

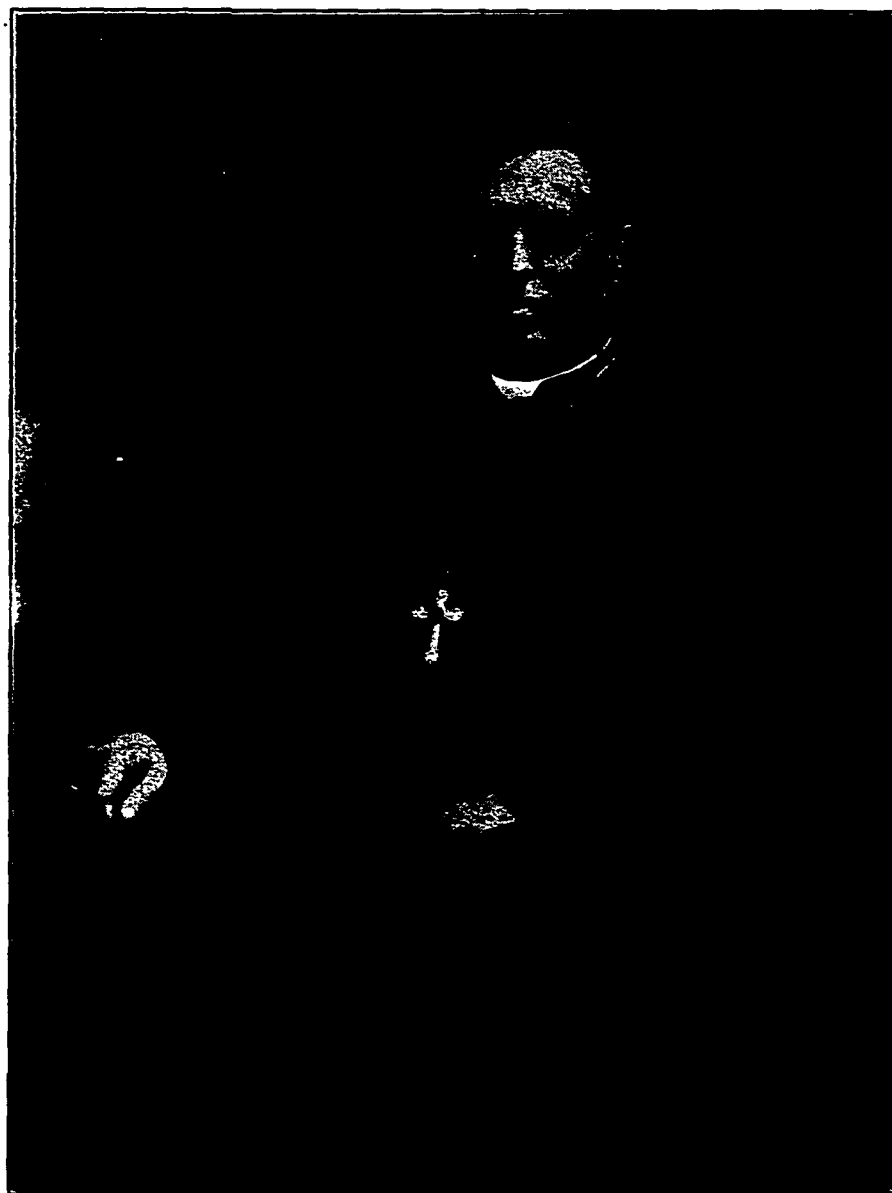
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Right Rev. Thomas F. Hickey, D. D.,
Who delivered Commencement Address.

Trusting Love: Class Poem.

WALTER DUNCAN, PH. B.

THE mother's love is sweeter, purer, far
Than all the passions that have governed
men

So full of trust that an ingrate may not mar
Its simple faith; for it believes again,
And patient, asks for no return but love.

The mother's every thought is for her son;
She gives him all, and like the stars above
Shines on his field of strife. His battles won,
Her heart rejoices much, and should he fail,
Her sorrow in her love will find a veil.

But mothers change with years, and children,
too,

Nor may they circumvent the ways of life;
And though their loving hearts beat always true,
They are but human, and in toil and strife
Must find the path to peace. With growing
years

Her sweet protection must his manhood leave;
But even then, if he to truth adheres,

Her heart upon his future ne'er will grieve,
And thus, the spirit of the mother guides
The son, and in his heart of hearts abides.

As tenderly the mother rules the child,
Unselfish, patient, loving, always true,
Our Alma Mater, with correction mild,
Has led us, taught us, loved us more than due.
We are her sons in whom have been instilled
Her truest lessons, and whose youthful hearts
With ardent love and gratitude are filled.

And now, as son from home and mother parts,
We part from her; we go beyond her walls
Reluctantly yet firmly—duty calls.

O may we in the days that are to come,
When storms shall strike the strongest hearts
with fear,

When souls of men to evil ways succumb!

O may we then be firm and persevere
In paths of righteousness! O may the thought
Of these sweet days—these blessed years—
remain

To guide us, though we be with care distraught!
Thus her ideals we ever shall retain.
The lessons and the light of Notre Dame
Our spirits shall inspire, our hearts inflame.

True Progress.*

THE REV. FRANCIS W. HOWARD.

Seek ye first the kingdom of God and His justice. (Matt. vi 33).



HE graduate of a Catholic university in passing out into the larger world is confronted in our day with a great responsibility. The training and culture imparted by this renowned institution should give her sons a pre-eminence and a leadership in life; a pre-eminence in real power, that is, in virtue; and a leadership in the emulation of well-doing, in unselfish devotion to the public weal, and in loyal adherence to the principles of our holy Faith. Whosoever has received a special gift of nature, of fortune, or of grace, has received it from God, not for his own peculiar profit, but for the benefit of his fellowman as well. You, the students of the University of Notre Dame, are the products of Christian culture, and your Alma Mater and your friends look to you to show forth lives that shall be the unfolding and not the contradiction of the principles and examples you have learned in these hallowed walls.

We live in an age of great aspiration, and in a country which is playing an important, perhaps the most important, or at least the most conspicuous rôle at the moment, in the great drama of history. This is the country of the future, as we love to call it; and the popular sentiment and conviction among us is that we are the leaders in the forward march of civilization. We need leaders; the world always feels a profound need of leaders, never more so than now; and the call of leadership is addressed to you.

Let us study the spirit of this age. Let us ask ourselves, what are the things on which this age relies and of which it boasts so much? Whither is humanity tending? What is the great, the fundamental, the real need of our time? The popular word of the day, the word that is on a thousand tongues is "progress." It is an urgent duty for you, my friends, who will undoubtedly be called on to play a part, and perhaps not an unimportant one in the maelstrom of modern social, industrial, and political agitation, to study this spirit of

*Baccalaureate sermon delivered in Sacred Heart Church, Sunday, June 16, 1912.

progress, and the philosophy that lies at the basis of it.

Every age has its shibboleth. The world is no more constant in its thinking than it is in its fashions, and the history of civilization and of philosophy is, to a great extent, a history of human aberrations and vagaries. Men may be momentarily swayed by passion, they may be apparently governed by sentiment; in the long run, however, the thoughts and the ideas of the thinkers work themselves out in the great movements of men, and the revolutions of history. The philosophy of an age comes to the surface in the watchwords, the catch phrases, the shibboleths of the day. An age is often under the tyranny of a phrase; we are enslaved by our shibboleths. In the past century the significant word was "liberty;" to-day it is "progress."

But what is progress? Does humanity move on in an ascending path each age and generation, carrying the race forward to a higher plane of perfection than that attained by its predecessor? Or, does humanity keep on moving in a never-ceasing agitation, like the motion of a wheel, *rota nativitatis*? Or, are we moving from a higher to a lower plane while under the delusion that we are really advancing? Is progress nothing but perpetual motion? Are the waves of humanity that in successive generations people the countries of the earth, like the waves that rise and fall in the sea? What is that "increasing purpose," which the poet tells us, "through the ages runs;" and how are "the thoughts of men widened with the process of the suns?" No man can explain to you the meaning of this word, and yet we are told that progress is universal law; all things human are subject to its sway. Progress is the law of evolution, and evolution is as pervasive as gravitation. Vague and indefinite as this word is, the spirit, the hopes, the aspirations, the ideals, the practical philosophy of the age, are summed up in this magic word, "progress."

When we speak of progress our minds are first naturally directed to the marvellous development in the control which man has attained over the forces of nature in the last century, and more especially in the last generation. There is practically no limit to the field of discoveries, for each invention causes new adjustments and opens up new fields for discovery. Nature is inexhaustible, and the ingenuity of man, while it draws abundance

from her store, can never compass all her secrets. But a very passion of discovery has seized us, and as a consequence, industry has been developed; commerce has been organized and extended as never before in history; and today it takes the whole world to serve the individual. We have brought the ends of the earth together in intimate contact; we delve into the vast recesses of the earth; we scorn even the lofty mountain tops in our aeroplanes; and we say, what obstacle remains that the hardihood of man will not attempt? Like Alexander, we would fain regret that there are no more worlds to conquer.

When we analyze this material progress we find that it is partly based on man's elementary natural desire to avoid pain and labor. The first aim of material progress, therefore, is comfort. "Let us," say the advocates of progress, "attain to the irreducible minimum of pain in human life; let us invent machinery to do the drudgery of the world." No matter what inconvenience or suffering must ensue in the displacement and dislocation caused by the turmoil of industry, everything is supposed to yield to progress. The iron heel of invention may stamp out a man's means of livelihood, but this is only an incident, and he must suffer that future generations may be comfortable and happy. So, labor and pain are regarded as synonymous, and evils that progress will eliminate from human life, or reduce to harmless proportions.

The sustaining of life depends on the proper satisfaction of man's primary needs for food, clothing and shelter, but he also has cravings for pleasure and enjoyment. The ministry of sense and pleasure is the second great function of material progress, and this function augments as progress advances. The senses are ever seeking new stimulation and sensation, and the mind seeks novelty and amusement. Why that constant procession of the young from the farm to city? Why those thousands that throng the glittering streets at night? Why that growing dislike for healthy, wholesome labor? In the past much was heard of the right to liberty, the right to work, the right of association; today we begin to hear of the right to be amused. The demand has been formulated that the accumulations of wealth and property, whether acquired by extortion or by thrift, shall be appropriated through the taxing power of the State for the enjoyment

of the people. The burden of public taxes bequeathed to posterity does not affect the conscience of the present generation. The demand of this age is, in the name of progress, provide for our needs without effort on our part, free us from all that is painful, and give us all that is pleasant and entertaining.

My friends, do you ask me if this material progress conducts mankind along the path that leads to its goal? Does it guarantee the happiness of society and give us assurance of the uplifting of the human race? Need I traverse the pages of history for you to point out the ruins of the nations that sought the apogee of human civilization in a material welfare? They followed the path of materialism, of luxury, of sensualism, and inevitable law brought them to decadence and ruin.

The hope of attaining a perfect or a higher state of civilization through material progress is perhaps the great delusion of the age. It is the promise of socialism. Man is made for labor, and to suffer and endure is the lot of humanity. We should utilize everything placed in our power to alleviate our unfavorable conditions; we should do all we can to diminish pain and suffering; to abolish them is beyond our power. "In the sweat of thy brow thou shalt eat thy bread;" and no machinery shall blot out the decree of the Almighty. And if labor is a penalty it is a blessing and a solace as well. "I have found there is nothing better for a man than to rejoice in his work, for this is his portion;" and the very curse of modern progress is just this, that it has brought conditions which make it impossible for man to rejoice in his work.

The pursuit of the pleasant life brings even greater burdens to man. The spirit of avarice, the motive spring of our industrial system, invents its luxuries to minister to our cravings for sensation, for enjoyment, for pleasure. But in time these luxuries become mere conveniences, and in the end, necessities. We enjoy them freely in the beginning, but by the law of habit they become our masters, and thus our progress only adds to the burdens and complexities of life. Never was there an age that had greater cause to exclaim "deliver me from my necessities." This material progress, even if the wildest dreams of its worshipers were realized, could never satisfy us; for man is made for higher things than the mere enjoyment of sense.

But it is in our so-called intellectual progress, perhaps, that the modern mind finds its greatest cause for complacency. Intellectual progress is usually identified with the progress of science, or, to be specific, with the progress of physical science. No one, we are told, can foresee the limits to which the power of the human mind may ultimately extend in its study of the forces of nature. The results of these investigations have been applied to the satisfaction of man's needs and his wants in every avenue of industry. The enthusiast of progress sees the fulfilment of all our aspirations in the growth of mental power. We believe that we know so much more than all who have preceded us, because we ignore the fact that man forgets as much as he remembers, and we persuade ourselves that we have inherited from the past all the knowledge it had that is worth having, and that we have added to the store. So we call this the age of science *par excellence*. We organize, systematize, tabulate. Science will solve all our problems, and procure us all blessings.

But "the eye is not filled with seeing, nor the ear with hearing." Every physical science comes to a point in its development where its new problems are like the old ones. The problems themselves are infinite in number and alike in character. The boasted science of the day which refuses the aid of philosophy, not to speak of its contempt for the light of supernatural faith, leads us nowhere. It becomes in the end either the servant of material progress, or merely the satisfaction of curiosity and an aimless mental exercise. It leads to vanity, to ennui, to discontent. Progress in secular knowledge can never satisfy mankind. "Our hearts are made for God, and they will not find rest till they rest in the love and the knowledge of Him."

I have said that underneath all this striving and agitation there is a certain practical philosophy that directs the current of a nation's life. The nation's controlling tendencies are directed along the lines of the philosophy, or the principles and ideas of its leaders and thinkers. The principles underlying this modern progress are not something external to man; they are moral facts. These principles are: the modern or the prevailing conception of human nature; the modern conception of moral law; the modern conception of man's origin and destiny. These things constitute the very essence of the spirit of progress.

And what is this philosophy of progress? There is today a philosophy enthroned in secular universities which starts from a vague pantheism and ends in universal skepticism. Its principles are negations. It is the philosophy of decadence and of pessimism. But it is not the popular philosophy of the day. The American people have no patience with the philosophy of impotence. Our philosophy is the philosophy of energy and results. The dominant philosophy of our time is the theory and the principles of the doctrine of evolution. At the basis of the glorification of our material and intellectual life, and, to a very great extent, the practical working theory of our political and social leaders, is the theory that man came up from lower stages of life. Civilization began in barbarism, and, as man emerged from savagery, he took on, one by one, the functions of social life. He is now in a transitional stage, and is moving on to a higher phase of development. We are moved along, the apostles of modern progress tell us, we know not by what impulsion; but by the law of progress we ever tend forward to the perfect man, nay, to the perfect morality, and to the perfect religion. In fact, the mind can not see, nor the heart conceive the excellence of the future man. The literature of the day is impregnated with this malign philosophy. It has become the very mode of thinking of the time; a form of the modern mind. What is socialism but this philosophy of progress applied to social and industrial life, the effort to create a perfect society on earth? And what is modernism, the synthesis of all heresies, but the philosophy of progress applied to religion, the casting aside of the supernatural, and the effort to rise above the natural by purely natural means?

The cardinal doctrine of this philosophy of progress is a false theory of the perfectibility of man, a theory that might be called the *ignis fatuus* of history; and a theory that is at the foundation of every project that has ever been broached to realize the millennium on earth. This theory postulates that man's nature is ever changing, and improving while it is changing. The doctrines of the fall of man, of original sin, and of the need of supernatural grace to elevate man above his fallen condition and his purely natural state—doctrines without which there can be no true understanding of man, nor of his history—are brushed aside as fables

and imaginings. But where does history show us this ascent of man? This theory of man's perfectibility is in flagrant contradiction to the lessons of universal history and of individual experience. On this theory civilization and all history are an inexplicable enigma.

This, my friends, is the spirit of this age of progress in which you are called to live and to lead; and this the philosophy that will confront you in magazine, newspaper, and speech. It is an atmosphere in which we live. Alas, the poison of this secularism has injured the souls of many of the children of the Church, and the false standards of the day lead numbers astray.

But let us inquire now, what is the standard of true worth and excellence for human life? It is a subject of vital interest to know what this true standard of human excellence and perfection is, and to know how man can reach those heights towards which he does and should aspire. Nature does nothing in vain, and there must be some way of attaining the object of humanity's striving. For life is a striving. "Life," says St. Thomas, "is first manifested by this, that a thing moves itself; and every being moving itself is said to be living." We are beings of a noble nature and we are so constituted by the Creator that we love the true, the good, and the beautiful. The energies of the soul are directed by that motion which we call love to the attainment of these objects. Our nature would tend upwards; we are born to aspire; but our infirmity, our passions, our concupiscence, incline us downwards. It is this declension of the heart and soul of man that the modern world so foolishly calls progress. This progress towards low ideals and ignoble ends, is movement indeed, but it is retrogression, and its end is decadence and ruin.

There is a genuine progress, both for the individual and for society. There is progress when the vision is fixed on lofty ideals, and the heart is filled with inspiration, with energy, and with love; and when, through disinterested self-sacrifice, through generosity and mortification, through effort and virtue aided from on high, the soul conquers the obstacles of sense, of passion and of sin and tends towards God Himself, from Whom it had its first beginning, and for Whom it is destined as its last end. This movement, my friends, is progress. This leads to happiness for the individual;

to stability, order, peace and justice in society. There is no other progress.

In our Lord Jesus Christ we have the true leader in the onward and upward march of humanity. In His doctrines and in His teachings we have the standards and ideals of true human progress. The impulse towards progress is implanted in our nature, but "let us grow in all things like Him who is our head, Jesus Christ." The path of true progress for the individual and for society is along the lines of His religion. All approach to Him and conformity with His law and doctrine is progress; all departure from Him, either in the individual or in society, is retrogression. He is the standard of our actions, the ideal of our endeavors, the hope of our race, "the way, the truth, and the life."

The world has no need of a new morality or a new religion. The ideal morality and the true religion exist; they need only to be made actual in the lives of men. The standards of true progress are fixed and determined and altogether unchangeable. They are the immutable dictates of the moral law written by God in the heart of man, and the unchangeable doctrines of the religion of Our Lord Jesus Christ.

As the false conception of the perfectibility of human nature is the basis of the utopias that have distracted society, so the true idea of man's perfectibility is the basis of true progress and the key to the proper understanding of history. Human nature was created by God, and remains fixed. It is the same in all times and places. There is nothing new in human life; "nothing new under the sun," says the wise man. But man is created to the image and likeness of God, and though his nature was tainted by the fall of our first parents and by original sin, it is not wholly corrupt; and aided by divine grace it may be brought to its due and proper perfection. Those nations are truly cultured in which the impelling motive is the perfection of the individual based on this conception. That nation is retrograde in which there is wanting a proper understanding of the dignity of man.

The spirit of modern progress is that of pure naturalism and secularism. The very idea of the supernatural seems to have disappeared from the minds of those outside the Church. What the future of a nation must be that turns its back on God, history

tells us; and if our age goes on unchecked in its course, instead of that perfection and refinement which are promised to us in the name of progress, history tells us we are in danger of reverting to the decay and barbarism that followed the disappearance of the civilizations of Babylon and Rome. But in the religion of Christ we have the secret of the perpetual rejuvenation and perfection of society. Christianity is the conservative and constructive force in society today; and the constructive force of the Christian religion is directed to the reform of the individual.

If humanity would be led aright it must be led by men with the spirit of religion. The problems of our civilization are the problems of every other civilization that has gone before us, or will come after us. The cannon, the printing press, the steam engine, and the telegraph are the pillars that support this reign of universal democracy; but this democracy has brought no new problems. Invention and progress have simply extended the old problems to a wider space, and affected simultaneously a greater number of people; and trite as it may sound, it is nevertheless universally true, the great need of society in all ages is virtue in the individual, and the danger of society in all ages is vice in the individual. It is useless to perfect your institutions unless you seek first to perfect your men. Democracy will not save men, material prosperity will not save men, intellectual or artistic progress will not save society; only the effort to fulfil and uphold the moral law will save society; and without religion there can be no moral law.

My friends, would you know the truth? The world is weary of its progress. It wants to get away from its progress. When was there such unrest, so much agitation, such world-wide discontent? Material progress is making man the slave of the machine, and intellectual progress is making him foolish; "professing themselves wise they become fools." What do we need? We need social justice, we need mental repose, we need a reform in morals, in a word, all our needs are summed up in one, the need of religion.

If we would seek true progress, if we would promote the welfare of society and our own salvation, our watchword must ever be the words of Christ, our Leader, "Seek ye first the Kingdom of God and His Justice."

The Modern Newspaper.*

MAX PAM, LL. D.



NEWSPAPER is essentially and fundamentally a commercial enterprise but it is unique in this, that it is the only commercial enterprise with the power to control the thought and action of the people amongst whom it circulates. Whilst paying dividends to the owners, it may unmake governments, dethrone rulers, enact and repeal laws, destroy fortunes and reputations, and subvert justice without ever once losing sight of the financial profit accruing from the enterprise. If you or I, or any other private citizen, wish to invest in manufactures, banking or merchandise of any kind, we do so with the avowed purpose, openly expressed, of making profit on the investment. There is no pretence of patriotism, though indirectly great public good may result from the venture, through the opening up of new avenues of employment for the country's workers, the development of resources, or the fostering of industry, which flow from judicious and profitable investment. The newspaper business in this way enjoys an immense advantage over all other forms of commercial enterprise. By the very fact that it is a newspaper it is supposed to be animated by altruistic and patriotic motives. It speaks for the people and in the name of the people. It sets itself up as the tribune of the people championing their rights and defending their liberties without ever losing sight of the profits to be gained from its business. The merchant exposes his wares for the inspection of the purchasing public. His success depends upon the character and quality of these wares and the truthfulness of his representations. The same thing is true of the manufacturer, the farmer, the artisan or the laborer. It is a purely business undertaking, and the purchaser is in a position to know just what he is purchasing. In the case of the newspaper it does not hold true. Certain items of news may be featured or suppressed without any reason being given, or the motives and influences inspiring editorial utterances being disclosed. The man who buys a newspaper is purchasing news and

editorial opinion, but he is not in a position to place a true value upon what he is getting. It may be garbled news, and the editorial opinions may be anything but warranted by the facts in the case. There is thus always a possibility that a newspaper may capitalize its patriotism and misuse its powers; but it is greatly to the credit of the American press that there have been few examples of newspaper recreancy. Our papers are still surrounded with the halo of popular confidence, and there is a general belief that anything that appears in their columns is necessarily true. This may be due to the fact that they have followed the people rather than led; have reflected their thoughts and sentiments rather than manufactured thoughts and sentiments on their own account. The people at the same time have exercised, and will continue to exercise, a wholesome check upon any tendency to stray from high ideals, and events have shown that the most successful papers, even from the standpoint of financial profit, have been those which have consistently been faithful to the public interests. There have been instances here and there in which newspapers have acquired a transient popularity in spite of the fact that they departed from the best traditions of the profession and violated its ethics; but their temporary success in every instance has been followed by the inevitable reaction and popular disfavor, which in the newspaper would mean a rapidly declining influence and ultimate disaster. And thus it comes about that though the modern newspaper is at bottom a financial venture it must be true to its altruistic and patriotic profession or incur the penalties attached to recreancy and faithlessness to high ideals.

ITS UNIQUE PRIVILEGE.

The subject in hand is capable of treatment from many standpoints. I might deal with the press in its relation to national and international politics, finance, commerce, social and economic problems, the sciences and arts, and in fact to every phase of life that comes within the range of its influence. I wish to treat at this time of a relationship which in my judgment affects the very source and fountain-head of national wellbeing, viz.: that of the newspaper to the home, for by its influence for good or evil on the homes of the land must the newspaper in the last analysis be judged. Why do I claim that the supreme test applied

* Opening Address of Commencement delivered in Washington Hall, Saturday evening, June 15, 1912.

to the modern newspaper must concern its relationship with the home? Because every test of national vitality and national virtue must begin and end there. It is unnecessary for me to advert to the importance of only such influence entering home life as make for the betterment and uplifting of the race. The home after all is the great school in which the real lessons of life are learned and in which the men and women of the future are trained.

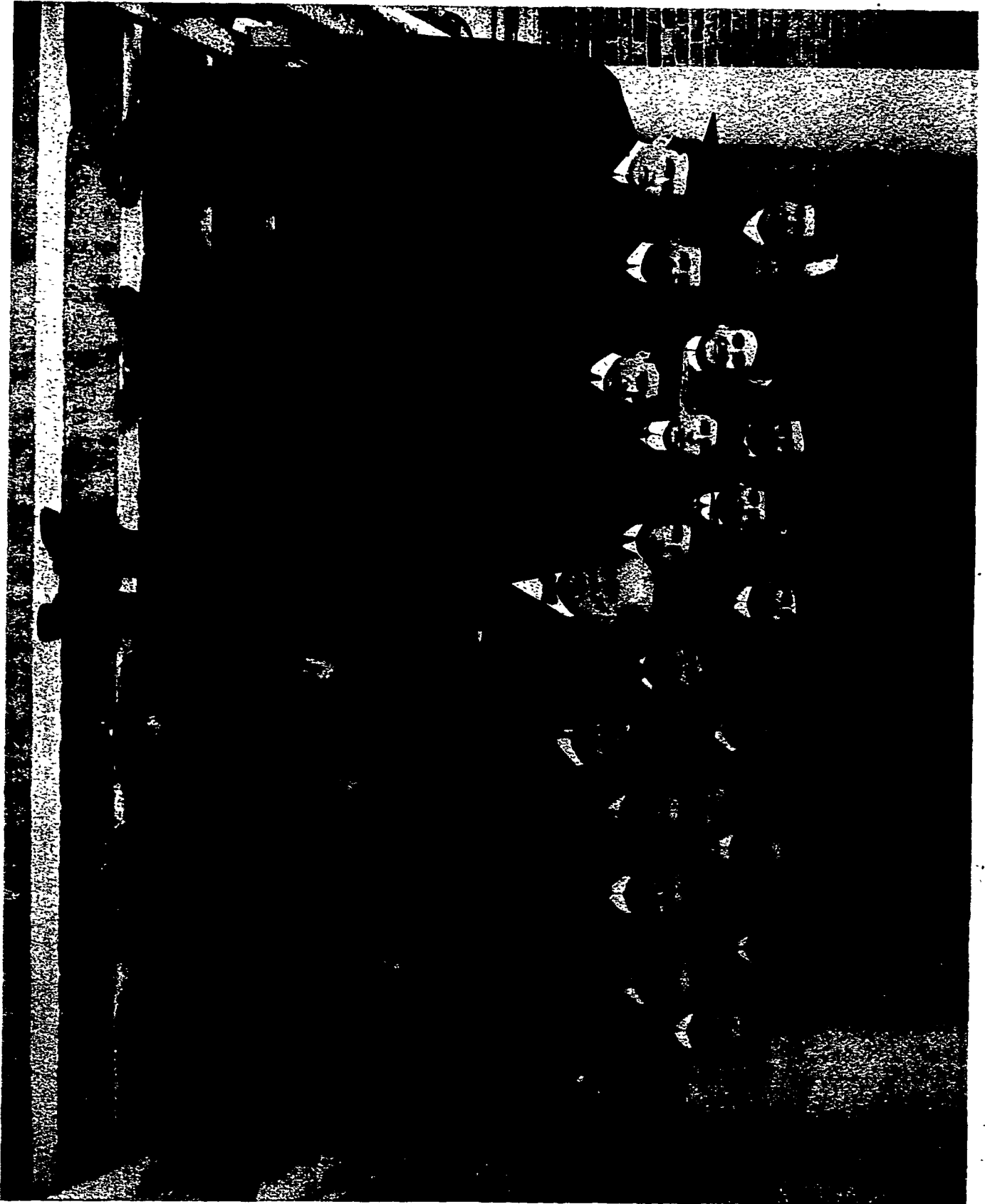
The modern newspaper enjoys the unique privilege that, outside the influence and teaching of the parents, it is one of the very few educational agencies that come directly into the home. It is an everyday visitor, a welcome guest, a guide, consoler, friend and teacher. To the young it opens up the big wonderland of the world without. It plays upon their youthful imaginations, hopes and ambitions. It tells the hero-tales of sacrifice and achievement, the stories of patriotic devotion which instil into their hearts that noble passion, love of country. To the mother it brings in concrete form the actualities of life which her children later on will be called upon to face, the dangers and pitfalls which await them, the opportunities within her children's reach and a knowledge of the preparation necessary in order to embrace them. It conveys to her at the same time the sorrows and misfortunes of the world without, and, by arousing her gentle woman's sympathy, exerts a softening and refining influence upon the family life. To the husband, the breadwinner of the family, it brings the needed mental recreation and at the same time knowledge and information, bearing upon his profession or business activities. He is made acquainted with conditions in his own community, the affairs of state, the great questions of the hour, and is thereby better qualified to discharge the duties and obligations of citizenship. All this is on the assumption that it is the right kind of newspaper.

The wrong kind can do an infinite amount of harm. When Rousseau and Voltaire first began preaching their impieties and strange theories of government, no one in France paid very much attention to them. Their ideas were novel and original, their flippancy and daring evoked applause in certain quarters, and there were a good many who thought it would do no harm to stir the dry bones of national conservatism. They amused the upper classes, but the masses were taking them seriously,

how seriously no one realized until the Revolution burst upon them with all the fury of a devastating flood. A few years ago in this country no one took socialism seriously. It was generally regarded as a beautiful and impractical theory of equality born in the brain of a dreamer, but there was no suspicion that it would ever obtain a foothold on American soil. But what has happened? Almost a million of apparently sensible voters march to the polls on election day and deposit their ballots for leaders whose avowed purpose is to completely overturn the present governmental structure. The same thing has happened in England. A generation ago no one thought or talked of social revolution. Today the situation has assumed a seriousness which no one is disposed to underrate. France at the present hour is in the iron grasp of Syndicalism whose avowed object is to destroy the present state of society in order to rebuild anew, and Germany is face to face with an ever-growing menace of militant socialism. And how has all this been brought about? Even level-headed statesmen and patriotic publicists could not realize and did not foresee the insidiousness of the propaganda until it had taken a firm hold upon the masses. The same is true in a measure of America today. We do not realize how seriously the widespread spirit of discontent and unrest is crystallizing itself into theories and movements, having for their purpose the overthrow of existing institutions. This movement which threatens our social and economic structure has assumed grave proportions wholly and solely because it has utilized the press in furthering its campaign. At the first glance the established order has no need of champions; but thoughtful men amongst us are beginning to realize that the insidious campaign has made such an appreciable advance that the time for aggressive resistance has certainly arrived.

There is a certain percentage of the people who are so busy with the affairs and activities of daily life and so absorbed in the things that concern themselves that they are oblivious to the possible consequences until the false teachings and dangerous theories have taken deep root. When they awake the situation has become so serious that it requires the marshalling of all the conservative forces to combat and overcome it.

The press at times has been unwittingly and



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unconsciously used to disseminate these false teachings. Some publicists from a chivalrous if mistaken sense of fairness have opened their columns to the champions of dangerous theories. In the bitterness of party strife, false leaders have sometimes attained an unwarranted prominence, and because of this prominence have been able through the press to gain a substantial following. Without the press their campaign would have been ineffective and they would never have attained a nation-wide influence. Without it their influence would have been confined to the communities in which they lived; with it and through it their doctrines have become questions of natural import.

We are all agreed that the press must be free, but its freedom begets responsibilities. If it is to remain a most important educational agency it must perform the functions of the true educator. It must do what the father does in the home, what the teacher does in the classroom; it must sift the false from the true, and hold up the truth as something to be loved and followed after, the false as something to be shunned and feared. When its columns are utilized to give expression to theories and doctrines that are false and dangerous, is there not a responsibility at the same time resting in the newspapers to direct the attention of the readers to the fallacies of the teachings and the weakness of the arguments, so that the reader may not be misled, but be guided in arriving at correct conclusions?

TRAINING NECESSARY.

It has been aptly said that the modern newspaper is overrated and underrated; it is misused and abused; it is a school of culture and the death of culture; it is a modern university and the destroyer of education.

During my visits to England I have been greatly impressed by the thoughtful character of many of the newspapers and periodicals, and these have been to me an evidence of a serious-mindedness and a culture which are highly desirable in any country. The diction, the style and the literary finish are admirable. From the standpoint of news-gathering our American newspapers are easily their superiors. Our editorial viewpoint, as a rule, is broader and much less provincial than that of the English journals, but we fall far behind them in those things which make for literary quality and in the grasp of the eternal verities, which gives us the true philosophy of life and conduct.

There are, however, in this country, I am glad to say, some very notable exceptions, but the fact that they are exceptions makes it all the more regrettable. There is a reason for this condition of affairs. We are still a young country, behind England in journalistic experience. Whilst it is true that most of our writers and men of letters have graduated from our newspaper offices, it is equally true that in our schools and universities our young men have not been trained for literary and journalistic careers. The late Mr. Pulitzer, a great journalist, recognized our disadvantages on this score and devoted a vast fortune towards the founding of a school for journalism in connection with Columbia University. And I, in a humbler way, am founding a chair of journalism in this university with the primary purpose that young men coming here shall make letters, or that form of letters known as journalism, a profession.

The young journalist or reporter who goes out nowadays to secure news has apparently an ambition to set forth a lurid story, and in doing this the interests of truth are sacrificed, and often with the most serious and irreparable consequences. I want the young men trained here to be lovers of the truth, and I feel that in a religious atmosphere of this kind my purposes and objects will be more steadily kept in view. I want them to be men of letters, men of knowledge and sound views. I want them to be men of conscience and high ideals. I want them to be such that when their life's work is done and men gather about them to pay their final tributes they can truly say, in the words of John Boyle O'Reilly:

Come, workers; here was a teacher, and the lesson he taught was good.

There are no classes or races, but one human brotherhood; There are no creeds to be outlawed, no colors of skin debarred; Mankind is one in its rights and wrongs—one right, one hope, one guard.

By his life he taught, by his death we learn the great reformer's creed:

The right to be free, and the hope to be just, and the guard against selfish greed.

From the midst of the people is stricken a symbol they daily saw, Set over against the law books, of a Higher than Human Law; For his life was a ceaseless protest, and his voice was a prophet's cry

To be true to the Truth and faithful, though the world were arrayed for the Lie.

I want to make this chair of journalism a most effective department in the work being done by this university as well as an effective aid to the causes of clean and sound journalism the country over. I shall watch with a jealous eye the developments of this foundation, and

if the results be, as I now believe they will be, this chair of journalism will receive from me additional and substantial support.

OUR DOMINANT TRAIT.

America's besetting sin is a tendency toward exaggeration. This is true of every phase of life, but it is most noticeable in journalism. This tendency toward exaggeration inflames passions, arouses prejudices, gives rise to immature opinions and rash judgments; it pictures our public men as either angels or devils; it closes the avenues of sane and thoughtful consideration, and leads, in the majority of cases, to a biased and partisan judgment; it reverses the natural and legal presumption of innocence into a presumption of guilt, and destroys that poise and balance which an impartial and truthful narrative of fact should have as a basis for a sound and just judgment as to the merits of any subject.

DESIRABLE FEATURES.

I have always felt that amongst the masses whose circumstances prevent them from taking advantage of higher educational facilities, a newspaper might do much to develop a real literary taste, and to that end, there should be in every modern newspaper a literary department, which shall be literary in the true sense of that term, a department which will be instrumental in developing a taste for that form of literature which makes for true culture and has a refining influence upon the people's thoughts and lives.

There is a general feeling nowadays that a newspaper should exclude religious subjects. I do not agree with this attitude. I do not see any good reason why the newspaper should not bring into the home religious teachings and religious precepts. I would like to see in every issue of a newspaper a special column devoted to religious subjects. Surely in the pages where human crime and degradation and the reports of misdeeds and misfortunes are specially featured the solace and comfort of religious thought should also find a prominent place. As crime begets crime and the chronicle of criminal daring challenges the admiration of the weak and depraved, what nobler function can the journalist perform than to put in juxtaposition the rewards of righteous conduct, and for the erring and despairing the new courage and fresh hope,

which religion more than any other agency holds out to him. Is there anything sweeter, anything nobler than the charity, sympathy and tenderness which religion inspires in the human breast for the unfortunate, the wayward and the weak? What higher function can journalism perform? What greater service to the state or to humanity?

CONCLUSION.

As I conceive it, the essentials of good journalism are independence, courage, devotion to truth, the spirit of justice, a high order of patriotism and a lively sense of its responsibilities. A newspaper is a trustee having in its charge the confidence, the faith and virtue of the people whom it seeks to reach and influence. We must recognize that a newspaper will have the shortcomings and limitations of the average human being. We will have the ideal newspaper when we have the ideal man, but this does not prevent our straining towards ideals. In my letter announcing the foundation of a school of journalism in this University I said: "To have the right kind of journalism we must have the right kind of journalists." The newspaper of the future that will exert the most beneficent influence and possess the greatest power for good is the one that will have a staff of journalists whose lives and utterances will be characterized by conscience, by a high sense of duty, by sympathy with those who are honestly struggling with untoward conditions, by that charity which hesitates to destroy reputation and honor, by tolerance for the convictions and opinions of others, by the courage to stand alone if necessary in the defence of principle and the vindication of truth and righteousness, by that religious and reverential spirit which is ever mindful of that which is higher than any man-made law, the source from whence comes the highest form of justice, the immutable, unchanging principles of right and wrong. With these virtues and principles animating the minds and hearts of those who control it and are responsible for its utterances, the modern newspaper in the homes of the nation will be what it was ever destined to be, a real teacher, imparting sound views, shielding virtue, exposing vice, promoting the highest forms of civic patriotism, winning respect and confidence, and making for all that is best and most enduring in the life of the individual as well as of the state.

BACHELORS' ORATIONS.

I.—Conservation of Material Resources.

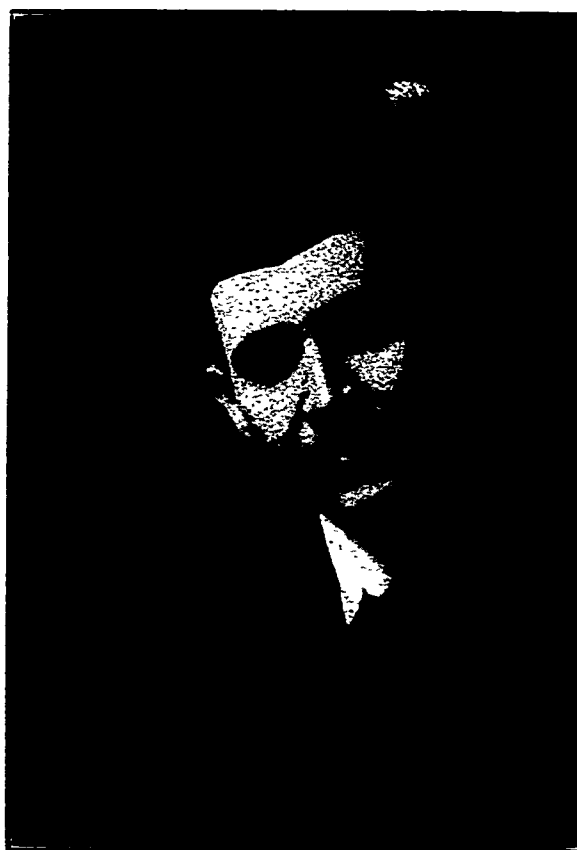
JOHN P. MURPHY, LL. B.



THE lesson that "Prudence means to provide," has been verified by abundant experience. In Scripture we read of the famine of the Egyptians. We all recall the dream of Pharaoh, and the prophetic interpretation of Joseph, that youthful and innocent prisoner whom God led by the hand. The king believed implicitly, and provided wisely against approaching calamity. Joseph was made governor of the land of Egypt. During the years of plenty he gathered from the abundance of the field and filled all the granaries of the realm. And when the years of leanness came and cast their blight upon the land, filling all hearts with premonitions of impending woe, behold, there was sufficient food not only for the Egyptians but also for the neighboring nations who labored in the throes of famine. Thus it was that prudence saved a nation. Time and again have warnings such as this the Scripture tells about gone unheeded, and we find suffering the penalty of the disregard. Not only individuals but nations as well expose themselves to the dangers of childish improvidence. Today the greatest example of this weakness is to be found in our own "spendthrift nation," as England calls us. Since the discovery of America we have been ravaging and wasting its resources with no thought for the morrow. We have been blinded by prosperity. So great and rapid has been the growth of our nation that men have called it miraculous. Miraculous this growth would indeed be, if we did not consider the resources which form the foundation of this nation. It is because in no other nation of the world have resources been found so varied, so abundant and so accessible. To these resources we owe our industrial and political greatness, for the greatness of a nation depends in great part upon its resources. If it has great forests, fertile lands, abundant water power, vast supplies of metals and coal in its depths it has a solid material basis, for in these we find the necessities of life, without them a nation

can not be independent. Our country has been blessed with an abundance of all these. Her fields have been fertile, her forests extensive and her mines a source of the world's supply. So long as these conditions remain the United States will hold her place as the foremost power. But investigation shows us that conditions are changing, that our resources are fast being devastated, that we are weakening the foundation which is so necessary to the nation's future.

The question that confronts us now is: Shall we look to the future? Or shall we go on tasting the best fruit of our resources, and leaving the rest in a chaotic condition as a



heritage for posterity? Reason and patriotism call a halt. Reason tells us that we are fundamentally wrong; logically and economically wrong. Patriotism stirs us with an appeal for the future of this nation. It calls the men of today to carry on the work of our fathers who died that we might enjoy the blessings of freedom. The keynote sounded by the Conservation Conference of State governors a few years ago should be a common cause for all patriotic Americans. "Let us," said they, "conserve the foundations of our prosperity."

Now let us draw aside this curtain of prosperity. Like the strong vigorous man who laughs at infirmity, our nation, now strong and vigorous, mocks all warnings of the scientists.

They have told us that our resources are going to waste, that many of them will soon be exhausted.

Our coal fields have been exploited with a shameful disregard for the future. Mr. Pinchot states that three hundred million tons of coal were wasted during the year 1906, and he estimates that fully fifty billion tons have been lost since the coal industry began. He warns us that our best coal fields will be exhausted within a hundred years. Statistics show that our mining corporations waste a half ton with every ton mined. Is not such waste criminal, even in a corporation? Think what a blessing it would mean if this coal could be put on the market—what a saving to the nation's future. All this coal could have been saved and would have been if these corporations had invested the capital and care necessary. Of course the profits from such investment would be remote, but so long as corporations are allowed the use of these great resources to make their profits they ought to be compelled to use cautionary measures to protect the country's future. The continuation of this waste means that in a hundred years or so we shall be dependent upon other nations for this commodity.

We are already feeling the loss of our once vast timber supply. The present price of lumber indicates the danger. The poor man's hope that some day he may build a home for his family is dissipated when confronted with the cost of materials. Our lumber supply is more nearly exhausted than any other of our natural resources. Scientists place the limit between twenty and thirty years. Our country, once a vast forest, is now looking to other nations for its supply. The eastern states no longer furnish us with this commodity, and only a few large forests still remain in the West. That trees must be chopped down for timber is certain, but that does not mean they must be wasted with the recklessness that has prevailed in the past. The lumberman who plunders the forests of its choicest products and leaves the rest to rot on the land is robbing the nation. If it requires a greater investment of capital to use scientific means—will not the profits to the future of our land justify this expenditure? Consider the yearly loss of timber by fire. These fires could, to a great extent, be prevented by the investment of one-fourth the money it takes to pay the damage

they cause. The future of this industry is being put in jeopardy to save a little present expense. Many of our greatest forests have been ruined by private concerns. But whence have these private owners the right to use their property to the injury of the nation's future? Their rights are only a trust which should be exercised to the ultimate benefit of the nation as well as their own. Legislation tending to compel the private owner to respect this trust in the use of the country's natural resources would be most beneficial.

Statesmen have asserted with much reason that the decline of a nation begins with the decline of its agriculture. Food and clothing are the great necessities of life. Now these are derived from the soil, and for them there are no possible substitutes. The broad plains of fertile lands which have been our country's boast are fast being robbed of their productivity by avaricious and ignorant exploitation. The spirit of the miner and the lumberman to secure the greatest present profits from the least investment has taken possession of the farmer also. With the increased proficiency of our agricultural implements he is driving the soil to its utmost. He is making enormous present profits at the expense of the future. A few figures will prove this conclusively. From the year 1870 to the year 1890 the acreage of improved agricultural land increased, mostly by virgin soil, from one hundred and eighty-nine millions to four hundred and fourteen millions, an increase of one hundred and twenty per cent. But during that same period the products from this land increased only ninety-two per cent, a falling off of at least twenty per cent, and this despite the increased proficiency of implements, methods, and labor. Thus it is clear that our land is failing in productivity; that it is falling off in its ability to supply the nation with food and clothing. Our lands are not boundless. Yesterday the farmer could leave his worked out farm in the East and move to the virgin soil of the West. Today he finds most of that land already occupied. Although we have been blessed by nature with a most fertile soil, ignorance and avarice have abused it until sterility is feared, and unless this abuse is corrected this resource too will soon pass away.

Our water power also has been shamefully neglected. With the preservation of the natural lakes and rivers in which our country abounds

we could store up enough energy to solve, to a great extent, the coal problem. One of our government experts declares that the unused water power in the Appalachian Mountains if harnessed for the production of electricity would doubly supplant the use of our coal. Proper care of this water power would also prevent the frequent and disastrous floods that devastate great portions of our land, causing great loss to life and property. This care would mean not only conservation of a natural resource but protection of the lives of our people as well.

The nation's duty is now before us. Will she allow her resources to be wasted and her people left in want? Shall we, her citizens, stand idly by and see the wrecking methods now in vogue continue? Shall we disregard the rights of our posterity?

There is yet hope. The causes of this prodigality may be removed. The first step lies in making them known. Chief among these causes is the natural avarice of man, avarice that lives by ignorance and is encouraged by conscienceless corporations. Corporations are undoubtedly necessary to our country and to our age, but uncontrolled they can be of great injury. This avarice, this ignorance and the evils of these corporations in relation to our country's future, can be solved by that most powerful agent in the life of any democracy, public opinion. Public opinion is the sentiment of the people, the spirit of the times, the standard by which men and methods are judged, and in our country the maker of laws. It is to this great force we must look for the salvation of our resources. A movement is now on foot to change the present-day public opinion, to make it a factor in up-building rather than in wasting our resources. This movement is conservation. It aims to educate the miner, the lumberman, the farmer in the right use of the bountiful gifts of nature to our land. It is founded on altruism, the same spirit that surged in the breast of Columbus, Washington and Hale; the same that should inspire every lover of his country to take up arms and defend her on the field of battle. Our country is now in danger, not from a foreign enemy but from the waste of her resources by her own citizens. She calls upon every one of us to protect her. We can do this by joining the forces of conservation, by helping to create a public opinion that will make it

criminal to waste our wealth. This can be effected through the schoolhouse, the press, and the government. Make the child, the man and the legislator realize their duty and do it. If you need an incentive look to the East. There you will see the results of our improvidence in the worked-out farms, the crowded cities and the impoverishment of the masses. There, too, you will hear the cries of unrest sent up by the armies of the unemployed. Then turn to the West where you may yet find the fertile fields as God gave them to us, like those once found in the East, the extensive forests, the abundance of water power and unworked mines; but there too you will find the same wasteful methods employed that have brought poverty on the older portions of the country: the ignorance of the farmer, the recklessness of the lumberman and the wantonness of the miner. The task of bettering these conditions remains with us. It is our duty to do our utmost in the great cause of conservation, in speech, in business, and in the vote. It is for us to be present-day patriots, living, and working for the future of our country in whose blessings we all share. Let us tell the farmer, the miner, the lumberman and whoever is wasting the resources of our home-land that he is wrong, that he is robbing our nation, that he is undoing the work of the patriots that have bled and died that this nation might live and prosper, that it might forever be the pride of its citizens, the hope of the immigrant and the producer for the world.

A Picture of the Madonna.

FRANK C. STANFORD, 13.

A PICTURE full of mother's love,—
Of purest love enshrined;
When seen, a blessing from above
Flits o'er my wayward mind.
Thy eyes do gleam, thy tender eyes,
As quivering through a cloud,
The love which in their sweetness lies
Strives Him you press to shroud.
The wind that blows thy garments free,
As priest with hyssop bough,
Thy blessings scatter over me,
And soothes my burning brow.
Oh may you look in truth on me,
As here thy loving glance
Does fill my soul with love for thee,
Full of thy radiance.

II.—Conservation of Educational Resources.

WILLIAM E. MCGARRY, LL. B.



O conserve what is good is an essential duty of civilized society. From the early ages those things which have been found to be useful and necessary for the well-being of man have been safely guarded and handed down to posterity for their benefit. Thus in this twentieth century we possess all of the best things of the past. We have the inventions of former geniuses; we have the writings of Homer, Virgil and Shakespeare; we have the speeches of Demosthenes, Cicero and Webster; we have the paintings of Raphael and Van Dyke, we have the sculpture of Phidias and Michael Angelo; we have the systems of government of all the nations. These have been left to us by our ancestors, and we must render them more perfect and in turn hand them down to our posterity. This is our binding duty to our fathers and to our sons.

We of the present generation have witnessed the breach of this duty. In our time men have disobeyed this binding obligations and have not conserved, as they should, the necessities of life. This failure to abide by the unwritten law of conservation has stirred many of the leaders of our nation. They have sent forth the cry of alarm against the wanton waste of our coal, our timber, our land and the other natural forces. Millions of dollars' worth of our material energies have been utterly lost to humanity. Future generations were being deprived of what is theirs by the unconscionable methods of men whose every aim is the easy and hasty acquisition of wealth. The time is over-ripe for the people to stir themselves and prevent this devastation. Public opinion must be shaped so as to end this waste and create a wider appeal for conservation.

The conservation of the physical energies of a nation is indeed essential for its well-being, as the preservation and upbuilding of the physical in man is essential to his well-being. But splendid physique and fine appearance avail but little if the mind behind the physique is bare and uncultivated. We wonder at the well-trained athlete, the excellency of his stature, his powers of endurance and his strength.

We do more to the man of well-trained mind; we admire him, we praise him, we listen to his words and follow his example; we proclaim him the highest type of man. And so it is with nations. We are led to marvel at their great physical powers, but we follow the leadership only of intellectual and moral greatness.

"Education is to the mind of man what sculpture is to the block of marble." Rough and unhewn, the marble means but little, and its value is of no consequence. But let the chisel of the master work on it, and behold it stands out in bold relief, an object of wonder and amazement. Education is the chisel of the master which makes man the "noblest



work of God." By education man is lifted up from the depths of ignorance and bigotry. He is given a vision to discriminate between truth and error. He is brought to a realization of what is good and really worth while. He co-operates in the work of God and approaches closer to perfection—the goal of mankind.

Education is the foremost element of civilization. It is the factor that separates the leaders from the masses. And as applied to nations the same proves true. That nation which is not among the foremost in educational pursuits is not among the foremost of the world's powers. That nation whose educational resources are not being conserved is doomed

to be displaced. And by the conservation of a nation's educational resources I mean the preservation against waste and ruthless loss, the protection against decay, of the power alike of the individual and the people at large to be educated as well as the material means by which this may be accomplished.

We in America are accustomed to think complacently of our school system. We are quite satisfied that the system of education in vogue here is of the highest kind, that it is matchless, that we are doing more for the furtherance of education than any other nation. This statement is lamentably true if we consider only the expenditures and not the results. In comparison to all the other nations of the world we spend a vast amount more for education, but do we reap benefits commensurate with the expense?

We lavish our money on the building of schools whose architecture and furnishings are the best. But symmetry of architecture and elegant equipment do not make the school, as excellence of stature and becoming clothes do not make the man. It is what is behind these that is the sum total of good or evil. Enter the classroom and what do you find? At its head is the poorest-paid class of public servants in the country—the school teacher. The average salary—not the lowest—paid to the school teacher is \$400.00 a year. At the head of our schools we should have men of learning and character, proper types to inspire the youth. But do we delude ourselves that such men can be secured at a salary of four hundred dollars a year or ten dollars a week? Is there any business man who will honestly assert that a man earning such a wage at a time like this, when merit gets its price elsewhere, is likely to be a competent and proper person to teach the youth of our land? Can they whose existence is from hand to mouth, who are engaged in a continual struggle to sustain life, can they be full of inspiring thoughts and high ideals? Can they urge the men of tomorrow to go forth and conquer? Can they raise up to ambitious youth lofty aims and ends to be acquired? Will they be able to teach high and lofty principles of life; or will they not infect the heart and mind with the sorrow and sadness in which their lives are entirely wrapt?

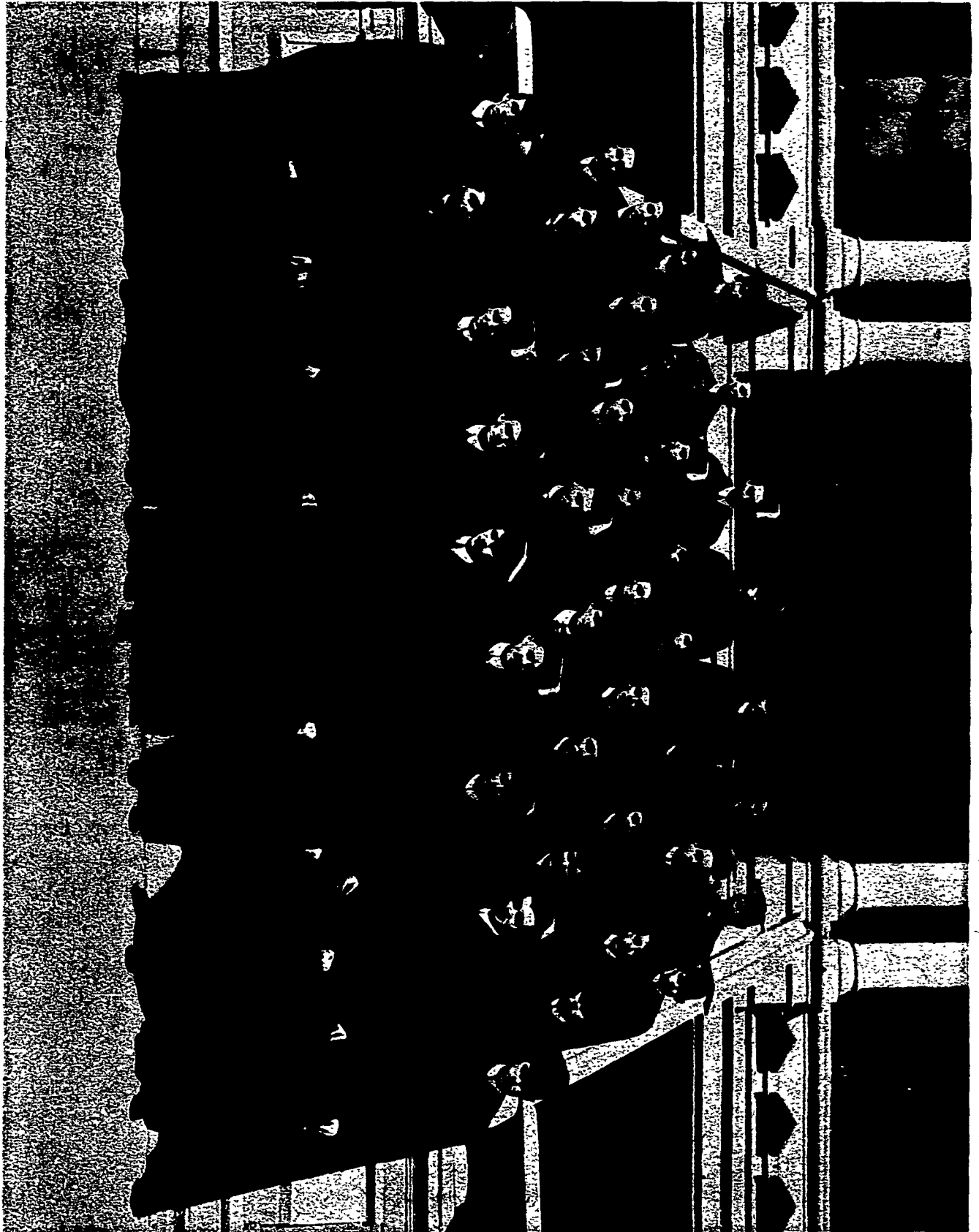
What then are the results that we gain from the expenditure of over four millions of dollars for education in our common schools? Of the

eighteen millions of boys and girls who attend the common schools in our country a little over five per cent go to the high schools, and nearly ninety-five per cent are sent out into the world to earn a living in the shops, the factories and the field of business. Their school days end at, and often before, the completion of the common school. The boy is made hustle about in the busy marts of trade and take the world as he finds it. He is not given an opportunity to select any favorite field of employment, but must take whatever presents itself. He learns about the world at large only that which he can pick up, which in the majority of cases is to operate a machine or perform some task not involving the operation of the mind.

Of the five per cent who go on to the high school the great majority are forced to seek blind alley employment,—with no prospects, no future, with all ambitions stifled, all ideals crushed, they begin their humdrum existence. One fifth of those who attend the high schools go further to the normal school, the college and the university. But one per cent of all the children who attend school go further than the high school and only five per cent go that far. This is a lamentable fact in a country where equal opportunities to all is the boast of the nation. It is democracy's boast, but it is hollow and meaningless. It provides equal opportunities to all who can go on to college and to the university, but these are less than one half of one per cent of our population.

In our country we have over 6,180,000 people who can neither read nor write any language. Over ten per cent of our people are illiterates. Some of these, it is true, are foreigners. But surely our own people are the more to blame. In face of this fact do we wonder at the spread of vice and crime? Are we alarmed at the grip that discontent, socialism and anarchy has on our people, when ignorance is so strong a power? It is so powerful because we do not fight it with its antidote—knowledge.

Surely this illiteracy shows a dead waste of our intellectual energies. Man's mind resembles the soil, if left barren and untilled it produces nothing but weeds; tilled and sown it brings forth an abundant crop. Now ignorance is the weed that is fast choking out the good, and bringing forth in abundance dissatisfaction and dissension. Ignorance belongs not alone to the illiterates but to those who have attended



SENIOR CLASS: FOUR YEAR.

the common school and the high school and even to those who have attended the colleges and universities. It is the part of those who fail to apply their intellects to the practical problems of life. It is the lot of those who, during their school days, have spent their time in undue attention to athletics and the so-called social life. And not a few must claim ignorance because of the faulty methods in our schools, with their fads of education. Illiteracy is a waste of our intellectual power and must be blotted out. Poorly paid and incompetent men at the head of our schools, impractical methods of instruction, and alley way employment is a waste. If our national life is to have a firm basis of intellectual power these abuses must be remedied and at once.

How many of our people are there today who are uneducated and in whom there may lurk a genius? Truly we are a nation of "mute, inglorious Miltons." The same power exists today that existed two thousand years ago. Geniuses belong to no one age; they exist today as they did yesterday, but they must be brought forth by the application of mental powers. This must be used, not permitted to lie hidden and waste away. In this respect the mind resembles the organs of the body. If physical powers are left unused, the body does not grow in strength and aptitude, but used, they become among the most valuable assets that man possesses. Who can estimate the number of geniuses, philosophers, and heroes who now lie hidden in ignorance, but whose minds if touched by the light of education might awaken from their slumber to make the owner a leader and a blessing to all mankind? Think what our country would have lost had not Lincoln, the savior of his country, as a boy on the farm and the canal, given over his spare time to the pursuit of knowledge.

We are not applying the mind power of our youths to the best advantage. Our educational system has been described as a mere mechanical process through which our children pass and acquire a knowledge of reading, writing and ciphering. They are taught the cunning and quickness similar to that given an animal. They are taught only what deals with the material things of life. They are taught that the acquisition of wealth is the scales in which success is measured. They are not taught that man is a being of infinite sensibility and im-

pressionability. They are not taught to believe, hope and love. They are not taught the truths of Christianity and the lessons of fraternity.

What is the remedy to check this wanton waste of our intellectual power? Education. We must turn every engine of civic and political influence toward the building up of our schools. We must enact and enforce legislation which will compel every boy and girl to attend and complete the common school education. We must demand the proper enforcement of our child-labor laws. We must make the high schools practical as is done in Germany. There the boy or girl who finishes the common school is not thrown out into the world to earn a living. If they can not go on to high school they enter a trade or industrial school. There they choose that line of work for which they are most fitted. They become experts in the field of their own choice. They are paid a salary for the time spent in such schools and the labor which might have been a drudgery becomes a pleasure.

This is democracy's boast which we must make good. Such a system will provide equal opportunities to all, to the genius of the ordinary man, and will increase the efficiency and comfort of the world. In justice we can do no less. We can become a true democracy only when our system of schools offers equal opportunities to all.

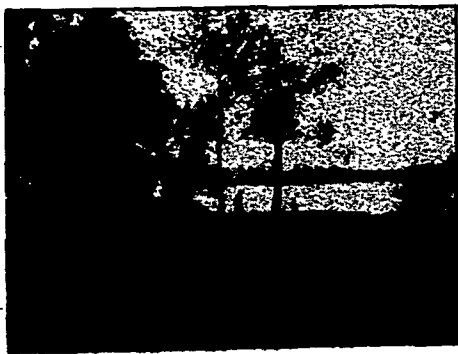
We must put men at the head of our school-rooms who are competent, men who will inspire the men of tomorrow, which will mean a better citizenship, a stronger democracy and higher social morals. To secure more competent men and to run the machinery of education with more economy and to produce better results, we must raise the standing and the salary of our school teachers. With this increase will come the influx of better men who have shunned the teaching profession for more lucrative positions.

To this end men in every standing in life must be ready to lend a helping hand. The men of wealth can not have a better field in which to invest their money. In giving to education a man is assisting his fellow-man in the most substantial way by granting him a better chance of success and of living a happy life. He is elevating the standard of efficiency in the nation. He is bettering the citizenship of the nation. He is abating the power of ignorance by increasing that of knowledge.

He is wiping out bigotry, delinquency and crime. What more could a man hope to do for his fellowman, his country and his God!

Upon those of meagre means there also rests the duty to educate. The father who does not educate his children in the highest manner possible within his power does an irreparable injury to the child and to society. History is replete with examples of geniuses who have sprung to light only because their parents in needy circumstances have made sacrifices for the education of their children. What joy and satisfaction belongs to the father and mother who have denied themselves the luxuries and oftentimes the very needs of life that their children might be educated and grow to be leaders. The mother of the present Pope, Pius the Tenth, was forced to sell her little farm in order to keep young Guiseppe at school. She gave up all that her son might be a leader, and for what end? To see him rise from an humble peasant boy to a throne mightier than Cæsars. All of us in our experiences have known of many like examples of the self-sacrifice of parents rewarded a thousandfold.

To the school we must look to find the men of tomorrow. In the youth of today rests the hope of our country. In them the nation reads her destiny. With them lies the duty to take advantage of all the opportunities for betterment. They must invest themselves with lofty ambitions and high ideals. To the youth of talents there is no human wall insurmountable, no field of industry which he can not master if armed with education. He must be prepared to give up the trifling pleasures and luxuries of life, and aspire to the noblest work of mankind—progress in human development, personal and national. This is his duty, a duty whose reward reaches beyond the power of money to give or take away, for it lifts him and his fellows farther toward the shining heights of that perfection, which is the destiny of man.



III.—Conservation of Our Moral Resources.

PATRICK A. BARRY, A. B.



DEVELOPMENT is the law of nature. Both in organic and in inorganic life, the lack of development leads to corruption. The seed that fails to grow decays. If the pure water of a sylvan spring be not continually refreshed it becomes foul. So it is with nations. The nation that ceases to grow and renew itself must sooner or later disintegrate. By the acquisition of material wealth, the encouragement of intel-



lectual efforts, and the pursuit of the fine arts, a nation may rise to the foremost rank among civilized powers. But material wealth and power, the achievements and renown of learning are in vain, unless the whole receives a spiritual seasoning in the united efforts of all to fulfil the higher purpose of individual and national existence. For nations, like individuals, are truly great only when they are morally great, and the nation that is not morally great must eventually perish. We are at last awakening to the necessity of conserving our material resources. We have always realized in a way the need of intellectual development. All concede that mental training

is good and necessary. But do we as a people realize the supreme importance of the moral life?

Every man has an endowment of moral power—power to be good and to do good. It is this power that makes him not merely more than the brute, but “little less than the angels.” To the proper development of this power is due the perfection of man. It is the use of this power that makes the saint; it is the abuse of it that makes the criminal. As truly as there is in every man the power to grow physically and intellectually, there is in every man the power to grow in the moral life. Nations are made up of individuals; and it is only by due development of the moral energies of its people that any nation can attain to true greatness.

By the conservation of the moral resources of our country is meant not mere preservation: it implies development to the fullest extent of all the moral possibilities existing in the people. That there is need of conserving these moral resources no one who observes can doubt. The large number of criminals in our prisons, for example, ought not to be there. They are sad illustrations of the waste of our moral resources. We have in this country a number of national vices, any one of which would suffice to wreck a great state. Dishonesty is with us a besetting sin. From the street-car conductor, who fails to turn in all the fares, to the monopoly magnate in his office, from the policeman on his “beat” to the mayor in the city hall, from the youthful devastation of the apple orchard to the wholesale embezzlement of the bank-teller, from the lie of the child to the perjury of the government official, in all walks of life, in every station, whether high or low, dishonesty is alarmingly prevalent. In murders and suicides we rank first among civilized nations; in divorce we are second only to Japan.

Divorce threatens to undermine the whole social fabric by destroying the reverence for marriage and the purity of the home. We have, on the one hand, Socialists crying for free-love; on the other, the attempts of numerous agents to undo the work of the Creator—attempts to put asunder what God has joined together. Rational love is giving way to lust; the sanctity of marriage to the animality of free-love doctrine.

Every day we read about men who, too cowardly to bear the trials of life, compass

their own destruction, unmindful of the terrible awakening. Men are forgetting that to God alone belongs the power over life and death, and that self-destruction means the destruction of the soul. Our record of homicides is appalling. We talk of the Italian, the struggling, ignorant Italian, and associate him with the stiletto. But for every hour of the day a murder is done in the United States. With all our civilization we have in this country five times as many murders as are committed in Italy, the so-called land of the stiletto.

Divorce and murder and suicide should be sufficient to inspire us with fear for our country. But these are not our only faults. We have also lost much of the old-time respect for authority both in the home and in public life. We have the unruly boy who settles all matters for himself, and the coy young lady who conceals from her mother the books she reads. We have conscienceless avarice and greed, making the poor even more poor, until they seek refuge in the absurdities of Socialism. The world is awake to the evils of a social life, which permits the oppression of the weak by the strong, and allows the workman to be crushed by the capitalist. Socialism promises remedies for these evils; but Socialism, whatever its pretenses to economic merit, is immoral, and hence can not help man for this life or the next. These evils are the result of the waste of our moral powers. How can they be remedied? How can the moral energies of the American people be conserved?

“Whatever we wish to see introduced into the life of a nation,” Von Humboldt has well said, “must be introduced into its schools.” National evils can be eradicated only by the correct formation of the hearts and minds of the young upon whom the future of the country rests. Let us then form characters and build strong wills, as we train fine minds, for national evils and grossness must be dispelled by the noble-minded and the strong-hearted. With perpetual and increasing wickedness we are wasting our moral resources, and our only hope lies in the introduction of correct principles into the schools.

Archbishop Spalding has defined education to be “the symmetrical development of mind and body and soul, with a view to leading man to completeness of life.” And if, as he says, “God is in act all that the finite may become, and the effort to grow in strength, knowledge,

and virtue springs from a divine impulse," the development of the heart is the most important part of education, for the simple reason that the spiritual in man is superior to the physical or mental.

I do not undervalue the intellectual element of education. But the development of the mind is neither the only nor the best fruit of real education. Indeed, great mental ability without moral power as a director is almost sure to prove a curse rather than a blessing, a curse to the individual who possesses it and a curse to the society in which that individual lives. To make mere mentality the sole end of education, as has been done in the secularization of the schools, is violently irrational. Man is distinctly a moral being. He is endowed not only with physical and mental powers but with a moral faculty which is his highest power, and genuine education must be primarily concerned with the development of that power.

The authors of our public school system have built upon the very false theory that mere mental training is all that is needed to make good Americans. From a prolonged experience they are now realizing what should have been evident to them from the beginning—that moral training is a necessary part of education. But now they are venturing upon another experiment which is sure to prove as futile as the first. They propose to supply the deficiency in the school program by introducing courses of what they term "ethical culture," a science of morality without God, a morality without any reference to religion. It seems that to them morality is little more than a code of utilitarian rules of conduct which are conducive to the success of the individual and the welfare of society. They admit that morality is essential to right living, but they have yet to learn the plain truth both of reason and of history,—that religion is the essential basis of morality.

All the philosophies of men have never yet furnished a sufficient incentive for right living. All the "ethical culture," all the "independent morality," all the fine arts, have failed to subdue an evil thought or a passionate desire. "Ethical culture" may convince a man that immorality is detrimental to the individual and to society, but it can not persuade men to be moral in the time of temptation. You may teach men that honesty is the best policy, that stealing is an offence against society;

you may tell them that intemperance and debauchery mean loss of reputation, that lying must eventually destroy all social and commercial intercourse,—you may teach them what you will on the ground that society or the individual will be the loser, but you have failed to offer an efficient motive for righteousness. Such a motive can be found only in religion. Nothing but religion can conserve either a man or a nation from degradation—religion which persuades men that their conduct in this life bears consequences that reach beyond the grave, that they are subject to God, to disobey whom is death, to love whom is life.

True moral education, then, apart from religion is impossible. The secularization of the schools is based upon the fearfully false notion that there is no connection, at least no necessary connection, between morality and religion. To this pernicious error may be traced the general waste of moral energy; to it may be traced most of the immorality of the present day. Life without religion is little more than animal life. The theory of morality without God receives in practice its natural illustration in outright immorality.

The founders of our country understood that religion is necessary to the individual, and just as necessary to the state; they understood that without the restraints of religion men can not be good citizens. But we have thought differently. We have disregarded the solemn warning of Washington who, in his "Farewell Address," said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." And he exhorted the Americans of that day to avoid in particular "the supposition that morality can be maintained without religion." If such a warning was needed at that time how much more necessary is it in our own day when irreligion and immorality are so general.

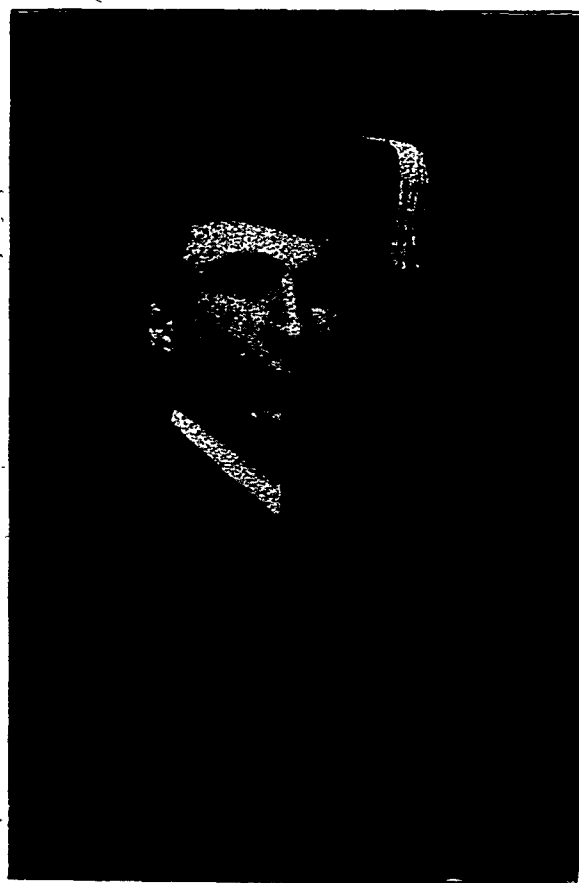
Thus it is clear that the secularization of the schools is a grievous mistake. Rabbi Hirsch of Chicago observed not long ago that "the greatest failure of the nineteenth century has been the failure of education. The eighteenth century closed with a belief in the efficiency of education. The best minds of the day seemed to have dreams of universal education, which they called a panacea for our social ills. We have largely realized those dreams, and have discovered that the education

of the head alone can not satisfy all the hopes of the philosophers of the eighteenth century. The training of the mind alone has not lessened the numbers of criminals, but has been more dangerous. Our public schools may give an idiot a mind, but they do not give him character. They give him the increased power to act, but not the moral force to act with moderation. In educating the head without regard to the heart and soul, the public schools are failing in their mission." The failure of the twentieth century will be the failure of the effort to educate men in morals without the aid of religion. Morality can not be successfully divorced from religion, because by nature they are inseparable. If by education is meant "the symmetrical development of body, mind, and will," if by education is meant the fitting of man for completeness of life, then the education of the secular schools is defective in the most important element. The work of such schools is unavailing in the struggle to conserve our moral forces. We can not make men good by merely giving them knowledge. We can never get the results we hope for from a system of education which ignores God and religion. If the end of man is God, if it is in God that "we live and move and have our being," if education should lead man to complete life, then education should be first, last, and always religious. Leave God out of education and the unavoidable result is anarchy,—anarchy in thought, anarchy in morals, anarchy in life.

Would we conserve the moral forces of our country? Would we actualize the moral possibilities inherent in every young soul? Do we long to see America great and powerful? The heart of the American people beats true. The signal has been given and champions are responding on every side. A vast army of men and women, clergymen and laymen, learned priests, gentle nuns, and holy monks, scientists and philosophers, leaders in every rank and profession, are rallying to the needs of a nation, and to the cry, "For God and for country." At their feet I see a soul-hungry nation, learning the true meaning of life, the great possibilities of existence, and the great fact that all men are brothers and God the Father of all. They teach the beauty of learning and culture and the vital importance of moral obligation. They teach the superiority of mind to body, of soul to intellect.

The advocates of religious education do not aim to develop the soul and dwarf the mind. They realize the great truth that man is neither mere matter nor mere spirit, but a wonderful composition of both—body and soul, and their aim is to perfect both.

Such a system of education must be true because it is true to nature. Story has it that one day as Michael Angelo was carrying to his studio a large, unshapely stone, a friend asked him what he was going to do with that crude block. "There is an angel in that stone," said the great artist, "and I am going to get him out." And this is what the religious educator proposes to do—to draw out the angel that is hidden in every child. Let education be not the poor science of making a living, but the noble art of making a life. It is only through education of this kind that we may hope to conserve the moral resources of our country. When all Americans will respond to the cause of true education, then may we hope to free our country from the evils with which she is oppressed, then may we hope that she will become and remain a truly great nation, great not only in wealth and power, and art and science, but, above all, great in the sanctity and virtue of her people—great before God.



WALTER DUNCAN, PH. B.—Class-Poet of 1912.

Valedictory.

CRYIL J. CURRAN, A. B.



It is inevitable in the lives of men that they leave the enchanted land of youth and enter upon the duties of maturity; but when a man realizes that he is in truth forsaking those happy days, and facing a world in which he may find contentment or disillusionment,—he knows not which,—he is quickened with a sorrow that reaches the very heart of him. There are men to whom less has been given than to us, whom necessity has forced into serious things of life before their maturity;—to them that moment comes only after they have been hardened by their experience, and sometimes it never comes. But it is come to us tonight, with all its suggestiveness. We have lived ideal lives so far, full of the joys of youth, without worries, wanting for nothing that might enrich us in mind and heart. We have had access to all that is beautiful in the world, while the mean and sordid and unlovely have been carefully hidden from us. That has been our preparation, and now we are ready for what is to follow.

We saw it hastening towards us,—this great break, but we steadfastly refused to think of it, lest it be an obsession in the last fading hours of our college days. Now it is here, and we are prepared to meet it. But the college man is never quite the same after he leaves the campus; he has torn out of his life some of the sweetest things that he can ever know, and though he commit them sacredly to his memory, and treasure them there always, they can never be true in fact again.

In hardly a day's time this class of 1912 will be divided forever. These rooms and halls, and the old haunts on the campus, by the lakes, in the fields and woods,—everything we have known and loved at Notre Dame, will have gone out of our lives. Most of us will never meet again, unless chance throw our paths together somewhere. We may return to Notre Dame at times, but never as we are now. The band of youths that laughed its way into the midst of Notre Dame activities in the Fall of 1908 is met within these precincts

for the last time tonight. And this is a real good-bye,—a farewell which will extend through the years of our lives and in which the only hope for complete reunion is in heaven above. It is hard to go, for if ever there have been real friends, such we have been.

A few weeks ago we heard Archbishop Riordan telling us of the old days, when he was a student. Nothing could be more touching than his references to his old teachers, every one of whom he numbered among the departed. He was alone in his old home, with even the old buildings gone. He saw a thousand faces, and found in them welcome and sympathy but he looked in vain for the old friends, for the familiar faces for which he longed.



In just a few years it will be the same for us, perhaps, and that is why we find it so hard to go.

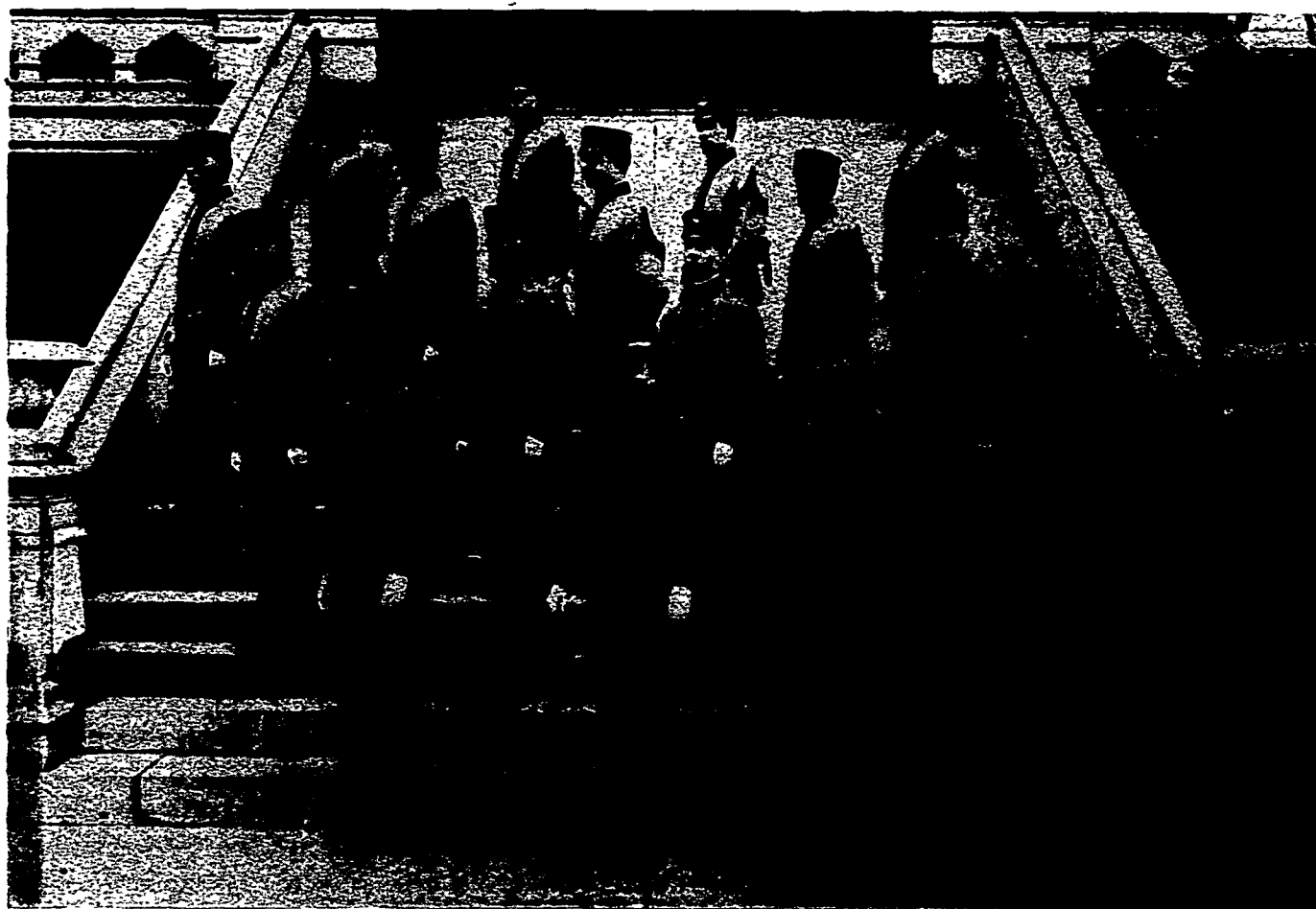
But if there is anything that Notre Dame has taught us, it is to be resigned. It would be pleasant for us to stay longer; doubtless we are all wishing that we could; but it is time to leave, and we will, as bravely as we can. These beautiful days have meant too much for us to give way to the maudlin. We are men, now, and we can face our departure with hearts as brave as ever heart was in June in the years gone by.

At this moment we have no desire to analyze our emotions. We are content to accept them as they are and to let them sway us as they will, that we may think of them tenderly at a later day when we shall have gone on to other service. But we can not forget, even now, the kindness and the sacrifices which have contributed to our being here under these peculiar circumstances. First of all, we look to the good fathers and mothers, who, though their hearts misgave them at our departure, entrusted us to Notre Dame because they loved us and wanted us to taste of the benefits which only Notre Dame can give. To thank them with graceful words, and then to turn our thoughts elsewhere would savor of insincerity, and of that there is nothing in us tonight, nor ever has been, as we believe. We are grateful,—let them read it in our eyes, and know that our hearts are full of them. We are going back to our homes with them; the little family circles are made whole again, and we are very happy.

But there is another family circle, in which

we have been the children, and these kind professors and priests the parents, which is broken tonight by our departure and which never can be whole again. It has been a big family, but well ordered and unified by common ties of love. We have been as familiar with our teachers as with our parents, and we have looked to them for advice and encouragement as confidently. For these men, devoted forever to Notre Dame, who have made it at once a university and a real home, who have trained our minds to act with precision, who have inspired us to emulation by their moral goodness, we have an affection as true as the sons for the father. And so, you see, we are leaving home again, but with no delightful anticipations for vacations to come, and with no prospects for a final return.

We will say good-bye, Notre Dame. To us, who know you so well, you are a life, a love, a memory. We need not ask for your blessing, for we have received it every day of our presence here. We thank you. God bless you! Good-bye!



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Sixty-Eighth Commencement.

OPENING LECTURE.

The sixty-eighth Commencement exercises were opened Saturday night with a notable address by Max Pam, LL. D., founder of the new school of journalism at the University. A large audience of distinguished guests, alumni, students and relatives of students, listened with deep interest to Dr. Pam's discussion of the modern newspaper. A newspaper is, he said, essentially a commercial enterprise, but differs from other enterprises in its power to influence public opinion, and hence the necessity of its being altruistic and patriotic in its purposes. The influence which a newspaper may have on the home, for good or for bad, was given special emphasis. The full text of Dr. Pam's address appears elsewhere in this issue.

PONTIFICAL MASS AND SERMON.

The Commencement pontifical high mass was celebrated Sunday in the Sacred Heart Church by the Right Reverend Herman Joseph Alerding, D. D., Bishop of Fort Wayne. The class of 1912 in their class gowns attended the mass in a body, together with the members of the Faculty dressed in their official robes. The President of the University acted as arch-priest. Father O'Donnell and Father Burke officiated as deacon and subdeacon, and the honorary deacons were Rev. Fathers Walsh and Schumacher. Rev. William Connor was master of ceremonies, and was assisted by Mr. Dwight Cusick, a member of the graduating class.

The Baccalaureate sermon was given by the Rev. Francis W. Howard, LL. D., general secretary of the Catholic Educational Association, Columbus, Ohio. The significant feature of Dr. Howard's sermon was a philosophical discussion of progress, the counter-

sign of the twentieth century. The theme was well developed, the method of treatment was masterly. The appropriateness of the subject to the occasion was made manifest by an exposition of the influence the graduate is to exercise in the true progressive movement. The discourse throughout was marked by thoughtfulness, and showed rare gift of expression. The pontifical blessing was given at the end of mass.

ALUMNI REUNION.

The fifth regular meeting of the Alumni Association of the University of Notre Dame was called to order by the president, Daniel P. Murphy, in Brownson study-hall, Sunday afternoon, June 16, at half-past four o'clock. The minutes of the previous meeting were read and approved. The president of the association then announced that he had been informed by the Reverend John Cavanaugh, President of the University, that the class of 1912 had successfully passed their examinations and were eligible for membership. On motion they were admitted to the meeting. Francis O'Shaughnessy then moved that a pledge of fidelity to the constitution of the United States and to the principles of the Alumni Association be administered to the class of 1912. An amendment to this motion so as to include all the members present in the pledge was carried, and Mr. O'Shaughnessy was deputed to administer the pledge. This was done in a most solemn manner. The report of the treasurer was then read and approved. It showed a balance on hand of \$2,584.19. Letters and telegrams from members who could not attend the meeting were read. The names of members of the association who had died since the last regular meeting were announced. They include Edgar Armistead Milner, B. S. '81, M. S. '11, died July 15, 1911, at Portland, Ore.; Maurice J. Cassidy, LL. B. '91, died October 18, 1911, South Bend, Indiana; Ralph Chester Dimmick, LL. B. '11, died October 21, 1911, at Portland, Oregon; John Louis Romana, C. E. '11, died December, 1911, at Arequipa, Peru, South America; Patrick J. Dougherty, LL. B. '79, died January 21, 1912, at Chicago, Illinois; Rev. Hugh O'Garra McShane, A. M. '94, LL. D. '95, died February 5, 1912, at Chicago, Illinois; William Keegan Gardiner, A. B. '04, died March, 1912, at Brooklyn, New York; John Francis McHugh, A. B. '72, A. M. '74, died March 12, 1912, at Fort Wayne, Indiana;

Rev. Anthony Messman, A. B. '67, A. M. '69, died May 22, 1912 La Porte, Indiana. A committee to draft resolutions of condolence was then appointed by the chair to consist of Dr. John Berteling, George Burkitt, and Edward Cleary.

Announcement was then made of the success of the different athletic teams and of the debating teams of this year. A committee consisting of Dr. John Lilly, Judge Joseph J. Cooke and Henry Wurzer was appointed to draft resolutions of congratulations. The election of officers for the ensuing year then followed. Those chosen were: honorary president, Rev. Denis A. Clarke '70, Columbus, Ohio; president, Honorable William P. Higgins, '03, Boston, Massachusetts; vice-presidents, Joseph J. Sullivan, '01, Chicago, Illinois; Clement C. Mitchell, '02, Chicago, Illinois; Lewis J. Salmon '05, Syracuse, New York; John F. Shea '06, Holyoke, Massachusetts; John C. Tully, '11 Chicago, Illinois; Russell G. Finn, '12, Detroit, Michigan; secretary, Rev. William A. Moloney, C. S. C., Notre Dame, Indiana; treasurer, Honorable Warren A. Cartier, '87, Ludington, Michigan; trustees for two years, 1912-1914, Thomas A. Dailey, '74, Adrian, Michigan; Thomas A. Medley, '98, Owensboro, Kentucky; Harry G. Hogan, '04, Fort Wayne, Indiana.

As the time was nearing the hour set for dinner, the president called on the Honorable Timothy E. Howard to take the chair. The following old students who pursued collegiate studies in the University but did not receive degrees were then elected as members: Stewart Graham, Chicago; Joseph J. Kilkenny, Washington, D. C.; Dr. J. Flynn, Washington, D. C.; A. Mead Prichard, Charlestown, W. Virginia; F. C. Prichard, Huntington, W. Virginia; Leo J. Cleary, Cleveland, Ohio. It was then moved that a special number of the SCHOLASTIC to be known as the "Alumni Number" be issued the first week in April, to contain articles written by the alumni and most of all to contain news of members of the association. The motion was carried and the Rev. Charles L. O'Donnell, C. S. C., was elected as editor. Attention was then called to the fact that the funds of the association were not earning as much as they might for the association. Both the retiring treasurer and the incoming treasurer expressed the wish that the funds be taken from their own savings bank where they were earning the usual rate of interest on deposit

and be invested in securities which would bring in a higher rate of interest. On motion, the treasurer was requested to communicate with the board of trustees as to the proper investment of these funds. The meeting then adjourned.

The following members of the Association were present at Commencement:

Francis X. Ackerman, '04; Edward R. Adelsperger, '90; Dr. John B. Berteling, '80; Rev. William A. Bolger, C. S. C., '07; Henry E. Brown, '02; Paul K. Barsaloux, '11; Leo F. Buckley, '11; George W. Burkitt, Jr., '02; Rev. Thomas E. Burke, C. S. C., '07; Rev. Joseph H. Burke, C. S. C., '04; Francis P. Burke, '03; Jose A. Caparo, '08; Rev. J. Leonard Carrico, C. S. C., '03; Warren A. Cartier, '87; Dezera A. Cartier, '92; Rev. John Cavanaugh, C. S. C., '90; Edward P. Cleary, '09; J. Leo Coontz, '07; Joseph J. Cooke, '94; Rev. Patrick J. Carroll, C. S. C., '98; Thomas A. Dailey, '74; Edward K. Delana, '11; Francis L. Derrick, '08; Rev. Charles L. Doremus, C. S. C., '06; James W. Ely, '11; Thomas H. Ford, '11; Gallitzin A. Farabaugh, '04; Harold P. Fisher, '06; Rev. Paul J. Foik, C. S. C., '07; Rev. James J. French, C. S. C., '90; Stewart Graham, '12; Rev. Cornelius J. Hagerty, C. S. C., '06; Rt. Rev. T. F. Hickey, '03; James F. Hines, '09; Thomas M. Hoban, '99; Harry G. Hogan, '04; Timothy E. Howard, '62; William J. Hoynes, '77; Rev. Thomas P. Irving, C. S. C., '04; Vitus G. Jones, '02; Maximilian J. St. George, '08; Byron V. Kanaley, '04; Rev. Francis Kelley, '07; George H. Kelly, '02; Leroy J. Keach, '08; John H. Kuhle, '11; Dr. John M. Lilly, '01; Rebert E. Lynch, '03; Daniel L. Madden, '06; John F. McNulty, '11; Justin J. Moloney, '11; Rev. Joseph A. Maguire, C. S. C., '96; Edward J. Maurus, '93; Thomas A. Medley, '98; Martin H. Miller, '10; Clement C. Mitchell, '02; Emil V. Molle, '10; Rev. William A. Moloney, C. S. C., '90; Very Rev. A. Morrissey, C. S. C., '78; Thomas D. Mott, '95; Daniel P. Murphy, '95; Martin J. McCue, '79; William E. McGarry, '11; Rev. George J. McNamara, C. S. C., '04; Rev. Julius Nieuwland, C. S. C., '99; Very Rev. Francis O'Brien, '95; Rev. Michael Oswald, C. S. C., '98; Daniel J. O'Connor, '05; Rev. John T. O'Connell, '06; Rev. Charles L. O'Donnell, C. S. C., '06; William J. Onahan, '76; Philip B. O'Neill, '01; Francis O'Shaughnessy, '00; Guillermo Patterson, '11; Max Pam, '10; Varnum A. Parish, '08; Dr. Francis J. Powers, '94; Robert E. Proctor, '04; Rudolph O. Probst, '11; Rev. Michael A. Quinlan, C. S. C., '93; Jesse H. Roth, '10; Robert R. Shenk, '11; Rev. Matthew A. Schumacher, C. S. C., '99; John F. Shea, '08; Dudley M. Shively, '92; Joseph J. Sullivan, '01; Dr. Thomas J. Swantz, '04; Rev. M. T. Szalewski, C. S. C., '01; John C. Tully, '11; Jesse E. Vera, '11; Rev. Matthew J. Walsh, C. S. C., '03; Orrin A. White, '02; John B. Worden, '05; Henry Wurzer, '98; Maurice D. Kirby, '94.

ALUMNI BANQUET

The banquet followed immediately after the meeting, and nearly two hundred of the old boys were in the east dining-room to join in the gayety. Notre Dame enthusiasm and

loyalty made merry the entire evening, and under the guidance of Daniel P. Murphy the affair came off without a dull moment. The toastmaster himself started the good feeling with a few humorous tilts and then introduced the Hon. Timothy E. Howard as the first speaker of the evening. The Judge told of "The Notre Dame of Half a Century Past" in a most touching and witty style. The real old times were brought to mind when he showed a copy of *Progress*, the first student publication at Notre Dame. He read from it a poem, "Farewell," the authorship of which he acknowledged amidst hearty applause. Dudley M. Shively, '92, of South Bend, showed the regard and feeling which the old boys have for Notre Dame and her professors in his address, "The Training of a Lawyer." Colonel William Hoynes, '77, spoke in response to the toast, "Notre Dame Presidents." At his words, that brilliant procession of Notre Dame's leaders, from Father Sorin to Father Cavanaugh, passed vividly before the minds of those present. The old boys wished for another chance to "skive," when Thomas Hoban, '00, of South Bend, discoursed on that manly art. Rev. T. O'Connell, '06, of Toledo, Ohio, talked of the Notre Dame man and his sphere of influence. The most pleasing feature of the singing of the Notre Dame songs, was the rendition of the "Notre Dame Victory March," under the direction of the author, John F. Shea, '06. Not a little credit is due Prof. Petersen and his boys who rendered a very creditable musical program during the progress of the banquet.

THE ALUMNI REQUIEM MASS.

Monday morning at eight o'clock, solemn requiem mass was sung by Rev. John T. O'Connell (LL. D. '06) for the repose of the souls of the deceased alumni. "Pie Jesu," a devotional offertory solo, was well sung by Mr. Robert Lynch, '03. Fathers Foik and Bolger assisted as deacon and subdeacon.

BACHELORS' ORATIONS.

Promptly at 10 o'clock, according to schedule, the speakers chosen to deliver the bachelor orations appeared before a large audience in Washington Hall. Conservation was the general theme chosen for the promising young orators. Mr. John Patrick Murphy of Massachusetts, a graduate in law, spoke with notable distinction on "Conservation of Natural Resources." Mr.

Murphy has a pleasing voice which he uses to good effect. Mr. William Everett McGarry, also of Massachusetts, spoke on "Conservation of Educational Resources." Mr. McGarry so often acquitted with credit during the past year in dramatic work and public speaking that one naturally expected a finished piece of work and was not disappointed. Mr. Patrick A. Barry of Vermont had a very concrete, well-conceived oration. The delivery was markedly earnest and sincere.

COMMENCEMENT EXERCISES.

The commencement exercises were brought to a close by the graduating of the class of 1912 on Monday night. Washington Hall was taxed to its capacity with a large audience of relatives and friends of the graduates, visiting alumni and students. Though over two hundred seats had been placed in the aisles and around the back of the hall it was found necessary to utilize all the standing room available.

COMMENCEMENT ADDRESS.

The commencement address was given by Rt. Rev. Thomas F. Hickey, Bishop of Rochester, New York. The appearance of the Bishop was the signal for an ovation from the many warm friends and admirers whom he has here at Notre Dame. The Bishop spoke of the importance of the true kind of education at the present day and of the great influence for good possessed by men, such as the class of 1912, who have been privileged to attend a Catholic university. The Bishop emphasized the thought that education is constructive, up-building the moral, religious and educational forces of life. True education is opposed to the elements of destruction, such as anarchy, divorce, suicide and civic dishonesty. The distinguished speaker was listened to with wrapt attention throughout.

CLASS POEM AND VALEDICTORY.

Mr. Walter Duncan, Bachelor of Philosophy, read the class poem, a very creditable production. Mr. Cyril J. Curran, Bachelor of Arts, had the honor of pronouncing the Valedictory for his class. Mr. Curran spoke feelingly of the parting from Alma Mater where the men of 1912 had spent four happy years. Not in years has a more touching farewell been heard than that pronounced by this promising young graduate. Following a selection by the orchestra, degrees were conferred.

Regatta in Lake St. Joseph.

Long before the hour set for the start of the regatta a large crowd of Alumni, friends of graduates, graduates, and students assembled at the east end of St. Joseph's lake to watch the boat races, one of the most pleasant of the commencement features. A light breeze blew across the lake and cooled the happy, summer-clad assemblage. June certainly could not have had a more pleasant afternoon in her entire repertory than the one she gave for the annual boat races. Every one seemed to be possessed with the spirit of the day and each winning crew was heartily congratulated by the applause of the audience.

Of course, interest centred in the Senior-Junior race, and though Johnston of the Seniors lost an oar through the breaking of an oarlock, the race was won by Captain Lange's well-trained crew. The even pull and lusty stroke of the 1912 crew should have sent their boat over the course in record time, if it had not been for the unlucky incident of the oar. The success of the Seniors' five-oared crew was a fitting finish to the work of its members—this being the third consecutive time they have received their anchors.

The record time of the day, 4:04, was made by the winning Freshman crew in the Freshman-Sophomore race. The Freshman lawyers with 4:18 speed defeated the demoralized Junior laws. The latter turned their race into a burlesque which was ill-timed and not especially to the credit of the crew.

The change from a three-length to a two-length course made the work of the crews easier, and brought about a more rapid stroke than that used heretofore.

Eight of our Latin-American friends proudly "chugged" around the lake in the handsome little *Iris*, a launch constructed by them in the University shops. The winning crews:

Freshman Law (Sorin)—Skelly, bow; Powell, 2; Ward, 3; Elward, 4; Harvat, 5; Gushurst (Captain) stroke; Birder, Coxswain. Time, 4 minutes 18 seconds.

Freshman, (Corby)—Larsen, bow; Armstrong (Captain), 2; McGrath, 3; McLaughlin, 4; Quinlan, 5; Kelleher, stroke; Smith, coxswain. Time, 4 min. 4 sec.

Senior (Golden Jubilee)—Condon, bow; Howard, 2; Robinson, 3; Dockweiler, 4; Johnston, 5; Lange (Captain), stroke; Cusick, coxswain. Time, 4 min. 20 sec. Starter and Referee—Cotter.

Alumni Defeats Varsity.

After the boat races came the Alumni-Varsity baseball game. Although the start was delayed because of the awarding of monograms and because the older graduates insisted on having a snake dance, there was little of the "hook-worm" or "lay-down spirit" displayed after Kelly took his place on the mound. The Varsity was kept at a double quick, for, as Attorney Shively said, the Alumni had appointed two of their own number as umpires. "Chauncy" Dubuc graced his old spot on Cartier field and performed for the first few innings; he then retired to left field and afterwards contributed a three bagger to the Alumni hit column. The steam roller of the old grads exterminated the hopes of the Varsity in the seventh. The situation at the close of the ninth was Alumni, 3; Varsity, 2. Tabulated score:

Alumni	R	H	P	A	E
Lynch, ss.	1	2	2	1	1
Lee, rf.	0	0	2	0	0
Quigley, cf.	0	0	0	0	0
Hamilton, 2b.	1	2	1	2	0
Philips, 1b.	0	0	9	0	0
Erichson, lf.	0	1	0	1	0
Kenny, c.	0	0	12	2	0
O'Connor, 3b.	0	1	0	0	0
Dubuc, p. & lf.	1	1	0	3	0
Lathrop, p.	0	0	1	0	0

Totals	3	7	27	9	1
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Varsity	R	H	P	A	E
O'Connell, ss	1	1	1	1	0
Regan, cf.	1	2	0	0	0
Granfield, 3b.	0	1	2	5	0
Farrell, 1b.	0	0	10	2	0
Dolan, lf.	0	0	0	0	0
Arnfield, 2b.	0	1	2	1	0
Guppy, c.	0	0	9	1	0
Carmody, rf.	0	0	2	0	0
Kelley, p.	0	0	1	4	0

Totals	2	5	27	14	0
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Alumni	0	0	0	1	0	1	1	0	0	—3
Varsity	0	0	0	0	0	2	0	0	0	—2

Walsh Wins Championship.

On Sunday afternoon, June 17, Walsh and Corby halls contributed their portion to the fund of Commencement amusements by engaging in their last great struggle for the hall championship of the University. Old students, visitors and all the college men occupied the



BASEBALL SQUAD.

temporary bleachers that surrounded the Brownson diamond, and the line extended beyond the improvised seats into the soft June grass of the campus.

Mehlem and Ryan were opponents in the historic battle with Brooke for Walsh and Bensberg for Corby at the receiving terminal. Neither pitcher proved quite worthy of the scene and the issue. "Speed" Ryan lost some of his wonted calm, and was kept on ice by Dan McNichol, the Newning brothers and "Plain Eggs" Roan,—erstwhile called "Beauty." Thus "Speed's" fever was kept to 103. John Mehlem showed little of that cunning for which he is so well known in interhall circles. The Walshes gathered in the big total of fourteen hits including two two-base hits and one good for three. "Speed" was considerably better than the Corby twirler, allowing only five hits. A couple of wild heaves, however, were costly and allowed runs. Excitement beyond the telling prevailed before, during and, on the South side of our Alma Mater, after the dust of struggle had settled. Score by innings:

Corby 0 0 1 3 4 0 0 0 0—8 5 6
Walsh 2 1 0 5 0 1 4 0 *—13 14 7

Summary—Two base hits—H. Newning, Kelly. Three base hits—H. Newning, Hines. Bases on balls—Off Ryan, 6; off Mehlem, 4. Struck out—By Ryan, 10 by Mehlem, 4; Wild pitches—Ryan, 2. Passed ball—Bensberg. Hit by pitched ball—Finnegan. Umpires, Granfield and Kane. Time of game—2 hours.

New Track and Basketball Coach.

Frank T. Gormley, for five years physical director of the Young Men's Gymnastic Club, New Orleans, has been chosen to coach track and basketball, to direct the gymnasium and to train the football team for the coming scholastic year. The new coach replaces Bert Maris, resigned, who has done useful work and won such general esteem during his stay at the University. Mr. Maris has proved an efficient coach and his agreeable personality will be remembered with pleasure by all at Notre Dame. Our best wishes go with him in his new work. Writing of Mr. Gormley in the *New Orleans Item*, a sporting writer has this to say of his personality and work:

Perhaps no one in New Orleans knows Gormley better than I. He has worked with me since I took charge of the Southern A. A. U. He has helped me wonderfully since he came here from Boston in 1907.

Much of the success of the athletic game in the

South has been due to him. No one will question the sportsmanlike ways of Gormley. Although a scrapper to the core, he has always stood for fair play.

Gormley came here in January, 1907, on the recommendation of Jos. B. Maccabe of Boston, who was then president of the National A. A. U.

When the Southern A. A. U. was reorganized in 1905 at Birmingham and the following year the meet held at Shreveport the Young Men's Gymnastic Club decided to go in for athletics. They at once set out to secure a good man. Canelli, a Boston man, was secured by the Y. M. G. C., but he did not like New Orleans and resigned, going back to Boston. Maccabe recommended Gormley, and Tad came here in January 1907. He at once took charge of athletics at the Y. M. G. C., and immediately made good. His first success was in winning the 1907 Southern A. A. U. meet held here. He won 4 out of 6 Southern A. A. U. outdoor championship meets, and three indoor championships. Much credit is due him for reviving the amateur boxing game. He has developed many Southern champions and a national champion in Al Wambsgan, whom he took to Boston last April, along with Fred Beckler and little Arthur Simon. As for track work Gormley is without a peer, his record showing that. The young Men's Gymnastic Club will find it hard to fill his job.

It was largely through Gormley's efforts that the Young Men's Gymnastic Club staged one of the classiest 20-mile marathons ever seen here. Lewis Tewanina, Joe Forshaw, J. J. Gallagher, Jr., Sid Hatch, who are members of the American team, were brought here for that race. Larry Mellor, of Yonkers, and several others of note, were also here.

Gormley's long suits are track work, cross-country running and basketball. He is an exceptionally classy basketball player, having played on many professional teams around New England.

His resignation was read at the meeting of the board of directors Wednesday night and was a source of much regret. Gormley will report at Notre Dame on September first. He will remain here probably until July 30, and will then leave for Boston, his home, prior to reporting to his new post.

While he goes to a larger field he will be missed here. With him go the best wishes of every athlete here and the South. Notre Dame is one of the largest universities in the country, and there isn't any question but that Gormley will make good.

It is a sure sign that Mr. Gormley will do very efficient work here, since he is spoken of so highly in the city where he has worked so long.

Local News.

—The Seminarians defeated the Faculty at baseball on Friday of last week, 5-4.

—The Lawton summer school began shortly after commencement, and is well patronized.

—The Community retreat will begin next Sunday evening. The exercises will be conducted by the Rev. Father Henry, C. P.

—Considerable improvements in the different halls of the University are now under way for the coming year.

—John Courad Wittenberg who carried off the Mason Medal, awarded for the highest average in studies in Carroll hall, commenced his school days at St. Edward's hall. Seven of his fifteen years have been spent at Notre Dame.

—During this vacation the University will be the scene of the Temperance Convention, the Irish Historical Research Convention, and

made by Mr. Adler to enliven interest in sports here at the University. The classes and especially the winning crews wish to thank him.

—Notre Dame is quiet these days. No car off the track, no swimmer on the lake, no baseball team on the campus, no tardy student scurrying along the walk to get into class before prayer. Sorin hall is as still as usual, Walsh, Corby and Brownson much more so. Yes, the entire student body has general permission; vacation is on.

—The Rev. President Cavanaugh will be the principal speaker at the general meeting of the Catholic Educational Convention held



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he general retreats of the priests of Chicago archdiocese and the diocese of Fort Wayne. Thus we will not be lost for company.

—On next Saturday the following seminarians of the Congregation of Holy Cross will be raised to the holy priesthood by Bishop Alerding: Rev. James Quinlan, Rev. Joseph J. Boyle, Rev. William P. Lennartz, Rev. Francis Maher, Rev. Paul Miller, Rev. Walter O'Donnell, Rev. Hugh MacCauley.

—The members of the winning crews, according to custom, were decorated with gold anchors last Monday after the races. The anchors were donated this year by Mr. Sam Adler of the Athletic Store, and were distributed by Miss Cecil Sedley. The gift of the anchors is only one of the many presents

in Pittsburg this week. Rev. Joseph A. Maguire will read a paper on "The Study of Chemistry"; Rev. P. J. Carroll on the "Development of the Literary Sense"; Rev. M. A. Schumacher on "Entrance Requirements."

Degrees and Awards.

The Degree of Doctor of Science in Course was conferred on the Rev. Julius A. Nieuwland, C. S. C. Thesis: "Studies in General and Systematic Botany."

The Degree of Doctor of Philosophy in Course was conferred on Guillermo Patterson, Jr. Thesis: "The Rapid Analysis of Alloys and a Study of the Compound Antimony tetra-sulphide."

The Degree of Doctor of Laws was conferred on a distinguished priest whose work in the field of education has been of conspicuous merit and who has borne a large and honorable part in the organization

and development of the Catholic Educational Association, the Rev. Francis W. Howard, Columbus, Ohio.

The Degree of Master of Laws was conferred on Henry Geotenkemper Clarke, South Bend, Indiana. Thesis: "The Trusts."

The Degree of Bachelor of Arts was conferred on: Christopher Brooks, Watertown, Wisconsin; Patrick Arthur Barry, Bellows Falls, Vermont; Cyril Joseph Curran, Rochester, New York; Thomas Dockweiler, Los Angeles, California; Henry Isidore Dockweiler, Los Angeles, California; Russell Gregory Finn, Detroit, Michigan; Edward Joseph Howard, Bellows Falls, Vermont.

The Degree of Bachelor of Letters was conferred on: Dr. Michael Valentine Halter, Akron, Ohio; Bernard Herman Lange, Oil City, Pennsylvania.

The Degree of Bachelor of Philosophy was conferred on:

Dwight Paul Cusick, Crooksville, Ohio; John Frederick Daily, Beloit, Kansas; Walter Duncan, LaSalle, Illinois; Jay Lee, Bay City, Michigan; John Francis McCague, Homestead, Pennsylvania; William Joseph Parish, Momence, Illinois.

The Degree of Bachelor of Science in Biology was conferred on:

Joseph Martin Huerkamp, Erlanger, Kentucky; Joseph Andrew Martin, Huntington, Indiana; George Warren Philbrook, Willow Brook, California.

The Degree of Bachelor of Science in Chemistry was conferred on:

Arthur Deady Walsh, New Brunswick, New Jersey.

The Degree of Bachelor of Science in Architecture was conferred on: Benedict Joseph Kaiser, South Bend, Indiana; Wendell Thomas Philips, Milford, Massachusetts.

The Degree of Civil Engineer was conferred on: Jose Bracho, Durango Mexico; Enrique Cortazar, Chihuahua, Mexico; Carlos Alfonsus Duque, Cuzco, Peru; Francisco Delgado Enaje, Naval Leyte, Philippine Islands; John Patrick McSweeney, Glen Falls, New York; Fred James Steward, Baraboo, Wisconsin; Leo Justin Shannon, Hamilton, Montana; Alfredo Arnulfo Sanchez, Mexico City, Mexico.

The Degree of Mechanical Engineer was conferred on: William Basil Hayden, Shellsburg, Wisconsin; Walter John Maguire, South Bethlehem, Pennsylvania; Paul August Rothwell, Buffalo, Wyoming.

The Degree of Electrical Engineer was conferred on: John Mackin Bannon, Crafton, Pennsylvania; Fabian Neele Johnston, St. Louis, Missouri; Albert Heuser Keys, Oklahoma City, Oklahoma; Arthur Aloysius Keys, Oklahoma City, Oklahoma; Donnelly Patrick McDonald, Fort Wayne, Indiana; Robert Joseph McGill, Indianapolis, Indiana; Paul August Rothwell, Buffalo, Wyoming; Charles John Robinson, Mardhoff, California.

The Degree of Bachelor of Laws was conferred on: Hugh Paul Aud, Owensboro, Kentucky; Fremont Arnfield, Elgin, Illinois; James Warren Burke, Milwaukee, Wisconsin; Fred Joseph Boucher, Muskegon Michigan; John William Costello, Kewana, Indiana; Harry Walter Cullen, Detroit, Michigan; Patrick Henry Cuning, Pittsburgh, Pennsylvania; John Francis Devine, Jr., Chicago, Illinois; Hugh James

Daly, Chicago, Illinois; William Arthur Fish, Boston, Massachusetts; Charles Aloysius Hagerty, South Bend, Indiana; Donald Munson Hamilton, Columbus, Ohio; Joseph Bernard McGlynn, East St. Louis, Illinois; William Everett McGarry, Boston, Massachusetts; Robert Arthur Milroy, Aurora, Illinois; Francis Bernard McBride, Pittsburgh, Pennsylvania; Chester Martin McGrath, Elk Point, South Dakota; John Patrick Murphy, Westboro, Massachusetts; James Daniel Nolan, Marietta, Ohio; Marcellus Matthew Oshe, Zanesville, Ohio; John Elmer Peak, South Bend, Indiana; Thomas Daniel Quigley, Chicago, Illinois; Edmond Henry Savord, Sandusky, Ohio.

The Degree of Graduate in Pharmacy was conferred on:

William Gaston Hintz, South Bend, Indiana; Bronislaus Joseph Janowski, South Bend, Indiana; Theodore Joseph Lerner, South Bend, Indiana; Michael Harvey Nolan, Marietta, Ohio; Harvey Austin Page, Elkart, Indiana; Joseph Peter Stepler, Highland, Wisconsin.

Certificates for the Short Program in Electrical Engineering were conferred on:

Edward Miles Bruce, St. Louis, Missouri; Carlos Amador Gonzalez, Huanuco, Peru, South America; Alfred Christian Zweck, Beaver Dam, Wisconsin;

Certificates for the Short Program in Mechanical Engineering were conferred on:

Fernando Luis Mendez, Cartagena, Columbia, South America; Miguel Gurza, Durango, Mexico; Jose M. Mendoza, Chihuahua, Mexico; Philip J. Philips, Chicago.

The Quan Gold Medal, presented by the late William J. Quan, of Chicago, for the student having the best record in the Classical Program, Senior year, and a money prize of twenty-five dollars, gift of Mr. Henry Quan, in memory of his deceased father, was awarded to Patrick Arthur Barry, Bellows Falls, Vermont.

The Martin J. McCue Gold Medal, presented by Mr. Warren A. Cartier, Civil Engineer, of the class of '77, for the best record for four years in the Civil Engineering program, was awarded to Jose Bracho, Durango, Mex.

The Breen Gold Medal for Oratory, presented by Honorable William P. Breen, of the class of '77, was awarded to William Joseph Milroy, Chatsworth, Illinois.

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

Seventy-five Dollars for Debating work was awarded as follows: Thirty dollars to Simon Ercile Twining, Bowling Green, Ohio. Twenty-five dollars to Emmett George Lenihan, Clarion, Iowa. Twenty dollars to William Joseph Milroy, Chatsworth, Illinois.

Ten Dollars in Gold for Junior Oratory, presented by Mr. James V. O'Donnell, the class of '89, was awarded to Simon Ercile Twining, Bowling Green, Ohio.

Ten Dollars in gold for Sophomore Oratory, presented by Mr. John S. Hummer, of the class of '91, was awarded to Stanislaus Francis Milanowski, Chicago, Ill.

Ten Dollars in Gold for Freshman Oratory, presented by Mr. Hugh O'Neill, of the class of '91, was awarded to Emmett George Lenihan, Clarion, Iowa.

