is a sp. unit. but its administration is in a real sense a problem in Management. A poorly managed home is a discouraging home. A mismanaged home is a sp. liability. And here is where the role of the woman is supreme!

וְהָיָה כְּמִשְׁכָּן אֱלֹהִים בְּאֶרֶץ מִצְרָיִם

"A wise woman buildeth her house -
but the foolish one tears it down with her own hands"

✓ A home can be give an invisible charm and attractiveness for husband & children by the wife mother. And it does not require wealth to do it. Orderliness, neatness, tastefulness, hominess & coziness - these are achieved by good judgment, taste and efficient management.

Extraneous, inefficiency, vulgarity destroy the inner dwelling place, which the physical home is the frame-work.

"The look will to the ways, he has hold and saith not the bread of idleness" - is the high tribute paid by Jesus Christ to the homemaker whose price is far above rubies.

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I deal human in just the confident capable
manner - not the dream-like fragile dolls,
the chivalry, nor the timid, ^{ponderous} innocents
the Victorian era. They were not the minute-
gentle, pussy but valiant & social ladies
of our own day. They were capable home
builders. They found life as Killed Craftsmen.
- These maternal altruists, withalists, others,
generals and those who were poor and
mother & pandora thus. They were not that
out from the world by any means. Altogether they
were a part, & d. by unusually influencing it.
But they understood that their supreme aspi-
ration to virtue and their noblest role in life
was that of infectious and motherhood - the
radiant centre of family life.

"They looked well to the way, their household."

Shew me a home, where joy and play ^{playful} reign,
where children love to be, work which they love
to do their play and friends, Shew me
a home that has been able to withstand
the buffeting of unfavourable circumstances,
to surmount trials and misfortune, and
I will show a woman there who has a cup
and more, has known how to look shelldully

& ~~efficiency~~
 after her domestic economy, how to ~~best~~ herself
 and ~~choose~~ to improve ~~the~~ properly the raising
 & ~~education~~ ^{frustration} of her children how to ~~best~~ interest
 herself intelligently without interfering with the
 affairs of her husband, how to build beauty &
 charm into the sanctuary of her home.
 Management - without error - Pillar -

6. $\frac{1}{2} \text{ Grad.} - \text{A. 2. 2.}$

✓ a secularized home - is a weathered ~~off~~ home.

A home is war & play roofed house.

It is a 1st. atmosphere.

It is a sp. atmosphere.
It is an invisible dwelling place for spirits.

Religion sanctifies all the qualities, which I
have spoken - It places the Real of divine
sanction & mandate upon them

It calls holy & inviolable what mankind has learned to be unforgivable.

Worship in the home and rel. ceremonies
bring a spirit of reverence & veneration
into it - which becomes mysteriously intertwined
with it in minds & hearts of children. It gives
a ritual and a majestic touch, day dom. life.

They help to preserve home. Children whose
eyes were filled & imaginations kindled by colorful
at. memories in the home - Sabbath - home -
charming light - father's memories - will always
associate home with this beauty & luxuries -
They will seek to reproduce them in their
own home - when they grow up. And children
will not think / home lightly remembered!

- 6- I have, part - what is your perfection - not
as costly or comfortable - modest in dress, dark
always, shelter - Sabbath - and what is it all
this home - was something
" true - an action
It was - the modern print
This ~~disrupts~~ children - parents, living, working -

Can we say a word?

(e) Children, too, - 'best foot forward'

Nothing to give -

Parental advice - interference

Independent

"R" is a pillar.

C. Management -

"Sp. institution"

A poorly managed - discouraging

Mismanagement - disability.

Role . 1/11/11 - 1/11/11 - 1/11/11 - 1/11/11

H. can attract - by its charm - wealth -

Orderliness etc - achieved by good taste

Impertinence - disorder - vulgarity - disturbance

① "She looks well to the ways"

Ideal woman frugal pt - competent

Chivalry - H. builder - craftsman - "Machinist"

Shut out

"Show Me" day - with sword -

B. - Reasonableness.

Every page - Fool's Paradise

If expectations - Moderate

② They were married & lived... - Prescriptions
checked - average - Familiar words

③ No home ought to expect - uninterrupted
domestic cares - children - normal

④ No one has right - Perfection -
"Wonderful" angels -

"Real" bridge - Quemont

Certain facts, never should have married -
but - in many cases - lack of R -

Govs & State - Sacrifices - Stiffness

Failure to realize

(a) R people will try to reduce -

"Moral" principles are not to be lost in the name of the good

1. Demon - Honor - Tradition
Econ Security.

Poverty = dangerous enemy.

Strain - Creates friction - Rise above
buckle - Focus - Frustration poison

Run away - prime quality

✓ Sentimentalize - Some men - blessing -
institutions -

Society - serve handouts.

I have entitled -

leads econ. underpinning - in an age -

2. Wealth no pillar - Just as many

In manors - stife

wealth without restraint - 1961 Co

What home requires is not - freedom

3. Young people - Unwilling - Feel equal

Young men - women - splendid courage -

They can - if - having -

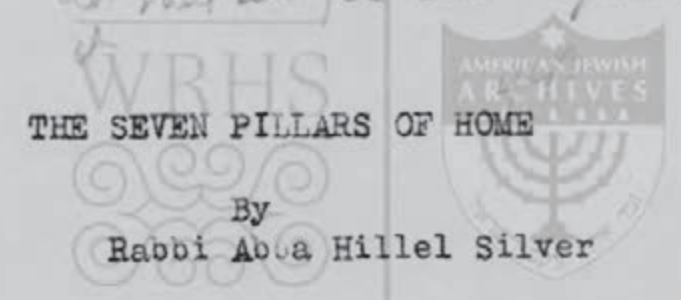
H Good management -
 adm -
 "a new owner build
 he has
 How can he fill - with -
 beauty - strength - but wealth
 taste - still appearing -
 - 1/12 1/10
 Good 3 Silver

Spirit
 was
 thought of
 destroyed

Behind
 center - the most vital relation
 + most continuous - largest
 most fundamental - enduring
 + unchangeable in bills
 used -
 - Voluntary - or Law - old
 factors of authority - tradition
 per law - 2000. differences
 - Extra tax + call upon
 in use of - within character

Capable matters

/ dream like, fragile dolls.
 / sheltered, peaceful environment
 / Victorian era
 - management of money, today
 How build - the old custom is the
 but
 but that art for now - again up



At
 The Temple
 On
 Sunday morning, January 5, 1936

Review - 1/12 1/10 1/10

- ① Damage. Many families caught
 with max. wife - free
 with poor rep.
 live off - a conscience
 Play game -
- ② Unreasonable control
 - dest. auto - temple
- ③ Exploring a husband
- ④ Home 3200 L
 ① Human Pass
 ② Is who they sign to
 each other
 could be added - singing garden
 ③ Too much alcohol in
 ritual used - + too little
 in each other -
 narrow - harder - con-
 sume - darker per.
 unpolished, brokenness -
 good human
- ④ In herief - power
 sanity - cosmetics

In gathering the material for this lecture on "The Seven Pillars of Home" I found that the accumulation of material relative to this important subject was so great that I determined to devote more than one lecture to this subject. I shall speak, this morning, on only a few of the pillars upon which the security of the home rests.

Many substitutes for home and family have been suggested and tried within the long history of home life and family. The long history began with man upon earth. There have been many variations in the structures of the home and family all the way through polygamous marriages, monogamous marriages, patriarch and the matriarch - all the way from primitive promiscuity to the ultra modern free love and children's colonies. There were epochs in society when the home was looked upon with religious reverence and the family was regarded as a sacred institution. There were other epochs when the foundations of the home seemed all but undermined in the sense of family ties and loyalty. In some places, in some ages, the dissolution of marriage through divorce was extremely rare and looked upon as a tragedy. There were other times and places where such dissolutions were so frequent and commonplace that it was hard to overcome it. There have been peoples and there are peoples where family organization relationships and discipline are so rigid and so elaborate, as among the Chinese, for example, that they are the classic patterns of the economic, social and religious life of the people. And through history too, my friends, the relative position of the members of families - husband, wife, children, their respective responsibility, authority, varies with the age from time to time and

from place to place.

That is all interesting to the story. For us, it is clear that regardless of our variations and changes, the essential idea of home and family remains throughout the ages and through every civilization and it is clear that the best thought of mankind at all times looked upon the wholesome family life and the stability and security and harmony of the home as the bedrock upon which many future civilizations can be erected. It is clear, too, that all the objects of man's strivings and expressions, all the ends of industry, business, government, education, religion, have to do with the improvement, ennoblement, protection of family life. After all, it is the family, not the nation, race, group or individual - it is the family that integrates small group units which are the physical as well as the spiritual cells, if you please, of the social organisms.

Now, it is not necessary for me, this morning, to extoll the home, eulogize it. That is a favorite theme of poets, a vastly favorite theme of poets. We are born into the home. We spend our infancy, our childhood and youth in the home. When we reach maturity, we set about building homes. In other words, a complete home cycle engulfs the whole personality of man. A man is a home creature in the fullest and profoundest sense of the word. Whether one thinks in terms of heredity or environment - both of these influences derive from home and family. They may be good. They may be bad. But they are inescapable.

One word, however, may be said in our day to evidence the supreme importance of the home in the life of the individual. Our age, my friends, is a mass age. We live in masses. We move in masses. We think and act

in masses. And in the mass, the significance of the individual dwindles. We become an anonymous statistical unit in society. The thought of our age is cast in huge and round figures. That is, for example, when you talk about an unemployed person, you are not thinking of him in terms of a person, a unique unit, you are thinking of one among ten million unemployed. Even in business, in trade, in the fields of industry and labor, the personality and significance of the individual is subordinated to our economic function. He is a salesman. He is a machinist. He is a clerk. His value as a human being is determined in terms of economic worth. We are easily displaced and discarded and sometimes our value is nil. We are simply not wanted and we might as well not exist.

In our mass age, the significance of the individual dwindles whether we like it or not. It is so. But in the home, in that little world, in the home, as father, as mother, as son, as daughter, we are ends in ourselves. We are supremely important and significant. That world - that little world exists for us. It is our domain. We rule it. It is in the home, my friends, that everyone of us has an enduring and irreplaceable value and significance. In the home, between ourselves - in the family, we represent life's supreme meaning. And I venture to say that in the modern world the home is remaining the last refuge for the dignity and nobility, the significance of the individual. It is in the home where man can really live, today, figuratively speaking, under his own vine and his own fig tree with none to make him afraid.

What are then, the pillars upon which the modern home can rest, if it is to rest securely? I believe that in the modern homes, the old factors of authority, fear, law, economic dependence which used to be strong pillars in building a home are no longer quite as cogent and valid

today. There are very few formal traditional authoritative pillars left in the modern world. Therefore, whatever pillars we can build to support a home must be of our own building and of our own volition. Such an extra burden which life places on our present day generation is part of the price which we must pay for our freedom. Because we do not accept the mandate of traditions and conventions, because old institutions are not binding upon us simply because of their antiquity, we must, out of our vision, hopes and virtues, evolve other strengths and powers and supports or our homes will topple over our heads in ruins and disaster.

Now, my friends, the home is not a romantic institution and home-building is not a romantic adventure. It is a day by day, every day problem and task of free cooperative life. Home building is as matter of fact as the bread we eat and the air we breath, but like the bread and air, God's greatest gifts unto us. The home rests not upon ecstasy but upon common sense which, as you know, is the least common in the world. What do we mean by common sense? Common sense is that sense which is common to all men and to all ages, that quintessential wisdom which mankind through long, long years of trial and error, of learning through suffering and failure has gathered, particle by particle, and treasured. That is commonsense. The accumulated and disillusioned wisdom of humanity. Now there are smart intellectuals from time to time whose learning is bookish, fragmentary, recent, sometimes think that they have discovered a profounder wisdom. When they finally come up against the grind and test of life, they find out that their little learning decked out in clever phrases are altogether futile and inadequate for life's practical problems.

Home building is a difficult task but not an impossible one. It requires that common sense which includes knowledge and the basic truth of economics, of government, of education, of wealth, of the essential human relationships. It is a difficult job and that is why you see so many people who know how to set the world right who don't know how to make their own family home life right. It is more difficult to build a happy, perfect home than a happy and perfect society, I assure you, because home building is an enterprise and a problem in free cooperative living.

I should put as one of the important pillars in the security of such a home the democratic spirit. What do I mean by that? I mean by democracy, voluntary cooperative living on the part of people on the basis of maximum freedom compatible with maximum responsibility, on the basis of freedom compatible with maximum responsibility. Every member in the home should be free - free to do not what he or she pleases, because that hampers them - but free to develop their lives and interests within the framework of the creative family responsibility. That is the only meaning which freedom has in families and society at large. No member in a family should live off or consume the life of another member of the family. Each one has rules to live up to, has privileges and duties and responsibilities. Each should be free to make his maximum contribution to the family life and well-being.

There are fathers, for example, who attempt to impose an unreasonable control over the life and destiny of members of his household. He likes to exact obedience instead of winning willing cooperation. He is dictatorial. He is autocratic. He does what the Rabbis caution a man not to do. "A man should not cast too much of fear

into his home. It is bad." There are mothers, for example, who overwhelm the lives of their children by excessive solicitousness, by an exploiting and consuming love which undermines the individuality of an individual and saps his initiative. There are parents who like to prescribe and dictate the future careers of their children without regard to the children's own intrinsic talent and inclination.

There are children in the home who look upon parents as perpetual pay tellers. They exploit them. They assume that their parents are there to provide them with whatever they desire. They take! In fact their whole lives are series of taking - food, shelter, recreation, education - seldom stopping to ask, to discover the price which is being paid for this taking, the sacrifices which are indulged in by the parents to provide them with what they want. These children have no sense of obligations, in terms of giving something to the home, even when are able to give. They not only have no gratitude but they do not have the first idea of what is needed in team play. They are lone wolves, predatory omniverous beings.

All this I put under the term "the undemocratic spirit of the home", the evil of domination, exploitation and lack of responsibility. The reverse of this one finds in the happy homes where parents are content to guide their children instead of dictate to them. The father is head of the home - as every democratic institution requires one head - where he rules, so to speak, not by fear or by any punitive authority, but by spontaneous love, admiration which his wife and children have for him. Homes where the mothers are intelligent in their love, training their children into moral self-reliance and spiritual independence,

not shielding them against the upbuilding trials and experiences of life, a home where children from earliest infancy learn teamwork of cooperating by giving service, cooperation, and the rendering of material contribution to a home - that I regard as one of the great pillars which support a modern home - the democratic spirit of maximum freedom plus maximum responsibility for husband, wife and children in the home.

And as the second pillar, I should like to point to the term "Honor". One of the ten commandments, the foundation of our modern law is devoted to this concept of Honor: "Honor Thy Father and thy Mother." Mind you, it does not say "obey". Honor is something far more important and higher than obedience.

Now the glory of parents is when children by their lives and conduct later on in life honor them. The unspeakable tragedy is when children by their lives and conduct disrespect their parents. Parents hardly ever expect material respect from their children. What they do want, their greatest satisfaction in life is that their children, when they grow up, by the fine esteem which they win among their men, who by the ~~the~~ character of their life, bring credit to their parents' lives. That makes fathers and mothers brim full with joy.

Mutual honor and respect are essential ingredients of a happy home - respect of children for parents, of parents for children, of wife for husband and husband for wife. "He who loves his wife as himself, and honors her more than himself, and leads his sons and daughters in the straight path, to his house the words of Job apply: 'Thou shalt know that thy tent is in peace.'"

Every member of the household is entitled to a degree of respect and honor, first as a human personality and secondly, because for what he or she signifies in the life of the other. Each soul is holy ground. One should not trespass over that holy ground even if it is only a child. Oft-times it is difficult to honor. Sometimes children find it very hard to honor a father when they know him to be guilty of dishonorable conduct in his private life or in his business or professional life. Sometimes it is hard for children to respect their parents because they know them to be known among their friends and in the community as dishonest, crooked, unjust, uncharitable. Sometimes it is hard for children to honor a father whom they see year by year, more and more consumed by one ambition - even if that ambition is a laudable one because he hopes to bring more luxury and comforts into the home. Oft-times it is hard for children to honor parents when their ambitions narrow their worlds, constrict their minds, deaden their generous impulses, tenderness and good humor. If children are sensitive at all, their esteem and reverence and esteem for their parents will sink into the dust, when they see that.

Children love to be proud of their parents even as parents love to be proud of their children. () "The glory of children for their father." I have never met a decent young man who ever boasted of the fact that his father had a million dollars. I have met many young men and young women who are proud to say among their friends that their fathers are leading citizens of their communities, heads of institutions, workers in communal enterprises, respected citizens, men known for their goodness, generosity, helpfulness, social mindedness. That children boast of and are proud of.

It is very hard for children to honor a mother, for example, whom they know to be full of sham and whose standards and values are false, who spends her day in the pursuit of pleasure, gambling, who tries to rival her neighbor in style and cosmetics, a mother who at fifty tries to act the part of a girl of sixteen. It is very hard. The wise philosopher once said: "It is a great trial of wisdom to make our retreat from youth with propriety." Some people forget that what is pardonable and even clever in a young person of sixteen or seventeen is ridiculous in a person of fifty or sixty.

Every age has its own manners, its own demeanors, its own code, just as it has its own set of duties and responsibilities, and to live outside of this age is to play a false role. People don't like that. Young people don't like that. To be true to your age, your station, to your responsibilities, to be properly and sincerely adjusted to them - that is what we mean by dignity. Now dignity, my friends, is not formality. It is not pomposity. Dignity is the resultant charm and harmony, a person's conduct and deportment in rhythm with his position, his duties and his years.

And children like to find that dignity in their fathers and mothers. Of course, they want their parents to be comrades. Of course, they want the direct whole-hearted spontaneous friendliness of their parents. They don't want to see their parents across a gulf. They want to be able to look up to their parents as older, wiser, dearer friends whose lives and ways are steadier, more certain, more dignified than their own ardent, impetuous, uncertain ways.

When a father's standard is no higher than his son's, when a father's ambitions are no more noble than his son's, only more intense,

when a father's pleasures are no different from his son's only perhaps a little more circumspect, then the son has no one to look up to, and his reverence and respect for his father will be based simply upon the fact of parenthood.

Now, Honor, I said, cannot be commanded any more than love can be commanded. But it can be evoked by the way of living. Sincerity, candor, high standards religiously followed and unswervingly observed, fairness in our every relationship, the cultivation within us of the real things of life instead of sham. In other words, strength, dependability. If we have that, then our children will form an image of us in reverence plus love. This image of us will remain their dearest legacy throughout their lives. That settles the thing which I call Honor and which I regard as another pillar of the home.

And that thought brings to me this further thought of honor—of family tradition. Now in a new pioneering country like ours, where the majority of the population is composed of immigrants, of children of immigrants, in a society where we move from town to town, from place to place, it is difficult for us to grasp what is meant by family tradition. We have even confused it with wealth, aristocracy. But it isn't that at all. By family tradition we mean a set of standards, of ideals which are developed during one generation and handed down to another generation. That is a spiritual inheritance, a legacy of a proud family tradition, proud family loyalty which sustains young people when they set about building families.

If Jewish home life in the past was exemplary, it was in no small degree due to the fact that the Jew said, throughout the

ages, no small emphasis on family tradition.

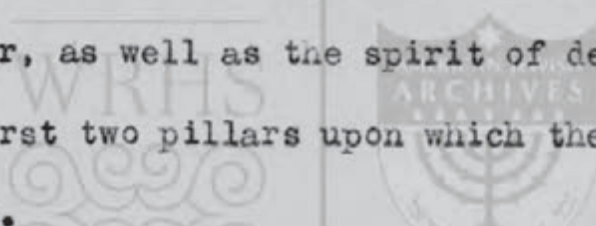
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Words of song - "Do not pay heed to wealth or to beauty. Consider well family." The Rabbis said: "A man who marries a woman for money, he will have children that will lack honor." The whole tone of that home is bound to be a false one. When these wise ancients spoke of "family" they had in mind character, respect, a family without blemish, where culture and real values of life were cultivated. One of the Rabbis said: "A man should always be ready to sell everything he has in order to marry the daughter of a scholar, a cultured man. If he can't find a scholar, let him marry the daughter of one who is a man who has won recognition and honor in the community. If he can't find such a man, let him marry the daughter of one who has been actively identified with religious institutions. If he can't find such a man, let him marry the daughter of a man who is identified with philanthropic and charitable institutions. But never let him marry the daughter of a coarse, boorish, illiterate person." And now you have an idea of what people meant when they spoke of ().

"Pay heed to families." Young people used to marry into families. These days young people come to the study of the Rabbi to be married and you don't even see the families. People used to marry into families where there were long traditions, where there were proud memories, where they were proud to prove themselves worthy. Young people used to revere the past and they reverently planned for the future. That is what we mean by ().

A parent by his life, labor, achievement, leaves a treasure house of merit which is handed down to children. And they said: "Blessed is the man for whom parents and grandparents - they of the past - have laid up a marvelous tradition. Blessed is the man who has such a pillar that strengthens and sustains an individual."

But the home, my friends, is built by many hands, not merely by any one man's hands and the invisible hands of the past had a great part and have a great part in the building of a home. The home is a link between the past and the future. The home is the meeting place of the memories of the ages and the hopes of the future. So family tradition, family honor, as well as the spirit of democracy, live, ,irregardless, as the first two pillars upon which the modern home shall rest in security.



ל'עולם ויבאר אצמם בא מר לעולם אויפן פת ת"ח -

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creation - in the present of present time, the word. Whether can
think in terms, heavily a ~~achievement~~ - both, the influence,
draws from home & family. ~~It~~ ^{They} may be good or bad. ~~They~~
They are inescapable!

3. One word in evidence, the supreme importance, ^{for the individual} ~~home~~ may perhaps
be said in our day. We are in a Mass Age. For the mass man's
personal life dwindles. He becomes an anonymous statistical unit.
Our age casts its light in huge & round figures - An unemployed
man is not a specific, distinct, known individual - only 1 out of 10 m. unem-
ployed. For business, trade, industry, again, our personality disappears
as men & women are subordinated to our econ. functions in vast,
impersonal enterprises. We are clerks - salesmen - "hands", workmen.
We are easily replaced or discarded. Our value is only our econ.
worth to the industrial process - at times this value is nil. We
are simply not wanted! We may not exist ~~but~~ we exist.

For our homes - as fathers, mothers, sons, daughters, we are
ends in our selves. In that little world, we are fundamentally
important & significant. That world exists for us - we have
enduring and irreplaceable value! However humble the
home may be - it is our domain, and we rule its
destinies. To each other, within the home, we are the meaning
of life. For our day, the home is becoming the last refuge
for the dignity and respect of the individual. It is there &
there only - where a man can live to day, personally, under his
own hand his life - with none to walk his steps.

4. What are the pillars upon which the modern home must rest - if
it is to rest securely?

① Modern Home! For the old factors - authority, statutory law,
dependence, are not as valid a cogent to-day as in some epochs
of the past. There are very few formal, traditional pillars left

When fathers become the slaves, their ambitions - even when their
intention is the laudable one, hungering additional comforts to their
family - when their ambitions narrow their world - constrict
their minds, deaden their hearts and quench the sparks
of generosity, kindness & good humor in them - their
children - if they are at all sensitive - will quickly detect that
and their esteem & reverence for them will sink into the
dust. Children want to be proud, their fathers, even as
fathers want to be proud, ^{as the Bible says} their children, I have never
known a decent man boast, his father that he has a
million dollars - but I have heard - and with joy you
speak proudly, their fathers for being leaders in their communities,
heads & workers in communal institutions, respected
citizens, men known for their wisdom, generosity, helpfulness,
kindness & unselfishness -

livery. To be true to your age, your station, your responsibilities, to be properly & sincerely adjusted to them, is what we call dignity. Dignity is not formality. It is not pompousness. It is not aloofness. It is the (resistant) charm & harmony, ~~which comes from a~~ ^{natural} when conduct & deportment are in ~~complete~~ ^{natural} rhythm with position, duties and years.

Children like to find this quality in their parents. They ^{of course} do want the comradeship of father & mother to be sure, the direct, ^{natural} spontaneous friendships - they do not want to see their parents across a gulf - but they also want to be able to 'look up to them', ^{as} older, wiser, dearer friends whose lives & ways are straighter, stronger, nobler than their own ardent, impetuous, uncertain ways. When the father's life is no different from the son's, when his ambition is the same only more intensified, and his pleasures the same, only ^{perhaps} a little more circumscribed when the general tone & level is no higher, the son has little to reverence in the father, except the mere fact of parenthood.

Honor cannot be expected any more than love, but there is a way of living ~~in~~ ^{on} the whole will unconsciously and ^{gradually} ~~naturally~~ ^{evolve} that response from children. Sincerity, candor, standards of moral integrity unwaveringly adhered to, fairness, cultivation of the real instead of the sham interest in human life - in other words character - strong, dependable, all-pervasive - these will build up in the children's lives an enduring image of parents, ~~to~~ ⁱⁿ which love and reverence will be unmistakably ^{all their own} traced, and which will be their precious legacy ~~for all~~ ^{times}. ~~times~~ ^{lives}.

3. And this brings me to (the third pillar, the home) ^{what} ~~which~~ I would call "Family Traditions". In a new, pioneering country, where the majority of the population is composed of ~~recent~~ ^{immigrant} ~~immigrants~~ ^{and their descendants} of the children of immigrants who have come from all parts of the earth - after a vast unremembered ^{and long} ~~separation~~ ^{separation} of families, ~~where~~

הנהגה נכונה ונכונה

נכונה, נכונה

הנהגה נכונה



A sp. inheritance - a 1/2h 1/2s - is handed down; a code,
a proud loyalty - impose - helps to preserve

(a) If Jewish life - Case of Social eugenics

הוא חותם זלצברג

א פראגא אטא וואס איין פאקאן זענען אים פאנגען - אזא וואס

Standing - Reputation - without blemish - (Just)

(b) Young people married into Families - which had strong trad. to uphold them -

Reasons to challenge them -

Felt called upon

They reversed part - ∴ planned rev.

x/2/c x/3/5

[illegible]

(c) For a H. is built by many hands - It is all

A H. Lewis part with further

It is the meeting place, the memories / hopes / life.

9. Honor - 2nd Pillar - 320. Not Okey! Flunking! More - command

Glorious of Parents - unspeakable tragedy -

H. is built on honor + respect - not only (Just)

Each member ... first - Each soul

- But often - difficult to honor -

Awfully hard for children -

When fathers become slaves - defeat - sink into dust

Children want to be proud - with pride

I have never known a decent young man -

- It is often hard for children to honor a mother - at so

what is graceful - Some one said

"It is a great trial of wisdom, to make an retreat
from youth with propriety."

To each age - To live outside - unspurred

To be true - adjusted - Dignity

Dignity is not Formality - Resistant charm & harmony

- Children like this quality ^{of com} to be able "to look up" older
When the father's life is no different - reverse

- Honor cannot be commanded - evoked - Sincerity
- cultivation of real - Character - image.

10. Family Honor - Tradition - Pioneering - grasp -

Aristocracy -

It means that ideals, standards -

6. What are pillars - modern H. rest - if it is to rest securely?

Modern - For the old factors

Very few formal, traditional - left.

Whatever pillars - extra burden - Because -

7. Now the H. romantic adventure - day-by-day task-free -

It is as plain and matter-of-fact - Bread

H. rests not on ecstasy - common-sense -

Common-sense - fundamental

Smart intellectual, whose

H. building is difficult job - not change - For it requires

8. Bee. H.-building is an enterprise in Free, Cooperative living -

Dem. means voluntary coop. living on basis of maximum

Every member .. should be free not - develop

No one should exploit the other -

{ There are fathers who attempt to impose unreason. control
- not to let the people

{ There are mothers - overwhelm

{ There are parents - prescribe + dictate

There are children - paying-tellers - convenience

Thy take! Reck not . Feel no obligation to give

Gratitude - team-work - works .

All this I surmise - the evils of

The reverse - where parents - guide - Head -

" mothers - intelligent - shielding
children - for only

1. Too much material -

2. Many substitutes - Long history what with their -
Epics when H. held -

In some places + ages dissolution
There have been peoples - Chinese -
The relative positions

3. But, it is clear, that in spite - the essential idea - that
" " " " all the objects of man's - ends
The physical and sp. Cells of the social organism

4. It is not necessary to enlarge - extol. - poets - nature - we
home-cycle - heraldry -

5. One word in evidence of the supreme impulse - Men age -

In the mass, man's personal significance

Becomes an anonymous -

Our age casts its that - An unemployed man

In business - our personality - subordinated

We are clerks - Value - replaced -

In our homes - as Fathers - ends

In that little world -

That world exists for us -

Then we have enduring + irreplaceable - To each other -

How-ever humble - domain - rule

In our day - last refuge - It is there - "under his own."

4

THE SEVEN PILLARS OF THE HOME
part I

Sermon, The Temple, January
5, 1936

It is not necessary for me to extoll the home. That is a favorite theme of poets. We are born into the home. We spend our infancy, our childhood, and ^{our} youth in the home. When we reach maturity, we set about building homes, ^{of our own.} In other words, a complete home cycle engulfs the whole personality of man. Man is a home creature in the fullest and profoundest sense of the word. Whether one thinks in terms of heredity or environment, both of these influences derive from home and family. They may be good; they may be bad. But they are inescapable.

3 One word, however, may be said in our day to ^{reveal} evidence the supreme importance of the home in the life of the individual. Our age is a mass age. We live in masses. We move in masses. We think and act in masses. In the mass, the significance of the individual dwindles. ^{Each of us} We become an anonymous statistical unit in society. The thought of our age is cast in huge and round figures. When we talk about an unemployed person, we are not ^{as} thinking of him in terms of a unique unit. We are thinking of ^{one} among ten million unemployed. In business, in trade, in ~~the fields of~~ industry and labor, the personality and significance of the individual is subordinated to his economic function. He is a salesman. He is a machinist. He is a clerk. His value/ as a human being is calculated in terms of ^{his} economic worth. We are easily /replaced and discarded and sometimes our value is nil. We are simply not wanted and we might as well not exist.

3 In our mass age, the ^csignificance of the individual dwindles whether we like it or not. But in the home, in that little world as father, as mother, as son, as daughter, we are ends in ourselves. We are supremely important and significant. That little world exists for us. It is our domain. We rule it. It is in the home that everyone of us has an enduring and irreplaceable value and significance. In the home, ~~between ourselves~~ in the family, we represent life's supreme meaning. I venture to say that in the modern world the home is the last refuge for the dignity, ^{the}

nobility, the significance of the individual. It is in ^{the} home ^{that a} where man can really live, figuratively speaking, under his own vine and his own fig tree with none to make him afraid.

What ^{are} then the pillars upon which the modern home ^{can} rest, if it is ^{to} rest securely? The old factors of authority, fear, law, ^{and} economic dependence, which used to be strong pillars in building a home, are no longer quite as ^{as they were.} cogent and valid ^{today.} There are few formal, traditional, authoritative pillars left in the modern world. Therefore, whatever pillars we can build to support a home must be of our own building and of our own volition. This extra burden which life places on our present-day generation is part of the price we ^{must} pay for our freedom. Because we do not accept the mandate of traditions and conventions, because old institutions are not binding upon us ^{simple} because of their antiquity, we must, out of our vision, hopes, and virtues, evolve other strengths and powers and supports, or our homes will topple over our heads in ruins and disaster.

The home is not a romantic institution, and home-building is not a romantic adventure. It is a day-by-day, every day problem and task of free cooperative ^{living.} ~~life.~~ Home-building is as ^a matter of fact as the bread we eat and the air we breathe, and, like the bread and air, among God's greatest gifts to us. The home rests not upon ecstasy but upon common sense, which, as you know, is the least common in the world. What do we mean by common sense? Common sense is that sense which is common to all men and all ages, that quintessential wisdom which mankind through long, long years of trial and error, of learning through suffering and failure, has gathered, particle by particle, and treasured. That is common sense: the accumulated, ^{hard-won} ~~and disillusioned~~ wisdom of humanity. There are ~~smart~~ intellectuals from time to time whose learning is bookish, fragmentary, recent, who think that they have discovered a profounder wisdom. When they finally come up against the grind and test of life, they find out that their little learning decked out in clever phrases is altogether futile and inadequate for life's practical problems.

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Home-building is a difficult ^{job} task but not an impossible one. It requires that common sense which includes knowledge and the basic truth of economics, of government, of education, of wealth, of the essential human relationships. It is a difficult job, and that is why you see so many people who know how to set the world right ^{but do not} ~~who do not~~ know how to make their own family home life right. ~~It is more difficult to build a happy, perfect home than a happy and perfect society. I assure you, because home building is an enterprise and a problem in free cooperative living.~~

I should put as one of the important pillars in the security of ~~such~~ a home the democratic spirit. What do I mean by that? I mean by ~~democracy~~, voluntary cooperative living on the part of people on the basis of maximum freedom compatible with maximum responsibility, ~~on the basis of freedom compatible with maximum responsibility.~~ Every member in the home should be free - free to do not what he or she pleases, ~~because that hampers them~~ but free to develop ^{his life} ~~their lives~~ and interests within the framework of the creative family responsibility.

That is the only meaning which freedom has in families and society at large. No member ^{of} in a family should ~~live off~~ ^{live off} or consume the life of another member of the family. Each one has rules to live up to, ~~the~~ privileges and duties and responsibilities. Each should be free to make his maximum contribution to the family life and well-being, ^{of the family.}

~~There are fathers~~ ^{is the} ~~There are fathers, for example,~~ who attempt to impose an unreasonable control over the life and destiny of members of ~~his~~ ^{their} household. ^{They} He likes to exact obedience instead of winning willing cooperation. ^{They are} He is dictatorial. ^{They are} He is autocratic. ^{They do} He does what the Rabbis caution a man not to do. "A man should not cast too much of fear

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into his home. ¹¹ ~~It is sad.~~ There are mothers ~~for example~~, who overwhelm the lives of their children by excessive solicitude, by an exploiting and consuming love which undermines the individuality of ~~an individual~~ ^{the child} and saps his initiative. There are parents who like to prescribe and dictate the future careers of their children without regard to the children's own intrinsic talent^s and inclination.⁵⁰

no H There are children ~~in the home~~ who look upon parents as perpetual pay-tellers. They exploit them. They assume that their parents are there to provide them with whatever they desire. They take! In fact their whole lives are series of taking - food, shelter, recreation, education ^{they} seldom stopping to ask, ~~to discover~~ the price which is being paid for this taking, the sacrifices which are ~~indulged in by~~ ^{have to make} the parents to provide them with what they want. These children ~~in terms of giving something to the home,~~ have no sense of obligation, ~~in terms of giving something to the home,~~ even when they are able to give. ~~by the time they are able to give~~ They not only have no gratitude but they do not have the first idea of what is needed in team play. They are lone wolves, predatory omnivorous beings.

All this I put under the term "the undemocratic spirit of the home", the evil of domination, exploitation, and lack of responsibility. The reverse of this one finds in the happy homes where parents are content to guide their children instead of dictat^{ing to} ^{In such homes} them. The father is head of the home ^{as} as every democratic institution requires one head ^{where} where he rules, so to speak, not by fear or by ~~any~~ punitive authority, but by ^{the} spontaneous love ^{and the respect} which his wife and children have for him. ^{In such} Homes ~~where~~ the mothers ^{is} are intelligent in their love, training ^{the} their children ⁱⁿ ~~into~~ moral self-reliance and spiritual independence,

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not shielding them against the ^{increasing} ~~upbuilding~~ trials and experiences of life. ^{In such} ~~of~~ homes ^{the} ~~where~~ children from earliest infancy learn teamwork ^{by cooperating} ~~with the goals of the family and giving service.~~ ~~cooperating by giving service, cooperation, and the rendering of material~~ ^{Homes like these rest on a great pillar} ~~contribution to a home - that I regard as one of the great pillars which~~ ~~support a modern home - the democratic spirit of maximum freedom plus~~ ~~maximum responsibility for husband, wife, and children~~ ^{within} ~~the home.~~ ^{of the home} ~~and~~ ^{nominate honor} ~~as the second pillar, I should like to point to the term~~ ~~"Honor".~~ One of the ten commandments, the foundation of our modern law, is devoted to this concept of Honor: "Honor Thy Father and thy Mother." Mind you, it does not say "obey". Honor is something far more important and higher than obedience.

The glory of parents ^{comes} ~~is~~ when children by their lives and conduct honor them. The unspeakable tragedy ~~is~~ when children by their lives and conduct ~~disrespect~~ ^{disrespect} their parents. Parents hardly ever expect material return from their children. What they do want, their ~~XXXX~~ ^{for} satisfaction in life, is ~~that~~ ^{to} their children, when they grow up, bring credit to their parents' ~~lives~~ ^{lives} by the fine esteem which they win among men. That makes fathers and mothers brim full with joy.

Mutual honor and respect are essential ingredients of a happy home - ^M ~~respect~~ of children for parents, of parents for children, of wife for husband, ^{of} ~~and~~ husband for wife. "He who loves his wife as himself, and honors her more than himself, and leads his sons and daughters in the straight path, to his house the words of Job apply: 'Thou shalt know that thy tent is in peace.'"

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Every member of ^athe household is entitled to a degree of respect and honor, first as a human personality, and second ~~XXXXXXXX~~ for what he or she signifies in the life of the others. ^{Every}Each soul is holy ground. One should not trespass ^{on}over that ^{soul}holy ground, even if the ~~trespassed~~ is only a child, ^{so}.

Ofttimes it is difficult to honor. Sometimes children find it very hard to honor a father when they know him to be guilty of dishonorable conduct in his private life or in his business or profession. Sometimes it is hard for children to honor a father when they see him year by year, more and more consumed by ambition - ^{when}even ^{is}if that ambition ~~be that he~~ hopes to bring more luxury and comforts into the home. Ofttimes it is hard for children to honor ^{whose}their parents ~~when their~~ ambitions narrow their worlds, constrict their minds, deaden their generous ^{impulses}, tenderness, and good humor. If children are sensitive at all, their esteem and reverence ~~will~~ for their parents will sink into the dust, when they see that. Children love to be proud of their parents even as parents love to be proud of their children. I have never met a decent young man who ~~ever~~ boasted of the fact that his father had a million dollars. I have met many young men and women who are proud to say among their friends that their fathers are leading citizens of their communities, heads of institutions, workers in communal enterprises, respected citizens, men known for their goodness, generosity, helpfulness, social-mindedness. ^{These good works}That children boast of and are proud of.

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It is ~~very~~ hard for children to honor a mother, ~~for example,~~ whom they know to be full of sham and whose standards and values are false, who spends her days in the pursuit of pleasure, ^{who gaming} ~~gambling,~~ who tries to rival her neighbor in style and cosmetics, a mother who at fifty tries to act the part of a girl of sixteen. ~~It is very hard.~~
^A ~~The~~ wise philosopher once said: "It is a great trial of wisdom to make our retreat from youth with propriety." Some people forget that what is pardonable and even clever in a young person of sixteen or seventeen is ridiculous in a person of ^{fifty} ~~the~~ or sixty.

Every age has its own manners, its own demeanor, its own code, just as it has its own set of duties and responsibilities, and to live outside of this age is to play a false role. People ^{do not} ~~do not~~ like that. Young people ^{do not} ~~do not~~ like that. To be true to your age, your station, to your responsibilities, to be properly and sincerely adjusted to them - that is what we mean by dignity.
~~Dignity~~ ^{Dignity} is not formality. ~~It~~ ^{It} is not pomposity. Dignity is the ^{are} ~~resultant~~ ^{rhythm} charm and harmony ^{which result when} a person's conduct and deportment in ~~with~~ ^{are} with his position, his duties, and his years.

~~and~~ ^{this} Children like to find ~~that~~ ^{his} dignity in their fathers and mothers. ^{Of} ~~Of course, they want their parents to be comrades.~~ ^{Of} course, they want the direct, whole-hearted, spontaneous friendliness of their parents. They ^{do not} ~~do not~~ want to see their parents across a gulf. They want to be able to look up to their parents as older, wiser, dearer friends whose lives and ways are steadier, more certain, more dignified than their own ardent, impetuous, uncertain ways.

When a father's standard ^{is} ~~is~~ no higher than his son's, ~~it is~~ only more intense,

when a father's pleasures are no different from his son's, only perhaps a little more circumspect, then ^{he has} the son has no one to look up to, and ^{any} his reverence and respect for his father will be based simply upon the fact of parenthood.

Honor cannot be commanded any more than love can be commanded, but it can be evoked by ^{our} the way of living, ^{by our} through sincerity, candor, high standards religiously followed and unswervingly observed, ^{by our} fairness in every relationship, ^{by our} the cultivation ^{the} within us of the real things of life instead of sham. If we are strong and dependable, then our children will form an image of us in reverence plus love. This image of us will remain their dearest legacy throughout their lives.

That thought brings me to ^a this further ^{aspect} thought of honor ^{of} family tradition. In a new pioneering country like ours, where the majority of the population is composed of immigrants and children of immigrants; in a society where we move from town to town, it is difficult for us to ~~find~~ grasp what is meant by family tradition. We have even confused it with wealth, aristocracy, ^{the background}. But it is not that at all. By family tradition we mean a set of standards, which are developed during one generation and handed down to another generation. That is a spiritual inheritance, a legacy of a proud family loyalty which sustains young people when they set about building their ^{own} lives and families.

If Jewish home life in the past ^w was exemplary, it was in no small degree due to the fact that the Jew ~~placed~~ placed no small emphasis on family tradition. "Do not pay heed to wealth ^{or} to beauty. Consider well family". "A man who marries ~~for~~ a woman for money will have children that will lack honor." The whole tone of ^{such a} that home is bound to be a false one. When these wise ancients spoke of "family" they had in mind character, respect, a family without blemish, where culture and ^{the} real values of life were cultivated. One of the Rabbis said: "A man should always be ready to sell everything he has in order to marry the daughter of a cultured man, a scholar. If he cannot find a scholar, let him marry the daughter of one who has won recognition and honor in the community. If he cannot find such a man, let him marry the daughter of one who has been actively identified with religious institutions. If

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he cannot find such a man, let him marry the daughter of a man who is identified with philanthropic and charitable institutions. But never let him marry the daughter of a coarse, boorish, illiterate person." Now you have an idea of what people meant when they spoke of "Yichus": "Pay heed to families." Young people used to marry into families. People used to marry into families where there were long traditions, where ~~they~~ were proud memories. They were proud to prove themselves worthy. Young people used to reverence the past, and they reverently planned for the future. These days young people come to the study of a rabbi to be married and you don't even see the families.

The home is built by many hands, not merely by any one man's hands, and the invisible hands of the past had a great part and have a great part in the building of a home. "Blessed is the man for whom parents and grandparents - they of the past - have laid up a marvelous tradition. Blessed is the man who has such a pillar that strengthens and sustains an individual." The home is a link between the past and the future. The home is the meeting place of the memories of the ages and the hopes of the future. Family tradition, family honor, as well as the spirit of democracy, are the first two pillars upon which the modern home shall rest in security.

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WRHS
THE SEVEN PILLARS OF HOME

By
Rabbi Abba Hillel Silver

At
The Temple

On
Sunday morning, January 5, 1936



cut { In gathering the material for this lecture on "The Seven Pillars of Home" I found that the accumulation of material relative to this important subject was so great that I determined to devote more than one lecture to this subject. I shall speak, this morning, on only a few of the pillars upon which the security of the home rests.

Many substitutes for home and family have been suggested and tried within the long history of home life and family. ^{Not} The long history began with man upon earth. There have been many variations in the structures of the home and family all the way through polygamous marriages, monogamous marriages, patriarch and the matriarch - all the way from primitive promiscuity to the ultra modern free love and children's colonies. There were epochs in society when the home was looked upon with religious reverence and the family was regarded as a sacred institution. There were other epochs when the foundations of the home seemed all but undermined in the sense of family ties and loyalty. In some places, in some ages, the dissolution of marriage through divorce was extremely rare and looked upon as a tragedy. There were other times and places where such dissolutions were so frequent and commonplace that it was hard to overcome it. There have been peoples and there are peoples where family organization relationships and discipline are so rigid and so elaborate, as among the Chinese, for example, that they are the classic patterns of the economic, social and religious life of the people. And through history too, my friends, the relative position of the members of families - husband, wife, children, their respective responsibility, authority, varies with the age from time to time and

from place to place.

That is all interesting to the story. For us, it is clear that regardless of our variations and changes, the essential idea of home and family remains throughout the ages and through every civilization and it is clear that the best thought of mankind at all times looked upon the wholesome family life and the stability and security and harmony of the home as the bedrock upon which many future civilizations can be erected. It is clear, too, that all the objects of man's strivings and expressions, all the ends of industry, business, government, education, religion, have to do with the improvement, ennoblement, protection of family life. After all, it is the family, not the nation, race, group or individual - it is the family that integrates small group units which are the physical as well as the spiritual cells, if you please, of the social organisms.

~~Now,~~ It is not necessary for me, ~~this morning~~, to extoll the home, ~~eulogize it~~. That is a favorite theme of poets, a vastly favorite ~~theme of poets~~. We are born into the home. We spend our infancy, our childhood and youth in the home. When we reach maturity, we set about building homes. In other words, a complete home cycle engulfs the whole personality of man. A man is a home creature in the fullest and profoundest sense of the word. Whether one thinks in terms of heredity or environment - both of these influences derive from home and family. They may be good. They may be bad. But they are inescapable.

One word, however, may be said in our day to evidence the supreme importance of the home in the life of the individual. Our age, ~~my friends~~, is a mass age. We live in masses. We move in masses. We think and act

in masses. ~~And~~ In the mass, the significance of the individual dwindles. We become an anonymous statistical unit in society. The thought of our age is cast in huge and round figures. ~~That is, for example, when you~~ ^{w/} talk about an unemployed person, ^{w/} you are not thinking of him in terms of a person, ^{w/} a unique unit, you are thinking of one among ten million unemployed. Even in business, in trade, in the fields of industry and labor, the personality and significance of the individual is subordinated to our economic function. He is a salesman. He is a ~~man~~ ^{man} ~~h~~ ^h ~~in~~ ⁱⁿ ~~ist~~ ^{ist}. He is a clerk. His value as a human being is determined in terms of economic worth. We are easily displaced and discarded and sometimes our value is nil. We are simply not wanted and we might as well not exist.

In our mass age, the significance of the individual dwindles whether we like it or not. ~~It is so.~~ But in the home, in that little world, in the home, as father, as mother, as son, as daughter, we are ends in ourselves. We are supremely important and significant. That world - that little world exists for us. It is our domain. We rule it. It is in the home, ~~my~~ ^{my} ~~friends,~~ that everyone of us has an enduring and irreplaceable value and significance. In the home, between ourselves - in the family, we represent life's supreme meaning. ~~And~~ I venture to say that in the modern world the home is remaining the last refuge for the dignity and nobility, the significance of the individual. It is in the home where man can really live, today, figuratively speaking, under his own vine and his own fig tree with none to make him afraid.

What are then, the pillars upon which the modern home can rest, if it is to rest securely? I believe that in the modern homes, the old factors of authority, fear, law, economic dependence which used to be strong pillars in building a home are no longer quite as cogent and valid

today. There are very few formal traditional authoritative pillars left in the modern world. Therefore, whatever pillars we can build to support a home must be of our own building and of our own volition. Such an extra burden which life places on our present day generation is part of the price which we must pay for our freedom. Because we do not accept the mandate of traditions and conventions, because old institutions are not binding upon us simply because of their antiquity, we must, out of our vision, hopes and virtues, evolve other strengths and powers and supports or our homes will topple over our heads in ruins and disaster.

~~Now, my friends,~~ the home is not a romantic institution and home-building is not a romantic adventure. It is ~~a day by day~~ every day problem and task of free cooperative life. Home building is as matter of fact as the bread we eat and the air we breath, but like the bread and air, God's greatest gifts unto us. The home rests not upon ecstasy but upon common sense which, as you know, is the least common in the world. What do we mean by common sense? Common sense is that sense which is common to all men and to all ages, that quintessential wisdom which mankind through long, long years of trial and error, of learning through suffering and failure has gathered, particle by particle, and treasured. That is commonsense. ~~The accumulated and disillusioned wisdom of humanity.~~ Now ~~there are~~ smart intellectuals from time to time whose learning is bookish, fragmentary, recent, sometimes think that they have discovered a profounder wisdom. When they finally come up against the grind and test of life, they find out that their little learning decked out in clever phrases ^{is} ~~are~~ altogether futile and inadequate for life's practical problems.

Home building is a difficult task but not an impossible one. It requires that common sense which includes knowledge and the basic truth of economics, of government, of education, of wealth, of the essential human relationships. It is a difficult job and that is why you see so many people who know how to set the world right who don't know how to make their own family home life right. It is more difficult to build a happy, perfect home than a happy and perfect society. ~~I assure you,~~ because home building is an enterprise and a problem in free cooperative living.

I should put as one of the important pillars in the security of such a home the democratic spirit. What do I mean by that? I mean by democracy, voluntary cooperative living on the part of people on the basis of maximum freedom compatible with maximum responsibility. ~~on the basis of freedom compatible with maximum responsibility.~~ Every member in the home should be free - free to do not what he or she pleases, ~~because that hampers them -~~ but free to develop their lives and interests within the framework of the creative family responsibility. That is the only meaning which freedom has in families and society at large. No member in a family should ~~live off or~~ consume the life of another member of the family. Each one has rules to live up to, has privileges and duties and responsibilities. Each should be free to make his maximum contribution to the family life and well-being.

There are fathers, for example, who attempt to impose an unreasonable control over the life and destiny of members of his household. He likes to exact obedience instead of winning willing cooperation. He is dictatorial. He is autocratic. He does what the Rabbis caution a man not to do. "A man should not cast too much of fear

Just into his home. ~~It is bad.~~ There are mothers, for example, who overwhelm the lives of their children by excessive solicitousness, by an exploiting and consuming love which undermines the individuality of an individual and saps his initiative. There are parents who like to prescribe and dictate the future careers of their children without regard to the children's own intrinsic talent and inclination.

There are children ~~in the home~~ who look upon parents as perpetual pay tellers. They exploit them. They assume that their parents are there to provide them with whatever they desire. They take! In fact their whole lives are series of taking - food, shelter, recreation, education - seldom stopping to ask, to discover the price which is being paid for this taking, the sacrifices which are indulged in by the parents to provide them with what they want. These children have no sense of obligations, ~~in terms of giving something to the home, even when are able to give.~~ They not only have no gratitude but they do not have the first idea of what is needed in team play. They are lone wolves, predatory omniverous beings.

All this I put under the term "the undemocratic spirit of the home", the evil of domination, exploitation and lack of responsibility. The reverse of this one finds in the happy homes where parents are content to guide their children instead of dictate to them. The father is head of the home - as every democratic institution requires one head - where he rules, so to speak, not by fear or by any punitive authority, but by spontaneous love, admiration which his wife and children have for him. Homes where the mothers are intelligent in their love, training their children ~~into~~ moral self-reliance and spiritual independence,

not shielding them against the upbuilding trials and experiences of life, a home where children from earliest infancy learn teamwork of cooperating by giving service, cooperation, and the rendering of material contribution to a home - that I regard as one of the great pillars which support a modern home - the democratic spirit of maximum freedom plus maximum responsibility for husband, wife and children in the home.

And as the second pillar, I should like to point to the term "Honor". One of the ten commandments, the foundation of our modern law is devoted to this concept of Honor: "Honor Thy Father and thy Mother." Mind you, it does not say "obey". Honor is something far more important and higher than obedience.

Now the glory of parents is when children by their lives and conduct later on in life honor them. The unspeakable tragedy is when children by their lives and conduct disrespect their parents. Parents hardly ever expect material respect from their children. What they do want, their greatest satisfaction in life is that their children, when they grow up, by the fine esteem which they win among their men, who by ~~their~~ character of/life, bring credit to their parents' lives. That makes fathers and mothers brim full with joy.

Mutual honor and respect are essential ingredients of a happy home - respect of children for parents, of parents for children, of wife for husband and husband for wife. "He who loves his wife as himself, and honors her more than himself, and leads his sons and daughters in the straight path, to his house the words of Job apply: 'Thou shalt know that thy tent is in peace.'"

Every member of the household is entitled to a degree of respect and honor, first as a human personality and secondly, because for what he or she signifies in the life of the other. Each soul is holy ground. One should not trespass over that holy ground even if it is only a child. Oft-times it is difficult to honor. Sometimes children find it very hard to honor a father when they know him to be guilty of dishonorable conduct in his private life or in his business or professional life. Sometimes it is hard for children to respect their parents because they know them to be known among their friends and in the community as dishonest, crooked, unjust, uncharitable. Sometimes it is hard for children to honor a father whom they see year by year, more and more consumed by one ambition - even if that ambition is a laudable one because he hopes to bring more luxury and comforts into the home. Oft-times it is hard for children to honor parents when their ambitions narrow their worlds, constrict their minds, deaden their generous impulses, tenderness and good humor. If children are sensitive at all, their esteem and reverence and esteem for their parents will sink into the dust, when they see that.

Children love to be proud of their parents even as parents love to be proud of their children. () "The glory of children for their father." I have never met a decent young man who ever boasted of the fact that his father had a million dollars. I have met many young men and young women who are proud to say among their friends that their fathers are leading citizens of their communities, heads of institutions, workers in communal enterprises, respected citizens, men known for their goodness, generosity, helpfulness, social mindedness. That children boast of and are proud of.

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It is very hard for children to honor a mother, for example, whom they know to be full of sham and whose standards and values are false, who spends her day in the pursuit of pleasure, gambling, who tries to rival her neighbor in style and cosmetics, a mother who at fifty tries to act the part of a girl of sixteen. It is very hard. The wise philosopher once said: "It is a great trial of wisdom to make our retreat from youth with propriety." Some people forget that what is pardonable and even clever in a young person of sixteen or seventeen is ridiculous in a person of fifty or sixty.

Every age has its own manners, its own demeanors, its own code, just as it has its own set of duties and responsibilities, and to live outside of this age is to play a false role. People don't like that. Young people don't like that. To be true to your age, your station, to your responsibilities, to be properly and sincerely adjusted to them - that is what we mean by dignity. Now dignity, my friends, is not formality. It is not pomposity. Dignity is the resultant charm and harmony, a person's conduct and deportment in rhythm with his position, his duties and his years.

And children like to find that dignity in their fathers and mothers. Of course, they want their parents to be comrades. Of course, they want the direct whole-hearted spontaneous friendliness of their parents. They don't want to see their parents across a gulf. They want to be able to look up to their parents as older, wiser, dearer friends whose lives and ways are steadier, more certain, more dignified than their own ardent, impetuous, uncertain ways.

When a father's standard is no higher than his son's, ~~when~~
~~a father's ambitions are no more noble than his son's, only more intense,~~

when a father's pleasures are no different from his son's only perhaps a little more circumspect, then the son has no one to look up to, and his reverence and respect for his father will be based simply upon the fact of parenthood.

Now, Honor, ~~I said~~, cannot be commanded any more than love can be commanded. But it can be evoked by the way of living. Sincerity, candor, high standards religiously followed and unswervingly observed, fairness in our every relationship, the cultivation within us of the real things of life instead of sham. In other words, strength, dependability. If we have that, then our children will form an image of us in reverence plus love. This image of us will remain their dearest legacy throughout their lives. ~~That settles the thing which I call Honor and which I regard as another pillar of the home.~~

And that thought brings to me this further thought of honor—of family tradition. ~~Now~~ In a new pioneering country like ours, where the majority of the population is composed of immigrants, of children of immigrants, in a society where we move from town to town, ~~from place to place~~, it is difficult for us to grasp what is meant by family tradition. We have even confused it with wealth, aristocracy. But it isn't that at all. By family tradition we mean a set of standards, ~~of ideals~~ which are developed during one generation and handed down to another generation. That is a spiritual inheritance, a legacy of a proud family tradition, proud family loyalty which sustains young people when they set about building families.

If Jewish home life in the past was exemplary, it was in no small degree due to the fact that the Jew said, throughout the

ages, no small emphasis on family tradition.

(Legend)

Words of song - "Do not pay heed to wealth or to beauty. Consider well family." The Rabbis said: "A man who marries a woman for money, he will have children that will lack honor." The whole tone of that home is bound to be a false one. When these wise ancients spoke of "family" they had in mind character, respect, a family without blemish, where culture and real values of life were cultivated. One of the Rabbis said: "A man should always be ready to sell everything he has in order to marry the daughter of a scholar, a cultured man. If he can't find a scholar, let him marry the daughter of one who is a man who has won recognition and honor in the community. If he can't find such a man, let him marry the daughter of one who has been actively identified with religious institutions. ^{if} He he can't find such a man, let him marry the daughter of a man who is identified with philanthropic and charitable institutions. But never let him marry the daughter of a coarse, boorish, illiterate person." And now you have an idea of what people meant when they spoke of ().

"Pay heed to families." Young people used to marry into families. These days young people come to the study of the Rabbi to be married and you don't even see the families. People used to marry into families where there were long traditions, where there were proud memories, where they were proud to prove themselves worthy. Young people used to revere the past and they reverently planned for the future. That is what we mean by ().

what "legend" or song?

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A parent by his life, labor, achievement, leaves a treasure house of merit which is handed down to children. And they said: "Blessed is the man for whom parents and grandparents - they of the past - have laid up a marvelous tradition. Blessed is the man who has such a pillar that strengthens and sustains an individual."

But the home, ~~my friends~~, is built by many hands, not merely by any one man's hands and the invisible hands of the past had a great part and have a great part in the building of a home. The home is a link between the past and the future. The home is the meeting place of the memories of the ages and the hopes of the future. So family tradition, family honor, as well as the spirit of democracy, live, .irregardless as the first two pillars upon which the modern home shall rest in security.

