When I flew east out of New York, I had dinner, went to bed, and woke up over London less than 10 hours later. When I returned via the Pacific I landed in Seattle 17 hours after the take-off at Tokyo. The world I circled had become more closely connected than parts of this continent had been a few decades ago.

Peoples of different races, cultures, languages, and philosophies are now close neighbors. This close proximity of the peoples of the earth, which has been so quickly realized, is leading to crises that are dangerous.

These diversities, when not understood, are sources of doubts and suspicions. They easily multiply misunderstandings and create tensions. When that happens the feeling of insecurity grows throughout the world and people become shorter with their tempers and sharper with their tongues. And yet, potentially, these diversities are exciting differences that add to the zest of living in much the same way as the culture and folklore of the Jews, Irish, Germans, and Scandinavians have enriched American life.

Our bloodstream comes mostly from Europe. There we derived many of our customs and laws. From Europeans we got literature and music. We are kin to them in many ways. The gulf that exists between that civilization and ours is easily bridged. But the gulf between Asia and America and between Africa and America is wider and deeper. The cultural ties are fewer, and the language differences greater. We know precious little of the Arab, Persian, Hindu, Burmese, Vietnam, Chinese literature. The doors of immigration have been tightly closed to those nationalities. Their customs and costumes, their religions, music, attitudes, and points of view have been little known to us. And we have been little known to them.

This lack of knowledge on our part has had serious consequences. It has produced a half century of wreckage in our Asian foreign policy. Our ignorance of Asia and her peoples has led from disaster to disaster and has caused the dissipation of much of our wealth and the loss of thousands of American lives. The bankruptcy of our policy in the Middle East, particularly in Persia, has cost us good will and prestige and the chance to build a strong alliance against the threat of Soviet imperialism in the vital oil area of the world.

What relevancy does this have to the responsibilities of college graduates?

In an older day the oncoming generation could give its energies to making a living and attending to the public affairs in our cities and states. The income tax was not high. There were opportunities to save money and enjoy some of the luxuries our nation offers. Today making a living is much more difficult in view of the great tax burden on every household. And there
is the growing difficulty of preserving one's individuality in a highly developed society that tends increasingly toward organized bigness.

Society has made a considerable investment in the college graduate. He has been furnished keys to a wide range of knowledge. He has been introduced to other languages, to different cultures, and to the stream of world history. He has been trained to think—to stand on his own—unafraid of ideas—bold and original in his outlook. This training gives him the power of leadership. He must use it in the days ahead to set a moral tone in his community, to give guidance in his state, to help shape domestic policies. We should expect the college graduate to make use of his education in attacking the problem of adjusting the need of the individual for freedom—in the economic, political and spiritual sense—with the demands of modern society. But the need for his leadership extends beyond the national boundaries. He must help teach the people of this nation the meaning of world citizenship, the duties which it entails, the bright promise there is for bringing harmony out of the great diversities that mark the peoples of the world.

Society, in other words, has a right to expect more from a college graduate than a mere technical competence in his chosen vocation. The sum total of actual knowledge gained in four years of college life is relatively small. In the main, higher education provides an activation of the thirst for knowledge and a foundation in the techniques of inquiry. Society therefore should expect that the college graduate will continue to inquire, that he will put these educational tools to work by examining the conventional ideas with a critical eye, that he will search out and examine the culture, mores, and ideas of other peoples sympathetically and passionately. Diverse peoples have diverse problems; and the solutions will not always otherwise be available to me. I also anticipate more remuneration from society by virtue of expenditure of time, money and effort in obtaining a college education.

The tides of opinion are running fast against us in the world. The peoples of Asia have many misconceptions about us. They often see only an arrogance in our attitudes. They do not often get even a glimpse of the warm-hearted America, the generous America, the tolerant America which we know and love. Sometimes we are at fault; sometimes not. When we for-
ecessary to the very progress of the state, the world and mankind itself that we have at least one area set aside for the examination of the where we are going and why.

Universities are now the place you go when you finish highschool (if you can afford it). A place to have a good time for some; a place to learn how to make money for others; a place to learn what it is all about for a very few.

A place to have a good time, certainly, but not that as an end in itself. A place to learn how to make money, yes, but only as a part of the whole. Money-making ideas could probably be picked up from Al Capone or Lucky Luciano. A place to study, examine and do research should be the main objective. To learn why the world is as it is now, whether this way is the best for the ultimate happiness of all men, and how to make the necessary changes.

These aims the people must realize or universities will he in danger of losing their real reason for existence. To stress these ideas would be part of my program of education.

The Right to Expect . . .

get that our proudest tradition is freedom of thought and freedom of speech, when we make every unorthodox view a "subversive" one, we add to the flames of misunderstanding in Asia and in the Middle East. When we are intolerant at home, we write menacing headlines abroad. When we emphasize the military defense of the status quo rather than political programs to emancipate the peoples of Asia from economic and political slavery, we alienate the population of the world.

There are important decisions being made in the world—decisions that will affect the security of every home in this country, the happiness of every person. The critical ones are not being made in Washington, D. C. They are being made in the villages of Asia by people who cannot read or write but who are proud, sensitive, and intelligent. We must somehow reach those people. We must learn to speak to them through their own leaders—men like Nehru and U Nu, women like Madame Pandit. We must come to understand their hopes and ambitions, their fears. We must get them to trust us, to work with us, to be proud of our friendship. Today these people hold the political balance of the world. If they forsake us, if that political balance passes to the Soviet bloc, it will be too late for America to win World War III.

This is no time for smugness and complacency. It is too late to become an isolationist. The witch-hunts we witness are costly and diversionary; they lead only to mistrust and suspicion among our own people. We need to stand united before
Robert B. Armstrong was a graduate biologist when he left Colgate University in 1945. Like most of us, he was searching for his place in the world.

He spent two years in research. But Bob missed people. He wanted to help them personally rather than indirectly. He left the laboratory to look for something else.

Then, one day, Bob had a heart-to-heart talk with an old college classmate. This friend, a New England Mutual agent, pointed out how a career in life insurance offers unlimited opportunities for helping people.

In remembering that conversation now, Bob says: "It became clear that New England Mutual offered the very thing I was looking for—a chance really to help people and at the same time build a successful future for myself. Yes, the life insurance business has been good to me—very good!"

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