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Some problems of modern youth, 1928.

"SOME PROBLEMS OF MODERN YOUTH."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

MAY 6, 1928, CLEVELAND, OHIO.



There are some problems which are peculiar to the youth of all times and of all ages, and there are some problems which are peculiar to the youth of our day and our age. It is of these latter problems, and more specifically of the one major, all-embracing problem of modern youth that I wish to speak this morning.

Youth has, in recent years, been severely indicted on many counts. Again, there have been many who have arisen in defense of youth. Books and articles have been written on the theme of what ails modern youth. Many have dwelt on what they choose to call the revolt of modern youth; and there have been spokesmen of modern youth, usually middle age, oldish people, lecturers and professors, who have ~~announced~~, given utterance, to what they think ~~is~~ ~~was~~ perplexing modern youth; the doubts and the questionings of young people today; their alleged dissatisfactions with conventions and traditions; their impatience with sham and hypocrisy, and their desire for a new and better order of society. And if one were to listen to these middle age spokesmen of modern youth, one would be beguiled into thinking that as a result of the war a new generation has arisen ~~of our youth~~,--earnest, clear-minded, critical, idealistic young people who are zealously crusading today for a new social order and who are the vanguard and the apostles of the new millennium.

Now, frankly, I must confess that I have always entertained serious doubts about this entire question,--this revolt of youth. I have entertained serious doubt, both as to the total depravity of young people today or the total merit and excellency of our young people. I find in them evidences neither of exceptional deterioration, nor exceptional elevating^{ing}. I am aware, of course, of a certain acceleration in the tempo of the life of the young people today; I am aware, of course, of an earlier maturity and of their more rapid acquaintance with the facts of life. I am also aware of a certain coarsening of the esthetic fiber among the young people of our day, and a certain laxity in regards to the accepted code of conduct and speech. But I find the young people today neither villains nor heroes, neither skeptics nor revolutionists nor the apostles of a new day ^{by} and of a new order of society.

I am not inclined to interpret the superficial evidences of mutiny and insubordination, if you call it that, of modern youth, as indicative of a profound spiritual unrest on their part. To me loose talk and loose manners and late hours are not yet indications of a revolution; and license and self-indulgence and laxity in sex matters are not yet indications of ~~a cultural or~~ of a spiritual renaissance. Nor do I look upon the flaunting of convention, unaccompanied by a critical appraisal of these conventions and unaccompanied by a

readiness to substitute higher conventions for those flaunted and discarded,--I say, I cannot look upon such a flaunting of convention as in itself indicative of the coming of a new civilization. I am rather inclined to look upon all these things as evidences of a momentary social retardation, a throwback to an earlier and to a less disciplined social status from which the race has emerged.

Mankind has known many such periods of what one might call moral disorder, and they follow, as a rule, great wars and great social upheavals and disorganization, and this moral disorder is evidence not of health or of growth, but of disease from which mankind must be cured. So that those prophets and sages who seem to read in the signs of our days auguries of a newer and happier day to come are, to my mind, beguiling themselves with fancies and fantasies. Their will is father to their thought.

I find the young people of today very much like the young people of all time, with this exception: the young people of today bear unmistakably the imprint and the stamp of the peculiar and distinctive age which is ours, and our age is quite distinctive, quite different, quite exceptional, and our young people react to the age and the culture and the civilization which are ours today.

If the life of our young men and women today is accelerated, why, so is the life of their elders. All life has been speeded up; not merely physical locomotion

but psychic and emotional locomotion as well. We are all--
all of us, young and old, living much more intensely on
the plane of acquisition^{where} and indulgence and consumption;
on that plane we are all living much more intensely. Not
on the plane, of course, of contemplation or intellectu-
ality, but on the plane of acquiring and seeking and
spending and consuming and indulging ourselves. All of
us, young and old, are living much more intensely than
in previous generations. If our young people crave excite-
ment, pace, noise, why, we are all doing that, young and
old. If our young people are immersed, as has been charged
by Professor Coe, in the externals and the superficial
things of life; if our young people lack a certain amount
of reverence and respect; if they disregard a reasonable
restraint in conduct and a reasonable reticence in speech,
why, our entire age is addicted to those things because of
the secularization of life which has set in and which has
overtaken all of our institutions,--the secularization of
life brought about by the complete commercialization of
society.

If our young people possess no individuality,
and readily merge themselves into mass thinking and mass
action, then our entire age suffers from that. Our
industrial age puts a premium on individuality and makes
terrific exactions on the part of all people, of conformity
and like mindedness.

So that it may well be said, as the prophet

of old said, speaking of the youth of his day, "The fathers have eaten sour grapes, and the teeth of the children are set on edge." Our youth are not creating these attitudes and points of view and moods and dispositions. They have been given these attitudes and points of view by their elders, by society, by the civilization in which they are growing up. Both the strength and the weakness of our young people today are to be attributed to the kind of a life we live today. It has been said, and I believe rightly so, that our young people today are more frank, less addicted to sham and hypocrisy, less timid; and all these qualities are admirable, and they are qualities peculiar not only to the youth of our age but to the whole age. To this age of ours have come increased knowledge and increased power and increased freedom, and these have given to us both the occasion and the courage to be critical and analytical, to be freer and franker in all things.

Now it is altogether fitting and proper that young people should be critical. I think it is highly desirable. The whole progress of the human race depends upon such a critical reevaluation of all human values on the part of the rising generation; but in order to be critical without being captious one must have a canon of criticism; one must base his criticism on a certain logic; one must be in possession of a certain program by which he criticizes other programs. It is not enough to challenge

a given institution or a given convention. One must be able and be ready to project a supplementing or supplanting institution for convention which possesses greater capacities to yield greater good to a greater number of people. It is well for youth to be insubordinate. I think it is an admirable quality, when youth refuses to be cowed by the rigid control of the older generation, to submit unquestioningly/^{and uncritically} to the dictates of the past. ✓

But one must insubordinate for a moral end. ✓
Insubordination just as a matter of wilfulness and purposelessness and self-indulgence is anti-social and is a menace to the individual who refuses to subordinate and to society. Our age has succeeded in shaking off some of the medieval incantations of authority and fear and suppression. We are today much more frank and much more intelligent on the subject of sex, a subject which was taboo until very recently; a subject which was to be surrounded with evasions. We are much more sane about this basic biologic fact in human life; and yet many of our young people have confused knowledge with sanction, and are offering strange fires at these ^{modern} ~~ancient~~ altars and are being destroyed. Family 4

The strength of our youth, if it is to be found in this greater frankness and sincerity and earnestness, is desirable, admirable, and to be attributed to the age in which they live. Our young people seem to be conforming less to religious traditions. I do not believe that our young people today are less religious at heart

than the young people of any past generation, but they are certainly less churchy, and that, too, is due not to a new critical insight on their part but to the fact that their elders, too, have become less churchy. By that I mean that the sanctions of authority, tradition, fear and organization are no longer as binding as they used to be. The religious dogmatism today is no longer enough. In this day of increased knowledge and science men are questioning, and there is a great deal of spiritual confusion in the minds both of the laity and of the clerics, of the leaders and of the followers, a confusion which inevitably precedes any new orientation, and our young people, too, sense that same confusion and react to it.

Our age enjoys greater physical comforts and well-being of any age in the history of the human race. Men and women, and oftentimes young men and young women, are, to a great degree, economically independent. Now economic independence or self-dependence brings with it freedom, and freedom is the most hazardous gift with which a human being can be favored. It takes a great exercise of self-control and self-discipline to use freedom worthily and to derive from it its greatest blessing. Now our age,--old men, adults, young men,--all,--our age has not yet adjusted itself to the full implications of the greater freedom which has come to it as a result of economic competence and independence. In fact, our age is suffering from the early first effects of prosperity,

namely spiritual enervation and moral laxity; and our young people suffer from the self-same thing.

This age of ours is one of vast industrialization, of mass production, of commercialism. Now some people decry that sort of thing; some people think that it is an index of decay and corruption. I do not think so at all. I, for one, have always found a certain heroic note, a certain epic note in this unleashed, unbounded human effort which is expressing itself today to such an overflowing degree in mastery, in building, in conquest, in construction, in unearthing, in discovery, in invention. I find an amazing magnificence and splendor in these astounding achievements of our day in all departments of human life,--in science, in physics, in chemistry, in engineering, in medicine,--in probing the depths, in spanning the heights.

There is the sublimity,--to me, at least, there is the sublimity of the ancient myth in this unbounded energy and activity of our day which is producing so much to meet and to satisfy the physical needs of human beings, thereby destroying want and poverty to a degree, and misery, in the world. Granted that this age is dominated by ideas of size and mass and speed. Grant all that. Yet there is a grandeur even to those ideas, and this age may be the forerunner of a finer and a nobler age yet to come which will build itself upon these achievements of our age; and yet it must be acknowledged that an age

such as this which produces things; which thinks in terms of things and products, physical and material, brings about certain evils, and our young people are reacting to these evils. They are beginning to think in terms of things, of ease, of comfort, of luxuries, of comfortable purchases, of clothes and cars. These are their goals. Many of them have become cynical and calculating and prosy, and they are missing so much of the inner delectable grace and charm of youth, its endless idealism, its intensive ardor and spiritual enthusiasm, its hero worship, its hankering and longing after the impalpable and the unobtainable. Their lives have not become beautiful spiritually because of the age in which they live.

I have often believed that what youth misses today, which is exactly what our older folks are missing today, is the sense of the fuller possibilities of human life, the wider horizons of human nature, the life abundant. I don't know whether I make myself clear on that point, but it is a very real thought, this. What we are missing today is the sense of the fuller possibilities of human life. We have learned, for example, to value the acquisition of things, which is commendable; but we have not yet learned the higher and the fuller vision,-- to be indifferent to the acquisition of physical things; to transcend them; to emancipate oneself from the hold which they have upon one.

We have, for example, in our age, learned

to admire success, personal success. Commendable; admirable. And yet we have not yet learned the profounder wisdom of being indifferent to personal success for the sake of an impersonal victory. We are experiencing in our day the exhilaration, the thrill of action. Activity! Doing things! There is a certain energizing exaltation which comes with being on the go,--active, purposeful, doing things; and yet we have not yet acquired the wisdom which finds the greater happiness in contemplation, in a certain spiritual detachment and withdrawal.

We are striving hard in our day to encompass the whole world. We throw rings of steel around the whole globe, and we send invisible cords of sound and light to increase our hold upon this world in which we live. We explore every unknown world; we send our men to learn the mysteries of the eternal fields of ice at the North Pole. Every mystery is a challenge to us, and we set out deliberately and forcefully to probe that mystery and to wrest the secret from it. And yet we are leaving our inner world, the undiscovered continents of our inner spiritual life, unquested, unexplored, unknown, with their secrets and their treasures buried.

All too few of us in this age experience the compulsion of an overwhelming ideal which takes hold upon one, masters him, victimizes him and ennobles him. Life is glorious, my friends, only when it is at a tension; when the spirit of man is taut like a string awaiting the touch

of the bow, ready to pour forth its music to the touch of the hand. That is when the spirit of man is magnificent and glorious. But the spiritual life of people today, of old and of young, has relaxed. No conflict, no pathos, no defeats, no victories, no tension; stale, dull, drab, ordinary, pedestrian. That is the spiritual life around us, and our young people, unfortunately, react to it. ✓

My criticism of youth today is not that it is too free,--not at all. My criticism of youth today is that it is not free enough. For in matters that really count,--in dress or speech or etiquette, these are superficial nullities of a day that had their day and ceased to be,--but in matters that really count,--in political thinking, in economic thinking, in social thinking, in business standards, in questions of social justice, of war and peace, of nationalism, of patriotism,--in things that really count, our young people today are as orthodox, as uncritical, as unimaginative, as submissive as their elders of this generation. ✓

The university campus of any American university is the most conservative and the most provincial place in this broad land of ours, and they, the choicest or the most favored of our youth, are repeating the same political selections and the same economic stories of their elders, mechanically, uncritically. They are not free. They are not free because they have not been educated to be free; they are not free because they have

been educated to conform, to be like unto another, to worship similarity, identity and conformity. They are not free because they do not and cannot rise above the traditions and the prejudices of their groups. They are not free because they are not ready to forget themselves in an ideal; they are not free to be world losers and soul-finders. They are calculating and deliberate and prosaic and cynical. They are not magnificently free to remember to be different, to be despised.

What our youth needs and may yet have is that ideal which will unify their lives; what our youth needs is freedom, but not the freedom of capers, the freedom of bravado and indecency, which is, after all, another grosser form of servitude. What they need is the freedom that comes of being disciplined by a great ideal, the freedom which is the result of a life organized and focused by an all-dominating interest and purpose.

The great Roman stoic and philosopher, Seneca, once wrote to a young friend of his, "We must set before our eyes the goal of the supreme good, an ideal towards which we may strive and to which all our acts and words may have reference; just as sailors must guide their course according to a certain star. Life without ideals is erratic."

That is the basic weakness of the youth of our day. Their lives are erratic, sporadic, trivial, because they lack ideals. What are ideals? I speak of

them as if they were abstract things. They are not abstract things; they are very, very real things; very, very near things; they are accessible things to every human being. The ideal of high craftsmanship and artisanship in the soul of a workingman is an ideal which enriches his life and brings the zest of creative living into his life. That is an ideal. Standards of absolute commercial integrity and serviceability is an ideal. Professional honor and professional integrity and professional service. These are ideals to create more beauty in the world, whether in line or form or color or sound or fabric. That is an ideal within the reach of those talented or gifted to make such contributions. To engage in research in the quest of new knowledge to augment man's world of truth is an ideal, a holy ideal; to create better standards of living, to bring about greater happiness for the greater numbers of men, to help those who are helpless, to protect the denied and the dispossessed of the world, to bring a little more sweetness and light into the habitations of mankind,--these are ideals within the reach of all. To try to perfect one's own life according to a high pattern of integrity, of honor,--that is an ideal within the reach of everyone. To help to banish war, to stamp out international hatred,--that is an ideal to which every man can contribute mightily. If so, his life becomes built around this all-pervading, dominating thought. To fulfill one's obligations of citizenship, to serve one's city and one's state or one's country;

to establish rectitude and righteousness in the political life of a people,--that is an ideal.

Why, all about us are thousands of great and small--and there is no small ideal--thousands of ideals challenging men and women, and young men and young women. All that is necessary is to remember through education and training the mind and the hearts of our youth from earliest infancy, that they will take these ideals into their lives, integrate them into their being, make it of the very warp and woof, of the very texture of their intellectual and spiritual life. Why, think of the opportunities of youth today! Within this coming week there will be celebrated in the city of Cleveland the centennial, the hundredth anniversary of the American Peace Society, and a great educational campaign will be launched to inform people concerning the horrors of war and the needs of peace, and the ways and means of acquiring peace.

Who is most interested in peace? Why, the youth of our land! Who suffered most from the last war? Why, the youth of our land! Who were torn from their schools and from their careers and thrown across the seas into dirty, filthy trenches, to be hacked and maimed and butchered? Why, the youth of our land! Who were left rotting upon the fields of Flanders? The youth of our land! Who came back to us crippled and ^{gassed}~~gashed~~ and blinded? The youth of our land! Who most needs peace? Not the old men, who stay behind and make money when war is

declared, but the youth, who have not yet had their chance in life. They need peace.

Why can't we organize through the agencies of the home and the school and the church and the synagogue such a campaign of education in the guise of ideals that the children of today growing up will tomorrow demand, and because they will demand they will achieve, a world happier, fairer, juster than the world which their elders bequeathed unto them and in which they find themselves?

The problem of modern youth, when all is said and done, is the problem of inspiring youth, and the young people are ready to be inspired and to be led by those in whose leadership they have confidence,--to inspire our youth with some cleansing and ennobling ideal, and then send them forth into the world, and they cannot be false unto themselves or unto mankind.

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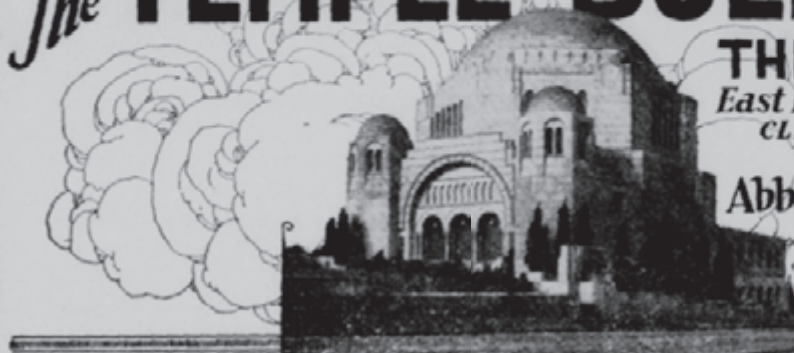
The TEMPLE BULLETIN

THE TEMPLE

East 105th St. and Ansel Rd.
CLEVELAND, OHIO

Abba Hillel Silver, D.D.
RABBI

Rabbi Leon I. Feuer
Minister of Religious Education



SUNDAY, MAY 6, 1928

10:30 A. M.

RABBI SILVER

will speak on

"SOME PROBLEMS OF
MODERN YOUTH"

Services will be broadcast over WTAM

Friday Evening Service

5:30 to 6:10

Sabbath Morning Service

11:00 to 12:00

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The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 105th Street at Ansel Road, Cleveland, Ohio. E. E. Wolf, Pres.; Emanuel Einstein, Treas.; Rabbi Leon I. Feuer, Editor. Subscription price, 50 cents per annum.

Entered as second-class matter, Dec. 11, 1925, at the Post Office at Cleveland, Ohio, under the act of March 3, 1879.

The Musical Program for Sunday, May 6, 1928

Mr. Beymer will play the following organ numbers:

First Sonata in G Minor, .Becker
Prelude:

- I. Praeludium
- III. Scherzo
- IV. Prayer

Postlude:

- V. Toccata

Leona Brown Woodcock, soprano, will sing "By The Waters of Babylon" by Howell.

Broadcasting

A large number of very favorable comments from many parts of the country and Canada have been received at the Temple about the Sunday Services which have been broadcast over WTAM for the past two weeks. The broadcasting will continue for two more Sundays.

Temple Religious School Report for the Month of April

Total enrollment, including the High School—1349.

Number of pupils, Kindergarten to the 9th grade, incl.—1232.

Average attendance for the month of April—92%.

The following classes had 100% attendance for the week: 3C, Ruth Englander; 5B, Alice Silverman; 5D, Anna Pogust; 5F, Sara Cheitel; 9B, Nettie Lumberg; 9C, Ada Krause,

9D, Seville Fink; 9F, Anna Blinder; and 3A (High School) Freda Lebowich.

Miss Ada Krause's 9C class had 100% attendance for the month of April.

Sunshine Fund Collection

The Sunshine Fund Collection for the week amounted to \$36.45.

Temple High School Dance

The student body of the Temple High School will hold a dance on Sunday evening, May 6th. A novel program is being prepared. Franklin Marks and his orchestra will furnish the music. Refreshments will be served. Admission is \$1.00 per couple and the affair is open to all students of the High School and their friends. Morton Goldhammer, Julian Galvin, Betty Cohen and Harry Friedman are the Committee in charge.

Alumni Annual Meeting and Alumnite

On Sunday evening, May 13th, the Temple Alumni Association will hold its final meeting of the year. An informal but attractive program has been arranged which ought to make it a pleasant and entertaining evening. Supper will be served in Mahler Hall at 6:30 P. M. followed by a short business meeting and the annual election of officers and members of the Board. After the business meeting there will be an hour of music and sketches furnished by Alumni talent. The remainder of the evening will be given to dancing.

Under the leadership of Howard Wise and those who worked with him, the Alumni has enjoyed a year of fine activity. This meeting should bring the year to a fitting close. No Alumnus of the Temple should fail to be there. A good turnout will encourage next year's administration to begin the work of the coming year with spirit and enthusiasm.

TEMPLE WOMEN'S ASSOCIATION

ANNUAL MEETING

Wednesday Afternoon

May 9th, 1928

2:30 P. M.

Speaker: JOHN COWPER POWYS

MUSICAL PROGRAM AND ELECTION OF OFFICERS

TEMPLE MEN'S CLUB

ANNUAL MEETING

Wednesday Evening

May 9th, 1928

8:15 P. M.

A DRAMATIC SATIRE

(written, staged and acted by members of the club)

ANNUAL ELECTION OF OFFICERS

C O M E

"BEHIND THE SCENES AT THE TEMPLE"

at the

ANNUAL CONGREGATIONAL DINNER

(Celebrating the 78th anniversary of our congregation)

Saturday Evening

May 19th, 1928

6:30 P. M.

Hollenden Hotel

Ball Room

*Tickets should be procured as early as possible as the seating capacity
of the ball room is limited*

Reservations are \$2.00 per person

Alumni Theatre Guild

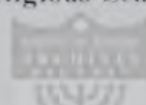
The Temple Theatre Guild scored a real dramatic triumph in its presentation of Channing Pollock's "The Enemy" last Wednesday evening. Babette Devay, who played the feminine lead, gave a finished performance and Irving Kane acted splendidly in the other title role. The surprise of the evening was furnished by Jerome Curtis who did a remarkable bit of character acting although this is the first time he has appeared in a Guild play. The rest of the cast supported these three in excellent fashion. Mrs. Heydemann deserves commendation for the manner in which she produced this difficult play.

"The Enemy" is a plea for universal peace and its message was vividly brought home to the audience. This play closed the work of the Guild for the year. The success of the Guild in all its performances this year augurs well for next season.

City Wide Oratorical Contest

On Thursday evening, May 10th, the City Wide Oratorical Contest, sponsored by The Independent Order of the B'nai B'rith, will be held in Mahler Hall. This contest is an annual event. It is participated in by representatives of the four Temples, the Council Educational Alliance and the Cleveland Hebrew Schools. Prizes are awarded the winners by the Cleveland Lodge of the B'nai B'rith.

The Temple will be represented by the winners of its High School Oratorical Contest. Members of the Congregation are cordially invited to attend the contest and listen to some of the fine work that is being done by the young people of our Religious Schools.



The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

Mrs. Sophie K. Strauss
Hai Resh Junior Chapter
Mrs. E. I. Wolf and children,
Mrs. Milton C. Hirschfield, Ivan S. and
James B. Wolf
Mr. and Mrs. E. Einstein

In memory of Mrs. Leo Baum
In memory of Robert Eaton
In memory of Elias I. Wolf's anniversary of
his natal day
In memory of Mrs. Fannie Baum

To the Scholarship Fund

I. C. Cohen
Miss L. Rosenthal, Mrs. A.
M. Graver and Mrs. A.
Felsenheld
Mrs. Harry Weiss

In memory of Riekey Kalisky
In memory of Mr. Sigmund Shlesinger
In honor of the birth of Daniel Jeremy Silver

Contributions have been made to the Bureau of Jewish Education Campaign in memory of Mr. Sigmund Shlesinger by Miss Edna Goldsmith and Mr. and Mrs. Phil S. Goldberg; also in memory of Mr. Louis Goodman by Mr. and Mrs. Sam Freedman.

1. There are some problems which are peculiar to youth, all time, and then are some which are peculiar to the youth of our time. It is the latter that I wish to speak this morning.
2. Youth has been severely indicted in recent years on many counts, and many ^{ways} have risen to this defence. Books and articles have been written on "What Ails the Youth, To-day". Many have shrilled ^{with} ^{exaggeration} ~~prophesied~~ on what they choose to call 'The Revolt of Youth'. Self-designated spokesmen, modern, with, usually misadvised or half lectures and professors, have given ~~their~~ ^{utterance} to the doubts and questionings of modern youth, their ^{alleged} ~~discontent~~ ^{discontent} with traditions and conventions, their impatience with sham and hypocrisy and their demand for a finer and purer ideal, things... Listening to these old people ^{arranging} ~~telling~~ ^{what} ~~the~~ ^{the} youth, to-day think or ought to think one might be led to believe that a new generation of unusual, clear-minded, idealistic, critical and very earnest young people has ~~been~~ ^{been} ~~arising~~ ^{arising} ~~who~~ ^{who} ~~will~~ ^{will} ~~make~~ ^{make} ~~in~~ ⁱⁿ ~~an~~ ^{an} ~~era~~ ^{era} ~~characterized~~ ^{characterized} ~~by~~ ^{by} ~~the~~ ^{the} ~~Kingdom~~ ^{Kingdom} ~~of~~ ^{of} ~~the~~ ^{the} ~~militant~~ ^{militant} ~~apostles~~ ^{apostles} ~~of~~ ^{of} ~~the~~ ^{the} ~~millennium~~ ^{millennium}.
Very truly,
Yours
3. Frankly I have always suspected serious doubts, touching ^{all this} ~~the~~ ^{troubled} ~~that~~ ^{disparity} ~~is~~ ^{the} ~~total~~ ^{total} ~~disparity~~ ^{disparity} ~~of~~ ^{of} ~~the~~ ^{the} ~~modern~~ ^{modern} ~~youth~~ ^{youth} ~~and~~ ^{and} ~~the~~ ^{the} ~~past~~ ^{past} ~~generations~~ ^{generations} ~~neither~~ ^{neither} ~~degraded~~ ^{degraded} ~~nor~~ ^{nor} ~~elevated~~ ^{elevated}. I ~~am~~ ^{am} ~~aware~~ ^{aware}, ~~of~~ ^{of} ~~the~~ ^{the} ~~accelerated~~ ^{accelerated} ~~tempo~~ ^{tempo} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~life~~ ^{life} ~~of~~ ^{of} ~~young~~ ^{young} ~~people~~ ^{people} ~~to-day~~ ^{to-day}, ~~an~~ ^{an} ~~earlier~~ ^{earlier} ~~maturity~~ ^{maturity} ~~and~~ ^{and} ~~a~~ ^a ~~more~~ ^{more} ~~rapid~~ ^{rapid} ~~familiarization~~ ^{familiarization} ~~with~~ ^{with} ~~the~~ ^{the} ~~facts~~ ^{facts} ~~of~~ ^{of} ~~life~~ ^{life}. I ~~am~~ ^{am} ~~aware~~ ^{aware}, ~~too~~ ^{too}, ~~of~~ ^{of} ~~a~~ ^a ~~certain~~ ^{certain} ~~softening~~ ^{softening} ~~of~~ ^{of} ~~the~~ ^{the} ~~aesthetic~~ ^{aesthetic} ~~fiber~~ ^{fiber}, ~~and~~ ^{and} ~~a~~ ^a ~~certain~~ ^{certain} ~~laxity~~ ^{laxity} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~accepted~~ ^{accepted} ~~code~~ ^{code} ~~of~~ ^{of} ~~speech~~ ^{speech} ~~and~~ ^{and} ~~conduct~~ ^{conduct}, ~~but~~ ^{but} ~~I~~ ^I ~~find~~ ^{find} ~~them~~ ^{them} ~~to~~ ^{to} ~~be~~ ^{be} ~~neither~~ ^{neither} ~~villains~~ ^{villains} ~~nor~~ ^{nor} ~~heroes~~ ^{heroes} ~~neither~~ ^{neither} ~~idealists~~ ^{idealists} ~~nor~~ ^{nor} ~~keepers~~ ^{keepers} ~~nor~~ ^{nor} ~~revolutionaries~~ ^{revolutionaries} ~~nor~~ ^{nor} ~~the~~ ^{the} ~~apostles~~ ^{apostles} ~~of~~ ^{of} ~~a~~ ^a ~~new~~ ^{new}

MRS. A. H. SILVER
110311 LAKE SHORE BLVD.
CLEVELAND, OHIO

products

educated to be free, to be apostolic. They are
not free to harvest their group life
and group moves. They are not free to
forget themselves in a cause, too free to
do to be different and despised!
They are not free to be tragedians & unselfish only
and when they break out in capricious and
uncharacteristic - the stub brave does of all
indeedness - they are just sinking us to a
deeper serenity! The way, freedom does
not lie in that direction!

(6) To be free is to be described by an
ideal; trained, and organized for a cause.
focused and intelligently motivated.
failing such unifying integrating ideals are
the hills & our young people are largely
trivial and cautious. They lack personality. They lack general responsibility (Sereia)

7. What ideals? Any ideals worthy of a man's
steepest passions and devotion! Unwavering a
high concept of art craftsmanship and craftsmanship
ship - loyally led by is an ideal! It brings
romance with it and the zest, evolution
any. (2) High standards, common virtues
and service, to poverty sacrifice, are an ideal. Serves the
will from dry-rot & barter and exchange
(3) Personal integrity and honesty is an ideal
(4) Peace rights in any, the modern
branches, human rights, in order to
any man's estate & security is
an ideal (5) Creation, beauty in word,
in line, in sound, in texture, in fabrics
is an ideal (6) To establish justice, radical
justice, help the defenseless is an ideal.

⑦ To ~~serve~~ fulfil by best of obligations, citizenship
to run our country in public office,
to labor for civil righteousness is an
ideal (8) To perfect our ~~own~~ ^{our} life-
according to the highest pattern - is an
ideal - (9) To stamp our ^{war} is an
ideal - Why our world ~~for~~ teems
with challenging opportunities! ~~to~~

8. Censure of Am. Rec. for who
suffer most in war. Youth! who is
torn from career. Youth! who is
hurled into ditches to be hark. Youth!
who lie in flower beds - young men!
who return crippled, gassed, blinded.
Our youth!

9. Who need a ^{new heaven & a new earth} better, juster, fairer
world to live in - Our youth!
Let us ag. the agencies, the world houses,
school & church - so that every ^{habit} ~~habit~~
will be framed into those modes, ~~and~~
to lead, living which will give them
and their children - a happier ~~world~~
and better, juster & fairer world in which
to live.

unearth, to constant, to vibrant, to master
and to conquer. There is ⁱⁿ ~~pragmatism~~ ^{pragmatism} in the ~~conquest~~
achievements of our age, on land & in
the air; in physics & chemistry, and engineering
& medicine in ~~fastening~~ ^{pathways} the depths and ~~fast~~
reaching the heights. There is the poetry
of achievement in all this. The ~~enrichment~~
ment of human beings thru the ~~material~~
incalculable production of things to
satisfy their physical needs, and redeem
them from poverty & want, ~~frankly~~
that it is an age largely dominated
by ideas of quantity, size, mass
and speed - but it is nevertheless
an epic age - the fore-runner of a
greater age still to come -

① But it has its undisputed evils - and they are reflected in ~~the~~ ^{ways in which} ~~an~~ ^{the} youth. ~~The~~ ^{They} ~~make~~ ^{make} their ~~garb~~ ^{garb}, ~~concepts~~ ^{concepts}, ~~hair~~ ^{hair}, ~~clothes~~ ^{clothes}, the ~~goal~~ ^{goal} of their lives - as their elders of then do in that age, things. They become quite ~~rather~~ ^{general} ~~real~~ ^{real} ~~and~~ ^{and} ~~passy~~ ^{passy} and they ~~miss~~ ^{miss} the real charm + individuality of ~~their~~ ^{their} youth - its ~~idealistic~~ ^{idealistic} ~~its~~ ^{its} ~~order~~ ^{order}, its selflessness, its ~~disproportionate~~ ^{disproportionate} ~~beauty~~ ^{beauty} + its ~~poetry~~ ^{poetry}.

5) What our youth are missing ^{in an aff} is exactly what our adults are missing - ^{with a respect} the full possibilities of ^{their} human nature, living, the wider horizons of ^{the abundant life} their natures. They have learned the value of acquiring things. They have not learned the ^{maker's} need for wisdom & being disillusioned of the value of things. They worship success -

and by passing. That is admirable, but that is true
of an age. ~~For~~ increased knowledge, increased
power, increased freedom that give us age
courage occasion as well as ^{the} courage to question,
to be more sincere and more critical. ^(Mr)

(2) Our young people are less constrained in the
matters of religion. I do not believe that they are
less religious at heart - but they are unusually
less churchy. But so are their elders. The notions
of authority and tradition and the consciousness
of fear are no longer as binding upon even
y-o-day. Rel. dogmatism is not enough for
men to-day. ^{There} is vast confusion ^{and}
rel. ~~men~~ that ^{to-day} ^{any} ^{day} ^{to-day} ^{is} ^{not} ^{at} ^a ^{new}
mentation. The Elders are experiment -
and y-o-cause the young men who think
at all about these things.

(3) Our age enjoys more phys. comfort
& material well-being than any previous
age. ^{Men & Women}, often times, young men & women
are ^{to a degree} independent. This makes for greater
freedom. But freedom of all things is the
most hazardous gift ^{with man can be placed.} in human life. Great
self-denial is required to employ freedom
worthily, and to derive its choicest blessings.
Our age has not and the youth of our age have
not yet adjusted ear to the mat. well-being
& freedom which are theirs. Rather they
are ^{experiencing} ~~reacting~~ to their first undeniable ^{effects}
~~effects~~ - spiritual emigration, moral laxity.

(4) Our age is passing thru the stage of
commercialism. ^{What} ^{is} ^{the} ^{effect} ^{of} ^{it} ^{on} ^a ^{huge}
scale. ^{Men} ^{are} ^{driven} ^{by} ^{this}. I do not. There is
something heroic in this unbridled
and unrestrained human effort to express, to

The ancient tabus which surrounded the
subject of sex have yielded to a franker &
new intelligent discernment, this basic
biologic factor in life. Intelligent training
is now supplanting ancient customs.
~~and~~ ^{But} Some young men & women,
~~misstating knowledge for~~ ^{they} charge fires at this moral
ruine, and are destroyed.

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— It is well & proper that youth should be
critical. All progress depends on that. But to
be critical one must have a canon, enthusiasm—
a logical basis, and a program ^{it is easy to} ~~ambition~~.
To criticize ^{the mysterious & insubstantial} existing ^{social} ~~tabus~~ ^{one must first} ~~be ready to~~ ^{propose a higher social values} ~~corruption~~ which
as is common will yield a water measure
of good for greater number of people. It
is proper that youth shall be insubordinate
when it is concerned that for a moral end!
But it must be a moral end! Not
a mere hankering after selfishness, license
and irresponsibility. Our age ~~is free~~ has
shaken off the mechanical incantation of
fear and repression. (Alma) Thus.

1. There are some problems -
2. Youth has been severely indoctrinated. - Books - Many have dwelt - Spokesmen - midable - given utterance - doubts - alleged demagoguery, unbalanced - demand. Listening - crusading -
3. Frankly I have always entertained serious doubts. I find - I am aware, of course, rather naturally, - certain coarsening - laxity - But I find neither villains - I am not inclined to interpret - Late hours - freedom, self-indulgence, laxity in sex relations - no does flaunting - new ambiguity - momentary social reluctance - In mankind - pleasure, moral drain - figs - Punish - I find young people - are - except -
4. If the life is accelerated - Speed - locomotion - has more intensity on pleasure -
 - (2) More excitement, pace, noise -
 - (3) External, superficial, Cool, lack reverence, respect, disregard reasonable restraint, reserve,
 - (4) Lack individuality - conform.

The factors have taken -

5. The things the twentieth -
 - (1) Our young people, are conferentially more frank, admirable - Age - increased knowledge -
 - (2) It is well & proper that youth should be critical - all proper - Canon - unsubstantiated - for moral end!
 - (3) Our age - Moral incubation - Sex.
 - (4) Less conformity in matters (Religion is absent) - So an elder - Sanctus sanctity - Worship not enough - Very conform

6. Our age enjoys plus. comforts - Meritism -
- Freedom - not adjusted.

7. Our age is juvenile than Commercialism, Redeemer
- dear - heroic - epic - glorious in awful
achievements - Myth - Grand

(a) But has evils - reported in South - Things
easy - equal - mess -

8. What Youth are missing - adult - sense
of fuller possibilities - then we have learned
values & gaining things - Success - Action -
uncompromising - all too few examples
by ideal - Tant - relaxed - no Conflict
stable soul -

9. My criticism -

(a) They are not free be not educated
apart from - transient - Papers - Scintillate.

(b) to be free .

Just

10. What ideal.