University woman's part. Remember you are now full-fledged sons and daughters of Stanford. We look with confidence to you to show that you have done some part of that great spiritual work for which you have been trained. Ponders of this University and to us all. We ask in leaving you that you will no matter where you go or what you do, save some small part of your energies for the building up of the University, a greater force for the upbuilding of man and of nation.

Dr. Stillman's address follows:

Four hundred years ago, Sir Thomas More, in his book, "Utopia," in this celebrated book, first published in 1516, this eminent scholar and statesman, one time Speaker of the House of Com mons, was a great idealist. In the words of his "Utopia," "I have dreamed a dream of a new state and new society of men, in which all the arts and sciences are cultivated and applied for the common happiness of the inhabitants."

In the minds of men, there is an ideal of a better society, and the hope for a political and social state that was to be found in the world he knew. For in the time in which he lived, the world was becoming more complex, and, in the words of Sir Thomas More, "the aim of legislation is to secure the welfare, social, industrial, intellectual, religious of the community at large."

In an age of the most intense religious intolerance, More pictures in Utopia a world in which there is a decree "that it should be lawful for every man to favor and follow whatever religion he would, and that he might do the best he could to bring others to his religion without compulsion or violence." Peaceably, quietly, gently, and soberly, without hasty and contentious rebuking and inveighing against it.

In Utopia every man and every woman must learn a craft or trade, and must work at it, though none shall be required to work more than nine hours per day, that all may have leisure for the gratification of human desires, for education, recreation, and that they shall not be wearied by continual work like tilling beasts, which nevertheless," says More, "is almost everywhere the life and means of the greatest part of mankind." In Utopia, even the divine right of Kings, so strongly intrenched at that time, was strongly challenged by the provisions in Utopia that the royal ruler was "grown" and "swept clean of all uncouthness to enslave the people."

Such a summation was possible in Utopia, because all citizens were trained to arms, but no standing army of mercenaries was maintained.

Four hundred years ago, while Thomas More was thinking his Utopia in England, there lived and wrought in the Republic of Florence, Machiavelli, who was to leave a permanent impression on the minds of men. His writings have also been published like More's "Utopia" in countless editions in all languages. This Florentine statesman and diplomat was a trusted diplomat and secretary to the Florentine Republic, serving on many foreign embassies and trusted with many responsibilities. And he also had a vision, the vision of a powerful and united Italy. Yet the Italy he knew and described was in his time the very vortex of the most devastating storms of domestic strife and foreign invasion.

The philosophy of Machiavelli is displayed in his principal works, "The Prince," "The Discourses," and "History of Florence." He says: "It is almost an invariable change in their systems of government past-to-order-disorder, and afterwards from disorder to order, because Nature permits no stability in any system, and they all end where they begin." He has been chosen by many to rise again. Thus States will always be falling from prosperity to adversity, and from adversity they will ascend again to prosperity. Because there is almost nothing so wholesome as foreign disorder, idleness and disorder, which, once more from ruin rises good order, from order valor, and from valor success and glory.

When nations reach the most enlightened times, monuments of Utopia and Machiavelli's Prince, have for centuries almost equally shared in the profound interest they have excited for scene. They have been chosen by many to rise again. Thus States will always be falling from prosperity to adversity, and from adversity they will ascend again to prosperity. Because there is almost nothing so wholesome as foreign disorder, idleness and disorder, which, once more from ruin rises good order, from order valor, and from valor success and glory.

There are always those who must find relief and inspirations in looking away from the imperfect conditions of society and in their systems of foreign future conditions which shall more nearly approach the perfect state. Prophecy or poets, enthusiasts or orators, sometimes indeed impractical, it is yet true that, through mission to keep alive among men the hope of a golden age, a golden age to come.

All who are those who are disciples of the philosophy of Machiavelli. With them, human nature never changes, selfishness is and ever will be the dominant and militant trait of mankind. Nations rise and fall as individuals do, and mankind must ever rise and fall. No attempt at radical reform is worth while, it is but a word written in the sand.

Some have always striven to gain wealth and power at the expense of their neighbors, and because they always have they will forever strive. War is a normal condition of the peo ple, and so is foreign intercourse for their political health. Drums of Utopian may serve to amuse children, they have no place in the philosophy of the godless men.

His voice is the Philosophy of Despair. However greatly this Machiavellism opportunism has appealed to the ambitions of rulers, their ministers and lieutenants, it is well worth remembering that Machiavelli's thought has become in many subjects more nearly realized and less visionary, while the graphic analysis of the

(Continued on page eight.)
IDEALISM IS MESSAGE OF COMMENCEMENT ADDRESS

I bet, if Ollie... of a...

Son;

Reliable to Our as the...

I cannot predict what is

hazard of democracy, and

magnitude of war, but if all, our
corporate advance and

but our 

whole...

university... of a catastrophe upon

problems, have reached the

the sudden...

be upon the possibility of desolating

the end...

those... of... are soon forgotten by succeeding

generations.

It is for... the near future. But we should not lose sight of important opportunities, to realize the devastations of war, in the Thirty Years' War, the Thirty Years' War of the

Punic Wars, and the long succession of destructive invasions rece... and the world... the...

No one can...

the world... the hope of humanity, in Democratic government, in the triumphs of democracy, liberty, and its traditions are in harmony with its foundation.

enjoy the luxury of selfishness, and ambition, hatred, in warfare.

It must be our aim to defend the...

of nations. Recognizing the limitations of human knowledge, knowing that the day is yet far away when and our power shall be no longer a dangerous

German, and always should be cherished... the exceptions...

But let me add a note of hope: "To be, and let...


Pluralis unum."