



## Abba Hillel Silver Collection Digitization Project

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

Series V: Writings, 1909-1963, undated.

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Reel  
173

Box  
63

Folder  
158

Education and the good life, University of Cincinnati and  
University of Akron, 1927, 1929.

The aim of education is one with the aim of human life. The aim of human life is the free and full expression of human personality, the realization of self through and by and in the midst of social life and social activity. The self is physical and mental and emotional. ~~These things are arranged in us departmentally. Human personality is organized organically.~~ Each element is a constituent of the other so that to develop ourselves completely we must develop ourselves physically, mentally and spiritually. Education is the technique of human development.

From the point of view of society education is the force which holds society together. It is the means whereby the individual is initiated into community life.

The American school in the last decade or two has been quick to realize this two-fold function of education, the public school to a large extent than the high school, the high school to a larger extent than the college, the private school to a larger extent than the public school. The private school, because of its greater financial independence, its smaller enrollment of pupils and because of the closer cooperation between teacher and parent, has been able to a larger degree than the public school to experiment with the newer theories of education, looking to the development of human personality.

As a rule the private school is not a desirable institution in a democracy. Quite inevitably it makes for social isolation and social exclusiveness but until the public school is able and willing to do the intensive and experimental work which the private school can and is doing, the latter is performing a legitimate and worth while service in the community.



There are certain dangers confronting our school system, the first of which is the desire to make of education a purely practical and utilitarian affair. Education is too soon diverted into professional channels. The youth is taught too early to specialize in his chosen vocation or profession. Education is stripped down to the bare essentials of professionalism. As a result the young man's <sup>horizon</sup> ~~arising~~ becomes tragically narrow and his interests sadly confined. The man himself becomes grooved and niched and jobified. American educators should not listen to this voice of Main Street, made heavy with the rich food of prosperity. No education is worth the name if it is not a liberal education, if it does not free his mind to think creatively and his soul to roam, if it does not inculcate within him a fine and noble enthusiasm for the humanities of life. We need specialists of course but over and above that and of infinitely greater importance to society is to have men whose minds and souls have been trained to love truth and beauty and goodness, men of social sympathies.

Another fallacy which is attacking our school system is the notion that the whole business of the school is to impart information. The real function of the school is to teach a man how to think. Not to impart beliefs nor to transmit dogmas nor to inculcate notions which may be considered at the time orthodox and conventional, nor even to impart a vast amount of facts but to stimulate the marvellous machinery of the human mind, to kindle the imagination and to equip a man with the necessary tools to wrestle successfully with the problems which life may bring to his door.



## EDUCATION AND THE GOOD LIFE

It is clear that education has a two-fold function to perform in the life of man, and therefore, in the life of society: the one is utility and the other is culture. Education must enable a man to become more efficient, to achieve with increasing facility the legitimate goals of his life; and it must also humanize him.

A truly intelligent education will first of all cultivate in us, as a part of our necessary mental equipment, the power of concentration. One of the supreme achievements of the human mind is intensive thinking - that act of will which focuses our entire mental apparatus upon one given problem and holds it there until that problem is solved. The process of disciplining the mind for sustained and persistent speculation is infinitely more important than the accumulation of what we call knowledge or the mechanics of retaining that knowledge which we call memory.

Education must also train us for quick, resolute and effective thinking. To think is the hardest thing in the world - to think hard, to think incisively and to think for ourselves. We are prone to choose the wandering way of mental vagaries, which is effortless, rather than the hard, unbending road of regulated thought which brings weariness and brain-fag. Again, our mental life is being constantly invaded by legions of half-truths, perversions of truth, prejudices and propaganda. Even our authentic channels of information, the press, the class-room, the platform and the pulpit, in many instances, do not give us objective and unbiased truth. To save man from the morass of the propaganda-style of mind is one of the chief aims of education. Education must enable us to sift and weigh evidence, to judge critically, to discern the true from the false, the real from the unreal, the fact from the fiction. The modern man is distinguished from the ancient, the medieval man in that he possesses, not a better mind but a better set of scientific tools for ascertaining truths and for gauging reality. It is in the constant employment of the scientific method in



all of our thinking that we are truly modern.

And lastly, education must stimulate our creative imagination. It is from the creative imagination that the element of originality - the new note and quality in life - springs. Whether in science, art, literature or religion, no new paths are blazed without imagination. The new revelations come from those who "can frame out of three sounds, not a fourth sound, but a star...."

The first function of education, therefore, is to teach man to think intensively, to think critically, and to think imaginatively; to endow his mental life as far as possible with the power of concentration, with canons of judgment and with the urge to adventure in the undiscovered continents of truth. But this is not the whole of education. Education for efficiency is only one-half of education. Education which stops with efficiency may prove the greatest menace to man and to society. The most dangerous criminal in the world may be the man who is plentifully endowed with the gifts of concentration, reason and imagination, but with no morals. Perhaps the most dangerous epochs in civilization are those in which the minds of the race has outdistanced its spirit, in which the increased power of the race, made available through new discoveries and inventions, is not harnessed and guided by an equally increased ethical purpose and by higher consecrations.

Intelligence is not enough. Intelligence plus character - that is the goal of true education. To integrate human life around central, focusing ideals, and to supply the motive power as well as the technique for attaining these ideals - that is the highest effort of education. The complete education gives us not only power of concentration, but worthy objectives upon which to concentrate, not only a critical faculty for precise judgment, but also profound sympathies with which to temper the asperity of our judgments; not only a quickened imagination, but also an enkindling enthusiasm for the objects of our imagination. It is not enough to know truth. We must love truth and sacrifice for it. It is not enough to be quick of perception. We must be quick to respond to the appeal of human loyalties. Our lives need much more than a



precise, eager and powerful intellect. They need not only knowledge which is power, but wisdom which is control. They need not only truth which is light, but goodness which is warmth. They need love and loyalties and the lift of aspirations. They need charm and dignity and a splendid restraint. They need quietness and peace and kindly human contacts. The broad education will, therefore, transmit to us not only the accumulated knowledge of the race, but also the accumulated experiences of social living. It will translate truth for us into a way of life. It will educate us for the good life.

There are two qualities which distinguish the good life - the qualities of service and of adventure.

Goodness finds its objectives not in ourselves but in others. It is only as we widen the circle of our lives to include the lives of others that we develop into spiritual maturity and taste of the good life. The full and free unfoldment of personality, which is life's chief goal, is impossible without, as it were, a transmigration of souls, without projecting our lives into the lives of others, without linking up our destiny with the destiny of the advancing life of the whole of mankind.

No man can experience the majesty of the good life who isolates his destiny. It is in the very arena of life, in the very thick of the affray, battling for the sanctities of human life, that one is privileged to taste the intoxication of the good life.

The other quality which distinguishes the good life is the quality of adventure. Goodness seeks its major victories not in the present, but in the future. "My Kingdom is not of this world".... The Kingdom is fashioned out of a grace and loveliness still unborn. The good life is characterized by a prophetic rhythm. It hungers after the new heavens and the new earth. The whole story of human progress is simply a catalogue of the new truth, the new insight, the new qualities which the adventurous spirits of the new race from time to time added to the social assets. The entire capital stock of civilization is made up of



those single revelational acts of individuals which had never been <sup>witnessed</sup> before.  
The new, however, <sup>must always</sup> ~~must~~ springs from the old, <sup>and this is a truism which is frequently overlooked.</sup> The seeds of the future can be fruitful only when sown in the furrows of the past.

Pathology knows of two sad maladies which afflict men - total forgetfulness and total recall. In the one case the person suffers complete loss of memory. He is severed from his past and ~~he~~ knows only the present. In the other instance the person is overwhelmed by every detail of his past, so that he can think of nothing else. He is monopolized by his memory. Both cases are pathological.

The human race as a whole, or particular segments of it, often falls victim to one or the other of these maladies. It lives through whole epochs during which it is completely dominated by the past, shackled by traditions and precedent. It makes no headway. It discovers no new truths. Certain time-honored notions, certain long-established customs or dogmas, because of their antiquity, are universally credited and accepted. No one questions them. The creative energy of such an epoch seeks outlet, not in new discoveries or in prophetic anticipations, but in the refinement and consolidation of existing knowledge. This spells ~~degeneration~~ <sup>stagnation</sup>.

Europe knew such an age of helpless retrospection in the Middle Ages. For a thousand years certain traditions tyrannized over the minds of Europe, - Aristotle in philosophy, Galen in medicine, Augustine in theology, the Ptolemaic system in astronomy. The Middle Ages were a case of total recall. Their creative energies went to waste in pawing over the old, in repeating and elaborating upon the intellectual equations of the ancients.

The malady of total recall often attacks human institutions. Institutions arise in response to some pressing need of <sup>social</sup> ~~human~~ life. When that need disappears, the institution does not as quickly disappear. It hangs on. It encumbers life. But mankind is content, out of deference to the established usages and its enslavement to the past, to endure the abuses of the old rather than create the new.

Feudalism, for example, arose out of the chaos of Europe following the



disintegration of the central authority of the Roman Empire. Life was then uncertain, travel precarious. Cities were at the mercy of marauding bands. Instinctively men grouped themselves around their strongest leaders for mutual protection. Feudalism appeared - islands of safety in a sea of turbulence and anarchy. Order and discipline were maintained. For generations Feudalism served well the economic and political needs of the peoples of Europe. After a time the need for it disappeared, but Feudalism continued. Like all institutions unrelated to life, it soon degenerated into an agency of oppression and exploitation. The nobles ceased to be protectors and became plunderers, and the masses ceased to be vassals and became serfs. But so dominated is mankind by custom and tradition, that it endured Feudalism for centuries after it had ceased to function. For centuries Europe remained tied to this dead and decaying body, until the French Revolution severed them asunder forever.

Nationalism took is a case in point. In response to a legitimate urge towards self-expression, nations have sought since the collapse of the Holy Roman Empire, their independence. National cultures, once utterly disregarded by rulers who added country to country as if they were mere stretches of territory, asserted themselves. Nations set about rediscovering their pasts, developing their national speech and literature and integrating their group personality. This process was particularly strong during the last century. All of which was utterly commendable and desirable.

But the tradition of nationalism soon became inadequate. New conditions arose, requiring new adjustment. It was found that uncoordinated national self-determination leads to rivalry and hostilities among peoples. The world soon needed a new conception of international interdependence - and a more lively sense of international solidarity. But so enamored are we of the past, of past shibboleths and past fetishes, that the nations cannot take this new and unavoidable step without the compulsion of universal war and horror. The shadow of the past has settled upon the nations of the earth.

On the other hand, there are moments in history where peoples break with their



past completely, when they disinherit themselves as it were, and begin to reconstruct their life on lines entirely new, on ideal conceptions unrelated to precedent and experience. Such revolutionary efforts are not rare in history and they are as pathetic as they are vain, for they are doomed to failure. No people can begin life as of today. It must begin with ten thousand yesterdays, and with the load and the leaven, the pull/the push of the past. The world is already too old for nations to start de novo. Life is already too enmeshed and snarled for idyllic experiments in Utopia.

Only such ideals have a chance in life and a chance to advance life, which are reverent of the past, which discover the undeviating lines and the invincible strength of the past, and which follow those lines and add to that strength, while avoiding the pitfalls and errors and blind alleys of the past. Chesterton wisely stresses this fact. "In history there is no Revolution that is not a Restoration, and that all the men that have really done anything with the future have had their eyes fixed upon the past." He points to the Renaissance, where the very word proves his case. "The originality of Michael Angelo and Shakespeare began with the digging up of old vases and manuscripts.... The Reformation looked back to the Bible and the Bible times... Never was the past more venerated by men than it was by the French Revolutionists. They invoked the little republics of antiquity with the complete confidence of one who invokes the gods."

In seeking the new one should furthermore guard himself against confounding the new with the novel. A man putting on a new garment does not by that token become a new man, and an age putting on new manners does not become a new age. Authentic newness in a man or in an age is inward spiritual renewal, new emphases, new sets of values, higher aspirations and higher interests.

Every age has its novelty seekers and its spasmodic hankering after the bizarre and the flamboyant. Every epoch has its false glitter and its cheap and easy cleverness. The young men and women of almost every age, except the excessively repressed ones, have sought after the sharp relish of the novel and the unconventional in clothes or speech or manners or ideas. Our own age is



especially addicted to this idolatry of the novel. Our young people would break with the conventions and restraints of the past and plunge into what they call the New Life. But this new life is, after all, no new life at all, but an acceleration of the old rhythm - a swifter scansion of an hackneyed melody. The irreverences and the irresponsibilities of our day are notwhit different from the stale bravadoes of every generation since the beginning of time - the same capers and the same totems. There is nothing new in novelty!....

The New Life is not a new excitement, but a new exultation - not a stimulant, but a satisfaction. We renew ourselves, not by indulging our appetites, but by improving our tastes. We enter new worlds through the gates of aspiration.

The artist enters new worlds by way of his art, and by that token his life is renewed. As his art is perfected his life is progressively renewed - like an endless drama of resurrection. The musician, the poet, the scholar traverse unexplored continents of beatitudes, untrod by the uninitiated, and to that degree their life is a perennial renewal. Every creative effort of heart or mind is a glorious hazardry into undiscovered worlds, bringing lilt and flame to the eager heart. He who follows a beckoning ideal is assured of an unfailing refreshment of soul which will save him from the drab weariness of the advancing years.

But only such ideals possess the magic power of renewal which forever elude complete fulfillment. They alone are worthy of us.

An ideal which a man can achieve in his lifetime is unworthy of him, unworthy of the reach of his imagination, the chivalry of his spirit, the hardihood of his faith. Only such tasks and ambitions are worthy of us which lay bare the finitude of our bodies and the infinitude of our souls, the impotence of flesh and the omnipotence of spirit, the brevity of our days and the eternity of our dreams. Blessed is the man whose dream outlives him! Blessed is the man who is strong enough to see himself grow old and powerless while his ideal remains young and green. For then old age assumes a dignity which compensates for our infirmities. The flame of life may burn low, but from the undefiled altars of our ageless souls the holy incense of our vision will rise uninterruptedly.



In his picture of Dorian Gray, Oscar Wilde tells of a young man, radiant and beautiful as a god, whom a great artist painted in the full splendor of his youth. When the man beheld the finished masterpiece, he burst into tears. "How sad it is," he cried, "that I must grow old. My face shall become wrinkled and wizened, my eyes shall grow dim and colorless, but this picture shall remain always young. Oh, if it were only the other way! If the picture could change and I could remain always what I am now!" His wish was granted. Throughout the succeeding years his picture - his dream-world - changed with the changes that came over him, while he remained unalterably the same. Through successive stages of <sup>de</sup>gradation and shame, through sin and cruelty and vice, he remained the same, young and beautiful - but his picture - the mirror and reflex of his soul - took on all the ugliness, all the viciousness, and all the spiritual disfigurement which were his. At last the horror of the picture, the ghastly deformity of his dream-world, drove him to madness and to self-destruction.

This is the tragedy of one who wishes to outlive his dream. When such a man grows old he will have memories which will embitter his days; for all his glory will be of yesterday, and all his hopes as if they had never been.

The great, renewing ideals which men set for themselves cannot be achieved in their lifetime. But they are not without their recompense. They create new worlds for us in which to live. Our mental and spiritual reactions to these ideals, the enthusiasms and exaltations which they create within us give to our life a deeper content and a wider scope. They <sup>crowd</sup> ~~enrich~~ our days with eagerness and beauty. We may be denied the world of achievement but we cannot be denied the world of poetry and romance and the rich savor of living which the very presence of the ideal within us creates for us. Therein does the spiritual differ from the physical. The physical must be possessed or consumed to be enjoyed, but we need not possess or consume our ideals in order to enjoy them. We enjoy them in the quest and struggle for them and in our devotion to them.

An ethical book written by a mystic of the eighteenth century tells a naive and



charming folk-tale. There lived somewhere a lonely and pious man, poor and forgotten of men, whose entire possession in life was one single tract of sacred lore. He had no other books. The pious man spent all his days reading and re-reading this one sacred tract. It filled his entire life. It became his world. He guarded it. He loved it. He treasured it. When he died, so runs the tale, this precious tome of sacred lore was transformed into a radiant maiden of surpassing loveliness, who led this faithful devotee to the Gates of Paradise. Quaint, is it not? But how profoundly true! In similarwise did Beatrice lead Dante along the terraces of heaven. For every high devotion, for every transfiguring wish, or hope, or prayer, an angel is born unto us to be our ministrant and guardian.

Such is the potency of ideals. They give us a whole realm of grace and beauty in which to live, even while they themselves are passing through the tragic stages of denial and frustration leading to their ultimate transfiguration.

Education for the Good Life should encourage the cultivation of such ideals within us as will make of our life an unbroken process of spiritual and intellectual augmentation. Our business or profession should not be permitted to become so mechanical as to restrict our development or consign us to the treadmill repetition and monotony. We should, of course, attempt to advance to the very limits of our vocation, to explore its every byway and to marshal into play every talent we possess, but we must continue our self-fulfillment beyond it and outside of it. No occupation, however large its scope, is large enough to enslave our whole personality. Like a jewel radiating through numerous facets, our spirit should adventure along manifold ways.

Our age is one of specialization and a man's success is determined by his ability to master thoroughly his prescribed field of economic activity. It is not so much his scope as his intensive expertness in a limited field which counts. This makes for progress in industry; for industry can link these small efficient units into a greater scheme. But the individual who confines his whole life to his one specialized activity to the exclusion of all else and destroys it. Human life requires



scope and comprehensiveness. A well-rounded, colorful human personality cannot be developed within the hard routine of a job, however remunerative and estimable it may be.

Man must have more than one world in which to live; for his one world may collapse and then he is totally bereft. Along side of his job-world he must construct for himself a leisure-world wherein he can live freely and joyously in the role of a creative amateur, pursuing objectives not out of economic necessity but because of his sheer love for them. This will enable him to remain young amidst the ageing toll of the relentless years.

Faust grew old. He sought to regain his youth by re-kindling the burnt-out passions of youth - wealth and love and life and laughter. He sold his soul for one great hour of renewal. He failed. But in the end, writes Goethe, Faust found happiness and refreshment of soul and a new meaning and interest in life, by engaging in some great social task of reclamation, an enterprise which quickened his mind, warmed his heart and put eagerness into his tired nerves. It made him master of old age by making him servant of that which is ageless.



1. Religions - as numerous as races; but there is Religion is truly One as the Human race is one.

Time & Place would vary diff; but essentially the Human Race is One. So with Religions, Time etc. There is a universal.

2. No harm in diversity. - + no sign of weakness or untruth. (1) No one philosophy etc. (2) The music of choria (3) Tower of Babel. (4) But desirable to understand basic themes - common denominator - What are there?

3. Easter. Resurrection - (1) Eschatology. major role. (2) Rejected. Immortality - Is that a universal? Buddhist. (3) Some are indifferent to it. "Death does not count". (4) Some are content to trust - without knowing very much. No!  
(note)

4. Miraculous Revelation? Divine Man? Divine Book?  
(1) Sui Generis (2) All men divine (3) all truth divine  
(4) Revelation is continuous as questing spirit - No!

5. Rites? No? sacrifices? Propitiation? atone? ceremo.  
- rites? Sacraments?

6. First Essential ∴ Deep conviction in purposeful universe -  
(1) Materialists vs Spiritual interpretations of the universe  
(2) All things Physical - operated by mech. laws. Not controlled  
- No Intelligence - cold, heedless. No Progress!  
(3) Leads (1) Despair (2) Epicurean (3) Stoicism.



- ① Personality - Vital Intelligence - Human life part of unfolding purpose - Warmth - Man is co-worker -  
Goodness, beauty and Truth assume meaning -

## 8.7. Second Essential. Moral Side of Universe!

- ① That which is supremely intelligent must be supremely good -  
 ② We may not understand it - General in battle.  
 ③ Evil. Epictetus.  
 ④ Providence - Good yields good.

## 8. Third Essential. Life's goal is self-perfection then moral 1. Definition - 12 mistakes of qualities of god -

- ① Man is more ~~and~~ animal - Image of god - Free Agent -  
 ② Not only to obey laws - but to strive to raise himself above himself

## 9. This Religion leads to ① Mores ② Actions

- ① Reverence - in face of vast sweep -  
humility - Stoicism - "wrapped in darkness"  
 before beauty, things seen - temporal + mysterious  
 things unseen - eternal  
 ② Pity - A sense of deference - a longing for  
 suffering among god - A need to commune

## 10. Prophecy -



1. Aim of Education - <sup>in one</sup> Aim of Life.  
- means - realization & ref. to social life

1. Self - a many-sided - departmentally
2. Stream of human energy - harmonious and simultaneous -

2. Education of course cannot <sup>Education has its ~~program~~ <sup>program</sup> pretty well defined - when you define aim & help</sup> do all these things - - gifts - modify control - techniques of human devel. - ~~the~~

3. From point of view of Society - ~~free later to top~~

1. Initiated - ~~the~~ into comm. life & soc. & gov.  
- Social contacts - ~~anyway~~ <sup>anyway</sup> being in touch with other  
education - ~~history~~ <sup>history</sup> with past

4. This being the aim of Educ. the school must ~~evolve~~ that program + curriculum which will help to realize this comp. ideal

1. The Am. School great <sup>create</sup> pub. School ~~has~~ greater extent > High School

2 Private Schools - benefits - theoretical  
percolate - admirable -  
intensive <sup>pay attention to understanding</sup> exp. work - systematic

5. Vitiated . 3 tendencies

1. Purely practical, utilitarian.
2. Aligned into profess. channels  
- specialize - stuffed - perfunctory
3. Horizons - (isolated)



4. You have practical men - attach  
liberal Ed - democratic - Classical  
- literature - <sup>fact. as the history, philosophy</sup> - naughty - paunchy -

5. Voice of Main Street -

The Educa. is worthy of its name -  
- liberate - think creating -  
Soul, romance; enthusiasm,  
humanities -

6. We need specialists of course,  
- but also that - mind & soul  
trained to love, <sup>truth, beauty, goodness</sup> - social vision

7. God created Man -

6. Important Information - feed the mind  
- facts, events, formulae

1. Facts are important - sanctity -  
- should be true - undiscovered -  
unintended - History, Econ, politics  
- deliberately falsified -

2. Less Wars - hist. text-books



lying document -

1. Exalt our virtues - beyond sin of families

2. ~~National boundaries~~ - <sup>Sin - They are</sup> National boundaries to morality -

3. Soldiers - <sup>parents - mothers</sup> <sup>unhappy - teachers</sup>

<sup>Not to Remember</sup>  
2. To Think

1. Not to impart beliefs, ~~do~~ <sup>we have to think</sup> - stimulate mind - to Sept,  
- wrestle with life's problems

2. Student bodies - standardized, + Teachers  
are driven out -

9. Formal Religion

1. Spirituality - <sup>church form</sup> ~~not~~ theologically

2. P.S. will have discharged its  
duty if -

1. Clean habits - think  
honestly - reverence

2. ~~Free~~ Freedom - free  
to do good - Past - St. Francis  
upset self-drap - Nuncios



3 Review forth & things; value &  
price; happens & pleasure.

4 Ideals - 3 Cultures.

4 Answers - Answers

5. Otherwise - a theat. ball ball

6. In school children meet as children  
- not as church - members - members of the church

7. In working for humanity

with self democracy. Am

9 W - is that self same thing  
- humanity.

1. Behaves in freedom - One - Two  
Common man -

2. Human Perfect - Progress -

3. Pol. Rep. - Am in the -

10. Am. School kind & gray & green &  
Tail tail tail tail - tail

11) Teacher - great connected with

1. Seldom heralded -

2. When on look back

3. Prints. 4. Some Day - Early look



# 1. Objectives of Education.

1. Greek - 2. Russell - vitality, courage, sensitive intelligence.

2. Moral + Intellectual = Moral intelligence

## 2. Practical Education - Proper - Technical - Bungler - efficient - Pride - Artist.

① But man more > job -

② Has other > "practical" use - discrimination, taste, "culture", appreciation,

③ Ruthless to financial failure - helpers

## 3. Intelligence:

① Trained to think - Easy to be misled

② To think creatively - with imagination

③ " " Independently - head - Machine

④ To become free <sup>60,000 - money-worth - given</sup> than knowledge - "Free to employ knowledge!"

⑤ To think continuously - Home Study -

## 4. Moral - Social - settles their life - study - new terraces

① Citizen

② Flare, the touch, sympathy - Easy-going - passion - and risks



They are not free in the faith that  
"One man with a dream, at pleasure,  
shall go forth and conquer a crown  
And three with a new song's measure  
Can trample a kingdom down."





We must set before our eyes the goal of the  
supreme Good, towards which we may strive,  
and to which all our acts and words may  
have reference - just as sailors must  
guide their course according to a certain  
star. Life without ideals is erratic.  
- Seneca.

MRS. A. H. SILVER  
10311 LAKE SHORE BLVD.  
CLEVELAND, OHIO

"Homo sum, humani nihil a me alienum puto."

"I am a man; and nothing in man is lost  
wh. I deem foreign to me"

Walter  
Tant  
Punch



"I am a part of all that I have met"

-Tennyson  
-Ulysses-

Born for success, he seemed  
with grace to win, with heart to hold,  
With shining gifts that took all eyes".

-Emerson-

Investment - not easy -

"The sun will never set on your uninvited  
empire. — many worlds —

Politics.

Peace

no jobs



THE UNIVERSITY OF AKRON

# Baccalaureate Exercises

ON THE OCCASION OF THE  
FIFTY-SEVENTH ANNUAL  
COMMENCEMENT

June 16, 1929



## ACADEMIC PROCESSION

PROCESSIONAL HYMN — "Onward Christian Soldiers" - (Page 96)  
(Audience standing)

INVOCATION - DR. O. E. OLIN  
Response by the University Quartet

ANTHEM — "Thou Wilt Keep Him in Perfect Peace" - - Woodman  
The University Quartet

## SCRIPTURE LESSON

ANTHEM — "The Long Day Closes" - - - Sullivan  
The University Quartet

BACCALAUREATE SERMON — "Education and the Good Life"  
DR. ABBA HILLEL SILVER, The Temple, Cleveland, Ohio

HYMN — "O Beautiful for Spacious Skies" - - (Page 91)

BENEDICTION - - - - - DR. O. E. OLIN



THE UNIVERSITY QUARTET - FRANCIS J. SADLIER, *Director*  
MARVIN M. TISHKOFF, *First Tenor* ARTHUR MILLER, *First Bass*  
ROBERT K. STINAEFF, *Second Tenor* WALDEMAR A. NISCHWITZ, *Second Bass*  
GEORGE W. OPLINGER, *Pianist*



21-7

# The University of Akron

Program of  
Commencement Week



June 14 - 18, 1929



## Events of Commencement Week

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### FRIDAY, JUNE 14

9:00 p. m. Senior Promenade at the Congress Lake Country Club.

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### SATURDAY, JUNE 15

1:30 p. m. The "A" Association golf tournament at the Turkeyfoot Golf Links.

7:00 p. m. Annual Meeting and Dinner of the "A" Association at Richl's "Ye Olde Homestead", Turkeyfoot Channel Road. At this meeting all the letter men of the graduating class will be welcomed as new members of the Association. All alumni as well as letter men are invited. Reservations should be made with Mr. Verlin Jenkins, Main 5982, or Coach Fred S. Sefton, Main 3630.

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### SUNDAY, JUNE 16

3:00 p. m. Baccalaureate Services at the Central High Auditorium. Sermon by Dr. Abba Hillel Silver, The Temple, Cleveland, Ohio. The faculty and the graduating class will assemble at 2:15 p. m. at Buchtel Hall and march to the auditorium.

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### MONDAY, JUNE 17

12:00 Noon. President and Mrs. George F. Zook give a breakfast to members of the graduating class at the University Club.

3:00 p. m. Senior Class Exercises, including the Senior Ashton Prize Contest, at Central High Auditorium.



7:00 p. m. Alumni Banquet (informal) at the Portage Country Club. Mr. William P. Putnam, '93, will address the Alumni on "Readjustment, or the New Competition." Tables may be reserved by classes, and reservations should be made with Miss Margaret Fanning, the Alumni Secretary, either on the Commencement Order Blank or by telephone, Main 3630. For those taking the street car, Mayfield avenue is the nearest stop to the Club, which is located about two blocks northeast of West Market street.

#### REUNIONS OF CLASSES

Fifty-year .....	1879
Forty-ninth .....	1880
Forty-eighth .....	1881
Forty-seventh .....	1882
Thirty-first .....	1898
Thirtieth .....	1899
Twenty-ninth .....	1900
Twenty-eighth .....	1901
Twenty-fifth .....	1904
Twentieth .....	1909
Twelfth .....	1917
Eleventh .....	1918
Tenth .....	1919
Ninth .....	1920

#### TUESDAY, JUNE 18 Commencement Day

1:00 p. m. Annual Luncheon of the American Association of University Women at the Woman's City Club. Alumnae of all colleges are invited. Reservations should be sent to Miss Margaret Fanning, Secretary, or may be included in the order for other Commencement reservations. Telephone, Main 3630, or Lincoln 0863.

3:00 p. m. Senior Class Play, "Phormio," on the University Campus.

8:15 p. m. Commencement Exercises at the Akron Armory. The address will be delivered by William John Cooper, LL.D., Ed.D., United States Commissioner of Education, Washington, D. C.

The faculty and graduating class will form in the hallway of the north side of the ground floor of the Armory at 7:15 o'clock.



# University of Cincinnati

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## Baccalaureate Service

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Sunday, June 12, 1927, in the Stadium  
Eleven O'clock

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### USHERS

M. HOFFMAN, Head Usher  
WM. DIVERS  
C. DENKAMP  
H. LOWE

G. NEUMARK  
G. BIGGS  
C. WINTER  
G. KING



PRESIDENT HICKS, Presiding

Processional . . . . . Faith Of Our Father



INVOCATION

Scripture Lesson . . . . . Isaiah, Chap. 42, vv. 6-13

The Rev. Finis K. Farr

Hymn . . . . . Lead, Kindly Light

Address . . . . . Education and the Good Life

The Rabbi Abba Hillel Silver

Solo—

Dan Beddoe

BENEDICTION



Recessional . . . . . O, God our Help in Ages Past

The congregation is asked to join in the singing of the hymns. In case of rain, the exercises will be transferred to McMicken Hall.



Faith of our fathers, living still  
In spite of dungeons fire and sword,  
O how our hearts beat high with joy  
Whene'er we hear that glorious word:

### Chorus

Faith of our fathers, holy faith,  
We will be true to thee till death.

Our fathers, chained in prisons dark,  
Were still in heart and conscience free,  
And blest would be their children's fate  
Though they, like them, should die for thee.

Faith of our fathers, we will strive  
To win all nations unto thee;  
And through the truth that comes from God  
Mankind shall then indeed be free.

Faith of our fathers, we will love  
Both friend and foe in all our strife,  
And preach thee, too, as love knows how,  
By kindly words and virtuous life.

Lead kindly Light, amid th' encircling gloom,  
    Lead Thou me on:  
The night is dark, and I am far from home:  
    Lead Thou me on.  
Keep Thou my feet, I do not ask to see,  
The distant scene; one step enough for me.

I was not always thus nor prayed that Thou  
    Should'st lead me on:  
I loved to choose and see my path; but now,  
    Lead Thou me on:  
I loved the garish day, and spite of fears  
Pride ruled my will; remember not past years.

So long thy power has blessed me, sure it still  
    Will lead me on:  
O'er moor and fen, o'er crag and torrent, 'till  
    The night is gone.  
And with the dawn, those angel faces smile  
Which I have loved long since and lost a while.



O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast  
And our eternal home.

Under the shadow of thy throne,  
Thy saints have dwelt secure;  
Sufficient is Thine arm alone,  
And our defense is sure.

Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.

A thousand ages in thy sight,  
Are like an evening gone;  
Short as the watch that ends the night,  
Before the rising sun.

Time like an ever-rolling stream,  
Bears all its sons away,  
They fly, forgotten as a dream,  
Dies at the opening day.

O, God our help in ages past,  
Our hope for years to come;  
Be Thou our guide while life shall last,  
And our eternal home.



# Baccalaureate Address

June 12th, 1927

The Rabbi Abba Hillel Silver, DD.

U. C. 1915

University of Cincinnati



Compliments of  
The University Branch, Y. M. C. A.



## ...Foreword...

The Class of 1927 is to be the first to hear a Baccalaureate address in the Stadium. Led by the band, the class, in cap and gown, files down the path on the Sunday morning in June to take its place in the Stadium before a platform raised on the open field. Hot it is and the baccalaureate is a formality.

But then—the heat is imperceptible, the formality is forgotten, all attention is fastened upon a forceful young man, who is speaking from the platform so effectually, so revealingly, so clearly that the audience seems rendered dumb. He is telling of the double purpose of education—of factual acquisitions and cultural attainments. He is demonstrating the double end of the good life in unselfish service and unfearing adventure. He is relating education to the good life.

Now, it is over. All too soon, it seems. The Rabbi Abba Hillel Silver, U. C. 1915, will live indelibly in the minds of his hearers. The pensive expression on the faces of the members of the class as they file out is witness and pledge of the will to carry out the charge of an eminent alumnus and man.

Let us hope that this booklet will serve to revive frequently for each of us in the Class of 1927 that scene—the dynamic Rabbi Silver, and the inspiration of his words as encouragement for us in our efforts to have a life that is full, and meaningful, to have a life that is not traitor to our higher potentialities.

FRED D. BERGER, U. C. '27,

President of the

Student Body, 1926-27.

### EDITORIAL COMMITTEE

Fred D. Berger

Richard S. Brown

Eugene B. Duffy

Richard D. Jervis

Robert Maddux

Sidney Meyers

Earl A. Straud



## Education and the Good Life

Baccalaureate Address delivered at the University of Cincinnati, Sunday, June 12, 1927, by Dr. Abba Hillel Silver, Cleveland.

It is clear that education has a two-fold function to perform in the life of man, and therefore, in the life of society: the one is utility and the other is culture. Education must enable a man to become more efficient, to achieve with increasing facility the legitimate goals of his life; and it must also humanize him.

A truly intelligent education will first of all cultivate in us, as part of our necessary mental equipment, the power of concentration. One of the supreme achievements of the human mind is intensive thinking—that act of will which focuses our entire mental apparatus upon one given problem and holds it there until that problem is solved. The process of disciplining the mind for sustained and persistent speculation is infinitely more important than the accumulation of what we call knowledge, or the mechanics of retaining that knowledge which we call memory.

*Reu*  
Education must also train us for quick, resolute and effective thinking. To think is the hardest thing in the world—to think hard, to think incisively and to think for ourselves. We are prone to choose the wandering way of mental vagaries, which is effortless, rather than the hard, unbending road of regulated thought which brings weariness and brain-fag. Again, our mental life is being constantly invaded by legions of half-truths, ~~per~~versions of truth, prejudices and propaganda. Even our authentic channels of information, the press, the class-room, the platform and the pulpit, in many instances, do not give us objective and unbiased truth. To save man from the morass of the propaganda-style of mind is one of the chief aims of education. Education must enable us to sift and weigh evidence, to judge critically, to discern the true from the false, the real from the unreal, the fact from the fiction. The modern man is distinguished from the ancient, the medieval man in that he possesses, not a better mind but a better set of scientific tools for ascertaining truths and for gauging reality. It is in the constant employment of the scientific method in all of our thinking that we are truly modern.

And lastly, education must stimulate our creative imagination. It is from the creative imagination that the element of originality—the new note and quality in life—springs. Whether in science, art, literature or religion, no new paths are blazed without imagination. The new revelations come from those who "can frame out of three sounds, not a fourth sound, but a star". . . .



The first function of education, therefore, is to teach man to think intensively, to think critically, and to think imaginatively; to endow his mental life as far as possible with the power of concentration, with canons of judgment and with the urge to adventure in the undiscovered continents of truth. But this is not the whole of education. Education for efficiency is only one-half of education. Education which stops with efficiency may prove the greatest menace to man and to society. The most dangerous criminal in the world may be the man who is plentifully endowed with the gifts of concentration, reason and imagination, but with no morals. Perhaps the most dangerous epochs in civilization are those in which the mind of the race has outdistanced its spirit, in which the increased power of the race, made available through new discoveries and inventions, is not harnessed and guided by an equally increased ethcial purpose and by higher consecrations.

Intelligence is not enough. Intelligence plus character—that is the goal of true education. To integrate human life around central, focusing ideals, and to supply the motive power as well as the technique for attaining these ideals—that is the highest effort of education. The complete education gives us not only power of concentration, but worthy objectives upon which to concentrate, not only a critical faculty for precise judgment, but also profound sympathies with which to temper the asperity of our judgments; not only a quickened imagination, but also an enkindling enthusiasm for the objects of our imagination. It is not enough to know truth. We must love truth and sacrifice for it. It is not enough to be quick of perception. We must be quick to respond to the appeal of human loyalties. Our lives need much more than a precise, eager and powerful intellect. They need not only knowledge which is power, but wisdom which is control. They need not only truth which is light, but goodness which is warmth. They need love and loyalties and the lift of aspirations. They need charm and dignity and a splendid restraint. They need quietness and peace and kindly human contacts. The broad education will, therefore, transmit to us not only the accumulated knowledge of the race, but also the accumulated experiences of social living. It will translate truth for us into a way of life. It will educate us for the good life.

There are two qualities, I take it, which distinguish the good life—the qualities of service and of adventure.

Goodness finds its objectives not in ourselves but in others. It is only as we widen the circle of our lives to include the lives of others that we develop into spiritual maturity and taste of the good life. The full and free unfoldment of personality, which is life's chief goal, is impossible without, as it were, a transmigration of souls, without projecting our lives into the lives of others, without linking up our destiny with the destiny of the advancing life of the whole of mankind.



*Goal of education is not to train us into a detached attitude, or an easy going scepticism — touch of flame of prophecy — Kingdom — Educated classes — rest of the people*

No man can experience the majesty of the good life who isolates his destiny. It is in the very arena of life, in the very thick of the affray, battling for the sanctities of human life, that one is privileged to taste the intoxication of the good life.

You, my friends, are entering a world "which is Rome and London and not a fool's paradise" . . . Conditions of palpable and vast wrong persist throughout the world, which thwart the rich promise of human life, consign millions to degradation and defeat and fill the habitation of men with sorrow. Untold millions are still starved by poverty and mentally and physically drained by exploitation. Millions of God's children, in all parts of the world, are being broken upon the wheels of industry. The burdens of our economic order lie heavily upon the shoulders of our womanhood. Nowhere in the world today do those conditions of full justice and opportunity prevail which make possible the free, untrammelled evolution of personality, the harmonious development of all of God's children according to the measure of their capacities. It is in this world, still so sadly marred by poverty, and ignorance, and hate, wherein men live and suffer and struggle for a bit of happiness, it is in this communion of saints and sinners which we call Humanity, that you must look for the opportunities of the good life, and you will find them.

The other quality which distinguishes the good life is the quality of adventure. Goodness seeks its major victories not in the present, but in the future. "My Kingdom is not of this world" . . . The Kingdom is fashioned out of a grace and loveliness still unborn. The good life is characterized by a prophetic rhythm. It hungers after the new heavens and the new earth. The whole story of human progress is simply a catalogue of the new truth, the new insight, the new qualities which the adventurous spirits of the new race from time to time added to the social assets. The entire capital stock of civilization is made up of those single revelational acts of individuals which had never been done before.

*We applaud*  
Yesterday our nation paid unbounded tribute to an intrepid spirit who dared to do something which had never been done before. A blazing comet swooping across the face of the skies could not have given us a greater thrill than that lone aviator, who three weeks ago, spanned two continents in one magnificent flight of 3600 miles over land and sea. The world was stirred to its very depths and it poured out its ecstasy in one turbulent stream of adulation which has continued to this day. What was it that so enraptured the world? Colonel Lindbergh did something which had not been done since the beginning of time! . . . He blazed a new trail, thereby impelling mankind another parang along its immemorial anabasis. Others will excel the record of his achievement. In fact it has already been excelled. But none can excel the quality of his achievement—the high courage, the superb daring, the winged spirit of adventure.



*a number*  
Think of the marvelous transformations which would be achieved if ~~that same~~ spirit of courage and adventure could be let loose in our political life, in our economic life, in our social life or in our religious life. How often is progress in these realms thwarted by the counsel of the so-called practical and cautious, by the ancient voices prophesying doom to all attempts at change and experimentation.

Those who would destroy war utterly, and would disarm the nations of the world are confronted with the records of the past, and with all show of wisdom and authority, are informed that it could not be done—because it never was done before.

Those who would reorganize our economic life after a higher pattern of social justice are admonished not to attempt such revolutionary innovations—because, they had never been attempted before—or, if attempted, had failed.

Those who would scrap all the fetishes which go by the name of religion and would cleanse the temple of the human spirit of all the crumbling altars and the broken vessels which have long served their day, are greeted with fierce anger and denunciation.

In fact in all other realms of human life we deprecate that very spirit of quest and adventure which we acclaim in the material realm. We crucify our prophets! We persecute them that seek the Kingdom! . . .

But, friends, if you wish to share in the good life which is the portion of all the favored children of God, you must do just that. Throughout your days you must seek the new heavens and the new earth. You must reach up for the seemingly unattainable—for "the light that never was, on sea or land; the consecration and the poet's dream."

2 Your elders will counsel caution. They will quote proverbs and ancient laws. They will indicate the broad highway of the traditional and the commonplace. They will beguile you with the prizes which await those who are docile and comply with the usages and customs and the ideas of the world. Following their advice, you will find yourselves at the end of your life's journey, probably comfortable, possibly prosperous, but stunted and bored and pathetic, with a sense, somehow, of having been betrayed, of having been denied life's richest prizes, of having missed the real splendor and zest and romance of life.

In urging upon you the quest of the new, I would at the same time warn you against confounding the new with the novel. A man putting on a new garment does not by that token become a new man, and an age putting on new manners does not become a new age. Authentic newness in a man or in an age is inward spiritual renewal, new emphases, new sets of values, higher aspirations and higher interests.

Every age has its novelty seekers and its spasmodic hankering after the bizarre and the flamboyant. Every epoch has its false glitter and its cheap and easy cleverness. The young men and women of almost



every age, except the excessively repressed ones, have sought after the sharp relish of the novel and the unconventional, whether in clothes or manners or amusements. Our own age is especially addicted to this idolatry of the novel. Our young people would break with the conventions and restraints of the past and plunge into what they call the New Life. But this new life is, after all, no new life at all, but an acceleration of the old rhythm—a swifter scansion of an hackneyed melody. The irreverences and the irresponsibilities of our day are no whit different from the stale bravadoes of every generation since the beginning of time—the same capers and the same totems. There is nothing new in novelty! . . .

The New Life is not a new excitement, but a new exultation—not a stimulant, but a satisfaction. We renew ourselves, not by indulging our appetites, but by improving our tastes. As we acquire keener perceptions, finer discriminations, sounder judgments, newer purposes, deeper loyalties, do we gain in newness and freshness and freedom.

Life should be an endless process of self-renewal, of spiritual growth and augmentation. Our business or profession should not be so mechanical as to restrict our development and confine us to repetition and monotony. We should, of course, attempt to advance to the very limits of our vocation, explore its every byway, marshal into play every talent we possess, but we must continue our self-fulfillment beyond it and outside of it. No occupation, however large its scope, is large enough to enslave our whole personality. Like a jewel radiating through numerous facets, our spirit should adventure along manifold ways.

Above all, we should seek to outstrip ourselves, to outdistance our highest achievements, to grope into the unknown for the new quality and the new purpose which shall antiquate the supreme quality and purpose of the moment. Thus we shall remain young amidst the aging toll of the relentless years.

And the older we grow, the less we shall lament the passing of the years. For our eager pilgrimage to the dwelling place of light will continue along the climbing highways of aspirations, undeterred by the weighted years, and upon our lips shall resound the sweet Song of Ascent, until we enter at last the resplendent fields of Eternal Renewal upon the Pilgrimage Everlasting.

→ The whole salvation - dared to be different - In machine world  
men have to work with precision, in perfect alignment - Uniformly -  
mentally - mental. Sense the new!