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

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A great age, 1960-1963.

## MAN'S HOPES IN THE ATOMIC AGE

by  
DR. ABBA HILLEL SILVER

THE TEMPLE  
CLEVELAND, OHIO

My dear friends: This age in which we live is a truly great age, one of the greatest in human history. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil, the fears, and the conflicts of our day to see objectively the amazing new patterns of life which are emerging. In a generation or two, when mankind will have entered quieter waters and a period of consolidation will have followed this explosive and revolutionary age of ours, men will be able to look back upon it and evaluate it properly.

Many people today are filled with dark forebodings and are quite pessimistic about our times. They are quick to describe them as materialistic, as lacking in idealism, in aim and purpose, and as drifting helplessly to disaster in a flaming sea of atomic horror.

I am persuaded that ours is truly a great age. Great and historic things are coming to pass in our day. I am not thinking at the moment of the new worlds which science is continually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life, nor to the marvels of engineering and the miracles of construction all over the globe. Inventions and discoveries come in such rapid succession in our day that they no longer excite any unusual comment. We take it all in our stride - the flying age, the television age, the atomic age - and what next? The inter-planetary age, perhaps. Certainly, man is achieving in our



day in the scientific fields more in one decade than in ten heretofore.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of human advancement and civilization. More is being done in our day for the improvement of the conditions of the life of the common man, for the raising of his standard of living, his health, his education, and for his protection against the disabilities of sickness, unemployment and old age, than in any generation - than in any five generations in the past. Never were peoples and governments so much concerned with the improvement of the lives of the men, who had lived in unrelieved poverty, ignorance and disease through the long and weary centuries. Never were more determined efforts made to bring about a fairer sharing of the wealth produced and a better way of life for all.

Never have the submerged races and peoples of the earth, who for centuries groaned under foreign or native tyranny, risen as they have risen in our day to demand and to achieve, as they have to a large measure achieved, freedom and self-determination. Within the last fifteen years one-fourth of the earth's population - more than five hundred million non-self-governing people - have obtained sovereignty and self-government. Imperialism and colonialism are in their death-throes. Backward peoples are pressing forward into the light of a new day, and the exploitation of the dark races of the earth is rapidly drawing to a close.

What we are witnessing in our day, if we have eyes not only to see things but to see into the heart of things, is not social disintegration, but a radical new reintegration of humanity, a profound change in the social evolution of man, a change not free, of course, from dangers, but one of boundless and immeasurable potentialities.



I do not wish to overdraw the picture. I am not suggesting that the millenium is just around the corner. There is not a spot on the face of the globe today where social wrongs and injustices do not still exist, and where the masses of mankind are not, to a greater or lesser degree, still under-privileged and disadvantaged. There is no country on earth, including our own, which is altogether free from class conflict, from bigotry, intolerance, slums and privation. It will take centuries, not decades or generations, before all the peoples of the world will possess even that measure of well-being, far from the optimum, which some of the most favored peoples of the world already possess.

The important thing to consider, however, is not whether we are on the eve of the millenium, but whether the major trends of our age are in the direction of the hoped-for good society, or away from it. Is our age purposefully trying to eradicate poverty and illiteracy and to raise the standard of living of all peoples, regardless of race or color or creed? Is it trying to satisfy the legitimate aspirations of peoples to national freedom and independence? Is it trying to organize the world for peace and for international cooperation? I believe that in all these major trends, our age has given welcome evidence of great determination and of considerable progress. It is moving purposefully in the right direction - the abolition of war, the reduction of poverty, and the elimination of racial barriers and inequalities. These are the three major trends of our century. And because they are the major trends of our day - there is great hope for man in this atomic age.

What we need is a strong faith which will serve us best in the great, critical and challenging days which lie ahead, a faith which will sustain us in the long, hard struggle to establish this good society towards which we all wish to move.



Such a faith, in my judgment, is built upon three postulates: the reality of purpose in the universe, the significance of the individual, and the sanctity of method. Within such a faith man will find that measure of dignity, confidence and courage without which the struggle for social progress cannot long be maintained and the promise of human life must be abandoned to defeat.

Somewhere Professor Einstein writes: "What is the meaning of human life or of organic life altogether? To answer this question at all implies a religion. Is there any sense, then, you ask, in putting it? I answer, the man who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate, but almost disqualified for life."

As man develops in awareness of himself and of the world about him, and gains in sensitiveness and comprehension, he acquires also glimpses of purpose in the universe. He comes to sense what the Prophet Isaiah sensed when he declared: "He is a God Who created the world not for chaos, and formed it to be inhabited." Like all human insights into fundamentals, this one, too, of purpose and meaning is not clear beyond any peradventure of doubt. It is seen as through a glass darkly, but it is sufficiently persuasive and responsive to basic human needs to be enheartening and strengthening.

Addressing the Harvard Law School Association of New York back in 1913, Justice Oliver Wendell Holmes gave expression to just such a strong, mystic, conviction: "I think it is not improbable that man, like the grub that prepares a chamber for the winged thing it never has been but is to be - that man may have cosmic destinities that he does not understand. And so beyond the vision of battling races and an impoverished earth, I catch a dreaming glimpse of peace." And he voiced his faith "in a universe not measured by our fears," but one "that has thought and more than thought inside of it."



A confident faith in a controlling and beneficent purpose, unfolding in the universe, of which we and our struggles and our aspirations are an integral part is, in my judgment, an essential ingredient of that faith which will serve us best in the long struggle for the building of the good society and the attainment of man's hopes. It is the conviction of purpose which alone can bridge for man the gulf between his isolated and homeless self and the apparently alien and indifferent world about him. Man will feel at home in the cosmos only if he believes that it is his Father's house. "Lord, Thou hast been our dwelling place. . ." Without this faith, he will fall victim to one or another form of moral nihilism as his mind comes to the edge of the wilderness. Atheism has never built any great civilization. It has been responsible for breakdowns, not for break-throughs.

Belief in the significance of the individual is another essential element of that faith which will serve us best in our propulsive age.

In one of his published "Unpopular Essays", Bertrand Russell writes: "The importance of Man, which is the one indispensable dogma of the theologians, receives no support from a scientific view of the future of the solar system." To which one is prompted to reply, so much the worse for the so-called scientific view, which doubtless will go through many revisions and corrections in the future, as it has in the past. Time and again science has been tardy in arriving at conclusions which the intuitive religious genius of mankind postulated long before.

But Bertrand Russell is entirely correct when he states that "the importance of Man is the one indispensable dogma of the theologians." It is also the one indispensable dogma of democracy; and it is at the heart of the terrible crisis which is tearing our world apart today.



To the great religions of the Western world, man has immense significance in the scheme of things. Man is very important to God in the unfoldment of His purposes - each man, every man, rich or poor, wise or simple, black or white, saint or sinner. Sin is voluntary abandonment of status, self-degradation, descent into unworthiness and the lower life from which Man has emerged. Religion challenges Man to live and act always as if his life were tremendously significant and endlessly ascendant.

Religion demands much of man in terms of duty and sacrifice, but it also gives much to him in terms of high and independent status, dignity and inherent rights. "Every man has the right to say," declared an ancient teacher of Israel, "for my sake was the whole world created," and another teacher declared that "man is a co-worker of God in creation."

Religion has endeavored to give man a sense of greatness in a universe in which he physically is very small. The world of the ancients was, of course, far smaller in scale than our world of expanding immensities - "one hundred thousand million galaxies in space and each galaxy containing on an average of one hundred thousand million stars," wherein man's racial history is less than a moment in geologic time. Yet, even in relation to their vastly smaller universe, man appeared pitifully puny, lost and unimportant. "When I look at Thy heavens," declared the Psalmist, "the work of Thy fingers, the moon and the stars which Thou hast established - What is man that Thou art mindful of him, and the son of man that Thou dost care for him?"

But no moral aspiration is possible and can be looked for in man as long as he regards himself as of little account. No moral aspiration ever springs from the soil of belittlement and disesteem. Hence, the Psalmist climaxes his hymn with an apostrophe to man's unique distinction and the assurance of his worth in the world which God created for him. "Yet hast Thou



made him little less than God, and hast crowned him with glory and honor. Thou hast given him dominion over the works of Thy hands; Thou hast put all things under his feet." Man's high and noble estate imposes upon him the obligations of aspiration. "Be ye holy for I, the Lord your God, am holy!"

In primitive society the individual counted for very little. But as life moved on, the despotism of the organized group was slowly attenuated. The individual began to discover his own private life. As against his heritage of mass tradition, he became aware of personal sources of judgment and sanction.

But man's hard-won victories against corporate authority are never permanently secure. We witnessed in our life-time the most massive and ruthless onslaught of "Gleichschaltung", of "Vermassung" and of totalitarianism every experienced by man within historic times. Fascism and Naziism scored terrifying victories before they were broken on the battlefield, but their ideologies are not dead. And Communist dictatorship is today established in a fourth of the globe.

Men are being handled in many parts of the world and in many departments of life impersonally in the mass. Increasingly they are becoming statistics in the hands of a predatory collectivism. They are shunted about like herds of cattle. They are coordinated and subjugated to the state until the last vestige of their freedom and their rights vanishes. Because the religious basis of our society has been denied, and materialistic theories of life and history have taken hold of the thoughts and actions of many men and governments, the stature of the individual, and with it, his rights and inherent dignity have suffered tragic abatement and diminution in our day. Every precinct of his life is invaded and violated. Having denied man the image of God, he is being given the mask of the robot.



The faith that will serve us best, as free men in this great age, is faith in the worth and significance of the individual, and his inalienable rights. Without such faith which was written as a dogma into the heart of our Declaration of Independence and our Constitution - "We hold these truths to be self-evident, that all men are created equal and that they are endowed by their Creator with certain unalienable rights" - man's stature will be progressively reduced, the free domains of his mind and spirit will speedily come under iron-clad controls, and man's dignity will be dragged into the dust. With such a faith, we will be strong enough to accept all necessary social controls and still remain a free society. It will help us to set our course by a dependable compass.

One of the evil forces at work in the world today which tend to undermine the individual and destroy his intellectual integrity is the force of organized propaganda whose objective is to stampede men to think uncritically and emotionally in the way some special interest wants them to think. Through slogans, catch-words, cliches and cleverly coined half-truths, it drives men or panics them into attitudes and actions which men would not take if they were given accurate facts and information upon which to base judgments and attitudes. Propaganda in our day has been developed into a dangerous pseudo-science. Through the readily available mass media of communication, it can undo overnight, as it were, generations of slow, patient, and pains-taking work of education. Our great danger today is not illiteracy. The overwhelming majority of our people knows how to read and write. The great danger of our day is propaganda, whose aim is to confound and to confuse and by misinformation to misdirect our literate population.



The third element in the faith which will serve us best in our exciting new age is faith in the sanctity of method - the method of human progress.

Spiritual religion defined a method by which men might attain morally desirable ends, a method worthy of such ends. It outlawed the notion that moral ends justify immoral means. Each single step on the way toward the realization of a worthy objective must, as far as is humanly possible, be a worthy objective in itself. To establish justice or freedom or peace, men must employ the ways of justice, freedom and peace.

The more exalted human goals are, the less likelihood there is of their early or complete attainment. Accordingly, when ruthless, brutal, impatient and desperate measures are employed, they not only make the attainment of these goals impossible; they also turn man's long journey towards them into one of unmitigated misery and horror.

The classic way of religion has never been fully tried in the world. Today in an evolving atomic age wherein man's power is vastly augmented, including the power of self-destruction, it is being ignored more thoroughly than at any time in human history. State and class autocracies have proceeded on the theory that there is no law superior to theirs, and that their brutal methods are justified by their results.

The shame of our age is that men are committing the most shameless acts of immorality in the name of high morality. Methods which are abhorred and denounced in one's opponents are rationalized and justified as moral imperatives when employed by oneself. Men talk of justice and brotherhood, of a classless society and universal peace, but they act as if these ideals were demons out of hell, lashing them on to the most horrible acts of injustice, hatred and violence.



It is clearly the part of sound method in our atomic age to look for a workable formula which will regulate the differences between the East and the West and discover a "modus vivendi" for the two great sections of humanity which are now so dangerously riven and separated by seemingly irreconcilable ideologies.

It is clear that the rivalry between these ideologies cannot be decided on the battlefield. Both power-blocs are in possession of the globe-destroying power of the A-bomb and the H-bomb. Neither will be intimidated by the preponderance of arms on the part of the other. It is inconceivable that the statesmen of the world will be so made as to try to win a decision through atomic warfare. The alternative confronting mankind today is co-existence or non-existence. This being the case, it is clearly the part of patriotism, of enlightened self-interest, and of altruism to seek ways of living together on this one earth in spite of the opposing and irreconcilable ideologies.

In the field of religious controversy it was once thought that the existing differences were irreconcilable and that opposing religious persuasions could not live on the same earth, not to speak of the same country or city. During the seventeenth century Europe was drenched in blood by religious wars. The stakes then were even higher than in our day, for it was not only this world that was involved, but the next world as well. And yet after much bloodshed and the ruin of towns and provinces, it was found necessary at long last to work out ways of toleration and co-existence, leaving the ideologies to take care of themselves. No religion abandoned its position, its claims to being the sole repository of true religion or of its missionary activity, but somehow ways were found for all to live together. Today in many parts of Europe and America they have learned not only to live together but to work together in amity and friendship for the paramount objectives common to them all.



There is no other solution to the political and economic differences which are now tearing our world apart. The dread alternative is universal destruction.

For our civilization to survive, it is clearly necessary to revise the mood and thought pattern of our age, and to recharge our world culture with a new devotion to the sanctity of method in human progress.

With such a faith, built upon the reality of purpose in the universe, the significance, the individual and the sanctity of method, we can spread wide our adventuring sails and plow resolutely into the surge and thunder of our unpredictable odyssey, confident that our high hopes will, from time to time, find their blessed anchorage in some harbor of our hearts' desire.





A GREAT AGE  
by  
DR. ABBA HILLEL SILVER

THE TEMPLE  
CLEVELAND, OHIO

My dear friends: This age in which we live is a truly great age, one of the greatest in human history. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We ourselves are too much involved in the turmoil, the fears, and the conflicts of our day to see objectively the amazing new patterns of life which are emerging. In a generation or two, when mankind will have entered quieter waters and a period of consolidation will have followed this explosive and revolutionary age of ours, men will be able to look back upon it and evaluate it properly.

Many people today are filled with dark forebodings and are quite pessimistic about our times. They see our world drifting helplessly towards disaster in a flaming sea of atomic horror.

I am persuaded that ours is truly a great age. Great and historic things are coming to pass in our day. I am not thinking at the moment of the new worlds which science is continually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, the new methods of production, distribution, transportation and communication. I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life, nor to the marvels of engineering and the miracles of construction all over the globe. Inventions and discoveries come in such rapid succession in our day that they no longer excite any unusual comment. We take it all in our stride -- the flying age, the television age, the atomic age -- and now the space age. Certainly, man is achieving in our day in the scientific



fields more in one decade than in ten heretofore.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of human advancement and civilization. More is being done in our day for the improvement of the conditions of the life of the common man, for the raising of his standard of living, his health, his education, and for his protection against the disabilities of sickness, unemployment and old age, than in any generation -- than in any five generations in the past. Never were peoples and governments so much concerned with the improvement of the lives of men, who had lived in unrelieved poverty, ignorance and disease through the long and weary centuries. Never were more determined efforts made to bring about a fairer sharing of the wealth produced and a better way of life for all.

Never have the submerged races and peoples of the earth, who for centuries groaned under foreign or native tyranny, risen as they have risen in our day to demand and to achieve, as they have to a large measure achieved, freedom and self-determination. Within the last fifteen years, more than a third of the earth's population -- more than a billion non-self-governing people -- have obtained self-government. Imperialism and colonialism are in their death-throes. Backward peoples are pressing forward into the light of a new day, and the exploitation of the dark races of the earth is rapidly drawing to a close.

What we are witnessing in our day, if we have eyes not only to see things but to see into the heart of things, is not social disintegration, but a radical new re-integration of humanity, a profound change in the social evolution of man, a change not free, of course, from dangers, but one of boundless and immeasurable potentialities.



I do not wish to overdraw the picture. I am not suggesting that the millenium is just around the corner. There is not a spot on the face of the globe today where social wrongs and injustices do not still exist, and where the masses of mankind are not, to a greater or lesser degree, still underprivileged and disadvantaged. There is no country on earth, including our own, which is altogether free from class conflict, from bigotry, intolerance, slums and destitution. It will take centuries, not decades or generations, before all the peoples of the world will possess even that measure of well-being, far from the optimum, which some of the most favored peoples of the world already possess.

The important thing to consider, however, is not whether we are on the eve of the millenium, ~~but whether the major trends of our age are in the direction of the hoped-for good society, or away from it.~~ Is our age purposefully trying to eradicate poverty and illiteracy and to raise the standard of living of all peoples, regardless of race or color or creed? Is it trying to satisfy the legitimate aspirations of peoples to national freedom and independence? Is it trying to organize the world for peace and for international cooperation? I believe that in all these major trends, our age has given welcome evidence of great determination and of considerable progress. It is moving purposefully in the right direction -- the abolition of war, the reduction of poverty, and the elimination of racial barriers and inequalities. These are the three major trends of our century. And because they are the major trends of our day -- there is great hope for man in this new age.

What we need for tomorrow is a strong faith which will serve us best in the critical and challenging days which lie ahead, a faith which will sustain us in the long, hard struggle to establish this good society towards which we all



wish to move. For our future progress will not come about automatically, any more than our past progress. It will not come to pass as a matter of course. Nothing happens by simply waiting for it to happen, and deliberate inaction at the call of patience is no longer feasible in this turbulent age of ours.

This strong, replenishing faith, of which I speak, must be built upon three postulates: the reality of purpose in the universe, the significance of the individual, and the sanctity of method. Within such a faith, man will find that measure of dignity, confidence and courage without which the struggle for social progress cannot long be maintained and the promise of human life must be abandoned to defeat.

Somewhere Professor Einstein writes: "What is the meaning of human life or of organic life altogether? To answer this question at all implies a religion. Is there any sense, then, you ask, in putting it? I answer, the man who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate, but almost disqualified for life."

As man develops in awareness of himself and of the world about him, and gains in sensitiveness and comprehension, he acquires also glimpses of purpose in the universe. He comes to sense what the Prophet Isaiah sensed when he declared: "He is a God Who created the world not for chaos, and formed it to be inhabited." Like all human insights into fundamentals, this one, too, of purpose and meaning is not clear beyond all doubt. It is seen as through a glass darkly, but it is sufficiently persuasive and responsive to basic human needs to be enheartening and strengthening.

Addressing the Harvard Law School Association of New York back in 1913, Justice Oliver Wendell Holmes gave expression to just such a strong, mystic, faith: "I think it is not improbable that man, like the grub that prepares a chamber for the winged thing it never has been but is to be -- that man may



have cosmic destinies that he does not understand. And so beyond the vision of battling races and an impoverished earth, I catch a dreaming glimpse of peace." And he voiced his faith "in a universe not measured by our fears", but one "that has thought and more than thought inside of it". A confident faith in a controlling and beneficent purpose, unfolding in the universe, of which we and our struggles and our aspirations are an integral part is, in my judgment, an essential ingredient of that faith which will serve us best in the long struggle for the building of the good society and the attainment of man's hopes. It is the conviction of purpose which alone can bridge for man the gulf between his isolated and homeless self and the apparently alien and indifferent world about him. Man feels at home in the cosmos only if he believes that it is his Father's house. "Lord, Thou hast been our dwelling place..." Without this faith, he will fall victim to one or another form of moral nihilism as his mind comes to the edge of the wilderness. Lack of faith has never built any great civilization. Atheism has been responsible for many breakdowns, never for break-throughs.

"Belief in the significance of the individual is another essential element of that faith which will serve us best in our dynamic and propulsive age.

In one of his published "Unpopular Essays", Bertrand Russell writes: "The importance of Man, which is the one indispensable dogma of the theologians, receives no support from a scientific view of the future of the solar system." To which one is prompted to reply, so much the worse for the so-called scientific view, which doubtless will go through many revisions and corrections in the future, as it has in the past. Time and again science has been tardy in arriving at conclusions which the intuitive religious genius of mankind postulated long before.



But Bertrand Russell is entirely correct when he states that "the importance of Man is the one indispensable dogma of the theologians." It is also the one indispensable dogma of democracy; and it is at the heart of the terrible crisis which is tearing our world apart today.

To the great religions of the Western world, man has immense significance in the scheme of things. Man is very important to God in the unfoldment of His purposes -- each man, every man, rich or poor, wise or simple, black or white, saint or sinner. Sin is basically a voluntary abandonment of status, self-degradation, descent into unworthiness and the lower life from which man has emerged. Religion challenges man to live and act always as if his life were tremendously significant and endlessly ascendant.

Religion demands much of man in terms of duty and sacrifice, but it also gives much to him in terms of high and independent status, dignity and inherent rights. "Every man has the right to say", declared an ancient teacher of Israel, "for my sake was the whole world created", and another teacher declared that "man is a co-worker of God in creation".

Religion has endeavored to give man a sense of greatness in a universe in which he is physically very small. The world of the ancients was, of course, far smaller in scale than our world of expanding immensities -- "one hundred thousand million galaxies in space and each galaxy containing on an average of one hundred thousand million stars", wherein man's racial history is less than a moment in geologic time. Yet, even in relation to their vastly smaller universe, man appeared pitifully puny, lost and unimportant. "When I look at Thy heavens", declared the Psalmist, "the work of Thy fingers, the moon and the stars which Thou hast established -- What is man that Thou art mindful of him, and the son of man that Thou dost care for him?"



But no moral aspiration is possible and can be looked for in man as long as he regards himself as of little account. No moral aspiration ever springs from the soil of belittlement and disesteem. Hence, the Psalmist climaxes his hymn with an apostrophe to man's unique distinction and the assurance of his worth in the world which God created for him. "Yet hast Thou made him little less than the angels, and hast crowned him with glory and honor. Thou hast given him dominion over the works of Thy hands; Thou hast put all things under his feet."

In primitive society the individual counted for very little. But as life moved on, the despotism of the organized group was slowly attenuated. The individual began to discover his own private life. As against his heritage of mass tradition, he became aware of personal sources of judgment and sanction.

But man's hard-won victories against corporate authority are never permanently secure. We witnessed in our life-time the most massive and ruthless onslaught of "Gleichschaltung", of "Vermassung" and of totalitarianism ever experienced by man within historic times. Fascism and Nazism scored terrifying victories before they were broken on the battlefield, but their ideologies are far from being dead. And Communist dictatorship is today established in one-fourth of the globe.

Men are being handled in many parts of the world today and in many departments of life impersonally in the mass. Increasingly they are becoming statistics in the hands of a predatory collectivism. They are coordinated and subjugated to the state until the last vestige of their freedom and their rights vanishes. Because the religious basis of our society has been denied, and materialistic theories of life and history have taken hold of the thoughts and



actions of many men and governments, the stature of the individual, and with it, his rights and inherent dignity have suffered tragic abatement and diminution in our day. Every precinct of his life is invaded and violated. Having denied man the image of God, he is being given the mask of the robot.

The faith that will serve us best, as free men in this great age, is faith in the worth and significance of the individual, and his inalienable rights. Without such faith which was written as a dogma into the heart of our Declaration of Independence and our Constitution -- "We hold these truths to be self-evident, that all men are created equal and that they are endowed by their Creator with certain unalienable rights" -- man's stature will be progressively reduced, the free domains of his mind and spirit will speedily come under iron-clad controls, and man's dignity will be dragged into the dust. With such a faith, we will be strong enough to accept all necessary social controls and still remain a free society. We will be able to set our course by a dependable compass.

One of the gross evil forces at work in the world today which tends to undermine the individual and to destroy his intellectual integrity is the force of organized propaganda whose objective is to stampede men to think uncritically and emotionally in the way some special interest wants them to think. Through slogans, catch-words, cliches and cleverly coined half-truths, it drives men or panics them into attitudes and actions which they would not take if they were given accurate facts and information upon which to base judgments and attitudes. Propaganda in our day has been developed into a dangerous pseudo-science. Through the readily available mass media of communication, it can undo over-night, as it were, generations of slow, pains-taking work of education. Our great danger today is not illiteracy. The overwhelming majority of our people knows how to read and write. The great danger of our day is propaganda, whose aim is to confound and to confuse and by mis-information to mis-direct our literate population.



The third element in the faith which will serve us best in our exciting new age is faith in the sanctity of method -- the correct method of human progress.

Spiritual religion defined a method by which men might attain morally desirable ends, a method worthy of such ends. It outlawed the notion that moral ends justify immoral means. Each single step on the way toward the realization of a worthy objective must, as far as is humanly possible, be a worthy objective in itself. To establish justice or freedom or peace, men must employ the ways of justice, freedom and peace.

The more exalted human goals are, the less likely are they of early or complete attainment. Accordingly, when ruthless, brutal and desperate measures are employed, they not only make the attainment of these goals impossible; they also turn man's long journey towards them into one of unmitigated misery and horror.

The classic way of religion has never been fully tried in the world. Today in an evolving atomic age wherein man's power is vastly augmented, including the power of self-destruction, it is being ignored more thoroughly than at any time in human history. State and class autocracies have proceeded on the theory that there is no law superior to theirs, and that their brutal methods are justified by their results. Even democracies do, on occasion, adopt such methods.

It is clearly the part of sound method in our atomic age to look for a workable formula which will regulate the differences between the East and the West and discover a "modus vivendi" for the two great sections of humanity which are now so dangerously riven and separated by seemingly irreconcilable ideologies.



It is clear that the rivalry between these ideologies cannot be decided on the battlefield. Both power-blocs are in possession of the globe-destroying A-bomb and the H-bomb. Neither will be intimidated by the preponderance of arms on the part of the other. Neither can destroy the other without destroying itself. It is inconceivable that the statesmen of the world will be so mad as to try to win a decision through atomic warfare. The alternative confronting mankind today is, therefore, co-existence or non-existence. This being the case, it is clearly the part of enlightened self-interest, as well as of altruism to seek ways of living together on this one earth in spite of the opposing and irreconcilable ideologies.

In the field of religious controversy, it was once thought that the existing differences were irreconcilable and that opposing religious persuasions could not live on the same earth, not to speak of the same country or city. During the seventeenth century, Europe was accordingly drenched in blood by religious wars. The stakes then were even higher than in our day, for it was not only this world that was involved, but the next world as well. And yet after much bloodshed and the vast ruin of entire provinces, it was found inevitable, at long last, to work out a way of toleration and co-existence, leaving the ideologies to take care of themselves. No religion abandoned its position, its claims to being the sole repository of true religion or its missionary activity, but somehow ways were found for all to live together. Today in many parts of Europe and America they have learned not only to live together but to work together in amity and friendship for the paramount objectives common to them all.



The persistent human problem is not how to conquer outer space, but how to make this world safe for man. The human problem, claiming all priority, still remains how to accommodate ourselves, one to another -- nation to nation, system to system, race to race, religion to religion.

For our civilization to survive, it is clearly necessary to revise the mood and thought pattern of our age, and to re-charge our world culture with a new devotion to the sanctity of method in human progress.

With such a faith, which is built upon the reality of purpose in the universe, the significance of the individual and the sanctity of method, we can spread wide our adventuring sails and plow resolutely into the surge and thunder of our unpredictable odyssey, confident that our high hopes will, from time to time, find their anchorage in some blessed harbor of our hearts' desire.



UNIVERSITY OF TEXAS  
AUSTIN, TEXAS  
JUNE 3, 1961



~~63-10~~  
60-6

A GREAT AGE

An Address by Dr. Abba Hillel Silver

Delivered before the Baltimore Advertising Club  
Baltimore, Maryland  
January 2, 1963

MY DEAR FRIENDS: THIS AGE IN WHICH WE LIVE IS A TRULY GREAT AGE, ONE OF THE GREATEST IN HUMAN HISTORY. WE ARE TOO NEAR OUR TIMES PROPERLY TO APPRAISE THEM. ONE REQUIRES DISTANCE IN ORDER TO SEE GREAT OBJECTS IN THEIR PROPER PERSPECTIVE. WE, OURSELVES, ARE TOO MUCH INVOLVED IN THE TURMOIL, THE FEARS, AND THE CONFLICTS OF OUR DAY TO SEE OBJECTIVELY THE AMAZING NEW PATTERNS OF LIFE WHICH ARE EMERGING. IN A GENERATION OR TWO, WHEN MANKIND WILL HAVE ENTERED QUIETER WATERS AND A PERIOD OF CONSOLIDATION WILL HAVE FOLLOWED THIS EXPLOSIVE AND REVOLUTIONARY AGE OF OURS, MEN WILL BE ABLE TO LOOK BACK UPON IT AND EVALUATE IT PROPERLY.

MANY PEOPLE TODAY ARE FILLED WITH DARK FOREBODINGS. THEY SEE OUR WORLD DRIFTING HELPLESSLY TOWARDS DISASTER IN A FLAMING SEA OF ATOMIC HORROR.

I AM PERSUADED THAT OURS IS TRULY A GREAT AGE. GREAT AND HISTORIC THINGS ARE COMING TO PASS IN OUR DAY. I AM NOT THINKING AT THE MOMENT OF THE NEW WORLDS WHICH SCIENCE IS CONTINUALLY DISCLOSING, THE NEW INSIGHTS INTO THE NATURE OF MATTER AND ENERGY, THE NEW SOURCES OF POWER AND WEALTH,



THE NEW METHODS OF PRODUCTION, DISTRIBUTION, TRANSPORTATION AND COMMUNICATION. I AM NOT REFERRING TO THE AMAZING PROGRESS IN THE MEDICAL SCIENCES WHICH HAS SO MARKEDLY IMPROVED THE HEALTH OF THE HUMAN RACE AND INCREASED THE AVERAGE LENGTH OF LIFE, NOR TO THE MARVELS OF ENGINEERING AND THE MIRACLES OF CONSTRUCTION ALL OVER THE GLOBE. INVENTIONS AND DISCOVERIES COME IN SUCH RAPID SUCCESSION IN OUR DAY THAT THEY NO LONGER EXCITE ANY UNUSUAL COMMENT. WE TAKE IT ALL IN OUR STRIDE -- THE FLYING AGE, THE TELEVISION AGE, THE ATOMIC AGE -- AND NOW THE SPACE AGE. CERTAINLY, MAN IS ACHIEVING IN OUR DAY IN THE SCIENTIFIC FIELDS MORE IN ONE DECADE THAN IN TEN HERETOFORE.

IN CHARACTERIZING OUR AGE AS GREAT, I AM THINKING IN TERMS OF SOCIAL PROGRESS AND WELFARE, IN TERMS OF HUMAN ADVANCEMENT AND CIVILIZATION. MORE IS BEING DONE IN OUR DAY FOR THE IMPROVEMENT OF THE CONDITIONS OF THE LIFE OF THE COMMON MAN, FOR THE RAISING OF HIS STANDARD OF LIVING, HIS HEALTH, HIS EDUCATION, AND FOR HIS PROTECTION AGAINST THE DISABILITIES OF SICKNESS, UNEMPLOYMENT AND OLD AGE, THEN IN ANY FIVE GENERATIONS IN THE PAST. NEVER WERE PEOPLES AND GOVERNMENTS SO MUCH CONCERNED WITH THE IMPROVEMENT OF THE LIVES OF MEN, WHO HAD LIVED IN UNRELIEVED POVERTY, IGNORANCE AND DISEASE THROUGH THE LONG AND WEARY CENTURIES. NEVER WERE MORE DETERMINED EFFORTS MADE TO BRING ABOUT A FAIRER SHARING OF THE WEALTH PRODUCED AND A



BETTER WAY OF LIFE FOR ALL.

NEVER HAVE THE SUBMERGED RACES AND PEOPLES OF THE EARTH, WHO FOR CENTURIES GROANED UNDER FOREIGN OR NATIVE TYRANNY, RISEN AS THEY HAVE RISEN IN OUR DAY TO DEMAND AND TO ACHIEVE, AS THEY HAVE TO A LARGE MEASURE ACHIEVED, FREEDOM AND SELF-DETERMINATION. WITHIN RECENT YEARS, MORE THAN A THIRD OF THE EARTH'S POPULATION -- MORE THAN A BILLION NON-SELF-GOVERNING PEOPLE -- HAVE OBTAINED SELF-GOVERNMENT. IMPERIALISM AND COLONIALISM ARE IN THEIR DEATH-THROES. BACKWARD PEOPLES ARE PRESSING FORWARD INTO THE LIGHT OF A NEW DAY, AND THE EXPLOITATION OF THE DARK RACES OF THE EARTH IS RAPIDLY DRAWING TO A CLOSE.

WHAT WE ARE WITNESSING IN OUR DAY, IF WE HAVE EYES NOT ONLY TO SEE THINGS BUT TO SEE INTO THE HEART OF THINGS, IS NOT SOCIAL DISINTEGRATION, BUT A RADICAL NEW RE-INTEGRATION OF HUMANITY, A PROFOUND CHANGE IN THE SOCIAL EVOLUTION OF MAN, A CHANGE NOT FREE, OF COURSE, FROM DANGERS, BUT ONE OF BOUNDLESS AND IMMEASURABLE POTENTIALITIES.

I DO NOT WISH TO OVERDRAW THE PICTURE. I AM NOT SUGGESTING THAT THE MILLENIUM IS JUST AROUND THE CORNER. THERE IS NOT A SPOT ON THE FACE OF THE GLOBE TODAY WHERE SOCIAL WRONGS AND INJUSTICES DO NOT STILL EXIST, AND WHERE THE MASSES OF MANKIND ARE NOT, TO A GREATER OR LESSER



DEGREE, STILL UNDER-PRIVILEGED AND DIS-ADVANTAGED. THERE IS NO COUNTRY ON EARTH, INCLUDING OUR OWN, WHICH IS ALTOGETHER FREE FROM CLASS CONFLICT, FROM BIGOTRY, INTOLERANCE, SLUMS AND DESTITUTION.

THE IMPORTANT THING TO CONSIDER, HOWEVER, IS NOT WHETHER WE ARE ON THE EVE OF THE MILLENIUM, BUT WHETHER THE MAJOR TRENDS OF OUR AGE ARE IN THE DIRECTION OF THE HOPED-FOR GOOD SOCIETY, OR AWAY FROM IT. IS OUR AGE TRYING TO ERADICATE POVERTY AND ILLITERACY AND TO RAISE THE STANDARD OF LIVING OF ALL PEOPLES, REGARDLESS OF RACE OR COLOR OR CREED? IS IT TRYING TO SATISFY THE LEGITIMATE ASPIRATIONS OF PEOPLES TO NATIONAL FREEDOM AND INDEPENDENCE? IS IT TRYING TO ORGANIZE THE WORLD FOR PEACE AND FOR INTERNATIONAL COOPERATION? I BELIEVE THAT IN ALL THESE MAJOR TRENDS, OUR AGE HAS GIVEN WELCOME EVIDENCE OF GREAT DETERMINATION AND OF CONSIDERABLE PROGRESS. IT IS MOVING PURPOSEFULLY IN THE RIGHT DIRECTION -- THE ABOLITION OF WAR, THE REDUCTION OF POVERTY, AND THE ELIMINATION OF RACIAL BARRIERS AND INEQUALITIES. THESE ARE THE THREE MAJOR TRENDS OF OUR CENTURY. AND BECAUSE THEY ARE THE MAJOR TRENDS OF OUR DAY -- THERE IS GREAT HOPE FOR MAN IN THIS NEW AGE.



WHAT WE NEED FOR TOMORROW IS A STRONG FAITH WHICH WILL SERVE US BEST IN THE CRITICAL AND CHALLENGING DAYS WHICH LIE AHEAD, A FAITH WHICH WILL SUSTAIN US IN THE LONG, HARD STRUGGLE TO CARRY ON UNINTERRUPTEDLY THE BUILDING OF THIS GOOD SOCIETY TOWARDS WHICH WE ALL ASPIRE. WHAT WE NEED, TOO, IS A TRUE CRITERION OF PROGRESS. WE MUST BE ABLE TO EVALUATE CORRECTLY WHAT IS TRANSPIRING, AND NOT TO BE MISLED INTO THINKING THAT WHAT IS NEW IS THEREFORE ALSO TRUE, AND WHAT IS SENSATIONAL IS ALSO VALUABLE AND OF PROFIT TO US. WE MUST ALSO BEAR IN MIND THAT OUR FUTURE PROGRESS WILL NOT COME ABOUT AUTOMATICALLY, ANY MORE THAN OUR PAST PROGRESS. IT WILL NOT COME TO PASS AS A MATTER OF COURSE. NOTHING HAPPENS BY SIMPLY WAITING FOR IT TO HAPPEN. DELIBERATE INACTION AT THE CALL OF PATIENCE IS NO LONGER FEASIBLE IN THIS TURBULENT AGE OF OURS. NOR WILL WE PROGRESS IF WE ARE FULLY SATISFIED WITH THINGS AS THEY ARE, AND ARE INDIFFERENT TO WHAT IS GOING ON IN THE WORLD ABOUT US.

NOT SO LONG AGO THERE APPEARED IN A NATIONAL WEEKLY THE RESULTS OF AN EXTENSIVE POLL ON THE ATTITUDES OF AMERICAN YOUNG PEOPLE TOWARDS THEIR WORLD, THEMSELVES AND SOCIETY.



THE RESULTS OF THIS POLL REVEALED SOME VERY DIS-  
CONCERTING THINGS. TO QUOTE FROM THE FINDINGS: "THE  
AMERICAN YOUTH WILL SETTLE FOR LOW SUCCESS RATHER THAN  
RISK HIGH FAILURE. HE HAS LITTLE SPIRIT OF ADVENTURE. HE  
WANTS VERY LITTLE BECAUSE HE HAS SO MUCH AND IS UNWILLING  
TO RISK WHAT HE HAS. HE IS MOST UNLIKELY TO REBEL OR IN-  
VOLVE HIMSELF IN CRUSADES OF ANY KIND. HE LIKES HIMSELF  
THE WAY HE IS, AND HE LIKES THINGS AS THEY ARE. "

THIS, I AM AFRAID, IS FALSE SECURITY, FOR IT IS BASED ON  
FALSE ASSUMPTIONS. THE WORLD WHICH IS BEING SO DRASTICALLY  
RE-CAST BEFORE OUR VERY EYES WILL NOT PERMIT ANY ONE TO  
WITHDRAW TO SOME CARE-FREE ISLAND OF PERSONAL SECURITY  
WHERE HE WILL BE SAFE FROM ALL ITS RIFTS, TWISTS, AND DIS-  
LOCATIONS. NO GENERATION IS ALLOWED TO DECLINE ITS  
ENCOUNTER WITH DESTINY.

IF OUR WORLD IS EVER TO BE MADE SECURE -- IN A SENSE  
NO AGE WAS EVER ENTIRELY SECURE, THOUGH NONE HAS BEEN  
THREATENED WITH SUCH TOTAL DESTRUCTION -- IT WILL NOT BE  
ACHIEVED BY MEN WHO HAVE LITTLE SPIRIT OF ADVENTURE IN  
THEM, WHO DO NOT WISH TO INVOLVE THEMSELVES IN ANY  
CRUSADE, WHO LIKE ALL THINGS AS THEY ARE. SUCH PEOPLE  
ARE LIKELY TO BRING ABOUT THE FALL OF THEIR OWN WORLD.



THE DYNAMICS WILL THEN REMAIN WITH THE HUNGRY PEOPLES OF THE EARTH, THOSE WHO ARE NOT SATISFIED AND UNAMBITIOUS, WHO WANT MANY THINGS BECAUSE THEY HAVE SO FEW, WHO DO NOT LIKE THINGS AS THEY ARE, WHO ARE WILLING TO TAKE EVERY RISK -- FOR WHAT HAVE THEY TO LOSE? THERE IS A TERRIFIC DRIVE, A PENT-UP RESENTFULNESS AND REBELLIOUSNESS IN THE SOULS OF THE MASSES OF THE EARTH, THE MASSES WHO HAVE NOW BEGUN TO CLAMOR FOR THEIR HUMAN BIRTH-RIGHT. HOW WILL THE MORE FAVORED PEOPLES OF THE WORLD CONFRONT THEM? WITH WHAT? WILL A PAMPERED, SOFT, SPIRITLESS, GOAL-LESS GENERATION BE ABLE TO MEET THEIR FURIOUS CHALLENGE WITH BLANDNESS AND INDIFFERENCE, OR SIMPLY BY IGNORING THEM?

BUT, WHILE INSECURE AND UNCERTAIN, IT WILL BE NO MEANS BE A HOPELESS WORLD. ABOUNDING IN GREAT RISKS, IT WILL BE RICH IN EVEN GREATER REWARDS. THERE WILL BE NEW HORIZONS AND NEW FRONTIERS TO CHALLENGE THE ADVENTURESOME SPIRIT OF YOUTH. IN SCIENCE AND INDUSTRY, IN INVENTION AND DISCOVERY, IN THE ARTS AND THE HUMANITIES, PROGRESS WILL BE UNLIMITED. WE ARE FAR FROM HAVING REACHED THE ULTIMATE STAGE IN THE EVOLUTION OF MANKIND. THE TWENTIETH CENTURY IS BUILDING A BETTER AND AMPLER WORLD FOR MAN, AND THE TWENTY-FIRST CENTURY WILL ADVANCE AND IMPROVE UPON IT.



THERE WILL BE MORE OF THE GOOD THINGS OF LIFE FOR EVERYONE. A SOCIETY WILL EMERGE WHICH WILL BE FREE FROM THE DARK HERITAGE OF THE PAST, THE AGE-OLD CURSE OF POVERTY, MISERY AND EXPLOITATION, OF INEQUALITY, RACIALISM AND INTOLERANCE. IT WILL BE AN EXCITING WORLD, AND FOR THE MAN OF COURAGE AND FAITH, A WELCOME AND CHALLENGING WORLD. THROUGHOUT THE AGES, SUCH MEN OF FAITH AND COURAGE HAVE NEVER BEEN AFRAID TO BUILD THEIR HOMES AND PLANT THEIR VINEYARDS ON THE VERY SLOPES OF VOLCANOES.

I SPOKE A MOMENT AGO ABOUT THE NEED OF A TRUE CRITERION OF PROGRESS TO HELP US TO DETERMINE THE RELATIVE IMPORTANCE OF THE EVENTS WHICH ARE TRANSPIRING IN OUR DAY. THUS, FOR EXAMPLE, WE ARE ON EDGE ~~WHICH~~ ALMOST CONTINUOUSLY WITH RECURRING CRISES, NATIONAL AND INTERNATIONAL, WHICH IMPINGE SHARPLY UPON OUR EVERY-DAY LIVES, AND WHICH FREQUENTLY CAUSE US GREAT CONCERN AND ANXIETY. INsofar, HOWEVER, AS THESE EVENTS ADD NOTHING TO THE PROGRESS AND WELL-BEING OF MANKIND, THEY MUST BE REGARDED AS TRANSIENT AND EPHEMERAL THINGS. THEY ARE THE NEWS OF THE DAY, TO BE SURE, BUT THEY CONTRIBUTE NOTHING TO THE NEWNESS OF LIFE, WHETHER OF THE INDIVIDUAL OR OF SOCIETY.



PSL

PLEASE ASK YOURSELVES WHAT WAS REALLY NEW IN THE WORLD IN RECENT MONTHS? CERTAINLY NOT THE FEUDING ABOUT LAOS, OR VIET-NAM OR BERLIN, THE CONGO OR CUBA; OR THE STRIFE IN ALGERIA OR TUNISIA; OR THE HARANGUES OF KHRUSHCHEV AND THE COUNTER-BLASTS OF WESTERN DIPLOMATS. THESE, INDEED, WERE THE HEADLINES. BUT I SUSPECT THAT THEY WILL APPEAR STRANGE, PASSING STRANGE, TO READERS A GENERATION HENCE, OR EVEN A DECADE.

WHAT WAS REALLY NEW? ALL THAT WAS REVEALED AND ACHIEVED WHICH HERETOFORE HAD BEEN UNKNOWN AND UNACHIEVED. THAT WAS NEW! ALL THE CLOSED DOORS TO KNOWLEDGE WHICH WERE UNLOCKED, ALL THE DISCOVERIES IN THE FIELDS OF THE SCIENCES, ALL THAT ADVANCED MAN ON HIS ETERNAL PILGRIMAGE, ALL THAT MADE LIFE MORE JUST AND NOBLE, AND ADDED TO THE HAPPINESS OF MEN, WOMEN AND CHILDREN.

THAT WAS NEW! ALL THE VICTORIES WHICH WERE WON BY MIND AND SPIRIT OVER DARKNESS AND IGNORANCE. MAN ORBITING AROUND THE EARTH, SCIENTISTS PROBING THE MYSTERIES OF OUTER SPACE, OR, THROUGH RESEARCH IN MEDICAL LABORATORIES, LEARNING HOW TO ALLEVIATE HUMAN SUFFERING AND PROLONG LIFE, ALL NEW SOURCES OF ENERGY WHICH WERE MADE AVAILABLE, ALL THAT WAS ADDED TO MAN'S POWER AND SECURITY -- THAT WAS NEW. WHATEVER BELONGS TO THE REWARDING TASKS OF MANKIND, THE WORKS OF TEACHERS, ARTISTS, PAINTERS,



SCULPTORS, POETS, MUSICIANS, THE TRUE WORDS WHICH WERE FEARLESSLY SPOKEN, THE EXAMPLES OF SACRIFICE AND VALOR IN BEHALF OF THE FREEDOM OF MEN, NATIONS AND RACES -- THESE WERE THE NEW THINGS WHICH CAME TO US; NOT THE OLD THINGS IN NEW TRAPPINGS -- ~~LIKE~~ WAR, AND THREATS OF WAR, LIKE BOMBS WHICH, FOR ALL THEIR UNPRECEDENTED DESTRUCTIVENESS, ARE ONLY THE DREAD REFINEMENTS OF MAN'S PRIMITIVE WEAPONS OF BOW, SPEAR, CLUB AND BATTLE-AX.

SENDING TANKS AND PLANES OR MISSILES TO SMALL AND UNDEVELOPED NATIONS IN ORDER TO ENTICE THEM INTO A GLOBAL DANCE OF DEATH IS NOT NEW, NOR OF ANY PERMANENT VALUE TO CIVILIZATION, BUT THE SENDING OF DOCTORS, TECHNICIANS AND TEACHERS, FOOD AND RAIMENT TO HELP BACKWARD PEOPLES OUT OF THEIR MISERY AND SQUALOR AND ENABLE THEM TO REACH OUT FOR A NEW LIFE -- THAT IS NEW, A LASTING GOOD, WHICH JUSTIFIES THE HOPE THAT SOME DAY THE SAD IMAGE OF WHAT MAN HAS MADE OF MAN WILL BE ERASED, AND MAN WILL BE FREE TO MOLD HIMSELF IN THE TRUE IMAGE OF GOD.

AT THE CELEBRATION OF THE OPENING OF JOHNS HOPKINS UNIVERSITY IN YOUR CITY IN 1876, THE EMINENT GUEST SCIENTIST, THOMAS HUXLEY, DECLARED: "I CANNOT SAY THAT I AM IN THE SLIGHTEST DEGREE IMPRESSED BY YOUR BIGNESS (i. e. THE BIGNESS OF AMERICA), OR YOUR MATERIAL RESOURCES, AS SUCH. SIZE IS NOT GRANDEUR, AND TERRITORY DOES NOT MAKE A NATION. THE GREAT ISSUE ABOUT WHICH HANGS A TRUE SUBLIMITY AND THE TERROR OF OVER-HANGING FATE IS WHAT ARE YOU GOING TO DO WITH ALL THESE THINGS? WHAT IS TO BE THE END TO WHICH THESE ARE TO BE THE MEANS?"



IF THIS IS THE TRUE CRITERION OF NATIONAL GREATNESS -- THE END, THE GOAL -- THEN EVERYTHING THAT A NATION DOES TO FOSTER SCIENCE AND EDUCATION, TO INCREASE THE OPPORTUNITIES OF YOUNG PEOPLE TO RECEIVE AN EDUCATION AND A BETTER EDUCATION, EVERYTHING THAT IS DONE TO IMPROVE THE HEALTH OF PEOPLE, TO PROVIDE MORE ADEQUATE HOUSING, TO MAKE EMPLOYMENT MORE SECURE, AND TO CARE MORE FULLY FOR THE UNEMPLOYED, EVERYTHING THAT IS BEING DONE TO PROVIDE CARE AND SECURITY FOR THE AGED, AND TO COMBAT BIGOTRY AND DISCRIMINATION, TO PROMOTE BROTHERHOOD AND COOPERATION AMONG PEOPLE -- ALL THAT, WHATEVER THE DEGREE OF THEIR SUCCESS, IS REALLY NEW AND BRINGS US NEARER TO THE TRUE GOAL OF HUMANITY.

WE DO NOT SPEAK MUCH OF HUMANITY TODAY. WE SPEAK OF NATIONS, CLASSES, RACES, REGIONAL INTERESTS AND REGIONAL DEFENSES, EAST AND WEST. OUR INTERNATIONAL VOCABULARY IS RICH TODAY IN TERMS WHICH SUGGEST COMPETITIVE SEGMENTS OF HUMANITY AND THEIR STRATEGIES OF CONFLICT. IT IS RATHER POOR IN TERMS SUGGESTING MANKIND AND THE BASIC UNITY OF THE HUMAN FAMILY.

BUT, THE PERSISTENT HUMAN PROBLEM IS NOT HOW TO CONQUER OUTER SPACE BUT HOW TO MAKE THIS WORLD SAFE FOR MAN. THE HUMAN PROBLEM WHICH MUST CLAIM ALL PRIORITY, STILL REMAINS HOW TO ACCOMMODATE OURSELVES, ONE TO ANOTHER -- NATION TO NATION, SYSTEM TO SYSTEM, RACE TO RACE, RELIGION TO RELIGION.



IF WE CAN KEEP SUCH A FAITH, EMPLOYING A SURE CRITERION OF HUMAN PROGRESS, AND PUT FIRST THINGS FIRST, THEN WE MAY CONFIDENTLY SPREAD WIDE OUR ADVENTURING SAILS AND PLOW RESOLUTELY INTO THE SURGE AND THUNDER OF OUR UNPREDICTABLE ODYSSEY, CONFIDENT THAT OUR HIGH HOPES WILL, FROM TIME TO TIME, FIND THEIR ANCHORAGE IN SOME BLESSED HARBOR OF OUR HEARTS DESIRE.





1- Great Age - moving towards an even.

Too near - one requires distance to see great objects

Too much involved - new patterns

2/ Many people are quiet - materialists - breakdown -

They do not evaluate properly the historic events - so great  
in amplitude and consequences - taking place

Not thinking - new worlds which science is disclosing -

- new insights into nature & matter and energy -

- new sources of power and wealth - new methods

- Amazing progress in medical sciences - improved

prolonged the average life - Marxism, Evolution -

miracles of construction

3/ Great age  
Social progress - welfare - human advancement, civilization

More is being - improving conditions - raising standards

protection - 5 generations

Never were more determined efforts - a fairer sharing

a better way of life for all

4/ Never - submerged races Japan -  $\frac{1}{4}$

Imperialism & Colonialism - death - thrive

Dark and peoples are pressing forward into light

5/ What we are witnessing - events seen not so disintegrated

- a profound change in social evolution - not far from  
- boundless possibilities



6/ Overdraw picture - Mr. Blumkin - Important thing to 12  
consider - help - for poor society.

It's an age trying to eradicate poverty - illiteracy - raise  
regardless of race or creed.

- Organize world for peace?

- Satisfy by barate aspirations - nat. freedom & independence

- I believe - in these major trends - given evidence

- moving in right direction - elimination of poverty -  
elimination of racial inequalities - abolition of war

- Thus, in fact, are the 3 major trends - of 20th

- What is tragically dividing us - is a diff. view of  
objectives - but, Method - Conflict of Method

7/ I believe, too, that the coming age will be a great age  
too, for our country.

Destiny has singled out - present danger on earth, for  
a major role of leadership - help lead mankind out

of grave social, pol. & econ. predicaments in which it  
at the moment - our vision is beclouded - our steps  
are unsure. There is much confusion, doubt and  
hesitation in our hearts.

And the success of Sputnik, and the failure of 'Bay of Pigs'  
further demoralized us.



8/. For the past few months chewing <sup>better</sup> and of frustration and disquiet. (3)

We have been searching our souls - and in a way also beating our boots.

We are in a penitential mood.

Such a soul-searching is fully warranted and it may prove all to the good.

It will show us as a people <sup>if it will</sup> and teach the leaders of our port. Humility - a realization that we cannot do it alone - that our wealth will not buy us be matched - and that our wealth will not buy us friends in the international market.

It will <sup>help to</sup> eliminate duplication, invalley and waste in our defense services.

It will help us to raise a new generation of men and women who will be more reverent of barainy - and more devoted to the exacting disciplines of the mind. - not only in the varied fields of science - but in the humanities as well. - Great Scientists - Artists - Philosophers - Scholars - Men, the spirit - and men.

9/. But it would be a tragic mistake - and a disastrous misinterpretation of what has transpired if the words of our peps became permeated with space satellites and inter-continental ballistic missiles.

For, after all is said and done, the incontrovertible fact is



remains that the major problem of our age is not (4)  
how to match the Soviets I.B.M.S. - with ours - but how  
to live in the same world with them.

The major problem confronting our world is not how  
to make ~~interstellar~~ space safe for missiles - but how  
to make this world safe for man!

The human problem still remains: how to do away  
with the need for ballistic missiles and the H bomb and the  
H. bomb

The human problem still remains how to reconcile our  
self as to another - nation to nation, system to system,  
race to race, religion to religion.

10/. Surely there must set in, sooner or later, unless we are  
referred to catastrophe - some rapprochement bet. the  
East and the West - consequent upon a realization  
that neither bloc can hope to destroy the other without  
destroying itself - if for no other reason.

Surely the time must soon come when the world will  
weary of the war - obsessed men in the leaderships  
of both camps - and their incessant war. Cries  
and war-scares and will call for a new type of leader-  
ship.

~~When~~ <sup>surely</sup> a new climate of ideas <sup>must</sup> come to prevail -  
and the concept of co-existence, now reviled by  
many as black heresy, will become not only  
acceptable - but mandatory -



long submit to the bondage of man. Neither dictatorship nor racialism nor statism nor militarism can or will command the future of the human race. They represent the sunk wreckage of the past which the storms of our day have dredged up again from the bottom of their buried depths and have set them afloat again dangerously upon the ship lanes of the world. They are the enemies of our religion.

The coming age will be a great age for America. Destiny has singled out our beloved country, the foremost democracy on earth, to give leadership to the world and to lead mankind out of the grave social, political and economic predicaments in which it finds itself. I believe that American leadership will prove itself equal to the challenge if it will take counsel of faith and not of fear, and if it will be guided by the prophetic insights and the wide perspectives of the Founding Fathers of this Republic, who found them in the Book sacred to all of us - the Bible.

(11) I believe that our age will find the formula of toleration which will enable the many evolving and the fluid forms of capitalism and socialism to work out their destinies in the one world in which we live. They may be irreconcilable in theory; they need not be in practice. Our religious dogmas were <sup>once</sup> deemed irreconcilable in the past and frequently led to religious warfare, <sup>16-17C</sup> but a way of toleration was ultimately found and a way of cooperation. America <sup>should</sup> ~~will~~ lead in finding the way <sup>to-day and can lead</sup> for America is not self-seeking, nor bent upon exploitation and aggrandizement. When mistakes are made by our people they are of the mind, not of the heart. In time our country will learn to give mankind the kind of leadership to which it will gladly respond, a leadership which is prepared to take calculated risks for peace, which is eager for negotiation ~~and~~ ~~conference~~ to settle all issues which endanger the peace of the world, which



-8-

exerts unremitting pressure for limitation of armaments and the lifting of the crushing military burdens; a leadership which aggressively plans for world-wide cooperation to help the backward peoples of the earth to higher levels of social and economic progress, ~~which favors the liberation of all colonial peoples and extends friendly help to them in adjusting themselves to their new way of life.~~ This kind of leadership, which is not dictation, which is not imposed by our wealth and power, <sup>which is not tied up with tanks and bullets</sup> but one which flows directly and naturally from the head-waters of our great liberal tradition and history is sure to inspire trust and rekindle the hopes of the world.

In carrying out this mandate of leadership our people will be confronted with many grave problems, whose solution is not at all clear. Because the solutions are not clear and the right way is not always known, it is important not to interfere with the full and free discussion of all issues on the part of our citizens and scrupulously to safeguard the tried and tested procedures of our free democratic society. It is within the American tradition for our citizens to express their differences. In a free society a man must be prepared to do his own independent thinking. It is the moral duty of a free citizen to call attention whenever he feels that the policies pursued by the majority are wrong and to advocate what he regards to be the right, and not to be deterred by criticism, abuse, or intimidation. Else by silence or indifference or calculated <sup>and</sup> prudence the wrong will be confirmed/the evil will be perpetuated. All tyrants and dictators depend for their ultimate success upon the timidity, the submissiveness, or the penchant for conformity on the part of most people.

It is the moral duty of the free citizen to defend the intellectual freedom, the independence of judgment, and the right of expression of other citizens.



6

lost  
and confused that when we turn  
when we turn

Our moral professions will not long retain <sup>the</sup> here  
allegiance and confidence of people - if we deny them at

in 9 story and  
underwriting 9 ans

with materials a the sun.

I. we believe in St. Peter apostle — God, all gentle

we believe in a divine law of justice and compassion.  
— then clearly it must be no law for all men alike

24/ Same the next his present water with 4 cherries 2 are dry







# Ohio University

## Baccalaureate Service

Sunday, June 5, 1960

10:30 A.M.

Alumni Memorial Auditorium

Athens, Ohio

### ACADEMIC PROCESSIONAL

Crown Imperial . . . . . William Walton  
Jerald Hamilton, Organist

### INVOCATION

#### MUSIC

I will Sing New Songs of Gladness . . . . . Anton Dvorak  
William Stanchina, Bass  
Walter R. Watson at the Piano

### INTRODUCTION OF THE SPEAKER

John C. Baker, M.B.A., LL.D., President, Ohio University

### BACCALAUREATE ADDRESS

"A Great Age"  
Rabbi Abba Hillel Silver, D.D., Litt.D.  
The Temple, Cleveland

### BENEDICTION

### ACADEMIC RECESSIONAL

Grand Choeur Triomphale . . . . . Alexandre Guilmant  
Mr. Hamilton

*The audience is requested to remain seated until after the Recessional.  
It is respectfully requested that no photographs be taken during the Service*



# BACCALAUREATE SERVICE

HOWARD UNIVERSITY  
Washington, District of Columbia



SUNDAY AFTERNOON JUNE THE THIRD  
Nineteen Hundred and Sixty-Two  
at Five-Thirty o'clock

UNIVERSITY CAMPUS



# Order of Service

Presiding  
DR. JAMES M. NABRIT, JR.  
*President of the University*

## PROCESSIONAL

## INVOCATION AND RESPONSE

----- THE REVEREND S. EVERETT GUILLES  
*Minister*  
*Turner Memorial African Methodist Episcopal Church*

MUSIC ----- "Praise to the Lord" ----- *Ulysses Kay*  
The University Choir

## SCRIPTURE READING AND PRAYER

----- THE REVEREND DR. JOHN RANDOLPH TAYLOR  
*Minister*  
*Church of the Pilgrims*

SERMON ----- RABBI ABBA HILLEL SILVER  
*The Temple*  
*Cleveland, Ohio*

MUSIC ----- "Psalm 150" ----- *Franck*  
The University Choir

BENEDICTION ----- THE REVEREND S. EVERETT GUILLES

## RECESSIONAL



*"No generation is allowed  
to decline its encounter  
with destiny."*



*a  
great  
age*

DR. ABBA HILLEL SILVER  
addressing the  
Advertising Club of Baltimore  
January 2, 1963



**I**ntroduction of Dr. Silver by  
Judge Michael Paul Smith:

---

*Reverend members of the clergy, distinguished guests, ladies and gentlemen:* We welcome you to what I sincerely believe will be the finest Advertising Club meeting of 1963.

This representative gathering of Maryland citizens is here to pay respect to—and hear one person—our distinguished guest of honor. We are truly in the presence of greatness!

An elaborate introduction of this great man is not necessary, and I shall save you every possible moment for him. The honors he has received as well as his tremendous contributions, not only to the people of his faith, but to all the people of our country—and in fact to the world—are undoubtedly known to everyone here. If time permitted, I might mention the many great books he has written, the many degrees he has received from many, many universities, the awards which have come to him from leading groups of our nation, or perhaps describe his dramatic and successful plea to the United Nations of the world which was mainly responsible for the establishment of the State of Israel. However—with thrilling pride and gratitude for his visit—I humbly present to this audience of the first citizens of Baltimore, the first citizen of Cleveland, the world-renowned spiritual leader, teacher, author and eloquent orator—Dr. Abba Hillel Silver—for 46 years rabbi of The Temple in Cleveland.



**M**Y DEAR FRIENDS: This age in which we live is a truly great age, one of the greatest in human history. We are too near our times properly to appraise them. One requires distance in order to see great objects in their proper perspective. We, ourselves, are too much involved in the turmoil, the fears, and the conflicts of our day to see objectively the amazing new patterns of life which are emerging. In a generation or two, when mankind will have entered quieter waters and a period of consolidation will have followed this explosive and revolutionary age of ours, men will be able to look back upon it and evaluate it properly.

Many people today are filled with dark forebodings. They see our world drifting helplessly towards disaster in a flaming sea of atomic horror.

I am persuaded that ours is truly a great age. Great and historic things are coming to pass in our day. I am not thinking at the moment of the new worlds which science is continually disclosing, the new insights into the nature of matter and energy, the new sources of power and wealth, we are living in an age of progress.

I am not referring to the amazing progress in the medical sciences which has so markedly improved the health of the human race and increased the average length of life, nor to the marvels of engineering and the miracles of construction all over the globe. Inventions and discoveries come in such rapid suc-



cession in our day that they no longer excite any unusual comment. We take it all in our stride—the flying age, the television age, the atomic age—and now the space age. Certainly, man is achieving in our day in the scientific fields more in one decade than in ten heretofore.

In characterizing our age as great, I am thinking in terms of social progress and welfare, in terms of human advancement and civilization. More is being done in our day for the improvement of the conditions of the life of the common man, for the raising of his standard of living, his health, his education, and for his protection against the disabilities of sickness, unemployment and old age, than in any five generations in the past. Never were peoples and governments so much concerned with the improvement of the lives of men, who had lived in unrelieved poverty, ignorance and disease through the long and weary centuries. Never were more determined efforts made to bring about a fairer sharing of the wealth produced and a better way of life for all.

Never have the submerged races and peoples of the earth, who for centuries groaned under foreign or native tyranny, risen as they have risen in our day to demand and to achieve, as they have to a large measure achieved, freedom and self-determination. Within recent years, more than a third of the earth's population—more than a billion non-self-governing people—have obtained



self-government. Imperialism and colonialism are in their death-throes. Backward peoples are pressing forward into the light of a new day, and the exploitation of the dark races of the earth is rapidly drawing to a close.

What we are witnessing in our day, if we have eyes not only to see things but to see into the heart of things, is not social disintegration, but a radical new re-integration of humanity, a profound change in the social evolution of man, a change not free, of course, from dangers, but one of boundless and immeasurable potentialities.

I do not wish to overdraw the picture. I am not suggesting that the millenium is just around the corner. There is not a spot on the face of the globe today where social wrongs and injustices do not still exist, and where the masses of mankind are not, to a greater or lesser degree, still under-privileged and disadvantaged. There is no country on earth, including our own, which is altogether free from class conflict, from bigotry, intolerance, slums and destitution.

The important thing to consider, however, is not whether we are on the eve of the millenium, but whether the major trends of our age are in the right direction of the hoped-for good society, or away from it. Is our age trying to eradicate poverty and illiteracy and to raise the standard of living of all peoples, regardless of race or color or creed? Is it trying to satisfy the legitimate aspira-



tions of peoples to national freedom and independence? Is it trying to organize the world for peace and for international cooperation? I believe that in all these major trends, our age has given welcome evidence of great determination and of considerable progress. It is moving purposefully in the right direction—the abolition of war, the reduction of poverty, and the elimination of racial barriers and inequalities. These are the three major trends of our century. And because they are the major trends of our day—there is great hope for man in this new age.

The persistent fear of men has been that mankind would not be given the time to work out the solutions for the grave problems which beset it. The events of last October when the giants of the earth confronted each other in their atomic might but refrained from unleashing a nuclear war warrants the hope that time will be given.

What we need for tomorrow to insure a continuation of these trends is a strong faith which will serve us best in the critical and challenging days which lie ahead, a faith which will sustain us in the long, hard struggle to carry on uninterruptedly the building of this good society towards which we all aspire. What we need, too, is a true criterion of progress. We must be able to evaluate correctly what is transpiring, and not be misled into thinking that what is new is therefore also true and good, and what is sensational is also of profit to us. We



must also bear in mind that progress does not continue automatically or uninterruptibly. It does not come to pass as a matter of course. Nothing happens by simply waiting for it to happen. Deliberate inaction at the call of patience as some men in our country advocate in the case of desegregation, is no longer feasible in this turbulent age of ours. Nor will we progress if we are fully satisfied with things as they are, and if we are indifferent to what is going on in the world.

Not so long ago there appeared in a national weekly the results of an extensive poll on the attitudes of our young people towards their world, themselves and society.

The results of this poll revealed some very disturbing things. To quote from the findings: "The American youth will settle for low success rather than risk high failure. He has little spirit of adventure. He wants very little because he has so much and is unwilling to risk what he has. He is most unlikely to rebel or involve himself in crusades of any kind. He likes himself the way he is, and he likes things as they are."

This is disturbing because it is based on false assumptions. The world which is being so rapidly and so drastically recast before our very eyes will not permit anyone or any group to withdraw to some Shangri-La of personal security where they will be safe from all its rifts, twists, and dislocations. No generation is allowed to decline its encounter with destiny.



If our world is ever to be made secure—in a sense, of course no age was ever entirely secure, though none has been threatened with such total destruction as ours—it will not be achieved by men who have little spirit of adventure in them, who do not wish to involve themselves in any crusade, who like all things as they are. Such people are likely to bring about the fall of their own world. The dynamics will then remain with the hungry peoples of the earth, those who are *not* satisfied, who want many things because they have so few, who do *not* like things as they are, who are willing to take every risk—for what have they to lose? There is a terrific drive, a pent-up resentfulness and rebelliousness in the souls of the masses of the earth—the masses who have now begun to clamor for their human birth-right. How will the more favored peoples of the world confront them? With what? Will a pampered, soft, spiritless, goal-less generation be able to meet their furious challenge with blandness and indifference, or simply by ignoring them?

But, while the world of tomorrow will be insecure and uncertain, it will by no means be a hopeless world. Abounding in great risks, it will be rich in even greater rewards. There will be new horizons to challenge the adventuresome spirit of youth. In science and industry, in invention and discovery, in the arts and the humanities, progress will be unlimited. We are far from having reached the ultimate stage in the evolution of mankind. The twentieth century is



building a better and ampler world for man, and the twenty-first century will advance and improve upon it. There will be more of the good things of life for everyone. A society will emerge which will be free from the dark heritage of the past, the age-old curse of poverty, misery and exploitation, of inequality, racialism and intolerance. It will be an exciting world, and for the man of courage and faith, a welcome and challenging world. Throughout the ages, men of faith and courage have never been afraid to build their homes and plant their vineyards even on the slopes of volcanoes.

I spoke a moment ago about the need of a true criterion of progress to help us to determine the relative importance of the events which are transpiring in our day. Thus, for example, we are to-day on edge almost continuously with recurring crises, national and international, which impinge sharply upon our everyday lives, and which frequently cause us great concern and anxiety. Insofar, however, as these events add nothing to the progress and well-being of mankind, they must be regarded as transient and ephemeral things. They are the news of the day, to be sure, but they contribute nothing to the newness of life, whether of the individual or of society.

Please ask yourselves what was really *new* in the world in recent months? Certainly not the feuding about Laos, or Viet-Nam or Berlin, the Congo or Cuba, or the strife in Algeria or Tunisia, or the harangues of Khrushchev and the



counter-blasts of western diplomats. These, indeed, were the headlines. But I suspect that they will appear strange, passing strange, to readers a generation hence, or even a decade.

What was really *new*? All that was revealed and achieved which heretofore had been unknown and unachieved. *That* was new! All the closed doors to knowledge which were unlocked, all the discoveries in the fields of the sciences, all that advanced man on his eternal pilgrimage, all that made life more just and noble, and added to the happiness of men, women and children.

*That* was new! All the victories which were won by mind and spirit over darkness and ignorance. Man orbiting around the earth, scientists probing the mysteries of outer space, or, through research in medical laboratories, learning how to alleviate human suffering and prolong life, all new sources of energy which were made available, all that was added to man's power and security—*that* was new. Whatever belongs to the rewarding tasks of mankind, the works of teachers, artists, painters, sculptors, poets, musicians, the true words which were fearlessly spoken, the examples of sacrifice and valor in behalf of the freedom of men, nations and races—all efforts at brotherhood and better understanding among men—these were the new things which came to us; not the old things in new trappings—like war, and threats of war, like bombs which, for all their unprecedented destructiveness, are only the dread refinements of



man's primitive weapons of bow, spear, club and battle-ax.

Sending tanks and planes or missiles to small and undeveloped nations in order to entice them into a global dance of death is not new, nor of any permanent value to civilization, but the sending of doctors, technicians and teachers, food and raiment to help backward peoples out of their misery and squalor and enable them to reach out for a new life—that is new, and it is this type of newness which justifies the hope that some day the sad image of what man has made of man will be erased, and man will be free to mold himself in the true image of God.

At the celebration of the opening of Johns Hopkins University in your city in 1876, the eminent guest scientist, Thomas Huxley, declared: "I cannot say that I am in the slightest degree impressed by your bigness (i.e. the bigness of America), or your material resources, as such. Size is not grandeur, and territory does not make a nation. The great issue about which hangs a true sublimity and the terror of over-hanging fate is what are you going to do with all these things? What is to be the end to which these are to be the means?"

If this is the true criterion of national greatness—the end, the goal—then everything that a nation does to foster science and education, to increase the opportunities of young people to receive an education and a better education, everything that is done to improve the health of people, to provide more adequate



housing, to make employment more secure, and to care more fully for the unemployed, everything that is being done to provide care and security for the aged, and to combat bigotry and discrimination, to promote brotherhood and cooperation among people—all that, whatever the degree of their success, is really *new* and brings us nearer to the true goal of humanity.

Unfortunately we do not speak much of humanity today. We speak of nations, classes, races, regional interests and regional defenses; we speak of East and West. Our international vocabulary is rich today in terms which suggest competitive segments of humanity and their strategies of conflict. It is rather poor in terms suggesting mankind and the basic unity of the human family; it is poor in the vocabulary of brotherhood.

But, the most immediate human problem is not how to conquer outer space but how to make this world safe for man. The human problem which must claim all priority, still remains how to accommodate ourselves, one to another—nation to nation, system to system, race to race, religion to religion.

If we can keep our faith in humanity strong, and employ a sure criterion of human progress, putting first things first, then we may confidently spread wide our adventuring sails and plow resolutely into the surge and thunder of our unpredictable odyssey, confident that our high hopes will, from time to time, find their anchorage in some blessed harbor of our heart's desire.



THE UNIVERSITY OF TEXAS

# BACCALAUREATE SERVICE

THE SEVENTY-EIGHTH ANNUAL SPRING  
COMMENCEMENT



SATURDAY MORNING, JUNE 3, 1961  
ELEVEN O'CLOCK : HOGG AUDITORIUM



## ORDER OF SERVICE

---

PRELUDE—Psalm 19 . . . . . *Marcello*  
ALIS WOODLE, *Organist*

INVOCATION . . . . . THE REVEREND ROBERT J. MURPHY, C.S.P.  
*Director, Newman Foundation*

HYMN—"Praise Ye the Lord, the Almighty"  
Words: JOACHIM NEANDER  
Translated by CATHERINE WINKWORTH  
Music: from PRAIZIS PIETATIS MELICA  
Director: ORLAND JOHNSON

SCRIPTURE LESSON—Leviticus, Chapter 19  
RABBI CHARLES MINTZ  
*Temple Beth Israel, Austin*

SOLO—"Pilgrim's Song" . . . . . *Tschaikowsky*  
SIGRID BERG, *Mezzo-Soprano*

BACCALAUREATE SERMON—"A Great Age"  
DR. ABBA HILLEL SILVER  
*The Temple, Cleveland, Ohio*

HYMN—"Lead on, O King Eternal"  
Words: ERNEST SHURTLEFF  
Music: HENRY SMART  
Director: ORLAND JOHNSON

BENEDICTION . . . . . THE REVEREND THOMAS P. LOVETT  
*University Presbyterian Church*

POSTLUDE—Trumpet Tune in D . . . . . *Purcell*  
ALIS WOODLE, *Organist*

President Joseph Royall Smiley, Ph.D., *presiding*



## HYMNS FOR BACCALAUREATE SERVICE

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### PRAISE YE THE LORD, THE ALMIGHTY

Praise ye the Lord, the Almighty, the King of creation!  
O my soul, praise Him, for He is thy health and salvation!  
All ye who hear, Now to His temple draw near;  
Join me in glad adoration!

Praise ye the Lord, who o'er all things so wondrously reigneth!  
Shelters thee under His wings, yea, so gently sustaineth!  
Has thou not seen How thy desires e'er have been  
Granted in what He ordaineth?

Praise ye the Lord! O let all that is in me adore Him!  
All that hath life and breath, come now with praises before Him!  
Let the Amen Sound from his People again;  
Gladly for aye we adore Him.



Amen.

Lead on, O King Eternal, The day of march has come;  
Henceforth in fields of conquest Thy tents shall be our home;  
Through days of preparation Thy grace has made us strong,  
And now, O King Eternal, We lift our battle song.

Lead on, O King Eternal, Till sin's fierce war shall cease,  
And Holiness shall whisper The sweet Amen of peace;  
For not with swords loud clashing, Nor roll of stirring drums,  
With deeds of love and mercy, The heavenly Kingdom comes.

Lead on, O King Eternal: We follow, not with fears;  
For gladness breaks like morning Where e'er Thy face appears;  
Thy cross is lifted o'er us; We journey in its light:  
The crown awaits the conquest; Lead on, O God of might.

Amen.



THE SEVENTY-EIGHTH ANNUAL SPRING  
COMMENCEMENT EXERCISES

SATURDAY, JUNE 3, 1961

THE TERRACE

The Procession will form on the two walks north of Littlefield Memorial  
Fountain at 7:15 P.M., and will march at 7:45 P.M.

The exercises will begin at 8:00 P.M.

IN CASE OF RAIN THE EXERCISES WILL BE HELD IN MUNICIPAL AUDITORIUM





# COPY

Published by  
THE ADVERTISING CLUB OF BALTIMORE

Frank Fontaine  
Ad Club's Television  
Find of 1962

Stanley L. Cohn, Editor

Wednesday, January 2, 1963

## FRANKLY ADlibbing

By FRANK HENNESSY

Hello there, all you nice fellows! Sounds like I'm about to ask a favor with all this kind of talk . . . Well, *actually* I am asking you to do something for me. Please accept my profound thanks and the thanks of the Ad Club for your kind assistance with our KIDDIES' CHRISTMAS PARTY . . . What greater thanks can we have for our slightest efforts in this life than the "thanks" of a crippled child, or a "child who needs some small attention!" What better can we do to promote kindness and consideration for others than to extend a hand to those who need some of our substance! Thanks to the Stanton Theatre, the Baltimore News-Post, Baltimore Contractors (who donated the tables and chairs for packing), TED ACKER and his company H. E. KOONTZ CREAMERY for the milk for the packers for Saturday the 15th, and to NATIONAL BREWING COMPANY for the refreshment for the packers. We want to thank POLICE COMMISSIONER BERNIE SCHMIDT for the kindness and cooperation he showed in allowing his "Baltimore's Finest" to help at the Stanton and also for the loan of the excellent Police Band for the Sunday morning performance . . . To thoughtful Ad Clubber JACK FRUCHTMAN, President of JF Theatres for his "use of the hall" . . . The whole wonderful crew at the Baltimore News-Post—especially Aldine Bird, ERNIE HERRMANN, and Miss Roz Terhune. Our deepest thanks to Ad Clubber and thoughtful gent, FRED I. ARCHIBALD. Without the help of these mentioned and above all, without the help of all who showed up Saturday and Sunday the 15th and 16th the party could not have been the success it was. I shall never forget what RALPH ELSMO said after the Kiddies' party of 1960. He showed up with his whole family to pack on the Saturday before the party and when I thanked them all for helping he said this, "Don't thank me and my family, Frank, my wife and children look upon this portion of their holidays as the most valuable and beautiful part. It is a good unselfish thought put to action on their part" . . . What a fine way to raise a family.

It is great, just great, seeing Honorary President JAMES, "JIM" EVERETT at meetings feeling good again . . . It is told to this reporter that in the very near future GAT GATLING will have a staggering announcement to make. Since the last issue of COPY one of our prominent Ad Clubbers has become a "His Honor". All the best wishes to our new MAYOR, PHILIP GOODMAN—"PHIL" to you . . . and since the last COPY, honors have been heaped upon the deserving shoulders of J. HAROLD GRADY—You call him "Judge" from now on, fellows!

W. GREG HALPIN is also to be congratulated, he is now Executive Assistant—Maryland Port Authority . . . JUDGE ROBERT I. HAMMERMAN received "The Golden Deeds Award" presented by the Exchange Club for his outstanding work with the Corsaires and Lancer Boys Club . . .

Continued on page 2

## THE ADVERTISING CLUB OF BALTIMORE ANNUAL GOOD WILL LUNCHEON

63-70  
60-6



### GUEST OF HONOR DR. ABBA HILLEL SILVER

SPIRITUAL LEADER — AUTHOR — TEACHER

Dr. Silver is regarded as the foremost spokesman for Zionism in America. His leadership is recognized as largely responsible for the establishment of the State of Israel.

WEDNESDAY, JANUARY 2, 1963

Emerson Hotel Ballroom—12:15 P. M.

Chairman: Hon. Michael Paul Smith

Honorary Chairman: S. Lawrence Hammerman

### COMING EVENTS AT YOUR ADVERTISING CLUB

- |                     |  |
|---------------------|--|
| WEDNESDAY, JANUARY  | 16—Baltimore Symphony Orchestra Tribute<br>Chairman: John W. Wright                                    |
| WEDNESDAY, JANUARY  | 30—Heart Association of Maryland<br>Guest Speaker: Dr. Paul Dudley White<br>Chairman: James F. Everett |
| WEDNESDAY, FEBRUARY | 6—Baltimore Goodwill Industries, Inc.<br>Chairman: Edward J. Vinnicombe, Sr.                           |
| SATURDAY, FEBRUARY  | 16—55th Annual Banquet<br>Executive Chairman: S. L. Hammerman  |



at our first '63 Meeting  
Religious Leader  
Come, Hear a Great

1502 Hotel Emerson • Baltimore 3, Md.

OF BALTIMORE  
THE ADVERTISING CLUB  
Published by

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**REVEREND W. HAROLD SNAPE, Club Chaplain**  
Baltimore Goodwill Industries, Inc.

**Executive Secretary**  
**BETTY CULLEN**  
1502 Emerson Hotel, Baltimore 3  
685-6559

## Happy Birthday Ad Clubbers!

R. J. O'Hara	December	23
Harold R. Matlack	"	23
James Keelty, Jr.	"	23
Robert W. Thon, Jr.	"	23
John Lampe	"	24
Victor P. Skruck	"	24
Marshall M. Meyer	"	24
Francis D. McNamara	"	24
Leon G. Gorelick	"	24
Herman Blumenthal	"	25
S. Edward Behrman	"	25
Stanley Sagner	"	25
Michael Stoffberg	"	25
Ben Goldstein	"	25
John A. Crozier	"	28
Lieut. Gen. Milton A. Reckord	"	28
Frank R. Lancelotta	"	29
Carl A. Rhoades	"	30
Wm. H. Shriver, Jr.	"	30
William S. Kellner	"	31
R. J. Bennett	"	31
John D. Wright	January	1
John L. McKewen	"	1
Dominic Piracci	"	1
Calman J. Zamoiski, Jr.	"	2
Charles W. Cowan	"	2
William H. Kirkwood	"	3
Maurice Azrael	"	3
Morris Kaplan	"	3
Sylvan Wolpert	"	4
Paul L. Love	"	4
C. William Hetzer	"	5
William T. Childs, Jr.	"	6
Herman B. Drukman	"	6

Dr. Leo Klein	"	6
William Goodman	"	7
Thomas L. Wolf	"	7
Maynard C. Kemp	"	8
William C. Rogers, Sr.	"	8
Andrew B. Kingan	"	9
Edwin J. Klaunberg	"	10
David M. Nichols	"	10
Kenneth Quortin	"	10
Emerson L. Wilson, Jr.	"	11
William K. Friert	"	12
Earle K. Shawe	"	13
J. H. L. Trautfelter	"	13
C. Warren Black	"	14
Olaf F. Berndt	"	14
C. Markland Kelly	"	14

### NEW MEMBER APPLICATIONS

**John S. Allard**  
District Manager  
Brown & Bigelow  
7215 York Road (12)  
*Proposed by: Dr. Howell A. King and  
S. R. (Ross) Rosen*

**Jack M. McGlasson**  
Area Plant Manager  
Calvert Distilling Co.  
Relay, Maryland  
*Proposed by: Dean James and  
H. A. King*

**D. L. Provost**  
Vice President and General Manager  
WBAL-WBAL-TV  
3800 Hooper Avenue (11)  
*Proposed by: P. J. Roche and  
S. L. Hammerman*

**Robert Gwynn Peck**  
Treasurer  
Toland & Son  
Front and Low Streets (2)  
*Proposed by: Fred Schloss and  
Philip S. Stirling*

**Harry W. Rodgers, III**  
Secretary-Treasurer  
Tidewater Insurance Agency  
912 Keyser Bldg. (2)  
*Proposed by: C. Wm. Hetzer and  
P. S. Stirling*

**John K. White**  
Assistant Treasurer  
Baltimore Life Insurance Co.  
Baltimore Life Building  
*Proposed by: Stewart Koehler and  
Edward Brockmeyer*

**Richard W. West**  
Registered Repr.  
Stein Bros. & Boyce  
6 S. Calvert Street (2)  
*Proposed by: E. J. Armstrong and  
H. W. Blondin*

### TRANSFER OF MEMBERSHIP

**Robert P. Barry**  
Advertising Manager  
Sealtest Foods  
1125 Linden Avenue  
*Transfer of Membership from  
A. W. Salmon, Jr.*

**Frederic O. Murner**  
District Travel Manager  
American Express Company  
213 N. Charles Street  
*Transfer from E. D. Allen, Jr.*

## FRANKLY AD-Libbing

Continued from page 1

... Ad Clubber JOE MANNING sang the Irish songs like they should always be sung at the Little Sisters Of The Poor Home for the aged on December 9 . . . That was the day the Friendly Sons of Saint Patrick served the old folks turkey dinner and entertained them at the home. The Ad Club salutes a really unselfish bunch of fine men . . . TEDDY McKELDIN was the star on the MS television marathon held recently.

Seems odd that this reporter would presume to tell you Ad Clubbers something about a native of Maryland—a man who probably knows as many people as the most popular person around. But he is a new Ad Clubber and I think you ought to know him better. His wife Frances will attest to the fact that he is about the nicest guy around. Frances' husband is named CARL and his last name would be WEBER . . . When it rains in Baltimore every third drop falls on a moving truck painted with the WEBER moving name on it . . . CARL makes the best 'possum soup around but I doubt if he will part with the recipe . . . His hobby is golf and doesn't have to fib about his powers on the course. He shoots in the low 80's. Is the proud possessor of a good set of clubs and two children . . . The clubs are neuter but the children are boy and girl respectively . . . Carl, Jr. and June . . . He pays monthly bills for the operation of the house at 106 E. Belvedere Avenue and incidentally lives there too . . . He was proposed for membership into the dern nicest club around by Cliff James and I. H. "Bud" Hammerman, our esteemed President . . . and, Oh, Yes . . . he's kinda touchy about the name—one "B" please in the last name.

Just got the word!—Our "Sweetheart of the Ad Club", Betty Cullen is in Mercy Hospital—Room 504, pending a possible operation. Send a Cheer Card fellows to let her know we're praying for her quick recovery.