

#20

SPEECHES OF THE



YEAR

MAKE HONOR YOUR STANDARD

PRESIDENT ERNEST L. WILKINSON

September 23, 1965

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MAKE HONOR YOUR STANDARD

AN ADDRESS GIVEN TO THE BRIGHAM YOUNG UNIVERSITY STUDENT BODY

DR. ERNEST L. WILKINSON
President, Brigham Young University

with an introduction by
J. Elliot Cameron
Dean of Students

September 23, 1965

DEAN J. ELLIOT CAMERON

It is a pleasure for me to indicate to you something about our President. I am not sure he knows all of this. I know that most of us do not.

President Wilkinson was born in Ogden, Utah, the son of Robert Brown and Anna Cecilia Anderson Wilkinson. (This may help some of you with your seven group sheets.)

He received his education at Weber Academy, where he was student body president for two years, at Brigham Young University, at George Washington University, at Harvard, and has an honorary doctor of laws degree from Brigham Young University.

He is married to Alice Ludlow, originally from Spanish Fork. Their union has been blessed with five children.

While President Wilkinson was at Weber Academy, he was editor of the yearbook, he was a champion debater, and he won a medal for the all-around efficiency student in that school. When he came to Brigham Young University, he continued with his debating; and because he won a debate with Princeton University, he was awarded a national tour as a debater.

I am sure that many of you did not know that while he was here, in the days before boxing was eliminated from the college curriculum, he was the championship boxer in his class. He says this is the reason he has kind of a pugilistic attitude sometimes now.

While he was here, he organized the Public Service Bureau, which is now the Program Bureau. He was the winner of an extemporaneous speaking contest. He was editor of the Y News (which is now the Daily Universe) and he was also president of his class.

He has always been active in the Church. For five years he served as either president of the Manhattan-Queens Branch or the bishop of the Queens Ward in the New York Stake, and for nine years he was a member of the stake presidency in the Washington Stake. He has a burning testimony of the gospel that he bears to us on occasion, and I am sure that we are going to enjoy hearing from him this morning.

It is my pleasure to present to you President Ernest L. Wilkinson.

PRESIDENT ERNEST L. WILKINSON

I had hoped that the reason for my pugilistic attitude would not be found out, but I suppose now it is an open record.

We are proud to welcome you to this assembly this morning. The student body this year will consist of more than 18,500 students. I have no doubt, as far as high ethical standards and moral conduct are concerned, that this is the finest student body in the world. You come from all stations of life, from many different cultures, with many different experiences. Here at this University you will all be treated as equals--the rich and the poor, the spoiled and the unspoiled, the introverts and those who come from California. You are all God's children and will be treated with kindness, but with firmness, by a very gifted faculty.

You are here as the sons and daughters of noble fathers and loving mothers who place your welfare above their own, and who, in many cases, are willing to make any sacrifice to have you receive the finest secular and spiritual education possible. I therefore suggest to you, if you have not already done so since arriving, that before this day is ended you write a letter to your parents, or if you are orphans, to those who are assisting you in any way, expressing your gratitude for being a member of this great student body, and for the opportunities which are yours. This will probably be the last year in which the Brigham Young University will be able to take all those students who apply, even those with good grades, and you ought, therefore, to feel grateful that you graduated from high school in sufficient time to be enrolled at this institution this year.

May I, in your behalf, express your gratitude to the Board of Trustees of this school for their support of this institution, and to the loyal tithepayers of the Church for their faithful payment of tithing which pays the expenses of this institution and which has made your and my presence here this morning possible. May I immediately list some of the benefits which you will enjoy because of the tithing paid by your brothers and sisters in the Church:

First, our tuition and fees for members of the Church amount to

only \$320, whereas at many other institutions of learning in this country these total as high as \$1,800. I recently saw a list of current costs of 100 universities and, except for two Canadian institutions, the B.Y.U. had the lowest tuition of any. It costs \$600 more per year to educate you at B.Y.U. than you pay in tuition. So each of you in reality receives a basic scholarship of \$600 from the Church.

Second, the investment for physical plant on this campus equals approximately \$5,000 per student. You are the recipient of this investment, which also comes from tithing.

Third, last year, over 4,000 students were assisted financially to obtain a college education on this campus through part and full-time employment.

Fourth, you obtain here your board and room at a lower cost than at any other university in the country.

Fifth, you will enjoy on this campus weekly devotional assemblies where you will be able to hear General Authorities and Church leaders.

Sixth, you will be able to grow spiritually at the same time you are growing intellectually through participation in the six stakes and sixty-two wards on our campus. This is an experience, where, if you participate regularly, you will develop qualities of leadership which will enable you to become leaders of your generation in the Church, community, and nation.

Finally, you will enjoy here the finest and most complete program of social activities of any university, and in an environment which does not prevail at any other university.

Now, after reciting your many blessings, may I comment briefly on the standards of conduct expected of you at this institution.

The University Catalog sets forth the standards expected of every student, which are "the maintenance of standards of honor and integrity, of graciousness in personal behavior, of Christian ideals in every day living, of a high standard of morality, and of complete abstinence from the use of alcohol and tobacco." These are applicable both on and off campus. Your registration signifies an intention of conforming to them.

In an institution, however, in which we have 18,500 students, we know there will be some (fortunately, percentage-wise, a relatively few) who do not measure up to the standards and will have to be disciplined in one way or another. Further, because we now have many more students

who desire to register at B.Y.U. than we can accommodate, we are going to be much more strict in the enforcement of our standards than we have been in past years, for it would be unjust to keep on this campus a single student who does not conform to the standards of this institution when another student who would conform is waiting to be admitted.

This year, in order to make sure that the standards set forth in the catalog are observed, there will be three methods of enforcement operating simultaneously.

The first of these is the Honor Code of this University, which was adopted by the students themselves. By this Code, to which each of you subscribed on registration, you accept "the moral ideals and standards of the Church of Jesus Christ of Latter-day Saints."

You also agree to respect the property rights of others; you agree that "a high sense of personal honor and integrity is imperative; that honesty must prevail in all academic work; that our lives can be enriched only to the extent that our academic achievement is the result of our own effort."

The Honor Council charged with the administration of this Code is composed of carefully selected students from the individual classes, chosen after personal interview by members of the staff of the Dean of Students and the student body president. The chairman of this year's Honor Council is Don Johnson, with Jerry McMullin as vice chairman. All members are selected from the student body at large.

The written Honor Code procedure defines academic misconduct as that "of giving or receiving aid in examinations, or in the preparation of individual work done in or out of the classroom." Examples of that misconduct are those of copying from some author without giving that author proper credit; of preparing a theme for someone else, or handing in a theme someone else has written; or of plain cheating during an examination.

Your Honor Code defines non-academic misconduct as consisting of "any violation of Christian standards of proper conduct, including without limitation, any infractions of personal honor, integrity, or morality, and any other conduct not in keeping with the ideals and standards of the Church of Jesus Christ of Latter-day Saints, whether committed on or off the campus." Examples of this misconduct are acts of stealing, bearing false witness against another student, dishonesty in business dealings, or failure to observe the single standard of morality which, under the Latter-day Saint code, is one of the greatest of mortal sins. In this institution, also, the use of tobacco and alcohol are moral offenses because they are injurious to our "tabernacle of flesh" which we call our body. All offenses of this kind are within the jurisdiction of the student Honor Council.

Time does not permit me to tell the procedures established for enforcing the Honor Code. You have been instructed in that elsewhere. All I have time to say here is that the tradition has grown up on this campus that if you see anyone cheating you should immediately report the violator to the teacher or the Honor Council. If you do nothing about it, you violate the pledge you made yourself in entering this institution, and make yourself subject to disciplinary action.

A second method we use at this institution for maintaining proper discipline is that of independent action by the Dean of Students. He will ordinarily act in cooperation with the Honor Council of the students, but there are certain situations where it is necessary for him to act at once in order that proper discipline may be meted out and that the honor of this institution be maintained. He has authority to take independent action at any time.

Acting under the Dean of Students is the University Standards Office which in most instances decides upon proper punishment for a violation of University standards. The discipline may be any of the following:

1. If the offense is of a minor nature, the discipline may be that of a reprimand, in which event the parents are notified.
2. The student may be placed on probation for six months or more, in which event all benefits, scholarship, representation of B.Y.U. are cancelled; parents are notified by letter, and the student is warned that another offense means suspension.
3. The student may be suspended, in which event the parents are notified by phone. Only in limited situations may he be permitted to return at a later time.
4. The student may be expelled, in which event the parents are notified directly and the student is never allowed to return to B.Y.U.

A third method for enforcing compliance with community and University standards is that of resorting to the ordinary processes of the law. In other words, where student offenses are serious enough, regular officers of the law may institute criminal proceedings. These officers have, of course, jurisdiction of all crimes, which are generally classified as misdemeanors and felonies. A misdemeanor is a crime generally punishable by confinement in a county jail, or by a fine, or by both. A felony is generally punishable by confinement in a state penitentiary or by death.

Examples of a misdemeanor in this state are: false impersonation,

forcible entry, conducting a lottery, lewdness, and petty larceny.

Examples of felonies are: adultery, abortion, assault, arson, bigamy, burglary, embezzlement, extortion, forgery, fraud, grand theft, pandering, receiving stolen property, riot and robbery.

I want to call particular attention to the fact that the giving of a check without sufficient funds to cover it in the bank is a felony, punishable by imprisonment in the state penitentiary for a period of up to five years. We intend to cooperate with law officers to do all we can to help enforce all laws. So don't claim you have not been warned if you find we have turned over bad checks to officers of the law.

Recently, in Grinnell, Iowa, a district court judge sentenced two juveniles, one named George, and the other John, on car theft charges. In sentencing these juveniles the judge had this to say, and I am going to read his entire charge:

You come from good homes, both of you. George, I've known your father for many years and I have for him as much respect as for any man I know. . . . Since your arrest he has gone about his work with his face as full of sorrow as if there had been a death in the family.

You retain his love, but you will never again have his full respect and confidence. There will never be a time when you are away from home when he will not have a feeling of fear and wonder about what you are doing.

John, I am told that your family is as good as George's. You may be sure that the things I say apply equally to you.

Now you have each been convicted of a felony. A felony is a crime for which you might be sent to the penitentiary. In this case I do not have to send you to the penitentiary. . . . I am permitted to give you a parole.

But even if you never see the inside of a penitentiary, or the jail, you will not have escaped from the penalties of your crime.

The record of your conviction will be here as long as the courthouse stands. No amount of good conduct in the future can ever erase it. Next year, or 10 years from now, or when you are old men, if you are ever called to be witnesses in any court of law, some lawyer will point his finger at you and ask this question: "Have you ever been convicted of a felony?"

And you will hang your head and admit that you

have, because if you deny it, then the record of these proceedings will be brought up from the vaults and read to the jury.

And the question will be asked for the purpose of casting doubt on your testimony. Convicted felons are not believed as readily as other persons.

It may be that some day you will have a chance to get in one of the expanding countries of South America, and you will apply for a passport. You will not get it. . . . No country will allow you to become a resident.

Your world is already much smaller than it was before.

Some day you may seek a position in the civil service of your state or of your nation. On the application blank you will find this question: "Have you ever been convicted of a felony?" Your truthful answer will bar you from examination; an untruthful answer will be detected because appointments are made only after investigation. The record is here to be found by anyone interested.

Some day you may want to take a position of trust, where a surety bond is required. On the application for the bond will appear this question: "Have you ever been convicted of a felony?"

And while you are going from one bonding company to another trying to find one willing to take a chance on you, the position will be filled by some applicant who has not been convicted of a felony.

In a few years you will be 21 and others of your age will have the right to vote, but you will not. Your father may be a candidate for public office, but you will not be allowed to vote for him. The members of your political party will not be interested in you because you will have no vote to give.

You will be a citizen of your state and country, but you will have no voice in public affairs.

It may be that some day the governor will pardon you and restore your rights, but it is going to be humiliating to ask him. He'll want to know your whole record. It is a bad one.

Your country is calling men to the colors. Its need is such that men are being drafted. But the Army will never accept you, nor the Navy. Military men are proud of the service; they will not permit it to be debased by the enlistments of convicted felons. . . .

I am granting you a parole. A parole is in no sense a pardon. You will report to the men who have accepted

your parole as often as they may ask. Your convenience is not a matter of importance.

You will also obey your parents. If your parents send you to bed at 9 o'clock you will go without complaint. You will perform such tasks as are assigned to you. Your parole is a fragile thing.

Should the slightest complaint of your conduct reach this court your parole will be revoked immediately and you will begin serving your sentence. You will not be brought back here for questioning or explanations. You will be picked up and taken to prison without notice to you and without delay.

We are indebted to the Ogden Standard Examiner and its publisher, Mr. Abe Glassman, for publishing the pronouncement of this judge. I have read it in full because I want you at the outset of this school year to know the consequences of criminal acts.

There are certain crimes and offensive conduct which will, this year, bring immediate suspension from this University. In general, these are offenses involving moral turpitude, such as adultery and fornication or other breaches of the Mormon moral code. Nor do we intend to admit to our campus any homosexuals. If any of you have this tendency and have not completely abandoned it, may I suggest that you leave the University immediately after this assembly; and if you will be honest enough to let us know the reason, we will voluntarily refund your tuition. We do not want others on this campus to be contaminated by your presence. Felonies such as burglary, arson, and grand larceny will also be the cause for immediate dismissal from this institution. On Tuesday of this week we refused admission to a student because we learned he had already given a bad check on a bank of this city. We also refused admission to four others who were here last year whom we found had violated our standards during the summer.

A second type of offense with which we are going to be very strict will be those offenses which threaten the destruction of property or impair the reputation or integrity of this institution.

The first offense of this kind is that of inciting a riot. The legal definition of inciting a riot is merely that of two or more persons getting together and doing something to breach the peace. Thus, if two or more students organize and carry out a disturbance or raid on one of the housing units, that is a breach of the peace and a riot. And even though the purpose is merely to have fun, it may still be classified as a riot, and all participants are subject to summary dismissal. I am giving this warning now because last spring we had one of these raids which students thought harmless; but as far as the reputation of the University is

concerned, they are never harmless and we do not intend to tolerate them this year, even if it comes to suspending scores of students. Had that been done in the beginning of the trouble at the University of California, there would have been no long, continuous riots.

Another offense of this kind is that of possessing or exploding fireworks or the use of explosives of any kind without a license. Here again we recognize that students possess these without any harm being intended, but again the reputation of the University and the lives of students may be at stake. One of the most tragic incidents on this campus occurred on July Fourth of this last summer, when a missionary, training on this campus, who had been a chemistry student--contrary to all instructions and regulations--was tampering with explosives to make some Fourth of July fireworks. An explosion followed in which he lost one hand, most of the fingers on the other, one leg, and almost his life. This elder was intending to become a surgeon. Because of this accident, he not only was unable to fill his mission, but also must forego his life's ambition.

In addition to this kind of injury, we have knowledge of a student having lost his eyesight by having been struck by a balloon full of water; and, accordingly, Utah statutes now make illegal the projecting of any type of missile, such as a balloon full of water, a snowball, or a rock. Appropriate disciplinary action will be taken with any student who is apprehended as violating these or any other regulations on the campus.

There is a third class of offense which, while not criminally punishable, is nevertheless violative of the standards of this institution. A first example of this class is that of improper dress.

While we do not want to build a reputation of our students being "sheiks," and we do not expect students to wear expensive clothing, we do expect the boys to have civilized attire, and we expect the girls to be modest and becoming in their dress.

As to the men, we do not want on our campus any beatles, beatniks, or buzzards!

We have on this campus scientists who are specialists in the control of insects, beatles, beatniks and buzzards. Usually we use chemical or biological control methods, but often we just step on them to exterminate them. For biological specimens like students, we usually send them to the Dean of Students for the same kind of treatment.

We have not been bothered much by beatles on our campus because of our extensive population of sea gulls. This is one example of what we call biological control. If any of them escape the gulls, we have

oversized girls' hairnets, which can be purchased at the Bookstore, for them to wear.

Certain kinds of people who seemed to be odd balls and had no regard for the culture or responsibilities of a civilized people were first characterized as "dead beats" and are now referred to as "beatniks." There is no place at B.Y.U. for the grimy, sandaled, tight-fitted, ragged-levi beatnik. If any appear on our campus we intend to "tick them off."

Ordinarily buzzards are scavengers who live as predators and parasites, willing to attack the weak and consume the dead. On the B.Y.U. campus they are those who try to get through college by deceiving their parents, sponging on others, and by academic cheating. There is no place for such a "bird" on the B.Y.U. campus.

As to the dress standards of women, we want no "go-go girls" nor their pseudo-sophisticated friends, nor will we tolerate any "surfers." And for faculty members who are behind time on their modern high school terminology, LaVar Rockwood informs me that a "go-go girl" is a "sexy, scantily-dressed girl," and a "surfer" is one who is sloppily clad, often in a T-shirt or shorts, and sometimes barefooted. Indeed, it is out of place for girls to wear slacks to any class or appear in them in any academic or administrative building on the campus. This includes secretaries as well.

A second example of offenses against our social and moral standards has to do with improper dancing practices and habits. Suggestive dances such as the frug, the monkey, and the swim, are out of place on this campus. Again, in order that the faculty may be informed, these are dances to loud twanging guitars, usually ungracious and often sensuous. There is no place in our dances for the shimmering contortionist exhibiting sensuous actions in a tight shift dress.

Our Church Authorities have been very much concerned about customs of dress and immature dancing habits. As a result, within the last few weeks there have been two articles published that outline without equivocation the standards of the Church, for which we must set the example at this institution.

The first is a booklet entitled the Strength of Youth. Here are definitive statements endorsed by the First Presidency that ask us to leave behind the torrid beat of the high school surfers and move onward to the dignity of Christian modesty. I understand you will be given copies of this booklet. It also appears in the Improvement Era.

The second publication is an article by Elder Spencer W. Kimball, appearing in the latest issue of the Improvement Era. I encourage each of

you to read both of these publications to build the guidelines for your conduct as a student at B.Y.U.

Finally, although we admit this is a "Happy Hunting Ground" for those of the opposite sex, may I suggest that it is entirely improper and offensive to others for there to be public display of affection on the part of the students. This generally occurs in the springtime when "a young man's fancy turns to what the young ladies have been thinking about all winter," but it is not confined to any one season, as I have noted the last few days.

There are proper places for proper controlled exhibition of affection, but those places are not on the lawns, nor in our housing areas, nor in any of the public places on this campus. We cannot condone such "sickening" conduct at the B.Y.U. We also have authority this year from the Board of Trustees to give publicity to offenders, where we deem it desirable.

And now, having reviewed the three different methods which we expect concurrently to use to uphold the standards of this institution, may I comment on your obligation not only to obey the Honor Code, but also to report those who violate it.

I know there is a natural tendency not to report on one's friends, that in our diseased society there has grown up the false code that one ought not to "rat" on his friends. Let me tell you why that idea is inconsistent with the philosophy of this institution. First, it is the code of the underworld. It is the code of those who engage in prostitution, in other forms of moral debauchery and crime of all descriptions. It is their code because they have to protect each other from detection by officers of the law.

Those who do not engage in crime hardly require this protection and therefore need not subscribe to this nefarious code. One of the first duties of citizenship is to inform officials of the improper and unlawful conduct of others. If you see someone committing a robbery, do you think you are a good citizen if you do not report the robber to the police? If you should see an accident, do you think you would be doing your duty if you did not report the hit-and-run driver? If you saw someone assaulting your sister, do you think you would be honorable if you stood by and did nothing about it? If, in private and public life, we did not report the wrongdoings of others, there would be a complete breakdown in law enforcement, and we would not be protected in the possession of our property or the preservation of our liberties or even our lives.

I submit to you that it is equally wrong for any of us to sit in a class and tolerate and condone cheating, by doing nothing about it.

Incidentally, you also harm yourself and other students because your comparative grades are based on your relative performances in that examination.

I have heard it argued that obedience to the letter and spirit of the Honor Code should be a matter of individual conscience. Presumably, if an individual does not agree with a rule or with the system, no one ought to force it on him.

But any system that leaves it to every individual to decide whether a code of conduct is to be observed or violated is no system at all, but anarchy. It is that philosophy that results in riots, such as in Los Angeles. It is like having a criminal code in which the murderer decides for himself whether he has committed an offense. An honor system differs from any other regulatory mechanism only in the mode of enforcement. It is enforced by the subjects themselves rather than by external authority. May I suggest, therefore, that you have the same responsibility at this University as you have for civic responsibility at home--even more so--and that for you to fail to report wrongdoings does not represent manliness on your part, but lack of courage and a lack of decent respect for the standards of this institution. Indeed, this is a greater responsibility, for by signing the Honor Code, you have given your word of honor that you will report any wrongdoings.

As opposed to the standard of honor on this campus, I note that the father of one of the cadets at the Air Force Academy who was actually involved in the cheating scandal last year came to the defense of his son by saying: "I always taught my son not to tattle on his companions." Obviously that father had not taught his son the difference between petty or malicious talebearing and responsible reporting of wrongdoing which needed to be stopped for the benefit of all concerned. No wonder that the son became involved in the cheating scandal and is no longer at the Air Force Academy.

As opposed to this view, let me read from the letter what another Air Force cadet wrote to the commandant of the cadets: ". . . The American people--the very people who are providing this wonderful opportunity for us and who will one day depend on us as they have depended on those valiant men who have gone before--have the unquestionable right to demand of us the very highest standards of honor and integrity. We must not merely maintain the average standards of American society, we must emulate those Americans who have the very highest standards of individual honor and integrity."

In the same way your parents and the leaders of our Church have the right to expect of us the highest standards of honor and integrity. President McKay has advised us, and I hope you will remember this, "It

is better to be trusted than loved." William Shakespeare, in King Richard II, said:

The purest treasure mortal times afford
Is spotless reputation; that away,
Men are but gilded loam or painted clay.
Mine honour is my life; both grow in one;
Take honour from me, and my life is done.

Unfortunately in this country there is an indication that some people in our society have adopted the code of the underworld and do not feel they have any responsibility to report a crime, or even resist the perpetration of a crime.

Recently, in New York City, at 3 A.M., the inhabitants of an apartment house were awakened by the frantic screams of a woman: "He stabbed me! Please help me!" Immediately the lights went on in the different apartments as the occupants peered out to see what was happening. On the street below they saw a figure with a large knife hovering over the prostrate young woman who had just cried so desperately for help. From the safety of his apartment window one resident called down: "Let that girl alone!" Thereupon the dark figure fled down the street, leaving the wounded girl on the ground.

Shockingly, however, not one of the many people who had been aroused by the disturbance and had seen and heard what happened left the security of his apartment to help the stricken girl. More strange, not one even as much as called the police.

Then, as the young girl struggled toward her own apartment in the darkness, her assailant returned and stabbed her again. In response to her renewed shrieks windows opened once more and lights went on. This time the culprit got in his car and fled. For the second time not a single person went to her aid, nor did anyone call for help. The dying girl was again left to struggle on toward her home. Again the attacker returned, this time finding the girl at the door of her apartment inside the apartment house. There he struck the final blow, leaving her dead at the entrance.

Finally one of the residents mustered the courage to call the police, who arrived within minutes, but too late to save the young girl's life. Careful investigation in the days which followed revealed that thirty-eight people had witnessed the attacks on the young woman and had done nothing to help her, beyond the turning on of their lights, the opening of their windows, and the timid rebuke of one man. The investigating officer stated that if the police had been called after the first or even the second attack, the girl's life very likely would have been saved. Those involved

gave these excuses: "I don't know why I didn't do anything." "I was tired. I went back to bed." "I didn't want to get involved."

All I can say about their conduct is, "God have mercy on their tired, unmoral and uninvolved souls."

One minister, the Reverend Joseph C. Holbrook, Jr., of the Grace Reformed Church of Flatbush in Brooklyn, in commenting on this incident, said: "Our society is as sick as the one that crucified Jesus." Another, the Reverend Lawrence Durgin, of Broadway Congregational Church, said he was reminded that in the parable of the Good Samaritan, it was supposedly good people who passed by on the other side. They did not recognize that they were their brother's keeper.

I give you, my fellow students, this case of lack of responsible citizenship to illustrate your duty at this institution. For you to be indifferent, or lacking in sufficient moral courage to report a violation of the Honor Code, is not much different from failing to report a burglary, or a hit-and-run driver, or the perpetration of a murder. If we here insist on compliance with our own Honor Code, we will hereafter be responsible citizens in seeing that the law is everywhere enforced.

Now may I close with some affirmative examples of the type of conduct which we know will be set by all but a few of the students on this campus.

This last year 25 talented students of this University toured 18 Middle-Eastern and European countries with their show, "Curtain Time--U.S.A." The tour was sponsored and paid for by the State Department as a type of college-to-college goodwill visit to improve international relations of America with them.

The tour was fantastically successful. These students were acclaimed everywhere, not only for the bright, fast-moving show, but also for their friendship, good manners, and clean living. They performed not only for university students and common folk, but also for ministers, governors, ambassadors and kings.

They travelled 26,450 miles and visited 18 different countries. They gave 108 formal performances. Their live audience was estimated at 116,000 people and their television audience at nearly 5 million.

State Department officials admitted that this was the most successful student-to-student program ever sponsored by our government. In an official report, a former ambassador of the United States who accompanied the tour had this to say:

Their daily lives and behavior are closely governed by the strict precepts of the Church. While the group's abstinence from alcohol, tobacco, tea and coffee occasionally caused some amusement (and some inconvenience), it did much to rectify or balance certain foreign misconceptions of American youth as gained from motion pictures, television, journalism and hostile propaganda. The group's good behavior was virtually guaranteed by its church background and system of self-chaperoning. The students' natural good looks were enhanced by their tasteful and uniform travel outfits. The decorous dress of the girls, including stage costumes, was particularly appropriate in most of the countries visited. It is difficult to conceive how any other cultural attraction could have achieved in the countries visited such an excellent representational impact.

A high light of the tour was the three-hour visit with Jordan's youthful King Hussein I. The show was such a smash hit with his people the King asked to meet the American visitors. They assembled at the residence of the U. S. Ambassador Robert Barnes with a crowd of notables, including ambassadors of six nations, half a dozen cabinet ministers, princes of the royal family, and other officials. Diplomatic ice melted as the collegians sang, danced and chatted with the King about horses, automobile racing, and the job of being king. The next day messengers came bearing gifts of watches and gold-brocaded jackets, necklaces and bracelets for these students from the B.Y.U.

The registrar at the 4,500-student University of Ceylon, in introducing the B.Y.U. cast to his students, said:

Here in Ceylon our notion of American youth is what we get only from rock and roll records and second-rate Hollywood films. We view American youth with a cigarette in one hand, a glass of alcohol in the other, and highly spoiled by wealth as they race around in their flashy sports cars. But in contrast to that image, this group from Brigham Young represents the larger, the finer element of American youth, . . . the youth who will prevail. For they do not smoke or drink and their customs and manners as you have observed are of modesty and good bearing. They are Mormons. It is a religion that few of you have heard about, but their religion teaches them to live this way. I am so glad that the United States State Department has sent this type of an ambassador to show us the contrast between

the image that we have and the truth.

The conductor of the Ankara, Turkey, Philharmonic Orchestra had this to say after seeing the show:

I was totally stunned. I never expected anything like this. I did not think college students could be so good. But I want to tell you something more important. The Russians came through here six months ago with their show. They performed very well, but you performed better and the audience knew it. The Free World has won the war of talent this year.

This is the kind of example which we expect all students at this University to observe, and we have confidence that practically all of you will.

The Prophet Joseph, when he announced that he was a candidate for President of the United States, as a part of his platform suggested that we abolish the practice in the Army and Navy of trying men by court martial for desertion--that if a soldier or marine runs away, we should send him his wages with the instruction that his country will never trust him again because "he has forfeited his honor," and that we should make honor the standard of all men.

For the very few who violate the Honor Code of this institution, we shall have to send them similar instructions.

One of the greatest schools ever taught by man was the school taught by Aggassiz. It was not a large school. There were but 13 students, and it was held on an island. The school building was a barn. The laboratory was the rocks, the waves, the sands and the washings of the sea. When Aggassiz went to this island he took with him eleven males. Two ladies were also enrolled. The barn was partitioned off--one end for the ladies and the other for the men--and between was the dining room and the experiment hall.

One evening two of the male members of the school--they claimed it was only in a playful way--indulged in some indelicacy of subject or conduct. The next morning Professor Aggassiz, at the breakfast table, read this note:

At 9 o'clock this morning a boat will touch this island. Mr. so-and-so and Mr. so-and-so will embark. They will not return.

It was, of course, like a thunderbolt to those two persons. They

pleaded to be reinstated, but the teacher was firm and in his greatness said, "We want men. We want men. We thought we had them."

They never returned. Of the nine men and two ladies who remained, each became famous in his own right. That is why it was called the greatest school in the world, because it turned out a greater percentage of its students who were successful than any other school--100 per cent of them became very famous men and women.

The two who were expelled spent most of their lives in endeavoring to belittle this great teacher, but the nine men and the two women who remained carried his name high on the ladder of fame and in so doing made their own names great.

We expect each of you here, by your own conduct this year, to carry the banner of Brigham Young University high on the ladder of fame; and, in so doing, you will make your own names great.

May the Lord bless you to that end, I ask, in the name of the Lord Jesus Christ. Amen.