



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
177

Box
65

Folder
410

Where would you rather live?, 1936.

Source, all life - Goal of all being - to them we
turn in all our earthly pilgrimage - paths for
the road where we have ^{longed} ~~longed~~ - and ^{longed} ~~longed~~
that which lies ahead -

Then has perished ^{an} ~~an~~ ^{angel} ~~angel~~ the dust - but host
brought into him the ^{angelic} ~~angelic~~ ^{spirit} ~~spirit~~ of life. We are
mortal ~~clay~~ men, ^{and} ~~and~~ ⁱⁿ ~~in~~ ^{an} ~~an~~ ^{unfathomable} ~~unfathomable~~ ^{and} ~~and~~
yet ^{yet} ~~yet~~ ^{after} ~~after~~ ^{the} ~~the ^{divine} ~~divine~~ ^{place} ~~place~~ ^{of} ~~of~~ ^{light} ~~light~~
where ^{where} ~~where~~ ^{we} ~~we~~ ^{may} ~~may~~ ^{be} ~~be~~ ^{only} ~~only~~ ^a ~~a~~ ^{little} ~~little ^{lower} ~~lower~~ ^{angels} ~~angels~~ - ^{and} ~~and~~ ^{we} ~~we~~ ^{may} ~~may~~ ^{help} ~~help~~ ^{them} ~~them~~
There is in us ^{quest} ~~quest~~ - ^{pride} ~~pride~~ ^{on} ~~on~~ ^{feet} ~~feet~~ ^{and} ~~and ^{light} ~~light~~.
in the way that on ^{themselves} ~~themselves~~ ^{let} ~~let~~ ^{not} ~~not ^{debase} ~~debase~~ ^{ourselves} ~~ourselves~~.
regard us, ^{and} ~~and~~ ^{for} ~~for~~ ^{the} ~~the~~ ^{one} ~~one~~ ^{or} ~~or~~ ^{measures} ~~measures~~ ^{on} ~~on~~ ^{take} ~~take~~
us -~~~~~~~~

WRHS
Bless them - ⁱⁿ ~~in~~ ^{the} ~~the ^{quest} ~~quest~~ ^{of} ~~of~~ ^{learning} ~~learning~~ - ^{dedicated} ~~dedicated ^{to} ~~to
man's ⁱⁿ ~~in~~ ^{the} ~~the ^{quest} ~~quest~~ ^{for} ~~for~~ ^{truth} ~~truth~~ - ^{for} ~~for~~ ^{the} ~~the ^{quest} ~~quest~~
of that which alone ^{is} ~~is~~ ^{the} ~~the ^{source} ~~source~~ ^{of} ~~of~~ ^{truth} ~~truth~~ - ^{that} ~~that~~
~~which~~ ~~those~~ ~~do~~ ~~not~~ ^{wisdom} ~~wisdom~~ which is revealed
to ^{one} ~~one~~ ^{who} ~~who~~ ^{sees} ~~sees~~ it - (where men may
receive the ^{revelation} ~~revelation~~ of wisdom, justice,
judgment and equity. Enable those who
teach & learn here to ^{fulfil} ~~fulfil~~ ^{its} ~~its ^{mission} ~~mission~~
to increase learning and to disseminate
the ^{revelation} ~~revelation~~ of wisdom, justice, judgment
& equity -~~~~~~~~~~~~~~

JUST AS THE FLAME SPRINGS STRAIGHT INTO THE AIR AND
CANNOT BE CABINED, OR KEPT DOWN ANY MORE THAN IT CAN
REPOSE IN QUIET, SO OUR SOUL IS ALWAYS IN MOTION, AND THE
MORE ARDENT IT IS, THE GREATER ITS MOTION AND ACTIVITY.



SENECA

Bless me country, O richer nation!
For the days, dark cannot compare,
was worth & dead and ~~for~~ struggle,
may we stand remain true to the traditions
of freedom, tolerance & good-will, in
turn and from the way which our
father had in reverence. There is
no word in them more -

May thy light lead us
modern - confessions
thy th - substance

HARVARD UNIVERSITY
THE PREACHER'S ROOM, LOWELL HOUSE



Cambridge, Massachusetts

Order of Worship

SUNDAYS AT 11 A.M.

Hymn, "Old Hundredth," *Unannounced, the Congregation standing*

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with fear, his praise forth tell,
Come ye before him and rejoice.

For why, the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

Sentences from Scripture

Invocation, and The Lord's Prayer

in which the Congregation joins

Chant

The Congregation, standing, joins

O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and show ourselves glad in him with psalms.

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

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his and he made it: and his hands prepared the dry land.

O come, let us worship and fall down: and kneel before the Lord our Maker.

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

O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth: and with righteousness to judge the world and the people with his truth.

Now unto the King eternal, immortal, invisible: the only wise God,
Be honor and glory through Jesus Christ: forever and ever. AMEN.

Responsive Reading

The Congregation standing

Anthem

Lesson from the Old Testament

Anthem

Lesson from the New Testament

Responses for Minister and Choir

MINISTER: The Lord be with you.

CHOIR: And with thy spirit.

MINISTER: Let us pray. O Lord, show thy mercy upon us.

CHOIR: And grant us thy salvation.

MINISTER: O God, make clean our hearts within us.

CHOIR: And take not thy Holy Spirit from us.

Prayer

Hymn

Sermon

Prayer

Hymn

Benediction



The Congregation standing

The Congregation standing

HARVARD UNIVERSITY

APPLETON CHAPEL

ORDER OF WORSHIP

DAILY PRAYERS

AT 8.45 A.M.

Organ Prelude

Responsive Reading

Anthem, on Mondays, Wednesdays, and Fridays

Hymn, on Tuesdays, Thursdays, and Saturdays

Lesson from Scripture

Address

Prayer

The Lord's Prayer ("trespasses")

Hymn

Benediction (Choir Amen)

Organ Postlude

This order of service allows about five or six minutes for the address.

The minister selects the responsive reading and hymns and is asked to be at the Chapel, to make the selections, a few minutes before the service begins, that the numbers may be posted on the boards.

Ministers are asked to conclude the service a minute or two before nine o'clock, or at nine o'clock promptly. Most of the students in attendance will have classes beginning just after nine o'clock, and the life of the voluntary service depends upon our enabling them to reach their classes in time. It is understood that the ringing of the nine o'clock bells in the Yard should mark the conclusion of the service.

Source - To Thee

Thou hast fashioned - placed -

In our mortal - clay - Seekers

Keep thou us in our Quest -

May we grow -

Bless thou Institution - dedicated -
- fulfil its mission

Bless - Country - Troubled - Tradition

May Thy light - Wisdom - Strength

Amos 5.4-15

{ Mizal
4.1-6
5.9-14
6.1-8

1. Source of all Life - Goal of all Being - To These
we turn - Pilgrimage - Grateful

Thou has fashioned Man - dest.

We are mortal men - un-ved - yet seeker
dwelling place - light - little lower

Help us in our Quest - Guide our feet
Delusion - Fear - weariness

4. Bless Thou - Institution of Learn - dedicated

Enable all these - teach - mission -

to increase learning - disseminate

the instruction of wisdom, justice

3/. Bless our Country -

In these days - faithful tradition -

may it not turn aside - road -
in reverence

1/. May Thy light -

Thy Wisdom -

Thy Strength .

1/ There is something of the unsubdued Nomad
No man so - "wanderlust" - primitive hunger
" " "domesticated - urge to adventure
quest of new horizons
whole hist. of civil - record of struggle
" " of Soul of man - struggle bet.
nomadic impulses - mandates of resp. Civil. Expt.

2/ All our forefathers - wanderers - Something
of the urgency of their movements
was restlessness - in our blood
not subdued by centuries of civil.

* Never quite at rest with ourselves -

3. we cast our eyes beeyond - country far more
Byond the hills - at the turn the road
Here - ^{glamour} drab destiny
Byond - across the river - promised land
- milk + Honey

4/ Or we cast our eyes backward - "good old days"
It was much better then!
Life - more peaceful - more - stable
lives of our fathers - ~~was~~ - kinder - wiser

5/ We cast our eyes backward - our past - ^{Ideally} Youth
Experiences a sort of romantic nostalgia -
Kohler - "Do not say that the days that were..."

6/ Or we cast our eyes forward - future -
Future will be brighter, better - romantic dogma
of the 19th C.
"Far-off divine event..."
Progress is inevitable in spite of reverses
~~To-day is full of misery etc.~~

7/ Irishman - 100 people - "Who would you rather
- a astounding variety - every where but where
they actually live
South - Western Coast - England - France -
Riviera - ^{Elusive, elusive, as seen} beaut. island in South Sea
9 saw where

8. "In what age would you rather live?"
Last century

next "

^{solid, comfortable}
Disrupted Victorian Age - which wasn't
colorful, full of romance
Golden Age of Pericles
Very few would choose this age.

9/ "In what station of life would you rather live?"
~~Lawyer~~ ^{and life by} ~~doctor~~ - ~~merchant~~ - ~~man of business~~
~~Other~~ ^{Other} > profession you are in! The King
 a ^{misfit} ~~misfit~~ ^{came} ~~came~~ ^{to the right a thing} -
 Young - old; old - young; and so it is!
"Young men see vision - old men dream dreams"

10/ The most ages men have dreamt - "utopias"
~~some place~~ ~~unperfected~~ Gras ~~who~~ ~~see~~
Significantly enough - "utopia" means ~~vision~~

11/ Always maintained imagined Golden Age in
 far distant Past - a further
 Ancient believed 4 cycles - degeneration

- ① Golden - lived like gods - knew no care, toil
happily - hearts -
- ② Silver - knew conflict & struggle - not to fall
- ③ Brass - men strong - brutal - waged war
knew strength - no pity
- ④ Iron - ^{Full} Gods placed all their burdens
on human man - Justice,
nobility, Truth - ~~unknown~~ regarded

12/ Indo-Eur. Tradition - both Pagan & Christian Myth
also degeneration - fall - Paradise -
Regeneration - "messianic age" ^{that was} ~~destroy~~

But in either case - the "summing up"

- 13) In one sense this is as it should be, but of
~~that~~ ^{never} satisfied - ^{end of a period, was not too far} declines -
life must have its backdrop, ^{and its} summing up
" " " the ~~whole~~ ^{des} contents - It
Seneca (Justin) exaltation, by ones and lives

- 14) A human soul must have its aspirations
But asp. are movements not in time or space
- in "being" - in quality of being - ~~self-assertion~~
It is not enough merely to be restless,
^{driven}
We must know what is driving - summing up
If it is merely appetites - unconscious hunger
for excitement - unwillingness to accept
discipline of routine & hard work -
then we are, prisoners of a Disordered
Disturbed curse of an age

- 15) If however - urged on by study, two Victims ^{seeking}
not new excitement - exaltation ^A

Free! the hardships
you will have a program for life, and ^{you will find}
tempers for living
no penurious restlessness - but steady
confidence

It is not ^{the} hard little value ship, the
miffing & heroic, the pauper planning
tag - that wanted ~~most~~ how out
in the & odder relation way, being
in all.



as the 7th finger in the arm which
has the distal end, you find the
dist. from 7 joints in lower arm, when the
7th joint is deep, middle & lower
uniform position - the 7th joint is deep
with the bone to reach - from distal
knowledge (fracture) - some changes
I found that the "changes" when the
is again on the right side of the
the first & upper & lower, a further
ended on lower - unfortunately not
lower must be distinguished. Then there is
kind. very few joints from the 7th joint
the day eye & the 7th joint is seen
not clearly. In the middle the 7th joint
is uniform. There is no moving away. But
in an effort to see lower joints in the
valley. The 7th joint, when some joints are
want & present the 7th joint, when some
from all the bones & bones

16/ We all want something New Confound ^{LT}
 Nothing new is useless
Authentic renewers - inner sp - ~~new~~
new emphasis - higher interests - aspirations
We renew revelation not indulging - improving
as we acquire -
Every creative effort - is adventure -

17/ ~~John Macpherson "The Sixties"~~

18/ When "you are asked "Where would you rather live?" ... Here I know!

① It is your age. Wise to accept it

② As manhood - as full -

work to be done -

- ① Civilization - Spices - Essence
Culture -
- ② Even heart ages - Civil War.
- ③ War & Peace -
- ④ Democracy =

A "crucible age"

- ③ Can find peace & contentment in this age
- ① Then illumination

Then study & reflection make up your mind
what it is you are looking for -

What are you trying - get out ?

1. .. Conception - Real man ?

2. .. you Platonism ?

19/ Once you have right philes - no
trouble finding shortcuts -

Every day will bring you a new world -

- as you grow in wisdom - understanding -
enthusiasm - competence -

Meet new people - no continued growth

And see more of fascination of this lives

20/ Every Place - is a place
of Revelation -

1. There is something, the unsubdued reverend in every man. Even the most settled, civilized and urbanized man has not lost entirely the wanderlust the primitive animal-hunger to migrate. No man is so domesticated but what he experiences from time to time an overpowering urge to roam, to adventure, to see new horizons. The ~~struggle~~ history of civilization has been the struggle between the settled towns and land dwellers and the ^{but. Roman Empire - + Barbarian invasions} roving nomadic herds; and the ^{his. civ. to, etc. East, Asia, Persia, India} history of the ^{nomadic} human sort is the struggle bet. these ~~two~~ ^{two} ~~opposing~~ ^{opposing} urges and the mandates of responsible social existence.

2. All our forefathers were wanderers upon the face of the earth - and their urgency, their movements, and their unrestlessness. It is in our blood, too, turned somewhat tho not entirely repressed by centuries, civilization. We are never quite at rest or at peace. We cast our eyes about us, and believe that the land beyond there beyond the next hill - beyond at the turn, the next road - life is far more pleasurable and interesting than here. The "distance lends enchantment to the view". Then to the desert, barren and arid. Beyond - across the river - lies the promised land. We cast our eyes backwards - and we think, the "good old days". It was so much nicer then. There was so much more peace, and stability, and nobility in the "good old days". Our father's land was so much more orderly, and happy and contented than ours. We think of our past years - of our youth - and we are filled with a romantic nostalgia for it - those

were the happy years! Kohelet. על כל חילוקי הדעות והמחלוקות
האנו חייבים להכיר את האמת - אמת אחת

Or we cast our glance forward, and we dream the future. We all assume that the future will be better, nobler, purer than the present. There, in the future, is the far-off divine event to which the whole creation moves. We all are believers in human progress. To-day there is poverty, misery, war, ignorance, hate & intolerance in the world. To-morrow - to-morrow there will be peace, justice, good-will and universal happiness.

3. If you were to send a questionnaire to a 100 people: "Where would you rather live?" it is safe that you would get an amazing variety of answers - perhaps 9100 different answers. Very few, I am afraid, would answer - here. Some would rather live in the South - Western Coast - in England - in France - or in the Arizona - or some beautiful unspoiled island in the Southern Pacific. If you were to ask them "In what age would you rather live?" the same difference of opinion. Some would choose to live in the last century - others in the next century. Some in the old comfortable Victorian age. Others in the colorful ^{thrilling} period, the Renaissance. Still others in the golden age of Pericles. If you were to ask them: "In what station of life would you (rather) live?" each one would in all probability choose some station other than the one he actually is in. The doctor would want to be an engineer. The engineer an explorer. The explorer, an architect. The architect - a contractor. The contractor a manufacturer. The manufacturer - a merchant. The merchant

a banker - and the banker would rather not be a
banker to day. Always there is a beckoning horizon
which makes many men men a less dissatisfied
with their present station. The young want to be rich.
The rich want to be richer. The young want to grow
up and get older. The old want to get younger. The
young men see visions, and the old men dream dreams.

4. Through all ages - men have constructed imaginary
utopias for ^{or} ~~unattained~~ - fashioned out, their dearest
wishes and hopes, ideal countries in some far away
place and time, where the imperfections and sorrows
of the here and the now will be replaced by the perfectness
and joys of the there and the then. And "utopia"
means no place. For no where are and at no
time has such a ideal life been created. 60 years
ago Jamuel Butler - wrote such a utopia which he
called "Erewhon" - a Over the Range, a story of a visit
to an imaginary country, where ^{all} the evils of his day
and age, were unknown, and a idyllic life prevailed.
Significantly the word Erewhon - read back wards -
means Nowhere!

5. Always mankind imagined that the golden age
of the world was either in the far distant past
or the far distant future. The ancient, strangely
enough, generally placed the golden age in the
past. The world, according to their view, the view

classically expounded by the 5th. post period - had some
thing of a vacuum, a decay, degeneration. ~~It began~~ Human
life began with

(1) The Men, the Golden Age - lived like gods -
untroubled by care or toil. (Earth low, it
was as if an abundance, all things. Death
not upon them but a pleasant slumber.)

(2) The Men, the Silver Age - Far inferior and
much less happy. Waked among trees.

(3) The Men, the Bronze Age - Strong & terrible men.
Lived by war & violence, knowing no pity
Feel by the words, their own houses.

(4) The Men, the Iron Age - the present - full of
labor & sorrow, when gods laid little
burden upon men. When goodness and
justice and pity are no longer regarded.

6. ~~Coming~~ For our own Jewish tradition, there is an echo
of this belief in the prophetic degeneration of the race.
Man began in Paradise - and, then disobedience, fell
from grace, expelled, and forced, thereafter, to till
soil with sweat, how - soil will bring forth
thorns & thistles.

(a) But correcting & supplementing this belief in
degeneration, Judaism's positive belief is ultimate
regeneration - Messianic Age - $\frac{1277 \text{ p/10}}{21/10 \text{ 1101 } 22/11} - 2 \text{ 26 } 166 \text{ p/1}$

7. But always there is dissatisfaction with the present, with things as they are.

(1) For a man - this is as it should be. Wise man to be too easily satisfied, he would quietly decline. A soul that is not ~~greatly~~ frequently exercised, is ^{at once} ~~greatly~~ ^{quickly} ~~degraded~~ ^{degraded}.

A life that has not its calls and its surroundings becomes drab, colorless and monotonous in its complaisance. "Without vision a people perisheth," Human life must have its noble discontents - its aspirations -

(1) Quote Seneca (1)

8. But, Aspiration is a movement forward and upward not in space or in time, but in quality of being - in self-perfection. ~~It is a movement toward better and more honorable things, conditions~~ When it is a movement for perfection without - in society. It is prompted by the thought that such outer perfection can be achieved, first through inner self-perfection.)

9. It is not enough merely to be urged on - to feel uneasy, restless, dissatisfied and driven. We must know clearly what is driving us? What is numbing us? Is it merely our appetites, our whimphulness, ~~or~~ our dislike for discipline, routine and responsibility, our craving for new physical sensations and excitements? If so - we are ^{the helpless} prisoners of a ~~helpless~~ blind,

restlessness which can never be stilled. We are victims
of a distemper - the wide-spread distemper of our age.

(1) Quote Seneca (2) - this fine Stoic philosophy.

10- If, however, we are urged on by a definite and
morally worthy vision, if we know what we are
seeking, and whither we are bound, and straightly and
undeviatingly we march forward to that goal, hoping
to find in it - not a new excitement, but a new
exaltation and a new sp. satisfaction, then we
are free and content in our quest, even tho
that quest brings is accompanied by hardships
and struggle. We then have a scheme
of life, which gives energy and stability and
direction to our efforts. One may placid
and spiritually at rest, even in the most
desperate enterprises, his life, if only he
knows, that what he is struggling for is
really the good, the worthy, the desirable.

(1) Men have suffered greatly for great ideals - for
exalted visions, the Future, but they were never
haunted with that consuming fever of sp. restlessness,
~~with~~ that which is the curse of our age.

(2) Quote Maxfield 66.

But most of us seek not the "City, good" but
a happiness that is linked up with personal ambition -
with ^{pleasing} ~~personal~~ success, with sheer excitement, & our ~~own~~ ^{own} ~~ambitions~~ ^{ambitions}.

11. When you ask yourself: "When would I rather die?"

Answer affirmatively in the Here and the Now!

(1) First because you have to live in the Here & the

Now!

(2) Secondly because you can find peace and contentment even in the Here and the Now - if you have the compass to guide you to it. And the compass

is "Illumination". Illumine your way, by clarifying in your own mind what you want to make of your life? What finished product are you aiming to produce, the efforts and labors of your days? What is your conception of humanity what a real man ought to be? What is your human conception of life? In other words - find yourself!

(3) Having that, you will have no trouble ^{endless} finding opportunities to reach your goal here and now. In most, if not all the opportunities are really within you - here & now, not, then & there, but within yourself - your real world is your heart and mind! Your real tools are industry & perseverance! Your real dynamo is your will! Your real opportunities come as at your door! Your real reward is the satisfaction of approximating your program of life day by day - steadily, confidently without having to go through frustration & regret & start every day this futile life away

1. Quote between p. 22

1/ There is something - unsubdued nomad
Even the most - wanderlust - To migrate
No man is so domesticated
The history

2/ All our forefathers - wanderers - urgency - mass
never quite at rest
We cast our eyes about us - land beyond
Over there - beyond
Distance lends
Here - desert - Promised Land.

3/ We cast our eyes - backward - "good old days"
It was so much nicer - peace
Our fathers' lives
We think of our own past - youth - nostalgia
"Those were the happy days"

עבר. זה היה יום של
שלום ופיוק

4. We cast our eyes - forward - dreams of future
We all assume - future will be better
" " progress - To-day - To-morrow

5. Questionnaire - "Where would you rather live?"
In what age " " "
In what station " "

poor - young - "Young men see visions"...

6) Through all ages - Utopias - fashioned - where
Utopia = "no place"

"Evening - Over the Range" "No where!"

7) Always mankind imagined - "Golden Age" - past - future
Ancients - degeneration - Hesiod
4 Ages.

8) In our own Jewish tradition - Echo.

Paradise - Regeneration - Miriam
עֵדֶן וְגֵן עֵדֶן - (עֵדֶן עֵדֶן) - 162 p.

9) But always & Everywhere there is Disaster for this

(1) In a sense - as it should be -

- too early rates fall - decline

- slow - not frequently exercised

- a life that has not - calls - summing - dash

- Human life must have - with discontents

- Seneca - (1)

10) But Aspiration - is a movement
when it is directed - perfect in without

11) It is not enough merely to be urged on - to feel
we must know - What is driving us - Summing
For it merely appetites - whims - dislike
- prisoners - victims of disorder

12/ If, however we are urged on - definitely usually said listen
If we know what we are seeking whether -
and strongly -
hoping to find - exaltation - Free, Content.

✓ we have a Scheme life - Evenness, Skadness
✓ We may be peaceful - desperate enterprise -

13/ We have suffered greatly for great ideals -
conquering power of sp. restlessness
Masefield. p. 66 (note)

(1) But most, as seek

14/ When .. you ask yourself "When would I rather live"

(1) But we have -

(2) We. this age is no worse

(3) " You can find peace contentment
compass - illumination -

Illumine your way - clarifying - "Find
yourself!"

15/ Having that - you will have no trouble
to find opportunities -

For most, if not all opportunities -

Your Real World - Tools - By name -
Opportunities - Renard -

(1) Seneca p. 227.

1) Characteristic - settled + established culture
effective code - accept - moral atmosphere
universally recog - enforced

At times - too rigid, constrictive - free thought
But for most - greatest boon - sustains, shields
lives of most men held together by routine

Social mechanisms which - falling apart
only rare few - interests focused - current

2) Unfortunately for an Age - no univ. recog.
chaotic confusion - Not a single - which
previous gen. rules, guiding stars & et
rejected by groups, classes, gorts -
Org. gorts - by their opinions - compounding
- undermining -

3). p/p^{re} - Indiv. summoned to raise
his standard high -
Do that which is nearest - courageous -
according to unyielding rule of Law &
spirit - regardless of Hea then rage
And you will help - to regenerate
Square you an account - goe -

World will have at last one Refuge
+ one more promise for a better day, to come.
Be ready to charge in earnest +
break a lance for our dear loyalty
And battle, the Free Thinking Man is not
yet lost.

4/ Salvation - rich - few - think - bias -
do not undertake their sp. mandates
upon Society.



1/ There is something of nomad - No man
"wanderlust" - domesticated - quest -
whole history -

All our forefathers - never quite at

2/ We cast - beyond - far more
Beyond the hill - turn - Here is - Promised

3/ Backward - "good old days"
" - our own past - nostalgia - Kirk
Forward - Future - To-day is full

4/ Investigation - "Where..."
"In What Age."
In What Station -
young men see visions -

5/ Thruout Ages - dreamt "utopias"
Always "Golden Age" - 4 Cycles -
Jew. Chr. Tradition - Myths -

6/ In one sense - this is at it should
Not Satisfied - beckonings
A human Soul - aspirations

But Aspir - movements not
→ Not enough - Much Appetite - Disturb

16/ If, however, urged on - Steady -
We all want New - Confound -
Authentic nervousness - inner spirit -
new emphases - higher interests.
We renew ourselves not - indulging -
As we acquire -
Every creative effort - adventure

17/ When :: we are asked: 'When would -
Here and now!

→ A great, grave, challenging Age -
full of menace & of promise -

18/ Most men - watching - convulsive - fearful
The last 20 yrs - have seen - Communist
Deepest waters -
Crisis -
Imp. chemical
Organized attempts

19/ Nevertheless - intact - short of -

Key - learned how

where man has lagged - resulting

those who have become apathetic -

man must learn not to destroy.

And this work - well on the way -

man is turning - bringing

the social struggle - proof -

20/ From the chaos -

Simple truths - Increasingly clear

men are learning to distinguish but

Individualism / Self-expression -

searching for ways to correlate

Dictatorships / the lower

21/ Mankind has just begun - emerge -
from dark ages.

First steps -

Process will continue - Standard

Leisure - lovers, living

Delighting - children - optimal

22/ How to govern ourselves - Neglected

23/ 20c - War - Can not be tolerated

Began to think differently -

Unlook.

Desperate attempts

The huge armaments - Temple

Nations compelled

24/ Thus, in suffering -

- We are among Builders - 2nd ed
- ДІТЯ -

36-15

**PURDUE UNIVERSITY
CONVOCATIONS FOR WORSHIP**

Eliza Fowler Hall
1935-1936

- September 22, 1935, at 10:30 A. M.
Dr. Ralph W. Sockman, New York City, N. Y.
Christ Church
- October 27, 1935, at 10:30 A. M.
Dr. Alexander C. Purdy, Hartford, Connecticut.
Hartford Theological Seminary
- November 24, 1935, at 10:30 A. M.
Father James Martin Gillis, New York City, N. Y.
Editor of the Catholic World
- December 19, 1935, at 8:00 P. M.
Christmas Music by the Purdue University Choir.
Mr. Albert P. Stewart, Director
- January 19, 1936, at 10:30 A. M.
Dr. Henry Sloan Coffin, New York City, N. Y.
President, Union Theological Seminary
- February 16, 1936, at 10:30 A. M.
Rabbi Abba Hillel Silver, Cleveland, Ohio.
The Temple
- March 15, 1936, at 10:30 A. M.
Dr. Ralph Marshall Davis, Erie, Pennsylvania.
Church of the Covenant
- April 10, 1936, at 8:00 P. M.
Easter Music by the Purdue University Choir.
Mr. Albert P. Stewart, Director

Un: cat. 36-15
4.1-6
5.9-14
6.1-8

**PURDUE UNIVERSITY
CONVOCATION FOR WORSHIP**

ELIZA FOWLER HALL

December 6, 1936

10:30 A. M.

***Organ Preludes:** Mr. George Osborn, Organist.

Processional Hymn: The people standing until after the second hymn.

- | | |
|---|---|
| <p>1. O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!</p> <p>2. O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine ev'ry flaw,
Confirm thy soul in self-control,
Thy liberty in law!</p> | <p>3. O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And ev'ry gain divine!</p> <p>4. O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!</p> |
|---|---|

The Prayer: In Unison.

Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable us to be messengers of peace unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace, and the advocate of peace in the councils of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship between all the inhabitants of our land. Plant virtue in every soul, and may the love of Thy name hallow every home and every heart. Praised be Thou, O Lord, Giver of peace.

The Choral Introduction: Holy Is the Lord God of Hosts.

Hymn:

- | | |
|--|--|
| <p>1. Faith of our fathers! living still
In spite of dungeon, fire and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!</p> <p>3. 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:
Faith of our fathers! holy faith!
We will be true to thee till death!</p> | <p>2. Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!</p> |
|--|--|

The Scripture.

The Prayer. (People standing.)

The Choral Amen.

The Anthem: "God Is Our Refuge and Strength".....Buck
The Forty-sixth Psalm
University Choir

The Address: "WHERE WOULD YOU RATHER LIVE?"
(The Human Yearning for Other Horizons)
Rabbi Abba Hillel Silver, D.D.

The Anthem: "Cast Thy Burden Upon the Lord".....Mendelssohn
from "Elijah"
University Choir

The Benediction. (People standing.)

Choral Amen.

Postlude.

*** NOTE—**The organ music is a part of our service of worship. Let each one cultivate the habit of silent meditation.

HARVARD UNIVERSITY GAZETTE

VOLUME XXXIII

SATURDAY, OCTOBER 23, 1937

NUMBER 5

CALENDAR

SUNDAY, OCTOBER 24

MORNING SERVICE.† Rabbi Abba Hillel Silver, The Temple, Cleveland, Ohio. The Memorial Church, 11 A.M.

JUNIOR CHURCH SERVICES. The Rev. Dan Huntington Fenn, Minister. Appleton Chapel, 4.45 P.M.

These services are for children, between the ages of eight and fifteen years, inclusive, of any families connected with the University who are not already associated with some other church.

MONDAY, OCTOBER 25

PHYSICAL COLLOQUIUM. I. *The Pure Rotation Spectrum of Water Vapor*. Professor E. C. Kemble. II. *Penetration of Field into a Superconductive Sphere*. Mr. E. M. Purcell. Large Lecture Hall, Jefferson Physical Laboratory, 4.45 P.M.

Tea will be served at 4.15 P.M. in the Library, Physics Research Laboratory.

METEOROLOGICAL SEMINAR* (Massachusetts Institute of Technology, Harvard University, and American Meteorological Society). *Tree-Ring and Cycloscope Analysis*. Mr. E. Schulman. Room 33-418, Guggenheim Laboratory, Massachusetts Institute of Technology, 7.30 P.M.

TUESDAY, OCTOBER 26

LECTURE.† *The Awakening of Modern Iran (Persia)*. Professor Walter Fischel, of the Hebrew University in Jerusalem. Semitic Museum, 4 P.M.

HARVARD GEOLOGICAL CONFERENCE.* *Seventeenth International Geological Congress, Moscow, 1937*. Dr. C. S. Hurlbut. Mineralogical Lecture Room, Geological Museum, 8 P.M.

HARVARD MEDICAL SOCIETY. Presentation of Cases. *Epilepsy in the Light of Recent Brain-Wave Studies*. Dr. W. G. Lennox and Dr. F. A. Gibbs. Amphitheatre, Peter Bent Brigham Hospital (Shattuck Street entrance), Boston, 8.15 P.M.

The papers will be discussed by Dr. Stanley Cobb and Dr. Hallowell Davis.

WEDNESDAY, OCTOBER 27

ROMANCE SEMINARY. Meeting in Sever 23, 3 P.M.

COURSE IN CHORAL CONDUCTING. First Meeting of the Chorus. Sever 11, 7 P.M.

For particulars, see page 19.

BOSTON SOCIETY OF BIOLOGISTS. I. *The Interpretation of the Electroencephalogram in Epilepsy*. Dr. F. A. Gibbs. II. *The Electroencephalogram and Normal Sleep*. Dr. Hallowell Davis and Dr. Pauline Davis. III. *Aural Harmonics and Combination Tones*. Dr. S. S. Stevens. Biological Laboratories, 8 P.M.

†Open to the Public

*Open to Members of the University

THURSDAY, OCTOBER 28

MEDICAL SCHOOL COLLOQUIUM.* Luncheon Meeting. Bowditch Room, Vanderbilt Hall, Boston, 1 P.M.

The address will begin at 1.45 P.M. and conclude at 2.20 P.M.

SOCIETY OF HARVARD DAMES. Meeting in Phillips Brooks House, 3 P.M.

LECTURE.† *The Organ Works of Bach*. Illustrated by selections on the piano. Mr. G. W. Woodworth. Germanic Museum, 4.30 P.M.

HARVARD MATHEMATICAL COLLOQUIUM.* *Four Color Problem*. Professor Philip Franklin, Massachusetts Institute of Technology. Lecture Room, Cruft Memorial Laboratory, 4.30 P.M. Tea will be served at 4 P.M.

LECTURES.* *Outlines of Christianity. IV. Philosophy and Christianity*. Professor J. D. Wild. Emerson D, 7.30 P.M.

MORNING SERVICES

8.45 A.M.

[These services are exclusively for men. Members of the University are cordially invited to attend both Sunday and week-day services.]

Morning services will be conducted in Appleton Chapel as follows:

- Oct. 25. — Rabbi Abba Hillel Silver, A.B., D.D., Litt.D.
- Oct. 26. — Professor Henry Joel Cadbury, Ph.D., Litt.D.
- Oct. 27. — Dr. Robert Henry Pfeiffer, Ph.D., S.T.M.
- Oct. 28. — Dean Alfred Chester Hanford, Ph.D.
- Oct. 29. — Professor Arthur Stanley Pease, Ph.D., LL.D.
- Oct. 30. — Mr. Arthur Preston Coburn, Assistant to Dean Sperry at The Memorial Church.

SUNDAY SERVICES

The Memorial Church — Sunday Morning

- Oct. 24. — Rabbi Abba Hillel Silver, A.B., D.D., Litt. D., The Temple, Cleveland, Ohio.
- Oct. 31. — The Rev. Palfrey Perkins, A.B., S.T.B., Minister of King's Chapel, Boston.
- Nov. 7. — Dean Willard Learoyd Sperry, M.A., D.D., Dean of the Divinity School and Chairman of the Board of Preachers to the University.

THE MEMORIAL CHURCH AND APPLETON CHAPEL

Sunday services, held in The Memorial Church, are open to all members of the University and to the general public. The pews on the floor and on the south side of the centre aisle are reserved for students. Officers of the University, with their families, are seated on the North side of the centre aisle. On request, regular sittings will be assigned in this part of the Church.

The GAZETTE is published by Harvard University weekly during term-time. Announcements should be directed to the Publication Office, Lehman Hall, and must be received not later than Wednesday of each week. Subscription price, \$1.50 a year, payable in advance; check or money order, made payable to the order of the Harvard University Press, should be sent to the Harvard University Press, Randall Hall.

[Entered as second-class matter, March 3, 1906, at Boston, Mass., under the act of Congress of July 16, 1894.]

Assignments may be made at the close of service, or requests for sittings may be sent by mail to Dean W. L. Sperry, Andover Hall, Francis Avenue, Cambridge.

The general public is seated in the gallery, which is reached by staircases in the West vestibule.

Daily morning prayers, open only to members of the University, are held each morning at 8.45 in Appleton Chapel, the Choir area at the East end of the Church. Entrance to this Chapel is through the doorway at the corner of the Church nearest to Sever Hall.

CALENDAR NOTES

Society of Harvard Dames

Active membership in the Society of Harvard Dames is open to the wives, mothers, and sisters of the students registered in any department of Harvard University, provided they are temporary residents of Cambridge or vicinity. A student may have but one representative in this society.

The membership fee is \$1.50 each year.

Social meetings with lectures and music are held on the second and fourth Thursdays of each month, during the academic year, in Phillips Brooks House.

The next meeting will be on Thursday, October 28, at 3 P.M. in the Phillips Brooks House.

Organ Recitals

Mr. E. Power Biggs, Organist of the Harvard Church, Brookline, will give twelve recitals covering the complete organ literature of Johann Sebastian Bach on the Classic organ in the Romanesque Hall of the Germanic Museum. The recitals will be divided into two groups of six and will be given on Monday eve-

nings, November 1, November 8, November 15, November 22, November 29, December 6, 1937, and March 7, March 14, March 21, March 28, April 1 (Friday), April 11, 1938.

Tickets for the series, at \$10.00, must be purchased in advance and may be obtained at the Germanic Museum or by sending a check, made payable to Harvard University, with a self-addressed stamped envelope, to the Museum. Applications will be filled in the order received and only two hundred fifty tickets will be issued.

Opportunity for Choral Singing

A Chorus open to men and women in the University, and to capable persons not members of the University, will be organized in connection with Dr. Davison's course *Teaching of Music 3* (Choral Conducting). This Chorus will meet on Wednesday evenings in the first half-year and will be directed by Dr. Davison and by students in the course. It will provide practice in conducting for the students in the course and will offer all its members study and enjoyment of the best choral music. No voice trials will be held.

The Chorus will meet for the first time on Wednesday, October 27, at 7 P.M. in Sever 11.

Lecture by Professor Giorgio L. Della Vida

Professor Giorgio L. Della Vida, formerly Professor of Semitic Languages and Literatures in the University of Rome and at present Curator of Arabic Manuscripts in the Vatican Library, will give a free public lecture, under the auspices of the Divinity School, the Episcopal Theological School, and the Semitic Museum, on Wednesday, November 10, at 4 P.M. in the Semitic Museum. The subject of Professor Della Vida's lecture will be, *Arabic Literature and Its Influence upon the Mediaeval Christian Civilization*. Members of the University and the public are cordially invited to attend this lecture.

Lecture on the Social Development and Politics of Norway

Dr. Halvdan Koht, Minister of Foreign Affairs in the present government of Norway and Professor of History in the University of Oslo, will give a lecture on *The Social Development and Politics of Norway* on Tuesday, November 2, at 8.00 P.M. in Emerson D.

The lecture will be open to the public.

Dr. Koht was Lecturer on History at Harvard during the first half of the year 1930-31, when he gave a course on the "History of the Scandinavian Countries." During the same period he gave a course of lectures at the Lowell Institute on "The Old Norse Sagas."

Lecture by Mr. Bradford Washburn

Mr. Bradford Washburn will give a lecture on his work this past summer in Alaska, *The First Ascent of Mount Lucania*, at the Institute of Geographical Exploration, 2 Divinity Avenue, at 8 o'clock on Thursday evening, November 4.

This lecture will be open to the public, but tickets, free of charge, must be obtained in advance and will be available at the Institute after October 27th.

The Edward K. Dunham Lectures

Dr. Corneille Heymans, Professor of Pharmacology at the University of Ghent, will give three lectures under the Edward K. Dunham Lectureship for the promotion of the Medical Sciences. The dates and subjects of the separate lectures are as follows:

- Nov. 8. — *The Mechanisms of Vasomotor Tone and Blood Pressure Regulation.*
- Nov. 10. — *The Mechanisms of Vasomotor Tone and Blood Pressure Regulation (continued).*
- Nov. 12. — *The Role of the Aortic and Carotid Sinus Presso- and Chemo-receptors in the Reflex Control of Respiration.*

These lectures will be given at 5 P.M. in the amphitheatre of Building C, Harvard Medical School, Longwood Avenue, Boston. The lectures, which are given annually, are free and open to the faculty and students of the Harvard Medical School and College, and all other interested professional persons who may profit by them.

The Charles Eliot Norton Lectures

Dr. Chauncey Brewster Tinker, Sterling Professor of English Literature at Yale University, comes to Harvard as the tenth holder of the Charles Eliot Norton Chair of Poetry. Dr. Tinker will give a series of eight illustrated lectures on *Literary Tendencies in English Painting, 1740-1820* on Tuesday evenings at eight o'clock in the Large Lecture Hall of the Fogg Art Museum. These lectures will be open to the public and in the first half-year will be given as follows:

- Nov. 9. — *Poetic Painting in England.*
- Nov. 16. — *Hogarth. The Humanitarian Movement.*
- Nov. 23. — *Reynolds. Romantic Tendencies.*
- Nov. 30. — *Gainsborough. The Return to Nature.*

The titles and dates of the four lectures to be given in the second half-year will be announced later.

Boston Symphony Orchestra Concerts

Concerts by the Boston Symphony Orchestra will be given in Sanders Theatre on Thursday evenings, November 4, November 25, December 16, 1937, January 13, February 17, March 17, April 28, 1938.

Outlines of Christianity

Under the auspices of a group of undergraduates and members of the faculty, churches in Harvard Square, and Phillips Brooks House, a series of lectures, presenting objectively the Importance of the Christian World View in Our Civilization, is being offered to members of the University during the first half-year.

These lectures are given on Thursday evenings in Emerson D, at 7.30 o'clock, as follows:

Oct. 28. — *Philosophy and Christianity*. Professor J. D. Wild.

Nov. 4. — *Christian Theology*. Professor J. D. Wild.

Nov. 11. — *The Old Testament*. Professor Edwin P. Booth, of Boston University.

Nov. 18. — *The New Testament*. Professor N. B. Nash.

Dec. 2. — *The Christian Ethic for the Individual*. Professor Angus Dun.

Dec. 9. — *The Christian Ethic for the World*. Professor C. J. Friedrich.

Dec. 16. — *The Rôle of Christianity in Western History*. Professor W. E. Hocking.

GERMANIC MUSEUM

The Germanic Museum has on exhibition, until November 5, work of the pupils of Professor Schaefer-Simmern of Berlin. This work was done by German children and unemployed.

FOGG ART MUSEUM

The Fogg Art Museum has on display the following exhibitions:

Persian miniatures, pottery and sculpture, until November 10.

New classical galleries on the second floor.

A Survey of Prints (arranged by students).

HARVARD COLLEGE LIBRARY

Special collections or selected groups of books and manuscripts are always on exhibition in the Widener Room, in the Theatre Collection, in the Poetry Room, and in the Main Halls, and are changed from time to time. At present there may be seen:

In the First Floor Hall

The *Utopia* Collection.

Books from the libraries of the Presidents of the United States.

In the Second Floor Hall

Books owned by Harvard Students of the seventeenth and eighteenth centuries.

In the Widener Room

Source books for the Shakespeare plays.

In the Poetry Room

Juvenilia of Nathalia Crane and Hilda Conkling.

In the Theatre Collection

Notable Productions of Richard II.

In the Ground Floor Hall

Alice in Wonderland; parodies and translations.

MUSEUMS

The Museums are open to the public on the days and at the hours given below: —

Peabody Museum of Archaeology and Ethnology, week-days, from 9 A.M. to 4.30 P.M.; Sundays, 1 to 4.30 P.M.

Museums of Comparative Zoölogy and Botany, the Ware Collection of Blaschka Glass Models of Plants and Flowers, and the Harvard Forest Models, week-days, from 9 A.M. to 4.30 P.M.; Sundays, from 1 to 4.30 P.M.

Semitic Museum, week-days, holidays excepted, from 9 A.M. to 5 P.M.; Sundays, 1 to 4.30 P.M.

Mineralogical Museum, and the Geological Museum, week-days, from 9 A.M. to 4.30 P.M.; Sundays, from 1 to 4.30 P.M.

Germanic Museum, week-days, holidays excepted, from 9 A.M. to 5 P.M.; Sundays from 1 to 5 P.M.

The Dental Museum, Harvard Dental School, Longwood Avenue, Boston, daily, except Sundays and holidays, from 9 A.M. to 5 P.M.; Saturdays, from 9 A.M. to 12 M.

Fogg Art Museum, week-days, holidays excepted, from 9 A.M. to 5 P.M.; closed on Sundays.

PRESIDENT AND FELLOWS OF
HARVARD COLLEGE

APPOINTMENTS

Meeting of December 7, 1936

Members of the Faculty of the Graduate School of Business Administration. (*Consent given by the Board of Overseers, January 11, 1937.*)

Edwin Bidwell Wilson, Ph.D.

Arthur Norman Holcombe, Ph.D.

Nathan Isaacs, Ph.D., LL.B., S.J.D.

Howard Landis Bevis, A.B., LL.B., S.J.D.

John Donald Black, Ph.D.

Harold Hutchings Burbank, Ph.D.

Morris Bryan Lambie, Ph.D., L.H.D.

Ward Shepard, A.B., M.F.

John Henry Williams, Ph.D., S.D.
 Sumner Huber Slichter, Ph.D.
 Carl Joachim Friedrich, Ph.D.
 Erwin Nathaniel Griswold, A.M., LL.B., S.J.D.

Meeting of May 24, 1937

David Vernon Widder, Professor of Mathematics, from September 1, 1937. (*Consent given by the Board of Overseers, October 11, 1937.*)

A.B. (*Harvard Univ.*) 1920, A.M. (*ibid.*) 1923, Ph.D. (*ibid.*) 1924. Instructor in Mathematics, 1921-23, Harvard University; Associate in Mathematics, 1924-26, Associate Professor of Mathematics, 1927-30, Professor of Mathematics, 1930-31, Bryn Mawr College; Assistant Professor of Mathematics, 1931-32, Associate Professor of Mathematics, 1932-37, Tutor in the Division of Mathematics, 1931-, Harvard University.

Marshall Harvey Stone, Professor of Mathematics, from September 1, 1937. (*Consent given by the Board of Overseers, October 11, 1937.*)

A.B. (*Harvard Univ.*) 1923 (22), A.M. (*ibid.*) 1924, Ph.D. (*ibid.*) 1926. Instructor in Mathematics, 1922-23, Harvard University; Instructor in Mathematics, 1925-27, Columbia University; Instructor in Mathematics, 1927-28, Assistant Professor of Mathematics, 1928-31, Associate Professor of Mathematics, 1931-37, Tutor in the Division of Mathematics, 1927-31, 1933-, Harvard University; Associate Professor of Mathematics, 1931-33, Yale University.

Bruce Campbell Hopper, Associate Professor of Government and Tutor in the Division of History, Government, and Economics, from September 1, 1937. (*Consent given by the Board of Overseers, October 11, 1937.*)

S.B. (*Harvard Univ.*) 1924, A.M. (*ibid.*) 1925, Ph.D. (*ibid.*) 1930. Assistant in History, 1925-26, Lecturer on International Relations, 1930-31, Assistant Professor of Government, 1931-37, Tutor in the Division of History, Government, and Economics, 1930-, Harvard University. Representative in Russia, 1926-29, Institute of Current World Affairs.

Rupert Emerson, Associate Professor of Government and Tutor in the Division of History, Government, and Economics, from September 1, 1937. (*Consent given by the Board of Overseers, October 11, 1937.*)

A.B. (*Harvard Univ.*) 1922 (21), Ph.D. (*Univ. of London*) 1927. Instructor in Government, 1927-31, Assistant Professor of Government, 1931-37, Tutor in the Division of History, Government, and Economics, 1927-, Harvard University.

Meeting of September 27, 1937

Chester Henry John Keppler, Professor of Naval Science and Tactics, to serve while detailed to command the Naval Reserve Officers Training Corps in Harvard University, and Naval Property Custodian, to serve while detailed here by the United States Government. (*Consent given by the Board of Overseers, October 11, 1937.*)

Gr. (*U. S. Naval Academy*) 1906, S.B. (*ibid.*) 1907, S.M. (*Columbia Univ.*) 1914. Commissioned Ensign, September 13, 1908; Lieutenant (j.g.), September 13, 1911; Lieutenant, April 25, 1914; Lieutenant Commander, August 15, 1918; Commander, June 3, 1922; Captain, September 1, 1932.

William Walter Warlick, Assistant Professor of Naval Science and Tactics, to serve while detailed at Harvard University by the United States Government. (*Consent given by the Board of Overseers, October 11, 1937.*)

S.B. (*U. S. Naval Academy*) 1917. Commissioned Ensign, June 29, 1917; Lieutenant (j.g.), November 5, 1917; Lieutenant, February 17, 1918; Lieutenant Commander, April 6, 1930; Commander, September, 1937.

Lawrence John McPeake, Assistant Professor of Naval Science and Tactics, to serve while detailed at Harvard University by the United States Government. (*Consent given by the Board of Overseers, October 11, 1937.*)

S.B. (*U. S. Naval Academy*) 1924. Commissioned Ensign, June 5, 1924; Lieutenant (j.g.), June 5, 1927; Lieutenant, July 1, 1933.

Graham Chaffin Gill, Assistant Professor of Naval Science and Tactics, to serve while detailed at Harvard University by the United States Government. (*Consent given by the Board of Overseers, October 11, 1937.*)

Gr. (*U. S. Naval Academy*) 1925. Commissioned Ensign, June 4, 1925; Lieutenant (j.g.), September 1, 1928; Lieutenant, November 1, 1935.

Grant Dooks Darker, Research Associate in the Farlow Herbarium, for three years from September 1, 1937. (*Consent given by the Board of Overseers, October 11, 1937.*)

B.A. (*Univ. of Toronto*) 1922, M.A. (*ibid.*) 1925, Ph.D. (*Harvard Univ.*) 1931. Assistant in Botany, 1928-30, 1933, Frederick Sheldon Travelling Fellow, 1931-32, Assistant in Phytopathology at the Arnold Arboretum, 1932-33, Research Associate in the Farlow Herbarium, 1934-, Harvard University.

Member of the Faculty of Arts and Sciences, for one year from September 1, 1937 (*Consent given by the Board of Overseers, October 11, 1937*):

Reginald Henry Phelps, A.M.

Member of the Administrative Board of the Graduate School of Engineering, for the academic year 1937-38 (*Consent given by the Board of Overseers, October 11, 1937*):

Harry Rowe Mimno, E.E., Ph.D.

Members of the Board of Preachers, for the academic year 1937-38 (*Consent given by the Board of Overseers, October 11, 1937*):

Willard Learoyd Sperry, M.A., D.D., *Chairman.*

Theodore Gerald Soares, Ph.D., D.D.

Charles Edwards Park, A.B., D.D., S.T.D.

Henry Sloane Coffin, A.M., D.D., LL.D.

John Robert Paterson Sclater, M.A., D.D.

Henry Knox Sherrill, A.B., D.D., LL.D., S.T.D.

Meeting of October 4, 1937

Chester Eugene Sargent, Assistant Professor of Military Science and Tactics, to serve while detailed at Harvard

University by the United States Government. (*Consent given by the Board of Overseers, October 11, 1937.*)

Gr. (U. S. Field Artillery School, Oklahoma) 1920, (Ecole de Cavalerie, France) 1923, Gr. (Advanced Course, Field Artillery School) 1934. Commissioned, Second Lieutenant, November 27, 1917; First Lieutenant, October 18, 1918; Captain, December 26, 1929.

Norman Beverly Nesbett, Assistant Professor of Prosthetic Dentistry, for three years from September 1, 1937. (*Consent given by the Board of Overseers, October 11, 1937.*)

D.M.D. (Harvard Univ.) 1899. Assistant in Porcelain Work, 1911-12, Instructor in Porcelain Work, 1912-16, Instructor in Inlay Work, 1916-22, Assistant Professor of Prosthetic Dentistry, 1922-, Harvard University.

Morton Fenton Yates, Assistant Professor of Operative Dentistry, for three years from September 1, 1937. (*Consent given by the Board of Overseers, October 11, 1937.*)

D.M.D. (Harvard Univ.) 1913. Instructor in Operative Dentistry, 1928-37, Harvard University.

Raymond James Nagle, Assistant Professor of Prosthetic Dentistry, for three years from September 1, 1937. (*Consent given by the Board of Overseers, October 11, 1937.*)

A.B. (St. Mary's Coll.) 1920, D.M.D. (Harvard Univ.) 1924. Assistant in Prosthetic Dentistry, 1924-27, Instructor in Prosthetic Dentistry, 1927-37, Harvard University.

George Albert Smith, Jr., Assistant Professor of Business, for three years from September 1, 1937. (*Consent given by the Board of Overseers, October 11, 1937.*)

A.B. (Univ. of Utah) 1926, M.B.A. (Harvard Univ.) 1934, D.C.S. (ibid.) 1937. Instructor in Business Policy, 1936-37, Harvard University.

Theodore Spencer, Tutor in the Division of Modern Languages, for two years from September 1, 1937. (*Consent given by the Board of Overseers, October 11, 1937.*)

A.B. (Princeton Univ.) 1923, B.A. (Univ. of Cambridge) 1925, Ph.D. (Harvard Univ.) 1928. Instructor in English, 1927-36, Assistant Professor of English, 1936-, Tutor in the Division of Modern Languages, 1927-, Harvard University.

Jabez Curry Street, Tutor in the Division of Physical Sciences, for two years from September 1, 1937. (*Consent given by the Board of Overseers, October 11, 1937.*)

S.B. in E.E. (Alabama Polytechnic Inst.) 1927, S.M. (Univ. of Virginia) 1930, Ph.D. (ibid.) 1931. Instructor in Physics, 1932-36, Assistant Professor of Physics, 1936-, Tutor in the Division of Physical Sciences, 1932-, Harvard University.

CHANGE IN TITLE OF APPOINTMENT

Frank Roberts Ober, John B. and Buckminster Brown Clinical Professor of Orthopaedic Surgery, for three years from September 1, 1937, from Clinical Professor of Orthopaedic Surgery. (*Consent given by the Board of Overseers, October 11, 1937.*)

Voted, on the recommendation of the Dean of the Graduate School of Public Administration, that the tuition fee of the School be established at \$400 for the academic year 1937-38.

RESIGNATIONS

The following resignations were received and accepted: *To take effect September 1, 1937:*

James Phinney Baxter, as Professor of History and Tutor in the Division of History, Government, and Economics, and Master of Adams House.

A.B. (Williams Coll.) 1914, A.M. (ibid.) 1921, A.M. (Harvard Univ.) 1923, Ph.D. (ibid.) 1926. Instructor in History, 1921-22, Colorado College; Instructor in History, 1925-27, Assistant Professor of History, 1927-31, Associate Professor of History, 1931-36, Professor of History, 1936-37, Tutor in the Division of History, Government, and Economics, 1925-37, Master of Adams House, 1930-37, Harvard University.

John Henry Williams, Ph.D., S.D., as Tutor in the Division of History, Government, and Economics.

Francis Browne Grinnell, as Assistant Professor of Bacteriology and Immunology.

A.B. (Harvard Univ.) 1909, M.D. (ibid.) 1913. Assistant in Preventive Medicine and Hygiene, 1913-14, Charles Follen Folsom Teaching Fellow in Hygiene, 1914-15, Instructor in Preventive Medicine and Hygiene, 1914-17, Assistant in Pediatrics, 1922-24, Assistant in Bacteriology, 1922-23, Instructor in Bacteriology, 1923-26, Associate in Bacteriology and Immunology, 1926-33, Assistant Professor of Bacteriology and Immunology, 1933-37, Harvard University.

James Leroy Wilson, as Associate in Pediatrics.

A.B. (Colby Coll.) 1920, M.D. (Harvard Univ.) 1926. Assistant in Pediatrics, 1928-29, Edward Hickling Bradford Fellow in Pediatrics, 1929-30, Instructor in Pediatrics, 1930-35, Associate in Pediatrics, 1935-37, Harvard University.

Jackson Mash Thomas, as Associate in Psychiatry.

S.B. (Emory Univ.) 1924, M.D. (ibid.) 1926. Assistant in Psychiatry, 1928-29, 1933-36, Research Fellow in Psychiatry, 1929-32, Instructor in Psychiatry, 1936-37, Harvard University.

Madeleine Elizabeth Field, as Associate in Physiology.

A.B. (Oberlin Coll.) 1925, A.M. (Radcliffe Coll.) 1929, Ph.D. (ibid.) 1932. Research Fellow in Physiology, 1931-32, Instructor in Physiology, 1932-35, Associate in Physiology, 1935-37, Harvard University.

John Raymond Walsh, as Instructor in Economics and Tutor in the Division of History, Government, and Economics.

A.B. (Beloit Coll.) 1921, Mus.B. (Chicago Musical Coll.) 1926, A.M. (Harvard Univ.) 1931, Ph.D. (ibid.) 1934. Instructor in Economics, 1930-37, Tutor in the Division of History, Government, and Economics, 1930-37, Harvard University.

Philip Casteen Rutledge, as Instructor in Soil Mechanics.

S.B. (Harvard Univ.) 1927, S.M. (Massachusetts Inst. of Technology) 1933. Assistant in Civil Engineering, 1933-35, Instructor in Soil Mechanics, 1935-37, Harvard University.

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There is a beautiful poem by John Masefield, called "The Seekers",
all about men who also look beyond and who were not satisfied with the
here era now but who were seeking something worthy:

Friends and loves we have none, nor wealth nor blest abode,
But the hope of the City of God at the other end of the road.

Not for us are content, and quiet, and peace of mind,
For we go seeking a city that we shall never find.

There is no solace on earth for us -- for such as we --
Who search for a hidden city that we shall never see.

Only the road and the dawn, the sun, the wind, and the rain,
And the watch fire under stars, and sleep, and the road again.

We seek the City of God, and the haunt where beauty dwells,
And we find the noisy mart and the sound of burial bells.

Never the golden city, where the radiant people meet,
But the dolorous town where mourners are going about the street.

We travel the dusty road till the light of the day is dim,
And sunset shows us spires away on the world's rim.

We travel from dawn to dusk, till the day is past and by,
Seeking the Holy City beyond the rim of the sky.

Friends and loves we have none, nor wealth nor blest abode,
But the hope of the City of God at the other end of the road.

And yet the hope of the City of God, gives to this people, seemingly bereft
of everything, some major contentment which compensated them for all that
is lost. But most of us, my friends who are not seekers of the City of
God seek some happiness which is tied up with our own personal ambition,
or personal success or sheer excitement.

When, therefore, you ask me -- when I ask you: "Where would you
rather live?" if you are wise, you would answer affirmatively, "I would
rather live Here and Now." First, because you can't help yourself. You
have to live Here and Now and it is of human wisdom to recognize the