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ORATOR OF COMMENCEMENT DAY, WEDNESDAY,
JUNE 13, 1901,



THE RIGHT REVEREND JOHN SHANLEY, D. D.,
Bishop of Fargo, North Dakota.

Class Poem, 1901.

ANTHONY J. BROGAN, LITT. B., 1901.

OUR Mother, half a cycle long
 Into the ways that men must know
 Keen leaders of the groping throng
 Has seen her children go.

Our pathway winds; the red sun's gleam
 And sunshine on the valleys lie,
 And daisies lean above the stream
 Where we may loiter by.

How pleasant in the vale to rest,
 Among the flowers of summer time!
 Who in the heat will cease life's quest
 Forgets that men must climb.

Our way is up; by scaur and brake
 Our fellows sink, their work undone;
 Their burden's weight they scarce can take;
 And them we must help on.

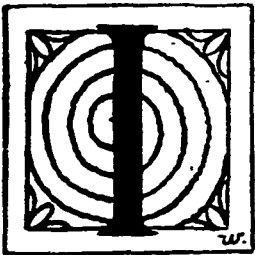
Our guide can be no chance desire,
 Whose erring feet by whim might stray;
 High on the hills a God-like fire
 Must light our purposed way.

The clarions on the mountain's brow,
 List how they call, and call, and call,
 "Strong soul, true heart, we need you now;—
 Your brothers did not fall."

Pray, lest our battle-strength be gone
 Long ere we reach them on the height;
 And He for whom our course is run
 Will aid us in the fight.

From out the light of Mary's place,
 From out the shadow of the Cross;
 Should we forget our Mother's face
 Then ours is all the loss!

Baccalaureate Sermon.*



TAKE it for granted, young men, that the march of civilization, it matters not from what standpoint you choose to view it, means the highest, best-ordered and most intellectual endeavor to reach perfection. This is nowhere so apparent as in the struggle for purely material things, for temporal happiness and contentment; but everywhere it is clearly and definitely marked. Moreover, all men who have intelligence enough to see anything comprehend it, at least in part, and feel that they are vitally interested in it.

Nor is it difficult to analyze and account for this wonderful energy that is manifested on all sides in everything that concerns human life. Nations, peoples, communities,

individuals—all propose to themselves some fixed policy. They employ every means available for the purpose of working it out and attaining a standard of excellence higher and better than anything that has preceded them.

The progress of our age is such that those who have lived to witness a great part of it scarcely credit their own senses. And there is not the slightest doubt that the future has in store even greater marvels than anything that has come to light in the past.

In the scientific world we have new discoveries daily. Old theories and old methods have been either discarded altogether, or fundamentally changed, until they are no longer recognized even by those who are supposed to have been masters but a few decades ago. The methods of doing things in vogue a few years past would be laughed at now, or looked upon as the crudities of a bygone age. They might serve the purpose of the antiquarian, or be held as souvenirs that had come down to us from our

* Delivered Sunday, June 9, 1901, by the Reverend Nathan J. Mooney, B. S., '77, A. M., '95, Rector of St. Columbkille's Church, Chicago.

grandfathers or grandmothers; but for practical use they would be put aside as hindrances rather than as aids. What man, for example, would dream of employing to-day the same means of transportation and travel, and the same business methods that were in favor with our forefathers? He would be so far behind the age that he might as well surrender all hope of ever coming up with it. Great centres of wealth have sprung up, great corporations have been formed; but whether in all instances for the ultimate welfare of the people is at least very doubtful. Already they have given rise to vast disturbances and to feelings of unrest, and have quickened, balked and puzzled the most profound, acute, and far-seeing minds of modern society. Grave economic questions, therefore, await solution. But indeed questions of all kinds are constantly arising. Scientific research, for instance, startles the world from time to time by some new and useful truth, which lends additional brightness to the torch that lights the way deeper and deeper into the hidden recesses and long-concealed mysteries of nature.

The men and women who are devoting themselves to the education of youth—the Christian education of youth, the only work that will produce lasting good—are everywhere alive to the great trust reposed in them. As for higher education, there are institutes, conventions and conferences wherein those engaged in the work may compare and discuss methods by which the highest, noblest and best that is intellectual and moral may be given to the world. I do not here offer any criticism of ideas advanced in this matter further than to say that no system is or can be right or lasting that does not take due cognizance of God and His truth.

But it would be idle, young men, for me to attempt in a brief discourse, anything even approaching a description of the progress the world is making in the countless opportunities offered for advancement and culture. How could I speak to you of the progress of science, of jurisprudence, civil government, medicine, and a myriad of other things, many of which are yet in their infancy, and all of which will occupy, please and perplex the human mind until the end of time?

Then some one of you may very justly and pertinently ask: What are you going to talk about? I have made the foregoing remarks, young men, for the purpose of bringing before your minds a truth that I hope and trust and

pray may be lasting in life, and everlasting, my dear children, in its consequences for you.

Permit me to ask you a question, or rather to state a proposition. Suppose I should say to you that the mind of man, his inventive genius, his deep penetration, his desire for knowledge, his love of self or others, and his natural gifts or talents in any direction, had nothing to do with all that I have referred to; what would you reply? I know your answer. But suppose I should further say: permit me to show you that what I assert is true; I want to reason it out with you. What would your answer be? You certainly would declare that I would have to reason myself off of the face of the earth, for the matter is so self-evident that it does not admit of reasoning. You would conclude that I should be taken to some institution, where my fancied reasonings would be patiently tolerated as the ravings of a madman. And you would be right. I could not reason man out of creation and out of the development and progress that are so evidently his. It is everywhere manifest that he is laboring along various lines, but always with some definite end and object in view. It may be a worthy or an unworthy one as he may use or abuse the magnificent God-given talents that are in him. But you will always find that he has some purpose in view. Purpose is of the nature of every deliberate act of a rational being. What then, young men, shall we say of this intelligent, rational agent himself? What was the object of his creation? For what purpose was he made? He too must have something toward which he should tend. There must be something for him which means perfection. Perfection for him we say consists in the absolute rest of the intellect in the possession of truth and of the will in the possession and enjoyment of good. Intellect and will are the faculties that distinguish man from the rest of animals and make him lord and master of creation. What is that which will or can give perfect peace and rest to the mind and heart of man? God, and God alone. Only the Deity Himself can fill the void in the heart of man.

You yourselves prove this by the pure light of reason. You do so first by exclusion. You show that there is no created being that can satisfy the longings of the intellect for truth and the cravings of the heart for love. You show that a man may revel in pleasures whether of the mind or body; that he may gloat over the accumulation of wealth; that

he may glory in the fame that has come to him by the most persistent self-denial and self-sacrifice; that all men may sound his praises as a noble conqueror, a wise statesman, a great humanitarian, and yet in none of these things does the heart find rest or perfect peace. He may have all of these things, but he is not certain of the permanent possession of any of them. It is absolutely certain that death will cut him off from all of them. He will one time be left incapable of enjoying worldly pleasure, poor as the beggar. The mention of his name, whether in honor or dishonor, will fall upon ears that are to hear no more; the glowing accounts of his deeds may be emblazoned on the blue canopy of heaven, but even the noon-day sun has for him nothing but darkness and impenetrable gloom. How beautifully and how truly has Augustine said: "Thou hast made us for Thyself, O Lord, and our hearts are unquiet until they rest in Thee."

But you show furthermore by direct proof that God, the First Cause, the Infinite, is the only object which can ever satisfy the creature of His hands. For if it is not and can not be any created being, it must be the Creator. Man may propose to himself some vile or unworthy end for his actions. But God who is perfection itself, could not create man for any other purpose than to seek to know and to possess his Creator. For God must act for an end worthy of Himself, and that can only be Himself. Now, as we have said, man's perfection consists in the perfection of his intellect and his will. Anything else is secondary, great and good and desirable though it may be. To perfect the intellect and the will is in one word to educate the man.

We are then face to face with the most important and far-reaching truth that can be presented to the human mind; a truth that ever has been and ever will be of all-absorbing interest. We have seen that you can not reason man out of creation, or out of the onward march of progress and civilization. And it is equally clear that you can not reason God out of his own creation—out of the mind and heart of man. No process of reasoning can undo the logic of the truths which I have merely touched upon; which you know better than I do, and by which you prove that the Infinite must be first, and always the destiny of man. Even the pagan philosophers taught this. Every system then that attempts to speak of education, and at the same time eliminates the Creator, is and must be, in the light of natural

reason, false. It removes the only rational basis for true education, and would then rear a structure for the admiration and approval of the world. No one can seriously contend that it is enough for a man to have knowledge. Men who have known most, have at times been the worst enemies of the human race. To be perfect a man must not only know the truth, but he must live it out in his life. Look at the world to-day: its courts of justice, its legislatures, its executive departments, its penal institutions, and all the other vast and ponderous machinery of law—what lessons do they teach thinking men? A great proportion of all that they accomplish is to persuade, and failing that, to compel men to do what is right, whether they will or not. What man then, in the light of reason, experience, and facts, can say, and hope to be believed in saying, that the heart of man must not be trained with as great care as the mind? If the heart of man were right, we would have had an ideal, almost a perfect world, for "from the heart proceedeth all evil."

But, young men, faith and reason must ever be in accord. And oh, how beautiful, sweet and consoling, and yet how terrible, the light of Divine revelation on this question of God's right to be in His own creation and to have man's heart as His home and dwelling-place! Permit me to read to you what I believe suits and refutes the worldly mind of to-day. It suits it, because in reality the worldly mind wants truth; and it refutes it, because the sweet Spirit of Truth will not dwell with error.

In his first Epistle to the Corinthians (chap. xiii) St. Paul says: "If I speak with the tongue of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing."

Here we have summed up all that the world applauds in our day—eloquence, learning, philanthropy! We give to the youth of our land for study and imitation the ancient masters of oratory; we cultivate eloquence in them, and foster, admire and encourage it wherever it is found. And we do well. By it, men have done the greatest part of the good and the evil that has been left to mankind as an inheritance.

Eloquence has moved men to laughter and to tears. It has awakened a patriotism that has given us great leaders, statesmen, legislators and generals whose names will live as long as the world exists. It has created as great civil, religious and political upheavals as the world will ever see. It has determined the destiny of nations. It has swayed the world and the hearts of men as if but a single soul were held entranced by its magic spell. No mind can fathom, no pen record, what the human tongue has done. Its impress is upon all things, human and divine. Yet if man should speak with even the tongue of angels, and have not charity, he is as sounding brass or a tinkling cymbal.

The world is on fire with the desire of knowledge. Everywhere the human intellect is like a seething caldron. Day by day some new truth is discovered, some old notion or method discarded. Science, literature, art, invention—all seem to have taken upon themselves a new life, greater energy, a divine impulse. I do not approve of all modern scientific theories and methods. I am not convinced that every change is for the better. I am positive that it will be some time yet before we have the masters in literature, architecture and art that the past has produced. Money-making appears to be now the all-absorbing question. Genius and power of intellect appear to come from progenitors whom the ever-blessed God raises up from time to time to show man that God's likeness still dwells in him, to show him that there are things higher, nobler and better than that which is material. God is truth. How natural that man should seek truth in its fulness. Yet if I should have prophecy and should know all mysteries and all knowledge, and have not charity, I am nothing.

On every hand we are surrounded by benevolent men and women who are striving to devise some means for the alleviation of suffering and want. Great institutions exist throughout the length and the breadth of the civilized world for the care and comfort of the blind, deaf, dumb, sick, insane and abandoned. The gifts of the generous and the devotion of those who dedicate their lives to charitable work, are heralded from ocean to ocean. But if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned and have not charity, it profiteth me nothing.

What in the name of the ever-blessed God

does the Apostle mean? Is it not good, for a man to have all knowledge, know all mysteries, and be able to give his learning to the world, not simply with the tongue of men, but with the tongue of angels? Is it not beyond praise for a man to give all that he has, even life itself, for his fellow-man? "No man hath greater charity than this, that he lay down his life for his friends." Oh yes, all of these things are good and even more than human. They are the things the world applauds, things which all right-minded men and women seek. And yet they are nothing! Oh, young men, they are nothing unless the heart of man is united by sanctifying grace with God, its Creator. In a word, learning, eloquence philanthropy, are nothing unless a man's conscience is right before God. Right living makes the truly great man. But few men can be profoundly learned or eloquent, whereas all men may live rightly. Otherwise there could be no common destiny for mankind; no God. It is the same truth as that proved by the light of reason with the revelation of the Holy Spirit as a Divine sanction and a superadded light to bring it to a higher plane.

What man will presume to say then that the heart should not be trained, or need not receive the same care and attention as the mind? Reason, revelation, facts, the judgment and experience of mankind prove that position false and untenable.

Do not be deceived, young men; God is indeed the God of the dead, but more so of the living. With your reason cultivated, your faith firm, your lives upright, no power can undo you. No matter what you may read or hear; no matter what theories men may advance, your position can not be shaken. With your minds cultured and fortified by the principles of sound philosophy and the light of divine faith, with your conscience pure, you will be true men and worthy representatives of your *Alma Mater*.

The relation of son to mother has always been a theme that awakened a responsive thrill in the human heart. It is the most sacred that earth will ever know. Her life-blood courses through his veins. The Saviour of the world gave His Mother to the chastest and the purest. Sons have been called upon to defend home, country, liberty, sacred honor. Sons have been called upon to protect aged parents and defenceless little ones. Sons have been called upon to do battle in every cause as the representatives of the father, the flesh and blood

of a devoted mother, and the pride of brave and loving, but weak and helpless sisters. Many and many a thousand time has a last farewell been said to them by hearts that were afterwards filled by other loves. But one heart followed, cherished, yearned, longed, sighed and prayed for them until death removed the object of love, or silenced forever the beatings of the truest and the tenderest heart of God's creation—that of a loving mother!

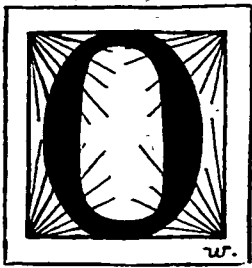
Young men, many of you are to go forth forever from your *Alma Mater*; many are to return to the embrace of her sweet, dear maternal heart. She will survive you all and will have for you all at all times the most tender

solicitude. But may I ask that you endeavor to take with you a firm, practical faith, and a cultured reason to show the world what real, true, Christian education is? Remember that God can not be reasoned out of His creation; but remember also that if you should have faith so that you could remove mountains and do not live according to the law of God and the dictates of your own conscience, you are not true men. By so living, however, you will be a witness to the powers of human reason, the glory of your Christian faith, and the pride of your *Alma Mater*, who sends you forth to do battle for truth, morality, salvation and the God and Father of all!

Bachelors' Discourses: The Twentieth Century Statesman.

I.—Peace: International Arbitration.*

JOHN P. HAYES, LITT. B., 1901.



ONE of the most important questions that have lately engaged the attention of the civilized world, was the proposal made by the Czar of Russia to substitute international arbitration for war as a means of settling future international difficulties. The question was discussed in all countries, an international conference was held, but no agreement could be reached. For while the justice and expediency of the measure was evident, one great drawback seemed to render its realization forever impossible. It was declared impracticable. England, it was said, would never consent to a policy which meant disarmament. For the strength of England lies in her naval supremacy, without which her power as a nation must rapidly decline. Moreover, fully one-half of her wealth consists in military and naval equipments; so that it would be absurd to suppose that she would readily throw away this most important of her possessions. France and Germany would likewise refuse consent to arbitrary methods on account of their mutual hatred and spirit of revenge, kindled by the bitter contest over Alsace and Lorraine. Turkey could not disarm, because her empire was based essentially on military force without which she could no longer exist. And so with the other

leading powers. And as there is no force which can compel sovereign powers to enter into such an agreement, the case was deemed practically hopeless. These are a few of the main arguments urged against the measure; and in all of them we can plainly discern that element of distrust and fear that disarmament might mean the loss of national prestige. But, although the attempt to make the change proved unsuccessful, the importance of the question of arbitration as an international measure is none the less diminished. It increases on the contrary from day to day, and must sooner or later force itself anew upon the minds of the civilized world.

I wish to speak on arbitration in its relation to our future progress. I wish to show that it is not only possible under suitable conditions, but that it is absolutely imperative if we are to advance still further the great work accomplished in the past century. Like all other questions of social progress, international arbitration must depend for its final solution upon the moral condition of peoples. It can come only with the improvement of man's social nature and relations. Without this, under existing conditions, the realization of international arbitration must be regarded as impossible.

We of the twentieth century are inclined to boast of our modern progress, and it is true that in some respects we have reached a far higher stage in human civilization than was ever attained in the previous history of the world.

* Orations appear in the order of delivery.

Within the past few decades the inventive genius of man has accomplished the greatest and most wonderful feats. No other age has witnessed such a marvellous increase of human knowledge and such an enormous gain in the field of production and enterprise. And yet there seems to be something lacking. Purely material progress, however grand, can never constitute true and genuine civilization. It has existed in the past and may exist in the future where society is most corrupt and debased. And what are the conditions that we see to-day? Commerce and territorial conquest is the all-absorbing thought of nations, and in its train have come the most bitter rivalry and jealousy. Under such conditions arbitration could never be effected. But to conclude from this that arbitration is opposed to human nature is false; for warfare is a direct negation of the social and moral elements of man's nature. Indeed men tend to progress just as they come closer together and by co-operation increase the opportunities for further development; and the more extended and closer the ties of association, the greater becomes the possibility of advancement. It is only when conflict is provoked that this tendency to progress is checked and finally reversed.

We have reached a critical period in worldly development; a time when great social questions, of which arbitration is but a phase, must be decided. We must improve men morally and socially. If this is attained the question of international arbitration will be rendered easier and more practicable. Without it the measure is not possible. And when we consider the opportunities that we possess to-day, why can it not be realized? For there was a time when war was unavoidable. When mankind was for the most part in the savage state, when war resulted not only in the appropriation of goods, but in the enslavement or extermination of the vanquished, there could be no peace; war was a necessity of the times. But now, that the civilized world has reached a far higher plane of knowledge and culture, when, as society progresses, there is an ever-increasing value attached to human life, the possibility of dispensing with war by the substitution of peaceful means, is rendered easier. Human tribunals can to-day settle disputes with greater justice and satisfaction than can be gained by war. And we must have recourse to arbitration for the future if we are to progress. Without it the jealousy and rivalry for commercial supremacy and territorial aggran-

dizement that to-day infatuate the world must sooner or later involve us in a war more destructive and terrible than the world has ever witnessed.

And consider what warfare for the future means. We have no longer the hand-to-hand fights with the sword and the battle-axe which at least proved the superior race physically. Gun-cotton and other innumerable explosives are the weapons that we carry forth to do battle. No longer will the event of war depend upon the hardier and more courageous race, but rather on the country which by burdensome taxation can support and maintain the largest number of soldiery and marines. If the defense of right and justice should be the sole object of war, where can you find it for the future? Consider, moreover, the enormous wealth that is daily wasted in warlike preparations. It is true that we have not as yet felt it in this country; still it is waste that is crushing Italy, impoverishing France and Germany alike, and keeping the Russians in a serfdom more grinding than the slavery from which they were recently liberated. Ruskin has said that war is necessary for art, but Ruskin's notion of war was far different from the picture that international war would present to-day. Thousands upon thousands must march forth to battle, to die perhaps before they have even gained sight of the enemy. And if in that awful field of carnage, or in the conditions that must inevitably follow such a war, there is aught of material to inspire the artist, its portrayal I think must excite more of terror than of pleasure. For in the havoc that would be wrought endless suffering would be entailed, accumulations of capital destroyed; and on the desolate shores would be left countless millions who must perish for want of subsistence.

For those who think that arbitration is altogether impossible the history of different civilizations bears witness of its success. It has been one of the most familiar and efficient means employed from the earliest times. We have an instance of it even in our own country.

In the old Confederation which recognized the sovereignty of the individual states, Congress was called upon to decide the most difficult question of the States' boundaries. This was a purely arbitrary decision, as Congress had at the time no power to enforce it; yet it was respected and obeyed. And if this is possible among independent states, why is it not possible among nations? No

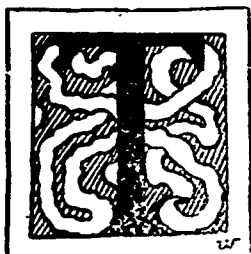
other age has been afforded the opportunity that we possess for moral and social advancement. The inter-communication that we enjoy with foreign peoples has served in a measure to remove the prejudice and the hatred that were the outcome of clan and tribal relations. No longer is the stranger forced to starve outside our very door because he happens to be of an alien race. We are becoming more inclined to look upon all as men, impelled by the same motives and desires, and seeking the end common to all men—happiness. This is the advantage that we possess, and our future progress depends upon our making the most of it. For if we are to advance it must be by peace, and if we are to have peace it can be attained only by international arbitration.

On this very question of peace, there

seems to be a prevailing disposition to look to this country as a leader. Americans are pre-eminently a liberty and peace-loving people; and we should be the first to be inspired by the wish to see our country leading civilization into a system of freedom and peace based upon laws made by common consent and maintained by the strength and harmony of all. And when it comes to the final test when conditions render a choice absolutely necessary, I trust that we shall not be found wanting. So that when future generations look back and view our actions of to-day, they shall point not to the disruption of a society decaying in the midst of its material grandeur, but to a civilization to which new impetus and life was given by means of social improvement through international arbitration.

II.—Liberty and Democracy.

JOSEPH J. SULLIVAN, LITT. B., 1901.



RUE liberty and genuine democracy are, practically, synonymous terms. They both suppose the power and confer the ability upon the individual, unhindered by outside compulsion, to do what he has a right to do in moral, political and economic conditions. This truth is self-evident. Then we ask how do they benefit man? In two ways. First by bringing about the conditions which produce culture. This increases his happiness; and happiness is his highest aim in life. Secondly by giving him self-government which aids in his development as a social, intellectual and moral being.

If happiness is our highest aim in life, the first question to ask is, how can happiness be acquired? What are the conditions that produce it? It can not be acquired through pleasure, for pleasure degrades a man; nor by money, for money is but a means to an end, and tends to blunt a man's receptivity of true happiness; it can not be by fame, for fame is what the fickle world thinks of us; it can not be through any of these, for all of them are external to man and not of man himself. Not in these; but happiness does consist in the simultaneous, normal development of the physical, intellectual and moral man; producing as a perfection of this

development a condition that we call culture.

The next question which presents itself is, how can this culture be obtained? We find it not among a race of slaves, for their social state prevents political and intellectual perfection. Modern Russia breathes not the air of liberty, and the creative genius of her peasants is dormant. But let us turn to the empires, kingdoms and republics that have risen, flourished and fallen; all have gone down into the dust of their silent graves; but the memory of one still lives,—the fame of Athens is as bright as the sun of day. Philosophers came to her shores, for they were seeking knowledge and culture; her poets sang, her sculptors chiselled, her artists painted; the world was wrapped in a mist of ignorance, but she was the home of painting, sculpture and literature; her life has faded away, but her glory remains.

Again, I should like to ask what was it that gave Athens her brilliant culture? It could not have been race, for the men that colonized Sparta, Macedonia, Sicily and Athens were of a common stock. It could not have been location, for Rome and Carthage were more favorably situated; it could not have been climate, for the early Greeks, attracted by the wealth of Italy, sent colonies to its shores, where they found the land flowing with wine, oil and honey; and on these shores

they built a great civilization; it could not have been religion, for all Greece believed in the same cycle of gods and goddesses, and bowed to the dictates of their oracles; it could not have been power, for the entire world trembled as the Roman legions swept on to conquest and to glory.

It was something deeper than race, climate, power or religion that brought culture to Athens; something which other nations had not—it was liberty. "She shed a partial light on Greece, and marble grew to shapes of ideal beauty, words became the instruments of subtlest thought, and against the scanty militia of free cities, the countless host of a great king broke like surges on a rock. Out of the night that followed her eclipse, her slanting rays fell again on free cities, a lost learning revived, modern civilization began, a new world was unveiled, and as liberty grew, so grew art, wealth, power, knowledge and refinement."

Athens had liberty, but no genuine democracy; for she denied the rights of the individual in morals as in politics, when these rights were repugnant to the policy of the State; and genuine democracy can come only from a recognition of the rights of the individual as founded on the natural law. Still, she had more democracy in her institutions than had Rome, Sparta or Macedonia. For such was the nature of her government that it tended toward the development of the individual; and the best fruit produced by the wisdom of its liberty was such men as Themistocles, Pericles, Æschylus, Sophocles, Socrates, Plato and Demosthenes.

Athens had self-government, but not democratic self-government; for she looked upon liberty as a state privilege and not as a human right. Democratic self-government is required for the development of the individual as a social and political being. It is our only assurance of liberty; and better still it enables the citizen to develop his individual faculties unrestrained. It tells him that he is part of the government, and thus it makes him act and think. It raises his standard of intelligence, gives him a true notion of his own dignity, renders more definite his concept of responsibility, creates within him a desire for liberty, and leads him on toward a fuller and a wider life.

Man to possess true liberty must have the perfection of self-government, of genuine democracy; he must have political and moral

liberty and the right of opportunity. Christianity has brought him moral freedom. It not only gave definite form to his vague idea of a Deity; but to his formless and clouded notion of sin it gave both depth and shape. It taught not only that he as an individual has certain rights to life and happiness which society must recognize, but that he owes duties to society which he must fulfil. Through Christianity alone man saw his aim and end in life. The Master went into the streets of the city, into the plain and hamlet, and taught the doctrine of love. Then for the first time man understood the philosophy of life: that in a life that is worth living it is better to be and to love than to have. Thus sown by a loving hand, liberty grew within the bosom of the newborn Church and soon became the mother of genuine democracy.

But even Christian liberty had to pass through the darkness of barbarism, the painful toils of serfdom, and the still more cruel trials of absolute government, to reach at last a congenial soil on which it might more fully expand, blossom and produce golden fruit. Here in America men burning with a desire of liberty spoke out to the world the Declaration of Independence. France too had long been on the verge of social eruption, and following in America's footsteps she threw off the yoke of centuries in one great revolution. Nor did the impulse which had taken life in America die with the Frenchmen, but it pulsated in Europe for more than a century. Kings were hurled from their thrones, and where once gleamed the sceptre and sword now stands a constitution. Thus, begun in the New World, true liberty or genuine democracy spread among the nations of Europe, bringing with it hope and intelligence and a wider life.

But after moral freedom, is there anything more essential to man than the right of opportunity? "I came into Paris," says Danton, "endowed with a good education; but there was nothing for me to do, so I threw myself into the French Revolution."

We can not deny the right of opportunity to our young men, if we will have true liberty or democracy. To give a man the right to vote is not to make him free; for his freedom is directly concerned in his independence. We gave the ballot to the negro, but provided no means by which he could get food and shelter; and the negro was more a slave after emancipation than before. The ballot alone does not

bring freedom to the toiler. Men are often deceived by the shadow of liberty. The spectre of Revolution clothed in the garb of liberty rose from the fields of France, and guillotines ran red with blood; it cast its shadow upon the calm Adriatic, and the Venetians drove out the Austrians; it settled on the vineyards and teeming plains of Italy from Lombardy to Sicily, but only Garibaldi was the result! When all was finished, men found that they had not more liberty than before.

All men, however, were not content to struggle and die. They saw that something was wrong in the social world; and in their desire for freedom they forgot authority and morality and grasped at license; they sought a boundless, unchangeable liberty ignorantly. This is the theory of the anarchist. But if a man has unbounded liberty and chooses unwisely, infringing on the rights of others, he becomes a tyrant. True democracy consists in respect for authority, and can never flourish beside slavery or anarchy.

The oaks with shrubs, the oceans with ponds are but types of inequality as compared with the masses of men. If left to themselves the masses do not progress politically or intellectually and not much materially. They require the personality of some great man, a Moses, a Washington or an O'Connell to lead them on toward liberty and democracy. To you as men I now appeal not to deny to anyone of them the right of opportunity. Aid him as he

struggles to better himself and his family. You are young, enthusiastic and hopeful; he unkempt, down-trodden and illiterate. He comes among you wide-eyed, open-mouthed and in wonder; his back is bent with labour; his fingers twisted. He is often narrow and prejudiced, but it is not his fault. See what he has overcome. One thousand years ago he was a slave, then a serf, now he is a freeman. But he is struggling on in darkness for that liberty which men have fought for and for which they have died.

"Liberty came to a race of slaves crouching under Egyptian whips, and led them forth from the House of Bondage. She hardened them in the desert and made them a race of conquerors." She dwelt in the hearts of the Xanthians, and fired with a desire of freedom they went down in their burning citadel rather than submit to the tyranny of the Persians; she aroused a fierce blast in the soul of Leonidas and his three hundred Spartans at the pass of Thermopylæ, and the thousands of Xerxes' army fell like chaff before a gale. O Liberty, what men have fought and died for you, "what crimes are committed in your name!" You, given as a state privilege, have caused men to sacrifice their lives for you—surely your working will be nobler and greater when founded on democracy. In the dawning of a new century I see your splendor piercing the mist of ignorance and beyond that the light of genuine democracy.

III.—Christian Socialism.

WILLIAM H. TIERNEY, A. B. 1901.



INDIVIDUALS and nations have always been too much inclined to deal in prophecies and dreams of the future, and our own age has this same characteristic. The symptom is not a good one, for happy men and wise men are content with the present; but unhappy men can not be persuaded that the evil of the day is sufficient for it, and ambitious men have not enough in the triumphs of the present, but strain after still other glories through the misty veil of the future. The case of nations is even worse than that of individuals, for here the prophets are not one but many, and the casual delirium of a few easily becomes the mania of the masses.

Every few years some voice in the wilderness cries out that the Ship of State is sinking, but the State is still secure. "Society is in danger," is another cry; but society, like the Church, has never yet been out of danger; nay, it seems to flourish in the midst of peril. Still, keen-minded men admit that we are near some sort of turning-point. If you look at the growth of industry, the achievements of science, the changed relations of capital and labor, the co-operation of the working class and the general moral deterioration around us, you can readily see that a change is needed. The question is all-absorbing, and wise men discuss it, practical men try to formulate plans; meetings, assemblies and rulers, all occupy themselves with the problem.

During the last half century various forms of socialism have appeared, all having the same laudable end: the increase of happiness. But will socialism, in its different phases, accomplish this object? There is the thought I would offer for your consideration.

Socialism may be defined as the embodiment of every aspiration toward the betterment of man, but in popular language it has a polemical use that is almost Protean in its variability. Some men use it as a bugbear to frighten the people, and others use it to damage a political adversary. Write "Socialism" on a man's opinion, and no matter how sound that opinion may be he will not be heeded; oppose a man's theory by saying: "That is rank socialism," and your argument passes as unanswerable. Socialism has been adopted at different times with very different intentions, for we hear Bismarck say to the German Parliament: "If the desire to improve the condition of the working classes by means of economic agencies under state control is socialism, then I am a socialist." Yet Bismarck would not feel flattered if he were classed with such men as Prince Krapotkin, Karl Marx or Herr Most, though these men claim to be the advance-guard of socialism. We therefore can not frame a definition of socialism that will embrace all socialists; but let us examine the various systems separately and see if they attain their end,—the happiness of man.

1. The evolutionistic socialists have such faith in the natural perfection of men by the play of individual energy, by the elimination of the weak and the vicious and by the survival of the fittest, that they deprecate all legislative interference with the process. Their theory is this: "Human interests are by nature harmonious, therefore we have only to leave the people free, and social harmony must result. As if people knew their interests in the sense in which they coincide with the interests of others, and that knowing, they must follow them; as if there were no such thing in the world as passion, prejudice, custom, *esprit de corps*, or class interest, to draw the people aside from the pursuit of their interest in the highest sense. This is the fatal flaw in their argument: nothing is easier than to show that people follow their interest in the sense in which they understand it; but between this and following their interest in the sense in which it is coincident with that of other people, a chasm yawns; and although that chasm has never been bridged

the advocates of the theory shut their eyes and leap over it."

The term anarchistic socialism is popularly misapplied to any class of so-called reformers that fire off bombs or post up proclamations on red paper. They are really the men who hold that all authority is evil, and their programme has been well summed up thus: "Anarchy will ratify the free expansion of every human aspiration, and all authority, human or divine, must disappear—from God down to the last policeman." Of course such a theory might be held by one element of a large city, but it could not easily become the policy of a whole people. We nourish the absurdity saying: "Let the rattlesnake rattle, but if he attempts to sting we will crush him."

2. Legislative socialism teaches that an earthly paradise can be attained by the reconstruction of society on scientific principles and mainly by means of legislative action. For the followers of this belief happiness will be safely achieved when the existing executive power is under the absolute control of a majority that shares their views. "Give us a reform of government," they say; "a good structure of legislation, a proper check on the executive, and a wise arrangement, are all that is wanting for happiness." But we can not legislate men into happiness any more than we can legislate them into heaven.

3. State socialists, another group, ignore or distinctly repudiate Christianity as an element in social life and progress, and say that the chief point to be kept in view is the organization of material happiness, shorter hours of work, better food and clothes, culture as the perfection of life, health as the first condition of happiness and education as directed toward these ends. They rush forward to their end calling on the State to drill all its members into a solid marching column and keep it moving on down the road to Utopia. Under their system a man would be only one cog of a big wheel grinding out an earthly existence. He must stay in that mechanical condition. If he thinks he could by his own untrammelled industry do better than by co-operation with his fellowmen, or if he doubts that the education given his children by the State is the most conducive to their happiness, he is bound to silence. Such opinions are treasonable, and if he gives utterance to them he is set down as a selfish back-slider. There he must remain a fixture, and he must plod on like

a soldier wedged in the midst of a charging troop. At any moment the vote of the majority may reverse, accelerate or slacken the machine, but beyond this will of the majority there can be no law. Such a system means simply an almighty, all-possessing state, whose sole aim is successful production and economic consumption. Is there any happiness in this?

The experiment has been tried everywhere and found wanting. Sparta tried it long ago. Sparta had one aim—the production of warriors. The nation was a perpetual camp, and education was wholly controlled by the State. Boys played at soldiering instead of with marbles, and girls hammered out spear-points instead of crocheting dollies. There was no individualism, no right even to live, for the State decided whether or not a child should live by the dimensions of its biceps. You may say this was only an outgrowth of barbarism, but you will admit that it was military socialism; and where was the happiness of a home that was only one tent in a camp? Military socialism was a camp, industrial socialism will be a farm or a factory, and, all other things being equal, Sparta seems to have a shade the better of it. Under any purely utilitarian system of socialism, the happiness of man is of no account; if his loss be the general gain he must lose, and the State does not exist for the man, but the man belongs to the State. No, society is made for man, and happiness does not consist in being a slave, even though the master be a kind, indulgent state?

Thus one after another we are led to discard these false systems of socialism, and you may naturally ask, is there then no cure, no remedy for the condition of society? We might answer in the words used by a noted anarchist when on trial for his life: "If God has no answer for the social question, there is no answer." Let us turn to the teachings of Christianity and see whether or not God has a remedy. The systems of socialism we just examined hold nothing above the human, and the welfare of the body is their only motive. They would have all power in the hands of the people, all differences wiped out, all goods in common, and equality with no regard for right or justice. Christian socialism, however, rests on the principles of right and justice, and induces men to acquire the things of earth and use them in accordance with their last end; and though it acts for the good of the people only, it does not deal with them to the exclusion

of superiors, but avoids all antagonism to legitimate authority.

It is a mistake to say that the rich and the poor must ever be at swords' points. The contrary is true; for capital without labor would be useless, and labor without capital would be impossible; but when both work together harmony results, and to unite them is the work of Christian socialism. This it would do by teaching both parties their duties to each other. On the one hand, it teaches the laborer that he must keep all his agreements honestly, and that he must respect the property and person of his employer; and, on the other hand, it teaches the master that his workmen are men, not chattels, and that he should exercise toward them the charity taught by Christ, the Great Master of all.

In Christian socialism, you see, every man has a value and a dignity because of his relation with God, and has rights that no power can take from him; rights that no act of his own can alienate. Measure him alone against a thousand other men and he is very small; but measure him with the eternal law above him and the world against him, and you must say that no power of his fellows can give them a right over him in many respects. "God and one man make a majority." No vote, no decree of ten millions of wills, can deprive him of the rights he has in accordance with the natural and divine law, and these rights are the source of all the happiness he can have here on earth or hereafter.

Christian socialism brings a light from another world to the struggling and suffering masses of men, and shows that even suffering may have its blessings. It keeps in view the certain future and the true place of repose where all will be happiness. The revelation which bids us not to set our heart on the things of this world but to hope for a happiness this world can not give, tells us that labour is a heaven-imposed duty; preaches submission and contentment to the toiler and hope to the sufferer; tells the rich man that he is but the steward of Providence, that by aiding the poor he is giving to God. You may say that this theory is too fanciful, and we must grant that while men are men the ideals of Christianity can be only imperfectly realized; but Christian socialism will come much nearer the attainment of perfect happiness than the false notions of altruism, the cant and the absurdities of socialism, in whose blinding

fog our world has well-nigh lost its way.

Place on one side the Christian socialist working for the support of his home and family, helping his weaker neighbors in the name of God and hoping for happiness in a better world; place on the other hand the organized armies of men drudging through their allotted task, taking the leisure afforded them and receiving their dole of public property; and even if all suffering were excluded and this social machine worked without a hitch, would life be worth living in this material dreamland?

The latter system might solve the social problem, if that problem were merely a question of economics, but it is above all a moral and religious question. Even if hours were lessened and wages raised, men must remain miserable while morals are corrupt and no religious discipline is in control. Besides, economics does not recognize justice or charity as Christianity does. It would do away with alms as being contrary to human dignity; but by the Christian practice alms would not feed the pride of those that give, nor put to shame those that receive. And who is so rich that he can dispense with the help of all others; or who so poor that he can lend no assistance to the needy? It is praiseworthy to teach the laboring class how to save and how to provide, and it is of small moment by what name such action is called, but it is of great importance that all should work for the good of all.

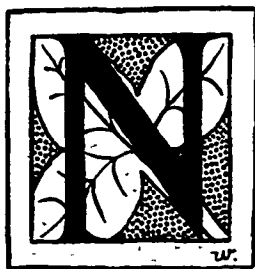
Some step must be taken for the good of

society, because false socialism is creeping into the state: the bridle of religion is cast off, duties are passed over, and selfish rights are urged. Well did the present Pope say: "Of the rights of men we have heard enough, let us now hear something of the rights of God." Christianity once brought light from the darkness of paganism; Christian principles have founded, fostered and encouraged all human perfection, and if society is to be cured now, it can be cured in no other way than by a return to Christian teachings, to Christ the Creator, Redeemer and Judge of all that employ as well as of all that labor.

Men must realize that happiness can be obtained in no other way, however cunningly the method be devised, for here is the problem they must solve. Given a world of knaves to produce honesty from their united action, and given a world of suffering men to produce happiness from their united action, the solution lies not in a community of goods, not in legislative action. No! We must realize the eternal fact that there is a God in human affairs, and that He not only made us, but is in us and all around us, directing everything. Man is only a soldier of God, not knowing the General's plan of campaign; it is enough for him to do what he is commanded, and to do it with submission and courage. Man must be brought to realize that his soul is superior to his body, that he is not created for a day, but that he stands at the "conflux of two eternities," and that the heavenly guiding-star of the eternity before him is Christianity.

Address to the Graduates.

BY THE RIGHT REV. JOHN SHANLEY, D. D.



NATURALLY the topic for consideration this evening is education, a most woefully threadbare subject. It has been under consideration among us in America ever since Daniel Webster appeared in the Girard will case, yea, since the United States became a nation. Belles-lettres, rhetoric, declamation, logic, metaphysics and theology, the lexicon, with its various and varying orthographical and definitional potencies, common sense and nonsense, equity, justice and bigotry, pseudo-science and true science, district-school learning and dense

ignorance, God's Church, Protean Protestantism, deism, atheism, agnosticism and indifferentism have all taken part in the debate. And to prove what? That the Catholic Church is either right or wrong in her position on the question of education.

The Catholic position, to borrow a phrase from Horace, is known *lippiis et tonsoribus*—"to blear-eyed and barbers": religion must not be divorced from secular instruction. A complete education from which God, the author of all knowledge, and God's law, the norm of human conduct, is not excluded, is what the Catholic Church contends for.

Mr. Herbert Spencer, in his essay on "What

Knowledge is of most Worth," writes: "All then, either directly or by implication, appeal to this as the ultimate test—how to live! That is the essential question for us. Not how to live in the mere material sense. The general problem which comprehends every special problem is the right ruling of conduct in all directions under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize all those resources of happiness which nature supplies; how to use all our faculties to the greatest advantage of ourselves and of others; how to live completely? And this being the great thing needful for us to learn, is, by consequence, the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of any educational course is to judge in what degree it discharges such function."

SPENCER'S RELIGION, NATURALISM.

The religion of Mr. Spencer is naturalism. For him the supernatural does not exist. But in so far as he possesses a religion he demands that such religion enter into the knowledge which is of most worth. "To prepare us for complete living is the function which education has to discharge." We admit the truth of Mr. Spencer's last sentence, and we syllogize as follows: That system of education alone is perfect which prepares us for complete living. But the Catholic system is the only system which thus prepares man. Therefore, the Catholic system is the only perfect system of education.

The major proposition is admitted. The proof of the minor is found in the true definition of life. For definitions of this kind we Catholics prefer the authority of God to the authority of even so eminent a man as Noah Webster. God defines life in the first chapter of St. John's Gospel: "The word was God... all things were made by Him... In Him was life; and the life was the light of men." And again in the first Epistle of the same St. John: "This is the testimony that God hath given to us: eternal life; and this life is in His Son. He that hath the Son hath life; he that hath not the Son hath not life." Life in its highest and truest sense is found in the possession of the truth and grace of the Son of God. Complete living consists in

knowing and following His truth and enjoying in recompense His grace. Now this truth and grace were confided by our Saviour to His indefectable Church, and to her alone, for the benefit of mankind. From her, then, and from her alone, can man receive the preparation for complete living—the knowledge how to live—a perfect education. This is the Catholic position, which the Church has ever maintained and from which no one of her members can depart without betraying the interests of the adorable Saviour. If Christ was an impostor then is Herbert Spencer right. But if Christ was the Son of God, as we Catholics firmly believe, then are we right.

Believing as we do, we have fought a long, fierce, unequal, but not altogether unsuccessful battle for Catholic education, and for Catholic educational rights in these federated States, and "our wrestling has been and is against principalities and powers; against the rulers of the world of this darkness; against the spirits of wickedness in the high places." We have built our own schools, colleges, seminaries, and universities, and have maintained them at our own expense while paying heavy taxes to support other schools which in conscience we can not attend. It is estimated very conservatively that the maintenance of our parochial schools alone, not including buildings, repairs, etc., cost the Catholics of this country last year over \$25,000,000. The higher institutions of Catholic education probably cost as much more. Fifty millions a year in addition to our ordinary taxes paid for education! Does not that prove the earnestness of our belief in the necessity of education in its true sense, and ought not that one fact silence forever the barking fanatics who call the Catholic Church the foe of knowledge?

CHURCH GAINED IMPORTANT ALLIES.

For many years the Church waged the conflict for complete education alone and unaided. It is a consoling thought that of late years she has gained allies of no small importance among men of thought and influence, and that some of the sects are beginning to follow her example in the establishing of schools. The Lutherans, Episcopalians, Methodists, Baptists and Presbyterians now realize that their very life as sects depends on the instruction of the young in their particular tenets. In an address recently made before a Methodist Conference in my own state, Bishop Walden stated that there are one

hundred and forty Methodist colleges and seminaries in this country. The Methodist Bishop Vincent is reported to have said recently: "We are coming slowly to demand a relaxation of the absolute monopoly of our children by the secular schools, and that the Church do her equal duty again of religious instruction of the young with equal constancy, thoroughness and system."

The *Congregationalist*, one of the ablest Protestant papers in the United States, lately said: "The contrast between the work done by the Catholics for the children of this country and that done by the much larger body of Protestants ought to set us to thinking whether our Sunday schools meet the need of the children for training in the knowledge of God and of their duty to Him." A Jewish Rabbi writes to the *New York Sun*: "I believe that many circles, particularly of Protestant Christians, formerly bitterly hostile to the Roman Catholic attitude toward education, namely that secular and religious education should go hand in hand, no longer look upon it with this same antagonistic feeling. I know that a large section of the Hebrews hold practically the same view, but have hesitated to express it, as they did not wish to take an attitude of opposition to what appeared to be the settled policy of the nation in regard to education." The President of Chicago University, quoted by Father Campbell in the *June Messenger of the Sacred Heart*, admits that he views with consternation the growing paganism of our school population that never hears a word of God or of the obligations of man to his Maker on six days of the week, and on the seventh never darkens the door of a church, while Mr. Murray Butler of Columbia, according to the same Father Campbell, proposes a scheme of a Saturday Sunday school for inculcating morality, and thus combating the evil. Quotations might easily be multiplied, all to the same purport. Let one more suffice. The May number of the *North American Review*, 1899, contained an article by Mrs. Rebecca Harding Davis on "The Curse in Education," a portion of which has been printed in the report of the *United States Commissioner of Education* for that year. After speaking in the highest terms of the purity and innocence and happiness of the French Acadians in Louisiana whom she had lately visited, and among whom she found, if not a vast store of book-learning, at least a profound and practical knowledge of their

religion, she says: "Perhaps the falsest value is that which we set on mere book-learning. Without religion, it only qualifies the thief to be more expert in his thieving. If it is not assimilated into a man's life, and made a part of his everyday work, it becomes a deadly, alien weight on both."

RELIGION AND EDUCATION.

The Church is therefore right in her contention that religion and secular instruction must not be separated in education, and even the enemies of her dogmas are now admitting the truth of her position on this most important question.

Nor can any honest man with full knowledge of the facts deny that the Catholic educational institutions in this country produce in the secular branches of learning at least as good results as those under the patronage of the State. I am speaking of the present. With the past of thirty years ago we are not now concerned. I assert unhesitatingly that the Catholic schools from kindergarten to university are equipped with as learned and skilled a corps of instructors, and impart as thorough an education in the secular branches as any schools on this continent. This proposition is easily demonstrable. One consideration alone will show its reasonableness as to our lower schools. Our teachers, members for the most part of religious orders or communities, are persons who adopt teaching as a life-long profession, and who, actuated by the noblest of motives, study to fit themselves in the highest attainable degree for the work of the class-room. They do not adopt teaching as a makeshift till the good Lord calls them to a higher vocation. As to the proficiency of our colleges and universities, *si testimonium quaeris, circumspice*.

Notre Dame speaks for itself, and in a measure speaks for all. Far from fearing comparison we invite it. No untold millions are at our command. We have been forced to contend against poverty, prejudice and misrepresentation, and despite all obstacles, after about fifty years of toil—the span of one human life—we stand at the very apex of American education. It is for this reason that I, for one, have slight patience with those Catholics who send their sons to non-Catholic colleges on the false plea that the instruction imparted in our Catholic colleges is inferior.

Young gentlemen, students of Notre Dame, do not forget that the men who have produced these marvels, effected them by earnest work.

They were men of their day; in the language of the day, up-to-date-men. They did not fold their arms and muse on the glories of the past, quote St. Thomas Aquinas, Dante, and Albertus Magnus, and let the world before their eyes go to destruction. They lived actively in the fruitful present, and Church and State are the better for their having lived. They are your models.

It is related of Mr. Carnegie, whether true or false I know not,—*si non è vero è ben trovato*—that once upon a time he visited a stable to purchase a good horse. The proprietor exhibited several fine animals, but specially recommended two to Mr. Carnegie—one of which had made two years previously a wonderful trotting record, the other a colt, which gave promise of great achievements. He said: "That bay has trotted his mile in 2:12 $\frac{3}{8}$, and that two-year old will soon make better time than that, as sure as preaching." "My friend," said Mr. Carnegie, "you have shown me a 'haser' and a 'willer.' I don't want a 'haser,' nor do I want a 'willer,' I want an 'iser.'"

The men who built up Catholic educational institutions in this land were all "isers." The Church in the United States has plenty of "hasers" and "willers," She needs more "isers," and she hopes to find them among the students of this and similar seminaries.

The interests of truth in Church and State look to you for defense and protection. False notions of religion, a pernicious philosophy are spread far and wide the land over, propagated by designing mountebanks and a corrupt press. College halls resound with atheistical lectures. Text books of history and supple-

mentary reading books in the lower schools are used as means to villify the Church of God. In the political world the grand principles of right and justice, on which our civil liberties rest, are ignored, and brute force reigns supreme. In the commercial world God's law is a dead letter. In social life *Virtus post nummos* is the maxim. Education without religion is showing its results. Education with religion, such as you have received in this University, can alone counteract these evils. And the Church and the Christian people of the State look to you who have received a Christian education to do your part toward saving society from the menacing danger. Bring your religion with you everywhere, as you bring with you everywhere your brawn and your brain. Let Winthorst's saying be yours: "It is a glorious thing to be a Catholic."

Show your appreciation of a Catholic education by aiding by word and deed the educational work of the Church. Much has been done under great difficulties during the past fifty years. With increased means how much more might be accomplished!

The non-Catholics of the land are spending millions in founding and endowing colleges and universities. What are our wealthy Catholics doing? Nothing, or next to nothing. You can count on the fingers of one hand the rich Catholics whose gifts to Catholic schools are worthy of mention. The time has come for a change in this matter. The day of a new crusade has dawned—a crusade for the spread of Catholic truth. You are the chosen crusaders, and you are to battle for virtue and knowledge. In you our hopes are centred. Let us not be disappointed.

Valedictory.

WILLIAM J. O'CONNOR, 1901.



AFTER four years of eventful college life, the Class of 1901 has at last reached the end of its course. During these undergraduate years, the word graduation has stood out before us as a beacon that we descried in the midst of the future. When class-work was difficult and college discipline became wearisome, we consoled ourselves with the thought that graduation would put an end to our troubles. Now that this long-expected day has

arrived, and we stand upon the threshold of another and different life, we are in doubt as to whether our experience beyond the gates of Notre Dame will be as pleasant as we have pictured it. The life we are about to leave has been one of intimate friendships, of pleasures and of easy tasks; the life we are about to enter upon will be one of friendships and of pleasures, perhaps, but the obligations are much more difficult.

Throughout our college course we have endeavored to prepare ourselves for the

responsibilities of the future. We have been carefully instructed in the branches of learning that we have deemed suited to train our minds for the respective professions we intend to enter. We have realized that not effort but fruitless effort makes work disagreeable. We have been told that the good of life lies in right dispositions of mind and heart and not in the things that man possesses. We have had instilled into our mind that education is the stimulus of life, and with this notion in mind we have endeavored to improve ourselves that we may enjoy this inestimable treasure.

Eminent men have said, concerning the institutions of learning of the present day, that after the instruction they give they leave the mind and character of the students unformed. Here at Notre Dame this is not true. Besides the regular collegiate work marked out for us, we are daily brought in contact with men that look to our moral training. For it is the example of Christian and useful lives that educates man. The ideals that are set to be attained are valueless without some concrete examples. Emerson said that he cared not for institutions, but that he would cross the ocean to talk with one great man.

True education is that which molds and forms man's mind, and brings him closer to the ideal perfection that God intended for him. The greatest happiness that can be experienced in this world is the striving for the contemplation of his Creator; and that education alone which, while it develops the mind and trains the intellect of man also leads him to God, is true education. The essential characteristic of man is human reason which is in need of society and religion. That education which neglects religion is no education.

College education is but the supplement of the home training. The environment of home life, if it has been good, will have a wholesome effect upon the mind and character of a student in his college life, will influence him, and spur him on to better and higher things. We should not say that environment makes a man; for we know that environment of civilization has failed of this purpose; but the atmosphere of learning and right living that is found in college is conducive to emulation and development. In no place does one learn so soon that the thoughts of men make them the inhabitants of different spheres; that the breach between the educated and the uneducated is so vast. Where one class is groping

in the darkness of ignorance and despair, the other and fortunate class of beings lives in touch with the grandest of God's blessings.

The college-bred man upon his exit from his college walls takes upon himself a great deal of responsibility. He has been sent forth equipped with the implements of learning; the accredited representative of culture and letters. Before him is the great field of mankind. His opportunities have imposed upon him the obligation of educating and uplifting the masses. He is essentially a teacher. Men with whom he will take up his life-work will look to him for instruction and guidance. And in no country more than in America has the college man a greater incentive for labor. Although our people have startled the world by inventions and subdued a continent alone, we have not fulfilled our mission.

Of the seventy million souls that inhabit our country to-day and of the millions that have gone before us, we have yet to boast a great artist and a great poet. We are a people given almost entirely to the material pursuits of life, and must necessarily have neglected its spiritual side. Upon the college man falls the duty of improving those with whom he comes in contact. He has been taught that only those persons who are habitually thoughtful can appreciate life; can make use of the inspiration that comes to the unlearned and learned alike; that habits of thought are necessary for man's progress; and that man by his unaided effort must advance in civilization or go backwards. Knowing these things, if he would seek a place of seclusion and live out his life enjoying the fruits of a cultivated mind alone and leave the rest of his people unimproved by his efforts, he has done the world an injury. If the college man has been weighed in the balance and found wanting; if he has not proved himself capable and willing to uplift his less fortunate fellows, his education has been a failure and his life a disappointment.

GENTLEMEN OF THE FACULTY:—To-day for the last time we have answered your summons and are gathered here to receive the insignia that places us among the alumni of Notre Dame. With a feeling of sorrow at parting from you, and with fond hopes of the continued prosperity of Notre Dame we say farewell!

MEN OF THE SENIOR CLASS:—Mindful of the bond of sympathy that exists between us and which must be broken to-day, and hoping that we shall meet again at the one goal for which we all shall strive, we say, farewell!

NOTRE DAME SCHOLASTIC.

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Notre Dame, Indiana.

The Fifty-Seventh Annual Commencement at Notre Dame.

THE Commencement exercises this year began on Sunday, June 9. The final examinations had been held on the preceding day, and the young men who had been successful, naturally were elated at their good fortune. The graduates in caps and gowns attended Solemn High Mass in a body. The Very Rev. President, Andrew Morrissey, officiated; the Rev. Vice-President James J. French, as deacon, and Rev. M. J. Regan as subdeacon. An alumnus of Notre Dame, Rev. Nathan J. Mooney of St. Columbkille's Church, Chicago, preached the

BACCALAUREATE SERMON.

Father Mooney, looking down at the graduates, who were seated close to the pulpit, began his discourse in a very subdued voice. His sermon was not cast in the conventional form of an exhortation to the young men about to step into the world. On the contrary, he established his propositions by clear-cut and trenchant arguments. We are glad to be able to present his address to our readers even through the medium of cold type. When he warmed to his subject his voice filled the church with its thrilling tones, and he succeeded in imparting some of the enthusiasm that stirred himself to his hearers. When he had finished there was no graduate but had a well-defined idea of the proposition the reverend speaker had presented from many points of view.

Father Mooney's sermon was remarkable for one of its kind. It goes to show the unusual intellectual strength of the man, for to give a baccalaureate discourse that gets away from the commonplace and the conventional is no easy task. After Mass the graduates assembled in the University parlor, where Father Morrissey gave them a short talk, full of encouragement and good-will.

Monday and Tuesday were spent in exam-

ining the undergraduates. On Wednesday morning the University grounds had an urban appearance. Many eminent clergymen had arrived on Tuesday, and a large number of visitors came on Wednesday morning. The University, as is the hospitable custom of the members of the Holy Cross, was placed at their disposal.

A delegation, seventy-five strong, came on an excursion from Chicago. This excursion had been planned and carried out by the Notre Dame Alumni Association of Chicago. The President of the Society, Daniel P. Murphy, was most instrumental in making the affair a success. When President Morrissey cordially shook hands with the Chicago visitors he noted many of his former graduates among them. Many of the visitors on their arrival went down to St Joseph's Lake where

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was being held. There were four races; three by the six-oar crews, and one by the four-oar crews.

The first contest was between the Sophomore crews of the *Minnehaha* and the *Evangeline*. The waters were as smooth as if polished, and the sun beat intensely on the bare shoulders and backs of the youthful rowers. The Sophomore race was a pretty one until the last turn when the *Evangeline* swung around the buoy ahead of the *Minnehaha* and beat her in by almost three lengths. The crews were:

<i>Minnehaha</i>		<i>Evangeline</i>
J. T. McGowan, (C.).....	No. 1.....	Thomas A. Toner
Daniel J. O'Connor.....	No. 2....	William A. Draper
Walter J. Malamphy.....	No. 3.....	W. J. Dames
George I. O'Connor.....	No. 4.....	Jos. M. Jenkins
John W. Dubbs.....	No. 5.....	John L. Corley, (C.)
Francis P. Burke.....	No. 6.....	John I. O'Phelan
John R. Kelly.....	Coxswain.....	W. Halloran

The freshman contest between the *Yosemite* and the *Montmorency* came next. It attracted unusual attention for both boats were manned by Latin-Americans.

Both crews rowed the first half mile in splendid form. On the second turn, however, the *Montmorency* men lost their stroke and the *Yosemite* was an easy winner by about four lengths. The redoubtable Enrique Canedo pulled stroke for the victors. The names of the crews were:

<i>Montmorency</i>		<i>Yosemite</i>
S Villanueva.....	No. 1.....	I. Canedo
F. A. Rosado.....	No. 2.....	E. Stahlknecht
M. Garcia.....	No. 3.....	F. Gallastedi
J. Rangel, Capt.....	Stroke.....	E. Canedo
Felipe Crosas.....	Coxswain.....	J. Vilaro, Capt.

The Junior race between the *Sorin* and *Corby* aroused the most enthusiasm. A little hall spirit was evident. Barry and Crumley marshalled the Corbyites, who, under their able leadership, cheered themselves hoarse. The Sorinites on the other hand were fewer in number and not quite so enthusiastic.

The race between the rival crews was an exceedingly interesting one. At the first turn *Corby* led by about a length, but *Sorin* was rowing in splendid form and reached the *Corby* in the straight course. At the western buoy the two boats showed their sides together, and started for home as evenly as they had left. It was a race of endurance. The *Sorin* lost her stroke in the splashing, wasted her strength, and came in a length behind the *Corby*. The crews were as follows:

<i>Sorin</i>		<i>Corby</i>
P. V. Buttler.....	No. 1.....	Vincent Corbett
F. J. Petritz.....	No. 2.....	Davila S. DuBrul
G. H. Bohner.....	No. 3.....	Harold H. Davitt
A. Krug.....	No. 4.....	F. C. Brent, (Jr.)
J. C. Kinney.....	No. 5.....	Frank J. Sturla
G. J. Lins.....	No. 6.....	Francis E. Bouza
E. B. Warder.....	Coxswain.....	G. F. Ziegler

The final tug was between the Seniors in the *Golden Jubilee* and the *Silver Jubilee*. This race was closely contested. The men in the *Golden Jubilee* appeared to have the prettiest and more even stroke, but they made a bad turn at the second buoy and lost the race. They made a good spurt on the home course, gaining steadily on their opponents, but to no avail, for the *Silver Jubilee* came in a length and a half ahead. The crews were made up of the following men:

<i>Silver Jubilee</i>		<i>Golden Jubilee</i>
Charles J. Mulcrone.....	No. 1.....	Joe Cullinan
Wilbert P. O'Grady.....	No. 2.....	Walter M. Daly
Fred J. Kasper.....	No. 3.....	Frank B. McWeeney
Max H. Fleischer.....	No. 4.....	Dominic K. O'Malley
Albert C. Fortin.....	No. 5.....	James L. Doar
Will A. Shea.....	No. 6.....	Richard J. Emerson
Robert A. Krost.....	Coxswain.....	Ralph M. Wilson

Each member of the winning crews was presented with a gold anchor. Miss Vanderhoof of South Bend pinned the prizes to the winners' jackets.

EXERCISES AT ST. EDWARD'S HALL.

On Wednesday afternoon the guests of the University had the pleasure of attending the closing exercises at St. Edward's Hall. The recitations and musical selections were rendered with remarkable excellence; and in reflecting very great credit on themselves the little fellows did honor to their teachers.

PROGRAMME.

Piano—"Coming Home".....	Tinnin
Master H. Donahue	
Chorus—"Our Prize We Win".....	Donizetti
Vocal Class, accompanied by Master J. Gallart	
Recitation—"Ave Maria".....	Austin
Master A. Bosworth	
Piano Solo—"Agitato".....	Schulhoff
Master J. Gallart	
"The Stolen Custard".....	Anon
Master Willie McBride	
Chorus—"What We Can Do".....	Claribel
The little boys, accompanied by Master H. Donahue	
"Tobogganning".....	Blake
1st Pianos—Masters J. Gallart, H. Donahue.	
2d Pianos—Masters H. Spengler, S. Dee.	
Recitation—"Fauntleroy and the Earl".....	Burnett
Master K. Mix	
Chorus—"The March".....	Southard
Vocal Class, accompanied by Master J. Gallart	
Distribution of Premiums	
Awarding of Medals and Certificates	

Bishop Alerding's closing remarks had the right ring as was shown by the hearty applause with which they were received.

The afternoon of Wednesday was given up to sight-seeing on the part of the visitors. The pious ones went to the Grotto of Our Lady of Lourdes; some went to the new gymnasium, admiring and wondering at its facilities; others sought out the library and Science Hall; more betook themselves to the church and profitably spent hours gazing at the paintings of Gregori. After supper there was a lawn concert given by the University band under the direction of Prof. Roche. The visitors were very much taken with the efforts of the University musicians. Prof. Roche and his boys had also helped to liven things up at the boat races. Indeed they were in demand all day and into the night, for they opened the

EVENING EXERCISES AT WASHINGTON HALL.

The theatre was filled to its utmost capacity with students, alumni and friends of the University, all desirous to hear the learned Bishop Shanley, of Fargo, North Dakota, speak. Preceding Bishop Shanley, however, three of the graduates delivered orations. The subject treated was "Twentieth Century Statesmanship." There were three divisions of this theme. The first division, "Peace and International Arbitration," was presented by John P. Hayes, Oswego, New York. His oration and the addresses of his two colleagues are given in this issue of the SCHOLASTIC. The thought and diction of those bachelor discourses reflect honor on the graduates who composed them. A word about the young orators themselves.

Mr. Hayes was a member of the debating team that defeated Indianapolis University last year. He has been one of the foremost debaters and speakers in the University Parliamentary Society of this year. His masterly talk on Commencement night shows that his assiduous practice during the collegiate year has added to his effectiveness as a speaker.

Mr. J. J. Sullivan of Chicago had the second division of the common theme. His topic was "Liberty and Genuine Democracy." Like Mr. Hayes he reflected credit on the men who trained him. Besides being an orator, Mr. Sullivan is a man of literary ability, and during the past year has made a reputation for himself in athletics.

To Mr. Wm. Tierney of Whitewater, Wis., fell the third division of the subject treated. He spoke on "Happiness and Christian Socialism." Mr. Tierney gave a remarkably good idea of the social theories of the day. His enunciation was very distinct and his gestures timely and emphatic. He well sustained the high standard set by the two preceding orators. The efforts of all three won lively applause, and their discourses put the auditors in good humor for

BISHOP SHANLEY'S ADDRESS.

This, of course, was the treat of the evening. When a man is evidently sincere in his utterances he always gains the attentions of his audience. But when besides earnestness he possesses personal magnetism he is sure to arouse enthusiasm. Bishop Shanley has these qualities. Those who were so fortunate as to hear him saw an unusual phase of human character: a scholar, a practical man and a kindly sympathetic nature all in one. His discourse on "Education," had not a dry passage in it, and what more can we say in praise of a subject so hackneyed.

In the printed page, of course, the bishop's warmth, enthusiasm and geniality are lacking. In it one misses the sense of hearing and seeing a living and lofty character enforcing the pregnant ideas on a subject that will always interest those who set the kingdom of the mind above all. The evening exercises ended with the bishop's oration. On Thursday morning Washington Hall again held a multitude who came to witness the

CLOSING EXERCISES.

An overture, excellently rendered by the University Orchestra, opened the brief but enthusiastic session. After the music the class poem was read by Mr. Anthony J. Brogan of

Oil City, Pennsylvania. He was followed by the valedictorian, Mr. William J. O'Connor, Louisville, Kentucky. His closing remarks were delivered in a clear, forcible manner, and reflected credit on the class that had chosen him for its president.

After the Valedictory Bishop Alerding of Fort Wayne, and Bishop Shanley, accompanied by Fathers Zahm, Morrissey, French and other clergymen went on the platform. Here the Right Rev. Bishops awarded the various degrees and honours to the students who had been fortunate enough to earn them. A few minutes later and Washington Hall was deserted. Many of the visitors went to St. Mary's Academy to witness the Commencement exercises. By noon the halls and walks that but a few hours before were crowded with the students, alumni and friends of the University were deserted, and the Fifty-seventh Annual Commencement was but a memory. A pleasant and dear one we may feel sure to the young men who were graduated on that day, and who now have gone into the great University. Some of them are to do battle within the shadow of the towers of Notre Dame, and some to where the chime of her bells may never reach, but all we hope with hearts loyal and true to their Mother, remembering her face as she remembers them one by one.

On the morning of June 13, in the college church professor William Logan Benitz, and Eleonora, daughter of Judge and Mrs. Timothy E. Howard of South Bend, were united in the bands of holy matrimony. Professor F. X. Ackerman and Dr. Austin O'Malley, officiated as ushers, and Professor D. J. Roche had charge of the music and choir. Professor W. Kegler was best man and Miss Genevieve Howard was bridesmaid.

After the marriage service Solemn High Mass was celebrated by Reverend Father Morrissey who congratulated the young couple on the happy event.

Mr. S. J. Sullivan of Memphis, a former student, was married in Chicago, June 5, to Miss Gretchen Boldt. Rev. Father Regan performed the ceremony. Mr. and Mrs. Sullivan have gone to Montreal, but will be at home in Memphis after August 25. The SCHOLASTIC congratulates the young couple and hopes for them a long life of happiness.

CONFERRING OF DEGREES.

Degree of Master of Arts (Economics and Philosophy) was conferred on

Francis O'Hara, Lanesboro, Minnesota.

The Degree of Bachelor of Arts was conferred on

John M. Lilly, Chicago, Illinois.

William J. O'Connor, Louisville, Kentucky.

George J. Marr, Denver, Colorado.

Matthias J. Oswald, Treves, Germany.

William H. Tierney, Whitewater, Wisconsin.

John J. O'Connell, Brooklyn, New York.

Miecislaus T. Szalewski, South Bend, Indiana.

The Degree of Bachelor of Letters was conferred on

Anthony J. Brogan, Oil City, Pennsylvania.

Robert L. Fox, Fort Wayne, Indiana.

John P. Hayes, Oswego, New York.

Joseph J. Sullivan, Chicago, Illinois.

The Degree of Civil Engineer was conferred on

Edward F. Hay, Mexico City, Mexico.

John I. Mullen, Iona, Minnesota.

The Degree of Bachelor of Science in Electrical Engineering was conferred on

Joseph R. Carlton, Bordentown, New Jersey.

Albert Kachur, Michigan City, Indiana.

The Degree of Bachelor of Science in Biology was conferred on

Vincent B. Welker, Gambier, Ohio.

The Degree of Bachelor of Laws was conferred on

Harry P. Barry, Granville, Iowa.

George H. Bohner, Chicago, Illinois.

William E. Baldwin, Chicago, Illinois.

John J. Cooney, Hartland, Illinois.

John P. Curry, Hartford, Connecticut.

Albert C. Fortin, Chicago, Illinois.

Edward P. Gallagher, Coal Dale, Pennsylvania.

Laurence Siegfried Highstone, St. Ignace, Mich.

José Hernandez Usera, San Juan, Puerto Rico.

George J. Hanhauser, St. Marys, Pennsylvania.

George A. McGee, Amboy, Illinois.

Thomas F. O'Meara, West Bend, Wisconsin.

Philip B. O'Neill, Anderson, Indiana.

Chauncey W. Yockey, Escanaba, Michigan.

William A. McInerny, South Bend, Indiana.

J. Clyde Locke, South Bend, Indiana.

William P. Glasheen, Delavan, Illinois.

George W. Kuppler, Pearson, Washington.

COMMERCIAL DIPLOMAS.

Commercial Diplomas were awarded to

B. Prosper, Notre Dame, Indiana.

August J. Brown, Wapakoneta, Ohio.

Thomas E. Noonan, Chicago, Illinois.

Michael D. Eagan, Garrett, Indiana.

Adolph W. Jung, Milwaukee, Wisconsin.

E. Walter Bauman, Dayton, Ohio.

B. Bernard, Notre Dame, Indiana.

Alfred E. Schaab, Paulding, Ohio.

Edward M. Stahlknecht, Durango, Mexico.

Daniel L. Murphy, Odell, Illinois.

John J. Harrington, Richmond, Indiana.

B. Raymond, Notre Dame, Indiana.

Joseph T. Lantry, Chatsworth, Illinois.

Robert E. Stanton, Berlin Cross Roads, Ohio.

Charles E. Roesch, Indianapolis, Indiana.

Certificates in Short Course in Electrical Engineering were awarded to

Edward C. Smith, McSherrytown, Penn.

Webster D. Lynch, West Bend, Wisconsin.

Certificates in Telegraphy were awarded to

Manuel M. Gomez, Guadalajara, Mexico.

John P. Shea, Eureka, Utah.

PRIZE MEDALS.

The Quan Gold Medal, presented by Mr. Henry Quan, of Chicago, for the student having the best record in the Classical Course, senior year, was awarded to

George J. Marr, Denver, Colorado.

The Mason Medal, presented by Mr. George Mason, of Chicago, for the student of Carroll Hall having the best record for the Scholastic year, was awarded to

John D. Quinn, Scranton, Pennsylvania.

The Meehan Gold Medal for English Essays, presented by Mrs. James Meehan, Covington, Kentucky, was awarded to

Anthony J. Brogan, Oil City, Pennsylvania.

Seventy-Five Dollars in Gold, presented by the Hon. Clem Studebaker, South Bend, Indiana, for debating work, was awarded as follows:

Forty Dollars to Harry P. Barry, Granville, Ia.

Twenty Dollars to Byron V. Kanaley, Weedsport, New York.

Fifteen Dollars to George Kuppler, Pearson, Washington.

The Breen Gold Medal for Oratory, donated by the Hon. Wm. P. Breen, '77, of Fort Wayne, was awarded to

Joseph W. Kenney, Richmond, Indiana.

The Chicago Alumni Association Gold Medal for Christian Doctrine, Sorin Hall, was awarded to Albert L. Krug, Dayton, Ohio.

The Gold Medal for Christian Doctrine in Corby Hall was awarded to

Henry S. Fink, Baltimore, Maryland.

The Gold Medal for Christian Doctrine in Corby Hall was awarded to

John J. Neeson, Philadelphia, Pennsylvania.

The Fitzimmons Gold Medal for Christian Doctrine in Brownson Hall, First Course, presented by the Very Rev. M. J. Fitzimmons, Vicar-General of the Archdiocese of Chicago, was awarded to Walter Daly, Madison, S. Dakota.

The Gold Medal for Christian Doctrine in Brownson Hall, Second Course, was awarded to Leo J. Dwan, Chicago, Illinois

The Gold Medal for Christian Doctrine in Brownson Hall, Third Course, was awarded to John P. Shea, Eureka, Utah.

The Mooney Gold Medal for Christian Doctrine in Carroll Hall, First Course, presented by the Rev. Nathan J. Mooney, '77, Rector of St. Columbkille's Church, Chicago, was awarded to Gallitzen Farabaugh, Munster, Pennsylvania.

The Gold Medal for Christian Doctrine in Carroll Hall, Second Course, was awarded to Richard S. Kolch, Dubuque, Iowa.

The Barry Elocution Medal in Brownson Hall, donated by the Hon. P. T. Barry Chicago, was awarded to Frederick Schoonover, Chicago.

The Gold Medal for Elocution in Preparatory Course was awarded to Louis E. Wagner, Chicago.

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The Sorin Elocution Gold Medal was awarded to Kenyon W. Mix.

The Elocution Gold Medal was awarded to Alvah C. Bosworth.

The Gold Medal for Christian Doctrine was awarded to John L. McBride.

Gold Medal for Letter-Writing was awarded to Simon R. Dee.

Gold Medal for Improvement in Piano was awarded to Henry Donahue.

The Gold Medal for Mandolin was awarded to Henry O. Downer.

The Gold Medal for Piano was awarded to José P. Gallart.

The Gold Medal for Violin was awarded to Raul H. Madero.

Silver Medal for Improvement in Composition was awarded to Wilson J. Robbins.

Silver Medal for Penmanship was awarded to John J. Garrigan.

Silver Medal for Letter-Writing was awarded to Arthur Johnson.

Silver Medal for Improvement in Letter-Writing was awarded to Benjamin J. Houser.

Silver Medal for Improvement in Penmanship was awarded to Harold A. Munson.

Silver Medal for Improvement in Penmanship was awarded to Delos C. Fergus.

FIRST HONOR AWARDS.

[First Honors are awarded to students of Sorin, Brownson and Corby Halls, who have attained an average of at least 90 per cent, for scholarship and deportment during the scholastic year. The first honor awarded for the first year takes the form of a diploma; that awarded for two years of satisfactory work is a gold medal. This medal may be renewed from year to year.]

SORIN HALL.

First Honor Gold Medals were awarded to Robert A. Krost, Crown Point, Indiana.

Albert L. Krug, Dayton, Ohio.

Orrin A. White, Hanover, Illinois.

Francis J. Petritz, Rockford, Illinois.

George J. Hanhauser, St. Marys, Pennsylvania.

CORBY HALL.

(No First Honor Medal awarded this year.)

BROWNSON HALL.

First Honor Gold Medal was awarded to Louis M. Antoine, Somanauk, Illinois.

SORIN HALL.

First Honor Diplomas were awarded to

Harry P. Barry, Granville, Iowa.

Leo Cleary, Grand Island, Nebraska.

John P. O'Hara, Lanesboro, Minnesota.

Thomas F. O'Meara, West Bend, Wisconsin.

Arthur E. Steiner, Monroe, Michigan.

CORBY HALL.

First Honor Diplomas were awarded to

Max H. Fleischer, Chicago, Illinois.

Edward C. Wolf, Germantown, Ohio.

BROWNSON HALL.

First Honor Diplomas were awarded to

Walter M. Daly, Madison, South Dakota.

James J. Geraghty, St. Paul, Minnesota.

John J. Harrington, Richmond, Indiana.

Gerald J. Rafter, East St. Louis, Illinois.

Frederick G. Schoonover, Chicago, Illinois.

William T. Siewertsen, South Bend, Indiana.

DEPARTMENT PRIZE MEDALS.

[Gold Medals for Department are awarded to pupils of Carroll and St. Edward's Halls, who have spent two full years at Notre Dame, and whose deportment during the whole time has been unexceptionable.]

CARROLL HALL.

Gold Medals for Department were awarded to Walter A. Stevens, E. Walter Bauman, Gallitzen Farabaugh, Hubert A. Geraghty, Clarence J. Kennedy, Joseph T. Lantry, Benedict F. Medley, Benjamin Madero, Julio E. Madero, Gabriel J. Madero, Walter G. Tuohy, George H. Uckotter, Bryan M. Taylor (renewal), Laurence H. Luken (renewal 2d time), Alexander W. McFarland (renewal), John M. Quinlan (renewal 2d time), John A. Willard (renewal).

ST. EDWARD'S HALL.

Alvah C. Bosworth, J. Don Brooks, Raul H. Madero, Grover F. Casey, Edward O. Von Herbulis, Albert O. Von Herbulis, Edward L. Rousseau, Wells E. Goodhue, Bernard J. Mulligan, William H. Kasper, José P. Gallart, John L. McBride, Simon R. Dee, John J. Garrigan, Drummond F. Randle, Huntington St. Clair (renewal), Clarence J. McFarland (renewal).

[Silver Medals for Deportment are awarded to pupils of Carroll and St. Edward's Halls, who have spent two full years at Notre Dame and whose deportment has given general satisfaction.]

CARROLL HALL.

Silver Medals for Deportment were awarded to William R. McNeil, Francis G. Van Dyke.

ST. EDWARD'S HALL.

Claire E. Schonlau, Francis F. McIver, Charles E. Miles, Charles J. Kelley.

DEPORTMENT CERTIFICATES.

[Certificates are awarded to those pupils of Carroll and St. Edward's Halls, who have followed the courses of the University at least two terms, and whose deportment during the whole time has been unexceptionable.]

CARROLL HALL.

Certificates for Deportment were awarded to Herbert M. Beechinor, Hostilio N. Boscowitz, Luis R. Creel, Aloysius J. Dwan, Arthur E. Dumanois, Raymond S. Gatens, Edward I. Gately, Thomas W. Graham, August J. Hackman, Raymond Jennings, Albert A. Kotte, Carl A. Laux, Jose Muriel, Robert D. Murphy, Francis J. McMahon, James O'Donnell, James J. Quinlan, Herbert Rindskopf, Thomas W. Simms, Jorge Munoz, Ross D. Porter, Fernando Serafin, Burt W. Thorp, Edward H. Schwab, John E. Wertin, Walter D. Weber, Octavio de la Vega.

ST. EDWARD'S HALL.

Certificates for Deportment were awarded to Franklin E. Sabin, Cassius H. Connelly, John Young, James A. Woods, Francis J. Baude, Everett C. Van Zandt, Homer S. Warren, Wm. Eiffert, John F. Berteling, Leon Knight, Louis E. Hoffman, George A. Rempe, Harold R. Rempe, William F. Gasman, Leo C. Robinson, Robert J. Graham, Robert J. McGill, Carol Von Phul, Herbert A. Spengler, Franklin H. Stafford, Bonaventura Cuesta, Ramon Cuesta, William A. McBride, Lambert J. Wiest, Joaquin H. Medrano, Eduardo Creel, Alfonso de la Vega, William T. Dee, Merrill W. Staples, Edward A. Kelly, Otto O. Von Herbulis, James S. McIver, Francis F. McIver.

Premiums.

SORIN HALL.

Arana, Victor—3d Premium in Advanced Physics.
Barry, Harry—1st Premium in Parliamentary Law.
Brown, Henry—3d Premium in Psychology; Mention in Philosophy, English History and Christian Doctrine (Dogma).

Brogan, Anthony—Mention in Philosophy; 1st Premium in Belles-Lettres; 2d Premium in Parliamentary Law.

Burkitt, George—Mention in Philosophy; 1st Premium in 2d Latin and 2d Greek; 2d Premium in Physics and Constitutional History.

Culkin, Daniel—2d Premium in Rhetoric and Spanish; Mention in 3d French.

Cleary, Leo—3d Premium in Christian Doctrine (Dogma).

Cooney, John—2d Premium in Literature.

Campbell, William—2d Premium in 1st French.

Carmody, John—2d Premium in 4th Latin and 4th Greek; 1st Premium in Rhetoric and Music; Mention in Elementary Chemistry and Roman History.

Donnelly, Thomas—1st Premium in 1st Algebra and Drawing; 2d Premium in 3d French; Mention in Rhetoric and Christian Doctrine.

Dwyer, Thomas—Mention in Qualitative Chemistry.

Dukette, Francis—1st Premium in Psychology; Mention in Philosophy and 2d Latin; 2d Premium in 2d Greek.

Fahy, Joseph—Mention in Calculus; 2d Premium in Railroad Surveying, Descriptive Geometry and Drawing; 1st Premium in Advanced Surveying.

Falomir, José—1st Premium in Railroad Surveying, Mechanics of Materials and Drawing; 2d Premium in Astronomy and Analytic Mechanics; 3d Premium in Descriptive Geometry; Mention in Advanced Surveying.

Gaston, Francisco—1st Premium in Analytic Mechanics and Mechanics of Materials; 3d Premium in Mineralogy.

Garza, Rodolfo—1st Premium in Kinematics and Physics; 2d Premium in Mechanics of Materials.

Guerra, Enrique—1st Premium in Kinematics and Physics.

Hay, Edward—Premium in Civil Engineering, Roof and Bridges, Hydraulics, Mechanics of Materials, Sanitary Engineering and Drawing.

Hanley, Robert—2d Premium in Political Economy and Christian Doctrine (Dogma); Mention in English and Mediæval History; Premium in Colonial History; 1st Premium in 2d French.

Hayes, John—2d Premium in Philosophy, 1st Latin, Belles-Lettres and Parliamentary Law.

Hanhauser, George—2d Premium in Christian Doctrine (Dogma); Mention in Parliamentary Law.

Jones, Vitus—1st Premium in Ethics and Typewriting; Mention in Christian Doctrine (Dogma).

Kearney, James—1st Premium in General Biology and Advanced Histology; 2d Premium in Elementary Botany.

Krost, Robert—1st Premium in Mineralogy, Advanced Zoölogy, Human Anatomy and Elementary Histology; 2d Premium in Qualitative Chemistry and Geology.

Kinney, Joseph—Mention in Christian Doctrine (Dogma).

Krug, Albert—1st Premium in Philosophy, Criticism, English History, Christian Doctrine (Dogma) and Music.

Lynch, D. Webster—3d Premium in Electricity; 1st Premium in Shopwork.

Lins, George—2d Premium in Materia Medica, Pharmacy and Operative Pharmacy; 3d Premium in Pharmacognosy.

Lilly, John—Mention in Ethics and Christian Doctrine (Dogma.)

Mullen, John—Premium in Civil Engineering, Roof and Bridges, Hydraulics, Mechanics of Materials, Sanitary Engineering and Drawing.

McKeever, Francis—3d Premium in Psychology and English History; 2d Premium in 2d German.

Nolan, Wm.—1st Premium in 7th Latin; 2d Premium in 4th Algebra and General History; 3d Premium in Composition.

North, Eugene—2d Premium in Microscopy.

O'Connor, William—3d Premium in Chemistry; Mention in Physics.

O'Brien, Francis—2d Premium in Psychology.

O'Malley, Dominic—Mention in 6th Greek.

O'Hara, John—1st Premium in Philosophy, Criticism, Political Economy and English History; Premium in Modern, Colonial and Mediæval History; 2d Premium in Christian Doctrine (Dogma).

O'Grady, Patrick—3d Premium in Advanced Physics; 2d Premium in Elocution.

O'Meara, Thomas—Mention in Philosophy; 2d Premium in English History.

Petriz, Francis—1st Premium in Calculus, Descriptive Geometry, Advanced Chemistry and Christian Doctrine (Dogma); 2d Premium in Advanced Physics, Shop Work and drawing.

Stephan, Raymond—1st Premium in Christian Doctrine (Dogma).

Sullivan, Joseph—1st Premium in Belles-Lettres and Constitutional History; Mention in Christian Doctrine (Dogma).

Shea, Wm.—2d Premium in Criticism and Elementary Histology; Mention in English History.

Steiner, Arthur—Mention in Rhetoric and Analytic Geometry; 1st Premium in Trigonometry; 2d Premium in Elementary Surveying and Advanced Chemistry.

Warder, Earl—1st Premium in Materia Medica, Pharmacy, Pharmacognosy and Operative Pharmacy; 3d Premium in Qualitative Chemistry.

Welker, Vincent—Premium in Advanced Zoölogy and Human Anatomy.

Wilson, Ralph—2d Premium in Astronomy, Analytic Mechanics, Mechanics of Materials and Mineralogy; 1st Premium in Christian Doctrine (Dogma).

White, Orrin—1st Premium in Astronomy, Advanced Physics, Mineralogy, Qualitative Chemistry, Geology and Drawing; 2d Premium in Calculus; Mention in Elocution.

Weiss, Philip—1st Premium in Composition.

CORBY HALL.

Bradley, James—3d Premium in 8th Latin and 1st Grammar.

Boyer, Gaston—3d Premium in Spanish Composition.

Bardanoure, Pedro—3d Premium in 3d Grammar and 2d Reading; Mention in Spanish-English; 1st Premium in 2d Orthography

DeLone, Louis—2d Premium in 6th Latin and Music; Mention in 3d French.

Du Brul, Davila—Mention in 1st Algebra; 1st Premium in Drawing; 2d Premium in Christian Doctrine.

Davis, Grover—1st Premium in Typewriting and Mandolin.

Delgado, Salvador—2d Premium in 3d Algebra.

Fleischer, Max—2d Premium in 7th Latin, 1st Geometry and Physiology; Mention in Elementary Chemistry.

Fink, Henry—1st Premium in Christian Doctrine.

Gomez, Manuel—1st Premium in Telegraphy.

Garcia, Maximo—2d Premium in 2d Reading; 3d Premium in 2d Orthography; 1st Premium in Penmanship.

Guerra, Samuel—1st Premium in 2d Geometry.

Gilmartin, Francis—2d Premium in Electricity; Mention in Advanced Chemistry.

Guillen, Alberto—1st Premium in 3d Grammar and 2d Orthography; 2d Premium in Spanish-English and 2d Reading; 3d Premium in Spanish Composition.

Glynn, Ralph—2d Premium in 1st Arithmetic.

Graffis, Joseph—3d Premium in Composition.

Geringer, Emil—1st Premium in Phonography.

Herbert, Martin—3d Premium in 4th Algebra.

Jung, Adolph—3d Premium in 1st Bookkeeping and Composition.

Kasper, Fred—Mention in Artistic Drawing; 2d Premium in Music; 3d Premium in Christian Doctrine.

Kasper, Robert—3d Premium in Music.

Kinsella, William—2d Premium in Electricity.

Mattix, Charles—1st Premium in Mandolin.

Muriel, Ignacio—2d Premium in 2d Reading and Orthography; 1st Premium in Spanish Composition.

Morgan, James—3d Premium in 2d Geometry; Mention in 5th Latin.

Moore, William—3d Premium in Materia Medica, Pharmacy, Operative Pharmacy and Christian Doctrine.

Mulcrone, Charles—3d Premium in Music.

McCullough Gilbert—2d Premium in Microscopy.

Noonan, Thomas—1st Premium in Typewriting; Mention in Christian Doctrine.

Neeson, John—1st Premium in 2d German and Christian Doctrine.

O'Brien, Michael—2d Premium in 2d Geometry.

Portugal, George—2d Premium in 3d Grammar.

Rose, Fred—3d Premium in 2d Geometry.

Schaab, Alfred—1st Premium in Special Arithmetic and 1st Bookkeeping; Mention in Christian Doctrine.

Smith, Edward—1st Premium in Electricity and Drawing; 2d Premium in Shop Work.

Sturla, Francis—3d Premium in 1st Arithmetic.

Shea, Allan—Mention in Christian Doctrine.

Sherlock, Charles—Mention in 6th Greek.

Stahlknecht, Edward—2d Premium in Christian Doctrine.

Talcott, Harrison—2d Premium in 6th Greek; 1st Premium in 2d Geometry.

Talcott, Rodney—2d Premium in 8th Latin.

Wolf, Harry—2d Premium in 4th Latin.

Wolf, Edward—Mention in 5th Latin; 2d Premium in 1st Geometry and 2d Algebra; 3d Premium in Elementary Chemistry and 3d German.

Winter, Francis—1st Premium in Typewriting.

Ziegler, George—1st Premium in Drawing; 2d Premium in Christian Doctrine.

BROWNSON HALL.

Antoine, Louis—Mention in Rhetoric, Analytic Geometry and Christian Doctrine; 3d Premium in Advanced Chemistry and 2d German.

Blakeslee, Arthur—2d Premium in Grammar.

- Barry, Francis—Mention in 3d Greek; 2d Premium in Literature; 1st Premium in Mediæval History.
- Beacom, George—Mention in 2d Grammar.
- Casey, Joseph—1st Premium in Typewriting.
- Cullinan Joseph—Mention in Christian Doctrine.
- Cullinan, Charles—Mention in Christian Doctrine; 2d Premium in Drawing.
- Celis, F. Javier—3d Premium in 2d Reading and Orthography.
- Cannon, Dominic—3d Premium in Special Orthography; Mention in Christian Doctrine.
- Dwan, Leo—2d Premium in Physiology; 1st Premium in Christian Doctrine.
- Davey, Frank—2d Premium in 1st Geometry; 3d Premium in Christian Doctrine.
- Daly, Walter—2d Premium in 3d French; 1st Premium in Christian Doctrine.
- Dwyer, Thomas—1st Premium in 2d Grammar, Geography and History; 2d Premium in Special Orthography; 3d Premium in Christian Doctrine.
- Dunne, James—Mention in Christian Doctrine.
- Davis Glen—2d Premium in 3d Algebra; Mention in Composition.
- Daly, Bernard—Mention in 7th Latin.
- Eagan, Michael—2d Premium in 8th Latin; Mention in 1st Bookkeeping; 1st Premium in Christian Doctrine.
- Enriquez, Benj.—1st Premium in Analytic Geometry and Elementary Surveying; 2d Premium in Trigonometry.
- Emerson, Ritchie—Mention in Electricity; 2d Premium in Christian Doctrine.
- Fernandez, Bernardo—Mention in 3d Grammar.
- Fensler, Michael—1st Premium in 3d Algebra; 2d Premium in Composition.
- Gali, Rafael—2d Premium in Materia Medica, Pharmacy and Operative Pharmacy; 1st Premium in Pharmacognosy.
- Gearin, Walter—Premium in Advanced Histology; 3d Premium in Zoology; 1st Premium in Microscopy.
- Gaukler, Francis—Mention in Composition; 2d Premium in Music.
- Geraghty, James—Mention in Rhetoric and 3d French; 2d Premium in 3d German; 3d Premium in Christian Doctrine.
- Gormley, George—2d Premium in Christian Doctrine.
- Gulde, William—3d Premium in 1st Arithmetic.
- Graham, Edward—3d Premium in Special Orthography.
- Hines, Harry—Mention in 2d Bookkeeping.
- Hogan, Harry—2d Premium in 7th Latin and 2d Geometry.
- Halpin, George—1st Premium in Special Orthography.
- Harrington, John—2d Premium in Special Arithmetic; 3d Premium in Christian Doctrine; Mention in 1st Bookkeeping.
- Huffmann, William—1st Premium in 8th Latin; 3d Premium in Special Orthography.
- Hoban, Martin—1st Premium in 1st Reading and Orthography.
- Hunt, Theodore—3d Premium in 4th Algebra; 2d Premium in Composition.
- Ill, Alphonse—3d Premium in 2d Geometry; Premium in Drawing.
- Joyce, Edward—1st Premium in Special Orthography.
- Jennings, Asher—3d Premium in Advanced Chemistry; 2d Premium in Shop Work and Drawing.
- Kahler, Charles—3d Premium in Railroad Surveying; 1st Premium in Drawing.
- Keating, Charles—Mention in Special Orthography.
- Kanaley, Byron—2d Premium in 4th Latin, Rhetoric and Roman History; Mention in 4th Greek and Christian Doctrine; 1st Premium in Parliamentary Law.
- Kuppler, George—1st Premium in Parliamentary Law.
- Kirby, Harley—2d Premium in Shop Work.
- Kelly, Leo—3d Premium in Christian Doctrine; 2d Premium in Elocution.
- Larkin, William—Mention in 2d Bookkeeping and 1st Arithmetic; 2d Premium in 1st Grammar; 1st Premium in Special Orthography.
- Lippman, Oscar—2d Premium in Composition.
- Leonard, John—3d Premium in 1st Arithmetic.
- Lomelin, Ignacio—2d Premium in Trigonometry and Drawing.
- Lynch, Robert—2d Premium in 3d Latin; 1st Premium in 3d Greek and Mediæval History.
- Moon, Chas.—1st Premium in 7th Latin, Composition.
- Maloney, William—Mention in 1st Arithmetic; 1st Premium in 1st Grammar; 3d Premium in Christian Doctrine.
- Mitchell, Clement—2d Premium in Christian Doctrine.
- Meyer, Fred—2d Premium in Literature.
- Murphy, Daniel—3d Premium in Christian Doctrine.
- Murphy, John—2d Premium in 2d Algebra.
- McGlew, Henry—1st Premium in 2d Grammar; Mention in Christian Doctrine.
- McCracken, Charles—Mention in 7th Latin.
- McNamara, Peter—1st Premium in 7th Latin.
- McGinley, Hugh—3d Premium in 2d Geometry; Mention in Christian Doctrine.
- McGillis, Grover—2d Premium in Composition and Christian Doctrine.
- McNamara, William—Mention in 2d Bookkeeping; 1st Premium in 1st Arithmetic.
- McAdams, Harry—1st Premium in 3d Algebra.
- McDonough, Patrick—3d Premium in 5th Latin; 2d Premium in Christian Doctrine.
- McElligot, Peter—3d Premium in Christian Doctrine; 1st Premium in Parliamentary Law.
- McAuley, Milo—3d Premium in Composition.
- O'Mahoney, Patrick—2d Premium in Composition.
- O'Reilly, Luke—2d Premium in 7th Latin and 1st Grammar; 3d Premium in Christian Doctrine.
- O'Connor, Eugene—Mention in 1st Arithmetic.
- Putnam, John—Mention in Elocution; 3d Premium in Artistic Drawing.
- Pancratz, Alex—1st Premium in Elementary Surveying and Spanish; 3d Premium in Elementary Chemistry.
- Revilla, Roberto—2d Premium in 2d Bookkeeping.
- Rafter, Gerald—3d Premium in Rhetoric and Elementary Physics; 1st Premium in Elementary Chemistry, Elementary Botany, Materia Medica, Pharmacy, Pharmacognosy and Operative Pharmacy.
- Rulman, Alfred—Mention in 8th Latin; 3d Premium in 1st Geography and History.
- Richon, Alfred—2d Premium in Analytic Geometry and Drawing; 1st Premium in Trigonometry and Electricity.
- Rangel, Jesus—1st Premium in Typewriting.
- Rayneri, Virgilio—3d Premium in 2d Algebra.
- Schoonover, Fred—1st Premium in 6th Latin, 3d German and Elocution; 2d Premium in Literature; Mention in 3d French and Christian Doctrine.
- Schmidt, Charles—2d Premium in Special Orthography.
- Stanford, Thomas—3d Premium in Christian Doctrine.
- Schmidt, Henry—Mention in Advanced Chemistry; 1st Premium in Drawing.
- Shea, John—Mention in 2d Geometry; 1st Premium in 2d Algebra and Christian Doctrine.
- Siewertsen, William—1st Premium in 1st Geometry, Advanced Chemistry, Elementary Physics and Composition; Mention in 3d Algebra; 2d Premium in Elementary Chemistry and Drawing.
- Smoger, Francis—1st Premium in Shop Work.
- Salmon, Louis—2d Premium in Literature.
- Steele, Franklin—2d Premium in Typewriting.
- Uffendall, William—3d Premium in 4th Algebra; 1st Premium in Drawing; Mention in Artistic Drawing.
- Van Dyke, James—3d Premium in Christian Doctrine.
- Villanueva, Santiago—1st Premium in 3d Grammar; 2d Premium in Spanish-English.
- Whaley, Earl—2d Premium in Rhetoric; 3d Premium in 3d German.
- Wurzer, Edward—2d Premium in Advanced Surveying; Mention in Elementary Surveying.
- Weber, Allen—Mention in 1st Arithmetic; 2d Premium in Typewriting and Music.
- Wenrick, Judson—1st Premium in 2d Reading.
- Walsh, John—Mention in 3d Grammar.
- Zolper, Harry—Mention in 1st Algebra.

CARROLL HALL.

Boscowitz, Hostilio—Mention in Artistic Drawing and 3d Arithmetic.

Blakeslee, Rolland—3d Premium in 2d Grammar, 1st Reading and Orthography.

Bescher, Robert—2d Premium in Special Orthography; Mention in 1st Grammar.

Bernard, B.—Mention in Physics.

Brand, Harry—Mention in Latin and 1st Grammar.

Bauman, Walter—Mention in 2d Christian Doctrine; 1st Premium in Typewriting; 2d Premium in Music.

Burger, Anthony—Mention in 1st Reading and Orthog.

Beechinor, Herbert—1st Premium in 2d Geometry.

Casparis, Kenneth—Mention in Composition and Drawing.

Creel, Louis—1st Premium in 3d Arithmetic and Spanish-English; 3d Premium in 2d Reading.

Carr, Carlyle—Mention in 2d Grammar and 1st Reading and Orthography.

Cary, Clarence—3d Premium in 1st Reading.

Cullen, Arthur—2d Premium in 2d Arithmetic; Mention in 3d Grammar.

Clifford, Fred—Mention in Composition.

Campbell, John—2d Premium in Composition; Mention in 4th Algebra.

Dwan, Aloysius—2d Premium in 2d Arithmetic; 1st Premium in 2d Grammar.

Dumanois, Arthur—Mention in 2d Geometry; 3d Premium in 3d Algebra; 1st Premium in Music.

Dierssen, Arthur—1st Premium in Music.

Defrees, Victor—3d Premium in 3d Grammar; Mention in 2d History.

Dunham, Charles—2d Premium in 2d Arithmetic and 1st Geography and History.

De la Vega, Octavio—1st Premium in Spanish-English; 2d Premium in 2d Reading and Orthography; Mention in 3d Arithmetic.

Fleming, Shirley—2d Premium in Composition; 1st Premium in 4th Algebra.

Farabaugh, Gallitzen—1st Premium in 4th Latin; 4th and 5th Greek, Modern History and 1st Christian Doctrine; 2d Premium in Rhetoric.

Fleischer, Oscar—Mention in 3d Algebra and Composition.

Foley, Frank—Mention in 2d Arithmetic; 2d Premium in 2d Christian Doctrine.

Fack, Fred—Mention in Composition.

Gibson, John—Mention in 3d Grammar.

Gibson, William—2d Premium in 2d Grammar and 2d History; 3d Premium in 2d Geography.

Gatens, Raymond—Mention in 2d Arithmetic and 2d Grammar; 2d Premium in 1st Reading and Orthography and 3d Christian Doctrine.

Gately, Edward—Mention in Special Orthography and 1st Grammar.

Graham, Thomas—Mention in 3d Arithmetic.

Geraghty, Hubert—1st Premium in 2d Geometry; 3d Premium in Elementary Chemistry; 2d Premium in Advanced Chemistry.

Gerstbauer, James—Mention in 2d Bookkeeping; 2d Premium in 1st Arithmetic; 1st Premium in 3d Grammar and Special Orthography.

Hart, Lawrence—Mention in 3d Algebra and Composition; 3d Premium in 1st Arithmetic.

Haney, Charles—Mention in 4th Algebra; 2d Premium in 1st Arithmetic.

Hartnett, Daniel—Mention in 2d Christian Doctrine; 1st Premium in Typewriting.

Hackman, August—3d Premium in 2d History; Mention in 3d Grammar.

Hoff, Albert—Mention in Christian Doctrine and 2d Grammar.

Hanford, George—2d Premium in 1st Reading and Orthography; Mention in 2d History and 3d Grammar.

Hall, William—Mention in 3d Grammar; 1st Premium in 1st Reading and Orthography and 1st Geography and History.

Jennings, Raymond—2d Premium in 1st Geography and History; Mention in 2d Christian Doctrine.

Kotte, Albert—Mention in 3d French; 2d Premium in 1st Christian Doctrine and Music.

Kasper, Francis—Mention in Elocution and 1st Grammar.

Kennedy, C. J.—2d Premium in 7th Latin, 2d Geometry and Physiology; Mention in Zoölogy and Christian Doctrine.

Kolch, Richard—1st Premium in 1st German and 2d Christian Doctrine.

Kreiger, John—3d Premium in 1st Arithmetic and 1st Geography and History; 1st Premium in Special Orthography and 2d Bookkeeping; Mention in 1st Grammar.

Langknecht, Walter—2d Premium in 2d Geometry; 1st Premium in 2d Algebra; Mention in 3d German and 2d Christian Doctrine.

Lantry, Joseph—1st Premium in Composition; 2d Premium in 1st Bookkeeping and 2d Christian Doctrine.

Laux, Carl—Mention in Christian Doctrine.

Lyman, Paul—Mention in 1st Grammar.

Munoz, Jorge—1st Premium in 2d Reading and Orthog.

Marker, Ernest—Mention in 2d Grammar.

Medley, Benedict—2d Premium in 4th Algebra; 3d Premium in 1st Arithmetic.

Madero, Daniel—2d Premium in 4th Algebra; Mention in 2d Arithmetic and 2d Grammar.

Madero, Benj.—3d Premium in 2d Geometry and 2d Algebra; Premium in Spanish-English; Mention in 1st Grammar.

Madero Julio—3d Premium in 1st Geometry and 2d Algebra; Mention in 1st Reading and Grammar; 1st Premium in 1st Orthography.

Madero, Gabriel—2d Premium in 1st Orthography; 3d Premium in Music.

Muriel, José—2d Premium in 2d Grammar and Music.

Murphy, Robert—3d Premium in 2d Bookkeeping; 2d Premium in 1st Arithmetic and Christian Doctrine; 1st Premium in 1st Grammar.

McDermott, Edward—Mention in 1st Geometry.

McFarland, Alex.—Mention in 7th Latin; 2d Premium in 2d Geometry.

McCormick, W. J.—2d Premium in 6th Latin; 1st Premium in 6th Greek.

McNeil, William—Mention in 2d Christian Doctrine; 3d Premium in 1st Grammar.

McDonald, Cassius—Mention in 1st Reading; 2d Premium in Typewriting.

McLean, Wm.—1st Premium in 1st Grammar.

McMahon, Frank—2d Premium in 2d Grammar.

Newton, Harry—1st Premium in 1st Reading.

O'Donnell, James—Mention in 2d Grammar.

Opfergelt, Edward—3d Premium in 2d Grammar.

Pryor, Francis—Mention in 2d Grammar.

Porter, Ross—1st Premium in 1st Arithmetic; 3d Premium in 1st Grammar.

Pollitz, William—2d Premium in 2d Geography; Mention in 3d Arithmetic.

Price, Robert—3d Premium in 2d Grammar; 1st Premium in Christian Doctrine.

Perry, Francis—1st Premium in 2d Arithmetic and 2d Grammar.

Quinn, John—2d Premium in Rhetoric, 1st Algebra and Elementary Surveying; 1st Premium in Trigonometry, 2d Algebra and Elementary Chemistry; 3d Premium in Advanced Chemistry and Christian Doctrine.

Quinlan, John—3d Premium in Christian Doctrine; 2d Premium in Elocution.

Quinlan, James—2d Premium in 1st Arithmetic.

Rindskopf, Herbert—2d Premium in 2d Bookkeeping, 1st Arithmetic and 1st Grammar; 3d Premium in 1st Geography and History.

Rhodes, John—2d Premium in Special Orthography.

Reichardt, Herman—Mention in Music.

Roesch, E. Charles—1st Premium in Music.

Riley, R. Stewart—Mention in 1st Grammar.

Riley, John—3d Premium in 3d Arithmetic.

Simms, Thomas—Mention in Christian Doctrine; 2d Grammar and Mental Arithmetic.

Sweeny, Francis—Mention in Special Orthography.

Stevens, Walter—Mention in Composition and 2d Christian Doctrine.

Strong, Grover—1st Premium in Music.
 Serafin, Fernando—2d Premium in 2d Grammar.
 Schwab, Edward—1st Premium in Shop Work and Drawing.
 Stanton, Robert—2d Premium in 1st Bookkeeping.
 Sinnott, Edgar—Mention in 1st Grammar.
 Swan, Albert—Mention in 2d Geography.
 Schaus, Herbert—3d Premium in 1st Reading.
 Sheekey, Charles—1st Premium in Christian Doctrine.
 Thorp, Burt—3d Premium in 1st Bookkeeping and 1st Arithmetic; 1st Premium in 1st Grammar.
 Tansey, Louis—2d Premium in 1st Grammar.
 Taylor, Bryan—Mention in Composition.
 Tuohy, Walter—Mention in 1st Grammar.
 Usera, Julio—2d Premium in 2d Grammar and 1st Reading and Orthography.
 Uckotter, George—1st Premium in Typewriting and Phonography.
 Van Sant, Ralph—2d Premium in Typewriting.
 Van Sant, Leport—Mention in Composition; 1st Premium in Elocution; 2d Premium in Typewriting.
 Van Valkenburg, Joseph—3d Premium in 2d Grammar.
 Van Dyke, Francis—2d Premium in Drawing; Mention in Artistic Drawing.
 Villanueva, José—2d Premium in Spanish Composition.
 Wagner, Louis—1st Premium in Elocution and Music.
 Wertin, John—Mention in 3d Algebra; 2d Premium in Music.
 Weber, Walter—2d Premium in Special Orthography.
 Willard, John—1st Premium in Composition; 2d Premium in Artistic Drawing.
 Winter, Aloysius—Mention in 2d Grammar.
 Winter, August—Mention in 2d Arithmetic; 2d Premium in 1st Reading and Orthography and 2d Geography; 1st Premium in 2d History and Music.
 Winter, William—2d Premium in 2d Grammar; 1st Premium in 1st Reading and Orthography.
 Winter, Charles—Mention in 2d Arithmetic and 2d Grammar; 3d Premium in 1st Reading; 1st Premium in 2d Geography and History.
 White, Benjamin—2d Premium in 3d Grammar; 1st Premium in 1st Reading, Orthography and Christian Doctrine; Mention in Geography and History.
 Winter, Henry—Mention in 2d Grammar and 1st Reading; 1st Premium in Music.

HOLY CROSS HALL.

Burke, Joseph—1st Premium in Elementary Chemistry; Mention in 3d German.
 Burke, Eugene—Mention in 5th Latin; 1st Geometry and General History.
 Burke, Thomas—2d Premium in 6th Greek.
 Crowley, Timothy—Mention in 2d Latin, 2d Premium in Criticism.
 Corcoran, Joseph—1st Premium in General History.
 Corcoran, Wendell—Mention in Composition.
 Cunningham, William—3d Premium in 2d Geometry; 2d Premium in Composition; 1st Premium in 6th Greek.
 De Wulf, Emil—2d Premium in 3d Latin, 3d Greek and Mediæval History.
 Davis, Ernest—2d Premium in 4th Greek.
 Devereux, Arthur—2d Premium in 5th Latin.
 Fredell, Edwin—2d Premium in Elocution.
 Finnegan, Edward—3d Premium in Rhetoric.
 Gorski, Marcellinus—2d Premium in 2d Latin.
 Graham, James—Mention in 6th Greek.
 Heiser, Leo—Mention in 2d Latin and Elocution.
 Hennessy, John—Mention in 2d Greek.
 Horwarth, George—Mention in Composition.
 Hagerty, Cornelius—3d Premium in 5th Latin, Trigonometry and Physiology.
 Irving, Thomas—Mention in Rhetoric; 1st Premium in 3d German.
 Kelleher, Joseph—3d Premium in Philosophy and 2d Greek; 2d Premium in Literary Criticism.
 Kelly, Louis—1st Premium in 2d Geometry; 2d Premium in 3d Algebra; 3d Premium in 6th Greek.
 Kennedy, Leo—3d Premium in 2d Grammar.
 Marr, George—2d Premium in Ethics and Belles

Lettres; 1st Premium in 1st Latin and 1st Greek.
 Moloney, William—3d Premium in 1st Grammar.
 McCauley, Hugh—2d Premium in 5th Latin; Mention in 5th Greek.
 McGinn, John—2d Premium in 2d Geometry.
 O'Donnell, Charles—1st Premium in 5th Latin; 2d Premium in 2d Algebra and Elocution; Mention in General History.
 O'Brien, William—Mention in 5th Greek.
 O'Donnell, Walter—Mention in 5th Latin.
 Oswald, Matthias—Mention in 1st Latin and 1st Greek.
 Ryan, John—Mention in 5th Latin.
 Sutton, Raphael—1st Premium in 3d Latin and Literature; Mention in 3d Greek.
 Schwab, Francis—2d Premium in Philosophy; 1st Premium in Literary Criticism.
 Szalewski, Miecislau—Mention in Ethics; 3d Premium in 1st Latin; 2d Premium in Elocution and Greek.
 Tierney, William—1st Premium in Belles Lettres; 2d Premium in Greek.
 Walsh, Matthew—3d Premium in Mediæval History; 1st Premium in 3d French.
 Wimberg, William—Mention in Literature.
 Welch, Thomas—1st Premium in Literature; Mention in Mediæval History.
 Walsh, Leo—1st Premium in Composition.
 Zerheusen, Francis—3d Premium in 5th Latin.

ST. JOSEPH'S HALL.

Brown Edward—3d Premium in General History.
 Burke, Francis—2d Premium in 7th Latin; 1st Premium in 1st Geometry; Mention in Elementary Chemistry and Physics.
 Corbett, James—1st Premium in 8th Latin and 1st Grammar.
 Casey, Daniel—Mention in 2d Grammar.
 Dames, William—2d Premium in 7th Latin; 3d Premium in Composition.
 Dubbs, John—1st Premium in Elementary Physics; 3d Premium in Music.
 Durcan, Patrick—1st Premium in 7th Latin.
 Driscoll, Edward—Mention in Composition and 8th Latin.
 Furlong, Nicholas—3d Premium in 5th Latin.
 Foertsch, George—Mention in Composition.
 Flaherty, Edward—1st Premium in 2d Arithmetic.
 Foik, Paul—1st Premium in 4th Algebra; 3d Premium in Composition; 2d Premium in General History.
 Gainor, Leo—1st Premium in 4th Algebra; 2d Premium in Composition.
 Gorka, Stanislaus—1st Premium in 7th Latin, 4th Algebra, 1st Grammar and Special Orthography.
 Hanyz, Martin—1st Premium in 6th Latin; 2d Premium in 6th Greek.
 Harte, John—1st Premium in Composition.
 Jenkins, Joseph—2d Premium in 7th Latin and Zoölogy; 1st Premium in Rhetoric and 3d French; 3d Premium in Physiology; Premium in 2d French.
 Joerger, Francis—3d Premium in 2d Grammar.
 Kenny, Joseph—Mention in Literature.
 Kelly, John R.—3d Premium in Materia Medica, Pharmacy and Operative Pharmacy; 1st Premium in Pharmacognosy.
 Kolupa, Ladislaus—2d Premium in 7th Latin.
 Lavelle, John—2d Premium in Drawing.
 Lyons, Thomas—1st Premium in 4th Latin; 2d Premium in Roman History; Mention in 3d French.
 Molumphy, David—Mention in 8th Latin.
 Murphy, John—2d Premium in Elementary Surveying; 3d Premium in 1st Arithmetic.
 Malamphy, Walter—3d Premium in 1st Grammar.
 Morrissey, John—3d Premium in 3d Arithmetic.
 O'Connor, Daniel—2d Premium in 2d Algebra.
 O'Shea, John—2d Premium in Telegraphy.
 O'Phelan, John—1st Premium in 2d Geometry and 3d Algebra.
 Rebillot, Paul—Mention in Advanced Surveying; 1st Premium in Drawing.
 Robinson, William—3d Premium in 3d Algebra.
 Swantz, Thomas—Premium in Advanced Histology; 1st Premium in Zoölogy; Mention in Physiology.

Sypniewski, Stanislaus—2d Premium in 6th Latin.
 Sherry, James—1st Premium in 5th Latin; Mention in 5th Greek; 2d Premium in 3d Algebra.
 Toner, Thomas—2d Premium in 1st Geometry.
 Worden, John—Mention in Rhetoric; 2d Premium in 3d German; 1st Premium in Artistic Drawing.
 Walsh, Francis—2d Premium in 3d Arithmetic.
 Zeiger, Harry—2d Premium in Trigonometry and Advanced Chemistry.

ST. EDWARD'S HALL.

Brooks, Don Joseph—Premium in Arithmetic and Grammar.
 Bosworth, Alvah—Premium in Arithmetic, Grammar and Reading.
 Baude, Francis—Premium in Piano, Arithmetic and Reading.
 Berteling, John—Premium in United States History, Arithmetic and Reading.
 Butler, James—Premium in Arithmetic and Christian Doctrine.
 Beers, Herbert—Premium in Grammar and Reading.
 Cuesta, Ventura—Premium in Arithmetic and Reading.
 Cuesta, Ramon—Premium in Arithmetic and Reading.
 Connolly, Cassius—Premium in Arithmetic, Orthography and Reading.
 Casey, Grover—Premium in Mandolin and Reading.
 Creel, Edwardo—Premium in Arithmetic and Reading.
 Chittenden, Irving—Premium Piano, Penmanship and Grammar.
 Cartier, Antoine—Premium in Orthography.
 Cary, Charles—Premium in Arithmetic, Orthography.
 Crane, Clarence—Premium in Orthography.
 Crane, James—Premium in Reading.
 Conover, Huntington—Premium in Christian Doctrine and Arithmetic.
 D'Heur, Malbrook—Premium in Orthography and Arithmetic.
 Downer, Henry—Premium in Arithmetic, Penmanship, and Orthography.
 Donahue, Henry—Premium in Grammar, Arithmetic and Piano.
 Dee, Simon—Premium in Piano, Reading and Arith.
 Dee, William—Premium in Arithmetic and Reading.
 Eiffert, William—Premium in Orthography and Arith.
 Evans, George—Premium in Orthography.
 Fergus, Delos—Premium in Orthography, Penmanship and Arithmetic.
 Fox, Hugh—Premium in Arithmetic, Piano and Reading.
 Freese, George—Premium in Reading and Orthog.
 Goeddel, Oscar—Premium in Arithmetic, Geography.
 Gallart, José—Premium in Arithmetic, Grammar and Vocal Music.
 Graham, Robert—Premium in Arithmetic and Grammar.
 Gasman, William—Premium in Arithmetic and Grammar.
 Garrigan, John—Premium in Christian Doctrine, Arithmetic and Penmanship.
 Goodhue, Wells—Premium in Arithmetic and Reading.
 Hoff, Ray—Premium in Orthography.
 Hoffman, Louis—Premium in Piano, Arithmetic and Reading.
 Hanlon, Thomas—Premium in Piano and Arithmetic.
 Houser, Benjamin—Premium in Arithmetic, Reading and Orthography.
 Hoffman, Francis—Premium in Arithmetic and Grammar.
 Heinz, Richard—Premium in Orthography and Reading.
 Healy, Walter—Premium in Penmanship, Orthography and Reading.
 Johnson, Arthur—Premium in Arithmetic, Grammar and Reading.
 Johnson, Edward—Premium in Grammar and Reading.
 Knight, Leon—Premium in Piano and Arithmetic.
 Kelly, Edward—Premium in Reading and Orthography.
 Kaspar, William—Premium in Piano, Reading and Grammar.

Kelly, Charles—Premium in Orthography, Grammar and Arithmetic.
 Lynch, John—Premium in Vocal Music and Arithmetic.
 Mix, Kenyon—Premium in Mandolin, Grammar and Reading.
 Mulligan, Bernard—Premium in Vocal Music, Arithmetic and Reading.
 Medrano, Joaquin—Premium in Piano and Reading.
 Madero, Raul—Premium in Vocal Music, Arithmetic and Grammar.
 Miles, Charles—Premium in Reading and Grammar.
 Munson, Harold—Premium in Arithmetic, Grammar.
 Mooney, Edward—Premium in Vocal Music, Arithmetic and Reading.
 Munson, Porter—Premium in Mandolin and Arithmetic.
 Moran, James—Premium in Arithmetic, Grammar and Reading.
 McDowd, Edward—Premium in Vocal Music and Reading.
 McIver, Francis—Premium in Reading and Arithmetic.
 McIver, James—Premium in Orthography and Reading.
 McGill, Robert—Premium in Reading and Christian Doctrine.
 McFarland, Clarence—Premium in Arithmetic, Geography and Grammar.
 McBride, John—Premium in Arithmetic, Piano and Orthography.
 McBride, William—Premium in Piano and Reading.
 McFadden, Thomas—Premium in Reading and Orthography.
 Quinlan, Joseph—Premium in Arithmetic and Letter-Writing.
 Rousseau, Edward—Premium in Arithmetic, Grammar and Reading.
 Rempe, George—Premium in Piano, Arithmetic and Grammar.
 Rempe, Harold—Premium in Reading and Arithmetic.
 Randle, Drummond—Premium in Arithmetic, Vocal Music and Reading.
 Robinson, Leo—Premium in Piano, Arithmetic and Geography.
 Rempe, Lester—Premium in Reading, Orthography.
 Robbins, Wilson—Premium in Arithmetic, Grammar and Orthography.
 Rotchford, Hugh—Premium in Arithmetic, Grammar and Penmanship.
 Rudolph, William—Premium in Orthography.
 Rudolph Marshall—Premium in Orthography.
 Spengler, Herbert—Premium in Arithmetic, Piano and Grammar.
 Spengler, Frank—Premium in Piano and Reading.
 Stafford, Franklin—Premium in Arithmetic, Grammar and Reading.
 Schonlau, Claire—Premium in Arithmetic, Reading.
 Smithwick, Thomas—Premium in Arithmetic, Piano and Reading.
 Sullivan, John—Premium in Reading and Grammar.
 Scheid, George—Premium in Arithmetic, Grammar and Orthography.
 Staples, Merrill—Premium in Piano and Arithmetic.
 Sabin, Franklin—Premium in Vocal Music and Grammar.
 Stout, Irving—Premium in Reading and Arithmetic.
 Stout, Milburn—Premium in Reading, Orthography.
 Von Herbulis, Edward—Premium in Arithmetic and United States History.
 Von Herbulis, Albert—Premium in Violin and Grammar.
 Von Herbulis, Otto—Premium in Piano and Arithmetic.
 Van Zandt, Everett—Premium in Arithmetic and Reading.
 Vega, Alfonso De La—Premium in Reading and Arithmetic.
 Von Phul, Carol—Premium in Reading, Christian Doctrine and Arithmetic.
 Woods, James—Premium in Christian Doctrine and Reading.
 Warren, Homer—Premium in Arithmetic and Orthog.
 Wiest, Lambert—Premium in Piano and Arithmetic.
 Young, John—Premium in Piano and Arithmetic.

