

"The University Man in the New World Order"

December 17, 1943

Ladies, and Gentlemen, and Intelligensia of the Class of 1943,

The first essential of a commencement speaker is that he properly appreciate his audience. He must recognize that a class graduating from a great State University is weighted heavily with high intelligence. I ought to know, as I am a graduate of the State University of Minnesota.

For the topic "The University Man in the New World Order", I am indebted to Wendell Phillips who addressed the members of Phi Beta Kappa of Harvard University on the topic "The Scholar in a Republic".

Mr. Phillips recognized the importance of the college man. He desired to stir him from his cloistered exclusiveness to active participation in guiding the republic. In this address he challenged the Harvard intelligensia to dedicate themselves unselfishly to the improvement of the American Republic.

I have chosen my topic for similar reasons. The parallelism of the two subjects may not be too obvious. I am not assuming that all university men are scholars. A woman going under ether asked her doctor, "How long after going under will I know anything." The inconsiderate physician answered, "Don't expect too much of the ether, Madam."

I don't expect that all university graduates have developed scholarly habits of mind. But I do recognize in university men and women certain abilities which qualify them to become quickening influences, and leaders in the new world order. Indeed, I am convinced that the leadership in the building of the new World Order must come in large part from the university man.

My reasons are:

(1) Because the university man has been trained to think in global dimensions.

A university education presupposes a study of human relationship in the significant world movements. The German term, "Welt nschauung" means to view the entire world. The university student follows the development of social life throughout history. He considers the present activities of the seventy nations and colonies. He learns to consider the problem of inter-relationship of these nations in a time of global warfare. His thinking is beyond the borders of the community of his birth, his college, his state, his nation. It reaches around the globe. Because of the breadth of his thinking he is qualified to comprehend the problems involved in the building of a new world order following this catastrophic war.

(2) The university man learns to think creatively.

Henry Van Dyke once said "To make your record true, you must learn to think without confusion clearly." The true University man is abreast of the times. He hears the radio broadcast, he reads the daily press and the current magazines and up-to-date books on world issues. He keeps informed about world conditions and because of his superior training, he is qualified to interpret his age. Having a historical background he is familiar with the causes of wars. He knows what previous wars have done to the world. The results are similar. It is possible to determine the effect of great international conflagrations. The university man is taught to see through these monsters of historical upheaval from their beginnings to their inevitable result. Because of thought he is preeminently

qualified to chart a course for the world following this world war. This he will do because he will pay the price of concentration of intellectual attention to the global problem before him. Straight creative thinking is fundamental to the proper solution of the problems involved in world reconstruction following the war.

(3) The university man develops the ability to come to considerate judgments. He learns that there are at least two sides to every question. He knows that conclusions must be reached only after all sides of these questions have been carefully weighed. He must know the facts. The university man will get the facts. After he has them, he will come to a considerate conclusion.

He is scientific in his research. He understands that a nation may have quite a different economic and political ideology from that of his own nation, and still be a close ally now and in the future world order. This is especially important with respect to our present allies. The Russian way of life economically and politically differs from the American way of life. Yet, there are greater similarities than differences. The Russian men and women have the same basic human needs and hungers as we do. They eat, drink, wear clothes, live in homes, associate with one another, love, marry, have children, worship the same God, and enjoy music, art, literature and fellowship just as we do. It is exceedingly important to acknowledge that they may live their own lives in their own way, and we live our lives in our own way, and still be good neighbors who work together in building a world order of true cooperation. The university man is equipped by training to come to such a considerate judgment. There will be many such judgments necessary to a true understanding of the techniques of building a satisfactory future world order.

(4) The university man is qualified properly to evaluate others. He has learned that men and women are all basically alike regardless of race, creed, or economic status. He knows that all men have been born in the image of God, and because of that fact are potential sons of God. All men belong to the same family, namely, the human family. He knows that the black, the yellow, and the white are fundamentally alike in their inherent yearnings. All hunger for fellowship, and all need the same basic comforts of life.

He knows through training that these men and women of different racial characteristics and creeds constitute the human family, and that the outstanding problem of mankind is learning to live together.

The diabolical concept of race superiority will inevitably lead to tragic racial conflict. Such conflict results in warfare.

A group of us recently dined together. We were a group of university men from various institutions. There were among us certain so-called intelligensia -- by their own admission Princeton and Harvard men. At the conclusion of our evening's discussion we agreed that the outstanding problem following the war was the color problem.

Kipling once said in his masterful poem -- "The Ballad of East and West",

"East is East, and West is West, and never the twain shall meet."

Kipling was a great poet and a prophet worthy of approbation, but this statement was not one of his significant prophecies. East and West have met, and China is our ally. Her mores and social habits differ radically from ours, but we are learning to fight with her. We shall also learn to live with her. Someone has said that the powder keg of the nations

lies within those oriental nations and colonies of white nations such as India, Indo China, Malaya, the Philippines and others.

The supreme opportunity of our age following this war will be to work out ways of reconciling the differences of these peoples and ourselves sufficiently to work with them in the reconstruction of the world following the war into a cooperative world order.

The university man is qualified to lead the world to an appreciation of the man of other color, creed and economic status. He is capable of working with him in building a new world order based on cooperative and friendly competition and not merely on procedures involving balance of power and ruthless competition.

(5) The university man is qualified to lead in building a new world order because he has learned the conference method of settling disputes. Differences of opinion are bound to develop in social relationships. These occur in family life, in industrial relationships, in interstate and international affairs; differences which frequently result in divorces, in great labor strikes, and in international wars.

How shall these differences be resolved? Coercion may be used by one side to impose its will upon the other. This inevitably results in severe clashes, strikes, international warfare with their concomitant injury to mutual relationships of good will. These coercive methods always inflict deep scars which only long time will heal.

A far better method of resolving differences is the conference method. This places the principals involved in the dispute about a conference table. Let them face each other, agree to listen patiently and

sympathetically to all sides of that dispute. Decide to use the soft voice, to maintain poise and graciousness at all times. Determine beforehand the rules of procedure. Agree that no decisions will be reached until ample time has elapsed to study the significance of all the arguments. Agree that each will give as well as take. Compromise will doubtless be necessary in the settlement of such disputes. Agree that such compromise will result only after careful weighing of all sides of the question.

This procedure explains the conference method. The reason why the conference of Messrs. Hitler, Chamberlain, Mussolini, and Deladier didn't work was because they had not agreed to resolve their differences according to the above outlined procedure. There was not present the will to compromise, hence there has resulted the most terrible global war the world has ever experienced.

The university man learns the conference table method of resolving disputes. Because of that he is qualified to lead in the building of a new world order that must eliminate war as a method of resolving international disputes.

(6) The university man, if true to the best in himself, becomes imbued with the motive of service to mankind.

There are two possible attitudes that men take toward the world. There is the attitude of getting everything possible for themselves from the world and the attitude of giving everything they have to the world; the attitude of exploiting the world and the second one of serving the world. Jesus is the supreme example of one who maintained the service attitude toward life. He said, "Greater love hath no man than this,

that a man lay down his life for his friends." "He who would save his life shall lose it. He who would lose his life shall save it." "I am come to give to the world the abundant life."

The outstanding leaders of the world whom we honor today have been men in whom rested the motive of service to mankind.

Edwin Markham said of Lincoln --

"Up from log cabin to the capitol,
One fire burned in his spirit, one desire
To smite the keen ax to the root of wrong
Clearing the pathway for the feet of God."

Lincoln's greatness today is due to his spirit of self-abrogation yesterday. Twelve million American soldiers are giving themselves unstintingly in service to our nation today. They are learning the significance of giving themselves for their country.

The university man learns that one cannot have true democracy unless citizens have a deep sense of responsibility for the welfare of all the citizens of the state. The university man learns that serving is more honorable than exploiting. He knows that true immortality is only possible through self-forgetfulness. Because he learns to serve, I maintain that he is qualified to lead in the building of the new world order.

What the new world order will be no man knows today. There are, however, certain objectives for which we are waging this war. Certainly one of the most significant objectives is to maintain the free way of life. The Atlantic Charter, the Moscow Conference, and many pronouncements of the allied leaders both at home and abroad have insisted on freedom as

a basic way of life not only for ourselves but for all mankind. Political, economic, social and spiritual freedoms are all involved in this objective. This free way of life is in contradiction to the totalitarian way of life which implies complete subjugation to the state on the part of its citizens.

Totalitarianism now proclaimed by our enemies with its cruelty, inhumanity, and sordid dreams of world empire must vanish from the earth. We are fighting to develop a world order which will permit nations to have self determination as to this, the free way of life without interference from any other state. There must be mutual respect for and appreciation of the way of life each follows.

The first step, therefore, in the building of the new world order is to clear the world of those forces which make the free way of life impossible. In this program the university man is now playing a major role by participating in a war to exterminate national systems antagonistic to this free way of life.

The new world order must bring the nations of the world into cooperative relationships. Today the world is divided into two great blocs of military opposition. Within these two blocs there are many nations included in a cooperative war effort. On the part of the allies there are forty-two nations. These nations are providing mutual aid for each other in various ways. Our Lend-Lease program is assisting our allies at the cost of many billions of dollars. This is considered necessary today as a war measure.

Is this principle not just as necessary in times of peace? I propose that these same allies shall utilize this method of mutual aid

following the war. We are now giving up many of our customary practices of life in order to share with other nations. We do this gladly in order to win the war. But what are we willing to share in order to win and maintain the peace?

There will be great problems of international trade, territorial boundaries, monetary exchange, social and political relationship. The problem of relief and rehabilitation of the whole world will be gigantic.

These problems will be resolved only through mutuality of service one to the other. The principle of lend-lease must be maintained in the future. This can be done only through continued cooperative relationship of the states now comprising the allies.

But what of the vanquished states? Will we admit them into this new world order of cooperative relationships of the states now comprising the allies. The problems involved in such inclusion are legion. But the world will never be even a good neighborhood to say nothing of a brotherhood unless we can ultimately include them in an international fellowship.

We must learn to live peaceably together. To do this we must unite in an international fellowship of mutual service one to the other. We must learn to share each other's burdens; to feed the hungry; to clothe the naked; to heal the sick; to remove the shackles from the downtrodden; and to bring light through education, love through religion, and life through sacrificial service to all the nations of the world.

No greater problem confronts the world tomorrow than the building of such a new world order. The very existence of civilization depends upon the kind of world we develop.

I, therefore, challenge the university men and women of today to address themselves to this opportunity. You have the training, the aptitudes, and the potential power to become the leaders in building a world of cooperation which will do away forever with the method of bloody warfare as a solution of international difficulties.

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