

of history. They assume that men are masters of their own destiny.

All of this represents the antithesis of the Communist idea of brotherhood and peace. Karl Marx's formula, which represents the antecedent of the Communists' ideology, conceives of people as greedy, economically-centered individuals. The destinies of mankind, as Marx viewed the mid-nineteenth century, were held in the tight grip of the machine; control of machines was control of the powers of production, and the powers of production would spread across the globe speeding up the onset of international socialism.

But of course, some explanation had to be made in Marx's dogma for those non-economic forces that always have been regarded as historically significant. These were written off as unimportant, ornamental cornices on the periphery of the central economic phenomenon. Hence, art, music, and letters became, not the spontaneous creations of talented spirits but the result of economic forces at work.

Similarly, no morality, no ideas of right and wrong, had any life of their own. They, too, were part of the decoration, mere consequences of whatever economic times might be in flood at a particular moment in history.

People generally were divided into the oppressed and oppressors. Today the appellations are only slightly altered into the presumed bifurcated society of "haves" and "have nots."

Under the Marx theory, government like art or culture, is only a decoration, a materialistic accident of time; it represents the people who at the time hold the "powers of production."

It is clear, I think, that Marxism and Communism are philosophical frauds because of the erroneous major assumptions which they make about the nature of man.

While talking repeatedly of brotherhood, Marx at the same time appears to deny the existence of those spiritual qualities which are the basis of real brotherhood, the kind of spiritual quality which led a non-Jewish Bible professor to form an organization dedicated to Jewish brotherhood. Marx's fundamental mistake one hundred years ago as he first pondered on the industrial revolution, and the flaw that makes his arguments and those of his Communist vassals worthless today, is the assumption that men in a capitalistic society have no sense of right and wrong, no regard for any human instinct except that of selfishness and greed. Marx put all of his bets on economic law—none on the hearts and souls of men. He thought that society never could be bettered just because men and women wanted to have it that way.

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The Level of Time

By FRED HARRIS

THIS GRADUATION—this commencement—is a goal we have worked toward for many years. At last the time has come, and we find that it is more a milepost on the way than it is the actual destination.

You know, if you read the newspapers or listen to comedians on radio and television, you would get the idea that the graduates of 1954 believe they know everything there is to know; that we think the world is eagerly awaiting us, clamoring for the honor of employing us or accepting our services. However, those who have watched this generation—our generation—know that that is not true. In fact, it seems to me that our greatest danger lies in our feeling that we know nothing; that we must, as some have told us, quickly unlearn all that we have learned in school in order to succeed in a hard and practical world.

As members of a quiet and serious, realistic generation, we know that there is a struggle, a fight, awaiting us. We, of course, realize that our law degree is no key to instant success.

On the other hand, the world is not so dark, nor is life so disappointing, as some of our advisers would have us believe. If we listened to them, and believed all they said to us, we could not help but cry out as Hamlet did: "The time is out of joint;—O cursed spite, that ever I was born to set it right."

Today, all around us, we find a great homesickness for the past. So many people yearn for what is fondly called the "good old days." I think that, if this feeling is analyzed, it will be found to be a technique of evading, escaping the many problems which confront us today.

The "good old days," as they are called, were not at all as some remember them; because, when we think of the past, we have a tendency to cloud our memories, unconsciously, with our imagination, and we recall things as we would like them to have been. In reality, people who lived during those good old days were faced with wars, depressions and business failures, droughts and dust bowls, suicides and soup lines.

Yes, each generation has its own problems, and each generation must meet and solve them. After all, these problems are

not caused by chance or circumstance—not by fate or bad luck, but by people, and they can be solved by people.

Today—not yesterday—today and tomorrow are the only times over which we have any control. Our classes, and classes like us, have been provided with the basic knowledge, the rare ability to see and live with reality, and the understanding and compassion for our fellow man, which makes us, or at least makes me, a little glad that we were born in a trying age which can best utilize our capabilities.

A great many people have had a large part in our attaining this bachelor of laws degree. Taxes have financed our school, teachers have sacrificed a good deal to be what they are, and wives, parents, other relatives and friends have helped more than can be measured. Still others have helped with their encouragement. Thus, the conclusion is inescapable that with this degree there goes not only honor and distinction, but also certain obligations, duties, responsibilities which we as honorable men and women cannot ignore.

First of all, there is the duty to our family. True, the law is a "jealous mistress," but we must reserve enough of our time to be the kind of parent and husband or wife that we should be. We must not deprive our children of an interested and devoted father or mother.

Second, is the duty to ourselves. We must continue to grow and to learn. We must seek out new ideas and new interests. Above all, we must not become mere specialists—legal technicians. We must be human beings first and lawyers second.

Third, we must remember our duty to our community; to take part in civic affairs; to give freely of ourselves to aid in the growth and development of our community for the greater welfare of those who live there.

Fourth, we owe the duty of service to our fellow men who are not so fortunate as to have the college education that we have. We must share our knowledge with others, and use it for the advantage of all. Further, as lawyers, we must champion the cause of the poor and down-trodden, and see that no man is denied justice.

Fifth, we owe an obligation to the bar and to our fellow lawyers to aid in the con-

tinuous development of our legal system; to foster any change which will strengthen our system of jurisprudence and help make it what we want it to be: a process for determining truth and justice in each case. Moreover, we have the responsibility of honest and honorable dealings. We should never, even in jest, do or say anything which might indicate that we would tolerate or sanction anything other than a strict adherence to the standards of legal ethics. Further, we must do our best to expose the workings of legal machinery to public view so that there will be no room for fear of it, thereby engendering and inspiring confidence in our legal system.

Sixth, as citizens of a great democracy, founded upon the premise that people can and will adequately govern themselves, we must do all that we can to see that it works. We must be active and aggressive to insure that the best men are elected to our state and national offices. Today, more than ever, people look to the college graduate, especially to the young lawyer, for leadership in public affairs. Too many times, however, good people who should take part in government are so discouraged by the quality of some few they see in public office that they, through their lethargy and apathy, let those same men continue in office by default.

In Oklahoma, we must continue to encourage industrial expansion and development. We must possess, and engender in others, a feeling of pride in our State and in what Oklahomans have done and what they can do if they work together.

Lastly, we must each of us fulfill our responsibility to our God as we see fit.

We know that we go into a trying world. We know that the hurdles are high, yet surmountable. Each of us will have his own way to solve the difficulties he meets. But we must all know that whatever

means we use, the important thing is truth in character and living, and an awareness of our duties to others.

As a careful lawyer makes his court record, we must go from here with the determination to make a record of life, to which nothing can be added or subtracted. We must live each moment as it should be lived because there is no second opportunity, for, as has been said, "We are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns."

In closing, I have these specific remarks:

To Dr. Cross and the administration of the University: We offer on behalf of the graduating class our congratulations on the growth and increasing influence of a great university to whose prosperity you have so zealously devoted your efforts.

To Dean Sneed and the members of the law faculty: We no longer will sit at your feet as students. We have learned to honor you, not for your authority or position, but because, knowing you all personally, we have recognized your ability and learning and have found you to be sterling men.

To the wives, parents, other relatives and friends of the graduating class: We have already expressed our feelings to you privately and personally. We know that for you this is not so much a commencement as it is a culmination, a fulfillment. Publicly we offer to you our sincere gratitude.

Fellow classmates: This is the last time we shall stand together as a class. At last the time has come, and it is not a little sad. Our group has been a very close one. We have had three great years together, and they are now over. In the coming years most of us will be seeing each other from time to time, but we have lost a relationship, that of classmates. I think we should try to keep alive that feeling of unity and friendship. But we know that, even with

the re-unions that we have planned, we can never recapture the memories of the old college days, for when such memories return, they will come "sad-eyed with folded annals of our youth."

Thus, never again will we stand in the same relationship to our school or to each other. An episode in our lives is finished—is closed.

And now, how can we best express our wish for each other, our feeling for each other? Should we hope for unmarred success and immunity from sorrow? We could, but it would be a vain and foolish wish. We must live in a world among men, and we know that inevitably the shadow of setbacks, of defeat, and of sorrow, will fall across our paths. But what does it matter? We cannot change that, nor can we change the record of these last few years, for they are gone forever and are now only pleasant memories.

We must look to the future. The future, for honor or for shame, depends not on accident or circumstance, but upon each of us. The person who has high ideals and firm purpose knows no defeat.

Therefore, I can wish nothing more for us than that, through our lives, in sunshine and shadow, a consciousness of duty well-performed, of suffering nobly endured, of a life faithfully and fully lived shall remain with us.

With the hope of such a future, and with many fine memories of our fellowship together, I bid each of you farewell.

Foreign Languages . . .

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school system, instructors from near-by colleges and universities have often volunteered their services in a desire to see the language program put into operation. It is apparent, then, that the problem of finding qualified teachers for a beginning language program can be solved in a variety of ways. The many language programs being initiated every year in the United States are making use of all of these methods of obtaining competent teachers. Even though a certain amount of improvisation may be necessary at the start, efforts to improve the quality of foreign language instruction may be made as the program continues to progress.

How a Program Can Be Started

The question is often asked, how can a foreign language program be started in the elementary school system of a city in which no such program has ever been in existence? First of all, the parents of the pupils in that school system, as well as the teachers and the members of the school administra-

ABOUT THE AUTHOR

Fred R. Harris was born in Walters, Oklahoma, and graduated from Walters High School in 1948. He received his B. A. from the University in 1952, with a major in government and a minor in history; and his LL. B. with Distinction at the June commencement, 1954. He took part in many activities both as an undergraduate and as a student in the College of Law. He was a member of Phi Eta Sigma, freshman scholastic society, and held the Robert Dean Bass Scholarship in 1950-51. As a student of law, he was a member of the Order of the Coif; was Book Review Editor for the Oklahoma Law Review, 1952-53, and Managing Editor, Summer 1953; and received the Nathan Scarritt Prize, awarded to the student with the highest scholastic record for the three-year curriculum. Mr. Harris is married and has begun the practice of law in Lawton. He gave this talk at the Commencement Convocation of the College of Law in June.

