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Departing—Class Poem.

THOMAS E. BURKE, A. B.



OVER the last gray sand-bar of our youth,
Out to the deeper blue we move to-day
Piloted on through the white course of truth,
Our Alma Mater beaconing the way;
And now beyond the last dim silver bar,
She prints her burning lips upon our brow,
And pointing to success, the land afar,
Bids us go forth, ever as firm as now.

No more like little boats wed to the strand,
Pavilioned from the storms that haunt the sea;
No more afraid to venture from the land,
Rocked on the billows of uncertainty,
But knowing well the star-lit path that leads
Through flood and tempest, sad unrest and woe
To that fair shore on which times's flame ne'er feeds,—
Our mother's spirit leads us, and we go.

The tumbling tide may roll its waters high,
The heavy thunder rumble overhead,
The forkéd lightning stricken the black sky,
And every beam of glistening hope shine dead,
Yet, if the pulse of truth search each strong heart,
Though every vestige of the light be gone,
And if at duty's post we play our part,
Cleaving the gloom, we'll surely meet the dawn.

And far upon the restless, heaving deep,
A mother's eye will follow each small way,
When weary of the quest and full of sleep,
Her spirit will revive us in the fray.
Crowned with the dazzling glory of her name,
Undaunted we will breast the whitening tide,
Proud to be called a child of Notre Dame,
Proud to have lived and studied at her side.

And may we keep the honor of our Queen.
Fair as the light upon the infant's face,
Unhappy son! who dims her glorious sheen,
Or brings upon her spotless name, disgrace.
But through the darkness of the sullen night,
May her bright spirit glisten like a star,
Leading us ever onward by her light
To the abode where the eternal are.

The Last Battle of the Gods.*

THE REV. FRANCIS C. KELLEY.



GREAT preacher of France once said that "After the priest ready to mingle his blood with his Master's on the altar for that Master's sake, comes in honor the soldier ready to be a victim for his country," and that "no nation exists but in the faith of its priesthood and the honor of its soldiers." At first thought the saying is somewhat hard and sounds like the extravagance of an enthusiast. The man of peace and the man of war do not seem to fit well each other's company. But then there occurs to mind another saying that has divine authority behind its every word: "I come not to sow peace but the sword," words which seem to be in poor accord with the Master's other words: "My peace I leave you, My peace I give unto you," and with the song of the angels which announces His coming: "Peace on earth, good will to men." But all this is explained when we know that peace is the goal and war the way to it and triumph. Peace is a perfection whose blessing, so far as the world is concerned, lies not in its possession, but in the striving after it. War for peace's sake is the fate of the world.

There is a combat that is above all other combats then, and it is the fight for the ideal itself—for peace. Its battle ground is the very souls of men. It works like the coral insect in the making of an island: from the individual sacrifice to great results. On its issue depends the fate of all civilization, all progress here and all things of the hereafter. The battle itself I have called "The Last Battle of the Gods," and for you to go forth equipped to enter and equipped far better than others to be the leaders on either side, to fight whether you will or no, I would review the lessons of the past, point out feebly the duties of the present, and beg you to consider the possibilities of the future.

The title, "The Last Battle of the Gods,"

* Baccalaureate Sermon delivered Sunday, June 9, in the Church of the Sacred Heart, Notre Dame, Indiana.

has been used to designate the war of Julian, the emperor, against Christian civilization and for the restoration of paganism; the task Julian set himself to being, defeating an all-wise God with intellectual weapons and to cause the tide of the world's progress to roll back a thousand years. It was his election to write the doom of Christ in a book rather than on the bloody sands. The Christian Church released from the captivity of the catacombs was basking in the sunlight of power and favor. Education had taken downward steps; for in the security of a new position, Christian scholarship felt safe in expanding by the added study of pagan culture, and its silent influence did more than pagan swords to weaken the Christian faith by dissimulation, ambition and hypocrisy.

Step by step he waged his warfare. In the name of "justice" he robbed Christians of their churches and put the defenders to death. Under an appeal for greater liberty and advancement for education Christian teachers were driven from schools and Christian eloquence was unheard in the forums. A national religion was lauded as the first necessity of patriotism. Christian charity and learning were made criminal; those who counseled in the name of Christ were driven from the beds of the sick; the poor were assisted by a measured and taxed state philanthropy, to die in state paupers' beds, to rest in state paupers' coffins and rot in the potters' field. Philosophic calm took the place of supernatural patience and self-denial, while over the non-moral system hung the threatening clouds of the immoral, to break, long before Julian died, into vice which disgusted even the emperor himself and threatened again the crumbling foundations of his empire.

This was the last and most effective battle of the gods. The world concedes it, but the error of the world is in supposing that the battle had ended. Sapor of Persia was no instrument in the hands of Providence to strike paganism and the old gods a death blow. They await yet the end, and the battle is as fierce to-day as of old. On the Persian battlefield Julian, an individual, fell, and though an emperor, yet but a pawn on the chess board. The dramatic possibilities of his death scene may well have caused

some of us to mistake it for the final climax, but it was the climax only to a single act. If Julian flung his blood towards heaven with the despairing cry, "Galilean, Thou hast conquered," it was only another great one learning too late the meaning of the words: "The gates of hell shall not prevail."

So down through the centuries has come to us The Last Battle of the Gods. No nation but has witnessed its fierceness at some time; no nation without it in some phases all the time. Rising fierce in Julian's palace, covering his empire, later on it throttled the growing civilization of the hardy vandals and left their sons and daughters to sleep themselves to death in their villas around Carthage. Seizing the Oriental mind with the fantasy of a new and sensual religion, it first turned its own warriors into Mohammedans, the better to spring at the throat of Christianity. The old gods triumphed with the Medicis in Florence and later on shouted their defiance through the throats of the Voltairians. The Renaissance, the Revolutions of France, were stands in the fight; and not a whit less bitter or less determined the hosts of the old gods are at our gates to-day, and fast and furious they storm the citadels of Christ and His Church. This is the fight, young gentlemen, graduates of Catholic training and Catholic culture, that you must enter. It is man and his feeble reason rebelling against faith; man's lust against moral restraint; man's pride against God. France has long ago selected her gods in the back lodges, and revels in the orgies of devil worship séances, while the mockery of the black mass lays a consecrated host on the body of the naked strumpet.

Can you men, who have learned to weigh and think, not see in the present a story of the past? Patriotism begins to be deceived. The real meaning of education begins to be forgotten. Religion is attacked under the guise of liberty of conscience—all in civilization's name, but to civilization's death. America hears the thundering of the cannon in the distance. Do you doubt from the signs of the times but that it will thunder in our midst? This, Christian scholars, is your field. Here you must fight; but first yourselves—'from individual sacrifice'—then the host of the oncoming enemy.

But before you go forth with the breastplate of wisdom on you and the sword of knowledge in your hands, let me shout into your ears the words that should stay with you every day, every hour and every moment of your lives; words that were uttered by your Master for your warning: "He that is not with me is against me."

No one looking with a thoughtful eye on the conditions of the world to-day may mistake the rôle which America is now playing on its stage, and the rôle it must play in the very near future. The first successful great republic, it possesses to a degree that fills the world with wonder, the loyalty of the most heterogeneous population in any land on earth. Its prosperity has won for it a first place in the field of commerce. Its ability to rise to an occasion has made its military and naval powers respected. Its great extend of compact territory shows successful invasion to be impossible. Its resources of agricultural and mineral wealth make it sufficient unto itself. Such a nation is destined to lead without a rival, for no other possesses such masterful qualifications. But with leadership will surely come to us the heirship of the battle waged in the empire which led the world in its day—The Last Battle of the Gods. America will be the strategic point. But what does this mean to you equipped as captains? In your day may and probably will come the brunt of the battle. The responsibility will largely rest with you and your like, for it will be with men of your training and learning; men of wealth and influence. On their far-sightedness and devotion will depend, under God, the salvation of millions, the future of Christianity, the future of civilization, not only in America but to a great extent in the entire world, for the world will need the example of her leader.

Need I say to you that the hope of humanity is in Catholic truth and Catholic ideals? How radiantly beautiful has the Church come down through the centuries—not a wrinkle to mar her loveliness, not a stain on her garments of snow! What a mistress to love and adorn with the jewels of devotion! Yet how few know her as she really is. The curse of the past has been in selfishness that is consequent on the narrow vision.

It is the spirit of St. Paul which must rule in Catholic America, or Catholic America is untrue to its mission, and the Catholic world is at an irreparable loss. It is the spirit of the conquest of expansion, the spirit of the missionary which is needed to make Catholic America great and ready for her mission. But to get the spirit of conquest we must first see ourselves.

If the last battle of the gods finds you with the oil of priestly unction on your hands, young graduates, do not forget that your glory will not be in the narrow confines of your little portion of the vineyard, but in your ability to make that little spot a joy to the whole; but remember you must know the whole and be ready to help others struggling under greater odds in order to fulfil properly your own mission. In other words, if you will be a Catholic priest, your title will tell you your duty. If you, young graduate, will find yourself in the ranks of business, trade or professional men, there your need will be the greatest. The layman has not claimed his place in Catholic life. He has been amusing himself at socials, spending himself at bazaars, exploiting at banquets, paying his pew rent and ending all there. But he has not yet learned that his loyalty and generosity have a higher ideal than devotion to his pastor, admiration for his bishop, or the claims of the nearest convent. We never will have, we never can have, a really great Catholic laity till their eyes can pass the carving on the pews, the decorations of the sanctuary, the shrines of the side altar, the priest in his vestments, and rest on Jesus Christ hidden not only in one tabernacle, but in countless tabernacles over all the world, and who understand that small things are better loved when viewed in their relation to a magnificent whole.

Dear friends, there is a glory that is above and over all other glories and sheds its light to beautify each star and satellite in the darkness of night even as it greens the desert, colors the flowers, bronzes the face of the great waters, silvers the streams and makes to smile all living things. Yet it is only the common sunlight. To appreciate it properly we should first lose it awhile; it were death to lose it for long. But there is another sun, which shines for more than

earthly happiness, lit by the same God. It brightens the blackest night of sorrow with stars of hope, and dyes the happiest day with brighter colors and deeper verdure. Wherever its rays have pierced there have sprung up blossoms of civilization and progress. Where its light does not shine the slimy snails take refuge under the barren rocks that lie like blasted hopes along the way. Under its generous inspiration the greatest songs have welled up from hearts astrung with vibrant cords of melody to find an echo in a million souls expanded to the joy of the music. It has silvered a thousand streams of eloquence that flow in blessings over a thousand lands to join all in the ocean of eternal adoration. It has lifted pillars of prayer, like the moisture pillars of the ocean, to the very feet of the Almighty, to return then in floods of blessings over the thirsty earth. No man can put it out or stop its shining, but ever will fools and evil-doers lure their victims to the caverns to escape it, and flee to the dense forest to live where it does not shine. But even in the forests the treetops will glisten and be green, and through the earth of the cavern's roof will steal the warmth of invitation. I need not tell you it is the Sun of Truth, your heritage, the victory that overcometh the world, your faith.

Varsity Verse.

FLOWER AND THORN.

From off its stem I plucked a rose,
And fair it was to see;
It spilled around its perfume sweet
And blushed right daintily.

'Tis faded now, its perfume's gone,
Naught but the thorns remain,
So hidden 'neath our present joy
Oft lingers future pain.

W. J. D.

ETIQUETTE.

'Twas in a fancy eating-house
The other day at noon,
A farmer ordered carpet tacks
And ate them with a spoon.

"I like to be alone," he said,
"Because at home, my wife
Buys knot holes by the hundred-weight
And eats them with a knife."

"Poor man," a fellow-diner said,
Who was brought up down South,
"I always order mutton chops
And eat them with my mouth." T. E. B.

The Religious Crisis in France.

I.—The Historic Preparation.

EDWARD F. O'FLYNN, PH. D.



WHEN the guillotine fell at Paris, Jan. 21, 1793, and severed the head of Louis XVI. from his body, an epoch was marked in history—not only in French history but in the history of the whole world. As the head rolled from the

block it was picked up bleeding and held up to the crowd. Little did the pitiful and sickening sight awe that crowd, and less did the wrongs, speaking dreadfully through the glazed eyes, move that people. For they had come from the alleys and the slums and the byways to be present at the awful tragedy. They had won. A king was dead. And as the dripping head was held up to them a great cry of "Long live the republic" filled the streets of Paris. Such was the end of Louis—an incidental act in itself, but a climacteric one in the French Revolution. From that moment all sense of reserve left the revolutionists and a dreadful reign of terror followed.

The Revolution itself was bound to come, and this death of Louis tells us a few of its causes. The great joy and acclamation with which it was received heralds the fact that the people had triumphed over one whom they regarded as an oppressor. Liberty, reason, and the republic, slogans of war, each tells a story. For centuries the French peasantry had been groaning under the oppression of the nobility. The Third Estate had been subjected to exorbitant taxes, and every day the burden grew heavier. Taxes, oppression, and a sense of class distinction had bred dissatisfaction with the existing order of things and for the form of government that permitted such outrages. Because the Church and her clergy were, since the days of Charlemagne, wedded to the State, the

same dissatisfaction was felt for her. The State's interests were hers, and likewise the State's acts of oppression must implicate her. So when a band of philosophers, calling themselves the Encyclopedists, appeared on the scene, a fertile field of action spread out before them. These men, Voltaire, Rousseau, and their followers, disseminated among the suffering and temperamental French people their doctrine of atheism and anti-monarchism. Their books were read, their sermons eagerly listened to, and Rousseau's heretical "Rights of Man" became a doctrine. So much for the action against Church and State. If the State must go, the Church must be swept away too, because it was in the line of the storm.

But there were also other causes for this the bloodiest of revolutions. The Huguenots rose up and the absolutism used to put them down, coupled with the cries of demagogues about liberty, had touched the people in the political sphere as well as in the religious. Then came the news of the successful Revolution in America; the return of Lafayette crowned with honors for his battle against tyranny; and finally Franklin with his plain republican manners took all Paris by storm, and completed the mania for freedom. Such were the causes of the French Revolution. Its consequences we all know. In its wake went the monarchy and came persecution of the Church. For, as we have said, the Church was so bound up with the State, a blow at one must affect the other.

The evils and defects of the Revolution clearly show the class that brought it about. The blood spilled, and the wanton destruction carried on, were only the outcome of the rule of a Marat, a Danton, and a Robespierre, demagogues who preyed on a maddened, ignorant following. It was the same crowd that surged around the scaffold to dip their handkerchiefs in the blood of Louis, that took up the new doctrine and sought out a shameless woman in Paris, and enthroned her as a goddess on the great altar of Notre Dame. It was the same ruffians that murdered priest and religious, that cried out "Down with the ancient God, there is no god but reason;" it was this same motley, degraded element that carried out the Revolution; and so the failure of the enterprise. For the wrongs

were not undone, and surely the uncouth of Paris were not the ones to undo them.

It is true, a change was needed, but if so the element that attempted it was not the one to bring it about. Instead of ignorant men, who did not know what was practical or what they wanted, the Revolution should and might have been brought about by the wholesome and conservative part of the people. It might have been the work of a Mirabeau, instead of a Marat. It might have been according to French ideals for Frenchmen, and not according to abstract ideals for abstract men. It might have been done with prudence and time and not by fanaticism and in a day. And last of all, it might have been done by God-fearing men, in good legislation, and not by maddened atheists in anarchy; for sudden changes can never be profound, and profound changes can never be sudden; nor can the work of centuries be destroyed in a day and be replaced by the erratic actions of a moment. A monarchy and a church can not be wiped away in an hour, and on the still smoking ruins can a democracy be reared. Nor can any government exist without a religious basis, much less a democratic one which needs religion to guide it more than any other. And in this was the failure of the revolutionists. They had drawn their inspiration from America, but they overlooked the difference. Here we were prepared by centuries of gradation for the coming change; here we had a possible ideal, an American ideal for American people, and here, last of all, we began our work with a prayer to God, and in the name of the Great Designer of the Universe. The outcome is that we have one constitution and one form of government, while France has suffered under seventeen constitutions and tried in turn three different governments.

With no consistent principles on which to base its operation the Revolution was bound to go astray; and shooting wide of its mark, the nation must fall a prey to some powerful military force, and finally into the hands of the military leader. These military leaders have appeared all through history when nations were in the condition that characterized France during this period. And so on the horizon there loomed the

greatest chieftain of modern times. His times had made him, and being made he turned and made the times that were to follow. Men called him Napoleon, and the piercing eyes and the firm-set jaw told he was born to rule: under him came the first empire. Some have said his empire was the Revolution organized; and looking at his actions we can not but say there is much truth in the statement. He took France as he found her and tried to organize the elements he found. He crushed the Revolution, but he could not and did not put down the hatred toward God and the Church that was born of the principles of the Encyclopedists. No government in France has done this, and we shall see all through her history down to the present day the atheistic spirit manifesting itself.

But to bring out of this chaos and confusion a substantial power was a task, and the great General knew that this could be accomplished only by the aid of religion. Accordingly he recalled the exiled clergy and proceeded to regulate matters with Rome. The Concordat was the outcome. It was to Napoleon a line of action both conscientious and sensible. He realized that no government is safe without some religious principles acting on the people, so the Concordat appeased his conscience while it appealed to his good sense. But not satisfied with regulating the movement he proceeded to control it entirely. So we find the Organic Articles tacked on and an attempt to exact a slavish submission from the clergy, while he further showed his power and determination by despoiling the Pope of his estates and imprisoning him.

However, the few concessions gained by the Church through the Concordat were enough to replace her firmly in France, if indeed she had ever been entirely rooted out. From then on her progress is marked, and despite Napoleon's coercion, despite the revolutionary spirit still active and strong, despite the anarchy of fanatics and the ravages of atheists, despite the efforts of an ignorant mob and a sacrilegious element, she grew stronger every day. It was but a repetition of history, and the blood of her martyrs was but fruitful seed, while persecution only fanned the flame of prog-

ress. Day by day she grew to be more glorious and to be more desired by the French people. For when the moment's passion was over and the heated hour had gone, they knew what Catholicity meant, and cried out against the ravages of the atheist, demanding from Napoleon, not the old régime, but their priests, their churches and their ceremonies.

In the meantime, the Church had been purified and strengthened and grew into a new life. Everywhere the new spirit could be felt. Catholic pens, made more prolific because of the torture endured, turned out great volumes of work. Catholic orators arose in pulpits and on rostrums, and thundered out against infidelity and atheism. Catholic scientists sprang up, and imbibing the new spirit burst forth on France with new experiments, and Catholic art once more raised her head above the blood and carnage of the awful times. Everywhere and every day the Church of Christ grew stronger, gathering new life as the years moved down, until at last, when France swung into a Republic under McMahon, religious toleration and Catholicity had well recovered from the blow dealt her by blinded men. The Church had passed through the fire and had come forth stronger and purer because of its flame. This is what is called Catholic France.

But though the Church prospered, so did the work of the revolutionists, and in contrast to this Catholic France there arises another France, the France of Voltaire and Rousseau, the offspring of the French Revolution. From its inception this modern France, as it is called, waged an unrelenting war on the Church. Its more violent ravages had been blocked by the Concordat, but nevertheless it kept up its work. Year after year it has been steadily poisoning French society with its malice and pernicious philosophy. Through the empire of Napoleon, the reigns of Louis XVIII. and Charles X. it gradually grew. Each new ruler came more under its influence until at last when Louis Philippe succeeded, Catholic France beheld a disciple of Voltaire on the throne under whose paternal care this modern France flourished and grew. Discontent and upheavals only follow in French history, and through the Revolutions of

1830, 1848 and 1870 we can trace the dissatisfaction that sprang from the principles of '89—always atheism against the Church, modern France against Catholic France; two growing forces becoming more powerful every day and more hostile to each other. Ever fighting for God against His blasphemers, the Church became more strong because of its fight, while atheism pushed its way to political power, and modern France sways the sceptre. Now it is the government lending aid to the Italian Carbonari to fight the Pope; now it is the Commune rent asunder by radical fights, and now it is Gambetta, who, beholding the growth and the glory of the Church with alarm, cries out, "Clericalism—that is the enemy!"

Clericalism, that is the enemy. Not any political power, not any economic proposition, not any opposing party, not any corruption in the corruptest of states; no, not any of these, but clericalism—that is the enemy. Clericalism, religion, Rome, Christ, He is the enemy and He must go. Such is official France at the end of the nineteenth century. On the one hand God's eternal Church fighting and bleeding as it did in its infancy, on the other irreligion and infamy. On this side the priest, on that the despoiler of church and religion—Catholic France against modern France.

Between Catholic and modern France is the public mind and the government. In the government, a show of equilibrium between the two Frances is attempted, but the show and the attempt are vague; for the revolutionistic spirit has gained the upperhand, and the disciples of Voltaire and Rousseau hold the power. The principles of the Revolution that have drifted down since Louis' execution still reign, and the Church can hope for but little justice. With two such powers confronting each other, and while such a condition exists, there must be a struggle. And what of the outcome?

History draws her pictures as clearly now as ever before, and over against the dawn of the coming day we can see the battle raging. Terrible in its heat, more terrible because of the principles involved, and awful because he who is the creature, exalted in his self-conscious strength and his God-given power, has set himself up against that Creator, that God, and that Giver. We stand and await the outcome.

II.—The Present Situation.

PATRICK MERVAN MALLOY, LL. B.



It was only the other day that a ruling voice in the French chamber of deputies declared to the assembled senators of France that the present war on the Catholic Church was a war on Christ. That voice was the voice of the scarlet socialist, Viviani,

and that infamous declaration was greeted by tumultuous applause from almost every seat in that so-called Chamber of Liberty. In that hour a page in the profane history of France had been written. An overwhelming majority of the legislators of the nation had thus openly signified that the socialistic doctrine was their doctrine; that they too stood ready in that moment of socialistic triumph to cry out with the blasphemous orator: "We have extinguished the star of Bethlehem forever."

The struggle across the Atlantic, however, is not between the Catholic Church and the republican form of government of France, as some would have us believe; rather does it lie between two vital and antagonistic principles: between the principle of the French Revolution on the one hand, and the principle of Christianity on the other. The one had its inception in the minds of Voltaire and Rousseau and the rest of that school of atheistic philosophy, the other was born of the blood of the God-Man who suffered on a cross of sorrow. The deity of the Jacobins was the Goddess of Reason. Theirs was a philosophy that taught the deification of man; a philosophy that held that there was no soul but only a body; no eternity but only time; no spirit but only flesh. And such a philosophy has ever, and must ever, strike at the very fabric of Christian belief; that belief that in heaven there is a reigning Divinity, a Supreme Being linked to mortal man by the bond of an immortal soul.

So then the struggle in France to-day is drawn between the forces of Christ arrayed under the standard of the Catholic Church,

and the forces of the Revolution under the leadership of Clemenceau; between the France of Clovis, of Louis, of Joan of Arc, and Bossuet on the one side, and the France of Voltaire, of Rousseau and Gambetta on the other.

The guillotine of the Revolution had failed to decatholicize France; it had but added weight to an already historic truism, that the "blood of martyrs is the seed of Christians." Gambetta, thirty years ago recognized the despotism of this truth, and he drew his line of attack on the Church accordingly. He knew that if Catholicism was to be destroyed it must be destroyed by radically different measures than those resorted to in 1793. Thus while the one great aim of the successors of Gambetta was the extermination of religion from the republic, the measures by which they sought to achieve that purpose were always cloaked in the guise of legalized enactment. Their every line of procedure was marked with premeditated slowness, with interruptions that were ingeniously prearranged and with halts and breaks that were craftily designed. It was no longer the violent, brutal, bloody onslaught of a hundred years ago, which had failed; but it was a patient, relentless siege around and about the battlements of the Catholic Church.

Thirty years ago the French ministry had claimed that clericalism and not Catholicism was the enemy, and that their laws were shaped to protect the civil authority from clerical encroachment. By the same juggling of words have succeeding legislators deceived the trusting, loyal people of France. It was in the name of liberty of conscience that hospitals were laicized, the Catholic Sisters driven out on the streets and professing infidels installed in their place; that chaplains of State institutions were suppressed and Catholic tradition in army and navy abolished. It was in the name of equality that a law was passed compelling seminarians to leave their theological institutes and take up life as soldiers in licentious barracks. It was in the name of national unity and liberty of conscience that crucifixes, holy pictures and religious emblems of all kinds were taken away from the schools and children taught in all things else but in the knowledge of God. It

was under the pretext of giving the secular clergy their proper field that religious orders were expelled, and under pretense of making provision for workingmen was it that their vast property holdings were confiscated. At this point the present ministry deemed it advisable to add a new phase to their anti-religious church policy, and Clemenceau had it declared that the government aimed not at clericalism as Gambetta had said, but rather at the Italian Pope who oppressed the French clerics. Acting upon this principle they abrogated the Concordat.

Here let us clear away any doubt there may be as to who was responsible for the breach of that ancient instrument. The Concordat was a bilateral contract, by which the relations between Church and State have been regulated in France from 1802 down till its annulment in 1905. Its provisions which have bearing upon the present conditions were as follows:

The Pope on his part permitted the government to nominate the bishops of France. The government on its side conceded the Pope's right to reject undesirable nominees, together with the exclusive power to make canonical investiture of all bishops so nominated. The right and title to the ecclesiastical properties already confiscated by the government, the Pope abandoned, and in consideration for such abandonment the government agreed to settle on the clergy a small annual stipend for their actual support.

Care must be taken to distinguish the term Concordat from the so-called "Organic Articles." These articles were drawn up by Napoleon I. of and by his own motion, without the consent of the Pope, and after the Concordat had been concluded and agreed upon by both sides. Pius VII. immediately rejected these articles, and his successors have never ceased to protest against them. The provisions embodied in these "Organic Articles," which the Holy See most strenuously opposed, were those which were in derogation of the Church's conceded right as set out in the terms of the Concordat. Among them were the provisions that no Papal legate could come to France, nor could any bishop go to Rome without the expressed permission of

the government. It was this provision which gave importance to the case of the two French bishops whom Pius X. had summoned to Rome to answer certain charges regarding discipline. These prelates took refuge behind the "Organic Articles" which forbade any French bishops going to Rome without the permission of the government. The State supported them; but when threatened with excommunication, the bishops had the grace to obey the Pope, and thereupon, the Clemenceau ministry, falsely charging Rome with a breach of the Concordat, repudiated that document.

Having abrogated the Concordat the enemies of the Church attempted to create particular schisms on which to found a general schismatic State Church similar to the Anglican institution in England. To this end the government proposed the law of Religious Associations. This law was finally voted on December 11, 1905. Its chief provisions refer to the alienation of church property; the withdrawal of the salaries of priests; the regulation of religious worship by the laity and the civil authority. Churches, cathedrals, parochial residences, schools, and other ecclesiastical properties, are by its terms appropriated from the bishops and turned over to boards of trustees, called "Associations of Worship." These boards may be composed of persons the most hostile to Catholic worship. There is no assurance that they will be composed of Catholics at all. The separation proposed for France, therefore, is in no sense similar to the separation of Church and State in America. The acceptance of the French Law of separation by the Pope could only have meant that the power to control church property and regulate religious worship and discipline would pass away from the French bishops and become lodged perhaps in the sworn enemies of Catholicism. Thus we see that whereas separation means freedom in the United States, in France it means oppression and disruption of the hierarchical organization of the Church itself.

The patience of the clergy and laity under the oppression laws in the past had made the ministry confident of victory over the Church. To the minds of Briand and Clemenceau that supreme moment had arrived when the Church of France, weakened by years

of oppression, was ready to cast off its allegiance to Rome and unite with the power of the socialistic state. But at this point was the ministry to learn the error of its judgment.

Ready as the Church had been to sign away under constraint her material rights in the Concordat a century ago; ready as she had ever held herself these thirty years to suffer all manner of petty persecutions so long as she might worship God in her own consecrated temples; ready as she was to do this and more for the sake of peace, she was not ready at this point, nor will she ever be ready, to sacrifice anything essential in her nature or organization. At this juncture, her priests stood ready for martyrdom; her people gathered closer and closer to Rome.

Thus face to face with her enemies the Church of France has felt the spirit of Divine strength that dwells within her; a spirit that has found expression in a universal movement of unity in the Papacy; a spirit of dignity and resistance which has confounded her adversaries, and made them fear and know that they are contending with a mysterious power, unseen and unseeable.

Baffled at this turn of events the government has tried to strike a fresh blow by expelling the bishops from their palaces, the curés from their presbyteries and the seminarians from their seminaries. Without the color of justice they have confiscated the episcopal mansions, the money of the Mass foundations, and the fund held in reserve for the aged and infirm priests; and finally they have outraged the conscience of the world by seizing and publishing the archives of the nuncio at Paris.

In spite of all this tyranny of law there has been no change in the attitude of Catholic France, no break with the Roman Pontiff, no waiver in that unbroken line of Catholicism that stretches out over twenty centuries of time from the cross on Calvary to the gates of the eternal city.

The battle between Church and State in France to-day is lulled. The Clemenceau ministry is leaving in suspense the difficulties which have arisen, while the clergy and laity are using the cathedrals and churches under a precarious title. The situation, however, is every day becoming more tense.

That eternal law of retributive justice is at this hour working out the vindication of the Church in France, and the seed of infidelity and atheism which for a century has been scattered broadcast among her people, at this late day returns a harvest of misrule and rebellion.

Go into the hospitals which have been legally laicized and you will find less resignation than you would a year ago; for the nurse at the bedside works to-day for the almighty dollar, whereas the hooded nun labored yesterday for the Almighty Love. Go into the rank and file of the soldiery which by law are denied the services of a chaplain, and you will find among these men of the army and navy the spirit of rebellion and mutiny everywhere. Go into the schools of France, into her great universities and colleges, and side by side with the doctrine that there is no God, no soul, no immortality, you will find that the young men and the young women, who will be France a generation hence, are being taught to-day that there is no country and that the name of patriotism is as meaningless and empty as the name of God or the name of religion. Go into her courts and you will find that justice has been wounded by suppressing the name of God from judicial oaths. Inquire into the effects of this law and you will learn that judges have lost their independence; that the great centres of the nation have fallen into moral debasement, and licentiousness parades everywhere in the face of decency; and that the institutions of law, the judges and the magistrates of the land, stand helpless to avert the disaster.

This is the hour of France's trial. If the republic of America is still true to those principles of civic and religious liberty to which she has been so sacredly dedicated in blood and battle; if the spirit of justice still lives among her people, there must go out to that stricken republic across the water America's sincerest sympathy. And if the Catholics of this country still cherish those ties that bind them to their brethren the world over they will in this hour of religious persecution send up fervent prayer for the clergy and laity of France who are to-day battling so courageously for the cause of Christ.

III.—What Shall the Future Be?

WESLEY J. DONAHUE, LITT. B.



THE government of mankind is divided between two powers, the one spiritual the other temporal. In a rightly ordered society these two powers while distinct should not be hostile. It is the duty of the temporal power

to protect the liberty of its citizens in the conscientious discharge of their religious duties while the spiritual power recognizes in the temporal ruler an authority that comes from God and gives to law a sanction which secures the triumph of social order and the stability of kingdoms, empires and republics. To-day, however, France offers to the world the spectacle of these two powers in conflict. What will be the outcome of this struggle which has lasted for thirty years and which to-day has reached a point where a violent clash seems unavoidable? Before answering this question it may be well to study more closely the two opponents.

On the one side is a mighty nation, with its courts and police, with an army of half a million soldiers, with a navy the second in armament in the line of world powers. At its head are the revolutionists, the Jacobins. Voltaire, Rousseau, Danton, Robespierre and Marat they style their great ancestors. Like them deep down in their souls there burns an inveterate hatred of all things Christian. Their purpose is to continue the work of their ancestors only with means less violent, better suited to the spirit of the times, more skilful and safer. The power of this party in France is supreme; from Paris the capital down to the tiniest hamlet sleeping in the plains of Brittany and up again to the smallest village lost in the mountains of Savoy, it brooks no rival.

On the other side are several millions of faithful Catholics led by their priests and the eighty French bishops. These have no power, no official favor and are treated like

pariahs in their own country. They possess no wealth. What little they did possess—the little that was necessary for life—has been confiscated by the state. To-morrow's bread must be begged from door to door or is the offering of some devoted Catholic family. The only possession of the Catholic party in France to-day is their moral strength and the God whose cause they are defending.

Such are the two parties. The drama is as old as Christianity itself, only the actors are new. When, a century ago, Napoleon, with the powers of Europe beneath his heel, was dictating terms to the Church, he was warring against the same principle which the present atheistic government of France is fighting to the death; it was for this same principle that in the 11th century the great Hildebrand died an exile; when Christianity was in its infancy, witness the struggles of the Roman emperors to bring the Church beneath their sway, and then recognize that while the participants in the present conflict are new, the principles at stake are identical. It is the old struggle for freedom of conscience against the coercion of power; it is the old attempt to subject the spiritual authority of the Church to the temporal power of the State by subjecting God to Cæsar. "Should the State triumph it would mean a total subversion of the divine order; for as heaven is above earth and eternity above time, so in its own sphere the mission of the Church is above that of the State. Hence to attempt to subject the Church to any power other than that which God has established would be to strive to frustrate the divine plan and overthrow the work of God Himself."

Precisely this and nothing else is what the atheistic rulers of France believe to be their duty. "We have no God but Cæsar," is their cry. So blow after blow has been struck at the Church and her most sacred rights. Law after law has been enacted to cut off her influence, to drive her into obscure corners where she could no longer labor for souls, so that no longer seen she might soon be forgotten by her people; and for the sake of peace, with a patience almost divine, the Church bore it all. Then came the Law of Associations; the last blow was struck and when that fell, when the Church was asked to choose between enslavement to the State

or confiscation, between God and man; when the Church was asked to do wrong—there could be but one answer: "*Non possumus*—We can not do it." And with a holy boldness, born of the centuries of persecution through which she has passed, the Church meekly but courageously faces the French government.

But may we not hope that the two powers will pause will strive to reach some amicable agreement as the good of the nation demands? The thought is not to be entertained. The Jacobins think they are too strong, too near the realization of their anti-religious plan to dream of negotiating.

If, as Premier Clemenceau has said, they have shot the first gun, they are not now to cease firing. For the last thirty years they have been as it were upon a downward slope; they can not stop now even if they would. The more conservative members of the government are dragged on by the more radical. Clemenceau has urged on all the ministers, he, in turn, is forced down the slope. Where another people, as the English or American, would stop to think, reconsider and, if needs be, retrace their steps lest they go astray, the French people, with the impetuosity of their nature—"*furia francesse*,"—rush on regardless of consequences.

Coupled with this is the fact that the tenets of the two parties are so diametrically opposed to one another that they can not exist side by side. Nothing short of the utter annihilation of religion will satisfy the men who are now governing France. The hatred of the Jacobins for God and for all religious belief possesses them. They are warring not against Catholicism alone, but against Catholicism as the most important form of organized Christianity in their way. On this point all illusion is impossible: "We are banded together," cried the radical socialist, Viviani, present minister of labor, "in a work of anti-clericalism; we have torn faith in another life from the hearts of the people. With a great wave of our hand, we have put out the torch of heaven which shall never again be rekindled." "The triumph of the Galilean has lasted twenty centuries," said Mr. Delpech, an important member of the present ministerial majority, "it is now His turn to die. The mysterious voice which

once in the mountains of Epirus announced the death of Pan, to-day announces the end of that false god who promised an era of justice to those who would believe in him. The deception has lasted long enough, the lying god in his turn disappears."

"If a new Christ," said Meunier, "were to appear he should be received with pitchforks." Utterances such as these are heard every day in the French parliament. They are printed at the government's expense and scattered broadcast through the land. By a recent enactment the words "God protect France" are to be stricken from the French coin. By a special law the crucifix is cast out of the court, the hospital and the public buildings and relegated to the scrap heap; and with a refinement of blasphemy, the decree was put into effect on Good Friday. Words and acts such as these permit of only one interpretation: to make God a stranger to the French people; to wipe out forever from the hearts and minds of men the idea of God and everything supernatural, such is the avowed work of the French government to-day, and to this end all means are sacred. Crime breeds crime; outrage leads to outrage. As a prominent writer has said: "With the exception of the anti-Catholic legislation in England under Henry VIII. and Queen Elizabeth, no national parliament has ever perpetrated in the name of law so many infamous crimes." To what extremes the French government will go time alone can reveal. But before us flash visions of the French Revolution and the dread Reign of Terror, for the present French majority hold the same tenets as did the philosophers and revolutionists of the 18th century. The same spirit which drew to Voltaire's blasphemous lips the words *Ecrase l'infâme*—crush the infamous one, is to-day the spirit of Briand, of Combes and Clemenceau, the spirit of the Revolution, the spirit which destroyed churches, murdered innocent men and women, inspires the blasphemy and injustice, the spoliation and sacrilege of the French government to-day. Aye, the same spirit which a century ago enthroned the goddess of reason on the great high altar of the cathedral of Paris, to-day permits vice to flaunt itself through the streets of Paris, while men and

women whose only crime is the purity of their lives are treated as malefactors; driven into the street, no provision made for a crust of bread, a night's lodging or a shelter from the storm; gentle women ministering to the poor, the sick and the afflicted expelled from the land because, says the government, they are enemies to the republic and a peril to the nation. It was in the face of such acts as these that M. Briand rose up in the French chamber of deputies and said: "We have given the Church liberty." Liberty! if this be French liberty, let us pray God that it stay on the other side of the Atlantic.

Every day the persecution grows fiercer. Bishops, priests and laymen will soon be driven from the country under one pretext or another. It may soon be necessary to begin private worship as of old in the catacombs; it may soon be necessary to hide, to suffer imprisonment; even death may be the penalty for being a Catholic. But as the persecution increases, the eyes of the fair-minded will be opened to the dreadful consequences of the theories of the Jacobins; as the impious doctrines which to-day are ravaging French society continue to rage, uprisings will occur, the government will weaken; doubtful of its own self it will strive in vain to repress the outbursts of unloosened conscience. It will be dragged along by the masses, by the masses, who, with their eyes no longer fixed on heaven, with no thought of a God or a hereafter but of the earth earthy, will give way to excesses of every kind. In those days when desolation, disunion and revolution stalk through the length and breadth of that unhappy land, may the spirit of the old France assert itself. And it will assert itself. In those days when the French people recognize that the disastrous conditions in France are the result of the principles of the present atheistic government, there will be a complete revolution. As always in history, one extreme will be succeeded by another. An age of the most violent persecution will be succeeded by one of the broadest toleration; an era of Christianity suffering will be succeeded by an era of Christianity triumphant. False and unjust laws cannot long endure. It is a truism that there is more of good than of evil in the world.

True as they are oft quoted are the words:

Truth crushed to earth shall rise again:
The eternal years of God are hers.

It is because expediency can and often does thwart the nobler impulses of men that all false and unjust laws and prerogatives flourish, but it is also because it can not even for a moment deceive conscience that they do not last, and that the voice of the people in time must come to be as well the voice of God. So it will be in France, so it was in Germany only last century. When Bismark with one object, the complete unification of the German people, fancied that the Catholic Church in the empire offered a barrier which must be modified and brought under his own control, he introduced and carried forward the series of bills against the Church, known as the Kulturkampf or May Laws. As an outrageous invasion of the religious rights of millions of loyal citizens these laws are only surpassed by those in France to-day. Persecution raged; the clergy were cast into prison; the teaching orders were exiled; the schools and a great part of the churches were closed. It seemed as though Catholic Germany was to perish.

But when the influence of religion was minimized evils began to appear. Discontent began to show itself; there were uprisings among the socialist schemers; there were outbreaks of threatening discontent and disorder in the dangerous classes. And when one morning the people of Berlin awoke and saw the red flag unfurled and carried through the streets; when crime bred crime and outrage outrage; when the radicals, disregarding the laws of man and God, threatened to overthrow society, then the German mother trembled for her children; then the German father trembled for the honor of his wife and daughters; and throughout Germany, wherever there was a man who believed in the holiness of the family, who cherished law and order, who still clung to anything that was good or pure or holy, was he Lutheran, agnostic or what you like, he came forward and begged Catholic Germany to save the nation by the restraining influences of religion. For the words of the statesman, Windthorst, had struck home: "No religion, no morality; no morality, no government." And rising in

the Reichstag he exclaimed: "You cripple the Church; you deprive the children of their moral guides; you dry up the spiritual fountains at which weak men drank strength and steadfastness; you stamp out the light of religion and the consequent sense of eternal responsibility, and then, when your godless house begins to shake, you turn to us forsooth and beg us as decent citizens help hold up your roof." And then, leaping onto his chair and shaking his fist in the face of Bismark, he exclaimed: "Yes, we will help you, but first you must go to Canossa; first you must give us freedom, truth and the right." In vain did Otto von Bismark say he would not go to Canossa; in vain did this man of *blut und eisen* rage and storm like an infuriated bull. "We must give the people back their religion," said the emperor, and William I. went to Canossa, even as his august predecessor, Henry IV., had gone eight long centuries before. The May Laws were repealed, and Catholic Germany was saved, and in the same way that Catholic France will be saved. For as the political, social, moral and religious disorders increase it will be impossible not to refer them to their true and only source—the atheistic principles of the Revolution. Once this is recognized there will be, there must be, a reaction as in Germany as in France itself in 1793. For as a great American churchman has said: "If ever the people of France can be made to read the signs of the times and to recoil upon the enemies of religion it is when the church spires no longer give forth the music of their bells, when the baptismal font is no longer opened to the new-born babe, when no longer the marriage vow is pledged to heaven before the altar or the sacred dirge mellow the sorrows of the funeral cortège."

But not only will the excesses of the French government operate to its ultimate downfall, but the persecution itself will render Catholic France more powerful. True it is that persecution falling on a weak body has an entirely destructive character. It is only too true that persecution in England and through Northern Europe destroyed Catholicism there in the sixteenth century. But it is also true that when persecution falls upon a people animated with the justice of their cause

then it can only strengthen them. Under these conditions the surest way to save a cause is to martyr its followers. It is the soil drenched with the blood of martyrs that brings forth the most heroic disciples. Witness Poland for centuries broken and torn on the rack of persecution; witness Ireland where for centuries to be a Catholic was, in the eyes of the law, to be a criminal; yet in all the world will you find a people more loyal to their faith than the men and women of these two lands? The eleven million martyrs gathered about the great white throne to-night are eternal witnesses to the truth of Tertullian's words: "*Sanguis martyrum semen Christianorum*—The blood of martyrs is the seed of Christians." "The more you slay us the more we multiply." The future of France is writ in the story of the past. Each new act of persecution makes Catholic France stronger. If there was any worldliness, any laxness in the hearts of the French clergy before the present attack it has long since disappeared. Persecution is purging away the dross, and only the gold will remain. United among themselves, obedient to Rome, the piety, the poverty of the French clergy evidenced by their sacrifice of everything for their faith, this alone makes it certain that moral power will once more triumph over brute force; that Catholic France like Ireland, like Poland, like Christianity of old, will ride triumphant the storm of persecution.

But there is yet another reason for our believing that the cause of Christianity will triumph again. As we look back through the centuries we can not but see that no nation has done more for Christianity than has France; nor has any nation been in turn so favored by God. Of all the nations of the world none has held so long amid all peoples so conspicuous a place in the vanguard of religion and civilization as France. "*La Grande Nation*" is a title merited by centuries of service to mankind. Men, leaders in every line of human thought and action—the soldier, the statesman, the scholar and the saint—have come from France. The French missionary has penetrated to every corner of the globe. Our own land does homage to a Marquette and a Jogues. Even to-day this so-called atheistic France sends forth more missionaries than

do all the other Christian nations combined, and she has done it for centuries. Let us not forget this to-night as we look on the France of to-day where an atheistic government blasphemes God and exiles His disciples. Let us not forget all that France has been to mankind and the Church. Let us not forget that France is the France of Joan of Arc, the maid of Domremy whose love of country was only surpassed by her love of God, who, raised up, as it were, by God's own hand saved her country from certain destruction; let us not forget that France is the France of St. Louis, at the head of whose army were carried side by side the cross and the *fleur de lis*; let us not forget that France is the France of Clovis and Charlemagne, men who in an age of oppression were the Church's only defenders.

And remembering all this, can we look into the future with anything but hope; can we think that in this extremity God will abandon France, the France that has fought His battles so long, the France that He has so often protected? Ah no, in His own way and in His own good time He will still the winds and the waves of oppression.

The time is not far distant when France tried, purified and strengthened, will rise a new nation to take the place she has so long held amid the nations of the world; when the lilies of France will once more twine themselves around the cross of Christ; when after the whirlwind and dust of the Revolution have passed, burying all amidst the ruins, the elements of a social regeneration will stand—the priest, the altar and the cross.

Valedictory.

ROBERT A. KASPER, PH. D.



THE presence of this commencement audience composed of distinguished guests, relatives and friends, who have honored the University and especially the class of 1907 by assembling here to-day, makes a deep impression upon us, for we

realize with a feeling of awe that the occasion has a deeper significance than any in which we have yet taken part. It means that the college career of the class is at an end. We are to leave Notre Dame where we have lived the past four years, to separate from comrades who have become dear to us and from earnest, upright men who have contributed much toward moulding our character.

We came to Notre Dame convinced that preparation for life is of vital importance and believing that we could be best fitted here. We know now that the decision was right, for we have been helped even more than we had dared to hope. What more natural, then, than that we feel deep gratitude in remembering and sincere sorrow in leaving Notre Dame.

America, we are perpetually told, needs men of character, men whose sense of duty, justice, honesty and morality is so highly developed that they will take no price for their honor. One of the greatest evils confronting America to-day is dishonesty in high places. We hear daily of men in offices of trust whose only idea of duty is one of personal gain. The only process by which the nation can eliminate the evils of graft and speculation of every kind, evils that seem constantly to reach greater proportions, and to spread broadcast the seeds of socialism and anarchy, is by securing men of strong character for positions of confidence. If this be not done, America may not hope to reach her highest development; if this be not done, she can not protect the weak and the oppressed as she is dedicated to protect them, but selfishness will rule supreme and make our noble nation the scorn and pity of those who once feared and respected her.

Out of the darkness that is creeping over America there comes a ray of hope. It is focused upon the man of high ideals. He must hear and satisfy her cry for honorable, trustworthy men. He must receive extensive preparation for life, so that he too shall not succumb to temptation and fall a victim to the very evils he is pledged to eradicate. He must be deeply persuaded that wealth alone does not bring happiness and power. He must be warned against

unsound popular ideas of right and wrong, against the notion that a law-breaker is not guilty unless discovered, and he must be taught that noble action is its own and often its only reward. In fine, he must be a sound man, courageous, energetic and religious. The hope of America, we have been constantly reminded, lies, therefore, in schools that prepare young men for life as Notre Dame has always prepared them. Let us in all modesty cherish these ideals and do our utmost to realize them.

To our parents this day means only happiness, for their partiality makes them see some return for their ceaseless and untiring efforts in our behalf. We who know the depth of parental love, appreciate all they have done for us; but to-day we ask them to turn their thought from us for a brief moment and consider *Alma Mater* in loyalty and gratitude. They must thank her, not us, for whatever of good they may discover in us, love her with the love we hold for her. In doing this they will show anew their great love for us.

CLASSMATES:—We have moved on together to this day of graduation. As the years were passing we saw things in a constantly changing light. The nearer we came to this hour, the more were we dazzled by its brightness, failing to see the large responsibilities that go with it. We have been taught that they who receive much are expected to give much in return. We pause a moment and think of the duty we owe to God and to His people, and, lo! it is with apprehension that we bend to the task.

On our way hither we also forgot that when we had arrived forthwith we must part. We who have been associated all these years must work out the problems of life in different places, taking with us tender memories of good fellowship and of the happy hours we have had together. In reminiscence we shall often recur to these experiences and find comfort and consolation in them. We shall seek in different ways to attain to the full realization of ideals conceived within these walls; but whether we fully succeed or not, we shall not be discouraged. Let us cherish the great lesson we have learned at Notre Dame: to do with perfectness the task that is set before us, be it large or small.

Let us apply the teachings of *Alma Mater* to all we undertake, and let us measure our success in after years by her teaching. Let us forever be united in spirit as we have been united in our life at Notre Dame, and let us in after years return to *Alma Mater* to grasp each other's hand again in the same exuberant friendliness with which we say good-bye.

MEMBERS OF THE FACULTY:—To you especially it is hard to say farewell. When we first entered these sacred walls, the seed of character was indeed already sown and nurtured; but tender care, ceaseless watching alone could make it strong and deep rooted. It was you, members of the faculty, who daily cared for it, pouring out righteousness, duty, morality, justice upon us, and plucking sharply the weeds that grew over night. Under your careful guidance we modestly hope it has blossomed somewhat, and is now about to bear fruit. You have taught us our duty to God, to parents, to the state, to our neighbor and to ourselves; and the great deeds Father Sorin and his spiritual children have accomplished, and the faithful service of noble lay professors, shine the brighter when we remember your condition. Notre Dame has not been endowed like other schools, and her resources barely suffice to meet her daily needs. Yet despite the heavy disadvantage under which she has forever been working, what marvels she has wrought for education and humanity!

We who have come into daily contact with you of the faculty, we who have learned to love Notre Dame almost as a son loves a mother, are reluctant to say good-bye, yet the parting itself has a melancholy sweetness for us. It means opportunity to prove to you that our work has not been done listlessly and without result; that we have in some degree taken advantage of the golden opportunities that have been placed in our path. Your efforts are now ended and we leave to make room for others. From the very depths of our hearts, we confess a debt of gratitude for all you have done for us, and we hope to repay you by showing that your labors were not wholly in vain. We promise that the noble principles of duty, morality, righteousness, you have nourished within our hearts, shall be ever with us, and that with God's help we shall do our part to show others the path of light and truth by leading the way for them as you have led the way for us. Gentlemen of the faculty, farewell!

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Sixty-Third Commencement.

WITH the blessing of Bishop Berlioz, of Hakodate, Japan, on Thursday morning the Sixty-Third Annual Commencement came to a close. It had commenced Sunday with the Baccalaureate sermon, and through all its stages had been attended with great success. Pioneers and old alumni who were present say it was without doubt the greatest in our history. It was indeed a fitting climax to a year which has been unparalleled in Notre Dame annals. This year the orators, debaters, athletes, and, in fact, the whole University, have been unusually successful. With the Championship of the West in oratory and baseball, a brilliant showing in football and an unbroken string of sixteen victories in debate, it was proper that the Sixty-Third Commencement should be a climacteric one.

At eight a. m. Sunday Solemn High Mass was sung. Rev. John Cavanaugh, President of the University, was celebrant and was assisted by the Rev. Thomas Crumley, Vice-President, and Rev. William Maloney Prefect of Studies. The sermon, which we print in another part, was delivered by Father C. Kelley, President of the Church Extension Society of the United States. It was a scholarly bit of work, and under the elocution of Father Kelley it became a masterpiece.

In the afternoon at two there was solemn Benediction of the most Blessed Sacrament. At 6:30 the University Band rendered a concert on the campus. Monday and Tuesday were taken up with general examinations. In the evening of Wednesday the exercises in Washington Hall took place.

The University Orchestra opened the program by a selection from "The Girl and

the Governor." Following this came the bachelor orations. "The Religious Crisis in France" was the general subject, and as is customary it was divided into three parts. Edward F. O'Flynn, who has identified himself with the highest honors in oratory at Notre Dame and in the West, gave the first oration. "The Historic Preparation" was his subject. With an ease and manner decidedly characteristic of O'Flynn he rendered his oration and at all times was master of the occasion. He dealt with the facts and causes which led up to the Revolution, and after these were established he showed the results that were sure to follow. In conclusion he showed how there were two Frances, the atheistic France, or "modern" France, as it is called, and Catholic France or the France of Clovis, Charlemagne and Louis. He showed how these two Frances face each other, and both being powerful, a struggle is inevitable. With a picture of the coming battle and the question "what of the outcome?" he finished leaving the subject here for Patrick M. Malloy to take up. "Until Dawn," by the Double Quartette followed O'Flynn. The men did excellently and were encored repeatedly.

The hero of the famous Georgetown debate proceeded to tell about "The Present Situation." In his inimitable way and with clear-cut words he told of the conditions prevalent in France, dwelling pretty much on the Concordat and the Organic Articles and clearing away any doubts as to which party, the Church or the French Ministry, broke the famous agreement. Malloy's speech was doubtless the most difficult to speak because of its necessarily argumentative composition. But this did not stop the orator from bursts of genuine eloquence and ringing out clear, forceful climaxes. His delivery was excellent, and many will long remember the martial passage in which he showed that, despite all atheistic attempts, "there has been no waiver in the unbroken line of Catholicity that stretches from the Cross on Calvary to the gates of the eternal city." After showing the evils resulting from too much secularization in France he finished.

Following Malloy on the program came Joseph P. Gallart, the genius pianist of the University, who rendered masterfully a bit

of Chopin. The spirit of the evening took the pianist of '07 and he played as we have seldom heard him.

Wesley James Donahue then followed on "What Shall the Future Be?" The leader of the Varsity debating team and winner of the Breen Medal in oratory outdid himself, and in pure, calm words prophesied from past experiences and persecutions the future outcome of the present trouble. Donahue's speech was filled with brilliant climaxes and real oratory. His was the field for the eloquent, and he did it in a Donahue manner.

The Rev. John Talbot Smith closed the program with an address to the graduates. Conservatism, fairness and good sense marked the distinguished prelate's words. Be a hero of the right type, support your God, your religion and your country by your right living, and be not of those who corrupt our state, politics and social life, was the gist of a clever speech by a clever man.

Thursday morning the hall was crowded with friends of the graduates who assembled to see the '07 class receive their diplomas.

"Home, Sweet Home," by the double quartette, was sung, and following this T. E. Burke read the class poem. A touching piece of work it was, and the poet of '07 did himself justice.

Robert A. Kasper gave the Valedictory. We print it, and the sympathies in it were well worthy to be the product of Kasper's pen. His manner of speech was slow and dignified, while here and there could be felt the depth of sentiment that caught his heart as he said farewell to the old fellows who were going out, and to the faculty who will stay and send out more year after year.

All in all, the exercises were excellent. Seldom, if ever, has such a combination of bachelor orators been together. O'Flynn, Malloy and Donahue, all have made more than an ordinary mark in the oratorical and debating world; each with a style distinctly his own and each with a power of convincing; O'Flynn, winner of the Interstate, Malloy debater in the college teams and lawyers' trio, which vanquished Georgetown in a memorable contest, and Donahue, Breen medallist and debater for three years.

And so ended the Sixty-Third Commencement. With it went many happy memories and many men into the world to fight and do. And sitting here in our sanctum getting out our last number, the editors of '07 send out their heartiest wishes to the men of '07. God bless them!

CONFERRING OF DEGREES.

Degree of Doctor of Laws was conferred on
The Reverend Francis C. Kelley, Chicago.
The Rev. John Talbot Smith, N. Y. City.

Degree of Master of Science in Biology was conferred on

Clarence James Kennedy, Chicago, Ill.

Degree of Master of Laws was conferred on
William Edward Perce, Hanover, Illinois.

Degree of Bachelor of Arts was conferred on
Thomas Edmund Burke, Chicago, Illinois.
Wendell Phillips Corcoran, Chicago, Ill.
William Francis Cunningham, Chicago, Ill.
James Dominic Jordan, Scranton, Penn.

Degree of Bachelor of Letters was conferred on
Wesley James Donahue, Chicago, Illinois.
Louis McMahon Kelly, Anderson, Ind.
Edward Joseph Kenny, Eldred, Penn.
William F. Molony, Crawfordsville, Ind.

Degree of Bachelor of Philos. was conferred on
William Augustine Bolger, Clifford, Mich.
Francis Thomas Collier, Québec, Canada.
John Leo Coontz, Vandalia, Missouri.
Paul J. Foik, Stratford, Ontario, Canada.
Robert Adam Kasper, Evanston, Illinois.
James Thomas Keefe, Sioux City, Iowa.
Matthew J. Kenefick, Michigan City, Ind.
Edward Francis O'Flynn, Butte, Montana.
Ambrose A. O'Connell, Ottumwa, Iowa.
John William Wadden, Madison, S. Dak.

Degree of Bachelor of Science in Biology was conferred on
Franklin Bennett McCarty, Lynn, Mass.
Denis Edmund Lannan, Odell, Illinois.

Degree of Civil Engineer was conferred on
James Henry Bach, Avoca, Minnesota.
Clement Leo Devine, Alliance, Ohio.
William James Donovan, Beresford, S. D.
Joseph P. Gallart, Guantanamo, Cuba.
Joseph Thomas Lantry, Spearville, Kan.
Thomas James Tobin, Madison S. D.
John Porfirio Perez, Guantanamo, Cuba.
Louis Sebastian Villanueva, Celaya, Mex.

Degree of Mechanical Engineer in Electrical Engineering was conferred on
Joseph Aloysius Dwan, Chicago, Illinois.

Degree of Bachelor of Laws was conferred on
James Vincent Cunningham, Chicago, Ill.
Michael Angelo Diskin, Scottsdale, Penn.
Gallitzin Aloysius Farabaugh, Loretto, Pa.
John Farragher, Youngstown, Ohio.

Ralph Samuel Feig, Mishawaka, Indiana.
Oscar Alexander Fox, Fort Wayne, Ind.
Walter Leroy Joyce, Ashland, Wisconsin.
John Frank Hanan, LaGrange, Indiana.
Patrick Mervan Malloy, Salix, Iowa.
Thomas Paul McGannon, Corning, N. Y.
John William Sheehan, Jr., Springfield, Ill.

Degree of Graduate in Phar. was conferred on
Joseph Francis Cabrera, Cebu, Philippines,
Felix Cajulus, Cavite, Philippine Islands.
Arthur Hervey, South Bend, Indiana.
Richard Bruce Wilson, Chicago, Illinois.

Certificates for the Short Program in Electrical Engineering were awarded to
Edmund Berrigan, Ononaga Valley, N. Y.
Joseph Louis Requena, Mexico City, Mex.
Gustave L. Trevino, Monterey, Mexico.

Certificate for the Short Program in Mechanical Engineering was awarded to
Patrick Albert Gorman, Waco, Texas.

Commercial Diplomas were awarded to
Spire B. Berry, Tulsa, Indian Territory.
Henry Joseph Bolln, Douglas, Wyoming.
Frank Leser Condon, Battle Creek, Mich.
John Edward Corrigan, Ransom, Illinois.
Sidney Alexander Cressey, South Bend, Ind.
Joseph Elias Fernandez, Mexico City, Mex.
John Edward Nemanich, Joliet, Illinois.
Joseph Vazquez Prada, Celaya, Mexico.
Anthony A. Rosenberger, Evansville, Ind.
Pedro Serrano, Philippine Islands.
Harold Emmett Vollmar, Marshfield, Wis.

Prize Medals.

The Quan Gold Medal, presented by Mr. Henry Quan of Chicago, for the student having the best record in the Classical Program, Senior Year, was awarded to
Wendell Phillips Corcoran, Chicago, Ill.

The Mason Gold 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
Leo Cyril McElroy, Bridgeport, Conn.

The Meehan Gold Medal for English Essays, presented by Mrs. Eleanor Meehan, Covington, Kentucky, was awarded to
Thomas Edmund Burke, Chicago, Illinois.

The Breen Gold Medal for Oratory, presented by the Hon. William P. Breen, of the Class of '77, was awarded to
Wesley James Donahue, Chicago, Illinois.

The Ellsworth C. Hughes Gold Medal, presented by Mr. A. S. Hughes, Denver, Col., for the best record for four years in the Civil Engineering Program was awarded to
William James Donovan, Beresford, S. D.

The O'Keefe Gold Medal for the best essay on a legal subject, presented by Mr. P. J. O'Keefe, of Chicago, was awarded to

John William Sheehan, Jr., Springfield, Ill.

The O'Keefe Prize for a meritorious essay on a legal subject, presented by Mr. P. J. O'Keefe, of Chicago, was awarded to
Gallitzin A. Farabaugh, Loretto, Penn.

The Chicago Alumni Association Gold Medal for Christian Doctrine, in Moral A, First Section, was awarded to
Raymond A. McNally, Youngstown, Ohio.

The Fitzsimmons Gold Medal for Christian Doctrine in Moral Course A, Second Section, presented by the Reverend M. J. Fitzsimmons, Rector of Holy Name Cathedral, Chicago, was awarded to
Jesse Henry Roth, Fowler, Indiana.

The Quinn Gold Medal for Christian Doctrine in Moral B, First Section, presented by the Reverend John J. Quinn, of the Class of '83, was awarded to
Joachim Louis Batlle, Barcelona, Spain.

The Gold Medal for Christian Doctrine in Moral B, Second Section, was awarded to
Wilford Washington Rice, Vicksburg, Miss.

The Barry Gold Medal for Christian Doctrine in Carroll Hall, presented by the Reverend F. J. Barry, Chancellor of the Archdiocese of Chicago, was awarded to
Raymond Joseph Sieber, Racine, Wisconsin.

The Commercial Gold Medal for the best record in the Commercial School was awarded to
John Edward Corrigan, Ransom, Illinois.

The Gold Medal for the best record in the last two years of the Preparatory Latin Courses was awarded to
Francis J. Wenninger, South Bend, Ind.

Seventy-Five Dollars in Gold for debating work, presented by Mr. J. V. Clark of Chicago, was awarded as follows:

Thirty-five dollars to
Wesley James Donahue, Chicago, Illinois.

Twenty-five dollars to
William Augustine Bolger, Clifford, Mich.

Fifteen dollars to
Thomas Edmund Burke, Chicago, Illinois.

The Gold Medal for Oratory in the Inter-Hall Oratorical League was awarded to
George Finnegan, New York.

The Barry Elocution Medal, donated by the Honorable P. T. Barry, of Chicago, was awarded to
Stewart Graham, Chicago, Illinois.

The Joseph A. Lyons Gold Medal for Elocution was not awarded because the standard of excellence was not attained.

ST. EDWARD'S HALL.

The Abercrombie Gold Medal for Excellence in Studies was awarded to
Albertus Allen Hilton, Seattle, Washington.

The Sorin Gold Medal for Elocution was awarded to
George A. Milius, New York City.

The Gold Medal for Composition was awarded to

John Raymond Kavanaugh, Chicago, Ill.

The Gold Medal for Improvement in Piano was awarded to

Joseph Michael Kryl, Chicago, Illinois.

The Gold Medal for Penmanship was awarded to

Carl Bradford White, Chattanooga, Tenn.

The Gold Medal for Letter-Writing was awarded to

Charles Russell Weber, Chicago, Illinois.

The Gold Medal for Christian Doctrine was awarded to

Charles Andrew Gering, Chicago, Illinois.

The Gold Medal for Vocal Music was awarded to

Fidelis Norton Burtt, Galesburg, Illinois.

Silver Medal for Piano was awarded to

Maurice Roe, Chicago, Illinois.

Department Prizes.

[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.

Department Gold Medals were awarded to
John Baptist Gallart, Guantanamo, Cuba.
(Renewal).

Raphael Rousseau, Guantanamo, Cuba.

Joseph Gary Sheehan, Winnetka, Illinois.

ST. EDWARD'S HALL.

Department Gold Medals were awarded to
Joseph Charles Perrung, Cincinnati, Ohio.
Louis Alphonsus Veazey, Pratt, West Va.
John Hiram Holladay, St. Louis, Missouri.
Louis Fritch, Chicago, Illinois.
John Martin Comerford, Minooka, Illinois.
George Louis Comerford, Minooka, Ill.
(Renewal).

Neil Gray, Detroit, Michigan (Renewal).

Clifton Louisell, Mobile, Ala. (Renewal).

Department Silver Medals were awarded to
Horace Baca, Denver, Colorado.

Alfred Baca, Denver, Colorado.

Mark Charles Broad, Chicago, Illinois.

Lawrence Joseph Carter, Chicago, Illinois.

Thomas Berry O'Connell, Chicago, Ill.

Godfrey Meyer Roberts, Armour, S. D.

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 Department were awarded to
Henry Andrew Baradat, Caimanero, Cuba.

Clemens Ulrich Brinkman, Chicago, Ill.

Clyde Eloi Broussard, Beaumont, Texas.

Charles Ezra Cowles, Battle Creek, Mich.

Aloysius Francis Dolan, St. Louis, Mo.

Anthony M. Espinal, Guanabacoa, Cuba.

Julius Joseph Lee, Denver, Colorado.

Lester Meyer Livingston, South Bend, Ind.

Edward James Markey, Anderson, Ind.

George Francis Mason, Chicago, Illinois.

Emmett Aloysius Moynahan, Chicago, Ill.

Jeremiah A. McCarthy, Lafayette, Indiana.

Francis Fergus McIver, New York City.

Ralph William Newton, Glen Ellyn, Ill.

Joseph L. Portilla, Mexico City, Mexico.

Joseph Vazquez Prada, Celaya, Mexico.

Harry Thomas Raferty, Canton, Illinois.

Frank Youngerman, Canton, Illinois.

Edward C. Yrissarri, Albuquerque, N. M.

ST. EDWARD'S HALL.

Certificates for Department were awarded to

Edmund John Burke, Milwaukee, Wis.

Wallace Johnson Evans, Chicago, Illinois.

Maurice Roe, Chicago, Illinois.

Bertram John Sundberg, Chicago, Illinois.

Edward Isidore Ogus, Chicago, Illinois.

Maurice Joseph O'Shea, Chicago, Illinois.

John Drury Sheehan, Winnetka, Illinois.

Carl B. Bensberg, St. Louis, Missouri.

Robert Benson Browne, Pittsburg, Penn.

Malcolm White Dillon, Denver, Colorado.

Judson George Follett, Sioux City, Iowa.

Milton Gumbiner, Chicago, Illinois.

Samuel Carrick Haynie, Williamsville, Mo.

Bernard Pratt Bogy, St. Louis, Missouri.

Jesse Anthony Madarasz, Denver, Colorado.

Lucian Maxwell, Chicago, Illinois.

Glenden Thomas Millea, South Bend, Ind.

Edward C. Partridge, Chicago, Illinois.

Francis T. Keefe, Detroit, Michigan.

Richard W. Knisely, Chicago, Illinois.

Benjamin Wagner, Chicago, Illinois.

Franklin H. Van Cleve, St. Paul, Minn.

Oscar H. Schwalbe, Chicago, Illinois.

Elroy M. Rider, South Bend, Indiana.

Personals.

—Doctor Francis J. Quinlan, the distinguished Lætare Medallist of 1906, has retired from the presidency of the Catholic Club of New York City, after two years of devoted and eminently successful service. The meeting was the occasion for the most elaborate tribute ever paid to a retiring president of a club and was graced by the presence of Archbishop Farley and Monsignors Mooney and Lavelle. The addresses made were a glowing eulogy to Doctor Quinlan, who replied with characteristic modesty. Doctor Quinlan has promised to visit the University next year, when he will lecture before the students on a medical subject.