

or false? Are social compulsions and prohibitions really preferable to liberty? Do true progress, justice, satisfaction, happiness, really lie in turning our backs upon the past and beginning all over again in a diametrically opposite direction? These are the questions which we are called upon to answer and in answering to give reasons by our acts as well as by our words for the faith that is in us.

If we are effectively to allay discontent and successfully to remove temptation to disorder and revolution, we dare not sit indefinitely in contemplative inaction. The challenge is too peremptory and too ominous. Faith in our underlying principles of social, economic and political organization must be testified to, and that quickly, by our works. Cool and detached contemplation will not do. Action is essential. We must be broad-minded and open-minded to suggestions of change and improvement, and we must make it increasingly difficult, impossible if may be, that either lust for power or greed for gain shall use these principles of ours to public disadvantage. Today progressive and enlightened liberalism is everywhere true conservatism. Stubborn resistance to betterment may well be the first step toward catastrophe.

Youth is always in the saddle, and just now the obligation and the opportunity of youth are literally stupendous. These can be no better described than in the sentences with which Disraeli, the fiftieth anniversary of whose death has just now been celebrated, ended his novel *Sybil*:

"We live in an age when to be young and to be indifferent can be no longer synonymous. We must prepare for the coming hour. The claims of the Future are represented by suffering millions; and the Youth of a Nation are the trustees of Posterity."

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