



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel
165

Box
60

Folder
951

Youth and old age as viewed in the Bible, 1955.

8-12

YOUTH AND OLD AGE AS VIEWED IN THE BIBLE

April 17, 1955

My dear friends, the great humanity of Judaism is seen in the Biblical attitude toward youth and old age. Judaism has a tender regard for both, and this regard derives from its profound reverence for life itself. This was not the case with all ancient faiths and it is not the case with many peoples and cultures to this day. In ancient days, unwanted infants and children were exposed and done away with, and helpless old age was similarly abandoned. Perhaps the greatest of the philosophers of Greece, Plato, defended the practice of infanticide, of exposing unwanted infants and the killing off of the aged and the helpless. It was a common practice in olden days among all peoples, but the practice is altogether unknown in the whole literature and recorded history of Israel. It is something that our people and our faith almost instinctively reacted against.

Judaism upheld that life is precious and is a precious gift of God. It must accordingly be guarded, sheltered, and protected in every stage and every situation. And when handicapped in any way by weakness or ill-favor, such a life had an especial claim upon our care and solicitude.

The Bible loved children. It regards them as life greatest blessing. "Lo, ^{so} children are a heritage from the Lord...Like arrows in the hand of a warrior, are the children of one's youth. Happy is the man who has his quiver full of them!" In the Book of Proverbs we read, "Children's children are the crown of old men."

Childhood and early youth were looked upon in Holy Scripture as the proper time for education and training under the loving and the vigilant eyes of parents and of teachers. Youth was loved in the Bible but never indulged. The Bible understood fully youth's immaturity, ignorance, and impetuosity. It speaks of the "sins of youth" but always referred to them as sins which could be avoided. What is imperfect in youth should, by tireless training and efficient discipline in the home and in the

school be corrected but not tolerated or excused. This, the Bible views, this act of toleration and excusing of what is wrong, what is anti-social, what is thoughtless in youth - this toleration of it the Bible views as an act of injustice and unfairness to the child himself, not alone to society. It is a sin against the child.

"Withhold not correction from the child, for in so doing thou shalt deliver his soul from hell." "He who withholds punishment of the child punishes his child." Parents were admonished in the Bible not to be afraid of their children, as so many parents are today. And teachers, instructors of children, were also admonished not to be afraid of the children or of their parents. In each case, the mandate of instruction upon parent and teacher is direct and unequivocal. And in the execution of their assigned tasks, both parent and teacher is fully commissioned and fully empowered - it is autonomous, as it were.

In our age of extensive research in the field of child psychology and psychiatry, and unfortunately also of rampant juvenile delinquency, this ancient wisdom has somehow been overlooked and ignored. A few days ago I read in our local newspapers of "three teen-age ringleaders in a riotous demonstration in a study hall at one of our schools who were ordered held at the Detention Home by Juvenile Court Judge Harry L. Eastman. Judge Eastman ordered parents of the boys, two who are 15 and the other 14, to pay \$3 a day "board" for each until he makes a final ruling. A fourth boy, 13, also was cited, but since has run away from home and has not been located.

"During the outbreak, which started with humming among 160 pupils using a cafeteria for study hall rose to singing, hand clapping and stomping of feet, six tables and 38 chairs were overturned. Four of the chairs were smashed beyond repair.

"Judge Eastman admonished the teacher in the room at the time...for not "nipping in the bud" the demonstration.

"Teachers today are afraid of parents," the judge said. "Children have no absolute right to be in school. They have to obey proper standards of conduct to be there.

"Teachers have to take only so much abuse. Children never did these things to the old-fashioned teacher. We just don't have the same discipline in our schools today."

Now there have been numerous such outbreaks in our schools, not only in our community but throughout the nation, including actual physical assault upon teachers by high school pupils. It is characteristic of an age where parental and school discipline have broken down to the great disadvantage and unhappiness of children, not merely parents and teachers.

One of the gravest offenses of which the Bible speaks is "I did not harken to the voice of my teachers, and to those instruct me I did not pay heed." According to the standards of our rabbis, they said "Let the fear of thy teachers be unto thee like the fear of God himself."

The Bible loved children and youth, and therefore laid so much emphasis and so often on their proper training and their proper discipline for life. Children may at times resent it and express their resentment, but in the end they are profoundly grateful for it if it is done with love, fairness, and intelligence.

Children in the heart of hearts hold in contempt parents who do not know their own minds, who can be easily jockeyed and imposed upon, and hoodwinked, and nagged into acquiescence. The just, the firm, the fair parent makes for a just and firm and cooperative child, and ultimately for a good, wholesome member of his community, just and fair and cooperative in his relationship to society. And a man who is not just and fair and cooperative later on in his relationship with society, will be a very unhappy man.

I have spoken of childhood and early youth. The Bible has guidance for them. But it has guidance also for all ages of life. Every stage of life has its opportunities and its compensations, for every stage of life brings its own experiences, and at every stage we somehow begin to live a new life on a different plane. Human life, too, has its seasons, just as nature, and each season has its own climate and its own beauty.

We need not dwell long, of course, upon the opportunities and the compensations of youth. They are clearly apparent. In the first place, youth is blessed with unbounded hope, and hope is the elixir of life. Hope is the marrow of living. In youth men and women have not yet become aware of the inevitable limitations of life. Every obstacle is assumed to be surmountable and every ambition attainable. In youth our dreams are not yet trammelled or broken by experience, and our age is not yet shackled by inevitable social restraints.

When we are young, we believe that we can choose any road we wish to travel, and even if the road is hard and we know it to be hard, we believe that we possess the strength adequate for the effort.

Youth is blessed with bouyancy. Young people when they are defeated in a particular pursuit or objective seldom experience despair for any long time. For a moment they do, but the next moment they are plunging on again. There is a resilience to the emotional life of youth that one does not find in later life. The warm blood of youth has a way of thawing all the chill despairs of life. And then, fortunately, youth is so much engrossed in the actual excitement of living that it doesn't have much time to intellectualize about life; it is not much given to introspection. It does not submit life to the microscope of reflection, because the microscope of reflection unfortunately reveals, from time to time, rough textures and many flaws.

Youth has what Emerson called the "gift of divine generalization." It overlooks unpleasant details, sees only the sweet and bright side, and therefore youth is the age of lyric poetry. Every age has its poetry, but youth is particularly the age of lyric, romantic poetry. It is the age of the "Song of Songs."

Youth has a way of idealizing life. I do not mean falsifying life, I mean idealizing it. Life is, after all, what we make it. Each age makes its own life. Youth makes life ideal, it makes it a legend of budding, and of blossoming. Youth doesn't know of commonplace. Commonplaces are commonplace only to commonplace people, or to those who have reached a commonplace period in their lives. Youth has not yet

reached that stage where things are commonplace. Youth can still see the glow where others see only the ashes.

Youth has enthusiasm. Youth has the enthusiasm to overleap mountains. Sometimes they break their necks trying to do it. But there are some times when their enthusiasm does carry them over the highest mountain ranges, and nothing gives a rarer satisfaction in life than an act completed in superb abandonment into which one has thrown all the passion of his will. And then youth is not yet pigeon-holed, filed away into some permanent job or profession. Youth can be stirred to fine impulses, to noble generosity, to magnificent loyalty. Youth can also be very cruel, cruel in its thoughtlessness. It can be impulsively very tyrannous. Ours is an age when young people do tyrannize over the old. And some parents try to get out of the way of their children all the time. They don't want to interfere. They are afraid to interfere. These young people who are now exploiting their parents will be much smarter and wiser when they become parents.

Youth, then, is a period of preparation. It is spring. It is the time of plowing and sowing. It is the time for laying foundations for one's later life, foundations in knowledge, physical well-being, sound habits of thought and action, foundations in fine friendships. And the youth who wastes his youth or who permits himself foolishly to become sated in youth has many dull wasted years ahead of him.

Well really, you can enumerate many opportunities and compensations of youth, but it has compensations enough. But middle age, too, has its compensations.

I don't really know what middle age is today. From my knowledge of some of my friends I would put middle age as far up as the age of seventy. I have known men and women in the sixties, healthy, hearty, strong, alert, energetic as men a generation ago were at the age of forty.

The greatest compensation of middle age is, of course, the privilege of building a home and a family. That is, of course, the rarest of life's blessings.

To enjoy the compensation of a life-mate, to bring children into the world, to be a provider, a counselor, a guide, a help-mate, to be able to fashion and to mold character - that's a compensation which comes with middle age - and is one of life's richest compensations.

- Of course, this privilege brings with it a load of responsibility. We are no longer as carefree in our middle age as we were when we were young. We are not foot-loose. We can't adventure as easily. Sometimes some of us, in certain moments of our middle age, look back longingly to our youth. We hanker for the freedom which was ours, the fewer burdens which we had to carry. But upon second thought I doubt whether the middle-aged man would exchange places with the young man.

Middle age is the age of rich experiences, ripening judgment, social recognition. The age when you can begin to play a role in the world, your role as citizen, as a member of your community.

In middle age you no longer fly from peak to peak as in youth, from one exaltation to another, breathless with eagerness. Our walk is a slower walk but a steadier walk. It is the age of finer discriminations. We are beginning to discriminate in our middle age between pleasure, on the one hand, and happiness on the other. And then comes old age.

In the Bible old age is greatly revered. Our Bible is replete with comments on the dignity and the nobility of old age. "The hoary head is a crown of glory." "Thou shalt rise up before the hoary head, and honor the face of the old man." The beauty of old age, the actual physical beauty of old age, is greatly appreciated in our literature. In the book of Ecclesiasticus in the Apocrypha, we read "As the clear light is upon the holy candlestick, so is the beauty of the face in ripe age." Our Rabbis referred time and time again to the fact that the judgment of the aged is like old wine, good old wine.

Evidently the writers of our sacred books felt that old age could be something

more than ashes and spent embers. The old men of the Bible were dignified patriarchs, revered men, as rich in honor as they were in years. When their end came, they fell as the mighty oak in the forest falls, in splendid majesty. Moses lived richly to the age of 120 years. The Bible says of Moses, "His eyes were not dimmed nor his natural force abated." Abraham and Moses were impressive majestic figures in old age. They were the splendid old men of the Bible.

The Book of Psalms speaks of the righteous man:

The Righteous shall flourish like the palm tree
He shall grow like a cedar in Lebanon
They shall bring forth fruit in old age
They shall be full of sap and richness.

A great poet of modern times, Robert Browning, puts these words in the mouth, properly enough, of a great Jewish Rabbi, Rabbi Ben Ezra: "Grow old along with me. The best is yet to be." In the eyes of this poet the compensations of old age were greater than that of any other period of life. It certainly can have its compensations, many of them quite equal to those of any other period of life.

Of course, there is no escape ultimately from the ravages of age. Time takes its toll. Nevertheless one can grow into a normal old age which is not without its dignity. And one can grow into a premature old age which is both undignified and far from satisfactory. Many grow old too young these days. We consume ourselves too soon. We burn up our energies in the sharp pace of our living. In our over-reaching, in our over-consuming ambition to acquire more, hang onto more, we spend ourselves. We exhaust our physical and our emotional energies so that by the time we reach the age of fifty or sixty we are spent, drained, broken. We overtax our hearts and we overtax our nervous systems. A natural old age is as natural and as beautiful as a fruit, ripening upon the tree; a premature old age is like green fruit, spoiled on the tree. We rush, many of us, too headlong into old age, because we have come to think of life in terms of a race, somehow, rushing to some objective, helter-skelter, rather than living deliberately and happily day by day.

Old age, my friends, can bring with it a calmness of spirit, a detachment from the turmoil of life, a capacity to see life, perhaps for the first time, objectively and dispassionately. In old age we begin to have a more philosophic and a more stoic view of the world.

But old age has compensations only for those men and women who have laid up something for their old age; who have invested wisely - and I am not referring necessarily to money - during their youth and their old age, so that dividends can be theirs in old age. "If thou hast gathered nothing in thy youth, how canst thou find anything in thine age?" The wise men insure themselves for their old age, not only in a monetary way, but in an intellectual, spiritual, social way.

It is in old age that we can enjoy the friends that we made when we were younger. Old age is the period of enjoyment of old friends, old books, and well-remembered music. Old age is the period of enjoying the harvest of life. It is also the period of enjoying one's children and grandchildren. And blessed are they who have reared their children in such a way that they are a comfort to them in their old age.

Unfortunately, this is not the case with all old folks. There are too many instances of what the great poet called "Unregarded age in corners thrown," old age pushed aside. The ideal Jewish family was never one in which the old grandfather or the old father and mother or the old grandmother was shoved aside. They were rather the reverential presence in the home, the center of ripening wisdom, counsel, the object of love and respect.

In this age of ours of speed and acquisitiveness, we have been in danger, many of us, of making old age despicable. In our industrial setup a man who is forty or forty-five is too old for factory work and therefore becomes an economic liability to his family. And when one becomes an economic liability, one becomes an emotional liability as well.

I am afraid that much more respect was paid to old age in the olden days than it is today. Fortunately, our government has now set about building up the security and therefore the dignity of old age through old age pensions, and much fine work is being done by the organized efforts in communities to provide the aged with interesting and creative activities and with pleasant contacts to make the declining years of their life as they should be - profitable and dignified. In so doing, our government and our communities are going back to the great and noble admonitions of our Bible - "Thou shalt respect the hoary head."

And finally, one of the compensations of old age is that it can face not only life, with equanimity and calmness, but even death. For the old have seen life, the complete cycle of it. They have known spring, summer, autumn and harvest. They have lived fully, and they are ready to close the book of life, ready, as the Bible puts it, to be gathered to their fathers in a good, old age. This is how the Bible describes death - just as beautiful as any description in the world's literature - to be gathered into one's fathers, in a good, old age.

And so, nature and nature's God is kind and gives to each age of our mortal days its blessings, its opportunities, and its compensations. To youth it gives a fervour and a glow, a life and a bouyancy; to middle age, a steadfastness, keener judgments, finer discriminations, the privilege of home-building, the privilege of playing a role in the world; to old age, a peace, a calmness, such as the twilight brings to the long day. Amen.

1) The great humanity of J. is seen in the Biblical attitude towards youth and old age. It has a tender regard for both - which derives from its profound reverence for life itself. This was not the case with all ancient peoples - and is the case with many peoples and cultures to this day.

Unprotected infants ~~among~~ were exposed and down away with. ~~The~~ The helpless and were seriously abandoned.

Plato defended ^{the practice of} infanticide and the killing off of the aged and the helpless. This practice is altogether unknown in the whole literature & recorded social history of Israel.

2) Life was precious and a gift of God - It must be guarded, sheltered and protected in every stage in every situation.

And when handicraft in any way by weakness or ill-far ^{such as} ~~has~~ ^{has} an special claim upon our care and protection.

3) ~~Childhood was a time~~ The Kibb loved children. Regards them as the life's greatest blessing.

"So, children are a heritage from the Lord, ...
like arrows in the hand of a warrior
as the children of one's youth.

Happier is the man who has his griver full of them!

- "Children's children are the crown of old men"

4) Childhood and early youth were looked upon as a time ^{proper} for education and training under the loving and vigilant eyes of parents and teachers.

12
youth was loved not unduly in the Bible. It under-
stood fully youth's immaturity, ignorance and impetuosity -
~~and the~~ the physical extension - 'the rites of youth' - but
~~never failed to regard them~~
~~the~~ always as rites - which should be avoided -
- what was imperfect in youth - shall ~~be~~ corrected by
foster's charity and effort disaffection in the home, and
in the school - be corrected and improved - not
tolerated and excused.

This, the Bible views, as an act of injustice and
unfairness to the child himself, not alone to society.
It is to sin against the child!

"Withhold not correction from the child - for in so doing
thou shalt deliver his soul from hell."

"He who withholdeth punishment - perishes his child!"

Parents were admonished in the Bible not to be afraid of
their children - as so many parents are today.

And fathers, in unhappy children, were admonished not
to be afraid of their children, or of their parents.

In each case the mandate is direct and unrepealed
and in the execution of their assigned tasks they were fully
encouraged and empowered.

In this age of extensive research in the field of child psychology,
and psychoanalysis - and unhappy juvenile delinquency

14

THE COMPENSATIONS OF YOUTH, MIDDLE AGE AND OLD AGE

LECTURE GIVEN AT THE TEMPLE

SUNDAY, JAN. 11th

1931

BY

RABBI ABBA HILLEL SILVER

~~To the thoughtful man or woman,~~ Every stage of life has
~~its compensations,~~ for every stage of life brings its own peculiar
experiences and at every stage we may ~~no~~ begin to live a new life on a
different plane.

Human life has its seasons just as nature has its seasons.
And each season has its own ~~character~~ ^{climate} and its own ~~seeming~~ beauty.

One need not dwell long of course, upon the ~~compensations~~ ^{delightful and}
of youth, ~~for it is generally understood that youth is that period in~~
~~human life which enjoys most what we call 'the blessing of life.'~~

In the first place youth is blessed with unbounded hope,
and hope is the ~~zest~~ ^{elixir} of life. Hope is the marrow of living. In youth ~~men & women~~
~~people are not yet~~ ^{have not yet become} aware of the inevitable limitations of life. Every
obstacle is assumed to be surmountable and every ambition attainable.
In youth our dreams are not yet ~~harnessed~~ ^{trammelled} or broken by experience, and our
~~inner self, our ego,~~ is not yet shackled by social restraints.

When we are young we believe that we can choose any road
~~we want to travel on.~~ There are choices, - we may choose, and even if
the road ~~is~~ ^{is} hard, we ~~possess~~ ^{believe that we} the strength adequate for the effort.

Youth ~~too~~ is blessed with buoyancy. Young ~~men~~ ^{boys} when they
are defeated in ~~their particular objective~~ ^{a pursuit} will ~~express a profound~~ ^{of course}

despair only for ^athe moment. The next moment they are plunging on again. There is a resilience and ~~electricity~~ to the emotional life of youth that one does not find in later life. The warm blood of youth has a way of thawing all the chill despairs of life. ~~So youth in the words of the poet is "Ceaseless aspiring and ever in motion."~~

And then youth ~~too~~, has this advantage: that it is too ^{so} much engrossed in the ^{excited} business of living ^{that it does not have much time and} to intellectualize ^{about} ~~much~~ about ^{it, or to be too introspective.} ~~life.~~ Youth lives and experiences the most of life without carving these emotions into shreds of analysis and criticism. Youth does not submit life to ^{the} a sort of an intellectual microscope, ^{of reflection} for the microscope unfortunately reveals the rough texture ^{of your} of existence ^{and flows}.

Youth has what Emerson called the "Gift of divine generalization," - ^{it} overlooks the unpleasant details, sees only the ^{bright} sweet side and therefore youth is the age of lyric poetry.

Every age has its poetry. But youth is particularly the age of lyric, romantic poetry. It is the age of the "Song of Songs."

~~And~~ Youth has a way of idealizing life. I do not mean falsifying life. Life is what we make it. Each age makes its own life. Youth makes life ideal, a legend of budding ^{and} blossom, becoming. - as ~~perhaps it was meant to be in the mind of the Maker, Himself.~~

Commonplaces are commonplaces only to commonplace people. Youth has not yet reached the stage where things ~~are~~ ^{are} commonplace. Youth can still see the glow where other people see only the ^{ashes.} actuality. ~~That is~~ a blessing.

6

Youth has enthusiasms. ~~We desire enthusiasm in youth.~~
~~We are a bit fearful of it, in middle aged people or old age.~~ Youth
has the enthusiasm to overleap mountains. Sometimes they break their
necks, ^{there are times when} but ~~sometimes that~~ enthusiasm does carry them over the highest
mountain ranges. And nothing gives a rarer satisfaction to life than
an act completed in superb abandonment into which ^{one has} ~~you have~~ thrown all
the passion of ^{his} ~~your~~ will. ~~That sort of an act is possible in youth.~~
Youth is still unshackled, ~~unvictimized,~~ not pigeon-holed in a definite ^{permanent}
job or profession, ~~or calling.~~ It is not curbed, as all of us become
curbed as we get older. And youth can still be stirred to fine impulses,
noble generosity, magnificent loyalty. Youth can also be very cruel, ^{in its}
~~because it is thoughtless.~~ ^{new} Youth can be impulsively tyrannous. ~~And~~
~~that's why parents must not permit youth to exploit them and youth must~~
~~not exploit their parents.~~ This is the age when young people tyrannize
over the old. They know more than their parents do and some parents
try to get out of the way of their children all the time. They do not
want to interfere. ~~The children know more. They are modern.~~ It is a
~~foolish age and parents particularly are extremely foolish in this~~
~~generation.~~ These young people who are now exploiting their parents will
be much smarter when they become parents.

Youth, then, ~~to summarize,~~ is a period of preparation. ^{It is}
Spring ~~is~~ the time of plowing, ^{and} sowing. ~~Life all about is stirring. There~~
~~is a life-ferment. The sap of life creeps up warm, rich, sweet.~~ Youth is
the time for laying foundations for one's later life, - foundations in

physical well-being, foundations in sound habits of thought and action, foundations in fine friendships. The youth who wastes his youth or who permits himself foolishly to become sated in youth has many dull wasted years ahead of him. ~~Nature has a way of keeping strict accountability upon all people. We can fool other people, we can fool our parents, we can fool ourselves. But we can't fool nature. If we sow nothing when we are young we have nothing to reap in later life. If we waste our physical resources when we are young we are~~ before we reach the middle point of life. A youth wasted spells a life wasted.

I said youth doesn't need much comment as far as its ^{and opportunities} compensations are concerned. It has compensations enough. But middle age has its compensations too.

~~The greatest compensation of middle age, of course, and I~~ ^{really} ~~don't~~ know what middle age is today. ~~It is really hard to say.~~ From my knowledge of some of my friends I would put middle age as far up as the age of seventy. I have known men in the sixties, healthy, hearty, strong, alert, energetic as men a generation ago were at the age of forty. ^P The greatest compensation of middle age is the privilege of building a family and a home. That's the rarest of life's blessings. To enjoy the companionship of a life-mate, to bring children into the world, ~~to have something of that divine satisfaction which God Himself must have had when He created this world. To be a co-creator with God, to be a~~

provider, ~~protector~~, a counselor, a guide; to be able to fashion and to mold character, that's a compensation which comes with middle age - ^{over} perhaps life's richest blessing.

Of course, ^{this makes} ~~that~~ brings with it a load of responsibility.

We are no longer as carefree in our middle age as we ^{were} ~~are~~ when we ^{were} ~~are~~ young. We are not foot-loose. We can't adventure as ^{early} ~~readily~~. And sometimes some of us in certain moments of ~~our life~~, of our middle age, look back longingly ^{to} ~~on~~ our youth. We hanker for ~~our youth~~, the freedom which was ours, the fewer burdens which we had to carry. But upon second thought I doubt whether the middle-aged man would exchange places with the young man.

You will recall that very lovely poem of Oliver Wendell Holmes called "The Old Man Dreams."

"Oh for one hour of youthful joy!
Give back my twentieth year."

He wants to be twenty again; to wipe out all the other years and bring you back to where you were at twenty. Is there anything that you would like to take along with you. He says he'll take his precious wife.

"The man would be a boy again
And be a husband too."

"I'll take my girl and boys.

The Man would be a boy again
And be a father too!"

Middle age is the age of rich experiences, ripening judgment, social recognition. The age when you begin to play ~~your~~ ^a role in the world, - your role as citizen, as a member of the community.

In middle age we no longer fly from peak to peak as in youth, from one exaltation to another, breathless with eagerness. Our walk is a slower walk but a steadier walk. It is the age of finer discriminations. ~~You are beginning to get your wisdom teeth.~~ ^{we} You are beginning to discriminate between pleasure on the one hand and happiness on the other, - ~~between that which is visionary and that which is ideal;~~ between the false glitter and the abiding light of life.

In youth you may be interested in lyric poetry. In middle age your interest becomes a little more scientific. You are interested in economics, politics, technology, sociology, international affairs. Your reading is likely to be of that character. Middle age is when a man makes his unique and specific contribution to society. If you have anything in you to give to your community, your country, to mankind, middle age is when you make that contribution to society.

→ And then comes old age.

Shakespeare, you will recall in his famous passage divides life into seven stages:

"All the world's a stage
And all the men and women merely players.
They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms.
Then the whining school-boy, with his satchel
And shining morning face, creeping like snail

- 7 -

Unwillingly to school. And then the lover
 Sighing like furnace, with a woeful ballad
 Made to his mistress' eyebrow. Then a soldier,
 Full of strange oaths, and bearded like the pard,
 Jealous in honor, sudden, and quick in quarrel,
 Seeking the bubble reputation
 Even in the cannon's mouth. And then the justice,
 In fair round belly with good capon lin'd,
 With eyes severe and beard of formal cut,
 Full of wise saws and modern instances;
 And so he plays his part. The sixth age shifts
 Into the lean and slipper'd pantaloon,
 With spectacles on nose and pouch on side,
 His youthful hose, well sav'd, a world too wide
 For his shrunk shank; and his big manly voice,
 Turning again toward childish treble, pipes
 And whistles in his sound. Last scene of all,
 That ends this strange eventful history,
 Is second childishness and mere oblivion,
 Sans teeth, sans eyes, sans taste, sans everything."

And yet Shakespeare, himself, I suspect knew that old

age is not quite as helpless and not without its compensations, as all that. For immediately after this revelry of the cynical immediately following that, there enters upon the scene Adam, that old servitor of the play, who is four score years old, happy, hearty, enjoying his life, serving the world. Shakespeare in his remarkable dramatic gifts, his technique, gives the answer to the thing in the living person of this old man of eighty years.

In the Bible
~~Among our Jewish people, more so than among any other people~~
~~in the world, age was remarkably revered. Our Bible and more particularly~~
~~our Talmud, is replete with reference to the dignity and nobility of old~~
~~age. "The judgment of the aged" said one of the rabbis, "is like old wine."~~
~~(quote Hebrew) "That which old people desire~~
~~is in reality a construction and an upbuilding." As between the prophet and~~
~~the Aged, the aged comes first, according to our rabbis. The prophet needs~~

"~~with the~~ "The hoary head is a crown of glory" (1)

"Thou shalt rise up before the hoary head, and honor
the face of the old man"

~~It says~~
The beauty of old age is greatly appreciated in our books.
Ecclesiastes: — "As the clear light is upon the holy
candlestick — so is the beauty of the face in ripe age."
Rabbi — "The judgment of the aged is like old wine"

Evidently the writers of our sacred books felt that old age could be something more than ashes and spent embers. The old men of the Bible were dignified patriarchs, revered men, as rich in honor as they were in years. When their end came, they fell as the mighty oak in the forest fell, in splendid majesty. Moses lived richly to the age of 120 years. The Bible says of Moses "His eyes were not dimmed nor his natural force abated." Abraham and Moses were impressive majestic figures in old age. They were the splendid ^{old} men of the Bible.

The Book of Psalms spoke of the righteous man:

The Righteous shall flourish like the palm-tree
He shall grow like a cedar in Lebanon
They shall bring forth fruit in old age
They shall be full of sap and richness.

A great poet of modern times, Robert Browning puts these words in the mouth of the great Jewish Rabbi Ben Ezra: "Grow old along with me. The best is yet to be." ^{In the eyes of the poet} Evidently old age's compensation is greater than that of any other period of life. It certainly has compensations, many of them quite as equal ^{to} as those of any other period of life.

Of course, there is no escape ultimately from the ravages of age. Time takes its toll. Nevertheless one can grow into a normal old age which is not without its dignity. And one can grow into a premature old age which is both undignified and far from satisfactory. ^{Many} We grow old too young these days. We consume ourselves too soon. We burn up our energies by ^{it} ~~this~~ ^{pace of our} sharp ^{living} quick tempo of life. In our over-reaching, in our over-consuming ambition to get more, we spend ourselves, we exhaust our physical, ^{and} our emotional energies so that by the time we reach the age of fifty or sixty, we are spent, ~~hollowed out~~, drained, broken. We over-tax our hearts and we over-tax our nervous systems. A natural old age is as natural and as beautiful as a fruit ripening ~~to completion~~ on the tree and then falling down. A premature old age is like a green fruit, spoiled, ~~rotting~~ on the tree. We rush, many of us, too headlong into old age, because we have come to think ~~in this~~ ^a life in terms of ^a race, rushing to an objective helter-skelter rather than ~~thinking and~~ living ^{deliberately} ~~richly~~, happily day by day.

At sixty, old age begins to set in, but not the old age which breaks one mentally or physically. At seventy, the hoary head. At eighty one must enjoy the special gift of strength to reach eighty. At ninety, one begins to bend under the weight of the years. At one hundred, one is as if he were already dead.

And so up to seventy or eighty, according to our Rabbis, one could live his life purposefully, effectively.

The great poet Browning wisely made a Jewish Rabbi voice this conception of old age which is foreign to many another people, in his magnificent poem "Raabi Ben Ezra." Browning makes this Rabbi say:

"Grow old along with me!
The best is yet to be,
The last of life,
For which the first was made:
Our times are in his hand
Who saith, "A whole I planned,
Youth shows but half; trust God,
See all, nor be afraid!"

Old age, my friends, brings with it a calmness of spirit, a detachment from the turmoil of life, the capacity to see life, perhaps for the first time, a bit objectively, dispassionately, no longer furiously, caught up in the business of ~~XXXX~~ pursuing ambition, pursuing wealth, without which you think life is meaningless. In old age we begin to have a more philosophic and calmer view of things, a more stoic view of things. Old age has this compensation only for those people who have laid up stores for their old age; who have invested during their middle age and their youth, so that intellectual dividends would be theirs in old age. The wise man

"If thou hast gathered nothing in thy youth, how canst thou find anything in thine age?"

-10 -

The wife who

insures himself for his old age, not only in a monetary way, but in an intellectual and spiritual way.

It is in old age that we can enjoy the friends that we made when we were young. Old age is the period of enjoyment ~~for~~ *of* old friends ~~and~~ old books and well-remembered music. Old age is the period of ~~harvesting, of~~ enjoying the ~~rich~~ harvest of life. It is also the period of enjoying one's children and grand-children. And *are they who have* blessed is the man or the woman who ~~has so~~ reared their children *in such a way* that they are a comfort ~~unto~~ them in their old age.

Unfortunately that is not the case with all old folks. There are too many instances of what the great poet called "Unregarded age in corners thrown," - pushed aside, ~~shifted~~.

James is The ideal family, ~~as our people conceived of it, is not~~ *was never on* the one in which the old grand-father or grandmother or the old father and mother ~~is~~ *was* shoved aside in corners thrown, - but in a sense the reverential *presence* in the home, the center of ripening wisdom, of counsel, the object of ~~attention and love and respect~~. The old father becomes in the real home, the symbol of dignity and piety and sanctity.

In this age of speed and ~~inquisitiveness~~ *as* and everybody so ~~terrifically anxious to inquire, this age which is becoming so extremely~~ *we have been* selfish, we are in danger of making age despicable. In our industrial set-up a man who is forty ~~is too old to work~~ *able to* and therefore becomes an economic liability to his family. And when one becomes an economic liability he

becomes an emotional liability as well.

Much more respect was paid to age in the olden days than it is today.

*Old Age
Plagues
- creating
cubicles
+
Morgue
Caskets*

And one of the compensations too, of old age, is that it can face not only life, with equanimity, with calmness, but even death. For the old have seen life, the complete cycle of it. They have known the spring, summer, autumn and winter. They have lived. *fully* They are ready to close the book of life *- to be gathered to their fathers - in a peaceful old age* "~~vixi et quem dederat cursum fortuna - peregi.~~" "I have lived; whatever course fortune gave to me, *- King God into eternal sleep.* I have pursued. I am without sorrow and without regret."

And blessed indeed are those aged who go down life's highway together, man and woman, life's helpmates and companions. Blessed are they indeed when they are able to enter the shadows together.

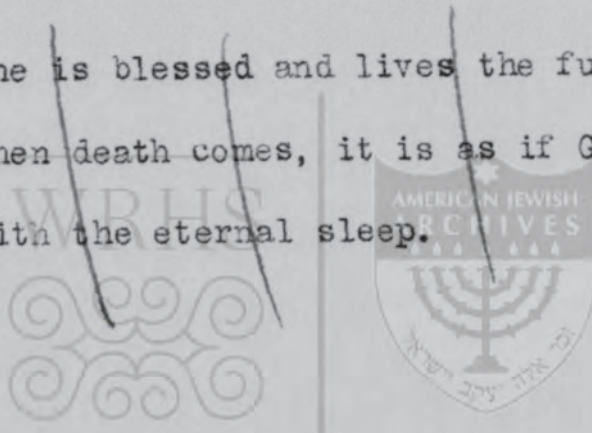
You recall that perfectly magnificent poem of Burns' "John Anderson My Jo, John."

"When we were first acquaint
Your locks were like the raven
Your bonnie brow was brent:
But now your brow is bald, John
Your locks are like the snow:
But blessings on your frosty pow,
John Anderson my jo.

John Anderson, my jo, John
We clamb the hill together
And mae a canty day, John
We've had wi one anither:
Now we mae tother down, John
But hand in hand we'll go
And sleep together at the foot
John Anderson, my jo.

Nature is kind and gives to each age of our mortal days ~~its burdens~~ ^{its burdens} ~~cares or sorrows~~; to youth a fervour and a glow, a lift, a buoyancy; to middle age a steadfastness, keener judgments, finer discriminations, the privilege of home-building, the privilege of playing a role in the world, ~~the privilege of experience~~; to old age, a peace, a calmness such as the twilight brings to the ~~long~~ long day.

When one is blessed and lives the full span of life, from dawn to dusk, when death comes, it is as if God came down from heaven to kiss one with the eternal sleep.



3 Held in School 'Riot'

Three teen-age ringleaders in a riotous demonstration March 31 in a study hall at Lincoln Junior High School on Scranton Rd. were ordered held at the Detention Home today by Juvenile Court Judge Harry L. Eastman.

Judge Eastman ordered parents of the boys, two who are 15 and the other 14, to pay \$3 a day "board" for each until he makes a final ruling. A fourth boy, 13, also was cited, but since has run away from home and has not been located.

Four Chairs Smashed

During the outbreak, which started with humming among 160 pupils using a cafeteria for study hall rose to singing, hand clapping and stomping of feet, six tables and 38 chairs were overturned. Four of the chairs were smashed beyond repair.

Judge Eastman admonished the teacher in the room at the time—Mrs. Alice Utley—for not "nipping in the bud" the demonstration.

"Teachers today are afraid of parents," the judge said. "Children have no absolute right to be in school. They have to obey proper standards of conduct to be there."

Class to Pay Damage

"Teachers have to take only so much abuse. Children never did these things to the old-fashioned teacher. We just don't have the same discipline in our schools today."

Mrs. Utley told the court she had quieted down the class when a number of boys and girls started humming in mid-session. She said she didn't call for help when the final outbreak came because it was just a few minutes short of the end of the session.

Judge Eastman ordered \$44 damage to chairs and tables "prorated" among the 160 class members.

G
C

BY

Mrs. grand birthda day, be big of Her weight Her power under Kaiser

Se

Ni

The has be eight prope anti-a to Ni

Ma adjut Guard Heath the F two p with ning Crown and 2 constr

Site at the terly 140th and lo ity of south

List east o to the He is land i St. are

The are w antiaire guns w Nation

Red in P