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Can we give our young people a new morality?, 1931.

Key. p. 14

CAN WE GIVE OUR YOUNG PEOPLE A NEW MORALITY

BY

RABBI ABBA HILLEL SILVER
THE TEMPLE, SUNDAY, DEC.
27th, 1931

In discussing the subject "Can We Give Our Young People a New Morality" it would be well to bear in mind a few simple facts usually overlooked. It would also be well to bear in mind a few misconceptions which we frequently overlook when we talk about the "new morality."

(3) We ought to bear in mind that strikingly new discoveries in the realm of morality, ~~as in the realm of art or religion,~~ are extremely rare. Progress in these fields of human enterprise can have but a very limited connotation. Peaks of progress were reached long ago in these realms, ~~of human thought, speculation and achievement~~ and beyond the peaks one can not ~~travel~~. *to climb.*

We can not, for example, by taking time and thought improve upon the perfected sculpture of Phideas or the drama of Euripides. We may create unusual types of artistic excellence, but we can not really improve upon the excellence once achieved.

That is, of course, not true in the fields of the

physical sciences. We can invent today a machine that will travel twenty miles an hour and tomorrow we can invent a machine that will travel forty miles an hour and the next day a machine which will fly in the air. Such progress in technological skill is possible in the field of physical science, there is an almost unbroken continuity of progress, but not in the artistic or spiritual world because man discovered his physical world, as it were, but yesterday.

I mean by that, it was but yesterday that man discovered the doors, the methods by which to understand scientifically this physical world about him. And he finds himself like a child in a marvelous toy shop with wonderful new toys all about him and his hands are itching to touch and try each single toy in the shop. The scientist is eager to experiment with these new toys. He finds himself, as it were, in a remarkable, new world.

But as far as the social sciences are concerned, that's a different story altogether.

4 Man has known his inner life for a long time. ~~He has lived with himself for countless millennia.~~ Man has lived in society for thousands of years, ever since the dawn of human history and has been confronted with the problems of social organization and adjustment. Man ~~has long been suffering from~~ ^{always experienced} love and hate, ^{fear and frustration} and bereavement and disillusion-

ment. All the emotions which the moderns^{as we} experience^{today}, man knew ~~then~~ thousands of years ago. The best minds among the ancients wrestled with these^{the} problems of man's spiritual life quite as courageously as the best minds among the moderns, and we have not yet improved either upon the questions which they asked or on the answers which they gave.

Little that is really new can be added to the sum total of moral truth, to the quintessential truth of morality of mankind. What can you add to such doctrines as "Love thy neighbor as thyself" or "Justice, Justice shalt thou pursue" or "Ye shall do no unrighteousness in judgment" or "~~Thou shalt~~^{they shall} beat ~~thy spears~~^{their swords with} ~~into pruning hooks~~^{plowshares}" or "Nation shall not lift up sword against nation."

~~What is there to add to this maximum moral program of the human race?~~

You may suggest a better technique for the realization of these ideals, for the ~~carrying out of~~^{in plowshares} them, but as far as their inherency is concerned, very little can be added.

6. Progress in the field of morality consists not in discovery, but in fulfillment. ~~Therefore a person ought not to be so eagerly anticipating new discoveries in the field of morality as in the field of physical science.~~

7. Frequently I read^a books² that suggest² that the author has ~~a new thought~~, something new to say on the moral theme, - morality in the ~~new~~^{new} age, a scientific approach to morals. And I read with

a great deal of avidity to see if something new has been discovered, But I
and I find that their examples are borrowed from other fields of
find that he is only using new
science. They employ the latest scientific terminology ~~and~~ *borrowed from other*
descriptions when I ask what are the authors conclusions
scientific data for illustration, but when I come to the conclusion,
to sum up the matter, what is the author driving at, what is he saying,
I find that ~~the~~ *his* conclusions are ~~just re-statements of so many words~~ *the same as those*
which I found in the pages of ~~Exodus and Jeremiah~~ *the Bible, or the teachings of the Rabbis of old.* the ancient truths
of ~~Buddha or of Isaiah~~ *which he presents as new* The newer data has only been a corroboration
of the ~~older~~ *ancient* wisdom. *R* There is no new morality, my friends. You ~~don't~~ *do not*
need a new Ten Commandments. What you need ~~today~~ is to carry out the
old Ten Commandments. Those old Commandments are ~~necessary~~ *for all ages* and remain
forever the digits of civilization.

stop.
That does not mean that morality is stagnant. Don't jump
to that conclusion, because these programs that the great religions of
mankind have given to the human race for its moral guidance will take
humanity as long as it has to live upon this earth to carry through.
Progress in morality consists in fulfillment and it will take mankind
millennia, countless cycles of time to give realization to these
exalted ideals long ago pronounced.

I read to you chapter two of the Prophet Isaiah this morning,
a truth proclaimed twenty-seven or twenty-eight hundred years ago in that

little land of Judea, something which had to do with nations not learning war any more. And in 1931 that's still our problem, isn't it? The pattern is there. The Kingdom of Ideas is there for all times as a model and a challenge, as a beginning, if you will.

It will take mankind many centuries to realize those ideas, to bring into light, in other words to build that pattern of maximum moral idealism into the social structure.

8. *One should not look with distrust*
~~Don't look with distrust upon a moral code because it~~
and one should accept it and live by it even if one does not
~~is old, Moral codes are old and there is nothing new about real morality.~~
fully personally of me & it.
~~And then I should like friends, to call your attention~~

to another misconception. Some young people think that they must recapitulate in their own lives all the moral experiences of ^{the} their race, and that they need not accept as binding, moral principles which they, themselves, have not lived through and experienced and found true.

that is
~~Now that's impossible.~~ No man can recapitulate in his own life the ^{long} whole moral experience of ^{the} race. *That is one individual*
~~Life is too short for~~
findings
that. It takes more than one life to test all the great moral experiences of mankind. In moral life you ^{cannot} ~~can't~~ begin at the beginning. You have ~~got~~ to take certain things for granted. You must begin where the race left off, not where the race began in the jungle. ~~If you were going to a medical college today you would not begin with the medical theory of~~

Galileo and if you were going to study physics you would not begin with the physical theories of Aristotle. You don't begin at the beginning. Mankind has discarded those beginnings long ago. You begin with the latest. ^{must} And so you ~~ought to~~ begin your moral life not with the primitive but with the most exalted.

10. I find some young people ^{rejecting} ~~suspecting~~ the moral ideas which they were taught as children because they somehow feel that they were indoctrinated with those ideas and that there is something ^{inadequate} ~~wrong~~ with them. ^{or immature about them}

11. They were indoctrinated with those moral ideas ^{in this direction} ~~because~~ the human race found those moral ideas or principles of thought and conduct so vital, so essential, that it could not afford to lose time and began right with the infant to train him into ² ~~a~~ definite habits of moral ^{conduct} ~~thinking~~. Moral patterns which you were given as children are not moral prejudices, but moral experiences covering thousands and thousands of years. Mankind discovered at terrific cost and suffering that these ways and these ways only are conducive to the ~~greatest~~ happiness of the individual and society. And therefore unless you have a clearly thought out reason, a logical and sufficient reason for discrediting one or the other of the moral teachings of your childhood, you will be wiser by far if you follow them literally.

~~In passing I might say that there seems to be~~
~~a notion that~~ ^A moral code ~~must be subjected to a complete~~
intellectual grasp and to the complete personal approval of
the individual. That's a mistake. You don't have to understand
intellectually, completely, the moral code by which you live.
There is such a thing in civilization as social routine. Prof.
Whitehead, professor of philosophy at Harvard University in his
introduction to Dean Donham's book "Business Adrift" which some
of you may have read, makes this very keen observation: "Now
it is the beginning of wisdom to understand that social life is
founded upon routine. Unless society is permeated through and
through with routine, civilization vanishes. So many sociological
doctrines, the products of acute intellects are wrecked by
obliviousness to this fundamental sociological truth. Society
requires stability, foresight itself presupposes stability and
stability is the product of routine...Indeed the notion of complete
understanding contrasting action is an ideal in the clouds, grotesquely
at variance with practical life - A particular instance of this error
is the prevalent assumption that any social routine whose purposes
are not obvious to our analysis is thereby to be condemned as foolish."

therefore men should prepare themselves for another world where man's freedom would not be restricted to a normal way of living. The whole matter was to make man free. Not the morality of Judaism, for example, the morality of the prophet, but man's legitimate dominion wherein he can without hurt to himself and society be free.

You see, man must live in society, consequently man will always have to adjust himself to society. Therefore there will always be this human problem in human life of how to adjust the lives of an individual with the lives of the group in which the individual lives. That's the great problem, adjusting personal freedom with social responsibility. Morality must be cognizant of both or else it would go to one or the other of the extremes which will make for excessive slavery which will destroy the individual.

Now within these necessary and inevitable confines of the moral life morality helps a man to be free. There is no such thing as absolute freedom in life whether organic or inorganic. This is an organized lawful universe. The choice for a man is not between freedom and morality, the choice for a man is between morality and irresponsibility. You may choose to be bound, to be subject to your whims, your impulses, your lusts, your passions, to your momentary aberrations or you may choose to be subject to the higher mandates of duty, justice righteousness and clean living, holiness.

That's your choice and the more you emancipate yourself from the shackles of your momentary impulses, from your whims and you lift yourself to higher planes, your good judgment, your higher interest will control your conduct and the freer you are in the only sense that freedom has.

Morality and freedom go hand in hand. There is no freedom without morality. Real freedom is achieved by training yourself to live a most intelligent and a most beautiful life.

A doctor who has not studied surgery sufficiently to operate on a patient successfully, when he enters the operating room with all the will in the world, is not free to perform a successful operation. He doesn't know how. He has not trained himself. The eminent surgeon who has devoted years of training of hand and mind will enter the same operating room and he will be free to perform a successful operation. One is slave to his ignorance, one is the master of his knowledge and therefore free.

And that same thing holds true in moral life.

There is another misconception which I should like to tell you about this morning and it is this. The tendency on the part of some people to blame all moral faults upon institutions instead of upon themselves. That's a lazy man's way of doing things. It is much easier to point the finger of accusation against an institution and say the institution is responsible for this and this and this, than to point the indicting finger at oneself and say 'I am the guilty one.'

Moral ideas are becoming looser, marriage is becoming desecrated by increasing divorces and so you will find uninformed social reformers say that the institution of marriage is wrong. 'Let's change the institution and all will be well.' The logic is that you can sublimate immorality by legalizing it.

We haven't got sense enough and public spirit enough to attend to our duties as citizens, to vote intelligently, to hold office if necessary and to look after our democratic institutions and our political life is shot through with graft. When we see that the machinery of government is wrong we don't say we are at fault. We are too busy money grabbing, too much concerned with making profits, when profits could be made, we haven't the time for anything else in life, for spiritual interests, for meditation, for reflection, and so we say 'you see the church is at fault, organized religion is at fault.'

We are perfect. Nothing is wrong with us. We haven't the will power for a fine moral self restraint, for moral sobriety and so we blame our laws and our institutions. That's false and that will not get us anywhere.

The Ten Commandments are written in the second person singular - "Thou shalt" and "Thou shalt not". The mandate is placed upon the shoulders of the individual himself. Never mind society. If individuals strive after perfection their social life will reflect that perfection. The first thing you ought to do is try to reform yourself. There is a fine Greek phrase "Doctor cure yourself first." Morality like charity should begin at home.

If you will read your newspapers intellectually today, in the midst of this confusion all around you, you will find your papers and magazines and books all full of criticism. Criticism of what? Of institutions, of agencies, of law. Very little about the faults, the weaknesses of the individual men and women who were responsible for much of the evil that is going on in the world today.

And then one other misconception and I am through. You hear it frequently said that young people like to be free. That's not true. Young people prefer obedience and discipline and a subjection

of self to a cause and a reality greater than themselves. If you have any doubt about it look at the youth of Italy and Germany and Russia.

The young fascists in Italy are delighted to subject themselves to a rigid military discipline, to surrender all their freedom in a magnificent venture of youthful abandon because they have been taught to believe in a cause which transcends them, which is higher than they are. And that's what happened to the youth of Germany and Russia.

The youth of Russia has been exalted to a pitch of abnegation. Why? Because they have been taught to believe that they are helping to fashion a new Social Order; that through them a new kingdom of social righteousness is being established in the world and so they are eager for that self-subjugation. They care nothing about this freedom which we have been taught to believe is being so craved by the youth of our land.

In Germany and Italy they have given the young people the worship of the State, in Russia the worship of a new Social Order as the ideal which encompasses their lives.

Unfortunately in this land we have no such overwhelming ideal to give to our young people and so they are craving

for a freedom which is not a freedom at all, a freedom of the appetites, which is the grossest form of servitude.

① The great poet, Virgil, in finishing ~~his~~^{the} four books of his Georgics, concludes with an epilogue in which he says: "Thus I sang of the care of fields, of cattle and of trees, while great Caesar thundered in war by deep Euphrates, and gave a victor's law unto willing nations and essayed the path to Olympus."

② Virgil was content to sing of cattle and of ~~truths~~^{trees}, not so much because of his love of inglorious ease, but because, I suspect, he saw intuitively into ~~this~~^a greater truth, that while all things change there are certain things which never change, ~~the trees~~^{the} and nature, revolving seasons, the eternal life-hunger of living things, death and resurrection. There are certain things which endure though all else change, though empires rise and fall. There are certain ideals or principles which are indispensable to any age regardless of its intellectual, political or economic complexion. Whether ~~it is~~^{is one} an age of faith or reason, or scepticism, whether in its economic arrangement it is capitalistic or socialistic, and in its political organization democratic or dictatorial, ~~certain basic~~^{there are} ideals ~~are inseparable from it.~~^{which must be part of} Without them it cannot endure. They are, what might be called ~~modern~~^{civilized society's} There are a few simple truths in the old morality, the new morality, ~~the eternal morality.~~^{It is a very old morality. Moderns} And this morality, friends, ~~is old fashioned.~~^{Some-} Times ~~slightly~~^{call it} old fashioned morality.

reads
There is ~~nothing~~ clever or smart or heady ~~like a new wine~~ *or avant-gard* about it, *but it is*
an everlasting
~~Our morality will not startle you. It is ~~an~~ unsensational, as a~~
~~mathematical formula and according to Albert Einstein the whole~~
~~universe is being reduced to an unsensational mathematical formula.~~

crit for
p. 1
We tell you young people that you need in your lives
certain obsessions to make your lives worth while and to save you
later on from boredom.

Not so long ago I found myself in the company of a
group of ministers. Some of them had passed fifty, some of them
had passed sixty years of age. They were discussing their lives in
quite a confessional mood and from most of their confessions there
surged up a spirit of not pessimism ^{or} disaster, but a certain dis-
appointment. They were disappointed in a way with the effectiveness
of their own ministry and in a sense disappointed with themselves.

And I ~~could~~ look into their hearts and their minds.
They were good people, all of them. But there was one thing missing
in the lives of most of them, not all of them, - just this - ~~it~~ just
an obsession. They didn't have some one idea or ideal which took
complete, masterful possession of all that they were and all that
they had. There was not an idea which victimized them.

Nobody becomes bored or loses the interest in life
who has an obsession, who believes with every fibre of his life and

soul that the whole universe depends upon the carrying out of this ideal of his. The happy people in old age are just those people who go through life hugging their obsession.

The obsession must not be fantastic or a crazy idea. It may be and should be a real and rational and noble ideal. Some people have an obsession that they want to know the truth. And they go through life seeking truths, using the equipment of their intellect always critical, analytical, searching critically, inquiring, with a curiosity about everyone. Those people never get old. They seek truth.

Others go through life with a passion for seeking justice. From Amos to Lenin, people have gone through life bringing a more acceptable arrangement of society, giving people a better chance to live more ~~a~~ freely and happily.

Some people have gone through life with an idea of establishing peace in the world. From Isaiah and Micah and the words which I read to you this morning, - to Jane Adams of our own day.

Now my friends, if you put into your lives something of this exalted quality of an ideal pursuit you will have no trouble working out for yourself a way of living because you will know where you are going and what you want and you will realize that in order to achieve happiness you have got to live a clean, decent sort of a life and the rest will come by itself. The trouble is that most people don't

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know where they are going and they redouble their efforts and their excitements.

Get yourself an ideal. Borrow that ideal from that old morality. It is all there in the pages of your Bible, in the teachings of your sages and your Rabbis. Get yourself an ideal, my friends, and I am sure you will be able to find in the days to come that measure of happiness which is within the reach of human beings.

Can we give you a new morality? No, we can't. But we can give you an everlasting morality for the security, salvation and happiness of the future.



sermon 368

AN ABSTRACT OF THE
ADDRESS
"CAN WE GIVE OUR YOUNG PEOPLE A NEW MORALITY?"
THE TEMPLE
SUNDAY, DEC.
27th, 1931

We can not give our youth a new morality for no new morality is to be had. The peaks of moral aspirations were reached long ago and beyond the peaks one can not go. Progress in the field of morality consists not in discovery but in fulfillment. Therein do social sciences differ from the physical sciences. The maximum program in terms of economic, political and personal values was said long ago by the prophetic leaders of the human race. It remains for mankind to build that pattern of maximum moral idealism into the social structure.

A young man should not attempt to recapitulate in his own life all the moral experiences of the race and to discover for himself through his own personal experiences the rules of life. A man's life is all too short for that. Morally, we should begin not where the race began, in the jungle, but where the race left off. We should not be suspicious with the moral code with which we were indoctrinated in our childhood simply because it was given us by way of indoctrination, without our complete personal approval or understanding. The "old-fashioned" morality is the social routine, indispensable to civilization, which mankind through a millennial experience discovered to be most conducive to personal and social wellbeing. It is important that it become part of the thought pattern and habits of conduct in a human being as early as possible.

Young people really do not want freedom. They are eager to submit themselves to a most rigorous discipline and obedience if only they are taught to revere a reality which is greater than themselves and deserving of their

passionate loyalty and unquestioned allegiance.

The youth of Italy and of Germany today have been given the worship of the State and they gladly submitted to an almost military regimen. The youth of Russia have been given the worship of a new Social Order and are glad to surrender themselves to an iron discipline because of it. Our youth lacks an overwhelming ideal and therefore seeks the freedom of the appetites which is the grossest form of servitude.

What youth needs is a magnificent obsession, a fascinating objective to attract as if by magnetism every action of their lives. Having that, the details of their moral procedure will be tremendously simplified. They will soon come to understand that in order to achieve that objective they must practice moral sobriety and self restraint. They must work hard and faithfully. They must be loyal and unselfish. Lacking the major ideal the detail moral problems become tremendously difficult.

Young people would do well not to blame all the moral evils of our day upon the institutions. That is a lazy man's way of doing. It is far easier to point the accusing finger at an institution than at one's self. And yet the moral reformation of society must begin with the individual.

The Ten Commandments are written in the second person singular, - thou shalt and thou shalt not. Morality like charity should begin at home.

can we give our youth a true morality sermon 368
It will be a well to be in mind.

1/ Strikingly new discoveries - progress - Peaks - we cannot -
we can invent - Man began - daily - child -
But art + morals - Cycles - Arise inner - then have lived -
forced to face - A vast - The best minds -
little that is really new - racial wisdom - Better technique -
Progress in the field ^{not discovery} but fulfilment -
Same eager anticipation ^{a new discovery} not possible in Social Sc. - as in Phys. Sc.

(B) read books - ring all the changes on Sc. method - Employ
latest Sc. terminology - use Sc. data for illustrations -
Conclusions - The same! The new data has only been a
corroboration, the old wisdom -

(C) No stagnation. In these principles, long ago discovered, require
millennia for their fulfilment. - ^{fulfillment - justice} Peace - The maximum program
has been defined. in terms of Econ. pol. social & personal values.
The pattern has been set. The key does / ideas - It remains
for mankind to proceed to build the world accordingly.
~~Give this fact to be lower in mind~~

2/ Youth cannot discredit - You cannot discredit all
the rules of life than your own personal Experience.
Your life is too short for that. - Given -

① Moral doctrines - which you receive - as not moral
prejudices - but moral experience. You should not reject
them, simply bec. you haven't discovered as than your
own experience - They are false What suspect as
on ground that they were given to you by way of induction
nation in childhood - They were given to you, that
early, we, race found them to be quintessential,
irrefragable - eternally true -

3) The notion that a moral code, or that personal conduct
must be subjected to complete intellig. grasp, & receive
complete personal approval or understanding, is fantastic
and is responsible for much confusion both in thought
and conduct. Prof. Whitehead, (Phil, Harvard) - in his
introduction to Alan Watts' "Business As Usual" -

"Now it is the beginning of wisdom to understand that social
life is founded upon routine. Unless society is permeated,
through and through, with routine, civilization vanishes. So
many sociological doctrines, the products of acute intellects,
are wrecked by obliviousness to this fundamental sociological
truth. Society requires stability, for just itself presupposes
stability, and stability is the product of routine. ... Indeed the
notion of complete understanding cardinal action is an ideal
in the clouds, grotesquely at variance with practical life -
- a particular instance of this error is the prevalent
assumption that any social routine whose purposes are
not obvious to our analysis is thereby to be condemned
as foolish."

① The "old-fashioned morality" is this social routine -
which maintains that millions of long resp. demands
to be most conducive to personal & social well-being - and
is making same effort with each new generation
to make it part of its target - & action pattern - its
habit & life -

② Unless you have valid reasons for rejecting them -
~~rejecting~~ it is the part of wisdom to follow them.

4/ Another misconception. Old Morality deprived man of much of his freedom. That is true only to the extent of certain false emphases which were put on to him - not in consequence of ~~the~~ ^{new} logic of moral speculation, but as the result either of Econ. & Pol. conditions, or as ^{an} ~~approach~~ ^{means} to ~~some~~ ^{extreme} ~~excesses~~ ^{excesses} of one kind or another - Elizabethan England - Puritan Asceticism of early Chr. Church -

① Classic morality sought man's highest freedom. Stated out man's legitimate domain wherein he can without threat to himself remain free. Man likes it most. Here, always the problem of adjusting personal freedom with social responsibility. Morality must take into consideration both ends - Extreme ^{which is the worst} freedom - Extreme slavery = Kant - Act so that every action of yours should be capable of becoming a universal rule of action for all men altogether.

② Man is free. Nothing in universe, or man or woman is free in sense, bound by no laws. This is a unbounded, lawful universe. A man is either bound by his lusts, when a passion, or by high mandates & duty, justice and self-perfection. Our choice is not bet. morality ~~freedom~~ but bet. morality and responsibility. ~~the~~ Highest morality is perfect freedom - As you rise above your impulses etc. You left yourself to higher powers when you will, your good judgment, your higher interest control your conduct.

5/ Another misconception - blame all moral evils upon our
institutions. Marriage - Propose radical revision
of institution of marriage - substantiate immorality by
legalizing it - Naive - Fazy -
When we haven't the Courage -
Ultramoney - Spiritual - Restraints.
→ 10 Commandments - 2nd person singular - "Thou"
→ If you ever should wish to reform society -
first reform yourself. 092005 082000 092000
→ Morality with charity begins at home.

6/ ~~Another~~ - Young people want freedom -
Discipline - Obedience. Italy - Russia - Germany -
Passionate loyalty to some reality - uncompromising honesty
① ~~The~~ Italy - Fr. form - workshops; State
② Russia - New Social Order
Morality without dogma - Truth -
③ We - God - Social justice - industrial democ.
economic equality -

7/ Virgil. 4th book - Georgics - Epilogue -
- can & breeds, of cattle & of hens -
- when vast pol. events -
- Our Age - turning

few muph - understandable - any and -
old forwards - not clear - math. formulae

- ① Seek Truth - adjust. rule
- ② " Justice - Amos Seven - our history
profit
- ③ " Peace - Garsh Pact Paris.

Get an Shemini

8. If you will become devoted to these you
will soon realize - self-discipline, work,

moral sobriety
never lose zest

9. You will then be able to find that
measure



Does Youth Need a New Morality

368

1. It is well to hear -

I strikingly new - rare, progress - Peaks - We cannot
we can invent - Man began - daily - Child -
But art & Morals - Cycles - Arise inner - Men have
lived in society - forced to face - a vast - The best
minds - wrestled - faced
little that is really new - racial wisdom -
Better Technique - quintessential - Progress - discovery
Russia - "Morality is an econ. and life share" -
belongs to State - needed for State efficiency.

II, Again - while few - moral standards changing - ① for better
② or as result - searching critique

- Change not always for better - See - historians -
- on age part. clamorous for change - Moral st. - Homer -
- youth - revolt - disillusioned - critical - new morality
- Over-played - ~~the~~ Elders - Amer. people - If this -
- Criticized for being too free - Moral bravado - In
matters that really count - Babble - rise above.
① a moral revolt - critical without captivities -

② We are in moral trough - backwash war -
neo-paganism

War is Enemy - hedonistic fatalism. What you

③ This neo-paganism - Right to one's Happiness -
Winchman - Happiness = End -

④ Self-expression - nothing to - Self-perfection

(5) Sex-loxity - Man prank + Intel - Knowledge - ocean
This common, anarchic sex craving - demanding
little every new - has given rise - to vagaries -
A weird and appalling man - parading -
Psych. of abnormal
Psychic evil of world inhibition - arguments
Men use a new terminology - nothing new in
undisciplined appetites - reife - degeneration

(6) Also in demand for looser ties - "progressive claims
of a morally advancing civilization" - ataristic
banking - did not call for it - Fan from -
Prof. Jennings
"the monogamous family, with its life-long union of mates
appears as the final term of a long evolutionary series"

(7) Some social reformers - aware - proposed radical revision
of institutions of marriage - logic - sublimation
immorality by legalizing it - Moral evils are
institutional - naive -
- When men have not the conscience
- democracy - spiritual - restraints -

4. Reaction will set in - War-weary, Prosper. drag -
- Elizabethan Era

3. Youth itself will demand it - Whisper - Obelisks
Italy - Russia - Germany - Passional loyalty

To Great Cause - Unfortunately

(1) Worship of State - like Italy - Fr - Ger

(2) " " New Social Order - Russia

(3) " " God - Anglo-Saxon -

youth needs hologram - Belief in a reality greater

himself - to which to give homage - Questionable

4/ Appeal to practical without dogma - youth craving

Humanist - regardless of whether he saw the thing
as comely - or ugly, tragical, or plain fact

need of position, dogmatic faith

7. Vergil - 4th book - Georgics - Epilogue -

'Thus I sang of the cave, the fields, of cattle and of trees,
while great Caesar thundered in war by deep Europe,
and gave a victor's laurels unto willing nations, and
erased the path to Olympus'

While vast pol. events - due - rendering seasons -
aliding realities - murder in Italy, Europe

(a) Our age - turmoil ^{Pol. Econ - Moral} need to be recalled to
few, certain moral principles - indispensable
to any civilization -

- old-fashioned - old clerics - Math. formula

6. Fast, great tasks, moral life - Seek Truth -

Cross - Always fragmentary - Small, Clay Thirst.
Want to discover truth - adjust -

7. Seek Justice - from Amos - Lenin -
Machine Age - Collectivism -

8. Seek Peace - from Baalsh - to Pact, Paris

9. There are no really new moral tasks - new only
in detail - ^{if we have} ~~when~~ ^{with} we have wish to realize
ideal - details no longer matter -

① A generation which will be trained ^{in freedom}
and responsibility - that is in devotion to truth,
justice and peace - will soon realize that these
can only be achieved as the volunt -
submits to high discipline, of work, self-
restraint, moral virtue.

② They will then be able to work - and
find that meaning

degradation of our ~~moral~~

moral life

Another factor which has been making for the demoralization ~~of our moral life~~ is the neo-paganism which came in the wake of the last war. War is the enemy of all morality. Especially is it the enemy of the home. War takes men away from their homes and their normal environments where traditions, moral habits and public opinion exert a restraining influence upon their conduct, and transports them to a world of stress, tension and emotional excitation, where sexual laxity becomes almost inevitable. Simultaneously other moral disciplines are relaxed. During war the spirit of "eat, drink and be merry, for tomorrow we die," becomes the dominant motif of life. When war ends the hedonistic fatalism of war does not end with it. It is carried over beyond the armistice into peacetime ways of life and thought. Whatever we witness today of the cheapening and the vulgarization of life, of moral shoddiness and the bewildering capriciousness of "flaming youth" that shock and startle us, is simply the muddy backwash of the saturnalia of war.

There is a great clamoring abroad in our land today for the individual's right to happiness. This is a mischievous doctrine for it makes the individual man, rather than the collective man, the measure of all things and the individual's concept of personal happiness the sole criterion of moral values. Man possesses no rights other than the right to do right. No man has a right to happiness which is not at the same time socially desirable. The happiness of the individual is, to be sure, an end in social ethics but not the only end. There are other ends to which individual happiness must frequently be subordinated. Few things are as dear to a man as his own life, and yet at the behest of patriotic duty, in defense of one's country, or at the behest of some other high mandate men will sacrifice their lives and all their chances of happiness. Men speak glibly today of man's duty to express himself, forgetting that man's first duty is to perfect himself. Often men express their lowest selves and are not even aware of

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their higher selves. Self-expression is the last, not the first, stage in moral evolution.

People today are much more frank and intelligent in their discussions of the subject of sex. This biologic fact is no longer considered taboo. But there are those who confuse knowledge with sanction, and an understanding of the laws of nature with the privilege to play fast and loose with the code of moral conduct which society has painstakingly built upon those laws.

The American people will not long tolerate a neo-paganism alien to its essential genius. American civilization is Hebraic and Christian, not pagan. Its character has been molded by centuries of wholesome moral living, and it will not easily succumb to the passing aberrations of our day. For the moment it is slyly amused by the struttings and capers of the new pagans, by the exotic quality and foreign flavor of their pronouncements. Soon it will lose patience with them and a thorough house-cleaning will then ensue.

The Elizabethan era was an era very much like our own. It was brought about by the same conditions of war and victory. The age went on a moral rampage but the sanity of the English people soon asserted itself. The Puritan reaction followed, and, in spite of its rigoristic excesses, it proved a sobering and corrective influence in the life of the nation.

The American people knows that all the demands which are being put forward for looser ties within the home, for easier divorce, trial marriage, companionate marriage or free love are not the progressive claims of a morally advancing social order. They are the atavistic hankerings after lower forms of human relationships with which the human race experimented centuries ago and which were finally rejected because they were found wanting. They did not call forth the strongest and noblest qualities in man. They were accordingly discarded. Far from rendering the lives of men and women

✓ freer and happier, as it is fatuously assumed by some in our day, these loose forms of association were found to cheapen and embitter life, to rob it of its dignity, to reduce sex to its lowest common physical denominator and to endanger the spiritual education of the offspring. "The monogamous family," declared Prof. Jennings on the basis of his biologic researches, "with its life-long union of mates, appears as the final term of a long evolutionary series." Here again science is confirming the intuitive postulates of religion which long ago raised marriage to a sacrament and declared monogamy to be the ideal union upon which to build the noblest family life.

✓ Some social reformers, aware of the undermining of family morality which is going on apace in our land, have proposed a radical revision of the institution of marriage. The logic of their position seems to be that you can sublimate immorality by legalizing it. By implication one is led to infer also that all moral evils are institutional in their origin and can therefore be corrected by some drastic institutional reorganization. This is a naive and faulty doctrine.

✓ When men have not the courage to blame themselves for their failings they blame their institutions. It is easier by far and much pleasanter to saddle an impersonal institution with the delinquencies of an age than to point the indicting finger at oneself. Our age is too busy money-grubbing to attend properly to the duties of citizenship and so we put all the onus of our political corruption upon our democratic institutions. It is democracy, not we, that has failed. We are too engrossed in the pursuit of material comforts and pleasures to be interested in the cultivation of our spiritual life and so we blame our religious institutions. The church is at fault. Men and women lack the strength of character to welcome the restraints of pure family life and prefer the laxities of indulgence and self-pampering. The fault is not with them but with the institution of marriage. We are likewise frequently deceived by obsolescent ideas

tricked out in the youthful livery of pseudo-scientific modernity. The primitivist Nietzsche captivated a generation by investing an archaic jungle ethics with the garniture of brilliant metaphysical paradoxes. The form was new. The substance was of the fossilized deposits of civilization long since outworn.

Thus many anarchic human cravings today are demanding reinstatement and social respectability on the strength of new and pretentious psychoanalytical revelations. Like every new and unrectified science, psychoanalysis has given rise to a host of preposterous moral vagaries. A weird and appalling mass of fictions is now parading as indisputable truth of mental hygiene. The psychology of the abnormal is assumed to be norm for normal. The psychic evils of morbid inhibitions are arguments employed against self-restraint in sexual life and in behalf of moral temperamentalism. Men use a new terminology and believe themselves to be masters of a new truth. There is nothing new in these undisciplined appetites of men under whatever pretext they proclaim themselves. They offer no new recipe for human happiness. They lead inevitably to spiritual degeneration and social disaster.

Nor will the modern religionist be impressed by the argument of the humanist that in as much as there is no scientific certainty in any interpretation of the universe, the whole problem should be ignored. One should cultivate an attitude of detached scepticism towards the enclaving universe and center his attention entirely upon the cultivation of his own life in society. One should play and enjoy the game of life regardless of "whether he saw the thing as comedy or high tragedy or plain farce."

But the problem cannot be thus cavalierly dismissed. It has a way of intruding itself even into our most heroic moods. Life wants to know its terms of reference to the universe. Men who vibrate to the force of ideas and who are sensitive to their implications will not live contentedly or joyously, or struggle for an ideal sacrificially, when they become convinced that life is nothing more than a plain farce. No idealist ever died upon the cross for a cause which he knew to be a stupid comedy, and no man will ever bear the crushing burdens of a life-long defeat for truth's sake or goodness' sake or beauty's sake, believing at the same time that all life is mean and cheap and meaningless.

Life is not a game and men cannot be summoned to the high disciplines of life by an appeal to sportsmanship. For the very idea of sportsmanship is predicated upon the conviction that the game is fair, and the rules of the game just and reasonable, and that a man has a chance to win. But if life is known to be without purpose or intelligence or fairness or justice, and man is unalterably doomed to defeat, then it is preposterous to summon him to valor and nobility on the basis of sportsmanship.

The builders of the earth, the teachers, the prophets, the fashioners of the new truth and the new beauty require for the driving impulse of their enterprise an overwhelming faith in the essential relatedness of their world of values to the world of universal existence. They must believe that they are co-creators in a purposeful and intelligent world, linked up with an advancing cosmic life and not mere farceurs, comedians or tragedians in an empty, darkened theater.

And perhaps not the least of the roles which religion should perform in the modern world is to resist change - change which is unintelligent, uninformed and which religion knows, through past experience, to be hurtful. In the sea of human change there are waves and tides. The waves toss. The tides carry. It is notorious that in the realm of ideas changes are very rapid and frequently move in circles. For a time certain ideas lose caste. Society chooses a group of ideas more in harmony with its dominant interest or mood of the moment. When this interest is superseded by another, a new ideological orientation takes place. The old ideas are displaced and new ones come into vogue. Thus recurrent oscillations in idea-cycles take place. That a certain age prefers one group of ideas to another is no vindication of the ideas accepted and no refutation of the ideas rejected. That age has simply voiced its dominant interest. Another age will speak differently.

Our age is particularly clamorous for change.

To be sure moral standards are changing in our day. In fact they are breaking down; but not because of any profound, searching critique of the old morality, which our age has made, but because of a general weakening of moral fibres caused by increased wealth and ease and luxury and self-pampering and by the wild tempo of a furiously acquisitive civilization. Homes are disintegrating. The purity of family life is disappearing. Men and women are demanding the right of self-expression, though most of them have nothing to express but the most common-place hankerings after the most primitive satisfactions.

Youth, it is said, is in revolt. It is disillusioned with the old religions. The sanctions of traditional morality are no longer binding upon it. Youth today is critical, analytical, impatient of creeds and dogmas. It is seeking a new religion and a new morality. Religion must reconstruct itself to meet the demands of this new generation. We need a new morality. But where shall we find it? Even our immoralities are not new. We need a new

religion but no one has as yet indicated what this new religion is expected to give to youth which the old religions can not.

We suspect that this Revolt of Youth has been over-played by middle-aged moralists and lecturers. Our young people are no more critical or radical or intellectual than their elders. The American people today is economically conservative, politically orthodox, internationally narrow-minded, religiously indifferent and morally cruising. And so are the young people. If this generation of young people were truly revolutionary in thought and mood, it would give evidence of it in its attitude towards the economic problems, the social problems, the political problems and the international problems of our day. We venture the assertion that there is no more conservative, stand-pat young man in the world than the racoon-coated, "homo sapiens" on the American campus.

Our young people are criticized for being too free. Actually they are not free at all. The freedom of moral bravado is, after all, only another and grosser form of servitude. In matters that really count, in political, economic and social thinking, in questions of social justice, war and peace, nationalism and patriotism, they are as orthodox, as unimaginative and as submissive as the most hidebound Babbitts of their day. They cannot rise above the prejudices of their group. They have been educated not for freedom but for conformity.

A moral revolt implies a moral upreaching, a yearning for the freer spaces of the spirit and for a nobler way of living won through a firmer self-discipline. Mere self-indulgence and sowing of wild oats, mere lack of restraint and the vulgarization of speech, manners and conduct, may be revolting. They are not a revolt. The flaunting of conventions, unaccompanied by a critical appraisal and by a readiness to substitute for them still higher conventions is far from being an unquestioned sign of moral advance. It is

fortunate for an age to have both the occasion and the courage to be frankly analytical of accepted moral standards and conventions. But to be critical without being captious, an age must have a canon of criticism, an intelligent measure of evaluation. It is well for youth to be insubordinate but one must be insubordinate for some moral end.



The domain of religion is the personality of man and its eternal value to man is that through religious experience he can develop and enrich his personality.

We may accept as a working definition the concept of personality as the organized self of man functioning as a unit in social life, and religious experience as participation in beliefs touching the ultimate spiritual realities of life and in the mood and activity which derive from them.

Faith will help man to surmount certain intellectual difficulties which he is likely to encounter, and which, if not overcome, may overwhelm and defeat him; and it will make possible abiding ideals in his life which will stimulate his will and give direction and unity to his life's purpose.

Not all the tribulations of man are physical in their nature, or psychic. We are too prone to reduce all human unhappiness to economic want, to physical handicaps, or to psychic maladies. There are other causes which may contribute to the destruction of a man's efficient self, not the least of which is intellectual confusion. There are men who take ideas very seriously and who react to them more sharply than to external forces. There are men whose peace of mind depends upon the finding of a satisfying philosophy of life, one which will master their doubts, strengthen their hearts, and give them confidence to face the exactions and disillusionments of life.

Not so long ago an eminent psychologist sent out a questionnaire to a group of men and women, asking them to answer this question: "If you became convinced that God did not exist, would it make any difference in your Life?" The replies, as one may well imagine, were varied. Some said that it would make no difference at all. One said that it would make him feel terribly lonely in life. Another said that it would make him afraid to face either

life or death. And still another said: "If I became convinced that God did not exist, I would destroy myself." This last reply seems very extreme.

But those who are acquainted with the dynamics of ideas, with their powers of disruption and integration, will not question the sincerity of the reply.

An idea may destroy and may give life. It may wound and it may heal.

Shortly after the theory of evolution was launched in the world a wave of suicide swept through England and Western Europe. The doctrine was new, as yet unanalyzed and uncorrected. There were people who drew some very headlong and disastrous conclusions from it, - that the universe was without purpose or intelligence, a blind mechanism moved by equally blind forces, that the world of the living was just a bloody arena wherein plants, beasts and men struggled ruthlessly for survival and that within this fearful world there was room neither for ideals nor hopes nor spiritual satisfactions. Among these people there were men whom life had sorely tried and who, quite naturally, asked themselves: "Why, then, should we persist in this unequal struggle? Our sacrifices are of no avail. Why should we travel the hard road, seeing that at the end of it there is nothing but defeat and annihilation? Therefore death is a welcome release."

Tolstoi, in his Confession, writes:

"There was a period in my life when everything seemed to be crumbling, the very foundations of my convictions were beginning to give way, and I felt myself going to pieces. There was no sustaining influence in my life and there was no God there, and so every night before I went to sleep, I made sure that there was no rope in my room lest I be tempted during the night to hang myself from the rafters of my room; and I stopped from going out shooting lest I be tempted to put a quick end to my life and to my misery."

Now Tolstoi lived a full life. His vital energies were not thwarted or driven into a cul-de-sac. His biologic, aesthetic and scientific needs were to a great degree satisfied, and yet one unfulfilled need was

threatening to overthrow his whole world. He lacked the sustaining influence which comes from a realization that the universe is the dwelling place of a benevolent intelligence, and that man in his finite way partakes of it and in his creative efforts is its co-worker.

All men, of course, are not as sensitive to the influence of ideas as Tolstoi, but there are few men who think at all about the eternal problems of life, who would not be helped to a sweeter and freer life once this heroic postulate of faith is made the driving motive of their lives.

There is one fundamental hunger in human life, and that is the hunger for completion. "There is no motive in life," says Professor Hadfield, "so persistent as this hunger for fulfillment, whether for the needs of our body or for the deepest spiritual satisfaction of our souls... As nature abhors a vacuum, so every organism abhors incompleteness." In his mental and spiritual life man seeks completion. He struggles to develop his mind. He strives to improve himself. There is in each of us an inarticulate yearning for undiscovered worlds. We hunger for the limitless horizons, the distant fields of splendor. This spiritual restlessness is man's most precious legacy.

In a God-less world man's hunger for completion is doomed to disappointment. There is no room for it there. In a universe, wherein there is neither reason nor intelligence, this hope of man is a tragic futility. And the hope thus denied, like all frustrated desires of man, will turn upon him and devastate him.

But give man the faith that he dwells in a universe where God is, where personality reigns, in which all things are linked together by one divine purpose, and that he, frail and finite though he be, is yet cooperating in the glorious unfoldment of that purpose, and behold what a current of hope and confidence is sent into his life.

There is yet another way in which the experience of faith contributes to the development of human personality. The human soul is frequently a battlefield. The traditional moralist calls it the struggle between the higher and the lower self. The modern psychologist calls it the conflict between will and impulse, between the social self and the suppressed instincts - the anti-social self. Man's hope lies in the victory of the social self, and his well-being depends upon the emancipation of his inhibited self through moral sublimation. Man can win this victory only through the exercise of his will continuously, and especially in the great crises of life. Great ideals are the dynamics of the human will. They alone can sublimate his lower self, and they find their sustenance and replenishment only in faith.

In an impersonal and mechanical world there can be no meaning to human ideals. Why have ideals at all? Or, having been beguiled into them, whence will come the courage to endure for their sake the adversities attendant upon their realization, and whence the assurance that someone will take up the torch when our tired hands are forced to let it fall?

Religion offers man a philosophy of life which is congenial to human idealism. "Strive for the right unto death, and the Lord God shall fight for thee."