



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 V: Writings, 1909-1963, undated.

Reel
175

Box
64

Folder
273

Western Reserve University, Cleveland, 1931.

1/ Virgil, the 2000th, ^{WRU} concludes
- Due.

2/ V's judgment - retreat

3/ Our age - time-span

4/ Politically - ferment
 roiled - Democracy +
 During World War - attempt

5/ Economically - Two hostile

6/ Religion - Romans -
 tolerant

7/ Morally - set-voices

8/ Thus in every dept

20/ Do not be beguiled

21/ And lastly - ^{Peace} Tired.

- Peace? There is no - White

- Our own land

22/ The coming generation
choose

23/ this generation of oldish
- with - "lukewarm"

- But their day is

- But you! Seek peace

-

24/ Here, my friends, are
the high altars -

Truth, Justice, Peace

- May you be privileged

- 9/ Just as there are qualities
10/ These social values - not new
11/ There is man's immemorial
task - seeking Truth
- Cross
- Nature of truth
- Small
- But if there is much

- 12/ Man has groped - in fact
- The Language
- The Laws of Newton
*- The Human Race - overcome
dislike - Routine

- 13/ [#] Truth - never palatable
- aristocratic

- 14/ The Chief Function of Educat.
- To be sure.

- want Truth.

- prophetic urge

15/ In this age of drifting
- leadership

16/ [#] Graduation - mandate
- admitted - Knights.

17/ The world full of $\frac{1}{2}$ truths -
- Men have perfected
- Neither the Press -

18/ You must $\therefore$ guard
- Let not tradition -
- "Strive for the Truth"

19/ Then - seeking justice -
- Look about you -
- Pride of our
- Unless

Bacca
WRU 1931

1. Vergil - whole vast - This was due -
2. Vergil's judgement - It is good -
3. Our age - It is not only full - The time-span
4. Politically many nations - The disconcerting - 19C - To-day
Pol. thought - Democracy and Individ. - many world wars
5. Economically the whole world - The Econ. machine - Two
hostile systems - The old Gods -
6. Religion, which - Men and women in our land - We are
tolerant - But it no longer functions -
7. Morally our age - whole. Men seem unable - Many confused
proclaiming doctrines
8. Thus in every dept "great thundering in war by deep &" -
Battles are being waged - mighty changes - At such times
it is not unwise - There are certain - indispensable - Whether
it be an age - They are the quintessential values which
carry -
9. These abiding social axioms are quite old-fashioned -
not new - non-sensational - Just as there are qualities
of character - precious - intell. + sp. enterprises - tasks
- Of some of these
10. There is man's unmemorial task of Truth-seeking -
Cross - Does not know nature - Mind as vast -
Perhaps man being finite - enjoying knowledge

smell of clay - transcend

11. But if there is much - we shall never know, increase - If
uttermost + complete -

12. Man has groped - in the face of terrific obstacles - "The
language" - But while - The laws of Newton are relatively
simple - but certainties - The human race must
overcome its own resistance - dislike for new and disturbing -
- Men prefer routine - desirable. Truth - never palatable.
pomp - Aristocratic - Hard and unflattering - emanates

13. The chief function of Education - Truth-seeking - Educate -
must enable us - efficient - well train us - cautions -
Must do much more - Not Enough - An education
- prophetic urge towards - passionate resolve - translate

14. In this our age of drifting - need new leadership -
What we need - we have leaders enough - There is
enough truth - There is wanting, however, the valor -
Many know ^{the} truth - It is our thing to reveal -
accepted.

15. Graduation from - should be tantamount - mandate.
As Univ. graduates you have been admitted - Knights
- You have a life-long pilgrimage - chivalric quest -

16. The world is full of half-truths - venerable stupidities
- Men have perverted art - Special interests find ways
- Neither the press - class-room - writers -

17. You must be on your guard against all these
powers - Set neither traditions - "Strive for the truth
unto death - & the land for shall be put for you" -

18. Thus, this is man's memorial task of seeking Justice -
Justice, justice - Look about you - In the midst
of plenty - Our bins - unemployed - driven to poverty -
greater humiliation - The pride - which produces
excess wealth - An unsocial comp. world - has
given us a condition of planlessness & chaos - Under
restored to unshakable - The battle-lines are
already drawn -

19. Don't be beguiled - A civilization which tolerate

20. And lastly this is the memorial task of Peace -
age-old, unfulfilled hope -

Peace, peace - Tired - The nations when heart
~~beats~~ - they are tired with weary business,

21. Peace, this is no peace - At ~~at~~ a time when nations
are beset with hunger - Our own country ^{which} ~~is~~

22. The coming generation will have to choose bet 2
alternatives -

23. This generation of selfish men who want - They may
wish - Eventually - they are "Lutherans in faith only".
Salvation - But their day is nearly done - Their Antiquity
But you are to build the new Age - Seek Peace - Trust

24. Her my friends on the high altar of Humanity:
Truth, Justice, Peace - to which ~~they~~ is
summoning you.



W. R. U. Bace, Lima
1931

To-day nations will surely ~~be~~ to be talking
as readily as to democracy, and in a short
time ^{they will} ~~retro~~ trace their steps.



Two hostile systems, Econ. ~~thought~~ theory and
practice have finally come into a life-and-death
struggle, and from this struggle



9) ^{the} These abiding ^{values} solid ~~anxieties~~ are just old-fashioned. They are not new, or clever or smart, or heady like a new wine. They are as unsensational as a mathematical formula; and yet ^{today} get played ^{seemingly} the whole complex and exciting world of nature to a math. ~~for an equation~~. ~~of seeing~~ where I should like to speak to-day.

10) This is man's immemorial task of seeking truth. This is his cross, his crown and his immortality. Man does not know the nature & the truth which he seeks. Pontius Pilate asked the question: What is truth? and no one was able to answer him. The same question has been asked by generations since then by many & man's thinking life, but no one has been able to give the adequate answer. What is truth? - that is the eternal question man asks. It is a riddle far more baffling than the riddle of the Sphinx. Perhaps, for man there are answers. Perhaps man ^{will} ~~can~~ never know ^{it} ~~the answer~~ and fullness of absolute truth. ^{It would} ~~After all~~ ~~man~~ ^{take} ~~must~~ have a mind as vast as the universe to comprehend the universe. Perhaps man, being finite & mortal, constructed by ^{wooden} ^{channels of cognition} ~~and dwelling upon an orb, called earth~~, which is an insignificant speck in the limitless reaches, cosmic space, will never ^{ever} ~~reach~~ a knowledge which is more than fragmentary ~~and~~ ^{incomplete} ~~promised~~.

the advantage of being effortless
And it, ~~much~~ more demure to ~~most~~ men. Truth
when it first comes to man, is never palatable. ~~It~~ ^{It} ~~is~~ ^{is} ~~never~~ ^{never} ~~comes~~ ^{comes} ~~with~~ ^{with} the pomp & circumstance of tradition. ~~It~~ ^{It} ~~is~~ ^{is} ~~very~~ ^{very} ~~plebeian~~ ^{plebeian}. Truth is never aristocratic.
~~Truth~~ ^{It} ~~is~~ ^{is} ~~plebeian~~ ^{plebeian}. It seeks, the soil. It is hard
and unflattering - and always emanates from the
unpurified commons.

The chief functions

11). Education, I take it, is to make us truth-seekers. ^{to be seen} ~~Education~~
must enable ~~us~~ ^{us} to become more efficient, to achieve
with unerring facilities the life's true goals, his life.
To that end it ~~will~~ ^{will} ~~enable~~ ^{enable} ~~us~~ ^{us} ~~to~~ ^{to} ~~use~~ ^{use} ~~the~~ ^{the} ~~power~~ ^{power} ~~of~~ ^{of} ~~education~~ ^{education}. ~~It~~ ^{It} ~~will~~ ^{will} ~~train~~ ^{train} ~~us~~ ^{us} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~ways~~ ^{ways} ~~of~~ ^{of} ~~grit~~ ^{grit},
resolute, effective and creative thought. It will
endow us with ~~an~~ ^{an} ~~amount~~ ^{amount} ~~of~~ ^{of} ~~judgment~~ ^{judgment}. But ~~that~~ ^{that} ~~is~~ ^{is} ~~not~~ ^{not} ~~enough~~ ^{enough}. It is not enough to know how to
discern truth. We must want to discover it
~~truth~~ & having discovered it, we must be ready
to ~~adjust~~ ^{adjust} ~~our~~ ^{our} ~~life~~ ^{life} ~~to~~ ^{to} ~~it~~ ^{it}, ~~to~~ ^{to} ~~fit~~ ^{fit} ~~it~~ ^{it} ~~into~~ ^{into} ~~our~~ ^{our} ~~destiny~~ ^{destiny} ~~and~~ ^{and} ~~our~~ ^{our} ~~responsibilities~~ ^{responsibilities}.
An education which does not give us the prophetic
eye towards ~~truth-seeking~~ ^{and truth-seeking} ~~and the~~ ^{and the} ~~passionate~~ ^{passionate} ~~understanding~~ ^{understanding} ~~of~~ ^{of} ~~truth~~ ^{truth}
into a way of life, is ~~not~~ ^{not} ~~a~~ ^a ~~blow~~ ^{blow} ~~to~~ ^{to} ~~the~~ ^{the} ~~cause~~ ^{cause} ~~of~~ ^{of} ~~truth~~ ^{truth}
feathers, a cunning ^{in the careerist & selfish} ~~device~~ ^{device}. It is not the bread
of life. (over)

12). ~~For~~ ^{from} ~~Graduation~~ ^{Graduation} ~~should be~~ ^{should be} ~~fair~~ ^{fair} ~~and~~ ^{and} ~~honest~~ ^{honest} ~~to~~ ^{to} ~~a~~ ^a ~~man~~ ^{man}.
~~The~~ ^{The} ~~mandate~~ ^{mandate} ~~for~~ ^{for} ~~a~~ ^a ~~teacher~~ ^{teacher} ~~is~~ ^{is} ~~to~~ ^{to} ~~teach~~ ^{teach} ~~the~~ ^{the} ~~truth~~ ^{truth} ~~as~~ ^{as} ~~it~~ ^{it} ~~is~~ ^{is} ~~found~~ ^{found} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~to~~ ^{to} ~~lead~~ ^{lead} ~~the~~ ^{the} ~~student~~ ^{student} ~~to~~ ^{to} ~~the~~ ^{the} ~~truth~~ ^{truth} ~~as~~ ^{as} ~~it~~ ^{it} ~~is~~ ^{is} ~~found~~ ^{found} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~to~~ ^{to} ~~lead~~ ^{lead} ~~the~~ ^{the} ~~student~~ ^{student} ~~to~~ ^{to} ~~the~~ ^{the} ~~truth~~ ^{truth} ~~as~~ ^{as} ~~it~~ ^{it} ~~is~~ ^{is} ~~found~~ ^{found} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~to~~ ^{to} ~~lead~~ ^{lead} ~~the~~ ^{the} ~~student~~ ^{student} ~~to~~ ^{to} ~~the~~ ^{the} ~~truth~~ ^{truth} ~~as~~ ^{as} ~~it~~ ^{it} ~~is~~ ^{is} ~~found~~ ^{found} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~to~~ ^{to} ~~lead~~ 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~~lead~~ ^{lead} ~~the~~ ^{the} ~~student~~ ^{student} ~~to~~ ^{to} ~~the~~ ^{the} ~~truth~~ ^{truth} ~~as~~ ^{as} ~~it~~ ^{it} ~~is~~ ^{is} ~~found~~ ^{found} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~to~~ ^{to} ~~lead~~ ^{lead} ~~the~~ ^{the} ~~student~~ ^{student} ~~to~~ ^{to} ~~the~~ ^{the} ~~truth~~ ^{truth} ~~as~~ ^{as} ~~it~~ ^{it} ~~is~~ ^{is} ~~found~~ ^{found} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~to~~ ^{to} ~~lead~~ ^{lead} ~~the~~ ^{the} ~~student~~ ^{student} ~~to~~ ^{to} ~~the~~ ^{the} ~~truth~~ ^{truth} ~~as~~ ^{as} ~~it~~ ^{it} ~~is~~ ^{is} ~~found~~ ^{found} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~to~~ ^{to} ~~lead~~ ^{lead} ~~the~~ ^{the} ~~student~~ ^{student} ~~to~~ ^{to} ~~the~~ ^{the} ~~truth~~ ^{truth} ~~as~~ ^{as} ~~it~~ ^{it} ~~is~~ ^{is} ~~found~~ ^{found} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~to~~ ^{to} ~~lead~~ ^{lead} ~~the~~ ^{the} ~~student~~ ^{student} ~~to~~ ^{to}

In ^{this} ~~my~~ ^{our} sad age of drifting and confusion,
~~we~~ ^{we} hear a great deal ~~and~~ about the
need of great leaders & new leadership.
What we need however, is not new leadership,
but new ~~and~~ ^{and} ~~character~~ ^{discipline}. We have leaders
enough. We have ^{however} ~~enough~~ followers & courage. There
is enough truth in the world to-day
to blow up to pieces every ^{indurate} ~~stiff~~ obstruction
in the way of ^{social} progress. There is
wanting, however, the ^{in more} ~~value~~ ^{the faith} ~~and~~ ^{the} ~~strength~~
idealism ~~on the part of~~ ^{only the part of} ~~our~~ ^{new} age, to
apply the demands of ^{such} ~~this~~ truth and
to set it to work. We may know truth but do not
choose to follow it. ^{It is one thing to reveal truth. It is}
^{another thing to have it accepted.} It is
who possess both program and method.

admitted ~~ordered~~ with the goodly fellowship, the Knights, the 8.
Open mind. You ~~to~~ have a life-long pilgrimage
~~before~~ ⁹ you - the ^{chivalric} quest of the Holy Grail & Truth.
~~Seek truth and pursue it - be not - in the~~
~~course and chimney.~~ The world is full of
half truths ~~and propaganda~~ of slogans and
catch-words, of venerable stupidities, and of
^{abominable} ~~houses~~ decked out in the glittering raiment of
modernity. Men have perfected the art of
~~bejudging~~ ^{bejudging} ~~babbling~~ ^{murdering} these fellow men ~~that~~ cunning
propaganda. Special interest. Every where ~~there~~
fined ways of ~~bravery~~ ^{and the power of} ~~new judgments~~ ^{things}
the ~~efficiency~~ ^{of} channels of ^{public} information.
Neither the press, the classroom, the platform or the
pulpit is in position to give us forthright and
direct truth at all times. Witness the
~~unsuccessful~~ ^{unsuccessful} attempts they recently ^{made} in
Mr. ^{C. S. Lewis} ~~St. Paul~~ to furnish teachers in ~~schools~~
colleges ~~who~~ dared to speak the truth
as they saw it -

you must be on the alert to your guard against
all these powers who would ~~lead~~ ^{lead} you, you wish
it, ~~let neither~~ ^{to seek out and follow it} ~~tradition~~, ~~convention~~, ~~expectation~~
or ~~man-judgment~~ keep you from discerning your
critical principles in separating the true from

the false the real from the removal the fact from (9.
the fiction, "Strive for the truth unto death, and the Lord
God shall be at for thee" — where you have
found

13. Then there is man's unmerciful task of seeking
justice. "Justice, justice, shall thou pursue!" Look
about you, and see ^{whether} justice is done in ~~the~~ ^{our} land.
In the midst of plenty, millions are in want. Our bins
are glutted with the golden yield, ~~the~~ ^{the} soil is
Copper and filled with the gold, the earth, our
machines produce in abundance, ^{and} the people
are not averse to labor, and yet millions are
unemployed, driven to poverty and to the piteous
humiliation of charity. The pride, our manhood
and womanhood is ~~being~~ ^{being} dragged
into the dust by an econ. system which produces
excessive wealth for the few and econ. misfe-
cure for the many. ^{what we have here is the product of competition, self-interest - it is not forced into it}
~~unless we have here the product of competition, self-interest - it is not forced into it~~
unless ~~we have here the product of competition, self-interest - it is not forced into it~~ justice is established,
~~right to work~~ ^{right} men are restored to their individual
dependents with the minimum ~~requirements~~ ^{requirements}
of a decent standard of civilized living - unless
the laborers of the land the world are protected
against the drablike of unemployment, sickness
and old age, unless they are permitted to share

more equitably in the post things else which 10
they help to produce, the civilization will go
down to defeat. The battle lines ~~are~~ already
drawn.

Don't be beguiled into believing that this is the
best, all possible world in which to live. Far
from it. A civilization which tolerates head-lines
and mass butchery ^{does} poverty ^{in one section} and
luxury, ^{Excessive wealth &} rampant indulgence ^{in the other} is
in its infancy. It has not yet reached ^{either} ~~the~~ ^{the} ~~the~~
~~even~~ ~~of~~ ~~maturity~~. sanity or maturity.

~~Fight for the good~~

You elders will counsel caution. They will quote
proverb and ancient saw. They will suggest the prizes which
await those who are docile and who comply with the
accepted standards of the world. If you follow their advice,
you will find yourselves at the end of your life's journey
probably comfortable, possibly prosperous, but ~~but~~
frustrated with a sense of melancholy, & having been de-
frayed, & having been denied life's richest prize,
& having missed the real splendor and glory
of life living.

14 - And lastly there is the immemorial task of peace -
the age-old but unfulfilled ~~task~~ ^{hope}, the race.

On this day I heard a friend say: Peace, peace

I am tired of this peace talk. Whenever I go they talk of
peace. Every newspaper and magazine which I pick up,
~~is filled with~~ article in peace. I am tired of it all.

And I said to him: "Yes, friend, you are tired, but not
nearly as tired as the mothers, mothers, the faith who
sent their sons away to the last war - sons who never
came back. The mothers, mothers whose hearts are
ache for sons who went away but who would come
back - they are much more tired than you are, my
friend, tired with the weary lawlessness, ~~the~~ hopelessness,
and vain hoping which nothing will still but the
grave. You are tired, my friend, but not nearly as
tired as the mothers, men who came back from
the war maimed, blinded, parried, and who now
carry them the weary years the fragments, their
shattered lives, and their broken dreams. They
are tired.

Peace! There is no peace in the world to-day.
At a time when the nations, the earth are beset
with hunger and want, they are wasting their
~~substance~~ ^{substance} resources, which should go to the people, to the
hungry and ~~the~~ clothing, the naked, for the main-
tenance and rebuilding, huge war machines
which turn them against any possible
future peace. Our own country which
led the way in the committing itself and others

13, 21, 22

Virgil, ^{the twentieth} ~~the two hundredth anniversary~~ of whose birth, mankind celebrated ~~last October~~ ^{fourth} concludes the four books of his Georgics with an epilogue in which he says: "Thus I sang of the care of fields, of cattle and of trees, while great Caesar thundered in war by deep Euphrates, and gave a victor's law unto willing nations and essayed the path to Olympus." While vast political events were sweeping by him, and mighty changes affecting men and nations were taking place all around him, the poet was nevertheless content to sing of the tollage, of planting, of the rearing of cattle and the keeping of bees. This was due not so much to his love of "inglorious ease" - as he himself modestly suggested ^{at} - but perhaps, ~~more subtly and profoundly~~ to his intuitive surmise that here, in nature, - in fields, trees and cattle, in the revolving seasons, in the eternal life-burger of living things, in death and resurrection, - were the abiding realities of life, ~~the facts~~ ^{the facts} which endure though all else change, ~~the~~ things which survive the rise and fall of empires and mighty Caesars thundering by the deep Euphrates. stop

Virgil's judgment seems sound. It is good for all men, in periods of upheaval, of intellectual or social commotion, to retreat, if only for a space long enough to recapture something of their lost spiritual equilibrium, to the quieter fields of thought where one may reflect not so much upon what is timely as upon what is timeless.

Our age, the age into which you are now entering, equipped with the training of an institution of higher learning, is, to say the least, a very restless age. It is not only full of change, but its changes are sudden, swift and radical. The time-span between changes in social thought and practice has been amazingly fore-shortened, ~~in our day~~.

Politically, many nations are in ferment and revolution. Within ^{recent} ~~the~~ years

revolutions have swept over South America, China, India, Spain. Many other centers of unrest exist in the world. The disconcerting fact is that these revolutions seem to have no informing principle, no single goal or objective. In the nineteenth century subject peoples struggled for independence and democracy. The objectives were clearly defined. Today nations ~~will~~ swing to dictatorship as readily as to democracy, and ^{after} a short time they ~~will~~ retrace their steps again. Political thought today is roiled and confused. Democracy and individualism, both heirs of eighteenth century liberalism and the dogmatics of the French Revolution are discredited in many places where once they received enthusiastic allegiance. During the world war the last great attempt was made to enkindle the martial spirit of our people with the democratic appeal. It succeeded. But it was for the last time. It can never be done again. For we have lost, ~~in common with other peoples~~ our religious faith in ~~democracy~~. We may continue to employ it as a working hypothesis. It is no longer prophecy and a battle-~~ary~~.

Economically the whole world finds itself in the grip of a severe depression. The economic machine has broken down and with it many of ~~the~~ ^c sacrosanct theories of economic individualism inherited from an older and a different civilization. Two hostile systems of economic theory and practice have finally come into a life-and-death struggle, and from this struggle a new economic philosophy will undoubtedly emerge. For better or for worse, a new economic order is coming to pass. The old gods are vanishing and we have not yet erected altars to the new gods.

Religion, which in olden days was a strong, sustaining influence in men's lives disciplining them and guiding them, is not nearly as potent a factor today. Men and women in our land have not become hostile to religion as are the Bolsheviks of Russia, only indifferent ~~to it~~, as were the Romans in the days of their national decline. We are tolerant of religion, even sympathetic. Some

subscribe to it as good policy. But it no longer functions in the lives of many of us as a controlling, ^{and} directive influence, as a living presence.

Morally our age is in a whirl. Men seem unable to find a set of strong, simple, moral certainties to which to render their eager loyalties and upon which to build a positive and tranquil moral life. Many confused voices are heard in our land proclaiming doctrines at sharp variance with one another, some of them utterly strange and subversive.

Thus in every department of our national life today there is a great thundering in war by deep Euphrates. Battles are being waged. Mighty changes are taking place and vast transformations. At such times it is not unwise to follow the practice of the divine poet, and to ~~return~~, if only for ^{an hour} ~~a moment~~ contemplation, to the things unchanging and immovable, to the values which are from everlasting to everlasting.

There are certain ideals or principles which are indispensable to any age regardless of its intellectual, political or economic complexion. Whether ^{the age} ~~it is~~ ^{is one} ~~an age~~ of faith, reason, or scepticism, whether in its economic arrangement it is capitalistic or socialistic, and in its political organization democratic or dictatorial, certain basic ideals are inseparable from it. Without them it cannot endure. They are the quintessential values which carry a civilization along, which ^{conserve} ~~conserve~~ its best traditions and which effect those adjustments ~~which are~~ made necessary by new conditions. Just as there are qualities of personal character which were precious in the sight of man five thousand years ago and ^{which} ~~will~~ hold their identical worth among men ten thousand years hence - integrity, social-mindedness, self-restraint, courage, loyalty - so there are social values, intellectual and spiritual enterprizes ~~of the human race and ancient~~ and immemorial tasks ^{which were from the} ~~with which mankind burdened itself from the~~ beginning and which will persist unto the end.

These abiding social values are quite old-fashioned. They are not new, or

who can?
reform?
how?

clever or smart or heady like a new wine. They are as unsensational as a mathematical formula; ^{quite like the mathematical formulas to which physicists} ~~and yet physicists today~~ are attempting to reduce ^{universe of ours.} ~~this whole complex and exciting world to a mathematic formula.~~

There is man's immemorial task of truth-seeking. This is ^{man's} ~~his~~ cross, his crown and his immortality. Man does not know the nature of the truth which he seeks. Perhaps ^{he} ~~man~~ will never know ~~it~~. It would take a mind as vast as the universe to comprehend the universe. Perhaps man, being finite and mortal, constricted by inadequate channels of cognition and dwelling upon an orb which is an insignificant speck in the limitless reaches of cosmic space, will never enjoy a knowledge which is more than fragmentary, distorted and provincial. Perhaps the smell of clay and blood, of death and decay will always rise from his most exalted thoughts; for man can never transcend his own humanity.

But if there is much that we shall never know there is much, very much, that we may come to know which may increase our well being and security, ~~man~~ ~~earth~~. If uttermost and complete truth may escape us, some compensations of truth-seeking are nevertheless always within our reach.

Man has groped for truth since the beginning of his reflective life and in the face of terrific obstacles. "The language of truth," ^{declared} ~~and~~ Euripides, "is simple." But while the language of truth may be simple once it is discovered and formulated, the quest for it is terrifically ~~complex and~~ difficult and the acceptance of it even more ^{so.} ~~difficult~~. The laws of Newton are relatively simple in their formulation but centuries of bitter struggle against a millennial inertia, against Ptolmaic traditions in astronomy and orthodox theologic cosmogonies had to pass and the sacrificial labors of men of Copernicus' stamp and Kepler's and Galileo's had to take place, before Newton's simple laws of gravitation could be finally stated and accepted. The human race must overcome its own resistance to truth, its own intellectual

sloth, its own dislike for new and disturbing ideas, for new adjustment, its unwillingness to surrender cherished privileges and the ideas in which they are entrenched. Men prefer routine to initiative; for routine which is also a necessary element in progress, has nevertheless the advantage of being effortless and therefore more desirable. ~~men~~. Truth when it *is first served up* first comes to man is never palatable. It never comes with the pomp and circumstance of tradition. Truth is never aristocratic. It is plebeian. It reeks of the soil. It is hard and unflattering and *nearly* always emanates from the unprivileged commons.

The chief function of education, I take it, is to make of us truth-seekers. To be sure education must enable us to ~~become more efficient~~, to achieve with increasing *efficiency* the legitimate goals of ~~life~~ *our lives*. To ~~this~~ end education will train us in the ways of quick, resolute, effective and creative thought. It will endow us with canons of judgment. But it must do much more than that. It is not enough to know how to discover truth. We must want to discover it and having discovered it, we must be ready to adjust our life to it. An education which does not give us the prophetic urge towards truth seeking and the passionate resolve to translate truth into a way of life is fine feathers or a cunning device for the careerist and self-seeker. It is not the bread of life.

In this, our sad age of drifting and confusion, we hear a great deal about the need of new leadership. What we need, however, is not new leadership but new discipleship. We have leaders enough ~~of vision~~ who possess *the vision, the* ~~both~~ program *resolute* and method. They lack, however, followers of courage. There is enough truth in the world today to blow to pieces every indurate obstruction in the way of social progress. There is wanting, however, the valor, the faith and the unselfish idealism on the part of men, to apply the dynamics of such truth. Many know truth but do not choose to follow it. It is one thing to reveal

truth. It is ^{quite} another thing to have it accepted.

Graduation from an institution of higher learning should be tantamount to a mandate for a life-long quest of truth. As university graduates you have been admitted into the goodly fellowship of the Knights of the Open Mind. You have a life-long pilgrimage ahead of you, - the quest of the Holy Grail of Truth.

The world is full of half-truths, of slogans and catch-words, of venerable stupidities, and of absurdities decked out in the glittering raiment of modernity. Men have perfected the art of befuddling the minds of their fellowmen by cunning propaganda. Special interests everywhere find ways of biasing our judgments through the control of ^{the} channels of public information. Neither the press, the classroom, the platform or the pulpit is in position to give us forthright and objective truth at all times. (Witness the punitive measures recently visited in our city and state on teachers in schools and colleges who dared to speak the truth as they saw it.)

You must be on your guard against all the powers that would rob you of your birthright. Let neither tradition, convention or mass-judgment keep you from exercising your critical faculties in separating the truth from the false, the real from the unreal, the fact from the fiction, and let not expediency deter you from living your truth once you have found it. "Strive for the truth unto death, and the Lord God shall fight for thee."

Then there is man's immemorial task of seeking justice. "Justice, justice shalt thou pursue!" Look about you, and see whether justice is done in our land. In the midst of plenty, millions are in want. Our bins are glutted with the generous yield of the soil. Our coffers are filled with ^{abundant} gold ~~and~~ ^{all the commodities that we need}. We have the skill and the technical knowledge ~~world~~. Our machines can produce ~~in abundance~~ and our people are not averse

to labor. And yet millions are unemployed, driven to poverty and to the greater humiliation of charity. The pride of our manhood and womanhood is periodically dragged into the dust by an economic system which produces excessive wealth for the few and economic insecurity for the many. An unsocial competitive individualism has given us a condition of planlessness and chaos.

Plan ← Unless justice is established, unless men are restored to their inalienable right to provide themselves and their dependents with ^{at least} the minimum requirements of a decent standard of civilized living, unless the toilers of the world are protected against the disabilities of unemployment, sickness and old age, and permitted to share more equitably in the good things of life which they help to produce, our civilization will go down to defeat. The battle lines are already drawn.

~~Don't be beguiled into believing that this is the best of all possible worlds in which to live. Far from it. A civilization which tolerates bread-lines and soup-kitchens, doles and poverty in one section of its population and luxury, excessive wealth and pampered indulgence in another, is in its infancy. It has not yet reached either sanity or maturity.~~

And lastly there is the immemorial task of peace - the age-old but unfulfilled hope of the race. The other day I heard a friend of mine say: "Peace, peace, I am tired of all this peace talk. Wherever I go they talk of peace. Every newspaper and magazine that I pick up is filled with articles on peace. I am tired of it all."

And I said to him: "Yes friend, you are tired, but not nearly as tired as the millions of mothers of the earth who sent their sons away to the last war, sons who never came back. The hearts of these mothers, they are much more tired than yours, my friend, tired with the weary loneliness, ~~the hopelessness~~ and the vain longing which only the grave will quiet at last. You are tired, my friend, but not nearly as tired as the millions of men who came back from the war maimed, blinded, ^{or} gassed, and who now carry through the weary years the

We live under an economic system which periodically discharges
its virtues (cont. on p. 8).

~~Our~~ is the most highly industrial system in the world
We permit an industrial system which is the most
highly developed in the ~~world~~ ~~area~~ to employ (cont. p. 8)



fragments of their shattered lives and their broken dreams. They are tired."

Peace? There is no peace in our world today. At a time when the nations of the earth are beset with hunger and want they are wasting that substance which should go to feed the hungry and clothe the naked for the maintenance and upbuilding of large war machines which insure them against any possible future peace. Our own country which led the way in ~~committing itself and~~ ^{an international abase} ~~other nations to the outlaw~~ ^{to} war, ~~nevertheless~~ spends one-fifth of what ^{rest of the combined} the ~~entire~~ world is spending upon its war organization. This state of affairs cannot last. The whole system will crack. The coming generation will have to choose between two alternatives: either the time-honored aggressive nationalism, with its need for military preparedness, leading to defensive alliances, secret diplomacy and war; or international cooperation and inter-dependent nationalism - with its agencies for peaceful settlement of differences, leading to disarmament, the abolition of war and - peace. There is no other choice!

This generation of oldish men who went through the last war will not be able to make the choice. They may wish for peace, but always they will think in terms of war. They are "lukewarm in faith and old." Salvation is not with them. But their day is nearly done. Their civilization, for better or for worse, ended, politically in 1918 and economically in 1929. But you are to build the new civilization. Seek peace and the ways of peace! Do not be trapped into another war. Do not be led as ^{the youth of the last generation} ~~so many of your elders~~, like docile lambs to "a mad, unnecessary sacrifice."

These, my friends, are the high altars of humanity - Truth, Justice, Peace - to which life is summoning you. May you be found worthy of your destiny.

31-7

WESTERN RESERVE UNIVERSITY

IN THE CITY OF CLEVELAND

BACCALAUREATE SERVICE

SUNDAY, JUNE 14, 1931

FOUR O'CLOCK

SEVERANCE HALL

PRESIDENT ROBERT E. VINSON, D.D., LL.D., L.H.D.
Presiding

ORGAN PRELUDE Choral No. 3 in A minor *Franck*

PROCESSIONAL March of the Priests *Mendelssohn*

HYMN "God of Our Fathers"

God of our fathers, Whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before Thy throne arise.

Thy love divine hath led us in the past,
In this free land by Thee our lot is cast;
Be Thou our ruler, guardian, guide and stay,
Thy word our law, Thy paths our chosen way.

Refresh Thy people on their toilsome way,
Lead us from night to never-ending day;
Fill all our lives with love and grace divine,
And glory, laud and praise be ever Thine.

INVOCATION Reverend James D. Williamsen, D.D., LL.D.

THE LORD'S PRAYER

ANTHEM Adoramus Te, Christe *Palestrina*

PSALTER

GLORIA PATRI

PRAYER Reverend Thomas S. McWilliams, D.D.

ANTHEM

Psalm CXLVIII

Holst

SERMON

Rabbi Abba Hillel Silver, D.D., Litt.D.

HYMN

"Our God, Our Help in Ages Past"

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

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.

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

BENEDICTION AND RESPONSE "O Lord, Be Merciful"

Franck

RECESSIONAL Marche Pontificale

de la Tombelle

The anthems are sung by the Choirs of Adelbert
and Flora Stone Mather Colleges and the
University Singers of the School of Education.

PSALTER SELECTION

Oh come, let us sing unto the Lord, let us make joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving; let us make a joyful noise unto him with psalms.

For the Lord is a great God, and a great King above all gods.

In his hand are the deep places of the earth; the strength of the mountains is his also.

The sea is his, and he made it; and his hands formed the dry land.

Oh come, let us worship and bow down; let us kneel before the Lord our Maker.

For he is our God, and we are the people of his pasture and the sheep of his hand.

Today, oh that ye would hear his voice! Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness, come before his presence with singing.

Know ye that the Lord, he is God: it is he that hath made us, and we are his; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise:

Give thanks unto him, and bless his name, for the Lord is good, his loving kindness endureth forever, and his faithfulness unto all generations.

I was glad when they said unto me: Let us go into the house of the Lord.

Our feet are standing within thy gates, O Jerusalem. Jerusalem, thou art builded as a city that is compact together;

Whither the tribes go up, even the tribes of the Lord, for an ordinance for Israel, to give thanks unto the name of the Lord.

For there are set thrones for judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say: Peace be within thee.

For the sake of the house of the Lord our God, I will seek thy good.

Western Reserve University

in the City of Cleveland



Commencement Week

1931

SATURDAY, JUNE 13

- 10:30 a.m. Chapel Service for Alumnae of Flora Stone Mather College. *Florence Harkness Memorial Chapel.*
- 11:00 a.m. Annual Business Meeting of the Alumnae Association of Flora Stone Mather College. *Florence Harkness Memorial Chapel.*
- 12:30 p.m. Class Luncheons of the Alumnae Association of Flora Stone Mather College. *Excelsior Building, 11111 Euclid Avenue.*
- 2:00 p.m. Parade of Reunion Classes of Flora Stone Mather College. *Flora Stone Mather Campus.*
- 3:30 p.m. Presentation of "The Royal Family" by the Curtain Players of Flora Stone Mather College for the Alumnae Association. *Severance Hall.*
- 7:00 p.m. Graduate School Dinner for candidates for higher degrees. Address by Henry Eldridge Bourne, Professor Emeritus of History. *Haydn Hall.*
- 8:00 p.m. Senior Class Prom of the School of Education. *Shaker Heights Country Club.*
- 8:30 p.m. Presentation of "The Royal Family" by the Curtain Players of Flora Stone Mather College. *Severance Hall.*

SUNDAY, JUNE 14

- 4:00 p.m. Baccalaureate Sermon by Abba Hillel Silver, Rabbi of The Temple, to the Graduating Classes of Western Reserve University. *Severance Hall.*

MONDAY, JUNE 15

- 6:00 p.m. Dinner of the Junior Class to the Senior Class of Flora Stone Mather College. *Haydn Hall.*
- 6:30 p.m. Dinner of the Senior Class and the Student Council of the Cleveland School of Architecture. *Wade Park Manor.*
- 9:00 p.m. Sing-out of the Senior Class of Flora Stone Mather College. *Steps of Clark Hall.*
- 9:00 p.m. University Senior Ball. *Ridgewood Country Club.*

TUESDAY, JUNE 16

- 9:00 a.m. Annual Meeting of the Trustees of Western Reserve University and Adelbert College.
- 10:00 a.m. Class Breakfast of the Senior Class of Flora Stone Mather College. *Haydn Hall.*
- 1:00 p.m. Luncheon of the School of Library Science Alumni Association. *Wade Park Manor.*
- 3:00 p.m. Founders' Day Exercises of the School of Library Science. Address by Linda A. Eastman, Librarian Cleveland Public Library. *Chamber Music Hall, Severance Hall.*
- 4:00 p.m. Annual Meeting of the Flora Stone Mather Section of the Alpha of Ohio Chapter of the Phi Beta Kappa Society. Initiation of candidates. *Drawing Room, Haydn Hall.*
- 4:30 p.m. Annual Meeting of the Alpha of Ohio Chapter of the Phi Beta Kappa Society. Initiation of candidates and other items of business. *Haydn Hall.*
- 6:00 p.m. Dinner of the Alpha of Ohio Chapter and of the Flora Stone Mather College Section of the Phi Beta Kappa Society. Twenty-fifth anniversary of Flora Stone Mather Section. Address by James Holly Hanford, Professor of English Literature. *Haydn Hall.*
- 6:30 p.m. School of Medicine Alumni Dinner. Address by James Ewing, Professor of Pathology, Medical School, Cornell University. *Chamber of Commerce.*
- 6:30 p.m. Annual Dinner Dance of the Alumni Association of the School of Pharmacy for the Alumni and Graduating Class. *Pine Ridge Country Club.*
- 7:00 p.m. Annual Dinner of the School of Applied Social Sciences. *University Neighborhood Centers, 7063 Broadway Avenue.*

WEDNESDAY, JUNE 17

- 10:00 a.m. Lakeside Hospital Dedication. *Severance Hall.*
- 12:45 p.m. Lakeside Hospital Alumni Luncheon. *Robb House, Lakeside Hospital.*
- 2:00 p.m. Scientific Session Lakeside Hospital Alumni. *Lakeside Hospital.*

- 2:30 p.m. Forty-first Commencement of Flora Stone Mather College. Address by Edward Kennard Rand, Professor of Classics in Harvard University. *Severance Hall.*
- 3:00 p.m. Inspection of Lakeside Hospital by Lakeside Alumni and guests.
- 4:00 p.m. President and Mrs. Vinson receive at *Haydn Hall.* A general invitation is extended.
- 4:00 p.m. Pathology Conference. *Institute of Pathology, 2085 Adelbert Road.*
- 5:30 p.m. Meeting of the Order of the Coif of the School of Law. *Park Lane Villa.*
- 6:00 p.m. Faculty Dinner of the School of Education. *Chamber of Commerce.*
- 6:30 p.m. Dinner of the Alumni of the School of Law. *Park Lane Villa.*
- 7:00 p.m. Lakeside Hospital Alumni Dinner. *University Club.*

THURSDAY, JUNE 18

- 8:15 a.m. Class Breakfast of the Senior Class of the School of Nursing. *Flora Stone Mather House, 11100 Euclid Avenue.*
- 9:30 a.m. The University Commencement. Address by Ray Lyman Wilbur, Secretary of the Interior of the United States. *University Gymnasium.*
- 12:30 p.m. Luncheon of the Alumni of Western Reserve and Adelbert Colleges. Ben B. Wickham, '96, presiding. Reunions of Five-Year Classes. *Excelsior Building, 11111 Euclid Avenue.*
- 12:30 p.m. Reception of the Dean and Faculty of the School of Education to Graduates. *Library, School of Education.*
- 1:00 p.m. Public Exhibition of student work at the Cleveland School of Architecture. *11206 Euclid Avenue.*
- 1:00 p.m. Annual Meeting of the Alpha of Ohio Chapter of Alpha Omega Alpha Medical Honorary Fraternity. Initiation of candidates. *Wade Park Manor.*
- 4:00 p.m. Reception for the Graduating Class of the School of Nursing. *Flora Stone Mather House, 11100 Euclid Avenue.*