

The Notre Dame Scholastic

DISCE · QVASI · SEMPER · VICTVRVS · VIVE · QVASI · CRAS · MORITVRVS ·

VOL. XLIII.

NOTRE DAME, INDIANA, JUNE 25, 1910.

No. 35.

The New Knighthood: Class Poem.

GEORGE J. FINNIGAN, LITT. B.

HIGH on the mount o'erlooking many lands,
Loved in her little kingdom, reigned a queen.
Ruler of gentle knights; her gallant bands
Ne'er knew the conquered's shame; stately in mien,
They waged her battles on far-distant strands,
And her sweet spirit guided them unseen.

The youth of many climes, in strife unlearned,
Were taught of her; and when, abeyance o'er
And armor donned, they knelt, with touch that burned
She knighted them. Then leaping hearts all swore
Their fealty, passed forth and bravely turned
Their ling'ring steps unto the battle's roar.

And thus we leave our Queen, fair Notre Dame,
That here upon her golden-crested mount
Of truth, holds princely court. From far we came
To gather of her lore; and who would count
That youth ill-spent, while yet her ardent flame
Quickens his heart who drinks from Truth's sweet fount?

Within her halls, though small the count of years,
The days, the fitting moments too, were fraught,
Each with its lesson. Gone are all the fears
Of life's grim fight; with steady care we've wrought
The priceless coat of Faith, the golden spears
Of honor from the lessons she has taught.

Out from the roseate morning of our life
Into the noonday glare we take our way;
Armed by our *Alma Mater* for the strife,
Our swords and keen spears hung'ring for the fray.
Each face is sternly set, each soul is rife
With high resolve her virtues to portray.

But ere we go, we bend before her throne,
She knights us with the sword that bears her name,
And to the mountain edge, till now unknown,
She leads our eager steps. Her words inflame
Our hearts as to the world in loud, sweet tone
She cries: "Behold, the Knights of Notre Dame!"

There far across the boundless world we see
Another mount all bathed in sunset's glow.
"Tis the ideal," she says, "your aim must be
To reach it. Steep and rough the way, yet know
My truth will guide if you be leal to me."
She clasps us to her heart, we turn and go.

At thy behest, Fair Queen, thy labors done,
We front the moils of conflict valiantly,
With heads erect, proud each to be thy son.
From quiet morn' through toilsome day-tide we
Will ever, till the sunset mount is won,
Be true to God, to Country, and to Thee!

The Spirit of Service.*

BY THE VERY REV. E. A. PACE, D. D.



OR anyone who rightly understands the meaning of religion and its function in life, this gathering of teachers and students, of priests and laymen, is rich in suggestion. It exhibits in concrete form the fundamental idea of Christian education, that all truth is welcome to the Church of God,

only to Alma Mater that we here profess our loyalty but to Holy Mother Church as well. And it is in all ways fitting that the memories which we take to our several homes—and even to our several careers—should cluster about this scene in the temple of God.

For any one who rightly appreciates the value of Christian education, it is gratifying to survey the splendid group of buildings that centre around this church. But more important is the fact that these structures stand on ground that within a life-span was a wilderness. These sixty-eight years have been years



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and conversely that all knowledge must be permeated by the knowledge of things divine. It is therefore no mere supplement to the work of the academic year, but an essential part of that work, its completion and certification, that we should assemble at the foot of the altar and render the homage of our thanks to the Source of all truth. It is not

of growth; better still, they have been years of development during which the University has become more thorough in its organization, more efficient in its work and more comprehensive in its range of specialized teaching. That this manifestation of vitality should have called for energy, for the power of adaptation, for response to the ever-changing needs of a new civilization, need cause no surprise; such is the law of life. That the men who have done

* Baccalaureate Sermon delivered in the Sacred Heart Church, Sunday, June 12

the work, the colleagues and successors of Edward Sorin, should have struggled to success through untold trials is even less a matter for wonder; such is the way and the law of the Holy Cross. What chiefly deserves our admiration and our gratitude is something that is higher in its source than the passion for knowledge and more fruitful in its results than numbers or wealth.

The men who founded and builded this University had formed to themselves an ideal. And not that alone; they realized in their own lives, according to the measure of human capacity, the ideal they had chosen. Above all, they strove without ceasing to the end, that this same ideal, in the due proportion of life's several callings, should be realized in the youth and manhood, the work and the character, of each of their disciples.

If all education is primarily determined by ideals, this is in the highest degree true of Christian education. If every teacher is in duty bound to grasp the meaning of his ideal purpose, the Christian teacher is more strictly bound in this respect than any other. For Christianity is essentially a religion of ideals; its Founder set before men the purest of ideals and the highest; and in His life, the life of the world's greatest teacher, that ideal was brought to its perfect realization.

But, it may be asked, were there no ideals before Christ came? Was pagan education an aimless process or a process directed to unworthy ends? The answer is known to all. Culture, efficiency, citizenship—the harmonious development of the individual and the advantage of the state—such ideals, the inspiration of Greece and Rome, have beyond doubt a value. They are indispensable for the conduct of life, for progress and for the public weal. And so long as education prepares for complete living in this world only, it were hard to conceive of aims more important than these which sum up the wisdom of the ablest thinkers among the pagans of old.

It is not, then, strange that in proportion to the decay of Christian faith there should appear a tendency to revive the ancient ideals, and that with all our advance in knowledge the significance of life itself should be sought within the present alone. It is not to be wondered at—this absorption in the things of the visible world when that world itself offers so much of its own and apparently so

little of a world beyond. What is really strange is that this Renaissance, unconsciously perhaps, exalts as its own some of the noblest ideals which Christianity first proclaimed not in words alone but in deeds. And stranger still must it seem that men should expect to realize these ideals without the vitalizing influences of Christian faith and aspiration.

The ideal of service which is now held up to view in education, in social activity and in public life is a part of our Christian heritage. From age to age it passes into new forms in order to meet new needs, to profit by larger opportunities, to reach out for wider fields. But the actuating element, the spirit of service, must retain its essentially Christian character if it is to accomplish the manifold tasks that are set before it and accomplish them with increasing efficiency. It can not perform the work of Christ if it abandon the teaching of Christ and His law. It can not bring forth fruit if the branch be severed from the tree or the tree itself torn away from the root.

What lies deepest in the spirit of service is the sacrifice of self—a sacrifice that even in its inmost prompting admits no secret bargaining for equivalents. In absolute perfection this sacrifice was offered by our Saviour; in varying proportions it has been offered by His followers; and no higher form of service has been rendered to mankind.

But again, the truest service is doubtless that which furthers the chief interests of the fellow-man, which helps him onward to the attainment of life's supreme purpose and this cooperates, as far as human endeavor can, in the designs of the Creator. It is certainly no benefaction to destroy faith or to weaken the sense of duty in respect of God's eternal law. Nor can any temporal advantage compensate for the harm which is wrought by the diffusion of error, or the inculcation of principles that make men careless about things that are divine.

Education itself is one of the noblest forms of service; and for this very reason it should be animated by the spirit of Christ the Teacher. Now, here again, it is not a divided Christ that must be taken as our Model. The same Saviour who fed the hungry and healed the sick and raised the dead is He who preached the gospel of faith, of obedience, of detachment from the world, of a strict accounting to come.

It is this complete presentation of Christ that the world needs to-day as in the past; and the best service that education can render is to set forth as the ideal life His divine personality in all its aspects.

Such, then, is the function of this University: not to send minds adrift with vague notions of abstract ideals but to hold them fast to that which is realized in the living Person of Christ; not to substitute the service of man for the duty we owe to God; but in serving God to consecrate and endow with eternal value the service we render to man. The good of humanity—this indeed is the aim; but that good itself is determined by the example of Him who is at once the Creator and the Redeemer of mankind, the Eternal Truth and the Teacher of all that makes life ideal in purpose and real in service.

Echoes of Other Commencements.

"The training in Catholic life given in colleges should aim at endowing the pupils with a robust, manly piety, which suits strong minds and is likely to keep its hold on the men of our period and of our country. Too often we rear up our youths in religious hot-houses, feeding them over-much on the accidents and luxuries of religion, which they mistake for the essentials and with which they are afterwards tempted to lay aside all religious practices."—*Archbishop Ireland*, Golden Jubilee Sermon, 1895.

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"Our self-respect even is largely due to the love we receive in childhood and youth. Enthusiasm springs from faith in God and in the soul, which begets in us a high and heroic belief in the divine good of life. It is thus an educational force of the highest value. It calms and exalts the soul like the view of the starlit heavens and the everlasting mountains."—*Archbishop Spalding*, Address to Graduates, 1895.

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"The idea of banishing God from the world is not as popular as it used to be. The wild and reckless philosophy that taught scientific atheism is discredited, and the great heart of humanity, true to itself, now reasserts the truth of God."—*Archbishop Glennon*, Address to Graduates, 1900.

Ideals in Practice.*

HIS EXCELLENCY, THOMAS RILEY MARSHALL.

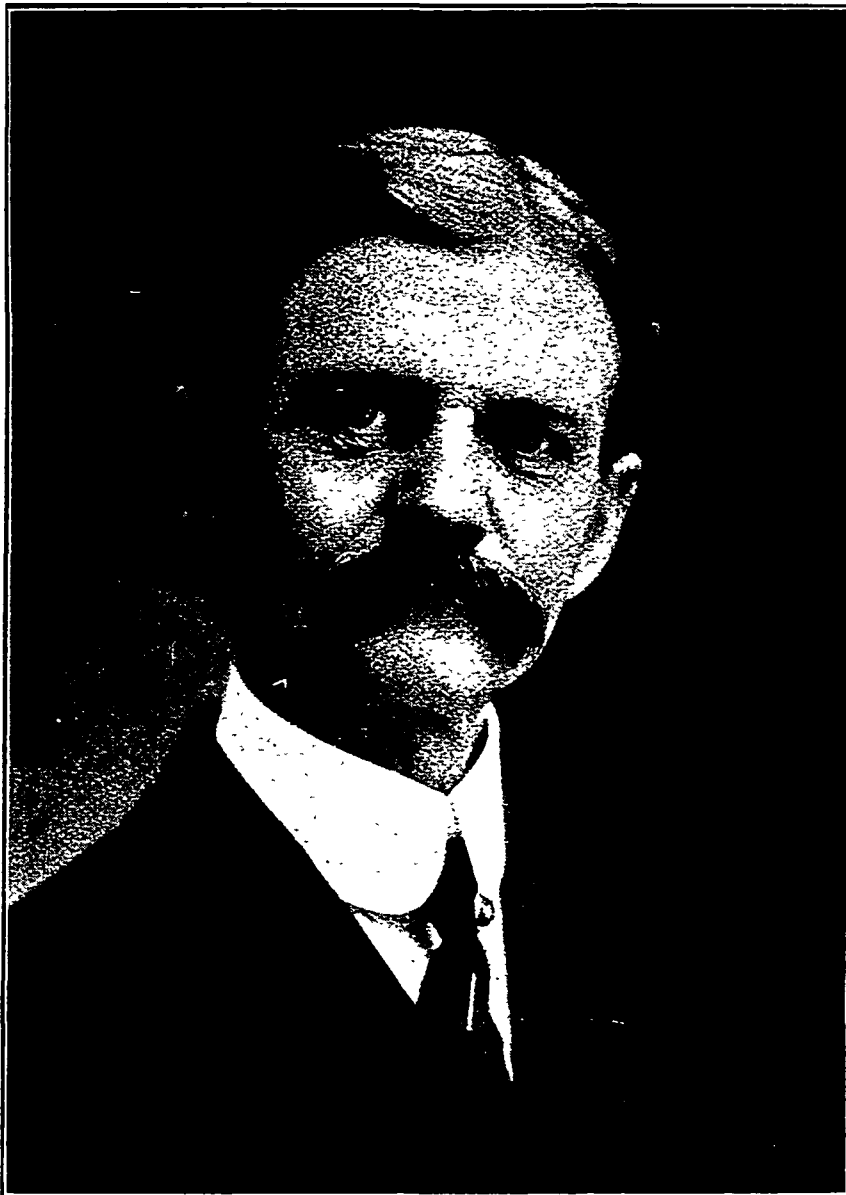


WE hear much said at the present time upon the subject of ideals. All this is well said and it is appropriate to the age in which we live. It is advisable to constantly call attention to the fact that an ideal is a necessary part of every successful human life. Indeed, it may be admitted that strange as is the statement, the ideal is the real; that the real is only the counterfeit presentment of the ideal. It has been proved, save in one instance, since the dawning of the world's history. It will be true to the farthest rim and verge of time. If expressed in words, the ideal of Alexander the Great might be said to be universal empire. Yet, at twenty-five, having conquered all of the habitable globe then known, and weeping because there were no more worlds to conquer, he found that his reality was but a makeshift for the ideal of his life. Caesar crossed his Rubicon doubtless with the same ideal, only to find at the point of Brutus' dagger, how fleeting and evanescent it was. That far-off star of destiny which lighted up the pathway of glory and renown for Bonaparte failed like a comet at the last, and on the barren rocks at St. Helena he, too, found just a crumbling ambition. There is not a spire or dome or minaret in all the wide world piercing the blue, ethereal sky, which does not proclaim that long before the builder thought of them in terms of marble and stone, of bronze and iron, they had assumed far more beautiful shapes in the mind of some mighty architect. The Divine Mother and her Divine Child have been portrayed in the beauty of every race, and yet, how mean are these portrayals in comparison with the splendid vision which entranced the soul of the artist. Russia is a vast auto-cracy, but it is puny and feeble in comparison with the schemes of Peter the Great. Civil and religious liberty abound in America and are the priceless heritage of her people, yet, they are so marred by wrong and unjust judgment that the founders of the Republic

* Baccalaureate Address delivered in Washington Hall, Tuesday, June 14.

would scarce recognize their own handiwork. Newton beholds himself at life's end a child just playing on the shores of a vast and unknown sea. Franklin toys with the lightning and yet attains only a fitful flash from nature's eye. Watt sees his mother's teakettle bubble but does not grasp the wondrous possibilities of steam. The soul of the orator is filled and thrilled with music and with power, and yet how impotent is his tongue and how imperfect his language to impress his fellowmen with his ideas. Humanity in all its various relations

this same vision should move on from the conquest of fishermen to the conquest of philosophers. In spite of dogma and of doubt, in spite of truth and falsehood, in spite of right and wrong, with the aid of human governments and in spite of them, with the power and against the power of human intellect, with wealth and poverty, by and against all things, the vision of the fisherman has been the vision of myriads of men, and today, in every land and every clime, under every flag and every system of government, that vision grows,



HIS EXCELLENCY, THOMAS RILEY MARSHALL.

to human life is held in leash. Go through all art, all science, all literature, all law, all government, go when and where and how you will, and you will find somehow there is a bound to human endeavor, but there is no limit to human imagination. The ideal is a great factor in human purpose and yet, except in one instance, the ideal reaches its limit and reaches it in sackcloth and in ashes. Long, long ago, a human fisherman saw a vision which made of him a conquest and he dreamed that

and broadens and beautifies, because it was divine. It was and is a vision of the brotherhood of men—a vision wherein all the figures sought not their own, but sought their brother's good. Do you wonder, therefore, that I am glad to speak in one of the sacred spots where Peter's vision has become a reality?

It will not do, however, to teach the world that any sort of an ideal can safely be the motive power of a human life. Dreams turn so speedily into nightmares that it is well

for all of us to beware what we dream. A young man may set up financial success as the ideal of his life. Setting it up and watching it and worshipping it and being guided by it, financial success is sure to be his. He can not fail of his mark if, with clear eye, strong arm, and steady nerve, he draw the bow of endeavor and let the arrow of opportunity fly. But if he be just guided by the ideal alone, by the purpose and intention to gather money, the chances are that he will put many things into the erection of his edifice which he would not care to have the world see. He is liable to build it on the sands of cupidity and dishonesty and the first storm of popular disapproval is liable to topple it down upon his head or upon the heads of his children. He may take for his ideal popular approval, and by a constant watchfulness and care as to his outward conduct, he may build for himself a name for good repute among his friends and neighbors, but if he bring to his life's work nothing but a desire for popular approval, he may put in hypocrisy and cant which the storms of trial will blacken and deface. He may choose any one ideal in life which pleases him and seeking it, may gain what for a little time is called success. He may become a great pulpit orator, thrilling and entrancing the multitudes. His ideal may thus have been wrought into the semblance of the real mission of his life. Yet, if the call came to carry the Cross to the barbaric tribes of Africa, he would hesitate and his edifice would go down. He may become a great and successful lawyer, and yet he may have totally forgotten that the mission of his profession is the dispensing of justice among mankind. He may become a recognized surgeon, and yet he may have lost the finest touch of the surgeon's finger, the touch of sympathy and good-will. Yes, the ideal is necessary. Young men must dream dreams, and old men must see visions. Humanity must live without itself, and not within itself.

It will, however, be a sad day in the world's history when the only thing that is said to a human being is—"Get an ideal and follow it to life's end." There must be, if the ideal can be compared to a ship, a rudder to it; if compared to a train, an airbrake. The ideal of life, whatever it may be, must be circumscribed, held in bounds, guided and moved by certain principles. It is a beautiful ideal that a man may worship God in America accord-

ing to the dictates of his own conscience, if he stopped just there; it is a dangerous thing, because he will not bother about the condition of his conscience. Right-thinking men are all believing that the conscience is not an infallible guide. No man who takes the name of God profanely will ever be able to forget the first time he did so. How perturbed his conscience was, how fearful was he of the dark, how alarmed lest sudden dangers should overtake him, how sleeplessly he tossed upon his bed that night, yet, grown accustomed to it, profanity ceases to move his conscience. He may have an opinion that it is not right but he has no conviction that it is wrong. In a thousand ways he may sear his conscience until nothing is wrong. In a thousand ways he may coddle his conscience until everything is wrong. He may get a conscience which wholly unfits him to worship God anywhere, and he may get a conscience that makes him worship everything as a part of God. To worship God according to the dictates of his conscience requires of a man that he shall have his conscience trained in the right way in which to worship his Creator. The right of private judgment is a right which is assumed by every man. It is a right which he should exercise if he has all of the facts before him, but private judgment upon religious matters by an ignorant and an uninformed man is fully as dangerous as the trial of the criminal in the newspapers or at the hands of a mob. Let men, if they will, exercise their private judgment, but let them be sure before they do so that they fully understand the facts upon which they are passing judgment. The man with an ideal may say that I will settle these matters to suit myself in accordance with the dictates of my own conscience, but the wise man will say, I will adjust my conscience to the eternal verities and will be sure that I know that in setting up my opinion against constituted authority it is based upon facts which cannot be disputed. I, perhaps, need not say what I mean. It is sufficiently apparent. I mean that an ideal in religion which is not guided by everlasting principles is much more liable to make shipwreck of a human life than it is to bring it safely into port. The ideal of freedom is a beautiful thing,—to dream that God made us in His own image with the power and capacity to do as we please. This ideal has toppled over thrones, written constitutions, set up courts and safeguarded the rights of

humanity, but it has not been the ideal of the individual right of the man to carry just his own dreams and fantasies however beautiful they appear to him and however useful he thought they would be to the rest of humankind. The ideal of liberty has been law uncrowned—a freedom based upon the great principle that an engine is freest which travels upon the rails and not upon the ties, that a ship is freest which plows the ocean and does not strike the hidden reef, that a star is freest which moves in its fixed course and does not plunge into the awful abysses of space; that alone is free indeed which realizes that all freedom has as its invariable purpose, a fixed and steady rule of law. It appears, therefore, that if in this Republic of ours we have a written constitution in which there are limits to our authority, but in which nevertheless there is authority, the ideals of men for the uplift of humanity, however beautiful they may be, cannot become a part and parcel of our system and civilization if they transcend the law of liberty which is the very palladium of our civil rights. Ideals in church, in state, in business and social and individual life, are all essential to the spurring of individual and collective endeavor. They are to be grappled to the heart as with hooks of steel and set as the most priceless jewels in the coronet of life. And yet, in front of every ideal there should be set up a danger post marked "beware." Real success, real usefulness, individually and collectively, must be based not upon ideals and upon opinions but upon principles and convictions.

It is not needful upon this occasion that I speak of the great principles of a really successful life and a really successful state of society. There are many of them—guide posts which are intended to keep us all in the right way. But if those who go out from this institution have found one of the great things which it was intended they should discover, then all these principles will readily become the guiding stars of their lives; for they will have found here God—and having found Him, they will have found every principle necessary not only to the successful life but to the accomplishment in the very highest degree of any ideal which may be stirring their minds and thrilling their souls. May I mention just one great principle, because in mentioning it, it is not needful that it be attached to religion, to politics or to the

science of economics, and therefore cannot be said to express any bias whatever. Let every ideal of life have as one of the principles to be used in the working out of it honesty, and by honesty I do not mean that theory of life which proclaims the man to be honest who is never indicted and imprisoned. I mean rather that God-given sentiment which demands of priest and layman, of lawyer and client, of buyer and seller, of capitalist and laborer, of all men coming into business and social contact with each other, whether as individuals or en-masse, that every thought, word, act, contract, course of conduct, shall be put to the supreme test: Is this thing square and right? Does it stand four-square to all the winds that blow? May it be safely seen without spot or blemish in the white light that beats around the throne of the Eternal? Will it be recognized as right by the other man and as right by me when the fever and the tumult of life are over?

The great ideals of the world have accomplished great things. Some, great for good—and some, alas! great for evil. All great ideals for good have had their propelling power in great, good principles. Dissected and subdivided, much time might be taken in their enumeration, but when these principles have been traced to their source, they are found to have obtained their inspiration and their power in the honesty of mankind,—that honesty which bids a man give thoughtful consideration to the rights of God, to the rights of constituted society, and to the rights of his fellowmen.

Let the world of tomorrow be filled with men of ideas and ideals. Let them dream such dreams as were never dreamed before. Let them see visions of the far-off time when there shall be a new heaven and a new earth. Let imagination take wing and fly to the remotest bounds of space, but if the mission of the Nazarene is to be accomplished, as I believe it will be, if wrong and vice and ignorance are to be swept away, all these ideals must be guided and controlled by the simple faith and simple honesty of the man who believes in God, in Jesus Christ, His Son, in the beauty of the American Republic and in the glory of the brotherhood of men.

ONLY religion can give to the world kings according to the Heart of God and the heart of man.—*Saint Cyr.*

BACHELOR ORATIONS.

I.—Predatory Wealth.

MICHAEL LEE MORIARTY, LITT. B.



HERE is a peculiar fascination about money. From the moment when the child drives his first bargain at the candy-shop until he takes a place among the workers of the world, this strange charm directs most of his activities. In his first bargaining he has learned that there is power in the coin he holds, a mysterious power that is to be found in no other beautiful object that he knows of.



Once this power is known and felt, there is forthwith born the desire to acquire this wonderful talisman, which brings into possession treasures to be evoked in no other way—a desire that grows with his growth and keeps pace with his lengthening strides.

But above and beyond its acquisitive force, money early appeals to an innate human trait. There is born in all men the tendency to strive for power; the craving is as deep as the very foundations of our nature. It may be that conditions of life or education may lessen and restrain the longing, smothering it almost as soon as it asserts itself; but dormant, or waking, the desire to lead, the desire to be strong, is in us all. This innate

love of excellence and superiority imbues us with the power of conflict, and lays the course for our race in life. Now, power in itself is productive of good, and, whether physical, mental or moral, is the goal of all normal men. The proper direction of power, however, presents a momentous difficulty. Twofold in nature it remains true to its law. Influence of every sort must be for good or evil. Properly directed, power leads to good, and quite as truly reverts to evil when badly influenced.

Nothing can be more evident than the power of money. The child wonders at the possibilities of the strange talisman; the man recognizes its possibilities instantly. In itself a nothing, it can, nevertheless, work mighty wonders. A stream of gold is directed to a barren waste, and forthwith fields of richest grain, gardens of exquisite beauty, and thriving cities, busy with the hum of human industry, spring up with sudden magic. All that can delight the eye and please the ear are brought forth by this talisman. Beautiful pictures and magnificent statues, the rarest music and the richest perfumes, the most important scientific discoveries for human ease—all that can embellish and charm and add comfort to life are at the command of him who has acquired wealth. To its possessor it brings the realization of his most opulent dreams. With every want satisfied, with every luxury and convenience at his command, the man of wealth finds himself holding a mighty power, a superior to thousands of his fellows who look up to him and depend upon him. For them he can erect hospitals and asylums and all manner of homes where human want and human misery can be succored and alleviated. For them he can build magnificent universities and great libraries and museums, and store them with the treasures of human knowledge of all times. From the uttermost corners of the earth, he can call the learned doctor and the wise sage and the skilled man of science, and say to them: "Here you shall come, and here you shall labor for my people, and I will reward you." He covers our lands with railroads and our seas with ships, and into every department of human endeavor and human convenience he directs his riches. Such is the ability of the man of wealth.

He is king. It is little wonder then that men seek and strive for money, for in gaining it, they satisfy one of the yearnings of their nature—they gain power. And after all, "Life is but a ceaseless striving after power."

Its capability of accomplishing good conceded, there still remains the deplorable fact that there is often a tendency of turning the pursuer of wealth into evil ways. It is not in the struggle itself for supremacy, that harm lies, for that is but human. Power can not be gained without conflict. There must be a clash of mind against mind in every field of human effort. Therefore, in the acquisition of riches, there is no wrong so long as the battle is rightly waged. The iniquity lies in the manner in which the struggle is often carried on. Moral equilibrium here is easily disturbed. The desire to win at any cost quickly seizes hold of the contenders, and then forbidden weapons are employed, unfair tactics used, unequal massing of forces applied, open rapine resorted to, and all the fearful evils that attend an unjust struggle are seen on the battle-ground, until the world stands aghast at the horrible sight of predatory wealth.

There is in our modern industrial life a system of brigandage quite as harmful in its results as was the plan of the early freebooters, who frankly stood before their victims and made them "stand and deliver." The methods are different, but the results are the same. To-day our captains of industry stand in the highways of the world, and unjustly take toll of the weak, the inefficient, and the defenceless. Far be it from us to place among such marauders every man who has amassed a fortune. The world will always offer rich reward to him who works while others sleep. If "the laborer is worthy of his hire," then is the employer, who devotes long hours with well-trained mind to building up a fortune deserving of the greater share. It is not of such that we would speak, but rather the men who by unfair business methods and dishonest dealing are spreading evil in America and are rapidly creating such bitterness between the wealthy and the poor, that the day is not far distant when there will be a serious clash unless some higher power intervenes.

Here in the United States, the craving

for wealth has reached a point where it is well-nigh insatiable. The persistence on the part of the "monied interests" in flaunting the luxury and extravagance of their class before those who consider themselves less fortunate, has added impetus to the struggle and is sowing the seeds of discontent. Springing from the natural love for the comforts and satisfaction afforded by money, the spirit forsakes the path of moderation and enters the field of avarice and greed. Henceforth money is the ruling passion,—money is life, money is happiness, money is home, money is success, is power—and power must be acquired at any cost.

It is true that conditions here are favorable for the amassing of great fortunes. Throughout this broad expanse of land there are thousands and thousands of acres of fresh new soil untouched by the hand of cultivation; countless mines are as yet unexplored; on all sides immense opportunities for productive industries are awaiting the hand of twentieth century power.

But it is likewise true, that in our country owners of great "over-night" fortunes can not explain their vast wealth except by the evasion of the law and the crushing of competitors. It is contrary to any principle of fair economics, contrary to any law of human society, that an individual or collection of individuals may acquire such immense wealth in so comparatively short a space of time without injustice, without working evil to the great masses of struggling humanity. While exceptions must be noted as in the case of the accidental discovery of mines, or in the control of some natural monopoly, or in the exploitation of a well-guarded invention—it is not unreasonable to assert that fortunes of untold size are the natural outgrowth of illegal competition, covert violations of business morality and inhuman practices.

That predatory wealth exists is no longer a matter of speculation. It has forced itself upon us as a dread reality. It can not be denied that a considerable part of the wealth in our land has been acquired at the expense of those least fitted to withstand the strain. Crafty individuals and corporations persist in defrauding the workman of his wage by means which are based neither on business integrity nor on common honesty. And

that money is plundered in every sense of the word which is forcefully exacted from the helpless poor. To every man God has given the right to living wage, the right to the means necessary to insure him a standard of living proper to his class. And yet, there exist in all our large cities to-day, thousands of men and women who labor from early morning until late at night and barely wring from unwilling hands a scanty subsistence. There can be neither justice nor humanity in the coercion that compels these wretched failures of humankind to toil from the cradle to the grave for a mere pittance, knowing nothing of the comforts and blessings of life, rarely seeing God's sunshine, and going to their graves when no longer able to swing the shovel or drive the loom—mere machines, thrown aside when they can no longer spin out the golden web. The sweat shop is no idle fancy, but a distinct evil that presents one of the most flagrant and repulsive violations of the laws of society. Needless to trace the system of so-called "sweating" in which the sub-letting of contracts is worked in a way that compels the men and women and even children of the tenement districts of our large cities to pass their dreary lives in foul-smelling and densely crowded workshops, or in darkened cellarways to which they still apply the name "home."

The practice of forcing employees to work beyond their allotted time, to keep them at their machines until brains reel and eyes grow dim, and then withhold the rightful earnings is a crime equally common. It is no justification to say that others can be had for the same poor wage. The wealthy who batten on the bodies of the poor, are human birds of prey, predatory in the worst sense. To take advantage of the misery and helplessness of the laborer is a crime that cries aloud to heaven for vengeance, a crime that will bring a frightful penalty from a just God.

Other remarkable features of the predatory methods of our large industrial corporations are what are known as the "company's store" and the "company's houses." The employees of many of our large concerns are compelled to live in houses built on the grounds of the company, to pay rent far in excess of what would be demanded by other

landlords. In like manner, they are compelled to trade at the store maintained by the company, to pay whatever prices are demanded under penalty of losing their jobs if they attempt to assert their rights of liberty. With one hand the company doles out a mere pittance and with the other, exacts its return in terms far in excess of the value given. And all this is done under the name of industrial progress, in a land where offended justice flings behind the bars of a cell the luckless wretch who filches a few paltry dollars, while the predatory rich go unscathed. It is little wonder that a cry is going up against the inequalities of the law.

But if the crime against the adult is so great, what can be said of the injustice against the child. We have in this country hundreds of thousands of children ranging in age from five to twelve years, employed in our mills and mines and shops and factories. These little ones are compelled to work through the livelong day until they are so exhausted that they often fall fainting at their tasks. Of frail physique, with insufficient nourishment and scanty clothing, the children of the poor grow into stunted manhood and womanhood, diseased in body, dwarfed in intellect and hardened in morals. The parents are powerless to save the children from this fate, for unless they agree to the sacrifice they will forfeit their own jobs, and "gaunt hunger is a powerful prompter." In many instances, children of five and six are compelled to help out their fathers and mothers in the mills without pay. And all this defrauding and exploitation of children is done because their labor is cheap. Well has the curse of child labor been called the greatest crime of the century.

In the crimes against human feeling which arise from predatory inclination must be classed the crushing competition that forces the merchant of small means to close his doors. Wholly dishonest in its conception, in practice it throttles any tendency toward low prices, which it uses only as a cloak. Low prices obtain only while a competitor remains. They are employed simply for his elimination. When he has been forced out, up go the prices, and the resulting gain compensates a hundredfold for the temporary loss. To-day this is a favorite practice

with the "monied interests" in the United States. For years the federal government and the state legislatures have been trying to curb the trusts. In most instances, our failures to check injustice have been most piteous. It is difficult to have laws passed that will affect adversely the interests of the predatory rich. Money shrewdly expended has proved a stumbling-block to many of our lawmakers, a frightful temptation to the representatives of the people who are sworn to safeguard their interests. Bribery is no idle word. Men have violated their oaths and sold the rights of those they promised to defend, because a corporation wished to prevent the passage of a law. And even if the law be passed, even if the injured masses cry out more strongly than money, the miscarriage of justice is nearly the same. We seem pathetically powerless to prevent it. No sooner has the law been enacted than all the best legal talent at the command of money is employed to discover means of evading it. There are men in the employ of large corporations whose principal business it is to invent methods of circumventing the law. And when brought to trial, the real offenders are screened and protected, for money is a wonderful power. The processes of our courts rarely reach the men "higher up." Evasion, deceit, and bribery on the one side are placed against the letter of the law on the other, while the spirit of the law sees righteousness put to rout.

The misapplication of money power is one of the evils that reflects badly on our national character. There is scarcely a department of law and justice that the predatory rich have not tried to seduce. The evils are so widespread that in the minds of many the impression is rapidly gaining ground that justice is a purchasable thing, that the man who violates the law becomes a criminal only when he has no money power. When public leaders become thus corrupted and public conscience thus hardened, when the hearts of the poor become embittered beyond the point of endurance, the predatory rich, arrogant and domineering with ill-gotten gain, may well pause and reflect on the outcome. Theirs has been a terrible crime, theirs is a fearful responsibility. How can they end the one and assume rightly the other? America waits their answer.

II.—Predatory Poverty.

PAUL J. DONOVAN, LL. B.



IN the Allegory by Dante there is found a very vivid picture of unsuccessful struggle. A bewildered traveller, weary and terrified, is toiling up the steep and uncertain path of a mountain. His eyes are lifted to the rose of dawn, which sends him a ray of hope and leads him on. As he laboriously struggles up the rough and lonely steep, a leopard, bright and beautiful, at first irresistibly attracts him



and then strives to check his onward march. From time to time, as he wearily pauses for rest, the fair animal threatens to destroy him, but with stout heart the traveller puts the beast to flight. Hardly has the leopard disappeared when a new dread succeeds. His heart is filled with terror by a lion, fierce and hunger mad, which leaps to devour him. From another quarter appears a she-wolf, "who in her leanness seems full of all wants." The traveller is appalled at the sight of the vicious animal, and losing all hope of gaining the heights, he turns and flies from the dangers which beset his life's course. Thus does the great Italian picture the dangers and difficulties, the almost helpless struggle which presents itself to those

of our people who are in poverty.

Poverty! To live miserable, to be heart-worn, weary of constant struggle, to feel the pangs of hunger and know the dread of want, to work sore and yet gain nothing—this is the essence of poverty. And this condition we have at our very doors. We have only to go into any of our large cities, and there in the tenement districts we will find widespread poverty in all its sordid and repulsive aspects. There at flush of dawn the teeming tenements open their doors, and out into the dark passageways and courts, through foul alleys and over broken sidewalks, flow the streams of toilers—children of every nation under heaven. Heavy, brooding men, tired, anxious women, thinly dressed, unkempt little girls and frail, joyless little lads, all hurry along to the factory to begin their day of continuous toil. "The day is not born when they start their tasks; the night has fallen long before they cease." Back in the hovels they call home, a wife with a babe toils wearily at a sewing machine in order to add her mite towards keeping the wolf from the door. Out in the muddy streets and alleys of this district, covered with rubbish and filth, where the air is foul with noisome odors and black with the smoke of factories, we see the drunkards, the indolent, the blind, the crippled, the consumptive and the aged—the ragged ends of humankind—and there also we see the little babes and children, the half-starved, underclad beginnings in life.

Our whole country is honeycombed with just such districts. In the North, in the crowded East, in the rapidly developing South and West, we find enormous culture beds of poverty which are constantly yielding a harvest of struggling, toiling poor.

There are three kinds of poor in this country,—God's poor, the devil's poor and the poor devils. God's poor are those who are poor through no fault of theirs. They are the sick, the aged, the orphan, the physically and mentally infirm. They are the invalids of labor and the outcasts of industry, the victims of heredity and evil home environment. Their poverty is not of their own making and we owe them a duty. Of such as these our Lord spoke when He said, "The poor ye have always with you," and conscience dictates that this helpless class shall be provided for and protected.

The devil's poor are those who have lost all self-respect and ambition, who hardly, if ever, work, who are aimless and drifting, vicious and indolent, who like drink, who have no thought for their children, and who live contentedly on rubbish and alms. Idleness is the master key to their poverty. They hate the hill upon which they are constrained to toil. They live in, God only knows, what misery. They eat when there are things to eat; they starve when there is lack of food. They hate those who have acquired wealth and jealously grasp at any plan that will give them a share in the harvest, although they have done none of the plowing and sowing. This is unquestionably a poverty which men deserve, for the sins of men should bring their own punishment, and the poverty which punishes the devil's poor is good and necessary.

Just as truly there are the poor we have always with us and the devil's poor, we have another class—the great mass of poor people in this country who are struggling fiercely against adversity and want. Everywhere here are multitudes of people who are up before dawn and hurry away to work or to seek work. The world rests on their shoulders; it moves by their muscle; everything would stop if for any reason they should decide not to go into the fields, the factories and the mines. But the world is so constituted that they gain enough to live upon only when they work; should they cease they are in destitution and hunger. Their necessities are real necessities—"necessity's sharp pinch" grasps them like a steel vice. Upon them want is constantly pressing; as soon as employment ceases, suffering stares them in the face. Without the security which comes only with the ownership of property; without a home from which they may not be evicted; without any assurance of regular employment; without tools with which they might employ themselves—the great mass of the poor are pathetically dependent on their health and strength and on the activity of machinery. Day after day they toil with persistency and perseverance. They work from dawn until nightfall like galley slaves under the sting of want and the whip of hunger. In the main they live miserable, they know not why; they work sore, yet gain nothing;

they know the meaning of hunger and the dread of want, and live their lives in direst poverty.

This present-day poverty among our people is the result of several causes. There has been an entire revolution of industry during the last century, and nearly all our problems of poverty have grown up as a result of this revolution. The best thought of this entire period has been given to industrial development—to economy, to wealth and to profits. But in the readjustment of society to new conditions the workman has been entirely overlooked. The organization of industries into powerful trusts has compelled men to work for almost any wage. The modern workman sells his employer practically his whole existence during a working day. An overcrowded or badly ventilated workshop may exhaust his energies; a poorly constructed plant or imperfect machinery may maim him or even cut short his days, yet in order to live he is compelled to work for wages that in some cases do not even purchase the necessities of life. Formerly men worked in competition with other men, but with the introduction of new and improved machinery men are compelled to enter into competition with the tireless, bodiless, soulless power of steam and electricity. The skilled artisan is replaced by the feeder of the machine, the intelligent by the ignorant, the American by the foreigner, the man by the woman, and finally by the child.

For a long time those in poverty lay dormant, but at the present time they are beginning to show unmistakable signs of being conscious of their latent strength, and finding themselves knit together by certain interests peculiarly their own, they are banding together, and now we are confronted with a great class struggle.

The previous centuries marked the rise of the common man. From chattel slavery to serfdom, and from serfdom to what he bitterly terms "wage slavery" he has risen. Never was he so strong as he is to-day, and never so menacing. He does the work of the world and he is beginning to know it; the world can not get along without him and he is beginning to realize it. His civil liberty makes him a free man, and his ballot the peer of his betters. All this makes him conscious—conscious of himself, conscious of

his class. The laboring poor have become conscious of their power and they have organized. This growing consciousness has led to two movements, but both converging at a common goal—one, the Labor Movement, known as Trade Unionism, the other the political, known as Socialism.

To-day the United States is honeycombed with labor organizations—one great federation alone having a membership of 1,700,000. All these men are banded together for the frank purpose of bettering their conditions, and they are firm in the belief that a better condition can be effected only by continuous battle with the wealthy class. They are always in open antagonism to capital—never does the battling cease. In many instances the manifestoes of their leaders declare that the struggle is one which can never end until the capitalistic class is exterminated. They are waging war on capital, and their principal weapons are boycotts and strikes. For the last twenty years there has been an average of 1000 strikes every year in the United States, and year by year they increase in magnitude, and the van of the labor army grows more and more imposing.

It is a class struggle pure and simple. Labor as a class is warring with capital as a class. Blows are given and taken, men fight and die; shrines are desecrated, but they are not the shrines of temples but of market-places; battles are fought not for honor and glory, nor for thrones and sceptres, but for wages, factories and mills. The captains of labor are battling with the captains of industry. It is a fierce and terrible struggle for industrial supremacy, and the enormous power of the Trade Unions hangs a sullen cloud over the whole industrial world.

The political movement known as Socialism is fast gaining ground and is spreading all over the country. Its tenets declare it is organized for the betterment of the poor. But in its propaganda it would bring this condition about no matter what harm or what injustice be done to any other class. Its purpose is often avowedly declared to be the wiping out, root and branch, of all the capitalistic institutions of present-day society. This political party is fast uniting with the Trade Unions in their war against capital.

The result of this combination is predatory poverty "which aims to enjoy what it has not earned, to consume what it has not produced." This class is confessedly a predatory class. They are the predatory poor who eagerly welcome any opportunity to enrich themselves without work. They do little of the labor of the world; they add little to the wealth of their fellow-beings. Whatever work they perform is done grudgingly. They are always in discontent. Their hearts are filled with envy and their souls with hate. They are rapidly communicating their disaffection and sowing the seeds of discord until they are corrupting nearly all the more patient and contented of their brethren. From a little leaven they have grown into a great mass of restless, reckless men bent on plunder of the wealthy class. Such are the predatory poor—a great multitude of men determined to seize without moral right what is not lawfully theirs.

There is no disguise in the teachings of this class which in America to-day is openly preaching the doctrine of confiscation. Any method that will take from the wealthy a single portion of all their riches finds reason in the minds of the predatory poor. They must be benefited, theirs must be the gain even if the grossest injustice is wrought. No matter what violence is employed, no matter what monstrous crimes against the law and against human feeling may be perpetrated, no matter whether the skies be lurid with the flames of property destroyed in wantonness and the streets flow with human blood, any plan that will force the rich man to give up his wealth is eagerly seized upon by the frantic mob who cry out that their rights must be satisfied. As if, forsooth, any right can be built on injustice. The poor have the right to demand, but not to seize; labor has the right to put forth its claims, but not to enforce consideration of those claims by any deed of outlawry.

We have witnessed in this country scenes of mob violence that are a disgrace to our civilization. In the name of labor rights they have been carried on. They have been perpetrated ostensibly for the amelioration of conditions, but the harm they have done, the evils they have wrought, have lived on long after the madness of the acts and the fury of the moment have passed. In the hearts of

those who have thus wrongfully destroyed, there has been bred a deeper sullenness, and between the wealthy and the poor the division has grown.

In order to enforce their claims the predatory resort to boycotts and strikes. There is no justice in the plan that destroys the business of an employer by forcing patronage from him to compel him to accede to demands no matter how just those demands may be. Violence is often resorted to here to keep customers away. Such compulsion is wrongful, is predatory. The employer may be unjust, but the workman who resorts to "hold up" methods is equally so. Nor is the strike with violence any more justifiable. A walking out of the entire force of a factory may be a dignified protest against the wrongful acts of employers and wring from their unwilling hands the wage rightly earned, but the strike with violence is no more justifiable than any other mad act of a mob. It is unreasoning, it is unlawful. It is usually the direct creation of malcontent leaders, who by inflammatory speeches stir the law-abiding workman to acts that in saner moments he abhors. These leaders are the devil's poor. Unfortunately they have grown in strength and numbers until their influence is so great that a vast army now obey the beck of their hands.

With their sympathetic strikes and their strikes with violence, with their unjust boycotts and their direct prohibition to the honest workingman to labor as he chooses and for whom he will, the devil's poor are in open defiance of law and the good order that is essential to any form of society, much more to a society constituted as ours is in America. And so when the poor are taught to believe that those who have riches lead useless lives, are made to feel that the wealthy class are enemies of theirs, when hate of those above them is constantly preached to them, it is little wonder that the great mass of the poor are growing intolerant of the wealthy class and greedy for their riches.

To-day this stern menace of predatory poverty wells up like a powerful tidal wave, threatening to engulf present-day society. Dikes must be erected, barriers thrown up and the rise of this movement checked before

it has wrecked and destroyed the very foundations of our nation. No one will deny that conditions of poverty in this country need a remedy, but that remedy must be conservative rather than radical, constructive rather than revolutionary. Men must realize their duty to their fellowmen, and then the principles of justice will drive away the lion, the leopard and the shewolf. This does not mean that the poor shall lie down in idleness; that the wealthy must give up their riches and individual property rights be no more. It does not mean that there shall be no struggle—the mountain must still remain; but rather it means that the extortionate demands of the worker be diminished and that the toiler learn his lesson of patience, knowing that inequalities of life must forever exist.

Somewhere lies a solution of this great problem of poverty, and public welfare demands that we seek it out immediately and apply it before our people are utterly demoralized, led away after strange gods. Before our whole industrial machinery becomes a mass of wreckage, and before our nation becomes a veritable hotbed of strife, struggle and anarchy, this remedy must be applied.

I.I.—The Ordinance of God.

PETER E. HERBERT, A. B.



SOCIETY rests upon the law of obligation. Wherever one man bears relation toward another, there the law of obligation asserts itself. When the mandates of this law find a response in the hearts and minds of the members of society, there is harmony, concord, peace. When in a socially organized body there is denial of the mandates of that same law, we find rebellion, discord, war. Tracing the downfall of the Eternal City, the anarchy of the Middle Ages, the Revolution of France, to their primal causes, we find that they were the offspring of disobedience to the law of obligation. Seeking for the force that dispelled barbarism and ushered in civilization, the force that overthrew paganism and brought Christianity, the

force that has conquered in every struggle, be it momentous or trivial, we find that it was the observance of the law of obligation.

From the effects of its operation this law impresses upon the moral conscience of man the standard of ideal living in his relations with his fellowman. The prophets gave expression to this law; the ancients ratified it; to-day it is accepted by the world as the Ordinance of God. It is the Golden Rule—"Do unto others as you would wish others to do unto you." As long as this principle is assertive in society, guiding the actions of men, the stability of kingdoms and republics, the triumph of social order, the peace of mankind are secure; but as



soon as this principle begins to lose vitality, as soon as men fail to recognize mutual obligation, social order is threatened, government is shaken, discontent is roused, and the result is friction, violence, bloodshed.

To-day the United States is staging a drama whose actors are ignoring the law of mutual obligation. They are losing the spirit of the Golden Rule. Our tremendous currents of industry have given rise to two distinct social classes. The strong, industrious and ambitious have prospered and waxed rich, constituting what is known as "the wealthy class." The weak and indolent, those lacking in administrative power, have remained on a comparatively low plain,

forming what is called "the poor class." These two classes struggling to maintain asserted rights create the action of the drama. What will be the outcome of this struggle which is fast approaching a point where a violent clash seems unavoidable? Before answering this question it is necessary to obtain a clear understanding of the opposing parties.

On the one side are the millionaires and capitalists who, because of their enormous wealth, possess enormous power. At their head stand the captains of industry. They have pushed great continental railroads from the Atlantic to the Pacific; they have erected magnificent libraries and great universities; they have devised vast commercial inventions for modern living. What wonderful acumen, persistence and daring it has required of these giants to render their services to the American people is difficult to realize. Far be it from our purpose to depreciate the value of their services; but granting all that we can grant to the rich men in this country for the value of their achievements, granting them all the honor and comfort and luxury to which their services and wealth entitle them, we can not escape the fact that the rich have used and are using the power, which their wealth creates, for the oppression of the great masses of society—the poor. Spurred on by an insatiable greed for money, the rich have erected upon their altar of devotion a glittering god of gold, and using every thought and energy for the glorification of that god they have created a plutocracy whose principle is government for the rich. Acting on this principle they have sown the seed whose harvest is now ripening into inveterate hate. It can not be otherwise; it is but the natural outcome of their zeal, for of all forms of worship, the most heinous is the worship of the golden calf.

On the other side, down on the lowlands of prosperity, stand millions of individuals with scarcely sufficient means for a comfortable life. They too have power, and such power as is to be feared; power such as emanates from combinations of individuals—trade and labor unions. These multitudes are forming the belief that they are the fettered victims of wretchedness and misery. They clamor for equality of conditions, for-

getting that while men may be born equal with equality of opportunity, they are not born with equality of ability. They claim a right to a share of the rich man's fortune in so far as their labor has contributed to the accumulation of that fortune. They feel that the status of society is unjust, wrong. And laboring under these delusions they have harbored discontent, until a hurricane of indignation is now bursting from them in denunciation of the tyranny of the rich.

Such are the two classes. The one a plutocracy whose only endeavor is to pile money for its own interests regardless of method or means in acquiring it; the other a vast army of men, infuriated from a consciousness of wrong, make unreasonable and unlawful demands upon other people's money. Briefly it is predatory wealth against predatory poverty. On either side it is a fermentation of material avarice. What then is to be done? A reconciliation is necessary for the maintenance of peace and harmony in the community. But how is this reconciliation to be effected?

There can be but one answer. Human action is a struggle between spiritual and material forces. In every strife we have seen the spiritual conquer, the material conquered; the supernatural triumph, the natural fail. To-day when civil discord and dissension are the product of materialism, when the conflict of wealth and poverty is stifling the growth of patriotism and peace, when the beneficent spirit of altruism has become the object of unfeigned contempt and scorn, we must fly, as men have always fled for supremacy, to a power that affords not a material envelopment, but one that produces a spiritual development. That power is religion.

Every society with stability, every commonwealth with a living ideal, has been based upon religion. Religion was the foundation of Plato's republic; religion constituted the props of the commonwealth of Lycurgus; religion supported the Utopian ideals of More. History tells us that when an outrageous mob of bloodthirsty Cossacks rose in rebellion against the commonwealth of Poland, it was fidelity to an ideal of religion that stayed dissolution and won Pan Skshetuski the title of "Savior of the State." When the despotism of Lorenzo de

Medici had vitiated the noblest impulses that ever swelled in Florentine bosoms and generated bitterness and hatred in their souls, when those hatreds, horrible as history paints them, were about to clash, it was religion, through the instrumentality of Savonarola, that saved society from catastrophe, saved it by an enforcement of one of its glowing ideals,—“Love one another.” When the demon of lust, had painted the pleasures of polygamy with such vividness as to lure the mighty monarch of England to demand divorce, it was religion that flung before the degenerate king the command: “What God had joined together let no man put asunder”—and that ideal preserved the sanctity of the home. Take religion from men, and society crumbles, for it is from religion that she derives her sustaining ideals.

It was religion's appeal to conscience that subdued the warring Cossacks and Poles; religion's appeal to conscience that conquered the sensuality of the Florentines; religion's appeal to conscience that condemned divorce and preserved inviolable the sacredness of the marriage bond. So must it be to-day. Upon the pillars of righteousness rests the cause of social peace; and social peace can be secured and fortified only as men abstain from oppression, plunder, injustice, and respond to the law of obligation. So when poverty rises against wealth, when the sufferings of one will no longer bear the tyranny of the other, when the clamorous millions are about to clash with the sons of Croesus, when a clash means bloodshed and bloodshed disgrace, religion, sending her command to the consciences of men, will smother hostility, terminate the conflict, cleanse life of its virus, and save society by kindling the zeal the Master had intended in that exalted social ideal—“Do unto others as you would wish others to do unto you.”

Such is the power of religion. Realizing here as always the futility of material remedies, she appeals to the higher side of man's nature and applies a spiritual balm. To the rich she cries out, “Thou shalt not steal;” to the poor, “Thou shalt not covet thy neighbor's goods.” To the rich she says, “Be just;” to the poor, “Be patient.” To the rich she gives warning, “Gold is a stum-

bling-block to them that sacrifice to it.” To the poor she brings consolation, “Better is a little to the just than the great riches of the wicked;” to both rich and poor she exclaims, “To no man render evil for evil,” “By charity of the spirit serve one another,” “Love thy neighbor as thyself,” “Do unto others as you would wish others to do unto you.”

Something similar to the Golden Rule was uttered back in the days of paganism, but it was void of that pulsating vitality afforded by deep-seated faith in an omnipotent God. “Duty to others is the force that has organized this civilization of ours. It is the force that provides popular education, carries on public charities, demands sanitary homes for those who can not demand them for themselves, removes temptations to debauchery, taxes the rich to support the poor, and enacts into a hundred laws that neighborly courtesy that is the soul of life to-day.” It is an awakening of the obligation of such a duty, therefore, that will solve our present difficulty. It alone can overthrow the tyrannical rule of the rich; it alone can allay the miseries of poverty; it alone can disentangle the “threads of justice and injustice in the relations of the man who has with the man who has not.” Civil legislators may legislate till the end of time, yet all the laws they might ever frame could not reconcile the rich and poor, because civil laws do not enter the domain of conscience, they do not reach the spiritual side of man, they have no effect intrinsically upon the observance of that supreme moral law, “Do good, avoid evil.”

And just as civil law will fail as a remedy, so will secular education. We must never forget that society is supported by the law of moral obligation, the law of duty; and the feeling of obligation, and the sentiment of duty can be given permanence and strength by no other power than by the divine fire of religion. So when secular education drives the masses to independent morality,—the morality of Epicurus—pleasure and self-gratification become the fountainhead of good, and instead of competition in giving benefit, which is the essence of the Golden Rule, we have competition in getting benefit,—mastery instead of ministry. We can expect no amelioration of present con-

ditions so long as conscience lies shipwrecked in the storm whose struggle is for gain. Just as we have seen Rome displaying scenes of stoical pride, Greece offering to our admiration enthusiastic outbursts of national zeal, Babylon waving the banner of individuality, yet the glory of each gradually losing lustre because men had ignored the law of obligation, so will the glory of America wither, if we allow the spirit of the Golden Rule to become a letter void of life.

But we need not fear. The heart of religion beats with a lifegiving force; every pulsation carries to men of belief in a beyond the profound conviction that man is accountable to a higher power for his acts. It is by instilling this conviction into the minds of both rich and poor that religion reveals the advantages of the Golden Rule and thus leads men to its observance. As soon as the rich can be made to feel the obligation of the Golden Rule their riches lose the power of oppression. As soon as the poor amidst their struggles with evil can be made to feel the happiness and benefit accruing from their observance of the Golden Rule, they become "a reservoir of national energy from which streams of vitalizing force constantly arise" to the richer classes about them. But if the poor follow the rich into the swine-pens of Epicurus, if they, in a wild scramble for luxury, demand from society the same as society seems to afford the rich, if they feel that they have fallen victims to intolerable conditions, then will they rise in arms, with a power that means war, or they will turn despairingly to the husks, striking corruption at the heart of the nation—in either case precipitating a fall that means ruin, shame, disgrace. As the laboring millions contrast their poverty with the splendor and ostentation about them, as they brood over their penury in the midst of boundless and ever-expanding wealth, as they realize that their slavery is a mockery to the flag that waves from the heights of freedom, their hearts grow hot with the mingled flames of envy and hate, and in their countenances we read premonitions of a more terrible upheaval than has ever yet shaken the foundations of our social organism. They cry out against inequality. They forget that industrial inequalities have always existed and always will exist. We can not eliminate them; for there is a divine message which says: "The poor you have always

with you;" "Let the rich be the dispensers of wealth." Hence the vanity of endeavor to equalize the two classes.

But when religion shall have roused the moral conscience of the rich and poor to the conviction that they have duties to perform, to the conviction of mutual obligation, then elimination or reorganization is unnecessary, for the fermenting dangers of the conflict will subside. Such an effect we may confidently look for, since it was the original intent in the mind of the Creator whose Ordinance is the Golden Rule. The radical socialist would restore equilibrium by overthrowing plutocracy, but he would dwarf individuality, blight vigor, and debauch the home. The anarchist would make all things level by undermining a so-called oligarchy, but he would plunge society into convulsion; the secularist would educate the intellect, but neglect the heart. Hence the folly of such theories. They need no explanation. They utter their own condemnation. No human power can ever restrain the passions of men. No human power can eradicate the germs of greed from the bosoms of the rich. No human power can cheer a heart of sorrow or console a suffering soul. It is conscience that determines man's every act. It is religion that regulates conscience. It is the nature of such regulation to produce in every mind a deep and uniform conviction concerning the rights and duties of men. While Achilles of pagan Greece felt no obligation to his commissary band, Richard Coeur de Lion did. That was a manifestation of the religious spirit embodied in the Golden Rule. It was a response to the command of conscience. It was an operation of the identical power that is to solve the problem of the present day. For when religion confirms the public conscience with a love of virtue and an aversion for crime, when she elevates the law of obligation—the Golden Rule—above the assaults of passion, when she leads the rich from the shamefulness of greed, and shows the human race that "there is nothing in all the earth or sky one-half so beautiful as the patient lives of the poor," in a word, when she impresses on the souls of men the beauties and benefits of the Ordinance of God, then our problem is solved, for when this is done, the injustice of wealth and the miseries of poverty become the justice of one and the happiness of the other.

Valedictory.

JESSE H. ROTH, LITT. B.

YOUR EXCELLENCY, LADIES AND GENTLEMEN, GENTLEMEN OF THE UNIVERSITY:

To-night, the Class of Nineteen Hundred and Ten assembles for the last time in this hall as a part of the student body of the University. Our college career is now ended, and we are gathered here to bid formal farewell to the Faculty, to testify publicly our appreciation of their services. The learned men who have guided and instructed us have accomplished their duty, and are waiting their reward in the success of our endeavors. Their work has been well performed. They have seen to it that in instructing us in the languages and sciences they have not narrowed their teaching to any one point of view nor to a single vocation or calling; but by broad instruction and wise Christian counsel they have shown how it is possible in many ways to make life more wholesome, more useful and more beautiful for others as well as for ourselves.

No field of human knowledge that we were fitted to explore has been neglected, but in teaching us the things of the mind our professors have devoted special attention to the things of the heart. We have been taught that it is better to have strong morals than great learning. We have been told that individuals, communities, nations are what they are because of the predominance of certain thoughts. If the thoughts of the men who control the destiny of a nation square with truth and measure with purity, that nation will be a nation whose standards are the highest, whose ideals are the loftiest. The deeds of such a nation will never bring shame to its people, for to think morally must bring moral action. "Control thought and you control destiny," said a certain learned doctor, and he might have added with greater truth: Upbuild the morals of a people and you lay broad and deep the foundation of strong society.

Even in the days of the ancients, morality was regarded as more important than knowledge. Seneca said: "Now that the world is full of learned and wise men the good men are lacking." He lived in the

reign of Nero and he saw how powerless intellectual knowledge was to save Rome from the moral decay that was rapidly hastening the fall of the nation. One of the most eminent philosophers of modern times, Montesquieu, who made a thorough study of statecraft, stated that virtue is the very cornerstone and foundation of good government. Without morality and virtue the strength of a nation soon withers and that nation perishes. When this government of ours was first launched on its glorious career, Washington in his farewell address to his people, said, "It is substantially true that virtue or morality is a necessary spring of popular government." The world does



not need men of more ability, men of greater subtlety, men of keener intelligence, but it needs now and always will need men of unshaken belief in God and His providence, men whose virtue is of such strong fibre that it can withstand temptation in public and private life, in high places and low, in the forum, the mart, the home, wherever treachery and greed and evil thought threaten their manhood. Such men are needed in America to-day. Though the student passes his college life in seclusion he is not ignorant of the currents of national life. He is well aware of the reports of bribery in the council-chamber, of dishon-

esty on the bench, of greed in the marketplace and extortionate demands in labor assemblies, and knowing this and weighing it all with the destiny and glory of America he can not but understand the needs of more men of high ideals and pure motives if our country is to fulfil the mission for which, under the providence of God, she is destined.

The college man, therefore, is welcomed by society, not only because he has intellectual power, but because he has had opportunities of building firmly fine character. While the training of the mind is desirable, the construction of character is indispensable. Education is a training for the completeness of life. In education religion must be the primary factor, for the ideal of life is the life in God. The chief inspiration of thought is found in faith, hope and love, the three great virtues of religion. Thought springs from what we believe, cling to and desire rather than from what we know. Social evils do not develop from the lack of knowledge as much as they spring from the lack of will power and the lack of virtue. Failure is due to the want of character rather than to the want of ability.

It is, therefore, with an abiding faith in the education we have received at Notre Dame that we are ready now to take our places in life. It was with a firm conviction that in no better place could we be prepared for active service that we came here. Removed from the discordant wrangling, jostling world, where hearing is dulled and right vision obscured, we have learned to look on life with clearer eye and better understanding. Through daily intercourse with noble and learned men, men of high and unselfish purpose, we have a well-grounded conviction of the benefit of religion and science. We have explored lands we never could have travelled alone. We have built ideals we never could have constructed ourselves, and we have a firm faith in the permanency of those ideals. They are lived here. They are the controlling influence of the men who have helped and guided us. Those ideals have made this University great. They have succeeded here, and they can not fail as long as men have stout hearts and unwavering trust in God. When cruel and selfish passions oppose humanity and justice,

when the darkness comes upon us and the ground seems slipping beneath our feet, we shall look back to Notre Dame and see our guides and counsellors, serene in the strength of reason and religion, and that sight will give us fresh courage. If we fail, ours will be the everlasting disgrace—the ideals will live on in braver hearts and nobler minds.

It is with such feelings that we now take leave of Notre Dame and the pleasant and profitable associations we have formed here. Measured by years the time spent here has been very short; but gauged by the lessons we have learned, the right views of life we have been taught to take, our college career has been as one of many days and multitudinous hours. None of us, however, is so bumptious as to believe that he can set the world aright. All of us realize that our worth must be put to the test; but this truth we know and hold fast, that if we cling to the ideals of Notre Dame, our duty will be accomplished and society will be the better for our presence.

Gentlemen of the Faculty: We have walked together the pleasant paths of knowledge and have knelt side by side at the same altar. Our association with you has been one of the most ennobling influences in our lives. By your unselfish devotion more than by mere words, you have taught us that "A glimpse of truth, a thrill of virtuous joy, is better than the applause of a city," and for this we are everlastingly grateful. We take leave of you now with the promise that the Class of Nineteen Hundred and Ten in the hour of test will not forget your words or your example.

Classmates: For four years we have played and worked and planned together. The time has now come to part. In many different ways henceforth lie our paths; but if our play is always as innocent and sportsmanlike, if our work is always as cheerfully performed and our plans always as just and generous as the games and labor and plans of our student days, we shall be comrades always though apart. With this thought let us grasp each other by the hand in strong affection while we say farewell.

Doors of hope fly open

When doors of promise shut.—McGee.

Notre Dame Scholastic

Entered as Second-Class Mail Matter

Published every Saturday during the School Term at the
University of Notre Dame

Terms: \$1.50 per Annum. Postpaid

Address: The Editor Notre Dame Scholastic
Notre Dame, Indiana

Vol. XLIII.

June 25, 1910

No. 35.

Sixty-Sixth Commencement.

CONDITIONS IDEAL.

THESE pages of the SCHOLASTIC contain a statement rather than an extended notice of the Sixty-Sixth Commencement exercises. Weather conditions have much to do with the making or unmaking of the most carefully planned programs. In this instance not a single feature of the varied exercises had to be changed, since every day was a bright illustration of the "rare June day."

ADDRESS BY DR. MAX PAM.

The exercises began Saturday evening at eight o'clock with a lecture by Dr. Max Pam on the subject, "Powers of Control vested in Congress." It is useless to attempt the merest outline of the noted lawyer's address. It was thoroughly academic in character and finish, and a synopsis would give no adequate idea of its thought and phrasing. The address was listened to by a number of distinguished lawyers, and afterwards caused considerable interesting discussion. In a future issue the SCHOLASTIC expects to publish the full text of Dr. Pam's address.

PONTIFICAL MASS.

On Sunday morning at 7:55 the academic procession,—made up of the graduating class, faculty, clergy, Mgr. Falconio and his assistants,—was formed in front of the Administration Building and moved through the east wing of the Sacred Heart Church. The faculty and graduates occupied front pews. The clergy entered the sanctuary and witnessed the ceremony of vesting the celebrant. The pontifical mass was sung by the Apostolic Delegate, Mgr. Falconio. The President of the University acted as archpriest. Rev. Dean O'Brien (LL. D., '95) and

Rev. J. B. Scheier (A. M. '97) were deacons of honor. Rev. T. A. Crumley ('96) and Rev. M. Quinlan ('93) were deacon and subdeacon of the mass. Father Connor held his usual office of Master of Ceremonies assisted by Mr. Albert Keys. The music of the mass was rendered by the double choir of Holy Cross Seminary. The *Kyrie*, *Gloria*, *Credo* and an *Offertory* selection were sung by the Postulants under the direction of Mr. Wenninger. Mr. Finnigan directed the Seminary's surplined choir who rendered the *Introit*, *Gradual* and *Communion*. The singing throughout was strictly liturgical and exceedingly well rendered.

SERMON BY DR. PACE.

After the Gospel the Very Rev. Dr. Edward A. Pace, Professor of Psychology in the Catholic University, ascended the pulpit and delivered the baccalaureate sermon. The matter of his discourse was well rounded out and thoroughly suited to his listeners. Dr. Pace had his thoughts reduced to manuscript. As he warmed to his theme he did not confine himself to the written page, but introduced here and there many notable developments which are not found in the printed discourse. "The Spirit of Service," will be found elsewhere in these pages. Dr. Pace is a clear, calm, logical speaker. He is earnest, too, and makes every word do a specific duty when he presents his theme.

ALUMNI MEETING.

All day Sunday Alumni kept coming in from far and near, and by 5 P. M. a large representation was on hand for the annual meeting which was held in Brownson study room. The results of the meeting will be found in a special report printed elsewhere in this issue.

ALUMNI BANQUET.

At 7:30 the east dining-room was the scene of the annual Alumni banquet. Rich massing of gold and blue, with here and there American flags and bunting in red, white and blue, lent a splendor of light and color to the room. Potted plants and palms added much to the artistic setting. Some two hundred sat at feast and made merry over good old student days. Everybody forgot business worries for the time and had all the fun possible. The University Orchestra, under the direction of Prof.

Petersen, rendered a most delightful musical program every number of which was heartily received. The responses to toasts at the conclusion of the dinner were clever in almost every instance. Warren Cartier '87, President of the Alumni Association, acted as toastmaster and was very happy in introducing the different speakers. Mr. Clement C. Mitchell, '02, spoke in response to the toast "First Impressions." "Rec Days in the Sixties" was the subject assigned to Very Rev. John R. Dinnen, '65. "How to Bring up a Prefect of Discipline" as handled by Mr. John R. Voight, '05, brought down the house. "The Jubilee Class" was the topic assigned to Mr. Henry A. Steis, '85. Mr. Dudley M. Shively, '92, awakened fine memories in his treatment of the subject "How Times Change." Mr. H. Lamar Monarch, '93, gave evidences of oratorical ability during his student days, hence there was a fitness in assigning to him the subject "Notre Dame Orators." Mr. Monarch has not lost the gift. Mr. Clement Mitchell's talk was the subject of much favorable comment. Father Dinnen's treatment of the "Rec Days in the Sixties" was suggestive and interesting.

ILLUMINATION ON THE LAKE.

At 8:30 Sunday evening, while the Alumni were still banqueting, St. Joseph's Lake was the scene of a pretty illumination. The boat crews that were to struggle for honors on Monday afternoon manœuvred around and across the still waters arranging themselves into different combinations under the direction of the various coxswains. The boats were decorated and lighted according to the varied fancies of the crews. On the west shore a large electric sign flashed "N. D. 1910." The University band played several selections during the display. A large number of students and their visiting relatives and friends viewed the illumination.

MASS FOR DECEASED ALUMNI.

On Monday morning at 8 o'clock Very Rev. Provincial Morrissey, '78, sang a solemn requiem mass for all deceased members of the Alumni Association. He was assisted by Very Rev. J. R. Dinnen, '65, as deacon and by Rev. M. J. Walsh, C. S. C., '03, as sub-deacon. Alumni and students were present.

BACHELORS' ORATIONS.

At 10 o'clock Washington Hall was com-

fortably filled with commencement visitors to hear the bachelor orations delivered by three young men selected for that purpose. Michael L. Moriarty, Litt. B., had a carefully prepared manuscript entitled "Predatory Wealth," but his halting delivery detracted much from the effect of the well-finished phrases. Paul Joseph Donovan, LL. B., spoke on "Predatory Poverty" and gave evidence of experience and training. The third speaker, Peter E. Hebert, A. B., had for his subject "The Ordinance of God" which presented a solution to the problems of the two preceding orations. Mr. Hebert is a forceful speaker. The Glee Club appeared to good advantage and received a warm welcome. The orchestra and mandolin club also rendered pleasing selections.

THE REGATTA.

Long before 1:30, the hour scheduled for the boat races, St. Joseph's Lake was lined with visitors and students to witness this traditional sport. Seniors in cap and gown, crews in uniform, ladies variously gowned, alumni, class-numbered and wearing the official gold and blue—all standing or seated above the motionless waters, gave a touch of the picturesque to the scene. The Prep crews started with the pistol shot at 2 o'clock. Their race proved the closest of the afternoon. The Blues won by a length. Time, 4:35.

The Sophomore-Freshman race was won by the Sophomores owing to their quick, jerky stroke which faithful practice had perfected. The Freshmen crew ran a pretty race to the finish. Time, 4:25.

The swimming contests which followed this race were highly interesting, and proved a welcome addition to the program of outdoor sports. Hebner, Mehlen, Matthews, Duncan and Collins showed skill in their work. Hebner was especially good.

In the Senior-Junior race the Juniors won with ease. The poor showing of the Seniors may be accounted for by the fact that Capt. Gutierrez's oar fell out of the oar-lock, and Sam Dolan's seat slipped off the runners. However, the Junior crew practised for weeks ahead, and in any event would have won. Time, 4:23. After the races, Mrs. Marshall, wife of the Governor, pinned gold anchors on the members of the winning crews, as follows:

Blues: Hug, stroke and captain; Satomayer, 2;

Soisson, 3; Scott, 4; Sippel, 5; Raff, bow; Fisher, coxswain.

Sophomeres: Lange, stroke and captain; Howard, 2; Madden, 3; Condon, 4; Coffman, 5; Skelley, bow; Rush, coxswain.

Juniors: T. Hughes, stroke and captain; Helmkamp, 2; Arnold, 3; A. Hughes, 4; Wilson, 5; Gamboa, bow; Washburn, coxswain.

ALUMNI-VARSITY GAME.

From the lake the spectators moved to Cartier Field where the Varsity and Alumni began a struggle for honors at 3:30. It proved to be one of the closest and most interesting games seen on Cartier Field during the season. The fact that old-time N. D. stars like Lynch, Perce, Waldorf, McNerny, were in the line-up for the Alumni would insure a hard fight. And so it proved. The Varsity won by the small score of 4-2 and had to fight for every inch of ground. The Alumni rooters were out in force and kept Jimmy Cooke busy chasing them to the bench. Following is the Alumni line-up: W. Perce '06, R. Waldorf '08, Fred Strauss '04, pitchers; Frank McCarthy '06, catcher; A. Stephan '04, 1st base; F. McNichols '03, 2d base; H. McGeoghegan '02, ss., R. Lynch '03, 3d base; F. Welsh '05, l. f.; L. McNerney '06, c. f.; A. Stopper '06, r. f.

FINAL EXERCISES.

At 8 o'clock Tuesday evening the final exercises of Commencement began. Washington Hall was crowded to its capacity. Seats were placed close up against the orchestra railing and along the aisles, and still it was found necessary for some to remain standing. Mr. George J. Finnigan, Litt. B., read a class poem of more than passing merit, and Mr. Jesse Roth, Litt. B., delivered the Valedictory in an earnest manner. The class poem and valedictory will be found in this issue.

Governor Marshall's appearance on the stage was a signal for a long-continued applause which the Governor repeatedly acknowledged. He was introduced by the President of the University, and when Father Cavanaugh concluded, his Excellency received a second ovation. Governor Marshall's discourse was more a practical message from a man who has mingled with his fellows, than a strictly academic address. He was earnest in every word he uttered, and the thoughts he framed into speech are an expression of his character. Governor Marshall has made hosts of friends here, and his visit will long be remembered.

DEGREES AND AWARDS.

Following is a list of degrees conferred and prizes awarded at the Commencement Exercises:

Honorary Doctor of Laws: Thomas Riley Marshall, Governor of the State of Indiana, Indianapolis; Very Rev. Edward A. Pace, Professor in the Catholic University, Washington, D. C.; Rev. James Coyle, pastor of St. Mary's Church, Taunton, Mass.; Edward Augustine Moseley, Secretary Interstate Commerce Commission, Washington, D. C.; Max Pam, attorney-at-law, of Chicago and New York.

Master of Arts: Otto A. Schmid, Sheffield, Kansas City, Missouri, Thesis: "Christ as a man of Letters."

Bachelor of Arts: Peter Edward Hebert, Grand Rapids, Michigan; Emil Valere Molle, Peru, Indiana; Leo Cyril McElroy, Bridgeport, Conn.

Bachelor of Letters: Rev. Walter Lavin, C. S. C., Notre Dame, Indiana; George Joseph Finnigan, Malone, N. Y.; Francis James Hollearn, Chicago, Ill.; Edgar John Misch, Cleveland, Ohio; Denis Aloysius O'Shea, Chicago, Ill.; Michael A. Mathis, South Bend, Indiana; Michael Lee Moriarty, Ashtabula, Ohio; Denis Augustine Morrison, Ft. Madison, Iowa; James Francis Redding, Rochester, New York; Jesse Henry Roth, Fowler, Indiana; Aloysius Weisbecker, Michigan City, Indiana.

Bachelor of Philosophy: Raymond Thomas Coffey, Greenfield, Iowa; Martin Harold Miller, Defiance, Ohio; Myles Hilt Sinnott, Indianapolis, Indiana.

Civil Engineer: George Emmett Attley, Oak Park, Chicago, Illinois; Samuel Michael Patrick Dolan, Albany, Oregon; Jose Miguel Gutierrez, Arequipa, Peru, South America; Stephen Henry Herr, Chatsworth, Illinois; William Charles Schmitt, St. Paul, Minnesota.

Mechanical Engineer: Jesse Eustaquio Vera, Queretaro, Mexico.

Electrical Engineer: Federico Caceres, Cuzco, Peru, S. A.; Lawrence Mitchell Stoakes, Pittsburg, Pa.; Lucius Buckley Andrus, South Bend, Indiana.

Bachelor of Science in Architecture: George Patrick Walsh, Delphos, Ohio.

Bachelor of Laws: James Lee Cahill, Peru, Illinois; Paul Joseph Donovan, Woodstock, Illinois; Andrew Edward Foley, Watertown, South Dakota; Darney Anthony Kelley, Fond Du Lac, Wisconsin; James Paul Kenefick, Michigan City, Indiana; John Arthur Lenertz, Tulsa, Oklahoma; Edwin Joseph Lynch, Toledo, Ohio; Charles William Murphy, Pittsburg, Pa.; Harry McDonough, Chicago, Illinois.

Pharmaceutical Chemist: Timothy Vincent Harrington, Solomon, Kansas; James Ignatius Maloney, Newton-Upper Falls, Mass.; Jesse Sahagun, Feepcui-tatlan, Mexico; Claude A. Sorg, New York City.

Graduate in Pharmacy: Julius Peter Bamberg, Alton, Iowa; Owen Clark, Ladoga, Indiana; Otto Sylvester Hanan, Langford, South Dakota; Daniel Jolandoni, Ladesma, Jaro, P. I.; Henry Charles Moritz, Peoria, Illinois.

Certificates for Short Course in Electrical Engineering

were granted to Antonio Aldrete, Gaudalajara, Mexico; Gerard Thomas Degen, Newark, N. J.; Wales Edward Finnegan, Saranac Lake, New York; Julius Meuninck Mishawaka, Indiana; Joaquin Romero, Oaxaca, Mexi.

Certificates for short course in Mechanical Engineering: William Howard Edwards, South Bend, Indiana; Edward Herman Radel, Bound Brook, New Jersey, William Joseph Murphy, Saranac Lake, New York.

The Quan Medal for Classics was awarded to Peter F. Hebert, Grand Rapids, Michigan; the Meehan Medal for English Essays, George Joseph Finnigan, Malone, New York; the Ellsworth C. Hughes Medal for Civil Engineering, Jose M. Gutierrez, Arequipa, Peru, S. A.; the Breen Medal for Oratory, Francis J. Wenninger, South Bend, Indiana; the Barry M. dal for Elocution, Allan J. Heiser, South Bend, Indiana; the Paul R. Martin Prize for Irish History, Thomas A. Lahey, Michigan City, Indiana; the Prize for Junior Oratory, Charles C. Miltner, Lake City, Michigan; the prize for Sophomore Oratory, Wm. J. Parrish, Momence, Illinois; the prize for Freshman Oratory, Allan J. Heiser, South Bend, Indiana; The prizes for debating were distributed as follows: \$30 to Paul J. Donovan, Woodstock, Illinois; \$25 to James V. Toole, Detroit, Michigan; \$20 to Michael A. Mathis, South Bend, Indiana.

PREPARATORY DEPARTMENT

Commerical Diplomas were awarded to Raymond Michael Corboy, John Anthony Hubbell.

The Fitzgibbon Medal for Christian Doctrine was awarded to Joseph Denis Madigan; the Gold Medal for Preparatory Latin, to George Francis Strassner; the Lyons Gold Medal for Elocution, to Louis Charles Cox; and ten dollars in gold for Oratory, to Francis Edward Biter.

MINIM DEPARTMENT.

The Abercrombie Gold Medal for Excellence in Studies was awarded to John Conrad Wittenberg; The Sorin Gold Medal for Elocution, to Walter Joseph McBride; The Gold Medal for Composition, to Samuel Allerton Dee; The Gold Medal for Penmanship, to George Joseph Martel; The Gold Medal for Christian Doctrine, to John Howson Maltby; The Gold Medal for Piano, to John Conrad Wittenberg.

Department Gold Medals were awarded to: Joseph Wilson Mullally, Frederick William Powers, Franklin Joseph Van Cleve, John Francis Sullivan, Walter Scott Bolin, Clarence Raymond Hommowren, Arthur Upham Spear, Sylvester Lawrence Vyzral, Francis Joseph Walsh, Louis James Weldon, Harold George White and George Goulden.

Gold Medal Renewals were awarded to: Dean Comerford, Warren John Freyermuth, Thomas Davis Glynn, Charles Hanna, Oscar H. Schwalbe, Albert John Cagney and Louis Michael Fritch.

Cretificates were awarded to: Lawrence William Brady, Newman John Wittenberg, George Martin Shepard, Gordon Volland, Thomas Seery, John Charles O'Connell, Raymond Loney Grant, Gustav Hardin Binz, DeForest Stell, Harold Herbert Schloeman, Garland Buski k Hamilton, Joseph No man Short, Harold Francis Fitzgerald, John H. Maltby, Elliott William Bergfeld, Robert Hosmer Morse, Franklin Joseph Van Cleve, Louis Parkham Connelly, Domingo Alvarez, Emil Joseph Fritch, Augustus Lee Read,

Goerge Francis Holden, John Shedd Holden, Henry Harding Allen, Francis Herbert Niedecken, Cornelius William Goulden, Albert Joseph Lowenstein, Thomas Patrick Gallagher, Wade McIntosh, James Joseph Kelly, Francis Arthur Barclay, Charles Milton Richmond, LeRoy Schinkoeth.

Minutes of the Meeting of the Alumni Association.

The members of the Alumni Association assembled for the third annual meeting at the call of the President, the Hon. Warren A. Cartier, June 12 at five o'clock p. m., in Brownson study-hall. After the minutes of the previous meeting had been read and approved, the president announced that he had been informed by the President of the University that the class of 1910 had passed their examinations for graduation and would receive their diplomas on the following evening. The secretary was then instructed to give the new alumni their badges and admit them to the meeting.

In his report which the President read for the Association he recommended that several important changes be made in the constitution. These recommendations were referred to a committee composed of Rev. William A. Moloney, C. S. C., Samuel T. Murdock, and Byron V. Kanaley. The report of this committee was to form part of the minutes to be read at the next annual meeting of the Association. Announcement was also made of the death of the following members: September 1909—Rev. John G. Bleckmann, '67, Michigan City, Indiana; George K. Bohner, '01, Manila, Philippine Islands; October 1900—George E. Clarke, '81, South Bend, Indiana; December 1909—Thomas J. McConlogue, '91, Chicago, Illinois; January 1910—James B. O'Brien, '59, Caledonia, Minnesota; Joseph K. Combe, '93, Brownsville, Texas; February 1910—General St. Clair Mulholland, '95, Philadelphia, Pennsylvania; Edward M. Robey, '94, Trenton, New Jersey; Hiram B. Keeler, '69, San Diego, California; Arthur W. Larkin, '90, Ellsworth, Kansas; March 1910—Patrick J. Corcoran, '99, Butte, Montana. A committee composed of Messrs. Timothy E. Howard, Hugh O'Neill and William F. Dinnen was appointed to prepare suitable resolutions of sympathy.

The president made the further announcement that the Directory of the Alumni Association would be extended to include a residential list of members by cities and states as an addition to the Alphabetical list and the Chronological list. A Biographical Directory is also in process of making. The amendment to Article VI. of the Constitution proposed at the last meeting was read and adopted.

Following the reading of letters from members who were unable to be present and a communication from C. Stockdale Mitchell who urged the members to take definite steps towards the erection of an Alumni Memorial Hall, the President of the University reported that in response to his letter the members of the Association and other old students had contributed \$1500.00 towards the erection of a statue in bronze of Father Corby to be placed on the battlefield of Gettysburg; the Studebaker Brothers of South Bend had given \$500 for the same worthy object. Attention was called to the remarkable victories of the teams representing the University in athletics and inter-collegiate debating, and a committee—Patrick H. Coady, Lawrence M. McNerney, T. Paul McGannon—was appointed to draft resolutions of congratulation to the victorious teams, the report of the committee to form part of the minutes of this meeting.

Officers for the coming year were then elected as follows: Honorary President, Very Reverend John R. Dinnen, '65, Lafayette, Ind.; President, Frank O'Shaughnessy, '00, Chicago; Vice-Presidents, Professor William Hoynes, '77, Notre Dame, Ind.; Rev. M. J. Regan, C. S. C., '85, Notre Dame, Indiana; William A. McNerney, '01, South Bend, Ind.; Joseph J. Sullivan, '01, Chicago, Ill.; Anton C. Stephan, '04, Chicago, Ill.; Harold M. Miller, '10, Ashtabula, Ohio; Secretary, Rev. Matthew Schumacher, '99 Notre Dame, Ind.; Treasurer, Hon. Warren A. Cartier, '87, Ludington, Mich.; Trustees for two years (1910-'12) Dr. James M. Dinnen, '96, Fort Wayne, Ind.; Henry A. Steis, '85, South Bend, Ind.; Clement C. Mitchell, '02, Chicago, Ill.

At the banquet held in the evening the treasurer, who had been delayed by a railroad wreck, read his report. This statement showed a balance of \$1494.01 in the treasury on June 10.

The several committees on constitution, on resolutions of condolence and resolutions of congratulation made report as follows:

To the members of the Alumni Association: Your committee appointed to consider certain changes to be made in the Constitution of the Association herewith submit their report. We heartily endorse the recommendation that no fees be collected from members who have been distinguished by the University with honorary degrees, and that an additional amendment be made to Article VI, the Article to read: 'The members of the Association shall pay an annual fee of five dollars to be disposed of by the Association on recommendation of the board of trustees. Members of the Congregation of Holy Cross and those who receive from the University degrees *in honorem* shall be exempt from this fee.'

The committee believes that no change should be made in the time appointed for the meetings of the Association, which are now of annual recurrence, unless the Faculty deem that the interests of the University will be better served by biennial meetings. Moreover, as the sentiment of the Association to officers holding their positions for more than one year, your committee recommend that election of officers be held annually.

William A. Moloney, C. S. C.

Samuel H. Murdock,

Byron V. Kanaley—Committee.

The Committee on Expression of Sympathy sent in the following resolutions:

WHEREAS, The Alumni Association, assembled in Annual meeting under the protective guardianship of Alma Mater, have learned with much sorrow of the death during the year of the following dearly beloved members of our body: The Rev. John G. Bleckmann, George H. Bohner, George E. Clarke, Thomas J. McConlogne, James O'Brien, Joseph K. Combe, Gen. St. Clair Mulholland, Edward Robey, Hiram B. Keeler, Arthur W. Larkin, and Patrick J. Corcoran.

Therefore: Be it Resolved by their surviving brothers that while we sorrow for the severing of the kindly humanities that bound us to our departed brothers, yet we sorrow not without hope. They have lived the good lives that were informed and vivified by the high lessons taught by Alma Mater, and we have faith that we shall again see these our beloved companions who have but gone before us. The death of the man who has led a consistent Christian life is hardly a cause of sorrow to those who have so good reason to believe that he is but enjoying the happy fruition of so good a life upon earth. It is therefore in this confident Christian hope that we now commemorate the noble lives of these our brothers that have passed before us. Let us emulate their lives, that when our day comes we, too, may go with full and joyous faith to meet them.

And yet we will not even on this occasion, and with this strong Faith, Hope and Love in our hearts, forget that they as well as we, have been subject to human weakness. We shall therefore join with our President in his fervent appeal:

"May God have mercy on their souls and the souls of all our departed Alumni."

Timothy E. Howard

Hugh O'Neill

William F. Dinnen—Committee

The Committee on Congratulations reported:

The Alumni Association of Notre Dame University at their annual meeting of June 12th, 1910 desire to place on record their cordial congratulations to the students of the year just completed who have so gloriously upheld the old time renown of the Gold and Blue.

It has afforded the Alumni throughout the year unqualified gratification to note the continuous series of athletic and debating victories won by the representatives of Alma Mater over the best teams from the most famous universities and colleges of the middle and far West.

They sincerely trust that in the future careers of these graduates of 1909 and 1910 the fullest measure of honorable success will reward the industry, energy, and sterling manliness of each and every member of the football, basketball, track, baseball and debating teams.

Patrick H. Coady,

Lawrence M. McNerney

T. Paul McGannon—Committee.

The members of the Alumni Association present at the meeting and at the Commencement exercises were:

Ackermann, Prof. Francis X., '04.
Adelsperger, Prof. E. Rolland, '90.
Attley, George E., '10.
Bastrup, Louis, '96.
Battle, Evaristo R., '06.
Berteling, Dr. John B., '80.
Breen, Hon. William P., '77.
Burke, (c. s. c.) Rev. Joseph H., '04.
Cahill, James L., '10.
Cartier, Hon. Warren A., '87.
Cartier, Dezera E., '92.
Carrico (c. s. c.), Rev. J. Leonard, '03.
Caceres, Federico, '10.
Carr, Harry W., '09.
Cavanaugh (c. s. c.), Rev. John, '90.
Clark, Malachy D., '10.
Cleary, Edward P., '09.
Coady, Patrick H., '92.
Coffey, Raymond T., '10.
Cooney, John J., '01.
Crumley (c. s. c.), Rev. Thomas A., '96.
Cunningham, James V., '07.
Diener, John V., '09.
Dempsey, John J., '95.
Derrick, Francis L., '08.
Dinnen, Very Rev. John R., '65.
Dinnen, Dr. James M., '96.
Dinnen, William F., '02.
Dolan, Samuel M., '10.
Donovan, Rupert D., '08.
Donovan, Paul J., '10.
Donovan, William J., '07.
Dwyer, Rev. Vincent D., '00.

Edwards, Prof. James F., '75.
Farabaugh, Hon. Gallitzin A., '04.
Finnigan, George J., '10.
Fisher, Harold P., '06.
Fitzgibbon, James R., '92.
Foey Andrew E., '10.
French (c. s. c.), R. v. James J., '90.
Glasheen, William P., '01.
Gutierrez, Jose M., '10.
Hanan, J. Frank, '07.
Hartung, Paul E., '09.
Hebert, Peter E., '10.
Hines, James F., '09.
Herr, Stephen H., '10.
Hoban, Thomas M., '99.
Hollearn, Francis J., '10.
Howard, Hon. Timothy E., '62.
Hoynes, Prof. William J., '77.
Hudson (c. s. c.), Rev. Daniel E., '81.
Hummer, J. Sylvester, '90.
Irving (c. s. c.), Rev. Thomas P., '04.
Jones, Vitus G., '02.
Jurschek, Maximilian J., '08.
Kanaley, Byron V., '04.
Kasper, Frederick J., '04.
Kearney, Dr. Joseph M., '94.
Keach, Leroy J., '08.
Kelley, Darney A., '10.
Kenefick, Matthew J., '07.
Kenefick, James P., '10.
Kirsch (c. s. c.), Rev. Alexander M., '78.
Kirby, Maurice D., '94.
Lenertz, John A., '10.
Lippman, Oscar, '02.
Lynch, Robert E., '03.
Lynch, Edwin J., '10.
Madden, Daniel L., '06.
Maguire (c. s. c.), Rev. Joseph A., '66.
Marshall, Hon. T. R., '10.
Mathis, Michael A., '10.
Maurus, Prof. Edward J., '93.
Miller, Martin H., '10.
Misch, Edgar J., '10.
Mitchell, Clement C., '02.
Moloney (c. s. c.), Rev. William A., '05.
Monarch, H. Lamar, '93.
Morrison, William I., '90.
Mollè, Emil Valere, '10.
Moseley, Hon. Edward A., '10.
Morrisey (c. s. c.), Very Rev. Andrew, '78.
Moriarty, Michael Lee, '10.
Murdock, Samuel T., '86.
Murphy, Charles W., '10.
Morrison, Denis A., '10.
McCarthy, Frank A., '06.
McDonough, Harry F., '10.
MacCauley (c. s. c.), Hugh B., '06.
McCue, Prof. Martin J., '79.
McElligott, Hon. Peter P., '02.
McElroy, Leo C., '10.
McGannon, T. Paul, '07.
McInerney, J. Walter, '06.
McInerney, William A., '01.
McNerney, Lawrence M., '06.
McShane, Rev. Hugh O'Gara, '94.

Nieuwland (c. s. c.), Rev. Julius A., '99.
 O'Brien, Very Rev. Francis, '95.
 O'Brien, Francis B., '02.
 O'Flynn, Edward F., '07.
 O'Neill, Hugh, '91.
 O'Neill (c. s. c.), Rev. Arthur B., '91.
 O'Shea, Denis A., '10.
 O'Sullivan, Rev. Timothy D., '88.
 Oswald (c. s. c.), Rev. Michael M., '98.
 Oswald (c. s. c.), Rev. Matthias J., '01.
 Pace, Rev. Edward A., '10.
 Pam, Max, '10.
 Perce, William E., '06.
 Powers, Dr. Francis J., '94.
 Proctor, Hon. Robert E., '04.
 Quinlan (c. s. c.), Rev. Michael A., '93.
 Quinlan, Thomas A., '04.
 Riordan, Stephen F., '04.
 Redding, James F., '10.
 Regan (c. s. c.), Rev. Martin J., '85.
 Roth, Jesse H., '10.
 Schmid, Otto A., '09.
 Sands, George W., '10.
 Scheier (c. s. c.), Rev. John B., '97.
 Schmitt, William C., '10.
 Shively, Dudley M., '92.
 Sinnott, Myles, H., '10.
 Smogor, Francis A., '03.
 Stanford, Grattan T., '04.
 Steis, Henry A., '85.
 Stoakes, Lawrence M., '10.
 Schumacher (c. s. c.), Rev. Matthew A., '99.
 Stephan, Anton C., '04.
 Stopper, Anthony J., '06.
 Sullivan, Joseph J., '01.
 Swantz, Thomas J., '04.
 Vera, Jesse E., '10.
 Voigt, John R., '05.
 Waldorf, Rufus W., '08.
 Walsh, George P., '10.
 Welch, Thomas J., '05.
 White, Orrin A., '02.
 Worden, John B., '05.
 Wurzer, Henry, '98.
 Young, Jacob P., '08.
 Zink, Francis A., '08.

Western Champions in Track.

In the greatest track meet ever held in the West the Varsity succeeded in placing the standard of Notre Dame, the gold and blue, high above her competitors in the Western Conference held at Champaign, Ill., Saturday, June 4. Never before in the history of the Conference has a non-conference college achieved this feat. The year 1909-10 has proved conclusively that in the west there are two collegiate athletic organizations, "The Big Eight" and Notre Dame. In football Notre Dame cast aside the barriers of exclusiveness which charac-

terizes the members of the former organization and defeated the pick of the east as well as the west thereby for the first time earning the right to the western championship in football. It was hard for the athletic west to understand this situation. It proved harder still for it to accept the results, but now that we have again triumphed over the combined colleges for the second time this year new light may be shed on the "situation." It is the light which will show Notre Dame's banner to be floating above that of all the colleges of the west, the "Big Eight" included. To the men who made up our track team all honor is due. To Philbrook, Fletcher, Wasson, Dana, Streers, and Dimmick must go the great honor of placing Notre Dame in the ascendancy in this meet. Philbrook proved the individual star of the meet by winning a total of eleven. The giant football star carried away the honors in the shot, the discus, and succeeded in taking third place in the high jump. Fletcher in the first heat by winning the 220 hurdles lowered the record of Bockman of Minnesota by one-fifth of a second after slowing down towards the finish to save himself for the final heat, which he won in good time. Jimmie Wasson took the broad jump, as was expected, with quite a margin to spare and also breasted the tape second in the hundred yard dash. In the mile, Baker, the Oberlin star, Dohmen of Wisconsin, and Steers battled fiercely until about a hundred yards from the finish when Fred was forced to get out of it, the two former runners making a grand finish with Baker winning by a scant yard. Again in the two mile, Baker, after running the prettiest kind of a race, succeeded in defeating Dana and East of Illinois, the local captain getting third honors. Baker was seen at Notre Dame this year in the indoor meet with Oberlin in which he lowered the Gym record for the two mile by about ten seconds. Ralph Dimmick took second place in the hammer throw thereby adding three points to the Notre Dame total. The meet closed with Notre Dame in the lead with a twelve-point margin, after having collected a total of twenty-nine points. Summaries:

ONE HUNDRED-YARD DASH

First heat—Nelson, Washington State, first; Vandemoor, Colorado College, second—time, 0:10.

Second heat—Wasson, Notre Dame, first; McCoy, Miami, second—time, 0:10.

Third heat—Straube, Chicago, first; Hill, Minnesota, second—time, 0:10.

Final heat—Nelson, Washington State, first; Was- son, Notre Dame, second; McCoy, Miami, third— time, 0:10 1-5.

ONE-MILE RUN

Baker, Oberlin, first; Dolmen, Wisconsin, second; Steers, Notre Dame, third—time, 4:20 4-5. This breaks the former conference record of 4:25.

TWO-MILE RUN

Baker, Oberlin, first; East, Illinois, second; Dana, Notre Dame, third—time, 9:50. This equals conference record.

220-YARD HURDLES

First heat—Fletcher, Notre Dame, first; Johns, California, second—time, 0:24 4-5. This broke conference record of 0:25.

Second heat—Edwards, California, first; Wilcox, Minnesota, second—time, 0:26 4-5.

Third heat—Barney, Western Reserve, first; Drake, Illinois, second—time, 0:25 2-5.

Final heat—Fletcher, Notre Dame, first; Edwards, California, second; Barney, Western Reserve, third— time, 0:25 1-5.

HAMMER THROW

Wooley, Leland Stanford, first—139 feet 5 inches; Dimmick, Notre Dame, second—135 feet 8½ inches; Goddard, South Dakota, third—134 feet 4 inches.

HIGH JUMP

French, Kansas, first; Adams, Wisconsin, second, Philbrook, Notre Dame, third—height, 6 feet 5-8 inches. This breaks conference record of 5 feet 11¾ inches.

BROAD JUMP

Wasson, Notre Dame, first, 22 feet 11 inches; Kretsinger, California, second, 22 feet 6½ inches; Ballah, Leland Stanford, third, 22 feet 2 inches.

DISCUS THROW

Philbrook, Notre Dame, first, 134 feet 6½ inches; Alderman, Iowa, second, 129 feet 8½ inches; Portman Western Reserve, third, 120 feet.

SHOT PUT

Philbrook, Notre Dame, first, 42 feet 6 inches; Frank, Minnesota, second, 42 feet 1 inch; Springe, Illinois, third, 41 feet 2¾ inches.

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MICHIGAN TAKES TWO.

Michigan defeated the Varsity 6-3 in the first game at Ann Arbor, Friday, June 10. The contest was decided in the sixth inning when two errors opened up the way for three runs. Hill, the Michigan first baseman, hit a fast one to center and two more runs resulted. The Varsity took the lead in the first and third innings by scoring three runs but were held easily by the Michiganders after that. Heyl pitching for the Varsity held his opponents to eight hits but these were enough with a couple of errors sandwiched in for half a dozen runs. Notre Dame was not far behind in the hit column getting six but they were not arranged in a run-getting manner. Kelley was the star hitter of the day finding Campbell for three

safeties. Connolly was next with two. Score:

Michigan	0 1 0 2 0 3 0 0 *	6	8	2
Notre Dame	1 0 2 0 0 0 0 0 0	3	6	3

In the longest game ever played on Ferry field the Varsity lost to Michigan by the score of 3-2. It took eighteen innings to decide the contest. For sixteen innings the Varsity had been held to two runs made in the first and second innings. Michigan's two were made in the first and fifth. In the eighteenth round Waltner hit and was advanced to second by Walch's hit. Hill who had broken up the game on the previous day sacrificed, putting Waltner and Walch on third and second. There was one man down when Marlin the Michigan star came to bat and things looked good for the Wolverines. Ryan decided to try Marlin for an infield hit so he put one squarely over the rubber. Waltner dashed from third as Ryan delivered the ball and Marlin's bunt allowed him to score. The deciding game of the series was lost, but not until a grand battle had been fought and there is little disgrace in a defeat of that kind. Big Chief Zimmer the Umpire man at one period of the contest being wearied by the monotony of the affair yawned a beautiful yawn and stretched a beautiful stretch throwing his hands about promiscuously but with near fatal results, for Don Hamilton was caught in the meshes of the said picturesque stretch. Members of both teams persuaded Big Chief that the occasion was not an appropriate one for "after dinner naps" so he shook himself as would any other great warrior fresh from the triumphs of the field and the game went on. Score:

Michigan	1 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 1	3
Notre Dam:	1 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	2

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LAST GAME TO VARSITY.

In a very onesided contest the Varsity defeated Butler in the last Collegiate game of the season at Cartier Field Tuesday, June 7. Regan, who had been incapacitated for some time past by a sprained knee was in the box for the Varsity and held the visitors to three hits in his farewell game of the season. In the second inning the locals had secured five runs. In the fourth six more were added and when at the close of the sixth sixteen runs had been sent over it was thought best to send the Butler boys home without further injury to the reputation of their baseball aggregation. Score:

Notre Dame	1 4 0 6 2 4	17	14	2
Butler	0 1 0 0 0 0	1	3	9

