

STATEMENT BY CYRUS EATON

The life of the intellect has been one of my major interests since my student days at McMaster. I have kept formally in touch with institutions of higher education as trustee of four universities. Informally I have kept in equally close contact by spending my holidays with college presidents and other scholars, among them such minds as John Dewey and Julian Huxley.

Over the years I found myself becoming increasingly convinced of the importance of bringing educators, scientists and other scholars together, in a quiet and secluded place, to consider the crucial issues of the day. As early as 1949, the Vice Chancellors of the universities of the British Commonwealth held the annual meeting of the Executive Council of their association in Nova Scotia as my guests. The success of this gathering of learned men from many countries led to the subsequent Pugwash Conferences, both of nuclear scientists and scholars of other disciplines. There have now been some 50 Pugwash Conferences, not only in Pugwash but also around the world, bringing together hundreds of participants from the seven continents.

In August 25 leading educators from western and eastern nations, including the Soviet Union, Czechoslovakia, Hungary and Yugoslavia,

will meet in Pugwash for the Pugwash Conference on Education for International Understanding. I am happy to have as co-sponsor of these meetings the international magazine of adult education CONVERGENCE, which is published in four languages, English, French, Spanish and Russian. The chief organizer of the Conference is Canada's Dr. J. Roby Kidd, who is Editor of CONVERGENCE and Chairman of the Department of Adult Education of The Ontario Institute for Studies in Education. Dr. Kidd was the prime mover in the highly successful Pugwash International Conference on Continuing Education in 1960.

I was a factor in persuading McMaster to move to Hamilton. In Toronto, McMaster enjoyed access to the cultural opportunities of the provincial capital, but was destined to remain in the second rank as an institution of higher education. I believed, and time has borne me out, that Hamilton, a young but vigorous and growing city, would adopt McMaster and give it full encouragement and support in becoming a large and efficient university. Science, I was sure, would receive increased emphasis in a center of expanding industry eager to apply new developments to its many branches of activity. McMaster, in turn, would have much to contribute to the civic and cultural life of the community.

By all measurements, McMaster has been a resounding success. In total enrolment alone, the University has grown from 510 to almost 25,408 since the move to Hamilton. When I proposed a toast

66 years ago and said we were prepared to die for "Old Mac," I confessed I lacked the vision to foresee how magnificent the future would be.

Many great universities had their beginnings as denominational colleges, even as did McMaster. Examples of other one-time Baptist educational institutions in the United States are Brown, Colgate, Denison and Chicago. In the case of the University of Chicago, of which I have long been a trustee, the original articles required a majority of the trustees to be Baptist. In the mid-twenties, I persuaded the Baptist Convention of America to remove that restriction so that trustees could be selected from a far broader range. This enabled Chicago University to include leading bankers, lawyers and industrialists, particularly from the home city of Chicago, and thus to become an institution of the community and the nation.

I, for one, am encouraged that the universities of America, both students and professors, are taking the lead in demanding an end to the war in Southeast Asia. This is as it should be. The students are in the age group that is called upon to do the actual fighting in this ignoble cause, at the risk of their lives. What can be accomplished is illustrated by the example of Teachers College of Columbia University, where 5,000 graduate students are being trained to become teachers. I visited with officials of the College earlier this week, and was impressed with their story. Faculty and students have united in their efforts to exert the fullest pressure for peace, and their impact on the Governor of the State of New York, the Mayor of the City of New York and the Federal Congressmen and Senators from that State has been powerful.

This week I met with Secretary-General U Thant of the United Nations. He shows his acute sensitivity to the trend of the times in his proposal to bring 700 students from the four corners of the earth for a World Youth Assembly at the United Nations to mark the twenty-fifth anniversary of that organization.

In my days as a major in philosophy at McMaster, the problems were: "What can I know?" "What ought I to do?" "For what may I hope?" The simple rules for a useful and successful life were hard work and thrift, cheerfulness and courage, modesty and good manners. Both the precepts and the questions still strike me as deserving of earnest consideration in these more complex and hectic times.

Looking ahead and away from this troubled world, I predict that we will eventually establish contact with higher intellectual life in outer space that even now may be trying hard to reach us. There could be intellects far more advanced than ours. Communication with them would undoubtedly cause a marked departure from our ancient, earthly, theological concepts and might well give us the answers to the riddle of the universe and the origin of life. This presents a challenge to both the scientists and the humanists. Among the universities, I hope that my Alma Mater, McMaster, with its strength in science, will be in the van of these breathtaking discoveries.

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