

Looking over this splendid gathering I have been reflecting that forty years ago such a movement, such a meeting as this would have been impossible. The making of it did not exist.

It was not that in the '90's there were no socially-minded people like yourselves. There were - many of them. But they were working in units separated by church, political, race conventional lines. They were carrying on their efforts

to meet human needs, the methods of an age still individualistic.

Panics have their points. The chief of them is that they set people to a hunt for causes and ways to handle better their unhappy exhibits. If you go back to the depression of the '90's you will find a revolt on the part of the socially-minded people against their methods of dealing with the tragic miseries of that day. It was a

long depression, it filled the highways and byways, the streets of towns and cities with an^{un}organized mass of beggars and a fairly well organized body of disreputable and cheerful tramps. The household to which I belonged the coffee pot was always allowed to stay on the stove until dinner time to provide a hot cup for the tramp who was sure was sure before the morning/to knock at the kitchen door.

The revolt against the headless methods of

dealing with this mass of misery out of the revolt came what we call organized charity ^{with} ~~an~~ entirely new conception of obligations towards the unprivileged, the possibility of rebuilding men and women and with this conception came a realization of the need of trained men and women to handle the problems of rebuilding, so that we have our great and splendid body of social workers, ^{as} and ~~the~~ agencies came into existence to take care of this or that specialized need

the strength that would be in handling the problems
 collectively, / ^{thinking} questions of race, creed, convention
 and have flowered into this magnificent effort which
 we speak of as the Mobilization of Human Needs - the
 finest and collective enterprise, rehabilitation of men
 and women this country has ever seen.

Now emphasize the achievements of this
 forty years. *fr* There ~~are~~ two reasons. One is, that

I find among my friends engaged in these noble efforts
 discouragement that they have not done more, they who
 have done so splendidly and in the face of such *odds*,
 I emphasize it, too, because I am continually having ~~x~~
 thrown in my face by the youth of today, something like
 this. "A nice mess you older people have made *for* us,"
 they tell me. "Are we to correct what you have done and
 at the same time *do* *we see to* ~~tell~~ you what ~~should~~ be done?" Well, I

would like to call the attention of those who talk to
 me in this way to the mess that forty years ago we had
 to take over - a ~~five years panic~~ - a five years
 depression - a *Cox's* army - a *Coined* financial school -
 an organized army of tramps - ^{and} the necessity of meeting
 these problems of nature single handed without ~~any~~ collective
 strength, without ~~any~~ unified machinery, no trained personnel,
 no ^{central} ~~essential~~ thought or aim inspiring ^{such as} one that animates
belief

you - the belief
~~youth~~ that men can be rebuilt. Now out of that sorry
 predicament our generation has ^{brought} the noble collective
 enterprise with which you are to begin your fight
 on misery.

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Youth Dinner:

What this means is that this is a movement not satisfied with itself, one where the attacks are not formalized and inflexible, the methods not yet ossified.

The methods behind you here from this table tonight proves that. The subject is / concerned with the problems of youth today. Now the time honored method of handling the problems of youth has been for the adult to make up

his mind what they are about, his idea of the solution and use his authority, or at least attempt to use it, to impose these solution.

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Tonight the attack on the problems of youth has broken entirely with the conventional method . The elder has not looked into his own mind, but he has been seeking from youth and the results of that search you are to soon hear from this table.

This is a procedure which has its hopeful side.
 It argues a grow^{ing} humility in this adult, the dawning
 notion that perhaps he does not know it all. The
 oldest humility to the depression is so the period is
 not without its benefits great virtue.
 It is one of those virtues that has a possible defect
 curbed into an inferiority complex which incapacitates for
 future usefulness which sometimes happens.

of this gathering have escaped
 the stereotyped attack, more important they have had
 the courage and the understanding to go to the heart
 of the problems of youth today and that is the character
 with which these problems are met. What do we mean by
 character? It is not a code, not a creed, not a formula;
 it is that vital, energizing force upon which this strength
 and permanence of man and his works must always depend

With it there is no failure for it is the end of living;
without it there is no success.

To put into simple speech this great/^{moral}force
means a definite thing in its respect and loyalty to
ones inner self - a passion to keep it inviolate ; it
means unfailing consideration for the rights and needs of
our fellows, a /^{consideration} which makes the tricks of trade,
the manipulations and invasions of law, the rejoicing over

gaining over what another loses and by right is his and
impossible to us. It means the courage to fight the
battles and make the sacrifices which are inevitable in
preserving the integrity of ones soul and a sound unfailing
consideration for others. It means the courage and intelligence
to recognize that man's life and achievements are subject to
the laws of growth, that there are no short cuts, no
patent remedies, no magical formulae, that there is only

7-15'

labor, patience and faith. However, this is not a popular philosophy. On all sides I find men and women crying out for a quicker, basic solution of youths problems. Character must wait on bread, I am told, economics come before ethics. I do not leave the story of man's troubles today are in the The finer conclusion of following man's crooked through the ages must be, I believe, that bread earned in defiance and ignorance of ^{moral} / laws

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is rotten bread and sooner or later will poison will poison who eat it.

The economic and political, and a good part of the social philosophy today, is summed up in that first and brutal phrase that business is business. of the measure of progress. Given that philosophy we have heard for fifty years now there is a chance to see what it can do for itself. The miseries and bewilderments today are

the logic and the moral law,
character, from their natural essential place in human
affairs. You might as well attempt to light their house
with electricity without considering the laws of the
force; it cannot be done without disaster and the world
today is reaching the attempt to carry on ^{its} affairs without
reverence, intelligence or regard for the moral laws.
It is an ^{old} story. Man from the beginning of time has worked

but he has found it with high hopes and clear vision
by his failure ^{to} continue his work according
to this inner spirit. The greatest and strongest force
in the world is moral force ^{and man knows it.} That I take it is why
when you have seen a nation, a religion, an institution
we with the joyous faith that at last here was a
way to bring peace and happiness and justice to man, he
has always after the period of abasement returned to the

attack. What is there so marvelous about man as this
immense and undying that makes him stumbling,
blind, defeated,
what is there so grand as the indomitable that
he miserable, *stumbling*

He is going to try it again. If there is
anything at the bottom of him, the conviction of
the power of character, what Emerson calls, the serenity

of ethics.

No challenge that has come to men in all the
ages is equal to this challenge of character. It is the
challenge which is facing youth of today and their solution
of the perplexing problems which is at the heart of the
youth problems today. The whole question with youth is
whether or no he is going to bring the understanding and
strength of character to the attack on his problem. He

has got it in him to achieve manhood. Does he know it?

Can you, can we, help him better to understand the crux
of all his problems?

If any experience in life is calculated to give a thoughtful humane man a deep sense, an over-mastering value of character in youth it must be that of being called upon to conduct the assembling, the training, the operation, the final demobilization of hundreds of thousands of youth in a great and tragic war. Here such a man sees at every turn what discipline, courage, steadfastness means - how basic they are in manhood. He sees,

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too, how the experiences of war are calculated to be at the base of these noble elements in youth and he get out of it to what I believe to have been behind the time and the strength and the inspiration Ex-secretary Baker is giving to this movement to upbuild the characters of men and women, above all to arouse youth to a realization of the relation of character to its problems. He realizes that the disillusionment that War leaves behind it can only

be overcome by men of character and that peace can only be made realizeable in the world by men of character, men who are willing to give peace something more than lip service, give it sacrifice thrown to the struggle for peace, the same willingness for sacrifice, the same discipline, the same willingness to carry on to the end in building up and seeing through the agencies which will be a substitute for peace.

One of the problems to consider in a democracy like ours is how to use to the best advantage men who have rendered noble service over a period of time in public life. The experience is too vital to be wasted. What can we do about it? Well, I know one man who rendered an immortal service ^{through} the heartbreaking days of the Great War doing things necessary to be done and yet contrary to all the humane sentiments in him ^{and} who has found a way to use

with splendid effect experience. He did not wait on us.

He had learned in the assembling, the directing and the

demobilization of youth for war the ^{things} /he could have learned

nowhere else - the need of character in meeting after war

problems. He has been giving time and strength and thought

to how to build up those suffering from the disillusionment

and demoralization that War brings. ~~Has~~ we prepared them

for War so he would prepare them for the struggles of peace

(for that greatest of all - encounter.) Can this world

be ripped permanently of war? Can we find a substitute

for it, to arousing in them a willingness to sacrifice, to

give something more than lip service?