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Marriage and divorce, 1955.

MARRIAGE AND DIVORCE

November 27, 1955

I should like to discuss this morning the subject of Marriage and Divorce in relation to normal human beings.

In a sense, of course, every human being is a bit abnormal, or as my teacher used to say, all of us are a little bit 'mishuga' at some time or other. But making allowances for this fact, I am thinking this morning of the men and the women who are not victims of emotional illness, of any pathological neurosis which unfit them for most all normal human relationships, including that of normal married life. Such people are proper cases for the psycho-analyst and the psychiatrist who may or may not be able to help them. They require treatment at the hands of others -- at the hands of trained and skilled healers of mental and emotional maladies.

I have in mind this morning, not the sick, but the well. I am not at all persuaded that marital unhappiness is exclusively or even largely the result of serious emotional disturbances in the husband or in the wife, any more than I am persuaded that ^{as} many people used to be, that poverty and want are solely responsible for crime, for drunkenness, for prostitution. I have in mind this morning those men and women who do not require treatment by others - but self-treatment. Who are capable if they want to, capable of directing their own lives if they put into requisition the faculties which they possess - God given faculties of mind and spirit - and if they exercise and enlist the powers of their own will. When we are ill it is wise to consult a physician. But there are many illnesses which we can avoid if we observe some very simple rules of hygiene. We call that 'preventive medicine.' Preventive medicine is perhaps the most important branch of medical science and we can practice and we must practice preventive medicine when we are well.

Now moral principals are the preventive medicine in the domain of human relation-

ships. If you fail to observe them - a breakdown usually results and in married life we call that breakdown - separation and divorce. I don't wish to speak this morning much about divorce, although the problem has become terribly serious in our country. The number of broken homes has reached an appalling proportion and it is really threatening to undermine the stability of American society. We are fast approaching that dangerous line which prevailed in decadent Rome in ancient days, when the number of divorces exceeded the number of marriages. A good friend of mine sent me this week a clipping from the Harvard Law School Record, which quotes a magazine article about the 'Divorce Mill':

The tactics of "divorce mill" lawyers have been deplored by Mr. A. E. Hotchner, writing in the current issue of Redbook Magazine. These lawyers are specialists in dissolving marriages which can often, in the experience of many judges and several surveys of the subject, be saved through the appreciation of "reputable lawyers" of their role in situations involving couples with marital difficulties.

The reputable lawyer, being an officer of the court, is expected to make an attempt at reconciliation of the couple and, that failing, inform his client of the after-effects--especially financial--of a divorce. But the divorce-mill lawyer has neither the time nor the interest requisite for such procedure. His clients are often no more than names existing on filing cards and bills for fees; his secretary handles most of the details, right down to distributing mimeographed answers which the client is to repeat verbatim in court in some cases.

And an interesting item in this digest of the article is this:

* * * the statement of the majority of 425 divorced women living in Detroit that if they had been brought together with their husbands by skilled persons, they felt something might have been worked out to continue the marriage.

I say I do not wish to spend much time this morning on the subject of divorce - divorce is a breakdown, and we are interested primarily in the avoidance of a breakdown - in the preventive medicine. And so I go back to these moral principals which are the preventive medicine in the domain of human relationships.

Moral principals pre-suppose independence of judgment and of action, on the

part of men and women - and freedom of choice. They presuppose that men and women are capable - are capable of both good and evil - and are therefore responsible for both good and evil. Moral principals pre-suppose that men and women do not act out of fate or out of necessity always, or as a result of the blind compulsions of their past, their inheritance or their environment, unless they had been psychically wounded in infancy or in early life and to that degree incapacitated for normal, rational living and action.

Of course all moral principles must take into account, and they do take into account, the impact of heredity and environment upon an individual, but they refuse to subordinate man's will and capacity for decision and choice to the facts of heredity and environment. In the last analysis they maintain, for the average, normal human being, it is his own decision, self-willed to a large degree, which determines his conduct. This is at the very basis of the ethical mandates of all great religions and especially of ours. The challenge is to the individual man and woman, in all human relationships, in all crises of life, in all situations calling for adjustments and solutions to exercise will, reason, the best judgment they are capable of. And they are not absolved of that responsibility. We all recognize that it is far more difficult to maintain a secure family life today than say, in olden days, when the home and the family was an economic unit, and there was greater mutual dependence in the home. But just because of the fact that it is more difficult today to maintain a proper home, and proper home life, greater demands must be made upon the individual - upon the inner spiritual resources of the individual man and woman. Greater wisdom is demanded - greater courage - greater idealism - greater sportsmanship to preserve for themselves and for society the one indispensable institution for human happiness - the home. For what profits it a man to be a success in business if he is a failure in his home; or profits it a woman if she is a success in whatever ^{major} interests she may have, if she is a failure

as a wife or as a mother. One who fails as a husband and father or as a mother and wife fails in the most significant reaches of human life. And nothing atones for it; nothing compensates for it; nothing is substituted for it. And what profits it a nation, although rich and powerful, if millions of its homes are torn by discord and become the breeding places of twisted childhood personalities, of law-breakers and malefactors.

There are various ways of looking at marriage. There is the legal way, the contractual way. This is fully defined in our Bible, in our rabbinic literature, in the Talmud there are quite a number of Tomes - hundreds and hundreds of large pages devoted to * * * * marriage * * * * MARRIAGE contracts * * * * levirate marriages * * * * divorce. And there is a vast post-Talmudic responsa literature devoted to all these subjects. The rights, the obligations of married life, the forms -- what the groom gives to the father of the bride as * * * * what he gives to the bride by way of a gift * * * * what the father of the bride gives to the groom by way of 'nadaan' or dowry and when and under what conditions divorce is permitted - and what are the rights of the divorced person. Vast literature on the subject. This is the * * * * of marriage - the law. The strictly legal, formal view of it. Defined and specified law which is called for in every transaction involving rights and security.

But alongside of this * * * * there is also the Haggadah - the spiritual side - the ethical side of marriage. For marriage is more than a contract - it is a covenant. It is not a business transaction - it is a union of lives and destinies. It is * * * * mutual sanctification. It is not a case of thus and thus I give you and thus and thus you give me. It is a giving of ones self to one another - in love and for life. * * * * I belong to my beloved * * * * and my beloved belongs to me. And together there is a hope of the children who come to belong to us and we to them. All questions of rights and obligations are elevated- are raised to the higher level of loyalty - where

it is no longer a case of mine or thine - my rights and your rights and my freedom or your freedom - but where it is a case of all of us for all of us. All of us - for all of us! And this understanding - this insight calls for an intellectual and spiritual maturity, the absence of which I believe is largely responsible for the wrecked marriage.

You may fall in love. It is interesting, this term to "fall in love". We speak of love as blind - 'love is blind'. You can fall in love and you can fall out of love. But if we may use the expression you must RISE in marriage. A successful marriage is an achievement not an accident. It does not come about full blown - it is a slow growth and a flowering. You must BUILD for a successful marriage. The marriage ceremony simply lays the foundation - the house remains still to be built. And / only wise and loyal hearts and hands and patient craftsmanship will build a beautiful and an enduring house.

Very few young people are fully equipped for married life - how could they be? A marriage certificate is not a graduation certificate into maturity. But the intelligent among young married people learn as they go along - learn from their daily experience - learn from life and learn from their trials and mistakes and learning they steadily and finally mature into married life. And there are those who unfortunately never mature - never grow up to the responsibilities of an associated life. They are too impatient to learn the art of building, steadily, painstakingly, securely. They are too proud to acknowledge their mistakes and to learn from them. They are too self-centered to encircle other lives in the circumference of their own personal devotion.

Regardless how old they are, they continue to act as adolescents - as spoiled adolescents - peevish when they are cross - self-pitying when they are frustrated. They are always wronged, they are always misunderstood, they are always imposed upon, and when that feeling becomes chronic it disrupts the serenity and the integrity of family life, home life.

What is most important in married life, dear friends, is the home which married people build. For the Home is the little world in which every man, woman and child can find status and importance, which the great world outside frequently fails to give them, denies them. A home and a family are small enough to give the individual in it spiritual security and a sense of indispensability, of being needed, of being wanted, which are so vital to the development of the personality of every human being. If a man, or a woman, or a child, does not feel important, necessary, he is defeated from the start. The good home is the primary center for the cultivation of moral habits and the molding of character. We have lost, I am afraid, the conception of the home as a school for character, not only for children, but for adults, for grown-up men and women. It is in the home, through the years, that men and women receive their basic training really, in democratic living, in responsible citizenship, in a free society and the obligations of a free cooperative life in which all men and women make secure by fulfilling their obligations. And only mature people can build this kind of a home.

Married people, who are mature, will encourage one another - will build up each others strength - each others self respect - each others pride and moral. That is the most precious thing that a human being possesses and when we lose our self-respect, our inner strength, our moral, then we are completely stripped and broken and lost in life. Mature married people never disparage one another; do not make invidious comparisons; do not say: "why look at so and so!" What does one really know what goes on in the heart and in the life of 'so and so'. Mature people do not look upon the lack of material success on the part of one's mate as a matter of guilt. Don't make him or her feel a failure. He may be a marvelous success in other departments of life - in the domain of considerateness, and tenderness and love and devotion and humanity. Intelligent and mature married people do not remind one another of what he has done for her or what she has done for him. They remind one another always of what each has done for the other or

what each can do for one another. They don't seek mastery - only companionship! They are never hard, even if they have to be firm. It is better to bend than to break! They don't criticize. They don't look upon their role in the home as that of a judge. They talk things over. They don't scold, they reason together. They don't permit small things to loom large; and they don't whip up every situation into a crises, or an occasion for an emotional storm. This is infantile. This may be adolescent. It is not the way of a mature human being. It is good to be a helpful listener in the home. To unburden one's heart is a form of therapy. But to talk your mate down, in an avalanche of reproach, is a running disease of a distended temper.

Mature people always remind themselves that no one can have his way always in life. And they keep their hearts and their eyes always on the main task - the main obligation - which is to maintain as sweet and as tranquil and as happy a home as possible.

Mature people know that sooner or later life will bring blows to everyone of us. There are business disappointments - there are sudden reverses - there are cruel and costly miscalculations - there are other sorrows - sickness - loss - disappointment in one's children who have failed to realize our high hopes of them - there are blows that come almost to every human being. Mature people try to soften the blows in the home. Home is the place to replenish the tired heart -- to quicken and give new confidence to the defeated spirit. Home is the refuge and the sanctuary from the manifold threats and anxieties which fill our lives today, unfortunately, to overflowing.

We ought to remember that poverty seldom wrecks a home - physical poverty I mean. Spiritual poverty often does. It is in the heart and in the mind that the success or failure of married life lies - not in outward circumstances. I have

seen the greatest of happiness and affection in the poorest of homes and conversely I have seen the meanest of lives and the greatest unhappiness in the wealthiest of homes -- so have you.

Writs of Divorcement are written in the mind and the heart of men and women. The divorce courts are merely confirmations of what had originally been inscribed in the hearts and minds of men and women, by themselves. Problems are certain to arise in every home; and differences; and sharp differences. Mature people confront these problems and these differences intelligently, and come to make the necessary adjustments, and compromises, and decisions. Always with an eye to helping one another! Always with an eye to preserving the integrity of their lives -- the integrity of their relationship -- the integrity of their homes! Lesser loyalties are sacrificed to the larger loyalties of life!

Mature people are never spendthrifts. Are never given to extravagances. Extravagances wreck many a home. Intelligent people are not given to the display of wealth, which today really no longer impresses any intelligent person. There are some people today who still try to maintain a certain social status on the basis of wealth, acquired or inherited. They delude themselves. Their fellow citizens who have any intelligence ascribe no social status to anyone on their material possessions. Character? yes! Achievement? yes! Worth? Service? That wins the admiration and the adulation of fellow citizens. Money no longer does. That age is long since passed. An intelligent wife, for example, will never drive her husband to extreme exertions to earn more and more money in order to satisfy an insatiable appetite for more and more possessions which are really not needed. Intelligent women know that a sound husband with a moderate income is much to be preferred to a husband with incurable ulcers.

There must be confidence in married life. Trust, mutual trust, based on absolute faithfulness and loyalty. Suspicion, once it enters, poisons the relationship of husband and wife, and darkens the lives of children within the home.

"I will betroth you unto me for ever - in steadfast love - I will betroth you unto me in faithfulness"

When such a union exists all things fall into their proper places. All trials, all sorrows - everything that life bestows or withholds -- becomes sound building material for the HOME PERMANENT - THE HOME BLESSED!

Now these moral principals are not beyond the reach of the average man or woman. They are not mandates which call for the qualities of sainthood. They are the wise mandates which centuries and centuries of experience on the part of the human race have discovered to be indispensable to the stability of married life. They represent the Preventive Medicine.

In our Scriptures which are read in the synagogues this week-end the story is told of Father Jacob on his way fleeing from his home into the unknown and finding himself alone at night in the wilderness and taking a stone which he found, he lay down to rest and during the night he had a dream. And in this dream he saw angels ascending upon a ladder and descending. Ascending and descending. And when he awoke he looked about him and said, "verily, God is in this place, and I did not know it." Angels are figments of imagination. Angels are the things which we create ourselves in our minds. And there are good angels of loyalty, consecration, devotion, thoughtfulness, sharing, easing of burdens, relieving of tensions. And when these angels, which we ourselves create, ascend first on the ladder of life, then other angels descend from heaven to us in terms of peace, dignity, contentment. And when that happens we are able to say, as Jacob said, * * * * * "this surely is the House of God" * * * * * "and this is the Gate of Heaven."

Our people always looked upon marriage as the opportunity for fulfilling ones destiny most nobly and most significantly. There is no literature in the world that has an Aggadah on marriage that is so exalted as the literature of our people. They

wanted marriage to be beautiful. They hated the idea of divorce, although the law permitted it. And the requirements for divorce were not vigorous at all. But they said, that when a man divorces his wife, the altar in the Temple sheds tears over it. Marriage was not a contract - an arrangement of convenience - marriage was a covenant which they likened like unto the covenant between God and Israel - "I will betroth thee unto me forever - in loving kindness. I will betroth thee unto me in faithfulness."

I hope that somehow our own people and the American people will rediscover this conception of marriage. Marriage as a covenant to which one brings completely himself or herself. All devotions - all loyalties - all readiness to sacrifice - and all the gifts of heart and mind - in maturity - in judgment and in resolve to make a success - to surmount all difficulties - all obstacles - and there are many in life - all irritations - for the sake of building * * * * * a little sanctuary where God can dwell and His ministering angels abide therein.

Amen.

* asteriks indicate the omission of the Hebrew.

1) I should like to discuss this morning the subject
of M. and J. in relation to normal human beings.
In a sense every human being is a bit abnormal -
or, as my teacher used to say, we are all a little bit
different, ~~at one~~ ^{at one} time or ~~at~~ ^{another} other.

But, having made allowance for this fact, I have in ^{my} ~~my~~ ^{not generally} ~~the~~ ^{the} mind this morning not the men or women, who are ^{the} victims of emotional illness, of pathological neuroses, which afflict them for ^{part} all normal human relationships - and so also for normal married life. These are proper cases for the psycho-analyst & the psychiatrist who may or may not be able to help them. They ~~are~~ require treatment at the hands of others - at the hands of trained & skilled workers; mental and emotional maladjustments. and the sick, but the

mental and emotional maladjustments.
 I have in mind this morning ^{and the sick, but the}
 well - I am not at all ^{regarded} that married con-
 troppers is ^{or ~~perhaps~~ ~~planned~~} the result of ^{serious} dis-
 turbance ⁱⁿ the ~~fact~~ ^{of} husband or wife. - Any more
 than poverty and want are the ^{solely} responsible for
~~prejudices, crimes, or~~ I have in mind ^{men and women}
~~who do not request~~ ^{but self-treatment}
~~and self~~ who are capable of ^{deriving} their own ^{lives}
 in life, if they ^{put into request} ~~employ~~ their ^{own} ^{faculties}
 mind and spirit - and if they ^{extend} ^{the power} ^{there}

2/ When we are ill - it is wise to consult a physician - but ⁽²⁾ there are many diseases which we can avoid, ~~other we can~~ ~~not~~ if we observe some very simple rules of hygiene. Preventive medicine - is of the most important branch of medical science - and we must practice ^{preventive medicine} ~~it~~ when we are well.

Moral principles in the preventive medicine is the domain of human relationships. If we fail to observe them - a break down ^{results} ~~follows~~ in married life ^{marriage} ~~the~~ back - door is called divorce! Not spent much alt. Divor. - too

many - endang. ^{Prefer to talk about it + ways} ~~To guide~~ ^(Read) ~~avoid divorce~~
3/ Moral principles presuppose in dependence of judgment and action - and freedom of choice. It presupposes that we are capable, and therefore responsible, both for good and evil. That we do not act out of fate or necessity, or by the blind compulsion of our past - as when there is an environment ~~in our~~ unless we have been psychically ^{intended} in our infancy or early life - & to that degree is responsible for rational action.

Moral principles take into account, as they must, the impact of heredity and environment upon an individual, but it they refuse to subordinate man's will & capacity for choice & decision to them. For the best analysis, for the average, normal human being - it is his own decision - ~~will~~ which determines his conduct. This, at best, is the solid basis of all the ethical mandates I add here.

4. Then an unseen way of looking at marriage ~~and~~
Then is the legal the contractual way. That is fully defined
in Kubla and Rabbinic literature. In the Talmud a form
982 pgs to /1317, another 982 p. to /1317, a third
122 to /1317 and a fourth 990 p. to /1317 - last part
Talmudic literature & reform & developed in post-Talmudic times
on all these subjects. Rights, obligations, forms, - what the
form gives to the father, binds by way of 22/10 - what he gives to
bind by way of gift 1/10 - what father ^{binds} gives to son by way
of 1/30 - dowry - and when marriage what conditions a
divorce may be granted - and what the father salvage etc.
This is 22/10 - Law - defined & perfected - which is called
in every transmission - involving rights & security.
But along side the 22/10, marriage - there is also the
Agadah - the spiritual side - the ethical side - For M. & M.
22/10 Covenant - It is not a business
transaction - It is a Union of lives and destinies - This is 1/1317.
United sanctification -

It is not a case of thou and thou I give you - and thou
and thou for me. It is a giving & receiving to one
another - in love and for life... - 1/1317 1317 1317 1317 -
and together they begin to belong to their children and they to
us - All freedoms & rights and obligations are raised to the
higher level of loyalty - Where it is us love a case |

mine or there - but / all / us / for all / us!

5/ This calls for an intellect & spiritual maturity — the
also which needs a marriage. See end & be.

also which wrecks a marriage. Tell out's but -
 you may fall in love ~~for~~ ^{with} you must ^{rise} in marriage.
 A necessary thing is an achievement, not an accident.
 You must build for it. The house ^{by the} foundations -
 the house ^{remains} ~~is~~ to be built - only wise and loyal heart
 and hands - and patient craftsman will build it. ^{they can't be}
 Best the

The horse ~~is~~ ^{remains} to be turned. Very wise
and hands - and patient crops washed and build it.
Very few ^{people} are full enough for married life. But the
intelligent among them learn as they go along - learn from
experience, from life, from their trials and mistakes - and they
travels and finally makes in their married life.
B. ^{voluntarily} never makes, never from

There are then who, customarily never pass
up to the opportunity, an associate ^{leader} — are too impatient
to ~~wait~~ learn the art of building ^{beautifuly} and surely —
are too proud to acknowledge mistakes and to learn from them —
are too self-centered to envisage other lives in their
circumstances / devotion —

Circumstances / advantages
 Repairs how old they are they continue to act as
~~advantages~~ ^{as spoiled advantages} ~~when they are crossed; self judge when~~
 they are frustrated - always worried or misunderstood ~~when~~
 this ^{attitude} becomes chronic it is disrupts the security and
integrity of home life -

We all recognize that -

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15
6/ What is important is married life in the home - for

The Home is the little world in which every man, woman and child can find status and importance, which the great world outside frequently fails to give them. A home and a family are small enough to give the individual in it spiritual security and a sense of indispensability which are so vital to the development of the personality of every human being. If a man ^{or a woman or a child} does not feel important, he is defeated from the start. The good home is the primary center for the cultivation of moral habits and the molding of character. We have lost, I am afraid, the conception of the home as a school for ^{not only for our children but for ourselves} character. It is there that men should receive their basic training in democracy and responsible citizenship in a free society and the obligations of a free cooperative life in which all men make secure their rights by fulfilling their obligations.

The true sanctuary of mankind's imperishable hopes and ideals is the home.

And only mature people can build this kind of a home -

7/ ~~Women~~ ^{people} married people, who are married, encourage
one another. - build up each other in strength - each other
self-respect and pride - That is a person's most precious
possession! - without it - he is soft, valuable, broken, but
They do not disparage one another - They do not
denigrate - Do not make invidious comparisons

~~do not~~ — do not make us inner companions
They do not say: "Why look at 20 and 20! What
~~do you~~ ^{one} really know what goes on in the life and heart

7 21 And 22. - Don't look upon your water's lost, means in
material things as a matter 79 out - Don't make him feel ^{down with} ~~down with~~ ^{beak} ~~beak~~
before. He may be fine and, water in some other ways. ~~down with~~ ~~beak~~

Dont remind him or her what you have done for him
or her.. ~~Remind~~ ^{Remind yourself} ~~Let God reward~~ ~~himself for having~~ what
each has done and can do for one another:

Dart seek Master - only come parsoniffs!

Don't be hard - even if you have to be firm ~~that's~~
~~the only~~
~~way~~

- Your rule in the home is not that / a judge

Dont cutsize & talk things over - Dont cold-warren
to know large. And there
Small things - But Judge -
few

Don't permit small things to crowd large things together! - every day with a crisis - an occasion for emotional storm - See human - Be a helpful listener - to unburden the troubles of the world - To talk your

8. Mature people always remind themselves that as one 1
can have his ways always in life - and they keep their
eyes always and their heart on the main task - to
maintain as sweet and happy a home as possible -
They know that -

21. Yes, some a later, brings blows to all of us. - There
are business disappointments - there are sudden reverses -
There are cruel and costly miscalculations - There are
other sorrows - sickness - loss - disappointment in
children and in ~~the~~ our unwearyd hope for them -
- Soften the blow 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472

9/ ~~Plenty~~ Poverty seldom wrecks a home - Sp. poverty often does. 8
It is in the heart and mind that the success or failure
is named by - not in outward appearance - ^{Writing} ~~Disorderly~~ ^{and} ~~Orderly~~

Problems are sure to arise in ~~all homes~~ ^{all homes} and in poor -
~~homes~~ - and differences too - at times sharp differences
Mature people confront them intelligently - and make the
necessary adjustments and decisions - and conform
with an eye to helping no another and preserving the integrity
their lives - their relationships and their homes
And when they get to the breaking point - ~~don't need to divorce~~ ^{(Just) forced}

10/ ~~unhappy~~ Mature people ^{WRHS} ~~never~~ ^{spend} ~~thoughts~~ ^{thoughts}! ^{are} ~~never~~
given to extravagance - and to the display of wealth
which to-day no longer impresses any intelligent
person -

An intelligent wife never drives her husband
to extreme exertions to earn more and more money
to satisfy ~~an unnecessary~~ ^{an} ~~unnecessary~~ ^{instincts} of the
man and ~~may~~ ^{she} ~~possess~~ ^{compulsions}
~~A husband~~ ^{she} with a moderate income is much to
be preferred to a husband with unmanageable dears.

11/ There must be confidence in married life - ^{trust} ~~based on~~ ^{absolute}
faith ~~and loyalty~~ ^{and loyalty} ~~surprises~~ ^{surprises} the relationship / husband
and wife - and darkens the lives of the children within the home

12/ "I will betroth you to me for ever - in steadfast love ¹⁹
I will betroth you to me in faithfulness -

When such a union exists - ~~the~~ all things fall
into their proper place - all trials - all sorrows -
~~all~~ everything that life can bestow or withhold - become
building ^{to} ~~for~~ the Home Permanent - the Home
blessed -

אני אהיה לך לאשה ואתה תהיה לי לאיש
אני אהיה לך לאשה ואתה תהיה לי לאיש



'Divorce Mill' Lawyers Deplored by Magazine

The tactics of "divorce mill" lawyers have been deplored by A. E. Hotchner, writing in the current issue of *Redbook Magazine*. These lawyers are specialists in dissolving marriages which can often, in the experience of many judges and several surveys of the subject, be saved through the appreciation of "reputable lawyers" of their role in situations involving couples with marital difficulties.

The reputable lawyer, being an officer of the court, is expected to make an attempt at reconciliation of the couple and, that failing, inform his client of the after-effects—especially financial—of a divorce. But the divorce-mill lawyer has neither the time nor the interest requisite for such procedure. His clients are often no more than names existing on filing cards and bills for fees; his secretary handles most of the details, right down to distributing mimeographed answers which the client is to repeat verbatim in court in some cases. He specializes in out of state divorces, utilizing contacts with lawyers in those locations, and often arranging for hotel accommodations for clients who are to become residents of those states for the short time necessary, sometimes receiving kick-backs for those services.

The author refers to a morning spent in a New York City domestic relations court recently, during which seven annulments were granted in as many cases; only eight minutes were required to dissolve each marriage. The author finds this especially startling in view of the fact that New York is not generally known as a divorce mill state; however, the annulment racket has become the principal business of many attorneys in that state, where the grounds for divorce are few and strict.

In contrast to those jurisdictions which, tacitly at least, permit the divorce mill lawyer to ply his trade, are those where some sort of procedure has been worked out to encourage reconciliations. An Ohio judge, by rearranging his docket, managed to extend the statutory six-week waiting period between petition and divorce to six months; the divorce rate promptly dropped twenty percent. This experience lends weight to the statements of the majority of 425 divorced women living in Detroit that if they had been brought together with their husbands by skilled persons, they felt something might have been worked out to continue the marriage.

The author indicated that one reason the "mill" lawyers operate with such success is that many states have vague and lenient requirements for divorce (e.g. "mental cruelty"), resulting in unsavory situations in which the reputable lawyer does not want to become involved. The result is that more and more business falls into the hands of those few unscrupulous lawyers

who forget the interests of the court and of their clients in their desire to earn fat fees.

The American Bar Association suggests the following reforms, in addition, of course, to the urging of many persons that responsible attorneys stop avoiding divorce cases: (1) submit family members to private diagnostic investigation by the court's specialists; (2) provide psychological aid to try to solve emotional problems; (3) provide welfare counseling to solve social-economic problems; (4) submit regular reports to the presiding judge; and (5) grant divorces only if treatment fails and the judge becomes convinced that the case is hopeless. The divorce mill lawyer will last, the author concludes, as long as responsible attorneys are allowed by the courts and the Bar Associations to turn their backs on persons with marital difficulties.

—Grossman



BRAUCHER*(Continued from page one)*

ty Fund Drive, working with hundreds of volunteers to raise funds for local charities.

An active politician and sportsman, Mr. Braucher was president of the Belmont Young Republican Club and is a member of the Belmont Tennis Club.

Prof. Braucher's campaign has so far consisted of two-column advertisements in the Belmont town newspapers and a mailing to all registered Republicans in Belmont. A member of the Town Meeting himself, Mr. Braucher has telephoned over 200 other members in support of his candidacy.

In Belmont, the Town Meeting is an elected group. Each member represents about 100 townsmen. Among Prof. Braucher's fellow Meeting members is one Erwin N. Griswold, of Kenmore Road, Belmont.

Other aspects of campaigning include making arrangements to take people to the polls, distributing postcards near the voting booths, appointing precinct captains to get out the votes, and personal canvassing of the citizens of Belmont.

S.B.A. Plans Discussion On "Lawyer in Politics"

The Student Bar Association will launch its lecture series on the "Lawyer in Politics" with a panel discussion by a pair of New York attorneys in Langdell South next Monday afternoon at 4:10 P.M.

Joseph T. Arenson, Esq., Public Administrator of New York County, will explain the workings of his job, and William T. Collins, II, Esq. will discuss the role of lawyers in the contemporary movement for governmental reform in New York.

PRISONS*(Continued from page one)*

his extended leaves of absence.

The prisoners were acquitted because the French law does not punish escape from prison unless it is accompanied by violence. See French Code Penal, Dalloz ed., 1955, article 245.

Ordinarily, a warden has a defense when the escaped prisoners are recaptured or voluntarily return, but this defense applies only when the warden is guilty of negligence, and not when he permitted the prisoners to leave. See French Code Penal, article 247.

No Distinction

The French code does not distinguish between a prison break and an escape, as do most US jurisdictions. An escape is a voluntary departure of a person *without force* from the place where he is lawfully confined, while prison breaking is an escape by means of actual force. When the prisoner gains his liberty with the assent or permission of the warden, as in this case, it is a voluntary escape, but a crime nevertheless. Thus, the loophole in the French Penal Code caused by the warden's acquiescence does not exist in most U.S. jurisdictions, for the crime of escape does not usually require violence. See 19 Am. Jur. 363.

RESS TOPCOATS

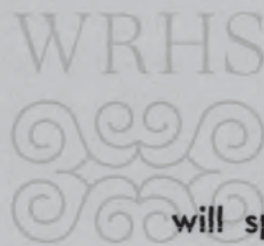
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RABBI SILVER



will speak on

Marriage and Divorce

Friday Evening Services
5:30 to 6:10

Saturday Morning Services
11:15 to 12:00

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Ansel Road and East 105th Street
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SUNDAY MORNING SERVICE

On Sunday morning, Rabbi Silver
will speak on "Marriage and Divorce".

The Service, which begins at 10:30
o'clock, is preceded by a 15-minute
organ recital by Mr. Willard, organist
and choir director.

The doors of The Temple open at
10:00 o'clock.

MUSIC FOR SUNDAY

Organ	
Song of Thanksgiving	Gaul
(On traditional "Adon Olom" melody)	
Eglogue	Salome
Adagio in A Minor	Bach
Opening Psalm	
Tos l'hodos	Dunkley
The Service	
Bor'chu (Congregational)	Sulzer
Sh'ma - Boruch	Traditional
(Congregational)	
Mi Chomocho (Congregational)	Sulzer
Kedusha	Spicker
Silent Devotion—May the Words	Rubenstein
Mrs. Strasser and Choir	
Before the Address	
Uvnucho Yomar	Traditional
Miss Wischmeyer and Choir	
After the Address	
Halelu es adonoi	Arr. Gaul
Olenu - Va-anachnu	Goldstein

Have you Made Your Contribution to
The Union of American Hebrew Con-
gregations Maintenance Fund—A Vital
Service To American Jewry! Please
Make a Generous Contribution.

I am glad to comply with your request to send a message to the meeting which you are addressing this evening, as I know of your great concern about the recent developments in the Near East which disturb all of us. A threat to peace in the Near East is a threat to world peace. As I said the other day, while we continue willing to consider requests for arms needed for legitimate self defense, we do not intend to contribute to an arms competition in the Near East. We will continue to be guided by the policies of the Tripartite Declaration of May 25, 1950. We believe this policy best promotes the interest and security of the peoples of the area. We believe the true and lasting security in the area must be based upon a just and reasonable settlement. It seems to me that current problems are capable of resolution by peaceful means. There is no reason why a settlement of these problems cannot be found. And when realized, I would be prepared to recommend that the United States join in formal treaty engagements to prevent or thwart any effort by either side to alter by force the boundaries upon which Israel and its immediate neighbors agree.

The need for a peaceful settlement becomes daily more imperative. The United States will play its full part in working toward such a settlement and will support firmly the United Nations in its efforts to prevent violence in the area. By firm friendship towards Israel and all other nations in the Near East we shall continue to contribute to the peace of the world.

DWIGHT D. EISENHOWER

CHILDREN'S CHANUKAH PARTY

Plans are under way for the annual Children's Chanukah Party to be given by the Mr. and Mrs. Club, on Sunday, December 11th, between 3:30 and 4:30 in the afternoon in Mahler Hall.

Rabbi Earl S. Stone's explanation of the holiday will start the program and cartoons, prizes and refreshments promise an hour of fun.

Chairmen Ken and Sue Schlessel, assisted by Vice-Chairmen Lawrence and Shirley Rubin, and Phil and Betty Bertman are in charge of the event.

HIGH SCHOOL DEBATE

On Sunday, November 13th, The Temple Debating Team met with the team of Temple Sinai of Chicago. The subject "Resolved that the United Nations Should Enforce a Peace Between the Arabs and the Jews" was discussed and the affirmative team, comprised of Martin Schock, Morten Pomerantz and Peter Bergman, was declared the winner. Stanton Friedman, the fourth member, was regrettably unable to participate.

LILLIAN BERMAN MILLER FUND

Friends of Mrs. Lillian Berman Miller are establishing a Fund in her memory to be used to perpetuate her name in The Temple Religious School, which she served with such loyalty over so many years.

Contributions may be sent to The Temple office.

Temple Memorial Book

The name of
ALEX FODOR

has been lovingly inscribed in The
Temple Memorial Book by his
family.