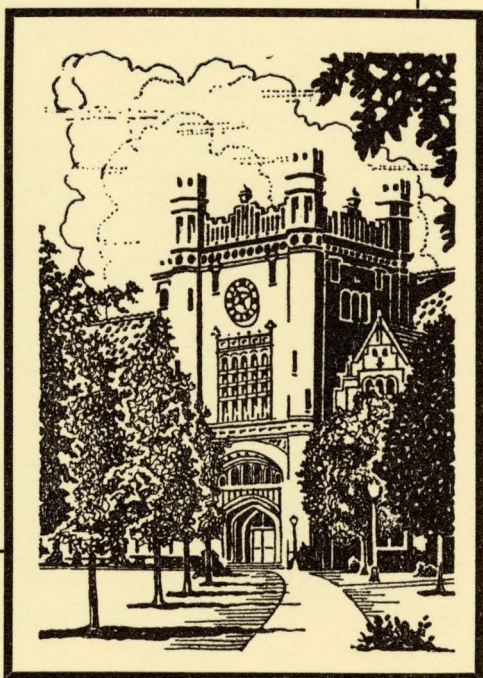


*Commencement*  
and  
*Baccalaureate*  
Addresses

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UNIVERSITY  
of IDAHO



# It's Your Tomorrow

Commencement Address by

Palmer Hoyt, B. A., LL.D.

Editor and Publisher, The Denver Post, Denver

June 5, 1950

Mr. President, Members of the Graduating Class of 1950:

It is a pleasure to be here today in this place to talk with you who claim today the great tomorrow that is yours.

I must admit, however, that in those recent moments before my embarrassment became audible that I spent some time wondering why editors are not content to sit at their desks where they belong. There, in the accustomed security of their offices, they can be general wise-guys with few to deny their omnipotence.

This temerity on my part reminds me of the story of the chicken thief who had devoted a life time to the successful purloining of edible fowl. He had been caught many times but had never been in serious trouble until he was apprehended while stealing chickens from a one-hundred per cent burglar proof chicken coop. This got him into court and won him a jury trial. In due course he was convicted by a jury of his peers. Before pronouncing sentence, the judge asked him to stand and explain just how he was able to get these chickens out of this absolutely one-hundred per cent burglar proof chicken coop. The old man rose with dignity and spoke as follows: "If the court please, may I advise the judge that in case he is contemplating any rascality, that he confine himself to the bench where he is on more familiar ground."

You are to be congratulated on this, the eve of entering actively into the affairs of this most interesting of worlds. I admire the tenacity with which you have held on in obtaining a college education, and I wish to take this opportunity to tell you that I don't share the view that too many people are going to the colleges. As a matter of fact, one of the great opportunities for peace, not only in our time but for all times, lies in the potential that American college graduates present. It is my view and my hope that college enrollments will continue to swell for many years to come.

It has been the custom for a long time for too many people to ask themselves the question, "Are colleges necessary?" This query, often sincere, is easily prompted by the feeling down through the years that colleges are hot-beds of radicalism. Now latterly the fear is expressed in terms such as that colleges are cores of Communism.

I would be less than realistic if I did not concede that through the long years since John Harvard founded the university that bears his name, there has been both radicalism and communism in the colleges; but I should be also less than realistic if I did not point out that one of the things that has made America great is the independent thinking in our schools of higher education.

It occurs to me that the "Communist menace" has been pretty well taken care of by general recognition on the part of our populace that Communism is not a way of life but an avenue to slavery. The so-called Conant-Eisenhower report was a milestone in our coming of age. One of its key tenets was that "Communism should be taught in our schools and universities, but Communists should not be allowed to teach."

Almost all of our top educators now have agreed to that thesis. This position is sound and is no infringement on academic freedom, which by the way is one of the first freedoms the Communists would destroy.

In fact Communism is but an incident compared to the potential of American college education because an invitation to slavery can offer but slight lure to informed people.

What kind of a world is this? It is a world in which great opportunity mingles with grave danger. It is a world which presents the greatest opportunity in all of man's long and tortured history. It is a world in which extreme optimism and extreme pessimism are freely comingled. If your group follows the average, a certain percentage of you are filled with dark doubt and foundless fear.

Actually, America and thus the world faces but two serious dangers. One is a shooting war; and two, the collapse of the two-party system in the United States.

Let us take a look at the first. Could the present world survive a shooting war? No. Not and come out in its present shape.

No, the solution to our problems is not war, although we must never deviate from the principle of

full preparedness if we are to avoid it. We must continue, at all costs, to be so strong that none will dare attack us.

Second, the matter of the two-party system. Enduring rivalry between two major parties has been the strongest single factor in holding our economy together. The present weakness of the Republican Party is and should be a matter of grave concern. Because of the multi-party system France has remained for years an uncertain element in international affairs. The fear that America will ever vote Socialist, or Communist either for that matter, is a boogy man. It just naturally won't ever come about. There are too many automobiles in this country and too many people own their own homes to be interested in an experiment which places their safety and livelihoods in the hands of a paternalistic government and if carried to Communism as portrayed by the Stalinists might place the more vocal of our citizens in some very unpleasant labor camps.

Let us remember that the corporate state is as likely to come to this country from the right as from the left. Statism is a more active danger than Socialism or Communism. We have some indices of this at the present time in such matters as increasing tax exemption and the growth of a hoodlum empire which ignores law and taxation alike. The growth of this underworld domain to an entity of staggering proportions indicates a need for action. It has come to a point where one might say in all truth and realism that what this country needs is not a good five cent cigar but a Dyer act for the benefit of the punks who are personally getting rich off of racing books and slot machines.

Recent figures by the Massachusetts crime commission estimate the annual gross income of these extra-curricular activities is 20 billion dollars a year. Personally, I think this may be conservative. Another signpost on the road to statism is the mounting tendency of big business to seek tax exemption through giving their businesses to universities and churches. As for example, the ownership of Yale university of the Macy store building in San Francisco.

Recently, the Honorable Noah M. Mason of Illinois, testifying before the House Ways and Means Committee, said that presently of the 540 billion dollars of taxable wealth in this country, 157 billion was already tax exempt. This represents a menacing trend and indicates that socialism or the corporate state could well enter the right door as well as the left. There is some hope in this instance in the recent decision of the 7th Court of Appeals that

income on church or university owned properties is not necessarily tax exempt. But the philosophy of tax sharing must be scanned a great deal further if it is to save our institutions as we know them.

Furthermore, in this war of ideologies in which we are now engaged, it seems to me that it is a very dangerous, almost criminal procedure to confuse Socialism and Communism.

Three men of national prominence have recently done themselves no good and the country no service by thus confusing the issue. I refer to Harold Stassen, Franklin D. Roosevelt, Jr., and the Honorable Guy Gabrielson.

In our war with totalitarian thinking, let us remember that we must consider every possible proposition that will help the status of the average man if only it is encouched within the limits of human freedom, and that basically our quarrel with communism, is that it proposes to abolish freedom and substitute therefore slavery. It is that simple. When we consider wasting our shots on the Socialists, let us remember that Norman Thomas never received a million votes in any of his six attempts to become President of the United States. Let us further remember, to put it loosely that Franklin D. Roosevelt did things that Eugene V. Debs got put in jail for suggesting.

Actually, it all gets down to this doesn't it? Today the biggest issue in any of our lives is world peace. It should not only be in the forefront of the mind of every man and woman in America, but it should be discussed in universities such as this, by every educator in the United States, by every family, by every church group, every social group, by every organization where men meet. I would like to see every man, woman and child in this country propose a plan for peace. I would be very much interested, for example, to see what the president of this graduating class might propose. The drive of human will, the force of the human soul have never thoroughly been tried. It is time we really put our minds to the task on which the very future of the world may well hinge.

I would like to refer again to the individual responsibility of all American citizens and to the responsibility of you who have had the advantages of education. This responsibility covers our success in business and covers what we do at the polls. It is no great tribute, for example, to America that only 50 per cent of the businessmen voted at the last general election. There is a specific example of the individual ignorance of civic responsibility. I would like to sum this up in a brief story about a Swede

who worked on an automobile assembly line. This Swede always brought his lunch, which consisted invariably of two peanut butter sandwiches, no more and no less. Each time as he ate with his fellow workers, he would moan and comment the most piteously on the sandwiches, saying such as "Yee, viz, these here peanut butter sandwiches, they sure do raise heck with me. This here peanut butter gets up in the top of my mouth, and this here bread is so hard that it cuts up my gums."

One day as he was delivering one of his customary philippics against the peanut butter sandwiches, a fellow worker also a Swede asked, "Well, yee viz, Oley, why in heck don't you say a vord or two to de old lady?" Whereupon Oley answered sagely but sadly, "Well, you see, I can't hardly do that, because I makes these here peanut butter sandwiches myself."

What kind of a program ought we to have if we are to be saved? What points of procedure should we insist on collectively and as individuals?

1. Adequate military defense to hold the arms front.
2. Adequate use of our dollars to hold the economic front.
3. Adequate use of our words to hold the propaganda front and to give truth, which is mighty, a chance to prevail.

Let us always remember and never forget:

1. The world cannot remain half slave and half free.
2. The world cannot continue to exist half informed and half uninformed.
3. There is nothing wrong with the world that repeated doses of objective news American-style would not cure.

And the time is short. Destiny waits at our gates to see what we are going to do about all this.

In this connection I would like to tell you a story about a little boy whose day started in the morning at 8 o'clock when the grandfather's clock in the hall struck eight each morning.

Then he would arise, rush down in his sleepers and join his father and mother in the breakfast nook. The clock represented the security of his little world. On this particular morning, the boy heard the clock strike. It struck eight times. Then it kept on to strike 9 times, 10 times, 11, 12, 13, 14, 15, 16 and then it stopped.

The little boy was alarmed and upset. The security of his little world was shattered. He rushed downstairs. There in the breakfast nook, Thank God, were his father and mother; all was well.

Breathlessly the boy said, "Oh Daddy, oh, Mommy, it's never been so late before."

What kind of world do you officially enter today? Certainly, as for the little boy, it is a very late world. There is obviously reason for great fear. It would be more than futile for me to say that all is right with this world. There are some things . . . for example, I trust that none of you will take the whole matter of nuclear fission lightly. That is the kind of head-in-sand thinking that can bring us to serious trouble indeed.

How serious is the situation? It is serious enough that it deserves the number one spot in the forefront of our consciousness. As I see it, we are engaged in a battle for the minds and souls of men which is the greatest fight for survival in the long and tortured history of the human race.

I am often scared, but never so frightened as when I hear the conscious or unconscious followers of the party line say that the A-Bomb is but another conventional weapon. I would like to tell you two brief stories about the A-bomb. I think they bring its seriousness home in a simple and unforgettable way. The first one has to do with a talk by William Lawrence, the distinguished science editor of the New York Times. He spoke in 1946 at a college convention, and for two hours held a bunch of tired kids motionless as he spoke to them about the history of the A-bomb. Mr. Lawrence made this point: That in the 600 years since the invention of gun powder, man had been able to double its basic intensive explosive force by creating TNT. But when man broke the atom, he had multiplied that basic explosive force of gun powder 20 million times. I used this in talks and editorials. More and more I came to believe that I must have misunderstood Mr. Lawrence, and so one day I was having dinner in Denver with Dr. J. Robert Oppenheimer, the famous Los Alamos atomic scientist, and I told him the story. I said, "Surely, Dr. Oppenheimer, that cannot be true." He didn't have a slide-rule with him, but he figured it on his fingers as a little boy might count, then he turned to me and said, "No, he is wrong. It is not 20 million times; only 17 million." I said, "Well, Doc, you can keep the 3 million; it's still 20 to me."

The other story has to do with a fiction piece in Collier's in January of 1946 by Philip Wylie. He tells the story of a pair of Swedish scientists who had decided to melt the polar cap by the explosion of a barium mine in northern Sweden. Something went wrong with their formula, and when they pulled the plunger, the world exploded in a mass of

fire and brimstone. The last line of the story was unforgettable. It said, "And all this took but one-nineteenth of a second."

Later, I was having lunch with Vannevar Bush and his assistant in Washington, and I told them the story which was then fresh in my mind. I asked them, "Surely, that one-nineteenth of a second couldn't be right." Dr. Bush looked at his assistant, and his assistant looked at Dr. Bush; finally the assistant spoke up and said, "Oh, no, it wouldn't take that long."

Actually, we have in Russia not only one of the great armed powers of history, but have an active and aggressive nation which is dedicated to a new proposal and armed with a new technique. In other words, the Russians are the first world power bent on global conquest who have substituted the word for the sword.

And as the battalions of Russian phrases march in conquest the world around, it should be a matter of serious embarrassment to the Americans that the Russians are defeating us at our own game. Namely, the matter of salesmanship. This is important to review briefly because salesmanship has been not only one of America's great weapons but also a cornerstone of our economy. Without salesmanship, our ability to manufacture would be of little use.

It should be a matter of deep chagrin to the United States of America that the Russians are able to sell slavery more conclusively than we can sell freedom.

This of course points up the need that we have to engage the Russians on the ideological front. Our propaganda adventures can be most interesting and beneficial. We can use the greatest propaganda in the world — the propaganda of truth.

Perhaps the greatest weapon we could contrive or use would be to tell the world story of America just as it is; with the full version of our successes and the complete story of our defeats, the tale of our accomplishments, and the spelling out of our short-comings.

Quite naturally this is an era of great fear. We do need to be afraid of the scientific death devices which man has wrought. We do need to be afraid of a shooting war. We need to be afraid of the collapse of our two-party system. We need to be afraid of the ignorance of the Russian Communists. We need to be afraid of the stupidity of some of our own leaders. We need to be afraid of the dangers to which our economic structure is subject.



For example, one of the great fears that I have is the fear of those military optimists who assure us that we could lick the Russians some morning before breakfast. I would like to direct your attention to history. Let us concede that we could defeat the Russians in armed conflict. Then let us remember that the first World War gave Russia to the Communists; and the second World War let them have half the world. Figure it out yourself.

I realize that if your group follows a normal graph, a goodly percentage of you are full of dark doubt and floundering fear of one kind or another. However, the greatest antidote to this sort of doubt and fear is in a clear look at the opportunities which we have to save ourselves.

And so, since we have looked at fear, let us look at its greatest antidote. Fear's greatest antidote is faith. The kind of active faith that brings light to the dark corners and sweeps the cobwebs and dust from the anterooms of inaction.

Let us remember, in the first place, that we in America have welded together the greatest society in the history of mankind, where freedom is actual in most instances, potential in all. Here in the U. S. A. we live under the greatest peace document ever written, the Constitution of the United States, and where the only guidon on that we need to lead us to victory and peace is the banner of great wisdom.

The great need of the world today is the same kind of burning faith that enabled our forefathers to found this country and to conquer its vast frontiers. Because we today have frontiers, too. They are even more challenging and more dangerous than those which have been overcome. We need today, faith in ourselves, faith in our country, and faith in the world. We need not blind faith, but moving and dynamic faith which admits the necessity for action.

We need to have faith in the fact that we can and must substitute a war to be fought with brains instead of a war of bombs. We need to fight a war with phrases instead of proximity fuses. We need faith to realize that we can avoid that shooting war which might well send man back to the trees if we can win the war of ideologies. We must always remember, too, that our faith needs a sharp sword in its right hand because it isn't alone that the Russians win men's minds with words; they also twist their arms, and in twisting their arms, they twist their minds. We must remember that freedom depends on information and knowledge. We

must remember too, that an empty belly creates a mental structure that is not interested in philosophical freedom.

I want to speak to you finally of the three "F's" — Fear, Faith, and Future. As to fear, there is no question but we have more to fear than man has ever had. We have fear of war on the one side, and of the encroachment of slavery under the guise of communism on the other. We have the fear of the collapse of our economic structure and of the dissolution of our freedoms.

And yet we have much to cope with this fear — our faith. The faith of our fathers brought down to terms of our present needs and opportunities. This is a faith which must not be unreasoning, which must be founded on our ability to perform. We have that ability if we will but use it. And again, it is up to you and me to reaffirm that faith.

Finally, we come to the future. The future for all of us must, I suppose, be tinged a little with that fear which we have discussed, yet never in man's history has he faced a future so brilliant, so filled with tremendous opportunity. Again that future depends largely on us. What will we do with it?

And what we think and do is important. The individual cannot escape his corporate responsibility for his own actions, the actions of his family, city, state, his nation and the world. For example, it is up to him to be informed — and that is true of you who have enjoyed the advantages of a college education. An informed world must inevitably be a free world. Ours should be an informed nation which has no excuse for not being informed save its own laziness — it is the nucleus on which an informed world can be built.

I see a future of great hope if only we in America will recognize our individual responsibility toward corporate action. I see a future of great hope if we as individuals will remember that the very franchise of our freedom depends on our realization of our great responsibility to support it.

If we can as individuals get the silly idea out of our heads that freedom is a gift from God, that it is a static matter that will always be with us; if we can change our thinking to a realization that freedom is dynamic — it must be won and reaffirmed by every generation; then we are a long way toward securing that future with the faith which we guarantee it.

You who are here today have the great responsi-

bility of freedom — far in excess of that of the average individual. It is up to you to dedicate the knowledge you have obtained and the faith in yourselves that you have accumulated in these hallowed halls to realistic action in your daily lives, in business and at the polls toward a more dynamic America, toward a freer land which in time will guarantee freedom of the world.



# A Doorway to Victorious Living

Baccalaureate Address by

The Rt. Rev. Frank A. Rhea, B.A., B.D., D.D.  
Episcopal Bishop of Idaho, Boise

June 4, 1950

“Now Faith is the substance of things hoped for,  
the evidence of things not seen.”  
The Epistle to the Hebrews 11:1

It is as unfair to compare generations as it is to compare individuals. There are too many unknown factors, reactions vary too greatly, and we are too involved in our own generation to permit an objective judgment. Even the men of the thirteenth century did not claim that they were living in “the greatest of centuries.” It is fairly accurate — and involves no disparagement — to say that the present generation is one of disappointment and disillusionment. Allowing for the necessary overlapping, the generation now coming into full flower has not known the world except in turmoil and unrest, in frustration and indecision.

True, this generation has witnessed several occasions on which the world could have measured up to the opportunity for a great and noble decision, only to see retreat. They have watched kings going out to make war against other kings without first sitting down to consult whether they be able with ten thousand to meet him that cometh with twenty thousand, and they have seen country after country go down to ignominious defeat — Germany, Italy, Austria, Hungary, Japan, with the serious question as to whether the victor fared any better.

They have watched the world plan to build a tower, a new world, without first sitting down to count the cost whether it have sufficient courage, unselfishness and determination to complete it. They saw the League of Nations stand as an unfinished tower, the halls of Geneva become vacant and re-sound only to the echo of powerless footsteps. Are they now watching a like fate of the United Nations? Are they watching nations re-arm in a like neglect of the realities of modern warfare and in utter disregard of the saying of Jesus: “He that taketh the sword shall perish by the sword”? History is on Jesus’ side in this contention.

All of these things have they seen, and more. They have watched men try to build political and economic towers with full heedlessness to reality, the while they were spurning the call of idealism as

impracticable and foolish. It need not surprise us when we discover in some of this generation at least the very natural reaction of cynicism and scepticism, of frustration and indecision, with the assurance that this way leads to destruction. There is no hope, no promise, at the end of the way. And who are we, of the older generation, to hold up hands in holy horror? If the children's teeth are set on edge, it is the fathers who ate sour grapes. Twice now our young people have been called from their study halls, laboratories, workshops, and experimental stations, from their games and social life, to bear arms in a war in whose making they had no part and for whose cause they had no blame. Even today they know not when a hand will be laid upon their shoulder and they be whisked away into a life of regimentation.

Self-preservation, if nothing higher, calls for some new course of action, some new way. Self-preservation is not enough, however. There must be some great purpose, commensurable with man's greatness, to be served, some justification for existence with all of life's potentials. This new way will not be handed down full blown from the sky. It involves a choice, an election. It may be trite to quote these lines of the poet, but there is truth in them:

“To every man there openeth  
A Way, and Ways, and a Way,  
And the high soul climbs the high way,  
And the low soul gropes the low,  
And in between on the misty flats  
The rest drift to and fro.  
But to every man there openeth  
A High Way, and a Low,  
And every man decideth  
The Way his soul shall go.”

What power leads men to make the right choice of the way their souls shall go? It is the power of Faith, inarticulate at times, indefinable at all times, but always powerful, always creative.

“Now Faith is the substance of things hoped for, the evidence of things not seen.” If you object that this definition is vague, I can only answer that Faith is indefinable, just as Love is indefinable. Such things are too massive for words, for words cannot contain these mighty forces of human life. You do not shy off from love just because you are unable to define it. Read again Elizabeth Browning's declaration of the ways in which she loved her poet husband:

“How do I love thee? Let me count the ways.  
I love thee to the depth and breadth and  
height  
My soul can reach . . . .”

Despite her attempt to be definitive, the full force of her love remained inarticulate, unencompassed, and yet more powerful than life or death itself.

There is a bold portrayal, not definition, of Faith in the eleventh chapter of the Epistle to the Hebrews, too long to quote here. It does not tell what Faith is, for that cannot be done, but it does tell what Faith can do through ordinary men and women. It can lead an Abel to make a more excellent sacrifice than his earth-bound brother; it can translate an Enoch by giving him deep spiritual insight as the sure way to God; it can strengthen a Noah against the jibes and jeers of his neighbors to build an ark; it can move Abram to forsake the land of his birth, a place of safety and security, to go out into the unknown, not knowing even whither he went save that he was looking for a city which hath foundation, whose builder and maker is God.

Faith can make of two aged people, Abraham and Sarah, the progenitors of a mighty race; it can carry the same Abraham through the trial of offering his only son as a sacrifice. It can make leaders of a tricky, sly Jacob, and of a timid, hesitant Moses. The list goes on and on until we understand the amazement of the writer. What more could he say, for time truly fails to tell of the Gideons, Samsons, Jephthahs, Davids, and Samuels, of prophets, of men and women who were ordinary folk until fired by the touch of a great Faith to subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, turn weakness into strength, endure torture, mockings and scourgings, to obtain a good report through Faith. Great as was their faith, it was conditioned by the as yet unrealized provision of God that they without us should not be made perfect. Clearly this means that the same Faith is open to us.

Perhaps all this sounds a bit lyrical, but Faith has its measure, its beat, its rhapsody, its rapture. Nor does this long recital in the Epistle to the Hebrews condemn Faith as being capricious. It serves to relate the power of Faith as that by which substance is given to things hoped for, and evidence to things not seen. In the last analysis, it is the power by which men live, dangerously perhaps, courageously, certainly, and in the end victoriously. "These all who died in Faith, not having received the promises, but having seen them afar off, were persuaded of them, and embraced them, confessing that they were strangers and pilgrims on this earth. For they who say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to return.

But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city."

Faith does not provide, let us hasten to add, a path of undiluted achievement and immediate success. Men succeed by it because they have their eye on the ultimate, not upon the immediate. Faith is the only cure for cynicism and scepticism, for frustration and despair. It offers no shortcuts, nor does it hold any cul-de-sacs.

It is the power for which the world waits today, weighed down by impotency in the hour of crisis, mocked by failure in the hour of grave need. "Not by might, nor by power, but by My Spirit, saith the Lord."

It is this insistent call of idealism that challenges this growing generation. You have seen disappointment and disillusionment; you have seen frustration and indecision in your elders, but all this need not deter you nor shatter your power to believe, for it is by believing that men achieve. Faith is not mere acquiescence. Faith is the mainspring of action.

There are two qualities of Faith of which I would speak with some emphasis. The first is its power to create vision. "Where there is no vision, the people perisheth," and Vision is born of Faith. How tragically true is that in our day. We turn back to the far off days of the prophet Zechariah for an identical situation. Jerusalem lay in ruins, its walls leveled and its streets filled with the rubble of buildings. The prophet saw a young man with a measuring line in his hand, of whom he asked: "Whither goest thou?" The youth replied, "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." And then in the vision the prophet saw an angel, to whom another angel cried: "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

In the two times in our lifetime when the world has had opportunity to rebuild the old walls and broken cities, it has failed because it sought to use the old measuring line. There was no vision beyond the restitution of what had been, the old walls of international narrowness and national pride, the old cities of national honor and even personal aggrandizement. There has been scant vision in the minds of our leaders of a new world without walls for the multitude of men. Hence our season of fear and trepidation, of continuing national pride and division. Literally, the world perishes for lack of vision,

because in the heart of the world there is no great Faith by which men as well as mountains are moved.

The other quality of Faith is the ability to hold in the face of apparent defeat. Mr. Thomas Edison and his aides were working on a problem whose answer evaded them. During a brief respite from their labor, a young assistant said: "It is too bad, Mr. Edison, that all of this work has gone for nothing." "Oh, no," was the quick reply, "we know that seven things won't work." That did not destroy Mr. Edison's faith in the existence of one which would work. Professor Hocking, of Harvard, has devised this axiom: "In a question of possibility, negative experience counts for nothing if there is but a single positive success." This is almost a definition of Faith, and it is in the light of this assurance that your generation can take hope. What if the League of Nations failed in its complete vision? What if the United Nations does not live up to all of its promise? Men do see nations living side by side in harmony, and Faith says that all nations may and shall.

It is the same in our personal lives, those strange mixtures of success and failure, of spiritual greatness and human frailty. We need a Faith to make us courageous, to make us dare, to keep us true and loyal to the best there is in us. Jesus gives the perfect example of the triumph of Faith in personal achievement, "Who for the joy that was set before Him endured the Cross, enduring the shame." The world needs Faith today. She has the other resources, but without this basic quality, all else becomes as nothing.

You ask: What is the source of Faith? I answer directly: God is the source of Faith, as He is the object of Faith. He is the Giver and the Gift, the origin and the ultimate end of all Faith. It can come only from Him and through Him. Only those who hold a great Faith can speak facilely of it, but there are moments in the life of each of us when we come near to a great Faith. Cherish that moment; let it not slip from your grasp.

Faith demands a great cause to measure its depth and to tense its muscles. Faith in God commits men to a great cause, and God calls men of Faith to great causes. Jesus cries out to your generation as He has to all: "Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake. He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do." The world has yet to discover its own power. Undergirded by a great Faith, confronted by a great cause, your generation



can change this world in its own time. The power is to be found in Faith in God; the cause is the Kingdom of God here on earth.

Robert Browning is the poet of Faith, and of his many lines, I love these:

“One who never turned his back but  
marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted,  
wrong would triumph,  
Held we fall to rise, are baffled,  
to fight better,  
Sleep to wake.  
No, at noonday in the bustle of man’s  
work time,  
Greet the unseen with a cheer!  
Bid him forward, breast and back  
as either should be,  
Strive and thrive. Cry “Speed,”  
fight on, fare ever,  
There as here.”

Or his other lines:

“I believe it! ’Tis Thou, God, that givest,  
’tis I who receive!  
In the first is the last, in Thy Will  
is my power to believe.  
All’s one gift, Thou canst grant it  
moreover, as prompt to my prayer  
As I breathe out this breath,  
as I open these arms to the air.  
From Thy Will stream the worlds,  
life and nature, Thy dread Sabaoths;  
I will? the mere atoms despise me!  
Why is it I dare  
Think but lightly of such impuissance?  
What stops my despair?  
This is: ’Tis not what man does  
which exalts him, but what man would do!”

And we might add: What man can do under the power of Faith.

Though I may not give you an exact definition of Faith, though I may not exhibit it in my own life, I can point you to its source, and add some simple observations. Do not seek to make it too difficult to put yourselves in the way of Faith. Open your hearts to God. Come to love little children. Speak often with men who have wisdom born of long years of living. Stand out under the night sky, let your vision be lost in the myriad of stars, let the breeze blow gently across your forehead. Walk now and then through a garden. Sit beside a water fall. Look upon the beauty of a sunset. Lie upon your back on a mountain top and watch the play of the sun upon the clouds as they go scudding by. Live with poets and essayists. Use modern means to hear again the masters of music. Be not afraid to pray nor to read God’s Word. Know the gentleness of a woman, the disciplined strength of a man. Dare

to dream dreams and see visions. Hunt out the place of silence and aloneness. Beware of sophistication, but be devoted to the truth, come whence it may, cost what it will.

“And I said to the man who stood at the gate of the year: ‘Give me a light that I may tread safely into the unknown.’ And he replied: ‘Go out into the darkness and put your hand into the hand of God. That shall be better to you than light and safer than a known way.’ So I went forth, and finding the Hand of God, trod gladly into the night. And He led me towards the hills and the breaking of day in the lone East.”



# UNIVERSITY OF IDAHO

*Fifty-fifth*

## COMMENCEMENT

June 3, 4 and 5, 1950

● Saturday, June 3—*Alumni Day*

- 12:00 M. Alumni Luncheon and Annual Association Business Meeting  
*Hotel Moscow.*
- 1:45 P. M. "Blind Bogey" Golf Tournament—*University Golf Course.*
- 6:30 P. M. Alumni Dinner—*Place to be announced.*  
Class Reunions.

● Sunday, June 4—*Baccalaureate Day*

- 10:45 A. M. Academic Procession—*Administration Building.*
- 11:00 A. M. Baccalaureate Services—*Memorial Gymnasium.*  
RT. REV. FRANK A. RHEA, D.D., S.T.D.  
Episcopal Bishop of Idaho  
Boise, Idaho
- 12:15 P. M. Luncheon for Board of Regents and Official Guests—*Chris-  
man Hall.*
- 4:00 P. M. Informal University Reception to the Class of 1950, their  
Parents, the Board of Regents, the Faculty, Alumni, and  
Friends of the University (Faculty Women's Club, Hostess)  
—*Hays Hall.*
- 5:00 P. M. Concert, University Band, KERMIT F. HOSCH, Director—  
*University Lawn.*
- 8:00 P. M. Vesper Recital, Presented by the Department of Music—  
*University Auditorium.*

● Monday, June 5—*Commencement Day*

- 9:00 9:45 A. M. Academic Procession—*Administration Building.*  
UNIVERSITY OF IDAHO REHEARSALS AUDITORIUM
- 10:00 A. M. Commencement Exercises—*Memorial Gymnasium.*  
EDWIN PALMER HOYT, A.B.  
Editor and Publisher, Denver Post  
Denver, Colorado

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*Flower Show, Botany Department, Science Hall.*  
*Exhibition, Department of Art and Architecture, Art Building.*  
*Library Exhibit, University Library, Administration Building*  
*Saturday and Sunday afternoons from*  
*2:00 to 5:00 P. M.*