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The Seven Pillars of Home: Part II, 1936.

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הכרזת נאום השר

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WRHS
THE SEVEN PILLARS OF HOME
2nd of Series

Delivered By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday morning, January 12, 1936



Here Text.

① Parity. ② Wealth
disrupted

False standards / then - said
set - for conception of life
Reasonableness - for the reader
expect too much

if They were married - level
hobby of the - many things

Makes unfairly presumes for us -
every body. Nothing is for
checked - for the sake of

Famous ones - those
as do have right to expect -
heart - wealth - tranquility

Daughter can come
children - well - well - before
Secret - temper - about
with Tobit - Normal this
every hour

small cross - chosen
Inevitably - then are
was adjusted - as they are
cannot

Talker to have been
of great talk - never
never for adjustment
The person looking at
the body of the person

Reduce to main room &
running the machine

- Buy their feet here
+ Saw of the weaves

In speaking of the seven pillars of home, I discussed last week with you two or three of these seven supports of the stability of the home, namely, the spirit of democracy within the home, the spirit of honor, the force of family tradition. This morning, I should like to discuss with you a few more of these securities of the home.

I would like to point, first, to economic security. Poverty, my friends, is a dangerous foe in the home. Poverty places too much of a strain on family ties. Poverty creates friction, irritability, endless mutual recriminations among the members of the household. There are families that rise above the handicap of continued want. They succeed in preserving family loyalty in their family, solidarity, in spite of the wear and tear of continued depredation. On the other hand, there are many families who buckle under continued and successive poverty. For poverty makes the home a focus of fretfulness, querrulousness and unhappiness. The frustrations which are caused by poverty, sooner or later, come to poison the well-springs of natural affection between husband and wife, parents and children. And children, when they get older, want to run away from such a home of poverty, squalor and misery, and it takes men and women of unusual qualities of character - fine qualities - to be able to live in mutual comfort, contentment in the face of this constant attrition of mind, spirit, emotion, want and poverty. There still some people in the world who sentimentalize about the upbuilding virtue of poverty, about its disciplining power. It is true, of course, that some people have been helped by poverty. It is equally true that many are hurt by it. Poverty is no blessing. In most instances it is a curse. And certainly, the institution of home

has little to be grateful for the fact of poverty. And society, if it is earnest in its desires to make the home a wholesome place for the training of the rising generation - society ought not to put such severe handicaps on the home.

Every home is entitled to a measure of economic security at least the minimum in food, raiment, clothing, security against sickness, old age insurance, ~~and~~ unemployment insurance, opportunities for elementary education. Every home, if it is to be a wholesome home, if it is not to be a social liability where characters are destroyed - every home ought to have an income sufficiently adequate for education, a wholesome amount of recreation.

The modern home, my friends, needs a great deal of state support, state protection for the individual today is not always or often master of his own economic fortunes. Frequently the individual breadwinner is thrown out of a job not because of delinquency of character but because the vast economic forces beyond his control forced unemployment upon him. So, economic security is one of the strong pillars of the home.

By that I do not, of course, mean wealth. Wealth is no pillar of a home. There are quite as many homes of the wealthy that are as disrupted as the homes of the poor. There can reside, and often does reside, quite as much strife, bitterness, hate in the mansions of the rich as in the hovels of the poor. In fact, wealth without restraint of culture and tradition and a sense of honor has always been a cesspool of social iniquity in all generations and in all civilizations. It is

today in our own civilization and in our own age. That kind of wealth has always been a disruptive force in family life. What the home requires is freedom from economic insecurity, freedom from the over-hanging pall of want.

A home also requires a certain degree of comfort to make it pleasant and livable. Wealth has never been and is not today a requisite for the stability and harmony of the home. Young people ought to remember this fact which is frequently overlooked. I know quite a number of people who are unwilling to be married because they are afraid that too much will be expected of them in the way of maintaining expensive households. They do not feel equal to this. They do not wish to be reproached in later years by their wives' families, that they haven't been able to become what is known as adequate providers.

Young people ought to have the courage - the splendid courage to get married and to begin life modestly - to begin not where their parents left off but where they parents began. They can enjoy life magnificently if, and this is a big if - if they can throw overboard the whole set of false standards of their social set, cheap standards built upon false conceptions of the values of life, of material pleasure-seeking, false display - I say, if they have the courage to throw overboard a whole set of false standards of values which belong this age, if they have the courage to live true to themselves - they can be gorgeously happy. Fortunately, many young people today are beginning to do just that, especially since the depression. Young people are happy, joyous in the grand adventure

of building a home together, frequently both working to contribute to the family budget. And in such homes is the glory of a nation.

I should like to point to another pillar of the home. And I call that Reasonableness. Every sage of mankind has admonished people not to expect too much out of life. Life is not a fool's paradise. It is also not a wise man's paradise. It is not a paradise at all. Those who expect too much of life - those whose expectations are fantastic and florid and excessive, are doomed to ruin, to cruel disillusionment, so that sages of all times have admonished people to moderate their expectations in all things.^R It is also true of married life. "They were married and lived happily after" - This is a nursery rhyme. Marriage is no unfailing prescription for unending happiness. Nothing is. Life is checkered with beauty and sorrow, with pleasure and pain, with achievement and failure and blessed is the man, indeed, or the woman for whom life strikes a favorable balance.

There are not always present the favorable winds that drive the sails of our life to distant sunny shores of happiness. Frequently there storms and disastrous winds of adversity which drive the sails of our life to distant, darkened forbidding shores. It is all in the bargain of life.

No home has a right to expect that it will enjoy continued health, wealth, continued tranquillity. There are inevitable domestic cares, worries in each and every normal home. Children are not always well and well-behaved. They are frequently sickly and irritable. Husbands are not always considerate and even tempered. Frequently they are harassed, worried, befuddled and they evidence that bewilderment and unhappiness in the home. Wives are often moody and are not always

loving and sweet-tempered. They have their moods, days of extreme nervous, irritability. These are normal phenomena in every home. No one has the right to expect perfection of wife, husband, children or the home. For they are never perfect. When you marry a woman you love madly, you assume that she is the most wonderful woman in the world. That is as it should be. When you marry a man you are quite madly in love with him. That is natural. After marriage, the wise man and the wise woman think less of the adjective wonderful and more of the substance - man and woman. For we are men and women and not angelic creatures. We have our tempers, moods, periods of forgetfulness and our reasonableness within the home helps to bridge over these gaps without great difficulty.

A lack of reasonableness - unreasonableness - tends to widen the gap into a chasm, an abyss which ends in a broken home - in the divorce courts. Lack of reasonableness nasty people sometimes call incompatibility. As you know, incompatibility is a frequent cause for divorce. There are men and women who never should have married each other. They are completely mal-adjusted. They have nothing essential and basic in common to hold them together. Such people are better apart from each other. They injure the souls and minds of their children by their open and sometimes even covered hostility. And those whom God never really joined together ought not to be forced to stay together by ties of marriage. But on the other hand, in many cases, perhaps in most cases - this incompatibility is simply an unwillingness on the part of men and women to learn the lesson of give and take in life - an unwillingness to make the necessary sacrifices for mutual understanding and adjustment. a failure

to realize that by marriage two people do not enter a state of perfection and complete adjustment but that they simply enter a state which is a long training in mutual understanding, not a career of mutual perfection, and not a career of reconditioning one another. What most people call incompatibility is simply a case, in most instances, of stiff-neckedness which borders both on stupidity and on arrogance.

Reasonable people within the home can try to reduce these misunderstandings and occasions for irritation to a minimum. They will try to minimize their importance. Husbands and fathers will try not to bring into the home all the frets and worries of the business world. He will remember that home ought not to be a clearing house for all the trouble with his partners in business or with his customers. Wives, too, must remember that one can discipline oneself, control one's words and that one's home can be and should be a place of refuge for fathers. They may have suffered frustration in the world outside and comes to his home as a place of solace, comfort and understanding.

It is in the home, my friends, where most men are either made or broken. That is even more true of women. It is in the home where their morale can be strengthened or destroyed. "The spirit of man - that helps him to endure his home. A broken spirit - who can endure?" It is in the home that the spirit of man can be strengthened. It is in the home, too, that the spirit can be undermined and broken.

And children, too, ought to remember this lesson of reasonableness in the home. I know a lot of young people who put their best foot forward away from home. Among older people, away from home, among business executives, employers, even among parents of friends - they are modest, attentive. They listen, very often take counsel from elders - that is,

away from home. At home with their parents, they are the last word in impatient omniscience. Their parents know nothing. Their parents are old-fashioned. They have antiquated ideas. All that parents can give them is the endorsement of their ideas and actions - and maintenance. Frequently they don't even give endorsement but only maintenance. Frequently fathers' and mothers' counsel is regarded as interference. Children want to be independent, forgetting that nobody is independent - nobody - certainly not young people whom life has not yet put through the hard-tested school of serious living. Reasonableness within the home - that is an important pillar upon which the stability of the home rests.

There is yet another which I call good management. The home, of course, my friends, is a spiritual institution. But its administration, its successful administration is quite definitely a problem in home management, domestic economy. A poorly managed home is discouraging. A mismanaged home is a liability. In this connection home building, home management lies the role of woman - the woman is supreme. "The wise woman builds a home and the foolish woman destroys it with her own hands." That was said 2500 years ago. A home can be made attractive and can be filled with beauty and charm by the wife and mother with skillful management. It doesn't require wealth. It requires taste, skill, efficiency, competence, orderliness, neatness, hominess, coziness charm. These are the things which make a home livable. Vulgar, extravagance, inefficiency, destroy the inner dwelling place of which the home is the framework.

"She looks well to the ways of her household and does not eat the bread of idleness." The ideal mother in Israel was competent,

capable matron - not the dreamlike fragile dolls of Medieval chivalry nor the sheltered prudish innocents of the Victorian Age nor even the "inconsequential, fussy and irrelevant society ladies of our day. You don't find them in the literature of Jewish life. The "mother of Israel" was the home builder, the skilled craftsman in that art. She wasn't shut out from the world. Decidedly, they were part of it, dynamically influencing it. But she realized that her supreme significance was in the home and to society. She realized that the supreme significance of life was in the profession of home building, of wifedom, of motherhood. She was the radiant center of the family. "She looked well to the ways of her household."

You show me a home in which there is joy, laughter, peace, happiness - you show me a home where people like to be and to which they like to invite friends - you show me a home which has been able to withstand misfortune, even impoverishment, and I will show you here a woman who has been a skilled, efficient manager, who has been a thoughtful guide of her children, who has looked after and reared an intelligent her children, who has showed/interest in the affairs of her household. That is good management. It doesn't come of itself. It can be cultivated. It can be studied. It can be acquired. That is one of the great pillars of the home.

Finally, I should like to call attention to another pillar. That is, religion, piety, God. "If God does not build a home, they who labor in it, labor in vain. The house without God is an endangered house. A secularized home is a weakened home. The home, my friends,

is more than a physical roofed edifice. It is a spiritual atmosphere, and that which contributes to its spirituality, helps to strengthen it. Religion sanctifies all these qualities which contribute to the home of which I have spoken. Religion places the seal of its authority, its sanction upon these factors ~~in~~ which mankind has learned to be indispensable to the home.

Worship in the home, my friends, observance of religious customs and ceremonials in the home helps to create a spirit of reverence in the minds of children. Sooner or later it becomes intertwined with the very idea of home. Worship, religious observances, ritual gives every day life tone. These things help to preserve the home. Children whose eyes have been filled and whose imaginations have been enkindled by the colorful ceremonies in the home, by the beauty and grace of festival observances - by the Sabbath Eve Service, the Seder on Passover, the kindling of lights on holiday - children who have their lives filled with this beauty and loveliness of ancient customs and ceremonies come to associate later on in life all this with the home. Their home will forever have for them a certain holiness and sanctity and when they they will reproduce them get older and set about building homes for themselves in terms of sanctity, in terms expressed in their early life.

The homes of our ancestors were much more modest homes than ours are today. Your forefathers and mine had much less of the comforts of life not speak of luxuries of life than we have. Many lived in ghettos, dark and dreary, harassed ghettos, and their homes were impoverished - but not really - for within their homes there dwelt the spirit of Godliness.

And when on the Sabbath Eve, the father returned from the House of Worship to his home and saw the festive Sabbath cloth spread on the table, the candles lit, his wife and children round him, he felt as if he were entering a sanctuary. He invited God and the angels of God to enter his home. "Welcome into my home. May your coming be in peace. May your going forth from ^{my} home be in peace." In his modest home God dwelt. His home was a little sanctuary.

This is a conception of the family in our life which is of the very heart of the Jewish tradition - not beyond our means, not unreachable, not beyond the living of the average human being. Quite the contrary. It is a real practical home but one which was evolved through a religious interpretation - the way of profound faith.

"If God has not built the home, they who labor, labor in vain." That is the sum and substance of God. These seven pillars of home are just seven expressions of the one basic thing. And our age, no less than the ages of long ago, need this truth. There are classic ideals which endure. Regardless of the political and economic position of the Jew there remains this one constant factor of home-building which is man's magnificent adventure and man's magnificent achievement. And it requires the supreme exercise of wisdom, intelligence and spiritual

ABSTRACT OF ADDRESS DELIVERED BY RABBI ABBA HILLEL SILVER AT THE TEMPLE, ANSEL ROAD
AND E. 105TH STREET ON SUNDAY MORNING, JANUARY 12, 1936.

THE SEVEN PILLARS OF HOME

Democratic spirit, a sense of honor, family tradition, economic security, reasonableness, good management and religion were the seven pillars which sustain a home pointed out by Dr. Abba Hillel Silver in his sermons on the last two Sunday mornings.

Speaking of "reasonableness", he declared, "They were married and lived happily ever after", is a nursery lie. Marriage is never a prescription for endless happiness. Nothing is. Life is a checkered record of joy and sorrow, achievement and frustration, peace and conflict. No home has a right to expect ~~an~~ uninterrupted prosperity, good health or tranquility. There are inescapable domestic cares, sorrows and irritations in every normal home. No one has a right to expect perfection in another for no one is himself or herself perfect. Reasonableness bridges over without much difficulty gaps which unreasonableness widens into unbridgeable chasms.

Incompatibility which so often leads to the divorce courts is not always what the name suggests. In many, if not ~~many~~ in most instances, so-called incompatibility is nothing more than an unwillingness to give and take, to make the necessary sacrifices for mutual understanding and adjustment. The tragic failure to realize that with marriage, two people do not start perfect in their adjustments and relations, but merely begin a long career of training in mutual adjustments and conditioning. Incompatibility is frequently a blind stiff-neckedness bordering on arrogance and stupidity.

I know many young people who fail to exercise this quality of reasonableness in their homes. They put their best foot forward away from home. Among older people, in the business world or among the parents of their friends, they will listen respectfully to their opinions and judgments, and frequently will be guided by them. At home, however, with their own parents, they are simply the last word

in impatient omniscience. Their own parents are old-fashioned and antiquated in their ideas, having nothing to give them except approval and endorsement of their conduct and maintenance. Frequently they don't even ask for their approval and endorsement - only the maintenance. Parental advice they resent as interference, suggestion as hostile criticism, concern as intrusion.

Speaking of good management in the home, Rabbi Silver declared, "While the home is a spiritual institution, its administration is in a real sense a problem in management." A poorly managed home is a discouraging home. Orderliness, neatness, charm, hominess - these are achieved by good taste and judgement and by efficient management. They do not require wealth. The intelligent woman "looks well to the ways of her household." The ideal woman in Judaism has always been the competent, capable matron - not the dreamlike, fragile dolls of Medieval chivalry nor the sheltered ~~prudish~~ prudish innocents of the Victorial Age nor even the inconsequential, fussy and irrelevant society ladies of our day. The "mother in Israel" was a capable home-builder, a skilled craftsman in that art. They were not shut out from the world. Decidedly, they were part of it, dynamically influencing it, but they understood that their significance to society and their noblest role in life was the profession of wifehood and motherhood - the radiant center of family life.

Show me a home where joy and laughter and peace abide, where children love to be and into which sons and daughters are proud to invite their friends, show me a home that has withstood successfully the buffeting of trials and misfortunes, and I will show you a woman there who as a wife and mother has known how to "look well to the ways of her household", how to manage skillfully and efficiently, how to supervise intelligently the rearing and education of her children, how to build beauty, charm and tranquillity into it.

Religion is an essential pillar of the home stability. "If God does not build a house, they labor in vain who ~~but~~ build it." A completely secularized home

is a weakened home. Religion places the seal of divine sanction and ~~xxxx~~ mandate upon those worths which mankind has learned to be indispensable to the home.

Worship in the home and religious observances bring a spirit of reverence in to it which in the minds of children becomes inextricably intertwined with the very idea of home. They give a ritual and majesty to the everyday life within the home.

They help to preserve the home. Children whose eyes have been filled and whose imaginations have been kindled by lovely and colorful religious ceremonies within the home will always associate home with this beauty and loveliness and they will seek to reproduce them in their own homes when they grow up. Such children will not think lightly and irreverently of home-building and family life.



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WRHS
THE SEVEN PILLARS OF HOME
2nd of Series



Delivered By
Dr. Abba Hillel Silver

At
The Temple

On
Sunday morning, January 12, 1936

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other supports of stability in the home - for example, economic security.*

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I would like to point, first, to economic security. Poverty, ~~my friends,~~ is a dangerous foe in the home. (Poverty places too much of a strain on family ties. Poverty creates friction, irritability, endless mutual recriminations among the members of the household.) There are families that rise above the handicap of continued want. They succeed in preserving family loyalty in their family, solidarity, in spite of the wear and tear of continued depredation. On the other hand, there are many families who buckle under continued and successive poverty. For poverty makes the home a focus of fretfulness, querrulousness and unhappiness. The frustrations which are caused by poverty, sooner or later, come to poison the well-springs of natural affection between husband and wife, parents and children. And Children, when they get older, want to run away from such a home of poverty, squalor and misery, and it takes men and women of unusual qualities of character - fine qualities - to be able to live in mutual comfort, contentment in the face of this constant attrition of mind, spirit, emotion, want and poverty. There still some people in the world who sentimentalize about the upbuilding virtue of poverty, about its disciplining power. It is true, of course, that some people have been helped by poverty. It is equally true that many are hurt by it. Poverty is no blessing. In most instances it is a curse. And Certainly, the institution of home

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By that I do not, of course, mean wealth. Wealth is no pillar of a home. There are quite as many homes of the wealthy that are as disrupted as the homes of the poor. There can reside, and often does reside, quite as much strife, bitterness, hate in the mansions of the rich as in the hovels of the poor. In fact, wealth without restraint of culture and tradition ^{and} a sense of honor has always been a cesspool of social iniquity in all generations and in all civilizations. ~~It is~~

~~today in our own civilization and in our own age.~~ That kind of wealth has always been a disruptive force in family life. What the home requires is freedom from economic insecurity, freedom from the over-hanging pall of want.

A home also requires a certain degree of comfort to make it pleasant and livable. Wealth has never been and is not today a requisite for the stability and harmony of the home. Young people ~~ought to remember this fact which is frequently overlooked.~~ I know quite a number of people who are unwilling to be married because they are afraid that too much will be expected of them in the way of maintaining expensive households. They do not feel equal to this. They do not wish to be reproached in later years by their wives' families, that they haven't been able to become what is known as adequate providers.

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capable matron - not the dreamlike fragile dolls of Medieval chivalry nor the sheltered prudish innocents of the Victorian Age nor even the "inconsequential, fussy and irrelevant society ladies of our day. You don't find them in the literature of Jewish life. The "mother of Israel" was the home builder, the skilled craftsman in that art. She wasn't shut out from the world. Decidedly, they were part of it, dynamically influencing it. But she realized that her supreme significance was in the home and to society. She realized that the supreme significance of life was in the profession of home building, of wifehood, of motherhood. She was the radiant center of the family. "She looked well to the ways of her household."

You show me a home in which there is joy, laughter, peace, happiness - you show me a home where people like to be and to which they like to invite friends - you show me a home which has been able to withstand misfortune, even impoverishment, and I will show you here a woman who has been a skilled, efficient manager, who has been a thoughtful guide of her children, who has looked after and reared an intelligent her children, who has showed/interest in the affairs of her household. That is good management. It doesn't come of itself. It can be cultivated. It can be studied. It can be acquired. That is one of the great pillars of the home.

Finally, I should like to call attention to another pillar. That is, religion, piety, God. "If God does not build a home, they who labor in it, labor in vain. The house without God is an endangered house. A secularized home is a weakened home. The home, my friends,

is more than a physical roofed edifice. It is a spiritual atmosphere, and that which contributes to its spirituality, helps to strengthen it. Religion sanctifies all these qualities which contribute to the home of which I have spoken. Religion places the seal of its authority, its sanction upon these factors ~~in~~ which mankind has learned to be indispensable to the home.

Worship in the home, ~~my friends~~, observance of religious customs and ceremonials ~~in the home~~ helps to create a spirit of reverence in the minds of children. Sooner or later it becomes intertwined with the very idea of home. Worship, religious observances, ritual gives every day life tone. These things help to preserve the home. Children whose eyes have been filled and whose imaginations have been enkindled by the colorful ceremonies in the home, by the beauty and grace of festival observances - by the Sabbath Eve Service, the Seder on Passover, the kindling of lights on holiday - children who have their lives filled with this beauty and loveliness of ancient customs and ceremonies come ~~later in~~ ^{life} to associate ~~later on in life~~ all this with the home. Their home will forever have for them a certain holiness and sanctity and when they get older and set about building homes for themselves ^{they will reproduce them} in terms of sanctity, in terms expressed in their early life.

The homes of our ancestors were much more modest homes than ours are today. Your forefathers and mine had much less of the comforts of life not speak of luxuries of life than we have. Many lived in ghettos, dark and dreary, harassed ghettos, and their homes were impoverished - but not really - for within their homes there dwelt the spirit of Godliness.

And ~~When~~ on the Sabbath Eve, the father returned from the House of Worship to his home and saw the festive Sabbath cloth spread on the table, the candles lit, his wife and children round him, he felt as if he were entering a sanctuary. He invited God and the angels of God to enter his home. "Welcome into my home. May your coming be in peace. May your going forth from ^{my} home be in peace." In his modest home God dwelt. His home was a little sanctuary.

This is a conception of the family in our life which is of the very heart of the Jewish tradition - not beyond our means, not unreachable, not beyond the living of the average human being. Quite the contrary. It is a real practical home but one which was evolved through a religious interpretation - the way of profound faith.

"If God has not built the home, they who labor, labor in vain." That is the sum and substance of God. These seven pillars of home are just seven expressions of the one basic thing. And our age, no less than the ages of long ago, need this truth. There are classic ideals which endure. Regardless of the political and economic position of the Jew there remains this one constant factor of home-building which is man's magnificent adventure and man's magnificent achievement. And it requires the supreme exercise of wisdom, intelligence and spiritual

THE SEVEN PILLARS OF THE HOME

Part II

at The Temple, January 12, 1936

In addition to the spirit of honor, and the force of family tradition, there are other supports of stability in the home -- for example, economic security.

Poverty is a dangerous foe in the home. There are families that rise above the handicap of continued want. They succeed in preserving family loyalty in their family, solidarity, in spite of the wear and tear of continued depredation. On the other hand, there are many families who buckle under continued and successive poverty. For poverty makes the home a focus of fretfulness, querulousness and unhappiness. The frustrations which are caused by poverty, sooner or later, come to poison the well-springs of natural affection between husband and wife, parents and children. Children, when they get older, want to run away from such a home of poverty, squalor and misery, and it takes men and women of unusual qualities of character -- fine qualities -- to be able to live in mutual comfort, contentment in the face of this constant attrition of mind, spirit, emotion, want and poverty. There still are some people in the world who sentimentalize about the upbuilding virtue of poverty, about its disciplining power. It is true, of course, that some people have been helped by poverty. It is equally true that many are hurt by it. Poverty is no blessing. In most instances it is a curse. Certainly, the institution of home....

has little to be grateful for the fact of poverty. And society, if it is earnest in its desires to make the home a wholesome place for the training of the rising generation, ~~society~~ ought not to put such severe handicaps on the home.

Every home is entitled to a measure of economic security at least the minimum in food, raiment, clothing, security against sickness, old age insurance, ~~old~~ unemployment insurance, opportunities for elementary education. Every home, if it is to be a wholesome home, if it is not to be a social liability where characters are destroyed - every home ought to have an income sufficiently adequate for education, a wholesome amount of recreation.

The modern home, my friends, needs a great deal of state support, state protection for the individual today is not always or often master of his own economic fortunes. Frequently the individual breadwinner is thrown out of a job not because of delinquency of character but because the vast economic forces beyond his control forced unemployment upon ^{him} ~~home~~. (So, economic security is one of the strong pillars of the home.) (omit?)

economic security
By ~~that~~ I do not, of course, mean wealth. Wealth is no pillar of a home. There are quite as many homes of the wealthy that are as disrupted as the homes of the poor. There can reside, and often does reside, quite as much strife, bitterness, hate in the mansions of the rich as in the hovels of the poor. In fact, wealth without ^{the} restraint of culture and tradition ^{and} a sense of honor has always been a cesspool of social iniquity in all generations and in all civilizations. ~~It is~~

~~today in our own civilization and in our own age.~~ That kind of wealth has always been a disruptive force in family life. What the home requires is freedom from economic insecurity, freedom from the over-hanging pall of want.

A home also requires a certain degree of comfort to make it pleasant and livable. Wealth has never been and is not today a requisite for the stability and harmony of the home. Young people ought to remember this fact which is frequently overlooked. I know quite a number of people who are unwilling to be married because they are afraid that too much will be expected of them in the way of maintaining expensive households. They do not feel equal to this. They do not wish to be reproached in later years by their wives' families, that they haven't been able to become what is known as adequate providers.

Young people ought to have the courage - the splendid courage to get married and to begin life modestly - to begin not where their parents left off but where they parents began. They can enjoy life magnificently if, and this is a big if - if they can throw overboard the whole set of false standards ^{their} of social set, cheap standards built upon false conceptions of the values of life, of material pleasure-seeking, false display, ^{and} - I say, if they have the courage to throw overboard a whole set of false standards of values which belong ^{to} this age, if they have the courage to live true to themselves - they can be gorgeously happy. Fortunately, many young people today are beginning to do just that, especially since the depression. Young people are happy, joyous in the grand adventure

of building a home together, frequently both working to contribute to the family budget. And in such homes is the glory of a nation.

I should like to point to another pillar of the home. And I call ^{it} ~~that~~ Reasonableness. Every sage of mankind has admonished people not to expect too much out of life. Life is not a fool's paradise. It is also not a wise man's paradise. It is not a paradise at all. Those who expect too much of life - those whose expectations are fantastic and florid and excessive, are doomed to ruin, to cruel disillusionment. ^{so} ~~that~~ sages of all times have admonished people to moderate their expectations in all things. It is also true of married life. "They were married and lived happily after" - This is a nursery rhyme. Marriage is no unfailing prescription for unending happiness. Nothing is. Life is checkered with beauty and sorrow, with pleasure and pain, with achievement and failure and blessed is the man, indeed, or the woman for whom life strikes a favorable balance.

There are not always present the favorable winds that drive ^{sails} the ~~sails~~ of our life to distant sunny shores of happiness. Frequently ^{at} there, storms and disastrous winds of adversity which drive the sails of our life to distant, darkened forbidding shores. It is all in the bargain of life.

No home has a right to expect that it will enjoy continued health, wealth, continued tranquillity. There are inevitable domestic cares, worries in each and every normal home. Children are not always well and well-behaved. They are frequently sickly and irritable. Husbands are not always considerate and even tempered. Frequently they are harassed, worried, befuddled and they evidence that bewilderment and unhappiness in the home. Wives are often moody and are not always

loving and sweet-tempered. They have their moods, days of extreme nervous^{ness} irritability. These are normal phenomena in every home. No one has the right to expect perfection of wife, husband, children or the home. For they are never perfect. When you marry a woman you love madly, you assume that she is the most wonderful woman in the world. That is as it should be. When you marry a man you are quite madly in love with him. That is natural. After marriage, the wise man and the wise woman think less of the adjective wonderful and more of the substance - man and woman. For we are men and women and not angelic creatures. We have our tempers, moods, periods of forgetfulness and our reasonableness within the home helps to bridge over these gaps without great difficulty.

A lack of reasonableness - unreasonableness - tends to widen the gap into a chasm, an abyss which ends in a broken home - in the divorce courts. Lack of reasonableness hasty people sometimes call incompatibility. As you know, incompatibility is a frequent cause for divorce. There are men and women who never should have married each other. They are completely mal-adjusted. They have nothing essential and basic in common to hold them together. Such people are better apart from each other. They injure the souls and minds of their children by their open and sometimes even covered hostility. And those whom God never really joined together ought not to be forced to stay together by ties of marriage. But on the other hand, in many cases, perhaps in most cases - this incompatibility is simply an unwillingness on the part of men and women to learn the lesson of give and take in life - an unwillingness to make the necessary sacrifices for mutual understanding and adjustment, a failure

to realize that by marriage two people do not enter a state of perfection and complete adjustment but ~~that they simply enter~~ a state which is a long training in mutual understanding, not a career of mutual perfection, and not a career of reconditioning one another. What most people call incompatibility is simply a case, in most instances, of stiff-neckedness which borders both on stupidity and on arrogance.

Reasonable people within the home can try to reduce these misunderstandings and occasions for irritation to a minimum. They will try to minimize their importance. Husbands and fathers will try not to bring into the home all the frets and worries of the business world. He will remember that home ought not to be a clearing house for all the trouble with his partners in business or with his customers. Wives, too, must remember that one can discipline oneself, control one's words and that one's home can be and should be a place of refuge for fathers. They may have suffered frustration in the world outside and comes to his home as a place of solace, comfort and understanding.

It is in the home, my friends, where most men are either made or broken. That is even more true of women. It is in the home where their morale can be strengthened or destroyed. "The spirit of man - that helps him to endure his home. A broken spirit - who can endure?" It is in the home that the spirit of man can be strengthened. It is in the home, too, that the spirit can be undermined and broken.

And children, too, ought to remember this lesson of reasonableness in the home. I know a lot of young people who put their best foot forward away from home. Among older people, away from home, among business executives, employers, even among parents of friends - they are modest, attentive. They listen, very often take counsel from elders - that is,

away from home. At home with their parents, they are the last word in impatient omniscience. Their parents know nothing. Their parents are old-fashioned. They have antiquated ideas. All that parents can give them is the endorsement of their ideas and actions - and maintenance. Frequently they don't even give endorsement but only maintenance. Frequently fathers' and mothers' counsel is regarded as interference. Children want to be independent, forgetting that nobody is independent - nobody - certainly not young people whom life has not yet put through the hard-tested school of serious living. Reasonableness within the home - that is an important pillar upon which the stability of the home rests.

There is yet another which I call good management. The home, of course, my friends, is a spiritual institution. But its administration, its successful administration is quite definitely a problem in home management, domestic economy. A poorly managed home is discouraging. A mismanaged home is a liability. In this connection home building ^{and} home management lies the role of woman - the woman is supreme. "The wise woman builds a home and the foolish woman destroys it with her own hands." That was said 2500 years ago. A home can be made attractive and can be filled with beauty and charm by the wife and mother with skillful management. It doesn't require wealth. It requires taste, skill, efficiency, competence, orderliness, neatness, hominess, coziness ^{and} charm. These are the things which make a home livable. Vulgarity, extravagance, inefficiency, ^{and} destroy the inner dwelling place of which the home is the framework.

"She looks well to the ways of her household and does not eat the bread of idleness." The ideal mother in Israel was competent,

capable matron - not the dreamlike fragile dolls of Medieval chivalry nor the sheltered prudish innocents of the Victorian Age nor even the "inconsequential, fussy and irrelevant society ladies of our day. You don't find them in the literature of Jewish life. The "mother of Israel" was the home builder, the skilled craftsman in that art. She wasn't shut out from the world. Decidedly, ^{she was} ~~they~~ were part of it, dynamically influencing it. But she realized that her supreme significance was in the home and to society. She realized that the supreme significance of life was in the profession of home building, of wifehood, of motherhood. She was the radiant center of the family. "She looked well to the ways of her household."

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Finally, I should like to call attention to another pillar. That is, religion, piety, God. "If God does not build a home, they who labor in it, labor in vain. The house without God is an endangered house. A secularized home is a weakened home. The home, my friends,

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Worship in the home, ~~my~~ friends, observance of religious customs and ceremonials ~~in the home~~ helps to create a spirit of reverence in the minds of children. Sooner or later it becomes intertwined with the very idea of home. Worship, religious observances, ritual gives every day life tone. These things help to preserve the home. Children whose eyes have been filled and whose imaginations have been enkindled by the colorful ceremonies in the home, by the beauty and grace of festival observances - by the Sabbath Eve Service, the Seder on Passover, the kindling of lights on holiday - children who have their lives filled with this beauty and loveliness of ancient customs and ceremonies come ~~later in~~ ^{life} to associate ~~later on in life~~ all this with the home. Their home will forever have for them a certain holiness and sanctity and when they get older and set about building homes for themselves ^{they will reproduce them} in terms of sanctity, in terms expressed in their early life.

The homes of our ancestors were much more modest homes than ours are today. Your forefathers and mine had much less of the comforts of life not speak of ^{the} luxuries of life than we have. Many lived in ghettos, dark ^{and} dreary, harassed ghettos, and their homes were impoverished - but not really - for within their homes there dwelt the spirit of Godliness.

to enter his home. "Welcome into my home. May your coming be in peace. May your going forth from ^{my} home be in peace." In his modest home God dwelt. His home was a little sanctuary.

This is a conception of the family in our life which is of the very heart of the Jewish tradition - not beyond our means, not unreachable, not beyond the living of the average human being. Quite the contrary. It is a real practical home but one which was evolved through a religious interpretation - the way of profound faith.

אין יפוה ע"ה ג"ה בית ע"ה ע"ה ע"ה

"If God has not built the home, they who labor, labor in vain." That is the sum and substance of God. These seven pillars of home are just seven expressions of the one basic thing. And our age, no less than the ages of long ago, need this truth. There are classic ideals which endure. Regardless of the political and economic position of the Jew there remains this one constant factor of home-building which is man's magnificent adventure and man's magnificent achievement. And it requires the supreme exercise of wisdom, intelligence and spiritual devotion .

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THE SEVEN PILLARS OF THE HOME

Part II

Sermon, The Temple, January 12, 1936

In addition to the ^{democratic} spirit, ^{to} of honor, and ^{to} the force of family tradition, there are other supports of stability in the home -- for example, economic security.

Poverty is a dangerous foe in the home. There are families that rise above the handicap of continued want. They succeed in preserving family ~~loyalty to their family~~ solidarity, in spite of the wear and tear of continued ^{iv}depression. On the other hand, there are many families ^{that} who buckle ^{from} under continued and successive poverty. For poverty ^{can} makes the home a focus of fretfulness, querulousness, and unhappiness. The frustrations which are caused by poverty, sooner or later, ^{may} come to poison the well-springs ^{The} of ^{natural} affection between husband and wife, parents and children. Children, when they get older, ^{may} want to run away from such a home of poverty, ~~squalor and misery~~, and it takes men and women of unusual qualities of character -- fine qualities -- to be able to live in ~~mutual comfort~~, contentment in the face of ~~this constant attrition of mind, spirit, emotion~~, want and poverty. There still are some people in the world who sentimentalize about the upbuilding virtue of poverty, about its disciplining power. It is true, of course, that some people have been helped by poverty. It is equally true that many are hurt by it. Poverty is no blessing. In most instances it is a curse. Certainly, the institution of home

has little reason to be grateful for the fact of ~~poverty~~ poverty. And society, if it is earnest in its desires to make the home a wholesome place for the training of the rising generation, ought not to put sever^e handicaps on the home.

Every home is entitled to a measure of economic security; at least the minimum in food, ~~raiment~~, clothing, ^{medical care} security against sickness, old-age insurance, unemployment insurance, ^{and} opportunities for elementary education. Every home, if it is to be a wholesome one, if it is not to be a social liability where characters are destroyed - every home ought to have an income adequate for education and a wholesome amount of recreation.

The modern home needs a great deal of state support, and protection, for the individual today is not always ^{or often} master of his economic fortunes. Frequently the individual breadwinner is thrown out of a job not because of delinquency of character but because ^{of} cast economic forces beyond his control force unemployment upon him.

By economic security I do not, ~~mean~~ of course, mean wealth. Wealth is not a pillar of a home. There can reside, and often does reside, quite as much strife, bitterness ^{and} hate in the mansions of the rich as in the hovels of the poor. In fact, wealth without the restraint of culture and tradition and a sense of honor has always been a cesspool of social iniquity in all generations and in all civilizations.

A home requires a certain degree of comfort to make it pleasant and livable, but wealth has never been and is not today a requisite for the stability and harmony of the home. I know quite a number of ^{young men} people who are unwilling to be married because they are afraid that too much will be expected of them in the way of maintaining expensive households. They do not feel equal to this. They do not wish to be reproached in later years by their wives' families, that they have not been able to become what is known as ^{good} adequate providers.

Young people ought to have the courage - the splendid courage - to get married and begin life modestly; to begin not where their parents left off but where their parents began. They can enjoy life magnificently if, and this is a big if, they

can throw overboard the whole set of false standards of their social set, cheap standards built upon false conceptions of the values of life, of material pleasure-seeking, ^{and} false display, ^{and} if they have the courage to throw overboard the whole set of false standards and values which belong to this age, if they have the courage to live true to themselves, they can be gorgeously happy. Fortunately, many young people are beginning to do just that, especially since the depression. Young people are happy, joyous in the grand adventure of building a home together, frequently both working to contribute to the family budget. In such ^h ~~comes~~ is the glory of a nation.

I should like to point to another pillar of the home. I call it reasonableness. Every sage of mankind has admonished people not to expect too much out of life. Life is not a fool's paradise. It is also not a wise man's paradise. It is not a paradise at all. Those who expect ^{it} too much ~~out~~ of life, whose expectations are fantastic and florid and excessive, are doomed to ruin, to cruel disillusionment. The sages of all times have admonished people to moderate their expectations in all things. It is also true of married life. "They were married and lived happily ever after." This is a nursery rhyme. Marriage is no unfailing prescription for unending happiness. Nothing is. Life is checkered with beauty and sorrow, with pleasure and pain, with achievement and failure, and blessed is the man, or indeed, the woman, for whom life strikes a favorable balance.

There are ^{not} always present the favorable winds that drive the sails of our life to distant and sundry shores of happiness. Frequently there are storms and disastrous winds of adversity which drive the sails of our life to distant, darkened, and forbidding shores. It is all ^{part of} ~~in~~ the bargain of life.

No home has a right to expect that it will enjoy continued health, wealth, ^{and} continued tranquility. There are inevitable domestic cares and worries. Children are not always well and well behaved. They are frequently sickly and irritable. Husbands are not always considerate and even ^{tempered} ~~tempered~~. Frequently they are

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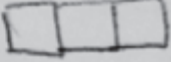
harassed, worried, ^{and} befuddled, and they evidence that bewilderment and unhappiness in the home. Wives are often moody and are not always loving and sweet-tempered. They have their moods, days of extreme nervousness and irritability. These ^{are} ~~are~~ normal phenomena in every home. No one has the right to expect perfection of wife, husband, ^{of} or children, or the home, for they are never perfect. When you marry a woman you love madly, you assume that she is the most wonderful woman in the world. That is as it should be. When you marry a man, you are quite madly in love with him. That is natural. After marriage, the wise man and the wise woman think less of the adjective wonderful and more of the substance - man and woman. For we are men and women and not angelic creatures. We have our tempers, ^{our} moods, ^{our} periods of forgetfulness, ~~and~~ our reasonableness within the home helps to bridge over these gaps without great difficulty.

A lack of reasonableness - ~~unreasonableness~~ - tends to widen the gap into a chasm, an abyss which ^{may} end in a broken home, in the divorce courts. Lack of reasonableness hasty people sometimes call incompatibility. Such incompatibility is a frequent cause for divorce. There are ^{may} men and women who never should have married each other. They are completely maladjusted. They have nothing essential and basic in common to hold them together. Such people are better off apart, ~~from each other~~. They injure the souls and minds of their children by their open and equally by their covered hostility. Those whom God never really joined together ought not to be forced to stay together. On the other hand, in many cases, incompatibility is simply an unwillingness on the part of men and women to learn the lesson of give and take in life - an unwillingness to make ^{the} to necessary sacrifices for mutual understanding and adjustment, a failure to realize that by marriage two people do not enter a state of perfection and complete adjustment ~~to each other~~ but a state which is a long training in mutual understanding; not a career of mutual perfection, and not a career of reconditioning each other. What most people call incompatibility is generally a case of stiff-neckedness which borders both on stupidity and arrogance.


Reasonable people within the home try to reduce these misunderstandings and occasions for irritation to a minimum. They will try to minimize their importance. ^A ~~Husbands~~ and fathers will try not to bring into the home all the frets and worries of the business world. He will remember that home ought not to be a clearing house for all the trouble with his partners or with his customers. A wife, too, must remember that ^{she} ~~one~~ can discipline ^{her} ~~oneself~~, control ^{her} ~~one's~~ words, and that ^{the} ~~one's~~ home can be and should be a place of refuge for ^{her husband} ~~fathers~~, who may have suffered frustration in the world outside and comes to his home as a place of solace, comfort, and understanding.

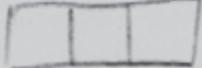
It is in the home, ^{that} ~~where~~ most men are either made or broken. That is ~~true~~ even more true of women. It is in the home that their morale can be strengthened or destroyed. ^{What helps} The spirit of man ~~what helps him to~~ ~~endure~~ ^{the} ~~his~~ home. A broken spirit - who can endure? It is in the home, too, that the spirit can be undermined and broken.

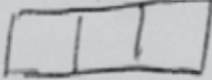
Children, too, ought to remember this lesson of reasonableness. I ^{START} know a lot of young people who put their best foot forward away from home. ^{Among} older people, away from home, among business executives, employers, even among ^{the} ~~parents~~ of friends, they are modest, attentive. They listen, very often take counsel from elders - that is, away from home. At home they are the last word in impatient omniscience. ^{They think} ~~Their~~ parents know nothing. Their parents are old-fashioned. They have antiquated ^{ideas}. ^{All that these children want from their parents} ~~ideas. All that parents can give them~~ is an endorsement of their ideas and actions and maintenance. ^{they do not even want} ~~Frequently the do not even give~~ endorsement but only maintenance. ^{they regard the} ~~Frequently fathers' and mothers'~~ counsel ^{of their mothers and fathers} ~~is regarded~~ as interference. Children want to be independent, forgetting that nobody is independent, nobody ¹ ~~certainly~~ not young people whom life has not yet put through the hard-testing school of serious living. Reasonableness within the home ¹ ~~that~~ is an important pillar upon which the stability of the home rests.

 There is yet another, which I call good management. The home, of course, is a spiritual institution. But its successful administration is quite definitely a problem in home management, domestic economy. A poorly managed home is discouraging. A mismanaged home is a liability. In home-building and home management

the woman is supreme. "The wise woman builds a home and the foolish woman destroys it with her own hands." That was said twenty-five hundred years ago. ^{with skillful management} A home can be made attractive and can be filled with beauty and charm by the wife and mother, ^{and} with skillful management. It does not require wealth. It requires taste, skill, efficiency, competence, orderliness, neatness, hominess, coziness, and charm. These are the things which make a home livable. Vulgarities ^a and extravagances destroy the inner dwelling place of which the home is the framework.

 "She looks well to the ways of her household and does not eat the bread of idleness." The ideal mother in Israel was competent, a capable matron ^{not} the dreamlike, fragile dolls of Medieval chivalry ^{times} nor the sheltered, prudish innocents of the Victorian Age, nor even the inconsequential, fussy, and irrelevant society ladies of our ^{own} day. You do not find them in the literature of Jewish life. The "mother of Israel" was the home-builder, the skilled craftsman in that art. She was not shut out from the world. Decidedly, she was a part of it, dynamically influencing it. But she realized that the supreme significance of life was in the profession of home building, of wifehood, of motherhood. She was the radiant center of the family. "She looked well to the ways of her household."

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 Finally, I should like to call attention to another pillar. That is religion, piety, God. "If God does not build ~~the~~ a home, they who labor in it, labor in vain." The house without God is an endangered house; a secularized home is a weakened home. The home, ~~apart from~~ is more than a roofed edifice. It is a ~~positive~~ spiritual atmosphere, and that which contributes to its spirituality helps

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to strengthen it. Religion sanctifies all these qualities which contribute to the home, ~~of which I have spoken~~. Religion places the seal of its authority, its sanction upon these factors which mankind has learned ^{are} ~~to be~~ indispensable to the home.

Worship in the home, observance of ~~religious~~ customs and ceremonials, helps to create a spirit of reverence in the minds of children. Sooner or later it becomes intertwined with the very idea of home. Worship, religious observance, ritual, ^{tone to} give everyday life ~~tone~~. ^{They} These things help to preserve the home. Children whose eyes have been filled and whose imaginations have been enkindled by the colorful ceremonies in the home, by the beauty and grace of festival observances, by the Sabbath-eve service, the Seder on Passover, the kindling of the lights on holidays; children who have had their lives filled with this beauty and loveliness of ancient customs and ceremonies come later in life to associate all this with the home. Their home will forever have for them a certain holiness and sanctity, and when they get older and set about building homes for themselves, they will reproduce them in terms of sanctity, in terms ~~of~~ expressed in their early life.

The homes of our ancestors were much more ^{fewer} modest than ours are today. Your forefathers and mine had ~~much more~~ of the comforts of life, not to speak of the luxuries of life, than we have. Many lived in dark, dreary, harassed ghettos, and their homes were impoverished; but not really, for within ^{of} their homes there dwelt the spirit of Godliness. When on the Sabbath eve, the father returned from the house of worship to his home and saw the festive Sabbath cloth spread ~~before~~ on the table, the candles lit, his wife and children around him, he felt as if he were entering a sanctuary. He invited God and the angels of God to enter his home. "Welcome into my home. May your coming be in peace. May your going forth from my house be in peace." In this modest home God dwelt. His home was a little sanctuary.

This is ~~the~~ a conception of the family ~~in~~ which is the heart of the Jewish tradition - not beyond our means, not unreachable, not beyond the living of the average human being. Quite the contrary; it is a real, ^{practical} home, but one ~~in~~ which was ^{evolved} through a religious interpretation, the way of profound faith.

"If God ^{does} ~~has~~ not built ^a the home, they who labor, labor in vain." That is the sum and substance of it. These seven pillars of home are just seven expressions of the one basic truth. And our age, no less than the ages of long ago, need this truth. There are classic ideals which endure. Regardless of the political and economic position of the Jew, there remains this one factor of home-building which is man's significant adventure and man's significant achievement. And it requires the supreme exercise of wisdom, intelligence, and spiritual devotion.

