

quently became full fledged departments in their own right. One of these was the financial aids program which had its beginnings in 1918 in a \$200 gift from President Stratton D. Brooks.

Kraettli was born in Nebraska in 1890, went to school in Kansas and attended two years of business college in Quincy, Illinois, before coming to OU.

Leonard Savage founded Standard Life 24 years ago and has built it into one of the largest of its kind in the nation. He is president and/or chairman of the board for the parent company in Oklahoma City as well as for Standard Title Insurance Co. and National Guaranty Insurance Co. in Oklahoma City, Standard Life and Accident of California in San Diego and of Union Bank in Tucson, Arizona.

Savage is a director of Liberty National Bank and Trust Co., Southwest Title and Trust Co., Liberty Corporation, Reserve Petroleum Co., radio station KOFM, television station KOCO-TV, all in Oklahoma City, and Palomar Mortgage Co., San Diego; Delta Mortgage Co., New Orleans, and Rio Grande Savings and Loan, Harlingen, Texas. He also serves as a director of the Chamber of Commerce in Oklahoma City and Tucson.

From 1955 to 1963 he was an OU regent and he now is a trustee of Phillips University, Enid.

Born in 1906 in Blanco, Savage received bachelor's and law degrees in 1930 from OU.



Bass



Everest



Faris



Kraettli



Savage

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## The President's Address

We meet here in a respite—in a quiet period—a quiet period in our time of trouble—to reward, to initiate and to commemorate those who have completed their courses of study.

We meet here to dignify with diploma the end, and to signify with ceremony the beginning.

We meet here in the name of the university, an institution 700 years or so old, two and one-half times as old as the United States. It is rich with tradition reaching back to the beginnings of the church and of our society.

The university is an institution that has undergone little change in its 700 years of history.

The university has been strong enough, at least until recently, to survive against the state, against the church, against the mob, against the dictator, and against all those who oppose free inquiry or who oppose reason and learning about man.

It is a place where man may search for truth, whether about the world in which he lives or about himself—and all truth is not written in books nor taught in courses; much comes from within ourselves and our personal experiences.

The university is a place where young people find new perceptions, where they rebel against the teachings of the past—there are always new things under the sun.

The university is a place where different people of different backgrounds associate with the common interest of learning or obtaining a degree or learning a trade. It's a different world from the world of the family, a different world from that of the society generally, though it is a part of that society.

The university is not a place from which civil authority or external force may be barred. It is not sanctuary. It deserves to be a sanctuary if—and only if—it lives in peace.

The university is a place where too often there is unyielding authority on the part of those who teach or administer.

The university has become, in recent years a place where students are manipulated, card-filed, mutilated, punched and sometimes graduated.

The university has become a place where young people begin to ask not only the question, "What do I know and what can I learn?" but also the question

so oft now repeated, "What is the meaning of my life? And for what shall I live?"

The university must be a place where a person seeks not only learning about the world but learning about himself and his fellow man—and where he may transcend the trivial, the small, the petty, and begin to see himself as a citizen of the world and a member of the human race.

The university must change to allow this subjective learning to occur. Old forms, old methods must give way with experience to new techniques of living, loving and learning.

Many who view the difficulties of the campus see them as particularly peculiar. Each of us has his own set of pink glasses. Some people think if we could clean up the environment, stop the war in Vietnam, and somehow get rid of the atomic bomb, everything would be all right. I don't think you and I would agree.

I think most of us in the university believe that what is not all right is the life one must lead in this complicated, technological, go-at-it society.

There are those few who are so dismayed that they would destroy the university—man's most precious institution—the only place where those rebellious people could be protected long enough to live to destroy it.

There are those also, on the outside particularly, who see in the disturbances on the American campuses a Communist conspiracy or something of the kind. The trouble is not attributable to such a group. Once I heard a man say, "A rabble rouser couldn't rouse a rabble unless there was a rabble to rouse." There are also those who would think that the way to deal with youngsters who disagree is to beat them. I have four children of my own, and the technique seldom worked.

It is crucial that the university survive, that it maintain order coupled with justice so that it can be the place where young people, and old as well, can question and learn about themselves and have the chance in this new time to be reborn.

I think something is happening in America and all over the world which is as deep and meaningful as the Reformation and the Renaissance. We seek to be human again—not just to be machines, or to work in a bureaucracy, but to love one another, to combine the use of the great gifts of science and technology with a regard for the individual, an individual who

lives with others in the society. And I think that is what the disturbances are about.

We, the students, the faculty, and the administrators, want to feel alive as human beings—dignified, growing, belonging, participating and, above all, believing. You and I search for community—a group of people believing together that people as well as things are important, and that we can make a better world. We search for a release from the domination of science and its creature, the technological society.

If we are to find this new world, not only must the university change, but the university must not be manipulated for political purposes. It must not be used as a tool to protest the war in Vietnam, either for it or against it. Many of my associates—presidents of universities—and their faculties have made one of the greatest mistakes that could have been made. They have committed the institution on one side or the other of a political struggle.

If we are to preserve the single most important value of the university—the right to inquire—to be free to think, read and say what we will—we must not use that university for anyone's political ends—not mine, not a radical group of students', not a majority's, not the President's, not anyone's.

We must keep it free. To commit the university to political ends is to lose its freedom.

Just as the university must not be used for political ends, neither must the university be repressed. We must not allow the society—in its interest, as well as ours—to make it so difficult to be different that people are afraid to say or think or talk or believe. It is the freedom of discussion, of dissent, and of life styles and of belief that makes the constitution of this country a living document and it must be conserved.

I have been told by some that it takes no courage for you and me—the faculty and students and friends—to say on the one hand that we shall not commit the institution and to say on the other hand that we will protect the freedom of the institution. Perhaps it does not, but it is painful.

We must walk the middle of the road, and to do so, we must have pride, courage, and we must, above all, keep the faith.

If you will help us, we can find this sense of community not only in this place—in Norman, Oklahoma, at Commencement 1970—but in an America where each of us will be willing to give up a little bit of himself for his fellow man.