

# • The • Notre Dame Scholastic

• DISCE • QVASI • SEMPER • VICTURVS • VIVE • QVASI • CRAS • MORITURVS •  
F. X. A.

VOL. XLI.

NOTRE DAME, INDIANA, JUNE 13, 1908.

No. 35.

## To Alma Mater—Class Poem.

FRANCIS T. MAHER, Litt. B.

WE have dwelt in thy halls in the days of our youth      We have trained in thy camps for this many a year,  
And have known thy strong, motherly care,      Far remote from the scene of the strife;  
We have learned from thy lips mighty lessons of      Now at length, while is sounding the bugle note  
Truth,      clear,  
At thy knee we have joined in thy prayer.      Go we forth to the conquest of life.  
All our years were as days, by thy love measured brief,      It was thou that didst give us our helmet of Truth  
All the months, as the birds winging by;      And didst buckle our corselet of Right;  
And the end finds our hearts faint and heavy with      Thou didst tell us, as Sparta's brave matrons their  
grief      youth,  
When the hour of our parting draws nigh.      To be heroes and men in the fight.

Every heart, for a space, at the battle cry chills;  
Unsupported the bravest would quake,  
Were it not from thy watch-tower afar on the hills  
Thou dost lift up thy arms for our sake.  
Going forth we shall battle like liegemen of old  
'Gainst injustice and the vice in the world;  
May our banners like those of the loved Blue and Gold  
Ne'er in shame or dishonor be furled.

In the thick of each fight when the conflict is fought      From the past, then, we turn with a sigh of regret  
Against odds and our battle-lines shake,      To the present—forbidding and stern,  
Will our hearts be renewed in their strength by the      Well content that the joys we ne'er can forget  
thought      Be embalmed in sweet memory's urn.  
That thy glory and fame are at stake.      From the future but right to attest, do we sue,  
And at night when in dreams all forgot is the fray      That the paths thou hast pointed we trod,  
And our souls from the present swing free      That our hearts e'en when clouds lowered dark have  
Like to homing birds winging their glad homeward way      been true  
Will our thoughts hasten backward to thee.      To Thee, to our Country, and God.

## The Ministry of Scholarship.\*

BY THE REV. GILBERT P. JENNINGS, LL. D.

And I heard the voice of the Lord saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me.—Is. vi. 8



HERE is something glorious in the idea of consecration, in the vision of the prophet coming out of Ramah to empty the horn of oil on the head of David; of the Redeemer of the world in the Garden of Olives bowing to the will of His Father and drinking the chalice of suffering; of the religious at the threshold of life, like the discoverer of continents, emptying her treasures at the feet of her Lord even before she knows the value of them; of the young levite on his face before the altar of supreme sacrifice, dedicating himself to God, his portion forever.

Whether it be the son of Jesse or the last born of the order of Melchisedec, wherever there is consecration there is always conquest. Just in so far as life is constrained to some high purpose, harnessed to some divine ideal, does it become rich beyond the impoverishment of wealth, holy beyond the contamination of the world, victorious beyond any chance of earthly defeat. By consecration every man becomes a priest, not perhaps of the Holy of Holies, but of that outer court which is still a sanctuary, in which he must lift up daily the offering of his example, and daily preach the gospel he believes in living words no man can contradict.

Some such consecration should take place in the sanctuary of your hearts to-day. A conviction of power and eager sense of duty should lift you up to the mountain of immolation and fill you like Isaias with the enthusiasm of those who have seen the face of God and in the glory of that ineffable vision are ready for any labor and any sacrifice.

The world follows leaders; and those whom nature and the advantages of education have endowed with superior wisdom and experience are the logical guides of

their fellowmen. They are ordained by their opportunities to a ministry of help and example and enlightenment that lifts them to the place of power and authority. The world looks to them for direction and counsel, and seeks the law at their lips. In the face of this obvious and natural condition it is significant and ominous to know that the great majority of those who are qualifying for the arduous and responsible duties of leadership and who will inevitably take their places at the head of every social, intellectual and religious movement, are being trained in institutions in which the sources of inspiration are poisoned and the chair of truth usurped by the teachers of scepticism and unbelief.

Never in the history of the world has there been such a deification of human reason. God and prophecy and miracle are put on trial and condemned. Never has there been a baser sensuality, more laxity of the marriage laws, a wider slaughter of the innocents, more denial of the criteria of belief, more buffoonery in the name of religion. The wealth of the world, the scholarship of the world, the theatres of the world, the universities of the world—all are pouring themselves out to swell the ranks of the deniers of God.

If the leaders of the people deny God and disregard His laws their followers will despise authority and serve iniquity. Whatever leaders believe and teach and do, the millions come to accept. No society can long endure that abandons God. Sooner or later, the state ruled by godless leaders will be torn from its moorings and carried swiftly and helplessly to anarchy and ruin.

But even though the fires are still burning upon the altars of paganism and are fed by the priests of doubt and despair who go forth annually in increasing numbers from these breeding places of scepticism and unbelief, it must ever remain true that "the earth is the Lord's," and now as of old the champions of unbelief challenge the sons of God to their own confusion. Shall the enemies of God hope to live and prosper in our day when the prophecy of destruction is fulfilled in Damascus, which has ceased to be a city and is become "a ruinous heap of stones;" when of the temple built on divine plans there is not

\* Baccalaureate sermon delivered at Notre Dame University, June 14, 1908.

left a stone upon a stone; when Babylon is fallen and all the graven gods therein broken and ground to powder; when Egypt is delivered to cruel masters and her spirit crushed; brother pitted against brother, friend against friend and city against city?

The salvation of the world is with the apostles of truth. And that is why those doubly endowed by education and the safeguards of a divinely established religion, men in whom study, like the rod of Aaron, has opened the springs of life and thought; men whose companions are the wise and holy and whose meal is the fruitage of the race; men whose hearts are anchored in God, who wear justice as a helmet and modesty as a shield, owe it to themselves and to their fellowmen to take the place of leadership against the deniers of God who in this world-temple of the Most High are calling upon His creatures to abjure Him. Now as when David championed the cause of Israel, they shall return with the heads of their enemies who go to battle in the name of God.

Every great movement for social and political reform has been conceived in the minds and hearts of men who in the schools learned the logic of principles as well as of events. It must ever be so. Even when the actual physical leadership is taken by others, the educated have always been necessary to crystallize and formulate the ideas and grievances of the multitude.

Where are the great leaders of to-day—the champions of the cause of God? The ages of faith generated martyrs, confessors, doctors, soldiers and statesmen. Is our vaunted progress so poor in the fruits of genius that we are compelled to boast of the past if we boast at all? Why is it that, with so many additional advantages, the champions of truth and charity are not multiplied an hundredfold?

Is it because our Christian scholars are convinced that a little learning is a dangerous thing that they can look on unmoved at the mistaken and futile efforts of those who try to sing and drum their way to the conquest of souls divinely committed to themselves? Is it for the same reason that an educated clergy and laity abandon the field of journalism and leave the daily press

and the more pretentious periodicals to the folly and vagaries of every prophet of evil, while the cause of truth is left without advocates or defenders? Is it the same reason that surrenders every species of civic and social activity to those who substitute philanthropy and humanitarianism for the charity extolled by the Son of God? Is this the reason that every legal aid society, every social centre, the regulation of the liquor traffic, and almost every other reform, is left to influences which, if not directly and purposely anti-Catholic, are dominated by a spirit of pagan altruism and religious indifferentism? Is this the reason that the methods of the wardheeler and the haunts of the cheap politician are more attractive than the pursuits of honorable labor? Is this why the great legal talent of the country is so often at the service of lawlessness in high places, and why the priceless harvest of years of study and self-denial is sold in the market to the highest bidder?

The nobility and service of Christian scholarship should not be forsworn for reasons so empty or so base. Here is a place for consecrated leadership, for men who have had the inspiration, companionship and example of thousands of ambitious youths struggling to the summit of knowledge; who are the heirs of the Peters and Johns, the Pauls and Gregories, the Augustines and Loyolas, the Godfreys, O'Connells and Mores—the glory as well as the fruit of their common mother. This legacy of example and inspiration of a saintly ancestry the Catholic scholar carries with him into the warfare which began in Him whose guerdon was to be not peace but the sword.

Ideas and principles are pregnant as motherhood. Those who espouse them and advocate them rule the world. There is no such thing as public opinion; if there seems to be, it is only because the public clamors for what it has been taught to believe. The race is swayed and controlled by the few who think, by the men who, with the power of originality superendowed by education, see great things where others see only little things, think strong thoughts and hold to them, say what everyone wants to say but lacks the ability to say, do what

everyone knows should be done but lacks the courage to do.

You must be these men. You are trained for leadership. The world needs you. It has a right to the knowledge and experience and wisdom which you have had the time and means and perseverance to acquire and with which like strong wine you have regaled yourselves while the multitudes trod the winepresses in poverty and patience. "Bless the Lord, ye mountains and hills," was not spoken of the physical world alone, but of the *fili hominum*—the sons of men—who by their natural endowments, magnified a thousandfold by the advantages of education, tower above their fellows. And if the mountains and hills vie with one another in voiceless but eloquent rivalry for the kiss of divine love and approval, how much more should not these giants of the race crowd the altars of praise and sacrifice to lay the first fruits of all their labors at the feet of their Master!

How majestic is the figure of the Christian leader, filling the eyes of a world with the glory of his presence, thrilling its ears with the charm and compulsion of his words, firing its soul with noble enthusiasms, freeing its heart from the ache of unbelief. He brings the dead to life and fills them with his own courage. Not everyone can bend the bow of Ulysses. A Paul or a Bernard or a Sorin is generated but once in an age, but each of them has spurred into life thousands who but for them would be unknown. One man established a knighthood which epitomized its principles in the shibboleth, "Loyalty to Christ and the Church;" but the sentiment invoked by Henry the Fowler has inspired legions to throng the ranks of chivalry for a thousand years.

And when we know that this pervading, multiplied power of leadership is the fruit of scholarship, what is the matter with so many of our university graduates, that experienced and successful business men preach the superiority of self-made men over college men? The fault is certainly not in the rich opportunity and superior equipment of the college men. Hardship and poverty, while they have their advantages, are not in themselves the passports to success. The trouble lies in the lack of enthusiasm and

energy. The ignorant succeed not because they are ignorant but because they are filled with enthusiasm. Enthusiasm without knowledge rises higher than knowledge without enthusiasm. Coldness is the great malady of the world. The man without enthusiasm, without ambitions, without some noble purpose in life is dead. Whether he is buried now or twenty years from now, as far as the world is concerned makes little difference. No one can roll back the stone that imprisons the captive spirit "housed in walls of flesh," but man himself. The guardians of knowledge may call upon the dead to rise, but until the buried spirit itself throws off the lethargy of sloth and indifference, it shall stay forever shut in by doors of sense.

We are largely the arbiters of our own destiny. We can not, it is true, go deeper than the foundations upon which our faith and our principles rest, or higher than the call of the Infinite. But between these two, temptations from without and selfishness from within lure us to mean purposes. This is the rock upon which the resolves of Christian manhood must not be broken. Like the Son of Man we are all upborn to the Mountain of Decision and shown the world. The fault is our own, and the consequences too, if we do not put Satan and all the allurements of pleasure and sin behind us, and go resolutely to our appointed work.

It is not the fault of institutions like this that their products are not taken at their face value. So many have proved recreant to duty, insensible to the requirements of their high estate, and in the mask of scholarship vied in trickery and deceit with knaves and degenerates that every true man must vindicate his title to a place in the ranks of those who deserve the respect and praise of the world. No university can make you more than your own sterling manhood will permit you to be made. The real and vital benefits and promotions in life are those which every man confers upon himself. Wherever educated men have impressed themselves on others it was because they were fundamentally manly men—honest, sincere and earnest.

Too many of our potential leaders are chained to the car of Moloch—their splendid

talents and the fruit of all their advantages wasted in the pursuit of material wealth and success. They bend to their task with merciless self-exaction, whipping and goading themselves in the race with unknown rivals who with equal cruelty mercilessly lash themselves to out-distance them. It is when we see this that we realize that material edifices are not the only temples from which the money changers should be driven out. Souls are primarily the tabernacles of the Most High, and their desecration is not more pardonable because the despoilers are also the despoiled.

He who consecrates himself to higher ideals than those of the world may be called a visionary, but he can afford to be called a visionary by those who have never heard the voice that calls him or never seen the light that leads him on. Things of the spirit are immeasurably greater and more desirable than things of matter and sense. He who cultivates the nobler things of mind and heart is rich. Only the wicked and the ignorant are poor. If you only knew it, your fortune is made now. The scholar hangs the walls of memory with the riches of the world, and this palimpsest gives back its treasures without measure and without number. Whether a Greek slave like Epictetus, or on the throne of the Cæsars like Marcus Aurelius, or in the cell of the recluse like the Angel of the Schools, the wise and holy alone are rich.

And inalienably rich because their riches are in themselves. Nor are they impoverished when they lavish all they have upon others. They give to others only to enrich themselves the more. No artist ever put on canvas the wealth of imagery that flooded his own soul. No musician ever expressed all the enchanting harmony that ravished himself. The Bourdaloues and Massillons conceived a wealth of meaning and strength of conviction which even their matchless oratory failed to awaken in others. So the wise and the holy who live for others conceive a joy and satisfaction which, with all their generosity, they can not give away. Sacrifice is the fulness of life, and they who give most receive most. He who gives nothing till he dies, gives nothing at all.

While for you this day of service is just beginning, and while your opportunities for giving are more and larger now than they ever will be again, you also will come to realize, as we realize, that the verdict of our lives at the end of every day obliges us to confess that we have not lived yet. We are still far from the goal of our hopes and our duty. The more we labor the more we grow. Only when man shall "roll up the sky like a hide" shall there be an end to labor and the aching of desire. If any day could find us fully satisfied, there could be no to-morrow. Onward and upward to death. Our best to-day is our stepping-stone for our best to-morrow.

And when all your ships come in, and you know how you dream of the things you hope to carry with you when the port is reached—wealth, honors, friends—there will be one thing that will enrich you without all the rest, and all the rest without it will leave you poor: unsullied Christian manhood, the friendship and approval of God.

In the meantime be not so enrapt in the glow and hope of the future, "filling cups with yellow sunset dreaming it is wine," nor dwell so complacently on the past, that poor despised to-day—the day of opportunity—passes unheeded and unharvested.

How your *Alma Mater*—this miracle of educational achievement—like the proud mother of many children, must lift her pure face to God to-day and out of her heart of hearts praise and glorify Him for the saintly lives that builded themselves into the very fibre of her being, who humbled themselves that she might be exalted, who were hungry that she might feast in the richness of this day, naked that she might put on splendor and magnificence like a garment!

You are the fruit of her womb, the last born in the line of Christian scholarship. To-day she comes with you to the altar of consecration. She has a right to expect, and the world has a right to expect, that you will go forth from this sanctuary as the representatives not only of her wisdom and inspiration, but of the sacrifices and travail of those apostolic spirits who spent their lives gladly that you might inherit

the glory of this day. To you we look for that dedicated service, that conscious Christian leadership, that glorious representation of the highest Catholic ideals for which I have been pleading, and for which the whole world is waiting. It is true now as in the days of Eliab the son of Jesse—the Lord regards not the countenance of man nor the height of his stature, but what he is in himself. Like the last born of the sons of Jesse, the Spirit of God may pass Eliab and Abinadab, and all your elders, to lift you, the youngest born, to the place of destiny. So that when the prophet comes with the horn of oil he shall say: "This is He!"

And in the day that the Master of all men shall need the clean of heart and tongue to speak His message to a perverse and impenitent people, when He shall seek the man worthy to wear the crown of consecrated leadership, and when, like Isaias, with lips touched and purified by the coal from the altar of love and sacrifice, you hear the voice of the Lord saying: "Whom shall I send? and who shall go for us?" you shall say: "Lo, here am I, send me!"

### At the Feet of Alma Mater.

GEORGE J. FINNIGAN, '10.

Air:—"Believe me if all those endearing young charms."

THOU art dear to our hearts, fairest Queen of the West,

And we cherish Thee, home of the true;  
And we gather to-day at thy royal behest,  
Neath the folds of the Gold and the Blue.  
We have strayed far away from thy hallowed home,  
But we've never dishonored thy name,  
And the lessons we learned neath thy sun-tinted  
Dome,  
Have e'er guided us, sweet Notre Dame.

Thou hast beckoned us home and we bend at thy feet  
To receive thy sweet blessings anew;  
May the pulse of thy truth in each heart ever beat,  
There enshrined in the Gold and the Blue;  
For altho' we must part, and each wend his lone way,  
We will ne'er on thy honor bring shame,  
But may each of our lives be a fair, golden ray  
In thy crown, Queen of Truth, NOTRE DAME!



The Young Man in Public Life.\*



CANNOT and I would not venture to try to express to you the feelings that move me to-night as I stand upon this platform. But I say truthfully and sincerely that I feel embarrassed and altogether unworthy of the praise that Father Cavanaugh has just bestowed upon me in his introductory remarks. He has spoken to you of my study of Greek; but I not only learned Greek from Father Cavanaugh: I learned other things—better even than Greek; and his eulogy simply reflects that splendid type of friendship which sees in large perspective the modest virtues of the friends he loves.

I am not to be introduced as a Commencement orator; I am no orator; but after nearly a quarter of a century's absence I come back to the students of this University from that field of activity in which the storm and stress of modern social life finds its most violent expression, to say a few practical words to these young men about to go forth into that same field to bear the heat and burden and conflict of the world.

I wish to impress on them, first of all, some things that they already know. I want to repeat to them that they live under the most advanced form of government, and under the

\* Baccalaureate Address by the Hon. Charles P. Neill, delivered at the University of Notre-Dame, June 17, 1908.



most advanced development of social institutions that the world has ever known. These represent the results of the fresh, unceasing, bitter and costly struggle of century after century and generation on generation of men. They represent the ideal about which the hopes and aspirations and dreams of men have always centred; they represent, in other words, conditions of society in which the ideal is that all privilege, with its corollary of oppression, should be swept aside, and that there should be equal opportunity for every man born into the world to develop within himself all the traits of character, and all the qualities of mind and heart and soul with which his Creator has endowed him.

It is true that in the concrete we are very far from having attained the realization of that ideal. Perhaps, like the ideal of Christian perfection, we may never attain it in this life. Yet, I think, it is within the bounds of conservatism to say that we are nearer to it than the world has ever been before.

But what, in our country, does equality of opportunity mean? It means, first of all, the opportunity for education. It does not mean that every man shall have the opportunity to attain wealth or place or power. The best and truest and finest opportunity is the opportunity for education, for the development of the mind and the soul of man.

Now, consider this ideal for which we strive: and realizing that we are nearer to it to-day than the world has ever been, ask yourselves; to how many of us has that real equality of opportunity come? To how many of us has the opportunity for a full and rich and deep education been presented?

Our land is dotted with educational institutions, from the simplest and humblest school house to the best equipped university. Every year millions of little children start out with that education apparently open to them; but how many hundreds of thousands of them, in this land of opportunity, have never been able to see inside the door of the school house? Read the statistics of the various grades of the public or of the parochial schools, and see how greatly the number of those who did enter is decreased.

At the ages of eleven, or twelve, or thirteen, or fourteen, grim necessity plucks them out from the ranks of schoolboys and school-girls, and puts upon them the burden of the bread winners; and to them the opportunity of further education is denied. Few indeed of those who enter the grammar school ever enter the high school: fewer still of those that reach the high school ever enter college. And so it comes, young men of Notre Dame, that you who are at college, represent an exceptional fulness of opportunity; you are among the few to whom has been given that real equality of opportunity for which our government and our institutions stand, and toward which the world has struggled and fought for ages.

Now, how do you receive that opportunity; how do you get it? I suppose none of you fails to realize the fact that you are here as the debtors of your parents. Dull indeed and ungrateful would be the heart that would fail to appreciate that. And I suppose that in every college in the United States the number of those students who are there through some sacrifice—painful sacrifices in some cases it may be—on the part of their parents, is larger than the number of those whose parents can well afford the expense.

But beyond all that, there is no college, there is no institution of collegiate or higher rank in the United States, which could be supported or maintained solely by the fees of the students. Our colleges and universities are of three classes: there are those that are State endowed, or State supported; to these the humblest citizen contributes his mite for the support of such institutions—the citizen whose own children may never see inside its walls. Then we have richly-endowed private institutions. Such endowments run into the millions, and represent the donations, larger or smaller, of men who from a sense of loyalty and love have given that which they can afford to spare for so noble a purpose. And we have a third class of institutions—the institutions represented by Notre Dame, and, practically, by every other Catholic college of the United States. These institutions, like the others, could not begin to maintain themselves upon what our parents are able to pay them for what they offer to us. And these institutions,

too, are endowed; and their endowments too continue for year after year; but their endowments consist of the daily sacrifice of the men who are giving their life and their toil, and sacrificing their all in order that we may have this priceless opportunity for education under Catholic auspices. As a matter of plain fact, if the colleges of the United States were dependent for support on the fees of their students alone, education would be the privilege only of the very rich. And I venture to say that the majority of you—and certainly I—would never have known any education above that of the common grammar school.

You start out therefore in life, young men, social debtors; debtors not only of your parents, as I have said, but heavy social debtors to the society and to the men that have made the opportunity possible for you to acquire this education of the highest kind.

What are you going to do with this opportunity? Of course, the first fundamental—the one thing you must do—is to make of yourselves decent, self-respecting, God-fearing men. Go out into the world, and live up to the ideals and standards you have learned here; make your individual lives correspond with the opportunities that have been given you; see to it that you become splendid types of the Catholic man.

But I venture to say that even when you have attended to this,—when your private life and your family life are all that the ideal Catholic man's personal and family life should be, you are yet far from the ideal man. You are yet a good way from repaying the debt of heavy obligation that you owe to society at large.

You have another duty—not a private or a family duty, but a civic one. The government and the institution under which you live, under which you have had these opportunities, did not come by accident, nor did they come easily: they came after long centuries of fighting, in which much treasure and much blood was spent in order that they might be attained. And your first civic duty is to see that you do your part toward maintaining the purity and the stability of that government and those institutions; that you stand for a decent, honest, civic life; that you go out and take off your coats, so to speak, to help your

fellow-men, and not so as to have them feel or say of you that you are an exclusive set; that the college men, and the men of opportunity can not mix in politics; that they can not get out into the hurly-burly, and the undignified rôle of politics. Undignified rôle of politics!—is the right of governing yourself—for which generations of men have gladly laid down their lives—to be called undignified! Is it too much to ask that you get out into the thick of the fight that your free government and institutions should be preserved, that your civic life should be decent and honest?

This is not easy; for let me say to you that to do that will require, if not quite the same kind of heroism that would be required to go out and fight for those institutions, at least a distinct type of heroism; it will require a firmness that unfortunately few of us possess. For mere physical courage is one of the most common virtues of humanity. Many of our Catholic men, for example, would go out and lay down their lives rather than deny their faith. But they will not always be as devoted as they should be to the performance of their civic duties. When you go out into your civic life, and fight for the principles of decent and honest government, you must be prepared, if necessary, to stand up against your friends, to break friendships of long standing, and to sacrifice the opportunity for power and profit, in order that you may do what is right and honorable and upright in your public and your civic life; and the number of men who can do this is even less than the number of men who are willing to go out and face the cannon's mouth in defense of the institutions of their country. For, as a matter of fact, governments and countries and free institutions have not been destroyed and lost through violence and through war: they have been lost through corruption, and because those to whom those privileges had been transmitted were unworthy to maintain them and to enjoy them. Now, to continue practically, we might ask ourselves, where does this duty begin? It begins in your ward. Attend the ward caucus, and see that you are represented by decent men; see that your city government is clean and decent, that your state government is clean and decent; and see, gentlemen, as a last



duty, that your national government is also clean and decent.

Now just let us consider for a moment what this matter of maintaining decent government means. Remember that after all, our institutions, and all that we are proud of in this country, are but an experiment; and, historically speaking, a new experiment, of a comparatively short time. Democratic government is very old. The Greek cities and states, for example, were splendid specimens of democracy—modified indeed by the fact that a large proportion of the residents were slaves; but in so far as they had the rights of citizenship, they governed themselves directly. The Greek states were governed by a democracy in which every man had a voice to determine how that government should be conducted and expressed his view directly. This of course is impossible in a larger state; and government by the people must have perished from the earth, if we had not devised the system of representation. We therefore govern ourselves to-day, not directly, not by expressing our individual views as to what shall or shall not obtain, but by selecting our representative in government. And so you have one who represents a hundred thousand, or a hundred and fifty thousand, or two hundred thousand, or two hundred and fifty thousand men, one who represents their will, and the sentiment for which they stand. And when through cowardice or corruption, or for personal ends, he fails to do that work for which he is sent there, he attacks the very foundation of popular government. You no longer govern yourselves; but you are governed by the man who bought him, or by the interests which he may represent. And he is a greater and more dangerous traitor to your institutions, to your country and to his country, than is the man that sold out your army; and he is a more dangerous man—and I say this deliberately—than the anarchist who goes out with the torch and dagger, and attempts to overturn the society in which he lives: for the anarchist can not overturn it. We will never lose the form of free government in that way: the attempt to so overturn it outright and to destroy its form, would bring out a million defenders in a moment.

The danger lies in the fact that the form may be preserved when the spirit is gone; and that we may go on believing that we still have self-government and free institutions, when we have a dead form.

It is true that we live in an age of unrest. It is probable that in the lifetime of most of us we may see considerable changes: we see them already. No one can fail to note that everywhere to-day there is deep social unrest. We see it in Russia, for example, expressing itself in fierce and savage outbreaks, in Germany in the bitter struggle against socialism, in England in another form in the shape of the Labor movement. We see it in the United States to-day—in a State not eighty miles from here—a bitter struggle between representatives of two entirely different shades of thought, with different ambitions, and different views as to what constitutes the correct and model form of government for the progress of our society.

Now you all appreciate and realize at once that the unrest and struggle going on is world-wide. We can not read the daily papers without realizing that. But you also realize that the world is old; that the struggle which you are seeing to-day differs very slightly—far less than at first thought you might believe—from the struggle of centuries ago. And you may see to-day that, after all, it is a working class struggle; it is sordid; it is material; it is really a struggle of the "have-nots" against the "haves." Let it be so; so every struggle from the beginning has been. And howsoever we may disguise or try to disguise it, short of the possession of a certain modicum of material comfort, there is neither chance nor opportunity of spiritual and mental development. There must first be some degree of material comfort.

A gentleman said to me a few days ago: "Oh, after all, it is easy to preach discontent; we want this uproar stopped; we want peace in this country." Well and good; but I can only speak from the experience I have of the life that I know and see around me; and so long as you have little children of tender years forced to bear the burden of bread-winners, and so long as mothers, with the cares of home, are forced into the factories, the mines and the

mills, and men compelled to toil for unnaturally long periods of labor in the heat and the grime and the burden of the industrial shops that represent our industrial prosperity—so long as these things go on, life means to these classes merely the elements of an animal existence, and so long will the seed of discontent be sown, and the agitator find a ready response in the hearts of the audience he addresses.

But is this struggle as sordid as it seems? You may say it is a far cry from the slave of antiquity, or the serf of medieval life, to the modern wage-earner conducting a strike for a higher wage, or a shorter working-day. But, young men, these are both simply the aspects of one and the same struggle, world-wide and always continued. At bottom, that struggle for personal freedom of which you have read in history, and which has thrilled and inspired you, was a struggle for better conditions of living—for more material comfort, as a right.

Now that whole struggle, that probably seemed to you political, was at bottom a struggle to get control of the government, that the government might be made to bring about a condition of society in which there should be a wider and a better distribution of the products of the toil of society; in which there might be a real equality of opportunity, and in which every man might in return for his toil secure such material recompense as would enable him and his family to live a life of comfort befitting human beings.

Again, you may say, the doctrine of materialism! Not at all, not for a moment! The fact that we are here to-night—the fact that I have gone out from this institution, and that you are going out from it, the fact that education has been yours and mine, the fact that to us has been assigned the proud possibility of developing every faculty of mind and heart and soul with which God has endowed us—all this has been possible by the combined efforts of your parents and mine, and the efforts of the good Fathers and Brothers who have sacrificed themselves here daily in order that we might be enabled to go without earning our living until the present time.

Now, one word in conclusion. I speak to you, young men, as one that comes not

from academic groves, but from that part of the world in which the struggle is fiercest—from that thick field of activity in which the social struggle shows itself most keenly, and perhaps most sordidly. But I have had the opportunity to judge the various systems of education that are being tried in this country. I have been out, and I know something of what you young men must meet.

A few years ago a distinguished New York millionaire, who prided himself on the fact that he is a self-made man, made it a point never to take a college-bred man into his establishment, on the ground that colleges do not equip men for success. The best reply that was made to him was by a distinguished man who represented success in every sense. He said that, "The college has done something better than that: it teaches the young man to realize that what this man considered success is not success at all. If there is one thing that the last few years of exposures in the United States have done it is this: they have made mere wealth vulgar. And never again in your lifetime will the mere millionaire be held up before the American youth as the ideal of success. When you go out realize that whether you acquire power or wealth or position, or not, if you stand true to what you have been taught here, if you stand by the ideals that have been set up for you here in your later days, you will say that you have success, whatever the world may say.

One more thought from the Alumni meeting this morning. It was well suggested there that our reunion meetings might have a double purpose. We might come back for old fellowship's sake to mingle with the friends we have known before, and keep up that spirit of fellowship and brotherhood which ought to prevail among all the sons of *Alma Mater*. Let every student of the University come back to it one day; and as he sees the old boys and the teachers, and feels the inspiration of the old surroundings, let him go apart into a quiet place and ask himself the question: Have I lived and acted true to the ideals and teachings that I got here years ago? And if he has, let him go out refreshed and inspired to continue in the same line of life. If he has not, let him draw fresh inspiration from that sacred fount; and let him go out with the old unsullied ideals again and with those high purposes which all the young men who leave here to-morrow will carry with them.



I.—The Church and Respect for Law.

WILLIAM GEORGE SPRENGER, LL. B.



HE day is not far distant when we shall have a greater crisis in this country than any we have yet passed through: and in that hour the flag must rely on its staunch friends; and among them in my opinion, our greatest protectors will be the Supreme Court and the Roman Catholic Church. I will go further: the best friend and protector of the people will be the Roman Catholic Church, always conservative and fair and loyal. This is the power I look to to save the nation." So spoke the late Mark Hanna, one of the most eminent of our recent statesmen. Well indeed did this impartial citizen perceive the trend of events in our Republic. The corrupt nature of our legislatures, the dishonesty of our public office-holders, the fatal encroachment of anarchy upon law and order—these and countless others are the evils that forced themselves upon the mind of the great leader when he linked together the two most potent factors for good in our life to-day: the law as embodied in its highest tribunal, the Supreme Court of the United States, and

the Roman Catholic Church, the staunchest support law has had throughout the ages.

The law and the Catholic Church—what is the relation of each of these two factors to society? Let us look to the law first. Law and life are inseparably linked together. Physically, intellectually, morally, human beings are creatures of a power that moulds, guides, and directs their destinies. "Thou must obey the laws of thy being or die," is the alternative held out to every man. Obedience and life, disobedience and death confront us at every turn. In addition to the laws of nature, men are subject to laws of human institutions, supplementing and supporting those of Divine origin. When men lived for the most part alone, the law of "the survival of the fittest" seemed to serve their purpose well; but when from this natural state men advanced in knowledge and experience they saw the necessity of a power to protect their liberty and their homes from the depredations of the indolent and powerful. Thus step by step necessity forced them to endow their government with the necessary powers to protect the rights of its subjects. When these human laws were violated, then as now, there was a power to punish the offender.

Now since law is the basis of society, the foundation of all government, let us consider present-day society in its relation to the all-pervading principle of law and life; for it is true "thou must obey law or die." Let us first examine the sources whence come our laws, sources that should demand obedience and respect. Are our legislatures above suspicion? According to the iron-bound limits placed upon our law-making bodies they can not enact oppressive legislation; and yet consider how seldom they frame laws which in all justice should be enacted. Consider the countless bills that some honest legislators propose to protect the rights of the people from the clutch of the monopoly, but which either die in the committee, or have so many amendments tacked on that they are utterly useless as laws.

Again you will find among our public office-holders men bound by their oath of office to fulfil their duties as honest public servants, but who time and again embezzle

the very moneys entrusted to their care, or more often bestow all the privileges at their command upon some favorite class to the detriment of the large mass of the people.

Then also in our courts of justice the greatest disregard for laws is practised; laws so important that the welfare of society is inseparably bound up with their observance. Perjury has become so common that serious minds in the law and out of the law are wondering how soon the time will come when justice will be merely a name; for when men can publicly disregard an oath and call the Almighty to witness a mock trial, then surely we have need of a strong, guiding hand. You ask what is the cause of these evils? The one great cause is lack of religious conviction in the affairs of life.

The absence of religion is felt most strongly in the ruin threatened by the greatest of these evils in the unmistakable advance of anarchy. This pernicious system finds a fertile field among a particular class of people who see nothing but lawlessness around them and nothing but disaster ahead of them. Imbued with the barbarous idea that revolution is the best cure for existing evils they spread their damnable doctrine among the ignorant classes of our citizens. The discontented masses are aroused; they decry the evils instead of their cause; they would destroy the entire organism instead of endeavoring to remedy the ills from which it suffers. The yellow journals, spread broadcast over the land, teach that law and government are the evils of the day. At almost every street corner you will find the advocate of this diabolical creed voicing his mad delusions. Infernal crimes such as that which shocked the world in Denver but a few months since, are assaults against no mere individual but against you and me and everyone who respects the sanctity of the altar and the hearth. "They strike at law and justice and government in their holy sanctuaries whence is breathed the very life of state and civilized society." This particular class of fanatics disregard entirely the principle of obedience and life. "They have but one science, that of destruction; but one thought, merciless revolution." No ties bind them with love or affection. To them law is tyranny; morality, oppression; right and wrong have no meaning.

In the face of anarchy and other dangers to-day the law and the integrity of its principles must command respect and obedience if society is to be preserved and government and time-honored institutions kept firm. The question now arises: is the condition of society hopeless? Is there no force, no power to save mankind from the maelstrom of mammonism and anarchy? In answer let me refer you again to the words of the late Senator Hanna: "In the day of trouble the United States must look to the Supreme Court and to the Roman Catholic Church." These two powers loom up to thwart their every act—two powers they hate with all the fury of their nature—the power of the law and the power of the Roman Catholic Church.

The Supreme Court is the highest tribunal, the most unerring expression of the law. It acts in a manner to make every loyal American proud to think that it is one of our institutions. When a case is brought before this body of men, it declares that a conflict exists between two laws, and upholds the one which seems to have the right on its side. It points out to the country which law is the true law, and then its work is at an end. It is "the living voice of the people," the exponent of the Constitution. But even the Supreme Court in all its power is open to attack. The Constitution does not limit the number of its members. By taking advantage of this neglect Congress can pass a law doubling the number of the justices, and the President can appoint such men as are pledged to out-vote the original court and sustain any measure Congress may see fit to pass. In this way our constitutional liberty would be blown away like a fleeting cloud. We must look for a higher power than the Supreme Court; one that acts without fear and always according to the same principles.

The other power which Mark Hanna declared to be the strongest in the world and a sure safeguard in the hour of danger is the Roman Catholic Church, the power that for two thousand years has withstood every kind of test. Nations have flourished and nations have decayed, but the very nature of the Church's existence is such that it can never be different from what it has been and is to-day. In all

history there has been no agent so powerful in the uplifting of mankind, no agent so strong in putting down the opponents of liberty and right government, as the Church of Rome. The power that had its origin in the crib of Bethlehem, that was nourished with the blood of martyrs, that has withstood the attacks of history's darkest ages, the power that has saved society and preserved the noble institutions of men in the past, that power, and that power alone, can save humanity to-day, can save law and government. The Church exercises a moral influence over the actions of men, and her code of morals is the best safeguard for any nation's laws. Present social evils can be traced to religious revolt for their origin, and it is only by returning to the power that held these evils in check before the revolt that we can hope for their cure. The restoration of society to a higher standard of civic virtue is the solution of the social problem which confronts our nation to-day. During the social disturbances in Germany, "Education and light" was the cry of Goethe; education and light is the cry of every true American to-day. Bring the light of truth into our slums; teach the anarchist the meaning of liberty; kindle anew in his soul the spark of love; brighten his mind with the thought of God; show him the necessity for law and the good of government, and you transform a savage into a civilized being. But is this idea of education a new one? In answer I ask: What power was it that established the religious orders, who gave their life's blood to the work of education, who spread the knowledge of light and truth during the Middle Ages, and preserved the works of art and letters for posterity? What power was it that built the great universities of Europe which to-day stand as monuments to its sacrifices, zeal and energy? That power was the Roman Catholic Church. No; education is not a new idea. History tells us that from the day the Apostles were commanded "To go forth and teach all nations," the Church has ever been faithful to her duty.

In addition to the power of education, the Church has a moral force in the power of the confessional that forces respect for law; for those who come under the influence of the confessional are compelled to lead honest and virtuous lives. By the power of the confessional they must fulfil their duties, political and social, as well as religious, to the best of their ability. If a Catholic steals

he must make restitution; if a Catholic commits perjury he must right the wrong he has done. The confessional not only decrees justice but prevents crime from being enacted. It brings the criminal face to face with his crimes and demands repentance. When the people of some portions of western Europe discarded the faith they said: "The yoke is removed; no longer need we incur the pain and humiliation of confessing our sins." Without the restraining power of the confessional, without the responsibility it places upon all Catholics, some of this same people sank to a degradation that was appalling. It is an historical fact that so corrupt and lawless did society become that a certain city petitioned its government to restore the confessional. This is one of the many instances of history showing the power of the confessional toward the elevation of morals, the betterment of society, and the inculcating of love and respect for law. Who can forget that memorable day at Runnymede when an Archbishop of Canterbury surrounded by the Knights of the Realm forced an English tyrant to sign the Magna Charta upon which our Constitution is based? Remembering these things, who will deny that in all times and in all countries by whomsoever her power has been felt, that power did work only for the honesty of legislation, the justice of law and the happiness of the people?

In the past the Catholic Church has guided society into channels that led to political and legal security; she has ever held a firm finger where right and wrong diverge; she has ever extended an iron hand to the haughty, and a helpful one to the weak, and until men again return to the principles of charity and justice and respect for law there still will be discord among men, and anarchy will continue its ruinous sway over their hearts. Hatred, avarice, and revenge will smolder in their breasts. If society is ever to reach perfection it must do so by conforming to the teachings of the divinely guided Church. Philosophy will continue to postulate; sociology will continue to investigate; legislatures will continue to legislate; but to combat the oncoming storm there is but one power, the power set in motion by Him who said: "Let every soul be subject to the higher power, for there is no power but from God."—"Render to Cæsar the things that are Cæsar's and to God the things that are God's."



## II.—The Church and Business Integrity.

JACOB PHILIP YOUNG, B. S. BIOL.



OURS is a commercial nation. Commercialism has in fact so enmeshed our free institutions as to endanger our experiment of democracy. Were this a mere commercialism, the evil would be threatening enough, but coexisting with this is a flagrant dishonesty. There has always been a trace of it in America, and in the world for that matter, but never in the history of our country have dishonest methods been so openly applied and so openly defended.

"Everybody lies," is a commonplace of conversation. We find a judge in the Middle West who says, "Bribery at the worst is merely a conventional crime," while from New York comes the statement: "What's the Constitution between friends in business?" Our periodicals are full of the story of illegal accumulations of wealth. All read and criticize, but each critic continues to commit those trivial dishonest acts which so clearly indicate a low ideal of honesty in himself.

The child reading in Genesis the sale of the mess of pottage is impressed by the injustice of the transaction. The Sunday school teacher on Sunday calls attention

to Jacob's action in regard to the mess of pottage and the lack of brotherly charity evidenced by the act; on Monday the same instructor gets a corner on wheat, cotton or some other staple upon which thousands depend for food or raiment, and straightway forgets the charity which he criticized yesterday. How much better is his action than Jacob's? The child becomes mature, and with maturity comes a less clear vision of moral duty.

"But," we say, "is it possible for men to have such different notions of honesty to-day in youth and to-morrow in maturity? Is it possible for men to see so clearly the faults of another and overlook in themselves similar or even greater acts of dishonesty?" I believe it possible. What then is the cause of this difference in the standard of youth and manhood? All men start primarily with the true conception of probity. The evil lies not so much in the first dishonest act, nor even in the habitually dishonest act, but rather in the deliberation leading to such acts, when one by one the noble ideals of yesterday fall away, until at last we blunt our moral sense by immoral acts. We stretch our consciences until our utterances that should be truth are largely falsehood. Our self-respect may not seem seriously lessened, but we have stretched conscience to the limit of elasticity. We have lost an ideal.

This may explain how offenders against business integrity can be men of delicate moral sense in other places of their personal conduct; men whose home life is above reproach. They are good husbands, fathers and neighbors; they pay their debts and honor their personal obligations; they scorn all lies, not involving business interests; but they are not men of strict ideal integrity.

"We are suffering," says a recent speaker, "from the moral disease of a divided and disintegrated conscience." Our moral standards are as various as our business enterprises. We have a code of ethics for every phase of human activity; one general code, "The accepted rules of the game." One cause producing this result is individualism in business competition where men strive for individual success rather than for their true share of created wealth, not aiming to facilitate trade as such, but seeking at any cost to promote their own individual interests.



Again, we have that flagitious battle carried on by unprincipled politicians. On the one hand, these, unless bought off, threaten laws or measures ruinous to business; on the other hand, they arrange an illegitimate alliance of special common interests, making laws for individual wealth rather than for common wealth. These things are done by men of acknowledged business integrity. Clearly then we want less business in politics and more Christian charity.

Shocking revelations of commercial and political intrigue are heralded daily. Stories of business enterprises which by hampering all honest competition have developed into instruments of gigantic power, are so common as to escape the notice of all except those immediately interested.

Then there is the bribe giver and the bribe receiver, the vote buyer and the vote seller; the man who feels justified in quoting only one-half of his personal wealth as taxable property, and that host of otherwise honorable citizens who feel justified in defrauding the government which protects and employs them.

But a greater evil is inflicted upon the youth employed by supporters of these pernicious practices. These industries develop for their country men who not only feel that success lies in dishonest methods, but men who openly defend such methods. This is so like treason that one is at a loss to distinguish it from treason. They have robbed society of an honest man, the state of a good citizen. They have given us men who believe that at the altar of Mammon we must burn the incense which belongs to Divinity whose moral law is the Golden Rule: Do unto others as you would be done by. This is true, not only in the professions but in businesses which have become technically professional because of the artful rogues and professional swindlers engaged in them.

The old axioms of business, "Live and let live," "Do as you would be done by," have been uprooted, and in their places we find the barbaric system, "Might is right," or as Lloyd aptly put it, "Wealth versus Commonwealth." Men are not thieves, yet they start at the name and point to the poor culprit behind the bars. It is simply because men of otherwise good character

are doing business on the David Harum plan: Do unto others as they would like to do unto you, but do it first.

Now all this is a result of a vicious business system; a system which hides the true function of business, which is mutual advantage. The question to-day is: Does the method facilitate trade? If it does it is proper; if it does not, then only is any given method a result of bad policy.

Now the ultimate object of business is the mutual advantage of all participating therein. Exchange is the medium by which this is effected. In this exchange the whole business world is interested. Those having means may facilitate this exchange, but they should do so by legitimate means; for from the above standpoint is business proper.

Business axioms too frequently forgotten are:

(a) Out of every business transaction both parties should mutually profit.

(b) "He is no whole man who knows not how to make a blameless livelihood."

(c) "Society is barbarous until every industrious man can make an honest living."

(d) Business systems that lead one man to tread down another, that he may rise on his ruin, moves unscrupulous men to deprive brother-men of their fair share of created wealth.

These are all good and wise words, and all are included in the precepts of that elastic something called conscience. This conscience is a common heritage of all Christians, as are also the Seventh, Eighth and Tenth Commandments. In themselves they are good, but, on the whole, ineffective, till they find behind them the backing of moral standards based upon something better than business ethics have thus far supplied. We who are Catholics have at our command a representative of the highest type of Christianity, those graces, highest in efficiency, which help us to establish and to maintain a desirable and effective business integrity.

Like the flower of spring that selects its nourishment out of the decay of yesterday's vegetation, there arose in centuries past a new flower out of the decay of fallen empire; like the flower too that changes the elements of decay into an odor ever pleasing and inspiring, the Catholic Church plucked out

of the decayed and rotten ruins around her those elements of life that could be used in her mission of restoring all things in Christ. But unlike the flower which dies after the first battle with the elements, this divine institution has come to stay and to grow stronger and stronger after each contest with the undermining influences of society. This organization has by divine inspiration so broadly interpreted the Commandments of God relating to business integrity as to include any possible offence in the business world. Her interpretation has not been changed to suit the times; and whatever new phases business men may have contrived to evade the national law, this Church still says, you have violated the Seventh, Eighth or Tenth Commandment; you must pay the penalty.

In the first of these Commandments she says it is a sin to obtain or to retain unjustly, in any way whatsoever, the property of another. In the second, she does not limit the lie to false witnessing against one's neighbor, but she forbids untruths of any kind, even though they may temporarily further business interests, and in both she binds the offender to restitution. In the third, or Tenth Commandment, she forbids even the thought of any offense against the Seventh Commandment.

Catholic Christians have yet one more impulse for the promotion of true business principles—the Sacraments. Two Sacraments here stand out as distinctly manifest aids to the sincere Catholic business man.

The first is Confession: the telling of one's sins to a priest acting for God, and bound by the Seal of the Confessional to secrecy. This outward act preceded by a firm resolution of amendment and, when necessary, followed by restitution, is most salutary. "If he refuses," says Bishop Muldoon, speaking about restitution, "there is the penalty which the Catholic dreads more than any other, short of excommunication, the denial of absolution. The Catholic business man will not take the chance of dying with another's money in his pocket; and as a business proposition he can not see what good the other person's money is going to do him, if he is compelled to give it back and acknowledge that he acquired it wrongfully. The road is plain for the

Catholic business man. Let the business world beware of the Catholic who ceases to approach the Sacrament of Penance, who ignores the Church's commands to attend Mass on Sunday, who speaks slightly of the Sacraments."

The other Sacrament is Holy Communion. Speaking of this Sacrament at the late Centenary in New York, the Hon. William Bourke Cockran said: "But the strongest influence for good citizenship is the Holy Eucharist." Knowing as the Catholic does that he here receives the true Body and the true Blood of Jesus Christ Himself, that he is to be the living tabernacle of the living God, he must make a fitting preparation by a renunciation of the sins of the past, and be possessed of a willingness to serve his Master for very love of the goodness therein. This man leaving the Communion rail must be the fittest pillar to support our business system. "And," says the great orator, "the whole purpose of the Church is to make this exalted moral excellence the habitual condition of the man who shall exercise the duties of citizenship."

But we must not be pessimistic in viewing the situation. Optimism is far more worthy of us. In both Church and State this whole subject has long held a very important place. It has long been the subject of animated debate. Our country has fought repeatedly all its evil tendencies. Institutions and individuals are combating it. We should remember that business life puts honesty and truthfulness to the severest test. Men who pass through the trial unstained are as worthy of honor and the name hero as was Horatio or any of the followers of Cæsar.

If we reflect but for a moment on the vast amount of wealth daily entrusted even to subordinate persons, who themselves earn but a bare competency, the loose cash constantly passing from hand to hand, and then note how comparatively few are the breaches of trust, we have reason to be proud and to rejoice.

But for the evils that do exist let us be optimistic in our view of them, for society is coming to a more Catholic—using the word in its universal and special sense—a more Catholic view of business integrity.



### III.—The Church and the Home.

JOSEPH JUSTIN BOYLE, LITT. B.



OURS is a land of boundless opportunities, our shores two oceans lap. From the mast-thronged harbors of the East to the fair, watered slopes of the West this country teams with the gifts of a divine Benefactor. Before the eyes of young ambition a mighty continent unfolds, beauteous in vesture, healthful in climate, her valleys waving with ripening grain, her mighty forests darkening the sky, her mountains throbbing with embosomed wealth; while the eternal breezes of liberty career unhampered through all her wide domain. The most distant seas are whitened by American commerce. The rivers of far-off Africa are being harnessed by American machinery. The electricity of the world flies on wire made from American copper. Science has wrought new marvels, industrial progress has soared higher and higher until men are crying out in transports: "Who shall set a limit to the glory that will be America's?"

But is there no other side to this picture? Is there no cause for apprehension in this unprecedented development? Is there not a storm cloud gathering upon this horizon?

In the United States there are 2921 divorce courts; France, with almost one-half our population, has but 90; Germany with two-third of our population has 27; England with one-third of our population has but one—Parliament. Furthermore during the past twenty years these 2921 divorce courts have severed the bonds uniting more than 2,300,000 people in this republic, or in other words an average of 110,000 every year. The annual number, however, has not been constant. Divorces have increased at the rate of 75%, while the increase in population has been but 30%. In 1867 the number of divorces granted in the entire United States was a little more than 9000. Last year (1907) 77,000 divorces were placed upon our records. What do these facts mean? you ask, and a million desecrated homes rise up to answer you. They tell you in the language of sorrow—in a language that thunders in whispers and whispers in thunder—that the *home* in our fair land is imperilled.

Nor is this all. Side by side with the ravages of divorce is the appalling evil against which our chief executive has raised his voice, the evil which threatens to depopulate the land—race suicide. We can speak of it only in language veiled and obscure, for although its fell consequences are apparent to all, the statistics relating to the subject only God's angels know. There was a time when childlessness was looked upon as a reproach; to-day the reverse is true. "It is heartrending," says a leading New York physician, "to see the positive aversion with which the first faint cry of an infant is received to-day." In one of our neighboring cities, for example, there is an organization composed of fourteen hundred married women. During the years 1906 and '07 there were but thirteen—thirteen of these gentle club women—who could claim the title of mother. The old puritan stock, the proud aristocratic blood that went back to the *Mayflower*, is almost extinct. The birth of that stock is far below the death rate; and there are vast sections of New England where the music of a child's voice

is never heard. Again, the home is in danger.

Appalling as these facts may appear they are not new. They are as old as paganism itself, and exist in every age where the conditions peculiar to paganism prevail. Divorces in pagan Rome were as common almost as marriage. Husbands and wives parted because their year of conjugal life was ended. Cicero repudiated his wife because he was in debt and a second marriage would bring him fortune. "Women," says Seneca, "are no longer ashamed of being divorced and now count the years, not by birthdays, but by divorces." St. Jerome tells us of a Roman lady who had married her twenty-second husband, she being his twenty-first wife. When such was the record of the fashionable set, we may imagine the ambition of the rest.

With this utter disregard for marriage came that degeneracy so long the amazement of historians. The falling birth rate was the subject of constant legislation during the waning days of the republic. The senate proposed remedies. Augustus rewarded with a pension all parents with a family of three. His successors restricted divorce and raised the fathers of large families to the rank of patrician, but all to no avail. Paganism could offer no redress, because it lacked sufficient influence over the minds of men. And thereupon divorce in all its hideousness grew and spread, until one December night the darkness of paganism parted. Celestial music stirred the midnight calm, and the heavens gleamed in the light of a new star. Out among the Judean hills a Babe was born whom men came to know as a prophet. He gave to the world a new ideal of wedlock: "A man shall leave father and mother and cleave to his wife, and they shall be two in one flesh;" "That which the Lord hath joined together let no man put asunder." These were the words which instituted the Christian family, these were the words upon which the Christian home was founded. From that hour marriage took on a dignity never before dreamed of in the history of man; from that hour sweet-faced madonnas have adorned the Christian fireside; from that hour the Christian Church has taught that the bond uniting husband and wife is a sacrament instituted by Christ, and consequently can

not be dissolved except by the act of God Himself. When human nature cries out against this severity, the Church points to the blood-stained face of Christ, and says that virtue, not pleasure, is the end of life. When her children seek for a laxer code, she reminds us of thousands of men and women who in every age have despised the permitted pleasures of wedlock to bind themselves to lives of unspotted virginity. To the child she points out the mother as the angel of the home, watching over the family and giving it a sacred character. To youth she points out marriage as the *toga virilis* of life. Among men of every age she seeks to revive the spirit of chivalry which marked the Middle Ages as the charmed cycle among all the epochs of the past.

We need but glance at the pages of history to realize what struggles the Church underwent for the integrity of the marriage tie. When the lustful Henry VIII. after living with his lawful wife for twenty years sought to divorce her for the youthful object of his passions, he appealed to the only tribunal on earth which had power to bind and loose. It was an awful hour for the Holy See. Germany had already broken away from the fold, France and Switzerland were in rebellion, while all the Eastern countries were under the dominion of the enemies of Christianity. England alone remained faithful. The aged Pontiff delayed the reply, for he knew what a refusal would mean. He knew it was the mightiest monarch of the world who asked this divorce. He saw with prophetic eye England and all her colonies torn from the Church if he refused. But before his eyes hung that flaming decree; and in his ears rang the words of Christ: "What God hath joined together let no man put asunder." *Non possumus*, we can not do it, was the stern reply. And with a stroke of the pen England and all her colonies were lost to the Church, but the sanctity of the home was preserved.

Such was the Church's attitude toward divorce four hundred years ago; such is her attitude to-day. Then there was not a single divorce court in all the world; to-day, let us say it in shame, our country is disfigured by 2921. Then the Christian world knew of but one divorce; last year 77,000 divorces disgraced our American commonwealths,

77,000 divorces, 77,000 families disrupted, 77,000 homes blotted from civilization. But no tongue shall ever count, nor can the imagination reckon, the number of children left adrift upon the world to crowd the pathways of crime. Opposition of the modern world to divorce is growing feebler and feebler, the Church's attitude has never changed. What the power and the influence of Henry could not accomplish centuries ago, no amount of wealth and no amount of influence can accomplish to-day.

The Church that denied Henry will save the Christian home. In religion also lies the cure for race destruction. When law and justice were empty symbols, when there was no refuge for weakness against the merciless power of tyrants, the Church opened her sanctuaries where neither the warrant of the baron nor the writ of the king could be carried. During the ruthless ages of blood when might was the only law, when men seemed born only for war, the wounded and the helpless were left without succor. But the Church opened her monasteries and received them with widespread arms. In our own age when so many men evade the duties of fatherhood, when mothers no longer hold that "their children are their real jewels," the voice of Christ's Church is raised to vindicate the rights of the unborn child. She teaches that the offspring has a right to existence, that to violate the law of nature is a detestable crime, and she hurls her deadliest anathemas against all who have taken part in the action. She warns her children that this is as truly murder as the action for which the assassin swings upon the gallows. That the hands of those guilty of this crime are stained with human blood, and that the mark of Cain is upon their souls.

Until men and women are impressed with the sacredness of human life our boasted material progress is but a glittering sham. Until the Stars and Stripes wave triumphantly in the shadow of the cross, until religion becomes the basis of morality we can look for no security for the family. Religion alone can save man from falling back upon mere natural impulses.

"Save the home," exclaim the believers in materialism, "by teaching men that virtue is beautiful and its own reward. Teach

men to be virtuous for the love of virtue." But in the presence of a master passion men need an influence stronger than this parlor philosophy. "Save the home by the religion of humanity," others entreat; "teach men to be virtuous for the love of posterity." A beautiful doctrine indeed, but a philosophy too attenuated to curb lust and restrain selfishness.

Save the home, and you must inculcate the belief in a personal responsibility to God, the belief that acts have consequences, the belief that an all-seeing eye scrutinizes every thought and action of life. The institution that inculcates these beliefs, the institution that says to the world as it once said to Henry, "Thou shalt not commit adultery," is the same that in the beginning overthrew the traditions of antiquity by proclaiming to the world that woman was not the slave but the companion of man; the institution that holds that infancy is sacred, that the rights of the unborn child must not be violated; that one institution which has stood during all the Christian centuries for the integrity of the marriage tie and the sanctity of the Christian home—the Church, the Savior of Society.

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### Notre Dame.

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H. A. LEDWIDGE, '09.

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THE darkness of approaching eve  
Is setting for a crown of flame,  
And light and darkness interweave  
Where stands thy mistress, Notre Dame.

Thy holy founder offered up  
His projects, plans and all for thee.  
Thou wast to him a golden cup,  
The chalice of futurity.

In thee, as priests the holy wine,  
He poured elixir from his soul,  
And for the patron of the shrine,  
Placed Mary, mistress of the whole.

And as the daily Sacrifice  
Was offered first by Him above,  
Thy crowning glory also lies  
In that thou, too, art work of love.



Valedictory.

FRANCIS A. ZINK, A. B.



S I glance over the splendid audience of men and women before me, whom I wish to thank in behalf of the class of 1908 for lending us their presence on this our Commencement Day, and as I see the various faces—some old and familiar, others strange or of only late acquaintance, and those who have gone through what we are going through, the Alumni of Notre Dame—I am forced to think that we are assembled here to-day on no ordinary occasion. I feel that we are entering upon a crisis, a great crisis in our lives—a time which I dare hardly name, for the very mention of it must fill us with sorrow and regret. And yet it is a day not uncommon to man, for it must come to every college graduate before he leaves the class-room to take up life's responsibilities. It is the day he waits for, longs for, and works for during the four long years of his college career. He sees it in his dreams, and the picture of it all this time never leaves his fancy. It is for him indeed something to be attained; but, like the boundless sky above, it is always so

far removed from his hand that his mind can not grasp its meaning, until one day he awakes to the startling revelation that it is no longer a dream but the keenest reality. The good fight is now fought, and he is rejoiced. Then comes a change. Before leaving the battlefield of mental research he takes a last look backward, and his smile becomes a tear. It soon dawns upon him that he is losing more than he has gained. It means that he must part from friends, benefactors, comrades, associations—everything that is so precious to the human heart—and as this feeling comes over him for the first time, his conquest loses the name of conquest and becomes a painful, hopeless defeat. Members of the class of 1908, we are now in the face of such a day.

Long ago we came to Notre Dame to fit ourselves for our life's work, each in his own particular way. We were unacquainted then. But as the years rolled on and we came to know one another better, we came also to love and honor and respect one another more. A separation at that time would have been without pain, now it sinks deep into the heart. A thousand recollections of a kind word spoken, a benefit given or received, or an evening spent peacefully together, wind about the heart as so many strings on the poet's harp, so that to say farewell is to snap in twain these delicate chords and destroy the touching notes that issue from them. And yet this painful duty is ours. We must leave these venerable walls and say farewell. But ere we depart into the four corners of this great land, let us resolve to keep alive forever in our hearts the noble principles of Christian manhood our *Alma Mater* has always held up to us. We came to Notre Dame believing that she could best give us what we need not only in a worldly way, but in a way that would lead us to our last end, and I believe we have not been disappointed. She has given us what we need and more. First and last and always she has taught us the same moral precept: "Be true to yourself." If we are that, men of '08, if we are true to ourselves, we are all that the world, yea, all that God can ask of us. For in that proposition is contained all that is good, generous, and



noble—our duty to our God, our relation to our neighbor, and loyalty to our country.

In this late commercial age of ours, when men rush and push forward in their eagerness to make money, the world has need of the man of high ideals. Success is the cry of the human race. It is written everywhere; it is sought everywhere. Every man has it stamped in large letters on the hill-top of his ambition. But hear what a success it is! Mark you, classmates—and may we never succumb to its charms—it is success dangerously surcharged with deception, robbery and crime. One might almost believe that the popular opinion of success to-day is riches, honor, glory, or position, merely, regardless of the manner or means used to acquire it. Thus the lawyer oftentimes thinks that he is successful if he has won many cases at the bar, the politician if he has succeeded in putting his man in office, and the financier if he has hoarded up several millions of dollars. But I ask you, friends, is this all that success means? Obviously it is not. Honest men will tell us we must do more to merit success. They will analyze our actions, examine our motives; look into our intentions, and if these are honorable and legitimate, even though riches and fame do not attend them they will pronounce us successful. To do what is right, therefore, is to be truly successful.

I saw a painting some time ago that expressed a beautiful lesson of success and how it may be attained. There were two central figures in the picture—a muscular young man and a handsome young woman. The young man, who was a sculptor chiselling in a block of marble, represented an alumnus making his way in the world; while the handsome young woman took the place of his *Alma Mater* whom he was using as a model from which to carve the goddess of success. What a splendid lesson is this? Here we are told what we must know.

A model—a reliable, trustworthy ideal by which to direct our actions, is all that we need. And can we do better than the young man in the picture? What surer guide than our own *Alma Mater* can we get to lead us on in life and show us the path to duty?

She is our friend, our teacher; she will not deceive us. Let us then take her for our model in whatever we do. Let us stand for whatever she stands for. And let us never forget that it is she who will cherish our memory perhaps long after we have forgotten hers.

Members of the faculty:—it is with aching hearts we bid you farewell. For four years you have been a guardian over us, and, as a loving mother, you never tired of your responsibility. Under your tender influence and care we prospered and grew in wisdom and righteousness. We came to you weak, flexible, unformed striplings which any evil wind might sway hither and thither, but we leave you firmly convinced that we are prepared to weather the fiercest storms of a merciless world. To-day as never before we feel the loss of your protection, but, with the help of God, we are not afraid. We shall go forth and give to the world what you have given to us. We shall be brave, courageous, worthy sons of Notre Dame, ever standing for truth, honor, justice and Christianity.

It is only natural that we who have lived with you in close intimacy for four years and learned to love you, should feel pain in parting. Here are our friends; here, we may say, is our home. Yet painful as the parting is, leave we must. The time is at hand for which you have prepared us, and we will not turn back. Yet, though we leave, we shall not forget. Our minds may be far away, not so our hearts. For wherever we are we shall think of you, love you, and prove to you in deed, what now we can only utter in word, that we are deeply grateful for all you have done for us.

Very Reverend President, from you too we must take our leave. But in the same breath that we say good-bye we also wish you unlimited success in the glorious enterprise that you have hitherto so wisely carried on. We know your worth; we know and appreciate and respect your work. And when we see what great things you have done for education and mankind, despite the pecuniary difficulties that ever constrain you, we bow down with St. Paul and say: "It is the way of the Lord."

Classmates, fellow-students, and faculty, farewell!

# Notre Dame Scholastic

Published every Saturday during Term Time at the  
University of Notre Dame.

Entered as second-class matter at the Post Office, Notre Dame, Ind

Terms: \$1.50 per Annum. Postpaid

Address: THE EDITOR NOTRE DAME SCHOLASTIC.  
Notre Dame, Indiana

Notre Dame, Indiana, Commencement Number, 1908,

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## The Sixty-Fourth Commencement.

Of all the Commencements that have taken place at Notre Dame since its founding, the sixty-fourth in the history of the University and the latest in time was easily one of the most brilliant and gratifying both to the directors and to the friends of the University. All the features that made past Commencements glorious were included in the program, and there were, in addition, innovations that will ever reflect peculiar lustre on this last Commencement and on the graduation of the class of '08. Among the greatest of these new features are to be reckoned, undoubtedly, the assemblage at Notre Dame of a large number of the "old boys" for the purpose of organizing an Alumni Association, and the "Greek against Greek" baseball game between the alumni stars and the present Notre Dame Champions.

Commencement week began on Sunday morning, June 14, with Solemn High Mass and the Baccalaureate sermon. Rev. Thomas Crumley, vice-president of the University, was celebrant of the Mass, Rev. Mathew

Schumacher deacon, Rev. Joseph Maguire sub-deacon. The Baccalaureate sermon was preached by the Rev. Gilbert P. Jennings, Pastor of St. Agnes' Church, Cleveland, Ohio. Father Jennings, a familiar figure in educational circles, ably sustained an enviable reputation as a pulpit orator in his address to the graduates on this occasion. His sermon was epigrammatic in style, strong, forceful, and convincing. "You, by your superior education, are the selected leaders of the world," was his message; "see to it that you take your rightful position."

In the afternoon at 2:30 Solemn Benediction of the Blessed Sacrament was given. All of Monday and Tuesday was taken up with undergraduate examinations and preparations for the two memorable days that would follow. Wednesday saw the grounds thronged with "old grads" and with the "home folks" and friends of the graduates.

At 10:30 on Wednesday morning a meeting of the Alumni was called in Brownson Hall for the purpose of organizing an alumni association. The movement is one that will bear much desirable fruit, for the permanent organization of all the sons of Notre Dame will keep alive in their hearts a warm love for their *Alma Mater* and a lively interest in her success and development. Moreover, it will work much good for themselves, for as a band of Catholic laymen united by a common tie and directed in their movements by the greatest exponent of enlightened education and sterling virtue—the University of Notre Dame—the effectiveness of their efforts for the advancement of Catholicity and the acceptance of Catholic ideals will be multiplied.

Admirable spirit was manifest at this meeting and great success waited upon the work of organization. So great was the zeal of those present for securing the best constitution and the best officers for carrying out the constitution that two additional meetings were necessary for a satisfactory conclusion of the business. The alumni banquet was announced at one o'clock, and Brownson Hall refectory—gay with music and flowers—was ready to relieve the needs of hungry alumni. A feast there was in very truth—feast for the eye and the ear as well as for the inner man. But the best

part of the banquet came after the last dish had been removed, when the toast-master, the Hon. William P. Breen, A. B., '77, A. M., '80, called on different members of the alumni body for an expression of their sentiments in regard to the heroic past, the glowing present and the all-promising future of their *Alma Mater*. Limited space does not permit us to speak here in detail of the alumni reunion and its excellent results, but full treatment will be given the subject in the alumni number of the SCHOLASTIC which will be the next issue.

At three o'clock in the afternoon a ball game was played on Cartier Field the like of which has never been recorded in the history of baseball at Notre Dame. Suffice it to say for the present that the 1908 Varsity, the pennant-winners of the State, the Champions of the West, and the easy victors over the East were surprised into accepting a shut-out while their elder brothers of other years recorded three tallies on the score board.

At 7:30 in the evening the customary oratorical and musical exercises were held in Washington Hall. They were opened by a selection from the University orchestra; following this came the Glee Club in Gounod's famous "Praise Ye the Lord." The selection was rendered accurately and beautifully, and well deserved the unstinted applause it received. "The Church the Savior of Society" was the main topic of the three bachelor orations of the evening. Mr. George William Sprenger, LL. B., treated one phase of the subject, "The Church and Respect for Law." Mr. Sprenger's enunciation was clear, his voice powerful, and the earnestness of his tones told of his own strong self-conviction. Mr. Jacob Young, B. S. Biol., showed forcibly, under the caption of "The Church and Business Integrity," the immorality of having two standards of righteousness, one for everyday use and the other for Sunday. The speaker acquitted himself most satisfactorily despite the fact that his ventures in oratorical fields have been few.

Mr. Joseph Boyle, who had the third division of the subject, "The Church and the Family," showed all the qualifications of a powerful orator. Excellent composition in the arrangement and consideration of

his points, a ringing voice, and a total forgetfulness of self in the absorbing interest of his subject, were characteristics that impressed his audience. His success, striking as it was, was not unlooked for on the part of the students of the University, for Mr. Boyle has on many occasions heretofore shown himself possessed of enviable oratorical abilities and is, moreover, one in the galaxy of Breen Medalists.

In the interim between the orations the orchestra played another equally appreciated selection, and the Glee Club and a double quartette of eight voices parted between them the honors for vocal music. The grand climax of the evening's excellent program came in the Baccalaureate oration, delivered by the Hon. Charles P. Neill, A. M. '93, United States Commissioner of Labor. Mr. Neill discussed most lucidly the question of a healthy interest in civic morality for the college graduate. His oration was delivered in a forceful, convincing style and was heard with the deepest attention on the part of the large assemblage.

On Thursday morning at nine o'clock the class of 1908 came together for the last time in the capacity of students of the University. The meeting was held in Washington Hall for the purpose of distributing the graduating diplomas to the graduates and awarding the medals and other honors to those that had earned them. In accordance with an old and dear custom the University Quartette ushered in the closing program by singing Home, Sweet Home, the theme that lay nearest, at the moment, to each college man's eager heart. The Class Poem—a tribute of love to *Alma Mater* and a promise of great things to be accomplished—was read by Thomas Francis Maher. Following this the Valedictory was delivered by Francis A. Zink. The sadness of parting, which at the moment filled each graduate's heart, was feelingly interpreted and put into fitting words by the valedictorian. He spoke slowly and distinctly as became his theme, and his sad farewell, if not borne in upon his hearers at the time, will surely find an echo in their hearts before they meet again.

The prize medals awarded to the conquerors in intellectual fields were conferred on the winners by the hands of the Right

Reverend Bishop Alerding of Fort Wayne. The department medals and diplomas were then awarded; last of all the graduating diplomas and degrees in the various University courses were conferred, and with this most solemn event of the whole college course the Commencement of '08 came to a close.

#### Closing Exercises of Carroll and St. Edward's Halls.

Commencement exercises of the students of Carroll and St. Edward's Halls were held Saturday morning, June 13. The exercises in these halls were held earlier than was customary in order to make room for the large number of old students who announced their intentions to be present at the alumni gathering. The presence of the Chinese Minister, Wu Ting Fang, added great interest to the exercises. In his accustomed way he was just bubbling over with questions, and kept his young auditors busy, replying as to their future prospects and intentions. A full account of the awarding of prizes and certificates in Carroll Hall will be found under "Department Prizes."

A word of special praise is due to the Sisters in charge of St. Edward's Hall for the excellent character of the exercises and the beautiful appearance of the Hall. Without, St. Edward's Park was one of Notre Dame's choice beauty spots, and within the corridors, rooms, and the large study-hall, where the exercises were held, were tastefully and beautifully decorated with bunting and flowers. The last impressions that departing Minims carried away with them to their city homes or far-away summer cottages were surely bright and happy ones.

Added grace and importance were given to these closing exercises by the presence of Rev. Father Cavanaugh, a goodly number of the faculty, and the parents of the children.

Father Cavanaugh, after awarding the prize medals, premiums and certificates, addressed to the Minims an affectionate, fatherly talk of appreciation and counsel. In the course of his talk he spoke warmly in praise of Father Sorin's wisdom in early

establishing the Minim Department at Notre Dame, and recalled with pardonable pride the enthusiastic approval in regard to this department expressed by the lamented President Harper of Chicago University when on a visit of inspection at Notre Dame.

#### CONFERRING OF DEGREES.

The Degree of Doctor of Laws was conferred on

The Reverend Gilbert Patrick Jennings, Cleveland, Ohio.

Brev. Brig.-Gen. Robert Wallace Healy, Chattanooga, Tenn.

The Honorable Charles Patrick Neill, Washington, D. C.

Judge James O'Brien, Caledonia, Minn.

The Degree of Master of Arts was conferred on

Michael Joseph Brown, Philadelphia, Pa.

Francis Thomas Collier, Quebec, Canada.

Robert Adam Kasper, Evanston, Ill.

Frederick William McKinley, Clermont, Ia.

Walter James O'Donnell, Notre Dame, Ind.

John Francis Shea, Holyoke, Mass.

The Degree of Master of Laws was conferred on

Michael Joseph Brown, Philadelphia, Pa.

J. Frank Hanan, La Grange, Indiana.

T. Paul McGannon, Corning, N. Y.

The Degree of Bachelor of Arts was conferred on

Francis Derrick, Oil City, Pa.

Raymond Augustine Rath, Hempstead, Long Island, N. Y.

Robert Lawrence Saley, Hampton, Iowa.

Francis Aloysius Zink, Canton, Ohio.

The Degree of Bachelor of Letters was conferred on

Joseph Justin Boyle, Rockwell, Iowa.

Edward Michael Kennedy, Scottdale, Pa.

William Peter Lennartz, Fort Recovery, O.

Francis Thomas Maher, Kokomo, Ind.

Varnum Augustine Parish, Momence, Ill.

James Joseph Quinlan, Chicago, Ill.

The Degree of Bachelor of Philosophy was conferred on

James Joseph Corbett, Chicago, Ill.

Francis Xavier Cull, Miamisburg, Ohio.

James Joseph Flaherty, Peru, Ill.

Leslie John McPartlin, Oshkosh, Wis.  
John William Roach, Muscatine, Iowa.

The Degree of Bachelor of Science in  
Biology was conferred on  
Jacob Philip Young, Huntington, Ind.

The Degree of Bachelor of Science in  
Architecture was conferred on  
Rolland Adelsperger, South Bend, Ind.

The Degree of Civil Engineer was conferred on

John Francis Berteling, South Bend, Ind.  
Dominic Leo Callicrate, South Bend, Ind.  
Angel Joseph Caparo, Peru, South America.  
Marcellinus G. Rubio, Sancti Spiritus, Cuba.

The Degree of Mechanical Engineer was conferred on

Robert Emmet Anderson, Cincinnati, Ohio.  
Charles Herman Johnson, St. Paul, Minn.  
John Joseph Scales, Brooklyn, New York.  
Rufus William Waldorf, Mendota, Illinois.

The Degree of Electrical Engineer was conferred on

Simon Anthony O'Brien, New York City.  
Joseph Daniel Sinnott, Astoria, Oregon.  
Gustavo Lorenzo Trevino, Monterey, Mex.

The Degree of Bachelor of Laws was conferred on

Robert Louis Bracken, Polo, Illinois.  
John Francis Brogan, The Dalles, Oregon.  
Harry Albert Curtis, Newburyport, Mass.  
Howard Clayton Davis, Hanna, Indiana.  
Rupert Donnelly Donovan, Woodstock, Ill.  
Max John Jurschek, San Antonio, Texas.  
Le Roy Joseph Keach, Indianapolis, Ind.  
Clarence Willard May, Suffield, Ohio.  
Francis Elmer Munson, Mendota, Illinois.  
Palmer Honus McIntyre, Hanover, Illinois.  
George William Sprenger, Peoria, Ill.

The Degree of Graduate in Pharmacy was conferred on

Hiram G. McCarthy, Mackinac Is., Mich.

The Degree of Pharmaceutical Chemist was conferred on

Richard Bruce Wilson, Chicago, Ill.

Certificates for the Short Program in  
Electrical Engineering were awarded to

Joaquin Luis Batlle, Barcelona, Spain.  
Adolph Stephen Mueller, Denver, Colo.  
James Anthony Toohey, Binghamton, N.Y.  
Leo John Welsh, Williamsfield, Ill.

Henry Edward Weis, Wausau, Wis.

Certificates for the Short Program in  
Mechanical Engineering were awarded to  
Santiago Herman Ansoategui, Mayaguez,  
Puerto Rico.

Henry Anthony Burdick, Cincinnati, O.  
Paul Allen Beeson, Three Oaks, Mich.  
John William Murphy, Corning, New York.

Commercial Diplomas were awarded to  
Bernard Anthony Bannon, Crafton, Pa.

John Jerome Brislin, Homestead, Pa.  
Walter John Degnan, Toledo, O.

Oliver Laurent Gehant, West Brooklyn, Ill.  
José Luis Gonzalez, Peru, South America.

Francis Bernard McBride, Allegheny, Pa.  
Rafael Rousseau, Guantanamo, Cuba.

John Louis Slavin, Hebron, Ill.  
Thomas Francis Smyth, Ogden, Utah.

Lyle Samuel Sours, Watertown, S. Dak.

#### Prize Medals.

The Quan Gold Medal, presented by the  
late William J. Quan, of Chicago, for the  
student having the best record in the  
Classical Program, Senior Year, and a  
money prize of twenty-five dollars, gift of  
Mr. Henry W. Quan in memory of his  
deceased father, were awarded to

Francis Derrick, Oil City, Pa.

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  
Theodore Susen, Chicago, Illinois.

The Meehan Gold Medal for English  
Essays, presented by Mrs. Eleanor Meehan,  
Covington, Kentucky, was awarded to  
Francis Thomas Maher, Kokomo, Ind.

The Breen Gold Medal for Oratory,  
presented by the Hon. William P. Breen of  
the Class of '77, was awarded to  
Joseph Justin Boyle, Rockwell, Iowa.

The Ellsworth C. Hughes Gold Medal,  
presented by Mr. A. S. Hughes of Denver,  
Colorado, for the best record for four years  
in the Civil Engineering Program, was  
awarded to

Angel Caparo, Peru, South America.

The Fitzsimmons Gold Medal for Christian

Doctrine in Moral A, presented by the Rev. M. J. Fitzsimmons, Chicago, was awarded to Thomas Frederick Cleary, Gridley, Illinois.

The Quinn Gold Medal for Christian Doctrine in Moral B, presented by the Rev. John J. Quinn, of the Class of '83, was awarded to

John Carl Tully, El Paso, Ill.

The Barry Gold Medal for Christian Doctrine in Carroll Hall, presented by the Rev. F. J. Barry, of Chicago, was awarded to Henry Joseph Armstrong, Chicago, Ill.

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

Thirty-five Dollars to

William Peter Lennartz, Fort Recovery, O.

Twenty-Five Dollars to

Francis Comerford Walker, Butte, Mont.

Fifteen Dollars to

John Bernard Kanaley, Weedsport, N. Y.

Ten Dollars in Gold for Junior Oratory, presented by Mr. James V. O'Donnell, of the Class of '89, was awarded to

Richard Joseph Collentine, Monroe, Wis.

Ten Dollars in Gold for Sophomore Oratory, presented by Mr. John S. Hummer, of the Class of '91, was awarded to

George Joseph Finnigan, Malone, N. Y.

Ten Dollars in Gold for Freshman Oratory, presented by Mr. Hugh O'Neill, of the Class of '91, was awarded to

Thomas Aquinas Lahey, Mich. City, Ind.

Ten Dollars in Gold for Prep. Oratory presented by Mr. Clement C. Mitchell, of the Class of '04 was awarded to

Charles Joseph Flynn, Lynn, Mass.

The Commercial Gold Medal for the best record in the Commercial School was awarded to

Thomas Francis Smyth, Ogden, Utah.

One *ex aequo* was also awarded to

Oliver Laurent Gehant, West Brooklyn, Ill.

The O'Brien Gold Medal for the best record in Preparatory Latin, the gift of the Rev. Terence A. O'Brien, of Chicago, was awarded to

John Edward Ruof, Lancaster, Pa.

The Barry Elocution Gold Medal, presented by the Hon. P. T. Barry, of Chicago, was awarded to

Claude A. Sorg, New York City.

The Joseph A. Lyons Gold Medal for Elocution was awarded to

Raymond Harry Bowles, Littleton, Col.

#### ST. EDWARD'S HALL.

The Abercrombie Gold Medal for Excellence in Studies was awarded to Joseph Peurrung, Cincinnati, Ohio.

The Gold Medal for Composition was awarded to

William Bensberg, St. Louis, Mo.

The Gold Medal for Improvement in Piano was awarded to

Bernard Bogy, St. Louis, Mo.

The Gold Medal for Letter-Writing was awarded to

Gerard Robinson, Marietta, Ohio.

The Gold Medal for Christian Doctrine was awarded to

Charles Hannah, 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 Julius Joseph Lee, Salt Lake City, Utah. Jeremiah A. McCarthy, Logansport, Ind. Ralph William Newton, Glen Ellyn, Ill. Joseph G. Sheehan, Winnetka, Ill. (renewal)

#### ST. EDWARD'S HALL.

Department Gold Medals were awarded to Robert B. Gotfredson Lucian J. Maxwell Jesse A. Madarasz Edward I. Ogus Maurice J. O'Shea John D. Sheahan Benjamin J. Wagner.

#### Renewals (Gold Bars)

George L. Comerford John M. Comerford Thomas Raymond O'Donnell.

Department Silver Medal was awarded to Judson G. Follett.



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

Andreas Baca Aguirre, Vera Cruz, Mexico.  
Henry Joseph Armstrong, Chicago, Illinois.  
Julio Alarcon, Cuernavaca, Morelas, Mex.  
George Aldrete, Guadalajara, Mexico.  
Julio Cortazar, Chihuahua, Mexico.  
Arthur James Christie, Chicago, Ill.  
William Francis Cody, Covington, Ky.  
William Pointelle Downing, Decatur, Ill.  
Daniel Franklin Duffy, Chicago, Ill.  
Edward Keenan Delana, Cortland, Ill.  
John Martin Fordyce, Butternut, Wis.  
Thomas James Furniss, Superior, Wis.  
Juan Garcia Gonzales, Satallo, Mexico.  
John Raymond Kavanaugh, Chicago, Ill.  
Arthur Bernard Larkin, Chicago, Illinois.  
George A. Milius, New York City.  
Charles Lillis Murdock, South Bend, Ind.  
Bernard Francis McLain, Elizabeth, N. J.  
James Shaw McIver, New York City.  
John Francis Nugent, Elizabeth, N. J.  
William Ronald Oliver, Roswell, N. M.  
George Bruno Sippel, Chicago, Ill.  
Theodore Susen, Chicago, Ill.  
John Louis Slavin, Hebron, Ill.  
Joseph Oscar Trevino, Chihuahua, Mexico.  
Cyril John Tyler, Elyria, Ohio.  
Martin Emmett Walter, Mt. Carmel, Ill.

ST. EDWARD'S HALL.

Certificates for Deportment were awarded to

Raymond Brennan	John W. Freyermuth
George D. Bryson	Walter Bently
Pedro Barrénque	John A. Cagney
Marcus M. Coad	Dean W. Comerford
Willard D. Cooley	Thomas D. Glynn
Bernard Jacobs	Harold W. Larkin
Joseph W. Mullally	Walter J. McBride
Albert A. Railton	Charles W. O'Farrell
Moyse Ratcliffe	Frederick W. Powers
Andrew Rokop	Eugene Underwood
Francis J. Sickler	

Minister Wu at Notre Dame.

One of the bright features of Commencement week at Notre Dame was the presence of His Excellency, Wu Ting Fang, Minister Plenipotentiary to the United States from China. Minister Wu is making a tour of our country, and while in the neighboring city of South Bend favored the University with a short visit. After viewing the different departments of the institution he addressed the student body assembled in Washington Hall. President Cavanaugh made the address of welcome and presented the Chinese Minister as a statesman who had done more than any other to bring about good will and understanding between the people of China and those of America. In the course of his talk Minister Wu expressed his idea as to the value of an education and how he desired that his countrymen might enjoy the educational advantages of our country and assimilate our learning. He said:

"I understand this is a cosmopolitan institution. You have people of different nationalities come here as students. I understand there are Spanish, German and many students from the South American States. This indicates that this institution is popular which has attracted so many students of different nationalities. But to my mind there is one thing lacking: I do not see any Chinese students here. I should like to see some, considering that this is a good institution and therefore worth while that my countrymen should come here to share with you, gentlemen, in this instruction."

Minister Wu was accompanied by his secretary, Dr. Yen, Col. J. E. Brady and Chief of Police McWeeney. After his talk the party, accompanied by Very Rev. Provincial Morrissey and Dr. Monaghan, betook themselves to our sister institution, St. Mary's, amid the plaudits of the student body.

Sorin Reception.

Sorin gave a farewell reception to the faculty and the athletes on Wednesday evening, June the 10th. While the guests were gathering in the tastily decorated smoking-room, the orchestra played an

overture. The program for the evening was opened by an address of greeting by the President of the class of '08. Father Heiser then rendered an enjoyable vocal solo, which was followed by a witty talk by Mr. I. E. McNamee on "Notre Dame To-Day," a talk that beamed with local color. Then Mr. A. J. Dwan, in his usual clever manner, recited "An Old Sweetheart of Mine." After Mr. Dwan's recitation, Mr. Coe McKenna told us some "Episodes of the Eastern Trip." He mentioned the systematic rooting in the Eastern colleges, and exhorted the students of Notre Dame to do better in that line. Mr. McKenna's talk was followed by two well-rendered selections on the mandolin and guitar by Messrs. Gowrie and Trevino. Then the "Has-Beens" of N. D. U. received some touching words of tribute from Mr. Robert Bracken, after which came a similar address to the heroes of the hour by Mr. F. Walker.

The next number on the program was "Shakespeare's Dream," a talk in which Mr. Carville displayed more wit and humor than anyone thought he was capable of doing. Following this Mr. Fay Wood presented the banner, which was so kindly donated by Mr. Max Adler to the interhall baseball champions. Mr. Leo Morgan, Captain of the Sorin team, accepted the banner and spoke a few appropriate words in behalf of his team-mates. After an amusing recitation, rendered by Mr. J. Fox, the orchestra played while the guests ate, drank, smoked, and were merry. In addition to the regular program the guests were favored by a short talk from the President and a delightfully interesting address from Col. Hoynes. Then Mr. Russell Wilbur gave two vocal solos which were thoroughly appreciated as was attested by the hearty applause. After the selections rendered by the quartet, Mr. J. B. Kanaley gave the farewell address, which closed the affair of the evening.

Although other halls may have excelled Sorin in the splendor of their decorations on such occasions, few, if any, have ever rendered a program so brilliant and so highly entertaining as the one given at this reception. Much credit is due to Mr. Fay Wood and the other committee members for the splendid success of the affair.

## Notes.

A complete account of the alumni gathering and the work accomplished toward the organization of an Alumni Association will appear in a separate issue of the SCHOLASTIC devoted to that purpose.

Copies of the '08 Dome may still be secured by dropping a card to the director of the students' office.

## Athletic Notes.

### NOTRE DAME, 8; WABASH, 2.

The Varsity closed the baseball season last Saturday by defeating Wabash in a four and one half inning game by the score of 8 to 2.

The first two innings of the game were played in a fierce rain storm and it was utterly impossible for either team to put up a good game of ball. Dubuc and Dobbins started into the pitching but the wet ball caused a great amount of trouble for both men, and Dubuc was a little wild along with the bad ball. Both men were compelled to retire and Scanlon and Irwin went in.

The Varsity scored in the first round. Bonham led off with a hit, stole second and rested there awhile and then scored on Cutshaw's single. In the third, three bases on balls, a wild pitch and error gave the Varsity four runs. And in the fourth two errors, a passed ball and a hit batter gave them two more.

Wabash scored both their runs in the third. The first two men walked. Starbuck struck out. Schaffer walked and a passed ball let in two runs.

No one was to blame for the many passed balls and wild pitches in the game as the ball was so slippery it was impossible to handle it.

The game was called at the end of the first half of the fifth that Wabash might catch a train.

The game made ended the season for Notre Dame with twenty games won and one lost. The score.

Notre Dame.....	R	H	P	A	E
Bonham, lf.....	1	1	0	0	0
McKee, cf.....	1	0	0	0	0
F. Scanlon, p.....	0	0	0	2	0
Daniels, 1b.....	2	1	4	1	0
Cutshaw, 2b.....	2	1	2	0	0
Ruell, ss.....	0	0	1	0	0
Brogan, 3b.....	0	0	1	2	0
Centlivre, rf.....	0	0	0	0	0
McDonough, c.....	0	0	6	0	0
Dubuc, p.....	2	0	1	1	0
Totals.....	8	3	15	6	0
Wabash.....	R	H	P	A	E
Diddle, ss.....	1	1	1	0	0
Lamber, 2b.....	1	0	1	3	0
Starbuck, 1b.....	0	0	5	0	1
Schaffer, cf.....	0	1	1	0	0
Bridge, rf.....	0	0	0	0	0
Bowers, c.....	0	0	3	0	2
Adams, lf.....	0	0	1	0	0
France, 3b.....	0	0	0	0	1
Dobbins, p.....	0	0	0	1	0
Irwin, p.....	0	0	0	1	0
Totals.....	2	2	12	5	4
Notre Dame.....	2	0	4	2	*=8
Wabash.....	0	0	2	0	0=2

Sacrifice hit—Centlivre. Stolen bases—Bonham, Ruell, Schaffer. Hit by pitched ball—Brogan, Dubuc. Wild pitch—Dubuc, Dobbins. Struck out—By Dubuc, 3; by Scanlon, 3; by Dobbins, 1. Bases on balls—Off Dubuc, 6; off Scanlon, 2; off Dobbins, 3; off Irwin, 1. Passed balls—Bowers (2). McDonough (2). Umpire—Tyndell.

#### N. D. VERSUS FACULTY.

John B. Reno and Co. ably assisted by T. Dart Walker in the rôle of the Umps presented the Varsity-Faculty farce June 7th. The faculty cast included Harry Curtis who handled the first sack in a creditable manner. Mr. Funk, of football and society fame, played the title of second-sacker. "Mike" Shea was on short, and came near disgracing his team owing to his real ball playing. The man who might have pushed "Jimmie" Collins off the face of the baseball earth—John B. Reno—handled the difficult part at third base in a way that reminded one of Capt. Brogan of the Varsity, because he did it so differently. The scenery and gardens were cared for by Professor Farrell who was the hit of the entertainment. "Fattie" Dillon looked over and around centre and in right was "Ever-busy" Joe Lantry.

Three scorers started in to "write-up" the affair, but the excitement following the third and fourth acts, when John Reno tried to break off the show by throwing the ball away, was too much even for the hardened scribes and they quit. A detailed account of each feature will then be impossible.

In the sixth inning the faculty had a

chance to get away with the pie. The first three men up got on base, and Mr. Reno came to bat with the bases all peopled. The faculty rooters and hand-clappers held their breath while the Umps said "Strike one." Just like the famous Casey, Reno pounded the plate and the umpire said: "Strike two." Another wild glance at the pitcher and a look of do or die in his eye, Reno waited. "Dreamy" Scanlon, who was pitching for the Varsity, sent another bender at the professor's head, and the Umps said: "I absolutely know your out. Strike three." After that the interest died, and everyone was sore at the Umps, and on one occasion he was compelled to skip all over the field to keep out of reach of the wild-eyed Varsity.

#### Grads Trim Varsity.

One of the big events of this year's Commencement was the Alumni-Varsity baseball game on Wednesday afternoon.

Three hundred howling alumni left Cartier Field in joy, for the alumni team with Perce, '06, pitching, and Mike Powers, '98, of the Philadelphia Athletics, catching, not only defeated the Western Champions but handed them the first shutout of the year. The score was 3 to 0. The contest was without a doubt the best exhibition of ball seen here in years. Every man who appeared on the alumni team is a finished ball player. All were in excellent condition, due to the fact that they are at the present time playing in semi-pro ranks.

Mike Powers, of the Athletics, was at the receiving end of the alumni battery and he caught a great game. He kept the Varsity players close to the sacks and only one man stole a base on him. Perce was on the slab for the alumni team and pitched a great game. He was at all times master of the situation and completely outwitted the gold and blue men who were unable to hit him effectively.

Both Dubuc and Scanlon appeared on the slab for the Varsity. McDonough and Ray Scanlon shared the receiving honors. Score:

Alumni.....	1	0	1	0	1	0	0	0	0	0=3	6	1
Varsity.....	0	0	0	0	0	0	0	0	0	0=0	4	2

Batteries—Perce and Powers; Scanlon and Dubuc; Scanlon and McDonough.

### Batting and Fielding Averages:

The following figures indicate the batting and fielding averages of the different men who composed the University baseball team:

#### Batting.

Daniels	.386
Ruell	.353
Philips	.333
Dubuc	.308
Cutshaw	.314
Centlivre	.303
Ryan	.286
McDonough	.279
R. Scanlon	.279
Brogan	.270
F. Scanlon	.228
Bonham	.186
McKee	.175
McKenna	.134

#### Fielding.

McKee	.1000
Centlivre	.1000
Philips	.1000
Ryan	.1000
Daniels	.985
McDonough	.971
R. Scanlon	.943
Cutshaw	.933
F. Scanlon	.931
Ruell	.902
Dubuc	.894
McKenna	.875
Brogan	.833
Bonham	.700

As a result of the above figures Daniels was presented with a gold medal donated by Samuel Spiro of South Bend for the player who attained the highest batting average during the series of intercollegiate games.

### The Band and Orchestra.

If there is any one thing at Notre Dame that has contributed its full share toward making our contests, our entertainments and our commencements more enjoyable and more impressive it is the music that has been furnished on these occasions by the Band and Orchestra under the able direction of Professor Petersen. Whether present on the athletic field to cheer the team on to victory or adding fresh charms to our entertainments in Washington Hall, or in concert on the triangle, they have ever been ready to furnish their listeners with the choicest music.

Particular mention of both Band and Orchestra must be made in this issue in appreciation of the excellent music which they rendered to the delight and entertainment of all during the Commencement just closed. The members of both deserve the highest compliments and particularly their able director to whom most credit is due for their success. A good band or a good orchestra composed exclusively of student talent is something that few colleges can boast of. It is with pride that we say we possess both.

### Publications.

#### DIRECTORY OF GRADUATES.

There has been issued recently by the University a Directory of all the Graduates, honorary and in course, from the foundation of the institution to the present year inclusive. The directory includes the name, the year of graduation, the degree or degrees received and the present address of each living graduate, as also a chronological list of the degrees awarded by the University. With the publication of this booklet a long-felt need has at last been accomplished. The compilation entailed a great amount of labor and correspondence and is the work of Rev. Michael A. Quinlan of the University.

#### UNIVERSITY SONG BOOK.

With the publication of the Directory of Graduates comes also the publication of Notre Dame's new University Song Book. The book is one of the neatest we have ever seen published. It contains a collection of marching and bleacher songs, songs to Notre Dame and alumni songs. These songs were all composed by graduates and students of the University.

#### ATHLETIC AND DEBATING RECORDS.

Records of all the intercollegiate contests in athletics in which the athletic teams of the University have competed as also a record of collegiate and intercollegiate contests in oratory and debating have been published in pamphlet form. The latter booklet contains the names of the orators and debaters for each year as also the subjects of the orations delivered and the propositions discussed in debate.

### Personals.

—The SCHOLASTIC announces with pleasure the marriage, on June 11, of Mr. Charles Bayard King, a former student of the University, to Miss Elva Pearl Miller both of Camden, New Jersey.

—The following young men, former students of the University of Notre Dame, but at present attending the Catholic University at Washington, D. C., will be ordained to the holy priesthood on Friday, June 26: Rev. Emil De Wulf, C. S. C., Rev. George Horwarth, C. S. C., of South Bend; and Rev. Charles Finner, C. S. C. of Toronto, Canada.

—We record with pleasure also the engagement of Mr. Francis Duquette, who was a graduate of the University Law School in 1904 and for two years a professor here, to Miss Elsa Furher of Los Angeles, Cal. There was no one more prominent among the student body or better liked as a professor than Mr. Duquette during the few years he was at Notre Dame. Frank is now in business in the above-named city. May his matrimonial bark ever sail under brightest skies.

—The Rev. Luke J. Evers, who received the degree of A. B. in '79 and the degree of A. M. in '86, celebrated the Silver Jubilee of his ordination in St. Andrew's Church on May 24th. Father Evers is one of the most popular of the Alumni of the University, and his devotion to *Alma Mater* is well known. He is chaplain of the "Tombs" and was the first to provide what is called a midnight Mass for the newspaper workers in a large city. He is now pastor of St. Andrew's in the heart of the newspaper district.

### Visitors' Registry.

The following visitors were present at the University for the Commencement exercises:—V. L. Miller, Bridgewater, Va.; Frank Conlon, Grand Rapids, Mich.; Mrs. Catherina F. Ancker, Evansville, Ind.; Mrs. Sarah A. Sweeney, South Bend; John Anderson, Cincinnati, Ohio; Paul Van Lennen, Decatur, Ill.; Miss A. Alterange, Detroit, Mich.; Mrs. A. C. Engle, South Bend;

Mrs. Ed. Engle, Mrs. Abel Barrum, Miss Louise Potts, Miss Minnie Potts, Albion, Mich.; Mrs. J. Scales, Brooklyn, N. Y.; Robert and Edward Roach, Mr. and Mrs. W. Roach, P. J. Leonard, Muscatine, Ia.; Will Kelly, Kansas City, Mo.; Mr. P. J. Maher, Kokomo, Ind.; Mr. and Mrs. Saley, Rockwell, Ia.; Joe Gisle, Savannah, Ga.; Miss Julia H. and C. L. Flaherty, Peru, Ill.; Miss Mary Meehan, Rochester, N. Y.; Miss May Irwin, Ft. Wayne; F. J. Griffin, M. D., Chicago, Ill.; John L. Corley, St. Louis; W. P. Burke, Odell, Ill.; Lucille S. Nugent, Globe, Arizona; Mr. and Mrs. Neil Boyle, Rockwell, Ia.; Mrs. W. M. Colby, Mason City, Ia.; Mr. Hugh McLoughlin and Rev. L. H. Burns, Rockwell, Iowa; Mr. and Mrs. P. Finnegan and Miss Nell Finnegan, Chicago; Miss Catherine Roy and Mrs. J. Roy, Mishawaka; Mr. and Mrs. John H. Lennartz and daughter, Tiffin, Ohio; Mr. Adam Lennartz, Fort Recovery, Ohio; Mrs. Hon. W. Breen, Fort Wayne; Mrs. McDonald, Mrs. Bracken, Mr. and Mrs. McIntyre, Mrs. Sprenger, Ill.; Mrs. Davis, Ind.; Mrs. and Miss Zink, Ohio; Mrs. McGannon, Corning, New York; Miss O'Brien, New York; Mrs. Parish and daughter, Ill.; Mr. and Mrs. Young, Ind.; Mrs. Cull and daughter, Ohio; Miss Diener, Wis.; Charles Kelley, Andover; Mr. Wilbur, Wis.; Mrs. Josephine and Lorena Waldorf, Mr. and Mrs. E. Munson, Louis M. Munson, Mendota, Ill.; Elsy M. Clarke, Chicago, Ill.; Robert M. Healy, Chattanooga, Tenn.; Corinne Fraser, Bourbonnais, Ill.; Messrs. Fred and Mead Prichard, W. Va.

### Record in Oratory.

The following is a list of the winners of the annual Collegiate Oratorical Contest at Notre Dame since 1883:

1883—Charles A. Tinley, '84, Covington, Kentucky.

Winner of Medal donated by Rev. Dennis A. Clarke, A. M., Columbus, Ohio.

Subject—National Greatness.

1884—James Solon, '84, Ivesdale, Illinois. Winner of Medal for Oratory.

Subject—The Power and Influence of the Orator.

1885—D. C. Saviers, '86, Columbus, Ohio. Winner of Medal donated by Mr. P. T. Barry, Englewood, Illinois.

Subject—Oratory and Eloquence.

1886—Donald J. Latshaw, Kansas City, Missouri.  
Winner of Medal donated by Hon. Wm. P.  
Breen, Fort Wayne, Indiana.

*Subject*—William Ewart Gladstone.

1887—Philip Van Dyke Brownson, '88, Detroit, Mich.  
Winner of Breen Medal.

*Subject*—The Christianizing of Britain.

1888—Charles J. Stubbs, '88, Galveston, Texas. Winner  
of Breen Medal.

*Subject*—Pope Leo XIII.

1889—Homer P. Brelsford, '91, Onarga, Illinois. Winner  
of Breen Medal.

*Subject*—Mary, Queen of Scots.

1890—J. Sylvester Hummer, '90, Delphos, Ohio. Winner  
of Breen Medal.

*Subject*—Daniel Webster.

1891—James J. Fitzgibbons, '92, Newark, Ohio. Winner  
of Breen Medal.

1893—H. Lamar Monarch, '93, Owensboro, Kentucky.  
Winner of Breen Medal.

*Subject*—The Spirit of Education.

1894—Hugh A. O'Donnell, '94, Bloomington, Illinois.  
Winner of Breen Medal.

*Subject*—A Higher Ideal.

1895—Eustace Cullinan, '95, San Francisco, Cal.  
Winner of Breen Medal.

*Subject*—The Letter and the Spirit.

1896—John Griffin Mott, '96, Los Angeles, Cal.  
Winner of Breen Medal.

*Subject*—Philosophy in Actual Life.

1897—Charles M. B. Bryan, '97, Memphis, Tenn.  
Winner of Breen Medal.

*Subject*—Orestes A. Brownson.

1898—Louis C. M. Reed, South Bend, Indiana. Winner  
of Breen Medal.

*Subject*—American Patriotism.

1899—Paul Jerome Ragan, '97, Maumee, Ohio. Winner  
of Breen Medal.

*Subject*—Martyr Spy of the American Revolution.

1900—Alfred J. Duperier, '00, New Iberia, Louisiana.  
Winner of Breen Medal.

*Subject*—Joan of Arc.

1901—Joseph Kinney, '02, Richmond, Indiana. Winner  
of Breen Medal.

*Subject*—Toussaint L'Ouverture.

1902—John L. Corley, '02, St. Paul, Missouri.  
Winner of Breen Medal.

*Subject*—The Light of the New Civilization.

1903—Thomas D. Lyons, '04, Carthage, South Dakota.  
Winner of Breen Medal.

*Subject*—Alexander Hamilton.

1904—Maurice F. Griffin, '04, Toledo, Ohio. Winner  
of Breen Medal.

*Subject*—Andrew Jackson.

1905—Stephen A. Gavin, Scranton, Penn. Winner  
of Breen Medal.

*Subject*—The Martyr of Molokai.

1906—Edward F. O'Flynn, '07, Butte, Mont. Winner  
of Breen Medal.

*Subject*—Savonarola, Priest and Patriot.

1907—Wesley J. Donahue, '07, Chicago, Illinois. Winner  
of Breen Medal.

*Subject*—Rienzi the Patriot.

1908—Joseph J. Boyle, '08, Rockwell, Iowa. Winner  
of Breen Medal.

*Subject*—Christianity and the World's Peace.

### Intercollegiate Oratory.

Notre Dame entered the State Oratorical Contest in  
1903. The following is a list of her representatives  
since then:

1903—Thomas D. Lyons, '04, Carthage, South Dakota.  
*Subject*—Alexander Hamilton.

Notre Dame received *fifth* place.

1904—Maurice F. Griffin, '04, Toledo, Ohio.  
*Subject*—Andrew Jackson.

Notre Dame received *fourth* place.

1905—Stephen A. Gavin, Scranton, Pennsylvania.  
*Subject*—The Martyr of Molokai.

Notre Dame received *third* place.

1906—Edward F. O'Flynn, '07, Butte, Montana.  
*Subject*—Savonarola, Priest and Patriot.

Notre Dame received *second* place.

1907—Edward F. O'Flynn, '07, Butte, Montana.  
*Subject*—Savonarola, Priest and Patriot.

Notre Dame received *first* place.

1908—Joseph J. Boyle, '08, Rockwell, Iowa.  
*Subject*—Christianity and the World's Peace.

Notre Dame received *third* place.

At the Inter-State Contest, held at Park College,  
Missouri, May 3d, 1907, Edward F. O'Flynn, '07,  
Butte, Montana, represented the State of Indiana and  
the University of Notre Dame.

*Subject*—Savonarola, Priest and Patriot.

Notre Dame received *first* place.

Notre Dame joined the Inter-Collegiate Peace  
Conference, 1908.

William P. Lennartz, '08, Fort Recovery, Ohio,  
represented Notre Dame. He won *first* place in the  
State Inter-Collegiate Contest, and won *second* place  
in the Inter-State Peace Contest, held at Greencastle,  
Ind., April 24, 1908.

*Subject*—America and the World's Peace.



