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The Shrinking Man, 1957.

THE SHRINKING MAN

May 12, 1957

Rabbi Daniel Jeremy Silver

As I began to work on this sermon, I found that the topic which I had chosen, The Shrinking Man, came to reflect my own mental emotions perhaps more than it did the subject matter of the sermon. As I pondered the personal implications of what I would want to say, I began to feel that a preacher had either to be foolhardy or a bachelor in order to freely express himself on a Mother's Day and I grew to understand the wisdom of a professor of sermonics and homiletics whom I had at the Hebrew Union College. He was filled with good sound practical advice as to the subjects we might cover on the various holidays and special occasions of Jewish and of general life. I remember that when he came to Mother's Day he suggested to all of us the best sermon that we might preach would be to get a guest speaker for that occasion, and he followed this up by telling us a story which is told originally by Dr. Abraham Meyerson, a noted neurologist in New England. It deals with the angel of death. Now this particular angel of death was in the habit of making a personal pickup for each one of his guests and one day he was called to the bedside of a particularly beautiful woman. He fell in love with this woman. Instead of escorting her to the tomb, he escorted her into his nether world and there took her unto him as wife; and the angel of death and his new wife had a child - a man-child - and they raised him in this world of ours. He became in time a doctor and he was uniquely suited for this occupation because he had a means of diagnosis which no other practitioner of the medical arts had. He never lost a patient. He would walk into the sickroom and if he noticed there his father standing by the bedside and no one else could see his father, he would simply say that this case isn't in my particular specialty or that this case is so fargone that there is nothing that I can do for the patient and would walk out, or he would walk into a room and when he did not see his father there he knew that the patient would get well - whatever he did - and he would take the case and his percentage of recovery was one hundred percent. But one particular

day this doctor, this young man, the child of the angel of death and of this mortal wife, walked in as had his father, on a young lady most beautiful and comely with whom he fell immediately in love. But there was one difficulty. His father was standing at the head of the bed and he knew that this young woman was doomed to death; but because he had fallen so immediately in love, he said "I'll take the case." His father shook his head. You're reputation will be ruined. Do not take it. I'll take it and he walked out of the room and he went to see his mother. And as the story goes, he went the next morning to visit his new found love, his new patient, and there was his father standing at the head of the bed - his head hung sheepishly, his shoulders sagging in defeat. One visit to his mother - the wife of the angel - and all was right and the two were married and they lived happily ever after.

So I hope that all of you will accept gently the words which I will try gently to speak this morning.

Mother's Day is, of course, is an invention or a creation of the luxury trades. The flower people, the candy people, the perfume people, jewellers devised Mother's Day as a means of increasing their sales; but despite its commercial origin I think that Mother's Day has come to occupy a uniquely important and sacred place in the lives of many of our families. It is because it gives ^{those} ~~many~~ of us who are fortunate/^{enough} to have our wives and our mothers who are still with us an opportunity to express the largeness of our love and of our respect in some small way - some small verse, or words, or gift - for the largeness of the devotion and of the protection and of the sacrifices which they have, over the years, given to us. Now a mother's love is, of course, a pure love. It is given without thought of return. No mother would ever ask her son or daughter to balance the scales and yet each of realizes that we must do a great deal for our mothers in return - not out of obligation but out of love; and in a society such as ours where fortunately the life span is lengthening each year, we are increasingly blessed by having mothers and grandmothers and even great-grandmothers still with us. We ought each of us to take it to heart on a day such as this, to see to it that the lives of

these mothers are filled with busy concern with our own lives and our own future. Now

~~and~~ there are, of course, mothers whose domineering ways make it difficult for their children so to do but if we search our hearts, each of us will realize that there have been times when we have allowed the petty routine cares of our daily life to so occupy us, to so fill our every waking moment, that we have not taken the time to call up, to visit, to be with she who is most precious to us. Most of us only fail from negligence because we are careless but every once in a while, there is a son or a daughter who is willfully negligent and she ought, or he ought to be brought up sharply by such a day as this.

When we were students at the Hebrew Union College, we made it a practice to visit the Old Folks Home in Cincinnati at least every other week. The administrator there had a list of the patients who received the fewest callers and the least mail and many of the students of the College would come and spend some leisure time of theirs with these particular patients to make them feel some link with the outside world, to fill their hours with busy pleasant talk. One day I went in to see a woman whom the director had told me had received only three letters and not a single visit in the last twelve months. I tacitly assumed that she had no immediate family only perhaps a few distant relatives, but I was rudely shocked when in the course of the conversation she informed me that she had three children and six grandchildren. Now they lived in other cities but to this day I cannot imagine how these nine people could find only three short brief occasions in their life to sit down and to even write a note which they knew would bring such joy and happiness and warmth into their mother's life. Each and every one of us, on this Mother's Day, must re-affirm our obligations to fill her life with pleasant companionship, with the joy of sharing with us the glorious future which she planned for us and built for us and helped make for us. This is, in part, the message of Mother's Day.

But this morning, if I may, I would turn your attention to one of the basic tensions and adjustments which face the modern American home. The first lesson which we talked about is self-evident but this adjustment and this tension is so pervasive that I think some of us forget that we are living in a generation which has shaken the roots of the average family as no other generation of man has ever done for ours is the generation which for the first time has seen women come into their own. The classic social revolution of the twentieth century is the emancipation of the woman. She has won her independence. She can compete with man in the world of politics and of business. There is no longer a dichotomy, a division, between the business world - the man's world - and the home which is uniquely and solely the woman's world. We have only to think of the old marriage vow in which the woman was asked to pledge that she will love, honor, and obey to realize how greatly our whole mental set has changed as to the role which our women should occupy in this new life which we are building. This is a great social ~~plan~~ change. It is taking place in the west and, strangely, taking place at rapidly and sometimes more rapidly in the east - Russia, China, India have all taken giant steps forward towards ridding their society of the purely patriarchal family. We are on the verge of a bright new future in which women will be given the opportunity of enjoying their own life, of making their own future, of determining what areas of life they will concern themselves with - their careers, their families, their education - whatever it may be it is all open to them; and we are grateful that this revolution has come about.

Up till now, in all of western civilization, it was the man who was dominant. It was the man who legally and socially had structured life so that his decisions in the area of business, in the area of politics, in the area of the church and of the synagogue were dominant and pre-eminent. Now this is not to say that women, exceptional women, did not and could not compete successfully with the man; and this is not to say that often a man who appeared as a Caesar to the outside world was really a puppet controlled by the strings of his wife. This is not to say that women were not loved or respected or revered. They were. But it is to say

that in western civilization up till the last century, a woman's place was generally considered to be in the home. She was not encouraged to be educated. She was not encouraged to develop whatever cultural or artistic talents that she might possess. Her testimony was not always accepted in the courts. She could not sign, in general, a financial transaction and have it held to be valid. Her wills as to marriage were controlled by her father. She had no, or little, say in the matter and we must remember that this was the basic pattern of western life up till almost our own day.

Jewish life offers us a good example of the status, both positive and negative, which women held. You will find no greater devotion to the woman, no finer, keener portraits of the woman than those that are drawn in the Bible and there the women are not limited to feminine virtues, domestic graces. They are praised because of their loyalty and of their love, their strength, their courage, and their character - the very characteristics for which men are praised. We have only to think of Ruth and Naomi, of Esther, of Deborah and of Hannah, of Rachel and of Leah, and of Rebecca, and of Sarah, and of the many other women whom the Bible pages bring to life - drawn for us keenly and beautifully - to see how deeply respected women were in our ancient faith; and the Bible, after all, does contain what is perhaps the greatest and most beautiful tribute ever paid to woman and mother. It is that great poem with which the Book of Proverbs closes - a poem familiar to all of you yet one worth the re-reading each year, I think, on such a day as this:

A woman of valour who can find?
For her price is far above rubies.
The heart of her husband doth safely trust in her,
And he hath no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth food to her household,
And a portion to her maidens.
She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength,
And maketh strong her arms.
She perceiveth that her merchandise is good;
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh for herself coverlets;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh linen garments and selleth them:
And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her:
Many daughters have done valiantly,
But thou excellest them all.
Grace is deceitful, and beauty is vain;
But a woman that feareth the Lord, she shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the gates.

Surely, a civilization which could produce such beauty and love and respect and devotion for their women and yet as we search Jewish practice, we can see how legally and financially and educationally women were definitely relegated to a subservient position. We have only to think of the dramatic change which such a service as this symbolizes. Today we have had women on our altar lead us in worship. We are sitting in our pews, families, man and wife. This could never have been in the ancient synagogue. This was a male structured organization. There were only men rabbis and only men judges and only men led the service and only men counted for the minyan for the ten required people for a service; and the women were either relegated to a partitioned area in the rear or to the balcony. We have only to think of such an occasion in Jewish life as Confirmation to realize again the dramatic change which has taken place. At Confirmation time in our Temple, the young boys and girls of our religious school come to our altar, there to be blessed and there to accept the responsibilities of adult Jewish life. Up till

the last century there was no Confirmation only the Bar Mitzvah - only the boy had a ceremony, a ritual, in which he accepted the responsibilities of Jewish life. There was no such occasion in the life of the young girl - an indication again of how far we have come towards balancing the opportunities which are offered to both our young men and our young women.

Now this change, so dramatic, is all to the good. All of us relish in the fact that the many talents and abilities and capacities which our women have, which they were granted by a just and kind God, can now be put to the fullest and most beneficent use. Our society, our nation, our city, our families are the better for their opportunity to fulfill themselves in personal achievement outside the home in areas which were heretofore closed to them. None of us would turn back, if we could, the clock of time and reestablish the older ways. And yet I think, I know, that as we consider the tensions of modern life many of us recognize that the emancipation of the woman has in some strange and fundamental way shaken the very cement which binds the family together. We know that it has created great tensions and the need for new ~~patterns~~ ^{patterns} of adjustment in our society - new adjustments ^{successfully} which we have not necessarily yet/achieved. Think of the burden which now is placed on the shoulders of every wife and mother. She must balance career and marriage and family. Heretofore her path was clear and straight before her. There was a cake of social custom which told her where she must go, and what she must do, and how she must apportion her time but now her time is in her own hands. She, alone, will determine its use and I wonder if the statistics of the startling rise in mental ~~breakdown~~, in nervous hypertension, which exists among our women may not be in part due to their inability to find the correct balance between their desires for personal achievement in the man's world and their ambivalent desires to fulfill themselves as always, as traditionally, through their family, through their husband, and through their children. Certainly the empty home, the broken home, are in part the products of this new emancipated woman, of the woman who has not yet come to the realization that she cannot have

both emancipation completely and the joys in completion of the home life; and if she chooses marriage and the home, then she must invest of herself largely in terms of time, in terms of hours spent with her husband and with her family, that she cannot spend her whole life outside of the home and expect that her husband will continue in his full love and devotion, that her children will grow in their love and respect, and that she will find the completion, the fulfillment in her children in their growing straight, strong, and true which in part is the true fulfillment of any life.

I wonder if the steady march of our middle-class and upper middle-class and upper class women to the psychiatrists' couch may not be in part due to their inability yet to balance their own heady desires for personal freedom, personal achievement and the hard fact that marriage and the family impinge and constrict and limit, by their very nature, the freedom which she enjoys. This, to me, is the basic dilemma which the average American wife and mother must solve and solve successfully. If she chooses completely to follow her career, then she ought not to attempt to raise children because the statistics of the empty home, the statistics which we have seen in the studies of the children from war worker wives of the second World War, tell us that young people raised without the attention of their mother, young people who lack the very love which is their basic food and need, grow up and tend to become aggressive in their reactions to ~~regain~~ gain that love and that attention which society and their parents have denied them.

Somehow each of us, in our own lives, is going to have to find a new balance between freedom and obligation. You cannot be utterly independent in marriage because marriage is a full-time partnership. This is the challenge of our twentieth century. The rabbis said that there are three things which make a man's life as if it were a walking death. One is to be limited by a debilitating disease from which there is no hope of cure. One is to be forced to perpetually live off the charity of your community; and the third is to be cursed with a wife who is simply self-seeking, demanding, and domineering, and who will not give of

herself for her home and for her family. There have always been in history such women but until our generation, there were few of them who could break out and wholly find their own and there were few others who could see the way clear to marching along their own way - self-seeking way - without perhaps thinking, out of negligence not thinking, of those in whom their true fulfillment lies. In part their dilemma, our dilemma, is being successfully solved. It seems to me that the average young American woman and the average young American husband is finding a new balance between their business lives and their home, that they are recognizing again the responsibilities which marriage imposes upon them, that they are working out a new balance - a new modus vivendi - between their outside of the home activities and their family responsibilities and I think that if each of us would keep in mind the truth which was revealed to Israel when it left Egypt, we would all gain some understanding from this Mother's Day.

When the Jews left Egypt and escaped across the Red Sea, they found themselves free, liberated, in the desert. They had dreamed for years of this glorious moment of this time when the shackles of slavery would have been ripped from their shoulders and from their arms and from their legs and they would stand again as free men; but they found that freedom entails obligations and responsibilities and within a week of their being freed from Egypt they were complaining to Moses: far better that we had remained slaves in Egypt than that we had been obliged to lead such a life as this under such dangers and tensions as we are now leading in the desert. It was only after Moses had led them to Sinai and there informed them of the self-disciplining law which any people and any marriage needs to adopt for success that they were able to withstand the long forty years of wandering in the desert before they came to the promised land. Such are our marriages and our hopes. We need to accept the self-limiting discipline of a well-thought/^{cut} and well-considered plan for the raising of our family, for the achievement and fulfillment and happiness and the growth of love in our marriage if these are to be successful; and this plan we shall have to work out together - husband and wife - and if we do the

long desert wandering which are the years of marriage, we will find in each day
of that marriage, together, the promised land which we all seek.

Amen.



But even if we could get some matter by their personalities much it
 difficult for ~~you~~ ^{the} ~~us~~ ^{us} ~~to~~ ^{to} ~~want~~ ^{want} ~~to~~ ^{to} ~~be~~ ^{be} ~~then~~ ^{then} ~~absent~~ ^{absent}
 of ~~the~~ ^{the} ~~detail~~ ^{detail} ~~of~~ ^{of} ~~family~~ ^{family} ~~life~~ ^{life} - but the few who are dominating are
 but a small no. to the many who are often without meaning to be - neglected -
 and on the mother day we all ought to promise to be more considerate &
attentive.

Mother's Day is also an opportunity for husbands and fathers
 here present to remind themselves of an ancient Talmudic truth "PAY THE
 HIGHEST RESPECT TO YOUR WIFE - ONLY A HAPPY WIFE MAKES
 A HAPPY HUSBAND." Respect between friends - between husband and wife -
 is the only way in which a mutually satisfying relationship can be sustained.
~~There are husbands who are not happy~~ There are husbands and
 there are husbands



The lesson of previous centuries was never learned or
unappreciated. Certainly in our Jewish culture we can find much
evidence of the respect in which great and noble women were held. (5)

and by the hearth, that she must be loved and cared for and protected, and that
she should not be encouraged to have interests outside of her family. Generally
in our western civilization a woman could not vote or hold office or bear arms
or sign business contracts or valid legal documents or act as ministers and
teachers. I do not mean to imply that these ladies were valued or unappreciated
or unhappy. Certainly in our Jewish culture we can find much evidence of the
respect in which great and noble-minded women were held. No book in all
literature was so appreciative of the potential grandness and dignity which is
possible to women than is our Bible. It is chock full of warily drawn portraits
of Rebecca and Rachel, of Esther and Ruth, of Hannah and Deborah, of women
who reflect every virtue and deserve richly to be honored. From our Bible
also comes the most magnificent of all poems ever written in praise of women.

The magnificent verses with which we are all familiar to
all of us and is always worth reading.

WRHS



A woman of valor who can be trusted,
For her price is far above rubies.
The heart of her husband doth
safely trust in her,
And he hath no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her food from afar.
She riseth also while it is yet
night,
And giveth food to her household,
And a portion to her maidens.
She considereth a field, and buyeth
it;
With the fruit of her hands she
planteth a vineyard.
She girdeth her loins with strength,
And maketh strong her arms.
She perceiveth that her merchandise
is good;
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She stretcheth out her hand to the poor;
Yes, she reacheth forth her hands
to the needy.

generally it was held ^{Thru} custom and law that the woman's place was in the home and by the hearth, that she must be loved and cared for and protected, and that she should not be encouraged to have interests outside of her family. Generally in our western civilization a woman could not vote or hold office or bear arms or sign business contracts or valid legal documents or act as ministers and teachers. I do not mean to imply that these ladies were unloved or unappreciated *in many cases they were not content with a merely domestic position* or unhappy. Certainly in our Jewish culture we can find much evidence of the

respect in which great and noble-minded women were held. No book in all literature was so appreciative of the potential grandness and dignity which is possible to women than is our Bible. It is ~~clock~~ full of warmly drawn portraits of Rebecca and Rachel, of Esther and Ruth, of Hannah and Deborah, of women who reflect every virtue and deserve richly to be honored. From our Bible also comes the most magnificent of all poems ever penned in praise of women. The magnificent verses with which the Book of Proverbs closes is familiar to all of us and is always worth being re-read:

A woman of valour who can find?
For her price is far above rubies.
The heart of her husband doth
safely trust in her,
And he hath no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
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She perceiveth that her merchandise
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Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands
to the needy.

[7]

She is not afraid of the snow for
her household;
For all her household are clothed
with scarlet.
She maketh for herself coverlets;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of
the land.
She maketh linen garments and selleth them:
And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her
household,
And eateth not the bread of idleness.
Her children rise up, and call her
blessed;
Her husband also, and he praiseth her:
Many daughters have done valiantly,
But thou excellest them all.
Grace is deceitful, and beauty is vain;
But a woman that feareth the
Lord, she shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the
gates.



The Jewish mother and daughter was fully respected and deeply loved. She was honored. Indeed the 4th Commandment, the basic law of our people, commands us to honor our mothers as much as we honor our fathers, but in practice Jewish life too separated man's world from the woman's concern. She was not encouraged to go into business. Her testimony was generally not accepted in the courts. She could not act as judge or as rabbi in the community. She was not counted for religious worship. She was not necessarily encouraged to pursue religious studies. Jewish life was generally a cut above the surrounding community. There were many great women included in Biblical history by the many ancient but basically Jewish life, too, reflected a division between the rights of man and the limitations tacitly and legally imposed upon the women.

I cite these examples to remind you how profound and rapid and complete has been the change in our modern life. Within the lifetime of some of you here

this morning, the many restrictions which surrounded the woman have disappeared and she has won for herself complete independence and the ability to pursue her own life interest without restriction. Our religious life reflects these changes. Religious education is now open to both boy and girl. The Confirmation was instituted so that both sexes might have a ceremony which marked the completion of their religious training and their acceptance of Jewish life. The Services are open to all. Families sit together where once the women were relegated to the balcony and the rear. Women, this morning, have occupied our pulpit and led us in worship - a practice unthinkable in any Jewish congregation a century ago and in any traditional congregation even today.

This equality of opportunity which has been won by our women marks a great step forward towards the new world and the better life. Many who were truly creative, truly able, would now be able to give their services to the benefit of all men. The new world will be able to tap the human resources ^{all of its} of citizens not only of the privileged few. None of us would desire or advocate a return to the previous conditions of subservience but it must be admitted that these social changes have been accompanied by new tensions. Women, today, as never before, are faced with the difficult problem of balancing career, family, and marriage. The family structure has been profoundly shaken. Many women are spending less and less time in their homes and more and more time on ~~their~~ personal achievements, and many a social thinker has wondered what are the long reaching results ^{of} upon this lessening of the family ties, especially upon the children. *There is a danger and of not too harmful later on the results of such a trend* There are those who say that woman's increasing concern with her

own accomplishments has decreased her concern with her basic family responsibilities.

The problem One of the major contributing factors is the alarming rise of juvenile delinquency and of divorce. ~~All of these are factors which we ought carefully to consider but I would turn your attention, this morning, particularly to one phase of these new conditions.~~

It is suggested by the title which I chose for this morning - The Shrinking Man. As women marched up the ladder of equality, they one by one decreased

[illegible]

They and modern men are able to adjust their views upon freedom and ~~their~~ responsibilities. They point to an ~~other~~ ^{other} ~~kind~~ ^{kind} of ~~dim~~ ^{dim} ~~ness~~ ^{ness} - ~~and~~ ^{and} ~~the~~ ^{the} ~~same~~ ^{same} in history - after centuries - the message ~~remains~~ ^{remains} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~it~~ ^{it} ~~was~~ ^{was} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~beginning~~ ^{beginning} ~~of~~ ^{of} ~~the~~ ^{the} ~~world~~ ^{world} - because ~~the~~ ^{the} ~~same~~ ^{same} ~~is~~ ^{is} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~mind~~ ^{mind} ~~of~~ ^{of} ~~the~~ ^{the} ~~people~~ ^{people} ~~of~~ ^{of} ~~the~~ ^{the} ~~world~~ ^{world} - to be ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world} - to be an independent person ~~who~~ ^{who} ~~can~~ ^{can} ~~use~~ ^{use} ~~his~~ ^{his} ~~own~~ ^{own} ~~power~~ ^{power} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~will~~ ^{will} ~~to~~ ^{to} ~~do~~ ^{do} ~~what~~ ^{what} ~~he~~ ^{he} ~~thinks~~ ^{thinks} ~~right~~ ^{right} ~~and~~ ^{and} ~~just~~ ^{just} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~good~~ ^{good} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~happiness~~ ^{happiness} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~freedom~~ ^{freedom} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~responsibility~~ ^{responsibility} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~freedom~~ ^{freedom} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~responsibility~~ ^{responsibility} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~freedom~~ ^{freedom} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~responsibility~~ ^{responsibility} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~freedom~~ ^{freedom} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~responsibility~~ ^{responsibility} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~freedom~~ ^{freedom} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~responsibility~~ ^{responsibility} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~freedom~~ ^{freedom} ~~and~~ ^{and} ~~his~~ ^{his} ~~own~~ ^{own} ~~responsibility~~ ^{responsibility} ~~and~~ ^{and} ~~his~~ 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a willing acceptance of the obligation of parenthood.
 many another wife and mother faced such an terrible experience and
 was severely mentally disturbed - The wife of the wife of all children,
 suicide, ~~and~~ mental breakdown, in alarming numbers, leading to collapse the fine
 balance between her desire and her obligations, many women or alone to
 be caught in the name of ~~the~~ ^{her} ~~balance~~ and being in her place against herself -
 and destroying herself needs saving and quick.

[illegible]

The desire from another home on the
 —————
 What does all this mean: Beneath, yet the rising of the sun
 means a happy new day demands the sacrifice of time. It cannot
 be successfully accomplished otherwise.

Grants & emergency money must be prepared to sacrifice
 health & energy — rather sacrifice not mind — Invest — Invest
in happiness. For real happiness not personal achievement under family
 emergency on them —

Women who in past times were left as well as most of the rest left
at home together are spending less & less time in their homes & more
more time in, at times, personal sales, many a competent social
thinker has wondered what is the long range result of this leaving
of the family too -

There are many indications which should cause us to be concerned.
The lack of domestic

The increase of mental breakdown, suicide & alcoholism among women

The most alarming: so many more of our girls are being brought up
with no real values - yet in large measure spring
from homes where neither husband & wife care too
for home then for pleasure & work [Studies of
W.I.I. working mothers have given shocking results -
tens of thousands of children - some victims of children.]

Obviously, we shall have to adjust modern living in such a
way that the emancipated woman remains also a good and true
giving mother.

No Biological & psychological accident that more ^{woman's duty} raising -
is all within - necessary to child - to love & be loved - necessary to
mother - to make her truly happy & fulfilled -

Emancipation has placed hard decisions ^{before} ~~and~~ before ~~the~~ mother & mother -
Confident we can make them & balance opportunities & life - Time
spent on self & time spent on home & family -

Finally must turn
Time spent on family - time on husband as well as children -

Difficult world - ^{Painful} Complete -
World Tension
Physical Stress

We are surrounded by many others -

[12]

2. may mean the ^{over of the} loss of movie revenues "The Shrinking man".
Was - 21.9% of the, the ^{loss of} income of - 40, and the new competition
opened by movie have reduced in places & states in our eyes.

(See this in pop. of plant. of the rain

Tel 3 ~~bars~~ rather large as it
living deced

① hungry to take repetitive driving

③ Ingenieure, horden Schen

③ a self-referencing analogy

needs a sleep & home where I could him up - Help him keep head
up in diff. with new world

Dul Ridge "Humboldt & Prichard" names & "Cannery" Rd. 10 miles -"

Woman seeks, and gets satisfaction of husband on other -

Trust you find morning mail with love her new opportunities
renewed.