

1968 Commencement, UC San Diego

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SUMMARY KEYWORDS

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SPEAKERS

John S. Galbraith, Richard P. Feynman, Paul Saltman, Roy C. Dimon, Vann Elliott Smith, Frederick T. Wall, Charles J. Hitch, John L. Stewart, Speaker 1, Father William McAuliffe

Speaker 1 00:01

Ladies and gentlemen, the 1968 commencement of the University of California at San Diego is now open for the singing of the first stanza of the national anthem and for the subsequent invocation offered by Father William McAuliffe. May we now please rise. [Star-spangled Banner singing]

Father William McAuliffe 01:29

Let us pray. Author of love and source of wisdom. Quick in our response to the words and feelings of this commencement honoring the recipients of degrees of the University of California San Diego. And honoring especially the original class, the freshman of four years ago. This class small in size came into existence with the birth of its own university suffered the university's early pains of growth and glory and its first achievements. May its members take joy and pride in this celebration so much their own. And yet so much a feast day for the University of California. May all of us here listen and reflect carefully and seriously allowing these rights to mark in our memories a lasting impression worthy of this day. Amen.

Speaker 1 02:44

Ladies and gentlemen, the Chancellor, Dr. John Galbraith.

John S. Galbraith 02:58

As I believe everyone in the audience is aware this is a very special occasion in the history of UCSD with the graduation of our first four year graduating class. I well remember when they arrived here in the fall of 1964 as [unclear] freshman, and they now the part that mature seniors. I'd like to welcome their parents and their friends, as well as the parents and friends of those who are receiving advanced degrees today to this very special occasion. Later on the program, you're going to hear from various members of the platform party, but I would like to introduce at this time those of them who will not be participating in terms of making any comments. On your screen left, we have professor Alan Schneider department of AMES [Aeronautical and Mechanical Engineering Sciences]. And in all his glory next to professor Schneider, we have professor Sarolli Literature Department. Next to him is Professor McGill, Chairman of the Academic Senate. Vice Chancellor [Clifford] Grobstein, Vice Chancellor of medicine, biological sciences and dean of the Medical School. And on the other side, we have Professor Dennis Fox the Marshall. Dean George Murphy, Dean of Student Affairs, and Dr. Herbert York, who you all

know was the first cancer UCSD and watched buildings come out of this Mesa in that very critical period in 1961 in 1964. Next to Dr. York, we had Roger Revelle, who had such a very great influence on the development of this campus and for whom appropriately Revelle College is named. Mr. Thomas Shepard, the incoming President of the Associated Students. Now it's my pleasure to introduce the President of the University of California, Charles J. Hitch.

Charles J. Hitch 05:10

Chancellor Galbraith, professor Feynman, honored guests, friends and members of the University of California community and members of the Class of 1968. Commencement is one of the occasions to which every member of the academic community looks forward. For it is a time of joy, of pride, of the recognition of hard-earned achievements. This ceremony promised to be particularly happy because it marks the first graduation of a class, which has spent all four years here at San Diego. It is also Chancellor Galbraith last commencement here. And it would have been good to give him a jocular speech as a sendoff. But the tragic events of last week, cast a shadow over normally joyous events. I regret this very much. For you members of the Class of 1968 have worked long and hard to be here today. Our congratulations are just as sincerely offered. Your accomplishments just as fine. Your parents, wives, and husbands just as proud. But this commencement day, is more a time for reflection than for joy. But perhaps this is as it should be. For surely, we are all overdue for serious introspection. This latest outrage is one of the series which has consumed some of our greatest public servants. And who knows how many lesser-known persons.

In the past five years great man had been senselessly struck down and the nation and the world wonder what is wrong with America and the Americans. I have not joined the chorus of those who claim this to be a sick society. Because I believe strongly that the good in America far outweighs the evil. That our people are essentially compassionate. That our system, though obviously not flawless, works better than others we observe. I am sure you will recall that Senator Robert Kennedy himself strongly affirmed his belief in America just before he was shot down on that election night. However, none of us can deny that evil does exist. That too many are filled with hatred and not compassion. And that our system has not yet secured freedom and justice for all. I do not pretend to know the answers. But I do know that each of us individually in groups, and in institutions like this campus, and this university can start now to eradicate some of the basic causes of violence, racism of all types, religious segmentation, chauvinism, all the things which separate people when we so urgently need community. Most of you in the graduating class have by now made personal and professional commitments regarding your future careers. And I realized that many of you also have made a commitment to improving our society.

However, I want to ask each of you in whatever your future may be, you develop a strong sense of social responsibility. You must do what you can do to end racism and religious self-righteousness. To substitute reason for violence. To build bridges and not walls between people. Make your talents available to the ghettos and Barrios. As alumni, support your campus and your university. as they tried to bring the weight of the institution to bear in solving some of these problems. I would like to close with some words of Thomas Wolfe. If a man has a talent, and cannot use it, he has failed. If he has a talent and uses only half of it, he has partly failed. If he has a talent and learn somehow to use the whole of it,

he has gloriously succeeded, won a satisfaction and triumph few men will know. I would add that if you do indeed make use of your whole talent for the betterment of your fellow men, you will achieve far more than a personal satisfaction, you will help found a more genuinely just society. Thank you.

John S. Galbraith 11:09

Among the instant traditions we have at UCSD is that of the senior class, selecting one of its members to address the audience on this occasion. The class of 1968 has elected for this responsibility, Mr. Roy Dimon. Get him on.

Roy C. Dimon 11:35

Ladies and gentlemen, I think what I have to say, is primarily directed at us. I think it's more or less typical in graduations to speak to the graduating class or to the members of the audience. I think this is entirely unfitting, in light of the things that have been happening. I would like to say that, by and large, this graduation is for the parents, for our parents, as much as it is for us. And I would like to take this opportunity and saying that I think that my parents have led me and brought me to the point where I think I am able to make the type of commitments that are necessary to doing the things that President Hitch talked about. And I lay at their feet, nearly all of the feeling and the sentiment I have for humanity. I think in a very large sense that I feel separated from my parents, by standing here and wearing the type of garb that says in effect, that we are the intellectual and academic community today. And that our parents, and the people who were in suits and ties out there are separated from us. I think [unclear] to the problem in this society is one of separation. And if you don't mind, I feel a great deal more comfortable if I took this off. I considered it as no affront to the people who are behind me or around me. But I sincerely think that I feel much closer to my parents and as good parents, I want to feel close to you today, if I do. [clapping]

I think President Hitch has pretty well hit the nail on the head in his remarks about the society and he's concerned about the violence that has been occurring. I would like to add a few remarks and one of them is that I think we as a society; and I mean, we in all sincerity, because this is we, all of us, are preoccupied in the sort of analysis, and a reason search that goes on after the assassinations that have occurred in the last five years. And not only the assassination for the last five years, but for many of us the violence that started in New York, and worked its way to Watts, and from there to New York, and Philadelphia. But I think that we are truly concerned about what's going on and that after most of these incidents, we go through a process of analysis and a detailed investigation of the facts. Unfortunately, I don't think this is enough. And I think many of us are aware that there has been a lot of criticism brought to bear against the Commission's that had been instigated by the president after each of these events. I think for the main reasons that things usually do not occur after the recommendations have been turned in. Many of us are very much angered by the fact that the legislators of this state and the Congress of this country are more or less impotent in the face of what we consider economic threats by gun lobby, by people who are in a position to wield that kind of power. And I suggest that our anger and that are upset and that our great search for how, why, and what; has led this type of violence is directed in the wrong direction. So, I think that it is entirely necessary that each of us look in the mirror. I think that we as Americans, have a tendency to externalize our problems, and to look for the roots of the problems in the ghetto, in the streets, where we see the crime when we see the fault manifesting itself.

We dig up the roots here, we try and look for the economic oppressions and things like this that has contributed to the ghetto family, a family that is a matriarch sort of a family, a family that has crushed and emasculated this man, and let his children out onto the streets. But I think we're looking in the wrong place. And I agree wholly with President Hitch and his words that his quotation of Thomas Wolfe; that if we're going to use the fantastic tools that the university has given us, and I really sincerely think that it has given us terrific tools, that we have to look in the mirror that we can't somehow assume that it is our institutions that have grown conservative and insensitive to the needs of human beings, but I think it is ourselves. And I would like to say that here's the university plays a very sizable role. University supplies the people who are in welfare, who are social welfare agents, they supply the educators at the secondary and primary levels, they supply the people who work in the employment office and give jobs to the people out of the ghettos. Any they supply most of the people who are the caretakers of this country. And I think, after the supplier, we have someone ourselves terribly inadequate. And it's to this that I'd like to speak today.

I really feel that this university in the four years I have been here and the rest of my classmates have been here, has given us a terrific curriculum. They have not been satisfied by giving us simply what we have wanted in terms of specialty. They've given us a background in the humanities, which I think is critical. But one of the things that I don't think it has given us and I don't think that too many people can give us is a real sense of moral commitment. And I am terribly impressed. It was not until the last half year that I felt drawn to make the kind of moral commitment I think is necessary, and that I think President Hitch believes is necessary, and I believe most of us believe is necessary, but do little about. And I'm not sure why that is. But I think part of the reason is that this university has been more or less depoliticized of necessity, because we can't permit the governor of this state. And we don't feel that we can permit the trustees, the Board of Trustees in our state colleges, or perhaps even the Regents for this university, to wield an economic power which says in effect, we must be an amoral institution, we must be objective, we must search the problems in an intellectual and reasoned manner without making the type of commitment - an emotional commitment because we will lose the funds, the research, the recruitment, and the reputation of this university that it has been built over the last 100 years.

And I feel very sad and ashamed of myself, for taking me three and a half years. Until half year ago, before I could feel any sense of commitment at all. I think that the responsibility lies on myself personally. I think it's part of my own personality. I think the responsibility lies with us in the academic community. And I think the responsibility lies with the parents who are in the suburbs, and who sit and watch the program they train on the television. And watch the violence been reported to us and read the report of the Kerner Commission and read the reports of the Warren and McCone Commission and do nothing. I also see that same sort of inaction and non-commitment in the smiles that are registered at the capitol workers who suggests that they forego lunch for a day and donate the money of that lunch to the poor people's campaign. We all have a tendency, I think, to smile. It's something like this because in effect, we think it does not make that kind of bond. It is really not in essence, tying themselves to the poverty, the poor people who've gone through 1000s of lunches, without lunch. But I think we have no right to smile. And I think that the academic community has to make a stand. I don't think that we can any longer tolerate a university or a college or an institution of higher learning in this

country, that because of economic pressures, because of the concern of the procedural welfare of the university, because of the concern of the quote, prestige, and status of that university - that we can go on any longer in our amorality. I think it is totally necessary for not only the students to make it known what their stand is and to work with themselves to produce a commitment. But I also think it is very necessary for faculty and for administrators to do the same. And whether or not this cost funds, whether or not this alienates people in the community, whether or not it alienates people in the academic community, I think it's unfortunate, but the way it has to be, I don't think the society is going to progress unless somebody goes through the ordeal of change as [unclear] talks about it, and takes upon himself to have a responsibility for making a commitment, whether it lower economic, or academic standards. So, I didn't with you and I leave with us, and I leave with myself a feeling that we really need look in that mirror. And I think that if we fail to do that, I think that we keep looking at the academic community, and we keep looking at our institutions. And we keep looking at our caretakers in this country, to do the job for us, that we have missed the point altogether. I think that the next time a wave of violence in this country, and it's certainly considering the summer, the year the panther is upon us, that we're going to have to look awfully carefully in that mirror to avoid not only race war, but the complete alienation from the people in our community, and the people of the world. Thank you.

John S. Galbraith 21:41

Speaking on behalf of the graduate students, I'd like to present Mr. [Vann] Elliott Smith candidate for the degree of doctor in philosophy, marine biology. [unclear] Smith.

Vann Elliott Smith 22:02

I'm sure that no ceremony of this type is complete without the congratulations, reminiscences, advice and encouragement. They're always passed on to graduates. Traditional as they are, I feel disqualified by experience, or by the lack of it, to speak on any of those subjects. So, I'm left with only matters of concern to me and I hope that you will see in them some parallel to your own thoughts. One topic that concerns me, is relevant to every student, or former student. And has to do with going out in the world, as the old adage goes. I remember the warning that I and everyone else get on going off to college. But I don't recall being warned about leaving school, about leaving college. And I mean that in a special sense. No one doubts that any of us here is equal to making a living, or a name for himself. The warning that I speak of is about ourselves, and the attitudes that we will take away from the university. For instance, how have we come to regard knowledge as a pure commodity? What do we think now about the occurrence of original thought, original ideas and the distribution of intellect between college graduates and the rest of humanity?

In a broader sense, what changes have we undergone here and our outlook towards the very quality of life and thought, in the world outside the university, I think it's a good time to look back and consider what sort of experience has been here. In the first place, college has absorbed most of our attention for the past 16 or more years, much of all that concerns us has flowed from this one source and this experience. The college graduate is belonging to privileged, world minority. And to some extent, the campus is also a sheltered society. Here we have both pressures and freedoms that are unique in the world. On leaving college, most of us will find it expedient or even necessary to readjust our perspective somewhat. Our behavior and our values in order to live most reasonably with others. This

adjustment may be an easy or difficult one, depending on just how highly we regard ourselves as intellectuals and indispensable members of society. For it's only natural that we should take pride in what we've learned here and yearn to apply our training towards some useful end, whether teaching, research, or whatever. For my part, I feel that so much school has accustomed me to trust in educators to trust in books, trust in experts, and in my own intuition and knowledge. And I still do trust. And to some extent that is right, and proper and normal. But there's a subtle danger that in the future, when I look for answers, I will be unduly prejudiced toward specialists as my own kind. That I'll forget to consult the unlicensed expert, the experienced amateurs who knows the subject, however that knowledge was gained. I hope that I'll remember to listen most carefully to those who speak with the authority at firsthand experience. Furthermore, I hope I understand fully by now, that whatever I may teach others, in days to come, will stand or fall on its own merit, and will be no more respectable for having been learned in the pursuit of college degrees. For others may know as much without receiving that recognition.

Should that note sound too cynical or too negative for this occasion, I assure you that today I feel anything but pessimism. I only want to emphasize that what you and I own in the way of education isn't merely an early advantage, a good head start. But it's not an exclusive property. For us, today is a milestone, but it's neither the end of asking questions or the beginning of giving answers. If I've remembered throughout school, that teaching is not transferable right. But a privilege earned through skill and experience. And although the university is our best and most efficient source of education, that knowledge in this world is where you find it. Then I'll considered the past 22 years used to good advantage. Thank you.

John S. Galbraith 27:47

It's now my pleasure to present the Burkart Prize in Literature. This prize was established in honor of Sigurd Burckhardt, Professor of German literature on this campus in 1963 to 1967. It's awarded each year to the graduating senior who in the judgment of the Department of Literature, has done the most distinguished work in his studies in the department. The recipient of the Burkart prize for 1968 is Patricia [Recker?], please come forward.

Speaker 1 28:56

Degrees will now be conferred by Chancellor Galbraith.

John S. Galbraith 29:07

The degree conferred by the University of California a test of scholastic attainment, tangible evidence of the university's fulfillment of its primary duty and on the San Diego campus these degrees comprise Doctor of Philosophy, Master of Arts, Master of Science and Bachelor of Arts. candidates for graduate degrees will be called by Dr. Frederick T. Wall, Vice Chancellor for Graduate Studies Research.

Frederick T. Wall 29:41

Will the candidates for the degree of Doctor of Philosophy please rise? Mr. Chancellor, upon the recommendation of the faculty, and with the approval of the departments concerned, the candidates are presented for the degree of Doctor Philosophy.

John S. Galbraith 30:02

By virtue of the authority vested in me by the Regents of the University, I confer upon you the degree of Doctor of Philosophy. The recipients of the doctorate degree may be seated.

Frederick T. Wall 30:42

Will the candidates for the degree of Master of Arts please rise? None of our Master of Arts candidates here to be present - will the candidates for - over there I'm sorry. Mr. Chancellor, I have the pleasure of presenting candidates for the degree of Master.

John S. Galbraith 31:07

By virtue of the authority vested in me by the University of California, I confer upon you the degree of Master of Art

Frederick T. Wall 31:22

Will the candidates for the degree of Master of Science please rise? Mr. Chancellor, upon the recommendation of the faculty, and the approval of the departments concerned, these candidates have presented for the degree of Master of Science.

John S. Galbraith 31:44

By virtue of the authority vested in me by the Regents of the University of California, I confer upon you the degree of Master of Science.

Speaker 1 32:02

Candidates for undergraduate degrees will be called by the provost of the colleges, the province to Revelle College, Dr. Paul Saltman.

Paul Saltman 32:15

As I looked on the program today, I noticed that the candidates for degrees today who had been with us from the very first were marked with a cross. Perhaps that cross would have better been put on others who are not with us, and the several Provost who preceded me. However, I think that it's a great deal of pleasure that I present the candidates for the degree of Bachelor of Arts from Revelle College who have been a great pleasure and I think it would be a great mark of the excellence of this institution in the work they do. Chancellor Galbraith. Are they supposed to rise? Not yet.

Speaker 1 33:00

The Provost of John Muir College, Dr. John Stewart.

John L. Stewart 33:11

As we are only one year old, I'm a little bit astonished to be introducing seniors. Nevertheless, we do have some candidates for the degree. It is my pleasure therefore, present the candidates for the degree of Bachelor of Arts from John Muir College.

John S. Galbraith 33:36

By virtue of the authority vested in me by the Regents of the University of California, I confer upon you the degree Bachelor of Arts.

Speaker 1 33:44

We can candidates will now come forward rising by academic degrees in the manner already described to be greeted by the Chancellor and to receive at his hands the stroll which serves to commemorate graduation from the University of California San Diego. Will the bachelors' candidates please rise to receive the degrees? [Candidates called as they received their degrees] Chancellor Galbraith of the University of California San Diego will now address you.

John S. Galbraith 50:20

Fellow members of the Class of 1968 I've pondered for some time, what I would say to you when we depart together. What I will not say will be in the spirit of Polonius' Advice to Laertes. As some of you know, Polonius was an awful old door, and it came to no good end. Nor will I address you in the spirit of the sins of my generation and the idealism of youth. I don't believe in belong to any particular generation or idealism as a monopoly of any particular generation. I'd like to talk with you briefly about our world and offer my views on the world for what they're worth. And inevitably, as we hear time and time again, I must refer to the tragic events the last few months, when two great national leaders have been murdered.

No graduating class, in recent memory, have ended their college career, with greater prospects for business and professional opportunity. And no class has been more beset by doubt, by gloom and by apprehension then the class of 1968. The assassinations of Martin Luther King and Robert F. Kennedy, have cast a pall over all of us. There's been violence in our cities and their threats of violence to come. The Vietnam War continues to infect our body politic. Many of you today I know have doubled constancies about the draft. There's no Nostrum which I can prescribed to give your comfort. What is required in any event is not pacifiers, but clear-headed analysis and intelligent action. The problems of our world will not be resolved by slogans, or by simplistic explanations of our problems. I hear repeatedly that we live in a sick society, and some would cure its sickness by demolishing the society. Whether or not we can accurately be described as sick, we're certainly a society with great problems which must be faced, if freedom and order are to be preserved. I believe that the necessary changes can be made within the framework of the law.

But those of us who are committed to the American Dream must make their influence felt. And our representatives must be impelled to take more effective action to meet our problems than they have hitherto been disposed to support. Recent assassinations of prominent national figures have again focused attention on the practice of providing easy access to firearms to any individual. Clearly, guns in the hands of our civilian population, have killed many more innocent victims than they have criminals. Why has Congress failed to deal effectively with this problem? The reply that it is the inherent right of the citizens to bear arms is a perversion of the meaning of the Constitution. And an evasion of the issue. The fundamental issue, of course, is not the gun, but the urge to violence which grips the

American society. The increasing tendency to act outside the law. The man who allegedly shot Kennedy was not an American. But a statement that epitomizes a problem of our time. He was quoted as saying, "I did it for my country. I did it because I love my country." And his own mind, he had committed a Nobel, indeed a hero act. The greatest crimes against humanity had been committed by people with no doubt whatsoever about their virtue. Beware the man with a monopoly of truth or righteousness, for if he had the power, he will destroy those who stand in his way. In the 16th century, Christians killed each other over what we now regard as minor doctrinal differences, with no doubt whatsoever that they were serving God's cause. Hitler put to death millions of Jews with no qualms of conscience, for he was cleansing Europe, of those who polluted it. Communist governments spurred deviationists because they stood in the way of a brave new world.

Just as Oliver Wendell Holmes once said that if he really knew the truth, he would have a duty to eliminate those who held a view contrary to him. But since he had no pipeline to God, he had no such certainty, and consequently had to allow the other fellow to express his opinion. There was after all, an off chance that he might be right. The American tradition, certainly the tradition of the American University, is that of the free market in ideas. That viewpoint should prevail not by the repression of other viewpoints, but through acceptance by an enlightened citizenry after due consideration of the alternative. Further, our system assumes that social change can be affected within the law. Both these pillars of our system are being attacked today. Some of the attackers are labeled right and some left, but they have one thing in common. They have no doubts about their own virtue, and of the wickedness of those who oppose. New Left leaders consider it their right to howl down their opponents because their opponent is wrong. And if the object of attack happens to be a government spokesman, violence, passive or active can be directed against him, because after all, officials are backers of the military industrial complex. Nonprofits of the far right, demand that university campuses be summarily cleansed of professors expressing unpopular doctrine, regardless of whether these professors acted legally or illegally, because their pernicious doctrines are deemed to be a menace to our youth.

Throughout the country, activists have sought to be immobilized college campuses, in order to force administrators, concede their demands, and then had insisted on amnesty for their violations of the law and other regulations. This disrespect for law, and for the freedom of others if it becomes generalized, will destroy our society. And is it the duty of men of goodwill to resist those who act in this way. There are times when it may be the obligation of any man of principle, to violate the law. If law is the instrument of repression, or if it is contrary to the convictions of the individual and if there is no legal way of changing, then violations of the law are morally justified. But those who violate it must also recognize that they can expect to be punished. Gandhi accepted this. So did Martin Luther King. But we are now confronted with the doctrine that violations of the law should not be punished, if the violator was motivated by a higher ethic. Consequently, the campus activists can create chaos, and the militants can burn and loot, but they should not be punished because the system they are attacking is unjust. This doctrine cannot be accepted, violators of the law must be punished. In these remarks, I've emphasized the necessity of respect to the law is essential to preserve the fabric of a free society. It is no less essential that we deal with our problems effectively, and eliminate the injustices which caused people to be receptive to lawlessness.

The problems of poverty, the urban ghetto, of racism, cannot be deferred for future consideration. They must be dealt with now. And I'm afraid that our representatives in Washington do not display the sense of urgency which these problems demand. If this country does not act, then it can expect eruption. And it will stand condemned for not having lived up to its professed ideals. The university used to be described as an ivory tower, standing serene above the hurly burly of the world. No one has used that metaphor recently, for obvious reasons. But the ivory tower was always a myth. The earliest universities trained clergy for the church. In Oxford and Cambridge in a 19th century train the aristocracy for the leadership of the governance of the British Empire. Harvard University began the school for the training of the clergy.

The university that has always served society by education for the profession. And more recently, research conducted in universities has contributed substantially to the welfare of society. But it can legitimately be asserted that while we have pondered cosmic cliffs, we have devoted far too little effort to the problems next door. Despite one problem which has particular urgency, that of the minority community, there is much more that we can do than we have done. It not enough for us to say that we admit all qualified students, regardless of racial background. That's like saying that the [unclear] hotel is open equally to rich and poor, provided they can say the price. We must concern ourselves about how we can help to change the environment of students from the ghetto, and that they will want to go to the university and be qualified to attend. The efforts of some professors and students here at UCSD had already been quite impressive. But we need more involvement of more people. I would suggest that in cooperation with the city schools, members of the university should offer their services reaching down, at least to the junior high schools. There are great talents among faculty wise, and among students, as well as among faculty members, which could be a very great value in upgrading these programs.

Further, we should continue our efforts to provide job opportunities and to intensify training programs to make it possible for men and women with ambition to take on more responsible positions. Departments of this campus can do more in identifying college graduates from minority groups who can be encouraged to prepare themselves for careers in the profession, including the profession of college professors. Such actions would be much more eloquent than name word, in demonstrating our commitment to the dream of equal opportunity. I cannot end the brief remarks this morning. Without some words directed to our graduating seniors. I will remember the appearance of these seniors on the campus in September 1964. You members of the class in 1968 were then filled with enthusiasm to do great things as the pioneering class. And in those first few months, you created a student government, produced the newspaper, and invented such instant traditions as the watermelon bash from the seventh floor of Urey Hall. Today, much of that initial enthusiasm has evaporated. I'm well aware of the problem with which many of you've been wrestling with regard to your personal response to the draft, to the war, and to other issues.

I have observed such soul searching among members of my immediate family. I wish that I could offer you advice. But there are some matters which each of us must decide for himself, in consultation with his own counsel. This is my valedictory address to UCSD. Now resist the temptation to dwell on my personal feelings about leaving this campus. For in a sense, I'll never leave this campus since I'll always be deeply interested in his progress. But I wish to repeat my pride in being involved in the

development of a university, which I'm confident will become one of the outstanding universities in the country and in the world. I hope that you will share that pride in this campus. And that you'll look back on your time at UCSD as among the best years of your life.

Paul Saltman 1:03:59

Who would have thought many years ago, at Far Rockaway High School Long Island that the man voted Most Likely to Succeed would be the affectionate hero a student power on the University of California San Diego campus? But indeed, the only basis upon which Dick Feynman was moved to be with us today, was when I assured him that he was indeed the choice of the graduating seniors as their speaker for the day. You could total up Dick Feynman prizes starting with the Nobel Prize and working down and say not bad as a scientist. Not bad. And I couldn't probably if I really studied hard tell you about a little bit about quantum electrodynamics, but I will forego that for our physicists who are more able tonight to do so.

I can tell you also, that he's probably one of the if not the outstanding feature of freshman physics anyplace in the Country. His lectures have been turned into a book. He is the darling of the undergraduates at Caltech, where he now teaches physics both to undergraduates and graduates alike. So, he fulfills those two obligations of a scholar and a teacher in our academic society, but Dick Feynman goes beyond that. His interests are wide and varied. He's probably one of the best physicists in the bongo drumming, business today. And authority in various areas of theology and art. A man concerned wide ranging with all aspects of the society in which you live in contributing to it. But for all of that, and all of that it's wild Dick Feynman, the irreverent, creative, marvelous man, I'm sure on this basis that he was then the darling of student towers, it's a pleasure to introduce Dick Feynman to you.

Richard P. Feynman 1:06:03

Thank you very much. I suggest next time that you have an election for commencement speaker, that you include the alternative of no commencement speaker. It would seem to me that I've already heard a large number of commencement speeches, and it's difficult to come up with such a good array. But during your schooling, if you've been well educated, you have developed for yourself some understanding, some strong sensibilities, and have chosen some ideals as to the proper behavior for you in this world. You're probably wondering if you will be able to keep your ideals as time goes on. For you can see around you in good people, such as your parents, or others of that generation, a set of values, sometimes apparently set on money that you cannot admire. And even worse, a purely lip service to ideals very similar to your own. For example, a strong vocal adherence to the principles of American democracy which implies equality among peoples, coupled with an inconsistent prejudice against men of another color. Or watch the gall proclaiming the importance of democracy in France, speaking on the [unclear] television playing the masa lays, while he dismantles one by one, the freedoms of his country. Again and again, through history of these things happen. By sending a inquisition, which, in the name of the good teachings of that great teacher, Jesus, that will then destroy each other, and tortured one another.

Again, perhaps you have the kind of father who, when you're graduating, you say to him - well, let's say he's a successful man and business and you say, "I want to become a teacher, a student, I want to

learn more about Philology, the character of languages." "What kind of a living can you make that way?" "I don't know. It's not a very good job." "But money is very important. You don't realize you're being impractical you're some sort of a fool." And ask that father, what he thought when he graduated, and he thought this, I think, I have lived in deprivation, "I have realized that disadvantages of not having money, no son of mine, will have to worry about money." And so, starting off to arrange his life so that no son of his will have to worry about money. He is shocked and disturbed by a son who does not worry about money. He has not even the pleasure of realizing the truth of the fact that he has accomplished his ideal and has been in fact a successful man and his original choice. But in his life, beneath the corollary, it is important to make money. So, dominated his thoughtlessness that he does not start to realize his enormous success and he explains to his son, that he was missing a very important part of life, he does not really realize how important it is to have money. Are you not afraid that you will be compromised in the same way and you will behave as shamefully toward the ideas of your youth, as you see them do? There is such a danger and it goes without saying that you should try to avoid it as much as possible because in very many ways, not all, very many ways you are righter now than you are ever likely to be again. But forewarned is forearmed.

So, I would like to tell you how such a thing often comes about, so that you can help to avoid it - if you can remember. I'll give you an example, a personal one. During the war, I worked on constructing the atomic bomb. At the beginning of the war, when I was working on my degree just before graduation, on my thesis. A fellow colleague came in with a plan to separate the radium isotopes that was important to make an a-bomb, and said, I should help them and I said, no. But in two hours of thought, I decided I must. It was at this time that Hitler with his ideas, and his weapons was dominating Germany. And if there ever is a time, when it was clear what was good and what was evil, we had at least the pleasure in those days, of a lack of confusion. So that after some thought, realizing the scientific possibilities of the Germans, and the terrible calamity to the world that would occur would such a madman get a hold of such a weapon. I felt that important to work on it. Then, when Hitler was defeated, very far in the war, what about Japan? [unclear], I do not know what I would have decided, and I make no excuse for what I did. That is, I kept right on working. But what I do have no excuse for and what I learned a lesson about is I did not stop at that moment to think. I no longer have the original motivation. I no longer have the original conditions, which decided me on my course. I must stop and think whether I wish to continue in this way. I did not. Of that I feel guilty.

What I would have decided had I stopped and thought, I do not know and I do not care because it is too late. But the thing that is interesting is that I was working so hard on my original ambition and aim that I forgot to realize that the situation had changed. And so, this trouble comes from starting out on a way of action based on the ideals and the situation of a given time. And then having a situation change during the action, so that it's no longer appropriate. To cure, is to think and think again. To reconsider in terms of your ideals and to see if the situation leads the action appropriate. You have just been to school; you have just been thoughtful. Your values and actions fit. You're free to arrange themselves. Remain a thoughtful person, and you will remain free. To remain a free human, it is necessary to think again and again. Again and again, you must create the freedom for yourself by thought for freedom is a consistency of the thought. And that may seem odd to you -it's on the back of somewhere. It may seem

odd that you could forget to think about life's fundamental problems because you have spent so much time doing so.

But that is the great tragedy that happens to many good men. One way to remember to think all things over again is to be near young people learning what the words are the questions which arise in new brains cannot be accomplished without new thoughts. We professors are lucky to be a writer awakened. So often said that in politics, human mortality is the greatest gift of God to man. And it is true in generally in life. That human mortality is God's gift to man, and that in the necessity to pass ideas to new brains live the chance to rethink them. Now these phenomena or actions being continued grotesquely beyond their appropriate moments, occurs to nations, of course, as well as the individuals.

For example, without debating here the reasons for starting to become involved in the Vietnam War. Surely some reconsideration must be given to a policy, resulting in the death of so many people in order to save for them the freedom to choose the corrupt government that they did not choose in the first place. Or are we still protecting the dominos from invincible power of the monolithic Russo-Chinese communistic plan for world domination. Such matters must be thought about again. And it is youth with its new brains, which has awakened dots to remember our purposes. In this connection, we have also been called upon by youth to reconsider our democratic attitudes to all our fellow citizens. Do not be discouraged by the old ones. Your success in reawakening American ideals would not have come about if there had not been a vast reservoir of thoughtless good men, who, upon awakening, are voting in new ways in large percentages, while I'm making new laws, who are changing long held ideas. That's all we thank you for reminding us to think, man, I can only repay you by warning you ahead about the propensity of man to stop thinking when acting and to wish you the good luck to have as an active fight and honest youth to awaken you and your later use as we have.

Speaker 1 1:16:48

When these proceedings are over, we cordially invite you to an informal reception on the North Lawn of Urey Hall yonder. So now for the singing of the university hymn the words of which will be gone on the back of the programs and to receive the benediction may we all rise. [singing]

Father William McAuliffe 1:18:00

Oh God made all of us here, be united today in a common hope for the future of those we have honored. That while they heed the Council of generation before them, they will not cease to impress those elders with the wisdom, honesty and candor of their own. That however much the world they are entering, may shock their own sensitivities, their own ideals of justice and peace, that they will persevere in those ideals and speak them openly. That they may study fairly and understand well, the established institutions and traditions, educational, political, religious, and otherwise that wait to receive them. But yet they questioned these institutions that they will do so with conviction, and yet with dignity and concern for the best interests of the people for whose common good the institutions were founded. That in the pursuit of their goals, they will meet with success, and yet not glory and its material rewards but in the enhancement that their success can afford to the human community. And finally, that they will [unclear] of life in all of its formative ways, growing inwardly and outwardly as persons, sensitive and faithful to the urgent needs of the family of man. Bless guide and strengthen them. Amen.