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Life's Battle: Class Poem.

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OUT of a world where nations clash and reel
And millions die, for things beyond their ken;
Rising above the clang of ringing steel,
Resounds the inextinguishable cry: "More men!"
Forth from the land we claim as native sod,
In the safe, peaceful paths its Fathers trod,
From sea to sea, the thunders speak again:
"Guard of the Nation, give us men! More men!"

Give us staunch hearts that ne'er to foe shall bend;
Strong arms, the tempered sword of Truth to wield;
Clear eyes, the veil of baffling doubt to rend;
Brave souls that only to the right shall yield.
Summon to arms our free, untrammelled youth
Now at the gates of life, throughout the land;
In faith steadfast, inspired by holy Truth,
Firm, on the quaking battlements to stand.

High runs the battle tide's tumultuous strife;
Breaks on our shores the wave of foreign hate.
O, Thou who first didst give our Nation life,
Full-dower us with strength ere 'tis too late
To meet the ambush and surprise of war,
Or yet to wield the sword, when high 'tis raised;
To keep undimmed the nation's guiding star
Over the trail our sturdy Fathers blazed.

Thunders the summons in these halls to-night;
Champing, as steed that scents the oncoming fray,
Burns every youthful heart to meet the fight,
Ride to the standards, and let come what may!
Feeling the duty that is his at last,
Willing, with hopeful heart that scorns despair,
To guard the beacons of a glorious past;
The present face, and any future dare.

Mother! Thy ready sons have heard the call;
Waiting thy knighthood at thy feet they kneel.
Leaving the quiet field and ivied hall,
Far must they fare to try their arm and steel.
Now do they pledge thee, ere thy blade descend
On each bowed shoulder, queenly Notre Dame,
Whatever come, to battle to the end
For God, for Country, and thy fairer name.

Baccalaureate Sermon.*

THE world with its distant and widely extended climes, with their peculiarities of situation and climate, make one great whole. The events which have happened in it, which are happening, and which will happen, are closely linked together and interwoven into one unbroken thread. The past has had its influence in forming the present, the present is operating vigorously upon the future. The sun, moving proudly and gloriously over the center of the globe, bringing forth verdure and foliage in all their beauty and luxuriance, and receiving in return

the homage of nature in the myriad forms of her prolific existence, is the same celestial sphere, which, in the frozen regions of the Arctic and Antarctic just touches the extreme horizon, and shuddering, hastens away. So, Man. He stands forth in his beauty and strength, in his intellectual vigor and moral elevation. He searches the earth, explores the seas and studies the skies, yet he is the same man in form, in mind, in destination as the poor untutored savage,

* Delivered in Sacred Heart Church, Sunday, June 11, 1916, by the Rev. Charles Peter Raffo, Louisville, Kentucky.

who, ages ago, in his weakness and ignorance, considered the little earth around him as the whole creation. Man is, and ever has been, the same being, in his strength and in his weakness, in his knowledge and in his ignorance, in his elevation and in his depression. Dependent upon his fellow-man, operating upon the destiny of the future, he does something, either of good or of evil for those who come after him. In being, man is the same. How then can man husband his strength, increase his knowledge and further his elevation?

By education. To obtain knowledge is the effect of education. The effect of knowledge is to give to the mind a sense of its own value. The feeling of its own ultimate and personal importance springs from education with equal directness and certainty. A mind under this training of knowledge becomes conscious of itself, conscious of what itself is, and from thence, intuitively conscious of its own intrinsic value. Just in proportion as the mind possesses this condition, it must realize that it was made not merely for relative objects, but that it was made for purposes terminating in itself, for improvement, for virtue, for happiness.

The mind possessing this sense of its own worth and destiny, will demand freedom to act for that great end which God established as the ultimate end of its existence. To worship and adore God, to measure our every thought and deed according to that worship and adoration, leads man to what should be his ultimate end—Eternal Happiness. Our Eternal Happiness comes from the Eternity of God. The contemplation of this Eternity of God should be the life-spring of all we do and think. For the contemplation of this glorious attribute of God, is fitted to excite in our minds the most animating and the most consoling reflections. Standing amid the ruins of time and the wrecks of mortality, where everything about us is created and dependent, proceeding from nothing and hastening to destruction, we rejoice that something is presented to our view which has stood everlasting and will live forever. When we have looked upon the pleasures of life and they have vanished away; when we have looked upon the works of nature and have perceived that they are changing; when we have looked upon the monuments of art and have seen that they would not stand; when we have looked upon our friends and they have fled while we were gazing; when we have looked upon ourselves

and felt that we were as fleeting as they; when we have looked upon every object to which we could turn our gaze, and they have all told us that they could give us no hope or support, because they were so feeble themselves—we can look to the throne of God: change and decay have never reached that. It is fixed and can never be disturbed. God alone can satisfy the cravings of the intellect and the longings of the heart. The higher the education the nearer should it bring us to God. The more profound and liberal the knowledge the more dependent upon God.

It is the misfortune of the generality of men that during life and health they seldom or never make God the subject of their serious reflections. Fixing their hearts upon the riches and the advantages and the pleasures of this world, they employ all their faculties for the attainment of earthly emoluments. Eternity is seldom or never thought of.

To succeed in a purpose of life does not mean to reach a pre-eminence whereby the praises and applauses of men are obtained in this life; but to reach that pre-eminence which is accompanied by the blessing of God, to whose providence and goodness all success is due. Many who have begun their professional career, determined to be true to God while they were true to their work, have been suddenly stopped in their progress toward God, because the world has branded their piety with the imputation of folly, and assailed them with sneers and censures. A man who is true to his profession sees God in all that he does. He sets the laughter and contempt of the world at defiance; and fidelity to God rises superior to every human consideration. The constancy of such souls is undaunted; their fortitude admirable. They are faithful to the graces and helps which are so plentifully diffused upon mankind by the bounteous and generous law of Christ.

The faithful practice of the religion of Christ by the early Christians was attended by the most dreadful persecutions which continued for four centuries. The situation to-day in many respects resembles that of the first professors of Christianity. The slanders thrown upon the Catholic Faith in these days are little else than repetitions of the calumnies heaped upon it at that early period, except that the authors of them are no longer heathens, but men who profess to believe in Christianity. It is not so much against these slanderous

attacks that a guard is to be raised, but rather against the less open, though more dangerous snare to be met with in the evil example, the sneers or the ridicule of those who bear the name of Christians. St. Matthew in his Gospel (x. 28) warns us "Be not afraid of men who at most can hurt your bodies only; but fear Him who hath the power to cast both body and soul into hell."

No human consideration, nor fear of what the world may say, should deter a man from the practice of religion. He should remember that his business in this life is to serve God as well as to become prominent in his profession. To seek first the Kingdom of God and His Justice, and to sanctify all the employments of life should be his aim and his intention. Man in every action of his life should have in view the noble end of his being; and should direct every circumstance to the attainment of that end.

Many men adorn and edify their fellow-men by their holiness and sanctity of manners, whose lives present nothing extraordinary or uncommon, except the strict regularity with which they perform the exercises of religion and the duties of their calling. This condition does not belong to any one state of life or any one class of mankind exclusively, but is open to all, in every station and in every profession, who sincerely aim to the attaining of it. Nothing appears better calculated to remove prejudice and correct the false notions of our Holy Religion than to unfold to public view by edifying example the fruits of its truth and practice.

This great and renowned University of Notre Dame takes its place among the most celebrated educational institutions in the world, and with a choice of the most learned and self-sacrificing professors, equips the mind and tempers the heart of the sons committed to her care. This training and culture is given that they may go forth and become not only pre-eminent in their chosen purpose in life, but faithful and loyal to their holy faith.

Young Men! You, upon whose brows the laurel wreath of graduation is about to be placed—you are the chosen sons of 1916. You have been prepared, and it is hoped that you have prepared yourselves, for your purpose in life. You should know what you have to do. Be determined to do it. Launch your vessel without fear. It is well equipped. You have the experiences of others who have

sailed on before you. Avoid the shoals. Keep in the middle of the stream. It matters not what your purpose in life may be, whether priest or teacher, physician or lawyer, philosopher or statesman, capitalist or laborer—there are breakers ahead. Fear not. Strengthened by the consciousness that God is with you, confident in the powers and fitness which have been developed and perfected during the years of preparation within these hallowed walls, watchful of your course, you will ride them safely, and be more confident of victory and success.

To succeed is not to be gazing continually at the hilltop of success. Interest yourself chiefly in the progress to it. The NOW is yours—the TO BE is yet ahead of you. The future belongs to God. Labor to-day, faithfully and diligently, it will help you for the morrow. The words of the poet well express this.

Trust no future howe'er pleasant,
Let the dead past bury its dead;
Act, act, in the living present,
Heart within and God o'erhead.

No man has ever reached pre-eminence in his profession without assiduous and constant labor—without difficulties to overcome, either within or without himself. Want of virtue and lack of sobriety are inner obstacles to advancement, and the treacherous seducers which leads the way from God and success. The mind which is not purely and soberly clean and healthy will exercise its influence on man's whole being. This moral combat must be fought and won. The Grace of God and the Sacraments are weapons irresistible. With their use you will give no quarter to these vices. You will rain deadly batteries against their stronghold, you will triumph over them. You will lead your own captivity captive. You will be a Caesar unto yourself.

Opposition will be your portion. Without it your strength and vigor would never be known. Honest opposition arouses our latent and hidden energies, forces us to meet a fair and competent antagonist with care and consideration, excites our dormant faculties to vigorous action. An unfair and malicious opposition treated with manly courtesy dies of its own inanition. Whatever your opposition, be generous withal and let charity which, "Thinketh no evil, envieth not, beareth, believeth, hopeth and endureth all things," be the crowning grace of all you do.

"Let not your heart be troubled, nor let it be afraid," are encouraging words in to-day's gospel. In a word, "Fear not." The same Holy Spirit who thrilled the hearts and enlightened the intellect of the chosen ones of Christ, hovers over us within these sacred walls. May He thrill your hearts and enlighten your intellects that you, the chosen ones, may go forth bravely and courageously to do the work allotted to you by the vocation you have chosen under the direction of that same Spirit. *Fear not.* Hide not your talent. Increase it and make it productive. Add to your already accumulated storage of knowledge and allow it not to remain dormant and unproductive. Be among those who are accomplishing their life's mission, not among those who have fallen by the wayside, inert and ineffectual. Be among those who leave their "footprints on the sands of time," not among those who have halted in the walk of life.

Of you who leave the University with the highest honors, much will be expected. *Fear not.* The same application and energetic work that crowns you with the highest honor to-day will continue to keep you in the front of the battle of life, and as you have been, so to speak, leaders here, continue to be leaders in the great struggle for superiority and high success. Those of you who have not been so fortunate, *Fear not.* Steady and assiduous application, with dogged and persistent perseverance will find you side by side with the best. That many are wiser and stronger than you, is no reason for discouragement. Success is in giving your whole life to what you honestly believe you are capable of doing. Let it be great or small, it will have its beneficent influence and accomplish its purpose. There are few Edisons and Marconis, to name only two within our times. Lives which may not bear any fame as these, have yielded good of no less significance. "The candlestick set in a low place has given light as faithfully where it was needed as that upon the hilltop." The cheerful and simple message that was given to the Shepherds of Bethlehem was as fruitful and thrilling as any ever sent by wire or air.

Therefore, *fear not.* As professional men, do manfully whatever you purpose to do, strain every nerve, exert the whole man, but be steadfast in your Faith. Crowned, as you now will be for work well done, forget not the crown that awaits the faithful servant.

The Final Test of the Republic.

BY THE HON. MARTIN JOSEPH WADE.

IN a Commencement address, one is inclined to deal with the poetry of life. We feel the thrill of springtime; we breathe the odor of the roses; we hear the music of the woodland, and our hearts glow as we look upon youth, radiant with the joy of life's springtide promise. But tempting as is this field of delight, I will not wander therein to-night.

This is a joyous hour, but oh! it is a solemn hour, because in this hour we deal with the most vital thing in the entire world—we deal with human life. Not merely physical life, but spiritual life, mental life, the achievements of life, life's past achievements, and, more important still, the achievements yet unborn. We are here at the sowing—many will not be present at the reaping; and as we peer with unseeing eyes into the hidden future, we with hungry hearts wonder what the harvest will be.

I cherish this occasion, not because of the opportunity it gives for the expression of poetic fancies, but rather because of the opportunity it brings to express stern words which may possibly be an aid, or an inspiration, to those who this day bid farewell to the school room, and join the ranks of men who are out fighting the battles of life.

This is a time for solemn thought, not alone because it marks a milestone in the lives of those who graduate to-night, but because over the entire world, hangs the pall of human warfare and bloodshed and death. If we listen with the spirit vibrant with feeling for our fellow-men, we can hear the awful roar of battle, the groans of the dying, away out there under the stars; not the awful throb of the battle of last year, or of last month, or of yesterday, but to-day,—now, at this very hour, as men fight and die in the most terrible conflict the world has ever seen. They are not savages, those that are out there dying, they are civilized, christianized men, many of them our kith and kin, and the picture of their struggles is too awful to contemplate.

Few of us have any well-defined idea of the cause of this fearful conflict; all that we know is, that a couple of years ago, the world was at peace; men in every land were following

their daily avocations—going at night to happy homes, the labors made light by smiling faces of their children. It really seemed as if men were getting closer together, and as if the world were soon to realize the long dreamed of, and hoped for, spiritual union in which all men would give recognition to the brotherhood of man.

But alas! like the lightning's flash out of the cloudless sky, the terrible storm of war burst forth, and rivers of human blood have fertilized the fields of the most cultured and Christian nations of Europe. The happy toiler of a couple of years ago, is in the trenches, if not in his grave; the happy home is in ruins, the smiling children are huddled at their weeping mother's knee—pitiful pictures of starvation and despair.

The only ray of light that can be seen shining in the terrible darkness of this awful war, is the splendid spirit of patriotism, of nationality, which is manifest in every nation engaged in the conflict. Before the war came, the people of these nations were divided in many ways—politically, in religion, in social position; but when the conflict came, they closed their ranks, they forgot their politics; religious differences melted away, and they are fighting side by side, and dying side by side—all differences forgotten.

Not only is this true in the ranks of the armies; but back home in country and village and city, we find the most courageous spirit of sacrifice on the part of the mothers and the children who are toiling and starving, with breaking hearts, doing their part for their common country. It is an awful price to pay, but it is stirring the hearts of men all over the civilized world, and especially here in this nation of ours, to a realization of the great truth, that only in solid, united, patriotic unity of thought and purpose can any nation live.

Oh how easy it is for men to forget the awful responsibilities of government and the duty which they owe to the Nation in which they live. They become absorbed in business, or in the social duties or pleasures of life; they become practically oblivious to public duty, the performance of which is absolutely essential to the nation's existence. They forget their duties and obligations to the State until some great world tragedy causes them to pause and to ponder, and to realize that nothing less than life itself, can sometimes pay the full measure of patriotic duty.

And men all over the world are thinking to-day—thinking upon the problems of government, and the responsibilities of government, and the obligations of individual men to the government.

In this nation men are thinking, realizing as they never did before, that man's duty is not alone upon the field of battle in time of war, but that his most solemn duty is to use his brain, his heart, and his conscience in earnest effort to guide the nation in paths of peace.

The problem of human government has existed throughout all the ages since mankind first started out upon the great highway of life. The greatest problem men have ever been called upon to solve, is how they might live together in communities "without cutting each other's throats."

As we look at the warring world to-day, we are reminded that the history of the world is a long, sad story of war and bloodshed and death. That the path which humanity has traveled stretches back into the dim distance, a long gleaming line of white human bones; that the flowers and the trees and the shrubs along the way, have been nurtured by the red blood that flowed from human hearts. All over the world the battle has waged; away down in Egypt where the Nile scatters her riches; upon the banks of the Tiber, which for centuries reflected the majesty of Rome; upon the heights above the castle-crowned Rhine; on the banks of the peaceful Thames; and upon the prairies that sweep back from the Father of Waters, men have fought and died.

In the field and in the forest, by the sweet running brook, and upon the burning sands, in the mountain pass and in the stony streets of the populace city; within the chancel rail of holy churches, and at the dark entrance to the Bastille—in all these places, and in a thousand more, the hand of the oppressed has been lifted against the oppressor, the right that God gave to man to be free, has struggled with the power which might has given, and, alas, so often might has triumphed, and the slave, sick at heart, has been scourged to his dungeon. On a thousand hillsides burning fagots have consumed men who dared to dream of freedom, and in dark and slimy prison cells, where God's sunlight seldom entered, men have rotted with clanking chains upon their limbs, because they dared to ask for the rights of freemen. In the

olden days force ruled the world, the king, the crown, the scepter, the sword, were the insignia of power. All about were the instruments of force, the cannon, the moated castle, the marching armies of the king.

And so it was until a new nation was born, a nation founded by exiles who were fleeing from oppression, from unrestrained power; exiles who dreamed of establishing a nation—exiles with the hearts and the hands with which to build it—a nation where there would be no masters and no slaves; where the citizen would rule, and not the soldier; where the home and school and not the castle, would stand as the citadel of the nation; where the steel would at last be molded into plowshares and not into swords; where instead of martial music, the song of the plowboy and the hum of the spinning wheel would greet the ear; where lust for power would be dethroned and brute force strangled; where love would rule and not brutality; where justice and not vengeance would be the end of judicial investigation; where the rights of men to live and to enjoy the fruits of their labors would be recognized. This was the dream of the fathers of the Republic as they laid the foundation in the long ago.

The fathers, however, recognized the great truth that in every human government, power must rest somewhere. In the old lands there were kings or other monarchs with absolute power, but by the Declaration of Independence and the Constitution of the United States, kings and monarchs were forever banished from American soil, and upon the dead ashes of kingly power, was reared this great temple of human liberty. It was the hope of the founders of the Republic that social order would be maintained and human rights protected, not through fear of the lash, but by respect for and obedience to just laws which would spring spontaneously from the conscience of a free, liberty loving people.

And now the years have passed with rapid feet; from a few Colonies, we have become a great, strong nation, proud in our history, proud in our achievements, proud in our freedom.

We are the first real great experiment in a government "of the people, by the people, and for the people." We have now reached an age where it is our duty to stop and examine our conscience. We are big enough, and strong enough, to manfully face our defects, and we are, I am sure, patriotic enough to apply any

remedy which is necessary to attain to that glorious destiny which was planned for us from the beginning.

We have the brain, and we have the brawn; we have the captains of industry, and we have toilers to keep the wheels of industry spinning. We have the untold wealth of natural resources, not equalled by any other nation in the world. We have the inventive genius and the commercial instinct, and from present indications, we will soon be the manufacturing and the commercial nation of the world, as we have been the granary of the world.

But these things all relate to the material; let us look to the Nation's soul. The strength of a republic does not rest in its standing army, nor in its ships of war, nor its brass-walled fortifications; nor does it lie in boundless wealth, nor in its intellectual powers. No, the strength of a republic lies in the feeling on the part of every man, be he high or low, of a sense of security springing from his absolute faith in the law of the land—a sense of security in the feeling of legal right, a profound respect for the law, a reliance upon the law, a recognition of the justice of the law, of the necessity of obedience to the law, and a feeling of legal duty to see that the laws are so just, and so fair that it will be easy to obey them.

Respect for the law, and obedience to the law, and humble submission to lawful authority, are necessary to the very life of the Republic, and when the American people fail in these solemn obligations, the Republic will die.

In *Marbury v. Madison*, Chief Justice Marshall said:—

"The very essence of civil liberty certainly consists in the right of every individual to claim the protection of the laws whenever he receives an injury. One of the first duties of government is to afford that protection. The Government of the United States has been emphatically termed a Government of Laws and not of men... It will certainly cease to deserve this high appellation, if the laws furnish no remedy for the violation of a vested legal right."

These words are the most significant and far-reaching in their effect upon human government that were ever uttered by the lips of man.

"A Government of Laws and not of men." This expresses the fundamental difference between the government of this great American Republic and all other systems of government ever devised by man.

As the years have gone by, and the problems of national life have been met and solved, it has become more and more apparent that the final test of the Republic is going to be, whether she can maintain her power by a reliance upon the loyalty of her citizens to the authority of the Constitution and law of the land. Will a continued respect for the law, and obedience to the law, and submission to legally constituted authority, enable the Republic to realize the dream of her founders, or will contempt for the law, defiance of the law, and repudiation of obligation to lawful authority, send the Republic upon the rocks, to lie among the wreckage of previous experiments in popular government. Thinking men cannot shut their eyes to the daily manifestation of a spirit of rebellion against law and against legal restraints.

The foundation of the greatness of this nation, the strength of this nation in her darkest hour, and the hope of this nation for the centuries yet to come, when our children's children may be facing the question of national existence, is the Constitution of the United States. This nation can never survive unless it gives continued recognition to that great Constitutional principle announced by Marshall, that in this nation the law is supreme; not supreme alone with the citizen, but supreme with the nation and the states that compose the nation; not supreme with the humble toiler, but supreme with the richest and the strongest; not supreme in theory, but supreme in truth and in fact. And this great principle of the supremacy of the law finds its origin in that immortal document—The Constitution.

Few there are in these modern days who fully appreciate the wonderful blessings of a written Constitution which gives recognition to the fundamental natural rights of man, and which provides guarantees against the invasion of these rights.

Gladstone, the eminent Statesman, said:—

“The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man.”

An eminent lawyer has said:—“It has been the priceless adjunct of free government; the mighty shield of the rights and liberties of the citizen. It has been many times invoked to save him from illegal punishment, and save his property from the greed of unscrupulous enemies and to save his political rights from the unbri-

dled license of victorious political opponents controlling legislative bodies; nor does it sleep except as a sword dedicated to a righteous cause sleeps in its scabbard.”

Horace Binney says:—

“What were the States before the Union? The hope of their enemies, the fear of their friends, and arrested only by the Constitution from becoming the shame of the world.”

Sir Henry Maine remarks—

“It isn't at all easy to bring home to the men of the present day how low the credit of the Republic had sunk before the establishment of the United States. . . . The Federal Constitution has survived the mockery of itself in France and in Spanish America. Its success has been so great and striking, that men have almost forgotten, that if the whole, or the known experiments of mankind in governments be looked at together, there has been no form of government so successful as the republican.”

A prominent North Carolina Jurist tells us that the Constitution permits:

“No military commission in time of peace to put its hand upon the citizen; no State, or the General Government, to deprive one of his privileges or immunities, but by the law of the land; how our rights of property are held as sacred under this Constitution, as was the humble cottage of the English peasant, in regard to which the elder Pitt once said: ‘the poorest man in his cottage may bid defiance to all the force of the Crown; it may be frail, its roof may shake, the wind may blow through it, the storm may enter, the rain may enter, but the King of England cannot enter; all his force dare not cross the threshold of this ruined tenement.’”

Justice Michell of Pennsylvania says:

“A century and a decade have passed since the Constitution of the United States was adopted. Dynasties have arisen and fallen, boundaries have extended and shrunken till continents seem almost the playthings of imagination and war; nationalities have been asserted and subdued; governments built over only to be overthrown, and the kingdoms of the earth from the pillars of Hercules to the Yellow Sea have been shaken to their foundations. Through all this change and obstruction, the Republic, shortest lived of all forms of government in the prior history of the world, surviving the perils of foreign and domestic war, has endured and flourished.”

And now to-day as we gaze across the great expanse of waters, and see the strongest, the most intelligent, yea, even the most Christian nations of Europe engaged in that awful conflict which is bringing death, and ruin, and wreck, in the most bloody war the world has ever seen; as we listen to the shock of empire; as we hear the roar of the deadly guns; as we listen to the moans of the dying; as we hear the sobs of the widows and the orphans; as the voice of the starving hordes cry out for bread; as industries are prostrated and financial institutions are crumbling—we pause and contemplate our blessings of peace and prosperity and we ask ourselves the source of our cherished exemption from this world woe. Is it alone in the wisdom of the men of the hour? Is it that our people are exempt from the passions and frailties of human nature? No, the source of our strength and our power and our peace, is in the spirit of the Constitution which proclaims the equality of all men before the law, and which guarantees the most sacred rights from invasion by individual or by state or nation.

And yet—and yet, it is true, “and pity ’tis, ’tis true,” that in these days, there seems to be a great lack of confidence, nay, even a feeling of contempt existing in the minds and hearts of many men for this great charter of human liberty. Men born to the blessings of freedom; men who do not stop to think about the cost of freedom; men who do not realize that this nation is not the child of chance, but that it is the outgrowth of centuries of tears and blood and sacrifice in the cause of human freedom—these men assume an attitude of criticism, and would fly from the “ills we have,” and open their arms to evils “we know not of.”

And this feeling—this unrest—this spirit of criticism, is not limited to the ignorant, nor the lowly. Chief Justice White, in an address before the American Bar Association in 1914, tells us of a distinguished public man, who had just been delivering in one of our great Universities, a series of lectures on our Constitutional System of Government. He said: “I was surprised to have one of my listeners, a student far advanced in his University life, say, ‘It gave me so much pleasure to hear your lectures, for they were the first kindly words I have heard said about our Government since the commencement of my University career.’”

Justice White further said,—

“I recollect myself a few years ago, being in the atmosphere of a University, and feeling that there existed among the student body either a profound apathy, or a great misapprehension as to our Government, the division of powers which it created, and the limitations which it embraced; and in mentioning this impression to one quite familiar with the environment, I was surprised to hear him say, ‘Oh yes, you are quite right, that is the impression which here prevails; indeed I think it comes from the state of mind of the teaching body.’” What is the source of this widespread feeling?

We have just been passing through a period of readjustment in the political and social life of the nation. For years the crystallized conscience of the people has been appealing for numerous reforms. The people have felt that privilege was too strongly entrenched in governmental favor. A noble feeling of sympathy for the weak and the unfortunate created a demand for social justice. A great political party was thrown out of power. Out of all this have come demands for legislation, most of it inspired by the highest motives, but much of it impractical and visionary, and some of it so framed that in providing a benefit for a certain class, the rights of some other class are forgotten and invaded. Often it has become necessary to recall the provisions of the Constitution, and sometimes it has been used as a bar against the enactment or enforcement of measures which were inspired only by the loftiest motives.

Under such circumstances it is only natural that those intensely interested, seeing only from one standpoint, not understanding perhaps the far-reaching effect of their favorite measures, should cry out at the limitations imposed by the Constitution.

Then again courts are sometimes compelled, under their sworn duty to defend the Constitution, to hold that a legislative enactment is unconstitutional, because it violates some of the principles of that great document created, not by courts, nor by presidents, but by the people themselves, for their own guidance and protection.

But Chief Justice White gives the strongest reason for this feeling of contempt for the Constitution. He says,—

“There is great danger, it seems to me, to arise from the constant habit which prevails where anything is opposed or objected to, of resorting without rhyme or reason, to the

Constitution as a means of preventing its accomplishment, thus creating the general impression that the Constitution is but a barrier to progress instead of being the broad highway through which alone true progress may be enjoyed."

Not only is this true, but unfortunately it is also true that every base murderer who begins to feel the rope tighten about his neck, can find some lawyer who can devise some alleged constitutional reason why his client should not hang. The courts are constantly engaged in defending the Constitution against these base and unworthy attempts to defeat justice. The plea that it is "unconstitutional," is becoming as unpopular as the plea of "brain storm," and the ever-present "alibi," and the unfortunate part of this common assertion of these defenses and pleas, is that a grave injustice is done to those for whom such pleas may be, and should be, justly made. This cheapening of legitimate pleas and defenses, is a grave wrong which should be stamped out.

Chief Justice White further says that there is "a growing tendency to suppose that every wrong that exists, despite the system, and which would be many times worse if the system did not exist, is to be attributed to it, and therefore that the Constitution should be disregarded or overthrown."

The foregoing are some, but not all of the causes which weaken the faith of the people in the Constitution.

And now recognizing that there is in this nation this feeling of lack of respect for the Constitution, and realizing something of the causes which underlie this feeling, and realizing that the Constitution is in very truth the fortress and the glory of our Republic, what is our duty?

We who are blessed with the advantages of higher education, we to whom much has been given, and from whom much is expected, we must be the defenders of the Constitution. This duty is as binding upon us as is our duty to defend the flag with our lives, if necessary, against assault from every foe.

But how shall we defend it? Shall we oppose all amendments of the Constitution? No, by its very terms it is subject to amendment; but in contemplating its amendment, we should approach this sacred document in the same reverent spirit we would have if we were entering upon some holy shrine. It is the people's

Constitution; it is their right to amend it. Yea, it is their duty to amend it, if upon due deliberation, the rights of the whole people can be better protected or enforced.

Complaint is sometimes made because of the delay involved in its amendment; but the provisions of the Constitution requiring deliberation were wisely inserted. It was intended that fundamental principles should not be changed under the inspiration of sudden passion. It contemplated mature deliberation. The fathers of the Republic were mindful of the storms which at times in the history of the world, had swept the people to destruction.

Shall we rebuke the people who seek reforms? Shall we decry progress or change? No, we should be the leaders in all just reforms. We should aid in guiding public sentiment along channels safe and sound and constitutional. We should give recognition to the appeals of those who would lighten the burdens of our brothers who may be heavy laden. We should aid in convincing the people that the Constitution is no restraint upon their aspirations for higher and better things.

Shall we condemn those who through lack of knowledge do not appreciate the great value of the Constitution? No, we should teach them. We should lead them. We should inspire them with love and veneration for this great bulwark of human freedom.

We must in very truth become teachers of the people. We must carry to them the light of our knowledge. We must point out to them the rocks upon which other republics have been wrecked.

We must teach them that in the Constitution we find absolute guarantee of protection for life, for liberty, and for property rights; that it guards the sacred rights of religion and makes this the only nation in the world where a man can truly be the captain of his own soul, free to worship God according to the dictates of his own conscience. That there is no man so lowly that he cannot point to the Constitution as his shield from the acts of the tyrant; that there is no home so humble that it cannot draw about it the sacred circle of the Constitution, and defy all the force of the world.

We must teach them that it guarantees the inviolability of contracts; that it prevents even a great state from taking the life or property of its humblest citizen without a trial under due process of law; that trial by jury is preserved

and that no man can be convicted of a crime without the privilege of being represented by counsel, and that when life or liberty is at stake no man can be compelled to be a witness against himself.

We must recall to them the awful tragedies enacted in the days of old, where under Star Chamber and other secret proceedings, men were deprived of their property and their lives upon baseless charges of treason; and then we must point out to them the burning words of the Constitution, which provides that no man can be found guilty of treason without at least two witnesses to the overt act.

We must picture for them the horrors of war, and then we must impress upon them that under the Constitution of the United States, no king, no prince, no president, and no cabinet, can ever call the citizenship of the United States from their peaceful homes to the trenches; that war can be declared only after the representatives of the people in Congress assembled, have spoken.

We must impress upon them the great truth, that there is not now, and never has been, a system of government which can abolish sorrow, or sickness, or stay the hand of death. That no government can help men who will not help themselves; that there is no way in which any government can bring riches to the indolent nor bread to those who will not toil. We must combat the false philosophy which assumes that all men are equal in all things; because men are not equal, except as under the constitution, they are equal before the law.

No system of legislation, and no method of government can equalize the strong with the weak, the wise with the simple, the good with the bad. While God gives to some men wisdom and shrewdness which others do not possess, while some are broad-shouldered with muscles of steel, and others are frail and tremble as they walk, there will always be riches, there will always be poverty, and any scheme for equalizing the possessions of men, is but an idle dream which never can be realized until men are made over into beings without passion or pride or ambition or selfishness.

Do not let them feel that its provisions are intended to protect only the rich and powerful. If the right of a railway corporation to certain lands is sustained under some constitutional provision, do not allow the people to assume that this provision exists only for corporations, but

impress upon them that the same constitutional provision which protects the railway company in its rights, may be invoked in defense of the little homestead, the sole possession of some humble toiler in the ranks.

If some desperado should be acquitted because he invoked the constitutional requirement that he upon his trial must be confronted by the witnesses against him, remind those who criticise that this same provision is made for their sons who may be unjustly charged with a crime; impress upon them that it is impossible to have one law for the guilty and another for the innocent, and that under our wise policy of jurisprudence, every man is presumed to be innocent until proven to be guilty.

Then impress upon the people something of the wonderful growth of the nation, and the development of the nation, and the progress of the nation, and the wonderful advancement of civilization in this nation—all under the wise protection of the Constitution. To those who may be discouraged in the battle of life, and who may attribute their failure to the injustice of social conditions, point out what other men have done under the same conditions with no better opportunity, and ask them to ponder the question as to whether their failure is not to be attributed largely to their own lack of energy and determination.

And if they point out abuses which do exist, ask them to aid in eliminating these abuses. If half the energy which is expended by earnest, but misguided people in efforts to tear down our form of government, were honestly applied in an effort to remedy existing evils in a constitutional way, these people would show that they were patriots, and at the same time accomplish something for their country and their fellow-men.

Lack of respect for the Constitution breeds contempt for all law, and contempt for the law leads to the mob—to anarchy.

You need not go beyond the headlines of our daily papers to see how far we have drifted from the high ideals of the supremacy of the law.

Down there is the mob of passionate men, their eyes blazing, their brutal instincts aroused, battering in the door of the prison, dragging forth some human being, who, brute though he may be, has the guarantee of the Constitution that he shall only be condemned after a fair trial,—dragging him out to be shot or hanged or burned alive.

A grave crime has been committed; some one has been apprehended, charged with the offense, men cannot await the orderly administration of justice—they defy authority, trample upon the law, spit upon the Constitution, and in defiance of all the nation stands for, they resort to the brutal methods of our savage ancestors, and hurl the soul of a fellow-man into eternity, often without any certain proof that he is guilty of any offense.

The victim may be guilty, he may deserve punishment, but this is no reason why civilized, educated men, should forget the high duty which they owe to the nation and to the God of nations.

Nor is there any justification in the excuse sometimes urged, that the courts are too slow in administering justice. The courts will do business as the law directs, and the men in the mob and their neighbors, are the men who make the law and who elect the judges who administer the law and if punishment of the guilty is not speedy and certain they themselves are to blame.

Here is a riot; laborers are out upon a strike, which, when properly and legally conducted, is often a proper measure of protest and resistance against unjust greed; but passions are stirred, and some men, heedless of legal restraint, destroy property and sometimes even take human life. In their mad fury, they forget every legal and moral restraint, and boldly and defiantly trample upon the most sacred rights of life and property. Sometimes, however, they seek to justify their defiance of lawful authority by the example set by men in high places who, not under stress of excitement, but actuated by greed or inordinate ambition, spurn legal restraint and by subterfuge and artifice, seek to evade the law solemnly enacted by the people.

The great daily papers are catalogs of crime—murders, robberies, thefts—crimes against the home—against women and children. Men in high places are false to their trust. Men elected to office stain their honor and their souls by accepting bribes. Men use their God-given gifts of intelligence and their superior learning to fleece their trusting fellow-men.

We have in the daily press, not only a catalog of crimes, but we have a school of crime; we have the seed of future crimes planted in the minds of our innocent youth whose minds are

poisoned by the attractive garb which crime is made to wear.

And so many of the crimes go unpunished. The general attitude of opposition to the law is often reflected in the verdicts of good men in the jury box, who too often allow maudlin sympathy to blind them to their stern duty to enforce the law.

I would not criticise the jury system. This is a government of the people, and so sacred under the Constitution are life and liberty, that no court is big enough or powerful enough to deprive the humblest man of either in a trial for any grave offense except upon a finding of guilty by a jury of his neighbors—his peers.

But jurors too often manifest a lack of appreciation of their awful responsibilities. Their souls need quickening. The spirit of respect for the law must be aroused, and the importance of punishment for crime must be realized. A lack of respect for the Constitution and contempt of the law, has developed a spirit of antagonism to the courts. Some judge errs, and the entire judiciary is condemned. People do not draw the distinction between the individual judge and the institution—the Judicial Department of our Government.

Some jury acquits a man who should have been convicted. The Judiciary is condemned instead of placing the responsibility where it belongs, with the people themselves. Do those who criticise the court ever stop to recall the fact that the court is the last refuge the only refuge, of the man whose rights have been invaded. We have abolished the battle-axe and physical contest. We have substituted a peaceful tribunal. We have made it fairly representative of the people, and the Constitution and law of the land require that all men, high and low, shall subdue their passions which would lead them to resort to brute force, and submit their differences to this tribunal for peaceful adjudication.

The confidence of our people in the courts *must be restored*, because the institution must live while the nation lives. "Judges come, and judges go, but the court lives on." It is the last refuge of men whose rights have been invaded. Power must rest somewhere, and if men will not resort to this peaceful tribunal for redress of their wrongs, then they must turn back and grasp the bludgeon and the

battle-axe with which our ancestors settled their strife with their fellow-men.

If people say the court is sometimes in error, admit it. Judges are human. No system has been devised, and no system can ever be devised, by which infallibility can be installed upon the Bench. If individual judges do not attain the high standard which is desired, the people are to blame.

But is this not a good time to look back over the history of our country, and scan the lives and public service of the thousands of men who have occupied judicial positions, and to observe with satisfaction and pleasure how few, how very few judges, State and Federal, in this more than a century of our national life have ever even in the slightest way stained the judicial ermine. In some individual case it may appear that justice has miscarried, but think of the hundreds and thousands of cases in the hundreds of courts, State and Federal, throughout the land, which are tried and disposed of every day in the year, which the public, outside of the immediate community, never hears of, in which substantial justice is done and as to which no word of criticism is uttered.

These are all things the people do not understand, and we must be their teachers. The great mass of American people are fair and just. What they need is knowledge upon these vital questions—vital to them, and vital to the nation's life. Is there any remedy which may be suggested? If we study carefully conditions, and causes for these conditions, we find that we are allowing a spirit of antagonism to authority to develop in childhood. The children of the present day do not possess the reverence and respect for authority which their grandfathers had as children in the long ago. It is nothing unusual to read of a riot or a strike of pupils in a school. Parents and teachers do not seem to inspire the respect and confidence which they should.

The police force of the city, which, as the representative of law and order, should have our respect, are jeered at and scoffed at by children on their way to school. We are developing a spirit of contempt for authority which must be curbed. We are developing a false pride which scoffs at appeals for humility.

What the people of this nation need to-day, is a fuller development of the great virtue of humility. They must learn that "every one that exalteth himself shall be humbled; and that

he that humbleth himself shall be exalted." We must teach the youth of this land respect for authority—the authority of parents,—teacher, city, State, of the Nation, and of God. We must teach them respect for law and for lawful authority, and we must develop in all our people a solemn conception of the great truth, that law is the life of the nation, and that only by obedience to law, can the nation live.

The people must also understand that only by constant vigilance and faithful performance of civic duty, can we hope to have just laws. If every man would perform his duty solemnly and seriously, the law of this land would represent the eternal principles of justice springing spontaneously from the hearts and conscience of the whole people.

Fortunate indeed are you who have had the privilege of laying the foundation for future manhood within these honored walls. Here you have learned respect for authority, and reverence for sacred things. Here you have acquired that superior knowledge which in future life will enable you to render "to Caesar the things that are Caesar's, and to God the things that are God's."

This institution holds an honored place in the history of this country as a fountain of patriotic Americanism. When the flag was fired upon at Sumpter, this Institution gave up her noblest and best in order that the nation might live. You have not been merely taught—you have been molded. Your passions have been curbed, and you have been inspired with a lofty ambition to attain the highest and best in human life.

You are going forth, knowing your duty as patriotic American citizens, fully determined, I trust, to maintain the fullest loyalty to your country, to the Constitution of your country, to the law of the land, and to the Nation's Flag.

At Sea

A dim gray mist enshrouds the deep
 Where summer's sun lies dead,
 Across the sands the shadows creep
 The golden flood has fled.
 A fisher's boat glides up the bay
 The gilded sails are dull,
 Gone is the glare of the full midday
 Brown is the golden hull.

J. F.

Journalism—Its History, Powers and Responsibilities.

BY MAX PAM, LL. D.

THE struggle for liberty of conscience paid the greatest toll in all history. Centuries of warfare with its incalculable sacrifices testify to the heroism of the strife. To win freedom of worship, races were decimated and civilization almost destroyed, but in the overthrow of paganism, there was established forever that which had been prized and cherished more than life itself.

It is a regrettable fact that this most precious jewel in the diadem of human freedom should have lost its lustre by lack of appreciation of its surcease and salvation. It is hoped that the unsurpassed cataclysm that is now well-nigh destroying Europe and its peoples, and threatening its civilization, will, on the rebound, restore the people's faith, revive their religiousness and re-establish upon a firmer foundation the church of their respective affections. The holocaust of the last two years must find justification in the future. The immeasurable sacrifices must find vindication in the service and achievement for civilization and mankind, else the seal of eternal condemnation will rest upon the brow of those responsible for this tremendous world upheaval.

The struggle for the liberty of the Press stands next to the struggle for liberty of conscience in its exactions and sacrifices, but the cost is not to be compared with that entailed in the victory of spirituality over sensuality. To win the right of freedom of speech, whether exerted on the rostrum or through the Press, men have sacrificed property and forfeited life. It took centuries to conquer for that which is an inalienable right, and which kings and potentates have striven unceasingly to subvert.

It is regrettable, too, that notwithstanding the tremendous sacrifice offered in the interest of freedom of speech, and the privations and punishments suffered in the establishment of the right to liberty of the Press—whether attributable to the forgetfulness of the sacrifices made or the assuagement of the sufferings endured to win this heritage—this most potential factor for securing the liberties of mankind, which should stand aloft as the protector of people and institutions against improper assaults

and attacks, has frequently become the arm and instrument of abuse, working in many cases irreparable injustice.

The history of journalism has demonstrated one fact beyond all others: honestly and fearlessly exerted, it is the medium, after the Church, through which the greatest good to mankind can be accomplished.

EARLY HISTORY.

It is always interesting in dealing with any subject to note its early history. And so I will refer in a brief way to some of the interesting historical facts relating to journalism. In doing so, however, I will exclude any special reference to, or treatment of, the subject from the viewpoint of periodicals, and confine myself largely to journalism as it finds its expression in the public press.

The origin of journalism, in point of time and locality, is in dispute. China claims the distinction of having invented printing and of having published the first printed newspaper. She claims that in her Empire an official gazette called *The Peking Gazette*, was published many centuries before the building of Rome, and long before the first Roman publication, known as the *Acta Diurna*.

It is claimed by James Grant in his "The Newspaper Press," that much credit would not have been given to the claims of the Chinese in this regard, but for the fact that Roman historians gave support to it. Nowhere, however, is there offered any substantial proof to sustain the Chinese claim.

When the Romans were desirous of communicating with their generals in command of the various provinces under their rule, they published "news notes," by which the news of the progress of the Imperial Arms was transmitted. These news notes took form in a publication called the "Acta Diurna." These, it is claimed, can hardly be said to have been newspapers, but rather, as stated, "news notes."

It is to Guttenberg, in Germany, that history credits the first publication of a newspaper. This took place in 1441. Though some dispute has arisen as to this, the statement has not successfully been contradicted. However, it has been stoutly claimed that Venice is entitled to the credit of having first published a formal newspaper, under the name of "The Gazzetta." This name having its derivation either from the Italian word "gazza," meaning gossip or

tattler, or from the term "gazetta," the name of a coin generally used in payment.

It would be my opinion, based upon such information as I have been able to glean from writers on the subject, that newspapers, in sustained or substantial form, disregarding now the Chinese or Roman "bulletins," were first produced and published in Germany in the fifteenth century.

The first daily English newspaper appeared during the reign of Queen Anne. It was known as the *Daily Courant* and was issued in March, 1702. This paper was published by a woman, Elizabeth Mallet. In France it was the *Journal de Paris ou Poste au Soir*, published in Paris in January, 1777. In Russia it was the *St. Petersburg Gazette*, and appeared in 1703. That in Sweden appeared in 1644, and in Spain the *Gazzeta de Madrid*, which was published in 1704. The first newspaper published in the United States was the *American Daily Advertiser*, and it appeared in Philadelphia, in 1784, though before there was what was known as a *News Letter*, published by Benjamin Harris, at the London Coffee House, in Boston, beginning September 25, 1690. The first penny paper was the *Orange Postman*, published in England, in 1706. It sold for half a penny, and therefore was the first one cent paper. The first religious paper published in this country was by Nathaniel Willis. Its name was *The Record*. It was published in the interest of Protestantism and first appeared in Boston, July 3, 1816. The first Catholic paper published in this country was *The Shamrock*. Archbishop Hughes of New York, however, said the first really Catholic paper published was the *Catholic Miscellany*, which was founded in Charlestown, South Carolina, by Bishop England.

Until late in the Eighteenth Century, no publication could be made in Great Britain of any matter of State without the consent of the king. In this country government organs began with the administration of Thomas Jefferson and ended with the administration of President Buchanan. Since then the Press of the United States has been independent.

METHODS BEFORE TELEGRAPHY.

Before the age of telegraphy, news and news items were transmitted largely by messengers, first, by human service, and later through the service of the carrier pigeon. These pigeons were the fleetest of all news car-

riers. Railroads could have equalled their speed, but there were none to do it in those days. The carrier pigeon was a swift flyer and would go long distances without stopping. It is said they have been known to fly, in a few instances, at the rate of 100 miles an hour, and that nothing apart from the telegraph can exceed their velocity. It is also said that cannon balls move at the rate of 1200 miles an hour; that eagles fly at the rate of 145 miles an hour, and swallows at 185 miles an hour, but none of these have endured. It is also said, however, that pigeons can not be relied upon for distances exceeding 400 or 500 miles.

At this point let me narrate an interesting incident: On one occasion during the siege of the French Capital by Germany in 1870, a pigeon carried into that city a newspaper four and three-quarter inches square, with 226 dispatches microscopically photographed upon it, embracing the news of the day from all parts of the world. This paper had to be read by the aid of a powerful microscope and a magic lantern.

Another incident, but amusing more than interesting, occurred in 1846. It is narrated by Frederick Hudson in his "Journalism in the United States."

An Antwerp journalist dispatched a reporter with two carrier pigeons to Brussels to await the king's speech and send it to Antwerp by these birds. On his arrival at Brussels, the reporter gave the pigeons in charge of a waiter at the hotel and then ordered breakfast for himself. He was kept waiting for some time, but a delicious fricassee atoned for the delay. After breakfast he paid his bill and called for his pigeons. "Pigeons!" ejaculated the waiter; "why, you have eaten them!"

You have all heard the expression of one being called upon to "eat his own words." Singularly enough, this is mentioned by Hudson in an interesting proceeding for the punishment of a person convicted of libel in Russia. A traveller who witnessed the scene graphically described it as follows:

"While I was at Moscow a quarto volume was published in vindication of the liberties of the subject. In this work the Czar was severely scrutinized and freely blamed; the iniquity and venality of the administration of law described in strong language.

"Such a book in such a country naturally attracted general notice, and the offender was

taken into custody. After being tried in a summary way, his production was determined to be a libel, and the writer condemned "to eat his own words."

"I was induced to see this singular sentence put into execution. A scaffold was erected in one of the most public streets of the city; the imperial provost, the magistrate, the physician and surgeon of the Czar attended; the book was separated from its binding, the margin cut off, and every leaf rolled up into the form of a lottery ticket when taken out of the wheel at Guildhall.

"The author was then served with them, leaf by leaf, by the provost, who put them into his mouth, to the no small diversion of the spectators, and was obliged to swallow this unpalatable food on pain of the knout, a punishment more dreaded than death.

"When the medical gentlemen were of opinion that he had received enough into his stomach, as much as was at one time consistent with safety, the transgressor was sent back to prison, and the business resumed the two following days. After three very hearty but unpleasant meals, I am convinced, by ocular proof, that every leaf of the book was actually swallowed."

STRUGGLES OF JOURNALISM.

There are many epochs in journalism to which reference might be made, but the periods which stand out more distinctively than others are during the reign of Charles I and George III of England, and the period of the Colonial, the Revolutionary, the Political Party and the Independent Press of the United States.

Until the establishment of the *Independent Press*, each epoch produced severe and disastrous conflicts between the journalists on one hand and the government or ruling power on the other. The history of journalism in this regard is replete with instances of conflicts and contests entailing the most vicious and brutal abuses and punishments. No epoch, however, in interest, compares with the present.

Journalism has had its swing of the pendulum, as have all other great, palpitating institutions. Until 1758 there practically was no freedom of the Press. Any person undertaking to print or publish any matter relating to government or king, without permission first obtained, forfeited his life at the pleasure of the ruler.

The courts of Great Britain were under instructions (and these instructions were pur-

sued), to inflict upon all convicted publishers the most brutal forms of punishment.

In this country only after the most violent contests in the Colonial times was it possible for a publisher to print and issue, without great peril, any matter relating to the authorities, and it was only through the efforts of Alexander Hamilton and his contemporaries that the laws were finally changed, through which ultimate freedom of the Press was secured.

The two great cases which more than any other caused the change in the laws in this regard, arose out of political contests and were wide apart in time. The first was the prosecution of John Peter Zenger in 1734, and the other of one Crowell, in 1803, both resulting in imprisonment.

Journalism has thrived against the most devastating opposition. It has virtually lived through a baptism of fire. Editors and journalists in great number forfeited their property and sacrificed their lives to the cause of journalism, and now liberty of the Press and freedom of speech are guaranteed in practically every civilized land.

This attained, we look back through the years and centuries of struggle and strife and sacrifice, and find journalism the most potent factor in secular life.

THE PRESS.

While not confined to the newspaper Press, journalism has its strongest expression and its greatest influence in the daily issues. It is true that periodicals and magazines dealing with every possible subject in which mankind is interested, wield a wide influence upon the thought of the people, nevertheless, not only in this country, but in the whole world, the newspaper has become the library of the people, often, alas, to the exclusion of other form of literature. Indeed, you rarely, except amongst students, find a reader of standard literature. The libraries containing volumes of biography, geography, history, and even sociology, find the books unthumbed, and even the old and most fascinating volumes of romance and prose and poetry more and more neglected.

This being so, journalism, as symbolized in the newspaper, finds itself in the present day at its highest point of importance and influence and potentiality, and consequently is charged with an equally high order of responsibility.

An idea of the importance of the Press can

be gleaned from the fact that in 1871, according to Eugene Hutin, author of the History of French Journalism, the number of newspaper pages daily issued was 12,500,000 which number has increased until to-day, as I understand, the pages of the daily press disseminated among the people of the world aggregate more than twenty times the number of pages issued in 1871.

Carlyle said: "Great is journalism! Is not every editor a ruler of the world, being a persuader of it?"

Burke and Sheridan each said, in effect, that if he had only the sole control of the newspaper press for one year, he would undertake to effect the greatest political and social changes which could be conceived.

Bulver said:

"The newspaper is the chronicle of civilization, the common reservoir to which every stream pours its living waters, and at which every man may come and drink; it is the newspaper which gives to liberty true life, its perpetual vigilance, its unrelaxing activities. The newspaper is a daily and sleepless watchman that reports to you every danger which menaces the institution of your country and its interests, at home and abroad. The newspaper informs legislation of the public opinion, and it informs people of the act of legislation; thus keeping up that constant sympathy, that good understanding between people and legislators which conduces to the maintenance of order and prevents the stern necessity for reflection. The newspaper is a law book for the indolent, a sermon for the thoughtless, a library for the poor."

Henry Ward Beecher, in speaking of a journalist said:

"His was the career of the journalist, and he spoke from a pulpit whence his words were echoed and re-echoed throughout the world. The lawyer speaks within the narrow sphere of the courtroom; the senator and representative within the legislative walls; the minister preaches from the pulpit, and his words are confined within the walls of his church, and he rarely speaks beyond it; but he spoke from a pulpit that has no limit—the Press. Thence comes forth a louder voice than that of all the others—the voice of one who speaks, who cries in the wilderness; for all across this populous land, across the territory from the Atlantic to the Pacific ocean, and the Daily Press speaks to all the people. This is the great, the all-important civilizer. There is no power for good that can compare with the Daily Press; no pulpit like it for disseminating knowledge among men."

FUNCTIONS OF JOURNALISM.

I regard journalism as one of the most important agencies for good or evil in the world to-day. In all humility, after the dis-

tinguished quotations just made, I desire to recall what I said on this subject several years ago at this University:

"The modern newspaper enjoys a unique privilege that, outside the influence and teaching of the parents, is one of the very few educational agencies that come directly into the home. It is an every-day visitor, a welcome guest, a guide, friend and teacher. The relationship that the newspaper bears to the home affects the very source and fountainhead of national well-being, because every test of national vitality and national virtue must begin and end there, for it is there the man and woman of the future are trained."

The function of journalism, whether in the daily press or in the periodical publication, is to serve both as guide and teacher. As society becomes more complex, journalism becomes more difficult. The currents and cross-currents animating humanity require wide knowledge and concrete treatment. The racial and religious conflicts bring into collision all the elemental and scientific forces of the time.

The struggle for individual and national supremacy calls forth the fullest of human resources. The fight for existence, both of man and of state, challenges the ingenuity of mankind. To meet all these conditions there must be found a solution which squares with justice, and that justice founded on Truth.

There is no longer segregation of peoples and nations. There is no longer impenetrable distance, forswearing knowledge and information. There is no longer an impassable chasm between the thoughts and emotions of the different peoples of the earth. There is no longer a state independent of or indifferent to other states. Indeed, the peoples of the earth are practically one. Through the force of electricity, mind reaches mind, and thought provokes thought, in all parts of the inhabited globe as in a flash, and the journalism of the day in its matchless reach around the world brings to each reader the activities of even the most distant part of the globe, and chronicles daily the current history of the world.

That the reader may think aright, he should be correctly informed. That he may act right, he should be truthfully advised. To give the reader the benefit of correct information, the journalist must seek the facts, assemble them in intelligent form, and impart them in a manner free and unprejudiced. Journalism has a tremendous responsibility, but I sometimes wonder if the journalist has a proper appreciation of this high responsibility.

JOURNALISM AS A LEADER.

One of the danger posts in the march of free and independent journalism is its assumption of leadership. Does not journalism, consciously or unconsciously, transcend the function of the collector and the disseminator of facts, and make itself the leader of the people? Leadership, as I understand it, is personal, not impersonal, and involves personal responsibilities and consequences. Leadership, as I conceive it, should not, and cannot safely, lodge with the publicist and the journalist. Leadership, as I believe, must come from the people and remain with the people. The power of the Press is too great, its influence too far-reaching, and its power of dissemination too considerable to permit the transfer of leadership from the people to journalism.

It is the function of journalism to apprise and educate. Through the channels of knowledge properly collected and honestly and fairly disseminated, journalism may and should guide the reading public toward a just and true public opinion. This it cannot do if it assumes the character and functions of leadership. Leadership presupposes interest, direct or remote. Interest of journalism in a thing, a person or a cause espoused neutralizes and even destroys the true function of journalism. Journalism must be impartial; it must be unprejudiced. It may and it should through its editor voice its individual views upon any topic or thought, and in its editorial columns give expression to opinions which the reader may and should consider in forming his own opinion upon the subject, together with the facts and material otherwise published in its news columns, but it is no part of its duty or its privilege to dictate or decide.

SENSATIONALISM IN JOURNALISM.

In the last few years, and, indeed, in the immediate present, there has developed a form of journalism, staggering and astounding. The columns of the daily press are replete with sensational statements of events, internal and external, national and international, that challenge the credulity of the public. Assertion and denial, declaration and contradiction, crimination and recrimination, in exaggerated and sensational form, daily fill the columns of the press. Inaccuracy in statement and exaggeration in narrative exist at this time in the most extreme form, not only by reason of

unprecedented world conditions, but because of tendencies in that direction which have developed gradually and continued persistently, until they have apparently become an integral part of metropolitan journalism, causing the people to doubt the truth of newspaper statements, to discredit the reliability of news published, and to voice a general disbelief in the integrity and dependability of the press. This development and this condition is a great menace to mankind, and is a great injury to the cause of journalism and to its usefulness and efficacy. If continued, the function of journalism as a teacher is prostituted, and its office as guide is destroyed.

UNIQUE PRIVILEGE OF JOURNALISM.

Journalism is the only agency which passes the threshold and invades the sanctity of home without question and without hindrance. It is received as a friend. It is accepted as a guide. It intends the reader, young and old, rich and poor, thoughtful and thoughtless, to believe its statements. It represents itself as an honest gatherer of facts and a truthful imparter of the news of events. It assumes the responsibility of creating in the mind of the reader an opinion upon subjects based upon the facts published. It expects the public opinion thus established to express itself in thought and action.

In the enjoyment of the benign privileges of Constitutional guarantees, journalism is bound and obligated to bring to the reader of every station in life an honest, truthful and impartial narrative of what it undertakes to present. It has another duty just as high, and in my judgment, even more important: it is to give publicity to things and events which will make for morality and character, instead of immorality and lack of character. It should be the function of journalism to bring to every person and every place as much sweetness and as much beauty as is possible (and there is much of it in the world to impart), and yet we find the journalism of the day going out of its way to emphasize and exaggerate and exploit depraved and disreputable occurrences and happenings. It chronicles in big and alluring type the debauchery and the debasement of unfortunate beings. It attracts the eye with flaring headlines of crimes and misdemeanors in the community. We find no reference to the achievements of virtue in glowing and

commanding form and size. Such are taken as a matter of course, and receive no special treatment. These make for character. They make for morality, but they do not make for circulation. If journalism will persist for its own purposes to saturate the public thought and attention with the wickedness of the world and give it emphasis in exaggerated form, then it owes a duty at the same time to counteract the evil effects of such abnormal and ugly intelligence by something that savors of hopefulness and salvation.

Journalism finds its way to the thought and attention of the weak and the young. Accounts of evil excite morbid curiosity, and when triumphant, frequently its influence is lodged in the perverted imagination of the weakling.

I hold it is the duty of journalism to avoid, except as it is necessary, publicity of depraved conditions in life. It is no answer to say that publicity engenders fear and makes for correction in habit and conduct; that by the use of the searchlight upon public or private wrong, virtue is reclaimed. Here and there the fear of publicity may deter, but the greatest deterrent and the surest preventive is to persistently day by day, bring to the mind and the imagination of the reader the acts and the achievements of virtue and of the things worth while and extol the reward reaped therefrom; and with the same persistency so surround evil and its chronicles, with good and its publicity, that from necessity and by force of habit, the good will ultimately crowd out the evil, because evil cannot thrive in the presence of virtue. With virtue unceasingly present, vice must succumb. I fear unless journalism, rising to its sense of responsibility, changes its attitude and its practice in these respects, the liberty of the "palladium of the people" may become seriously impaired.

In this regard, let me call your attention to what Grant points out as appearing in one issue of a metropolitan American journal in the way of headlines: A Family Poisoned. An Alleged Murderer Arrested. A Brother Shoots a Sister. A Philadelphian's Pocket Picked of \$8,000. A Swindler Arrested. Wanton Murder of a Young Man in Philadelphia. A Bostonian Beats His Mother's Brains Out. A Policeman Fatally Shot by Burglars in Washington. Sentence on a Wife-Killer. A United States Soldier Shot. A Pack Proprietor Shot at a Race. Counterfeiters Nabbed in St.

Louis. Two Murders in Nashville. A Forger Arrested in Washington. Desperate Attempt of a Convicted Murderer to Escape. Man Murdered in Richmond. Lynch Law in Minnesota. A Man Cuts His Wife's Throat. A Coroner Shot. Murdered by a Negress.

Is there any justification for this type of journalism? Such publications take on the character of the devil's workshop and neutralizē or mayhap destroy the teachings of faith and gospel of church and home.

At this point let me quote from Horace Greeley's announcement launching the *New York Tribune*:

"*The Tribune*, as its name imports, will labor to advance the interests of the People, and to promote their Moral, Social and Political well-being. The immoral and degrading Police Reports, Advertisements, and other matter which have been allowed to disgrace the columns of our leading Penny Papers, will be carefully excluded from this, and no exertion spared to render it worthy of the hearty approval of the virtuous and refined, and a welcome visitant at the family fireside."

Journalism, speaking through Horace Greeley, had a keen appreciation of its high office and the great responsibility that rested upon it. Would it not be well for another Horace Greeley to appear upon the horizon of journalism?

RESTRAINT.

No institution or pursuit exists possessing in such great measure the protection of our laws as journalism. Indeed, so great and generous is the immunity enjoyed that its privileges are open to continual and reckless abuse. A just conception of its rare prerogative demands that journalism impose upon itself wise and proper restraint and refrain from doing violence to the great trust with which it is charged.

Listen to what William Wirt said in speaking of the Liberty of the Press:

"What is the liberty of the Press and in what does it consist? Does it consist in a right to vilify the tribunals of the country and to bring them into contempt by gross and wanton misrepresentations of their proceedings? Does it consist in a right to obstruct and corrupt the streams of justice by poisoning the public mind with regard to causes in these tribunals before they are heard? Is this a correct idea of the liberty of the Press? If so, the defamer has a charter as free as the winds, provided he resort to the Press for the propagation of his slander, and, under the prostituted sanction of the liberty of the Press, hoary age and virgin innocence lie at his mercy. This is not the idea of the liberty of the Press which prevails in courts of justice, or which exists in any sober or well-regulated mind. The liberty of the Press is among

the greatest of blessings, civil and political, so long as it is directed to its proper object—that of disseminating correct and useful information among the people. But this greatest of blessings may become the greatest of curses if it shall be permitted to burst its proper barriers. The liberty of the Press has always been the favorite watchword of those who live by its licentiousness. It has been from time immemorial, is still, and ever will be, the perpetual *decantatum* of all libelers. . . . To be useful, the liberty of the Press must be restrained. The principle of restraint was imposed upon every part of creation. By restraint the planets were kept in their orbits. The earth performed its regular evolutions by the restraint of the centrifugal force operating upon it. The vine would shoot into rank luxuriance if not under the restraint of the laws of nature, by which everything was preserved within its proper bounds. Was not everything on earth impressed with this principle? And was not the liberty of the Press to be restrained to the performance of its rightful functions of propagating truth for just ends?"

PUBLIC OPINION.

"Who steals my purse steals trash;
'Tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

On a former occasion I wrote:

As civilization advances, it becomes more and more apparent that the controlling force and the irresistible power wielded in all forms of government is what is known as public opinion. Its influence is felt in every walk of life. The best thought of the press and of current literature is merely the reflex of that opinion. It influences legislation, affects courts and admonishes executives. Before the power of public opinion all resistance is swept away. It is the real court of last resort, whose dictum for the time being is final and irrevocable. It must not be assumed that public opinion is entirely beyond the pale of control. On the contrary, I firmly believe that whenever a subject vital to the well-being of a nation is in the balance, honestly directed efforts through the proper channels will bring about the correct solution; but it remains for those who have the ear of the Nation to exert every possible influence to that end. At the same time we must not forget that public opinion may be inflamed by passion and may be unrighteous and unjust, and yet have its sway. It is imperative that such public opinion should always voice the human conscience. It is important that it should express the latent spirituality of the nation; that it should rest upon the ancient ideals and concepts of righteousness. There is no statutory law to regulate this public opinion. There is no review which can undo or regulate its judgment. While its benefits are appreciated, the possibility, if not the probability, of great injury being done must never be lost sight of. Public opinion, therefore, should at all times be the crystallized thought of men and should be the manifestation of all that is best in the manhood of the nation."

The most potent factor in the formation of public opinion is the Press. This is a matter concerning which there is no room for dispute. A Press that is prejudiced or unreliable or that has a personal or selfish interest to serve, cannot produce the right kind of public opinion on any subject. To get the right kind of journalism, we must have the right kind of journalists, namely, men of conscience and character, animated by high ideals and a high sense of the responsibilities attached to their profession. Legislative penalties and criminal statutes are not sufficient safeguards. We need conscience and the elements that make for conscience, and the old-fashioned ideas of right and wrong, the high regard for truth and justice, and the abhorrence of untruth and injustice which are instilled in the religious atmosphere of this and similar institutions.

We are a newspaper reading people, and it has been asserted more than once that we are less affected by what is said in the pulpit on the lecture platform and in the schools, than we are by what is said in the Press. Such being the case, it is important, yes, vital, that serious attention should be paid to the formation and training of journalists, to the end that the man who makes public opinion should by education, by conviction and by habit in all he does, be led by conscience and by truth, and by the courage and the honesty that is born of conscience. The danger to reputation, to property, to life, to happiness, to even the very foundation of government, flowing from lack of conscience in journalism, is so great a peril that there should be established a distinct department of journalism in every institution of learning which keeps religion in the foreground (regardless of denomination), the spirit of which, if followed, I believe, will so ennoble the profession that public opinion will express the concepts of justice and righteousness.

Buttressed and fortified by the championship of crusaders, who are inspired by religion and endowed with faith, battling for truth and for integrity in journalism, there is assured to the Fourth Estate in the four corners of the earth a liberty of the Press that will endure, a freedom of speech unending, and a great achievement for the good and happiness of mankind.

CONCLUSION.

And now, my young friends, especially you graduates of the School of Journalism,

as you go out to face the problems of life, and struggle for progress and success which is part of the duty of every profession, keep ever in mind the spirit of faith inculcated into your hearts in this great institution of learning. Let the knowledge here gained and the spirit here imbibed and the spirituality with which you have here been endowed, constantly abide with you in the performance of your professional duties, to make each of you an agency for the highest and best in your profession. And you of the School of Journalism, let not your pencil record or publish that which your conscience can not justify, that which the truth does not substantiate, or that which may shock a sense of decency and morality in the people. Let not your efforts carry to the home that which may bring the tingle of shame to the cheeks of sweet womanhood, or cause the saintly mother to bow her head in sorrow, or the father to hesitate in explanation or discussion. Remember, that no matter how unseemly may be the subject you deal with, there is never one so bad but that it can be expressed with cleanness and respectability. Remember, too, that no matter how serious may be the errors of the weak, there is always the hope of the future, and so do not lightly destroy that for which salvation may hold happiness and comfort. And above all, hold to Truth. Let *that* always shine as the beacon light of rectitude in your every thought and action, and ever stand as the torch which points the way for justice, for righteousness and for civilization.

Twilight.

The dusk o'erbrims her boundaries,
 Apple-green west with orange bar,
 While up along the Milky Way
 The blinking eye of one lone star.
 The trees wear tips like pallid flame,
 In ancient wood with carpet sod.
 A robin had its nest up where
 Pine trees go climbing straight to God.
 I hear the river halt and swerve
 Around me in its silver sweep
 And listen to its broken laugh
 Down where it takes its sudden leap.
 I watch the stars and they are pale,
 Blinking crystal across the blue,
 As if they'd shut their eyes awhile,
 And sleep'ly fell to napping too.

T. J. T.

I.—The Newspaper and Education.

BY LOUIS PATRICK HARL, PH. B.

WE the citizens of America, are partners in the gravest experiment ever attempted by a people in the history of the world,—the experiment of self-government, of modern democracy. When, a century and a quarter ago, our Fathers, fresh from their victory over oppression, proclaimed the strange new principle that the people are capable of governing themselves, they little knew, and the world little knew, what a grave pronouncement they were making. They conceived of a grand idea; for this they are great; they had the initiative and courage to put it into execution, for this they are famous. To us, their descendants, it is given to love, cherish, and preserve, these glorious principles of liberty, equality, and self-government. Ours is a task equally high and noble and immensely more difficult,—much more difficult—because with all our marvellous progress our problems have steadily multiplied. Indeed they have come upon us with such bewildering rapidity that we behold to-day the strange spectacle of this great nation of ours being pointed to, on the one hand, as the undeniable triumph of democracy, and on the other, as the hugest example of its failure.

Whether our democracy has proved itself or not, it is certainly a tremendous enterprise, the most tremendous human enterprise, indeed, in the history of civilization. Here we have scattered over a stretch of territory almost as large as the whole of Europe, a hundred million people of every race, creed, and temperament, of every social, economic and intellectual condition under the sun, joining upon an equal footing to govern themselves.

If this experiment is to be anything more than an experiment, if it is to become an enduring success, nay more, if it is not to be the biggest failure of history, we must face the stern fact that it can succeed only among a people capable of making it succeed, an enlightened people and a people versed in all those principles of right conduct which go to make good men and good citizens. And in no way can that enlightenment, morality and solid citizenship, so essential to self-government, be secured except through education,—sound, properly directed education.

Anyone who knows the details of that long struggle which our forefathers made for civil and political rights must realize the importance they attached to a free and powerful press and the heroic part that press when once secured played in bringing their struggle to a successful issue. So, too, must anyone acquainted with present-day affairs realize the far graver part the newspaper plays in this country to-day. Speaking of the importance of the newspaper in this country a generation ago, Wendell Phillips said: "It is a momentous, yes, a fearful truth, that millions have no literature, no schools, almost no pulpit but the press." This is truer to-day than it was then: there are at present in the United States nearly twenty-five thousand newspapers with a total annual output of nearly six billion copies. If we have the welfare of our country at heart, we must concern ourselves about the character and influence of these newspapers.

What then is the newspaper and what is its office in the republic? The newspaper has been called many things, of late years mostly unpleasant. It has been called "a shadow on the wall," "a mirror reflecting the public," "the chorus in the drama of passing events," "the second hand on the clock of history," and "the voice of the people." It is all these and more. It plays not only the passive part of the chorus in the drama of passing events, but the active part of a major character—frequently the leading role. In our democracy it takes the place not only of the public square of Athens but of the crowd as well. It is the rostrum, but it is also the speaker, and it speaks each day to an audience larger than all the audiences that ever assembled in Athens or Rome.

It addresses the rich and the poor, the strong and the weak; the young and the old; talking of everything, of the arts and sciences, of the crimes of men and their virtues, of religion and of baseball, of politics and of business, of the weather and the crops, of the most ancient event of history and the latest event of to-day. There is nothing with which it is not concerned. It gossips and it argues, it relates and it explains, it attacks and it defends, all at once. Some people it merely informs, but the vast majority it instructs in matters of more or less importance, and, alas, for too many it is the only instructor.

The newspaper is first of all a public servant, and the most important public service it renders

is that of a public teacher. It is safe to say that of the three great agents of education in this country to-day—the schools, the church and the newspaper,—the paper is the most potent. It may be a regrettable fact that the newspaper is so potent; it would certainly be a calamity if at anytime we should have to depend upon the press alone for our enlightenment and our guidance; and yet nothing is to be gained by denying to the newspaper the right to teach, since it is by its very nature a teacher.

The newspaper educates in two ways: first by spreading information, and second, by acting in its editorial capacity, or otherwise directly as a teacher. The paper exists primarily as a medium of information, for what is news but that very important information the account of the world's daily progress? By merely printing the news of the day the newspaper may help greatly to do away with the ignorance, poverty, vice, and the class and race prejudice that prevails throughout the world; it may promote education, the arts and sciences, general culture, and high moral ideals; it may bring men closer together and make the world smaller by increasing inter-communication and good feeling among communities, sections and nations.

But the newspaper may educate "down" as well as "up" through its news columns. By carelessness, inaccuracy, the over emphasis of trifles, the use of bad English, and a general mediocrity of matter and manner as well as by outright faking, sensationalizing, coloring and distorting the news, the newspaper may have a decidedly demoralizing effect.

While the newspaper educates chiefly through its news columns, the editorial is important because it is here that the paper becomes directly a teacher. If the rest of the paper aims at truth and the public service, the editorial is likely to enforce that purpose; if the rest of the paper is given over to sentimentality, muck-raking, lying, hypocrisy, and the like, the editorial page will generally follow up with a mixture of erroneous doctrines, unsound principles, reckless assertions and crude generalizations in an effort to make a bad cause plausible.

Most of the faults of the American newspaper arise from two sources, the inefficiency of the press, and the commercialization of the press. The inefficiency of the newspaper is rapidly being reduced to a minimum by better business organization and by better training of news-

paper men. The evils that result from a press subsidized to commercialism, however, are of vital concern. Whether the newspaper is subsidized to the big business interests through direct ownership or advertising, or to the people themselves through the desire for larger circulations and more profits, makes little difference. If the newspaper editor is to serve the people truly in the capacity of teacher, it is imperative that he give the people what they should have and refuse them what they should not have. He may neither suppress the news to satisfy big business nor sensationalize it to please the mob. In either case he is failing in his duty as a public servant; in either case he is compromising the true freedom of the press.

Slowly but surely the trend of the American press seems to be toward better things. An ideal press can exist only among an ideal people, but a powerful and moral press may be a great factor in elevating a people, just as a sturdy and honest public can force higher ideals upon the press. Influence from both sources is being brought to bear upon the press; the people are tiring of yellow journalism and its methods, and are demanding of their paper truthfulness, honesty, and decency. At the same time there is among editors a growing sense of public duty and responsibility which together with better training and more efficient business management is working wonders with the tone and quality of the newspaper. Finally editors and publishers are coming more and more to see that the success of their paper depends first of all upon the people's confidence in it. Not only are they growing more cautious about jeopardizing its standing in the community for some small immediate advantage, but they are beginning to realize that the greatest ultimate profit lies in rendering real, honest public service, service that will be of permanent good to the community and to the nation.

It is high time that this were so, for never was there a more crying need for honest leadership than at present. International and internal conditions have combined to bring us with unexpected suddenness to what seems to be the beginning of another critical period of our history. What the end of this period holds for us no man knows; it may bring the triumph or it may bring the failure of democracy. It would be a fearful thing in this day of revolutionary change and social unrest, when the masses are murmuring so audibly under a yoke of

miserly and oppression "little better than slavery itself"; when political intrigue, corruption, popular distrust and the incapacity of officials, have so weakened the power of law and government to restrain the multitude; when universal suffrage, general education, and the self-reliance born of the exercise of citizenship has given the people over-confidence in their ability to rule; when there is spreading throughout the land a false conception of democracy, which makes the state incapable of wrong and places in the people rather than in the justice of God the supreme power of sovereignty, —it would be a fearful thing, I say, if when so many problems confront us and so many dangers threaten us, we had no press which could influence the popular will and direct it aright, free from the slavery of socialism and from the slavery of privilege, ever mindful, ever watchful, of the public interest with that eternal vigilance which is the price of true liberty.

His Return.

Now down the crooked village street
Where netted sunbeams often fell,
The big town clock has slowly tolled
The soft surge of the evening bell.

Westward raising its flowered head
A mountain stands around the town,
Wearing against the reddening sky
Its sombre immemorial frown.

In the graveyard among the lilacs
Whose sweetness now is all too faint,
An old man stands by a green grave;
Head bare, murmuring his complaint:

"Just forty years onward have rolled
Since the same evening bell sang sweet to me
When she dwelt by the path of dream,
As life's grey days slipt from the lea,

I see her yet clasping the cross
That quaintly lay on her quiet breast
The candles gleamed by her dead face;
The priest prayed long for her rest.

Now she has left me suddenly
Journeying past my farthest hill;
I cannot call her back to me
Again; I am so earth-bound still."

T. J. T.

II.—The Newspaper and Morality.

BY JOSEPH HARRY SYLVESTRE, PH. B.

IN the old New England town of Plymouth, a majestic queen-like figure is pedestaled on the humaniform statues of Law, Education, Religion and Morality. With uplifted hand this Princess of Democracy invokes the world to witness the great truth that only by Education, Religion and Morality is she supported, and that if these be destroyed she must fall. With a voice of imposing silence she admonishes the American people that their nation can endure only so long as the eternal principles of right are enshrined in their hearts.

She bids us read the past, the history that records the degeneracy and the downfall of the peoples who have given themselves up to vice and immorality, the decay and ultimate destruction of nations blighted and blasted by the force of their own corruption. And then she bids us consider the glorious attainments of devoted people in art, literature, and science; the wonderful progress of healthy nations in commerce and industry. What she would impress upon us is, that national prosperity and national greatness are but a manifestation of the moral strength of an upright people.

There is a special reason why we of America, experimenters in popular government, should heed the warning of this sculptured prophetess. If history has taught anything it is that public morality is essential to any national life, but far more essential is this morality to democratic life. For good government it is fundamental that there be sound laws, fundamental that these laws be obeyed. Now the vicious are not likely to be law-abiding, therefore, the mere obedience to law requires some virtue. But greater ability and greater integrity are required of those who make laws, since not only must they follow, but they must determine right and expedient principles. In a monarchical state, law making is in the hands of a select few, while in a popular government the duty to rule wisely and justly devolves upon the people themselves. It is they that determine the destiny of their nation; they are the law makers. Thus, in a democracy the average person, having the same duties as the leaders in the undemocratic state, should therefore have the same qualifications. Closely it follows, then, that the more directly the people have a voice in government,

the better should be their command of political and ethical principles; that the higher we set our ideals of democracy, the higher must be the plane of morality among the people.

A few score years ago our forefathers, the earth's reddest blood, crossed the ocean to a land of unlimited resources and boundless possibilities. They brought with them the invaluable endowments of their race—faith in God, in the worth and destiny of man; faith in equal rights, in liberty and justice. They cherished the vision of a great democracy founded on the basis of equality. In the boldness of their dream they outstripped the imagination of the poet, in the realization of it they have achieved more in a few decades than others have accomplished in a thousand years. While the centuried nations of the Old World were engaged in strife for supremacy, this little nation, founded on the principles of democracy, peacefully grew from the sea coast to cover a continent. In commerce, industry, and power it has risen from its humble beginning to a position among the foremost nations of the world.

May we cherish the hope that this success is to be lasting? Our nation is little more than a century old; we are only a few generations from the founders of our popular government. We have been borne through our swift development by the force of their greatness,—by the very power of their ideas. But we are now at a crisis. Our ancestral energy is being exhausted, and our future is coming each day to depend more and more upon our own moral strength. The present, therefore, is the test of our democracy. And at this critical moment we are doing more than has ever been done since the foundation of the republic to place the reins of government in the hands of the people. This we are doing at the very time when we are least certain of our moral strength, when the morals of the rising generation seem none too promising. If we still possess the virtue of our fathers,—their temperance, purity, honesty, honor; their sterling sense of justice, their regard for the everlasting principles of right living,—then our extensions in popular government need cause no alarm. But if we have lost that inward rectitude, that regard for the rights of fellow-men, that reverence for God's laws, then our great experiment will fail. It must fail.

But it need not fail. It is still within our power to perpetuate the success of popular

government by preserving the spiritual heritages received from our sturdy ancestors, by preserving that legacy of principles upon which our nation has been built. And in that great task what a splendid work can be done by that influential institution, the newspaper. You have seen that the newspaper is a very potent educator. Now it is as an agent of moral education that its power is of most consequence. Great is the moral influence of the press and this influence may be good or bad. Its sheets are sent daily to almost every home in the land, and in them the average American seeks his politics and his morals. Very many people read nothing but the newspapers. Many of them swear by it, and a law of psychology makes them live much as the newspapers have made them think. Thus, it is perhaps no exaggeration to say that our modern life mirrors the journals more effectively than the news columns reflect life.

We are astonished when we consider the tremendous influence wielded by the newspaper and we are appalled when we consider its power for harm. In a very direct manner the stability and the existence of our democracy may be threatened by the press. An inquiry into the methods of modern politics will disclose numerous instances where corrupt and selfish factions by controlling the papers and thereby shaping public opinion have been able to place unfit men in office and to write unreasonable and unjust laws upon the pages of our statute books. Worthy men seeing the great powers at the disposal of these interests and fearing the libelous attacks of their papers, have not cared to seek public office. With much truth it is said that the unscrupulous methods of the press partly explain why our governmental officials are so unsatisfactory and so inferior to those of other countries.

Harmful as the newspaper is when it encourages bad government, it is more detrimental to democracy when it promotes the spirit of no-government. Incendiary editorials and cartoons have created a feeling of unrest; they have aggravated the conflict between capital and labor which is at present so menacing. In unwarranted and caustic criticism they have attacked the judiciary which is the bed-rock of all organized society. Laws and authority are discredited in the mind of the public and too often there is fostered a disrespect for public officials and for their offices. Most of

you can recall how a president of the United States met death at the hands of an assassin incited to his act by the vicious utterances of a yellow journal.

Whatever demoralizes the citizens of a state demoralizes the state itself to the same degree. It is estimated that our metropolitan papers devote five-eighths of their first pages to the details of the latest scandals, to sensational suicides, to racy divorce proceedings, ghastly murders, daring robberies, and other social atrocities. The evil effect produced by such reading can hardly be over-estimated. People are led to believe that virtue is abnormal, that vice is normal, that their own misdeeds are therefore justified. News, made sensational and often falsified, panders to the animal passions of the mob; it appeals strongly to the lively imagination of the young, and whatever demoralizes the young, demoralizes to that extent the future nation. In this unprincipled sensationalism, the sanctity of the home, the privacy of family life, the right to a reputation, are of course disregarded.

We find examples of this fault in nearly every daily paper that we pick up. At the present time we are being treated morning and evening to columns of detail concerning the obscene motive which may have led to the murder or suicide of a young girl. Not long ago the demoralizing principles of a medical doctor were advertised and defended by editorials of praise merely because immoral practices seemed right to his erroneous conscience. More recently still we have had suicide glorified with all the devices and art of the rhetorician. We have had all this, and more, until we are almost forced to accept the pessimistic conclusion of the noted publicist, W. S. Lilly, that "the newspaper press during the last quarter of a century, has done more than anything else to de-ethicise public life, to lay the axe to the root of duty, self-devotion, self-sacrifice, the elements of the moral greatness of a nation which is its true greatness."

Happily, however, the waning power of the yellow journal permits a gleam of hope. We are aware, also that in the past, the press, with all its evil, has done much good. The conservative journal has helped much in alleviating the conditions of the poor, and, in some degree, it has forced the recognition of the workman's right to a living wage. We may call to mind a paper which has championed the cause of a persecuted race and of a downtrodden class.

Splendid cartoons and powerful editorials have exhorted the people to thrift and temperance. Denunciatory columns have exposed quacks and imposters, and finally, in the last few years the press has conferred no inconsiderable benefit on democracy by opposing demagogism and corrupt politics.

For this good which the newspaper has done we return thanks. But we would have it do, as it can do if it will, much greater good and much less harm. We would remind the journalists that their office is a public trust rather than a commercial enterprise; that they may not accommodate their ethics to their financial interests; that they have a great moral mission in society in the fulfillment of which they must adopt and practice a sound moral policy. We would remind them that they can sin as much by omission as by commission; that their duty to man and state requires that their influence be moral.

With all their power let them stigmatize the perjurer in order that our courts of justice may still support the framework of our nation; with all their power let them deprecate the spreading evil of divorce, that the stable family may remain the cornerstone of the social edifice, and that the end of the state may be fulfilled; let them denounce to their utmost those societies and those principles which would destroy the sacred right to life. In short we ask for editors, strong upright men, whose every utterance is the coin of a moral mind, leaders of thought who will inculcate into the public heart sound moral ideas, a true respect for man's rights, and a real reverence for God's laws.

If the journalists will answer this demand, if the American newspaper can be made morally what reason and the natural law require that it should be, then may we entertain much greater hope that the democracy of which we are so proud may prove a genuine and lasting success, and that the labors of our forefathers in establishing our government, and in striving to safeguard it from the ravages of time, have not been in vain.

Moods.

One looked into the night and saw a star
 Cleave heaven's canopy like a white spear,
 Another searched the firmament afar
 And found the silver of a fallen tear.

Valedictory.

BY TIMOTHY P. GALVIN, PH. B.

THE members of the class of 1916 have gathered here to-night to receive the reward of their years of toil at Notre Dame and to say a last farewell. This is our night; we claim it with mixed emotions. We rejoice that we have been able to meet the requirements for graduation; we rejoice the more because we know how much pleasure this occasion affords our parents and our friends; we appreciate the honors that are conferred upon us.

But the feelings of gladness and of pride are not uppermost in our minds; our sense of joy is overshadowed by a deeper sense of sorrow. For we who have worked and played together for four short, happy years will never be assembled again under the same roof on this side of eternity. There is a sorrow in the parting that must take place here to-night that men are seldom called upon to experience, for in it there is something of the finality of death. Once we pass from out these walls to-night the class of 1916 will have gone from Notre Dame forever. It is the realization of this fact that has mellowed our last few weeks at this old school with a sadness that can be understood only by those who know the strength of the bonds that unite the men of Notre Dame.

But great as is our sorrow it must be borne; for the enjoyment of the years that we have spent here has been merely incidental to the real purpose of our coming. From every part of the world Notre Dame has gathered us here into one large family that she might teach us the fundamental lessons of life. She has done this because she has realized that the one great need of the world to-day is men who are both true and strong; and Notre Dame is striving to supply that need. She has opened her arms to the children of every race and of every creed that she might mould them all into clean, straight-forward men. She has striven to inculcate into the minds of every one of us the words of eternal truth and the lessons of eternal justice that we may go forth with the ability to know and to see the right.

But Notre Dame has not been satisfied simply to show us what is right; she has tried to develop in us the strength to do the right. The life we have lived here has been a busy one;

each man has tried to advance himself; all have joined hands to advance the school; our spirit has been a spirit of aggression. Such a life develops independence and courage. The result is the absence of any puny complacency and the presence of real self-reliance in the men who go forth from this school. The true Notre Dame man is a fighter. If there be one in this class to-night who will allow the principles for which Notre Dame stands to be insulted in his presence without protesting with all his might that man is not worthy of the training he has received. If there be one in this class who will not have the strength to resist the pressure of evil forces in business or in politics or in any other place, if there be one who will not have the stamina to stand and to fight for the right under all circumstances, that man will be a traitor to Notre Dame.

And now, my classmates, Notre Dame has finished her task with us; she is sending us out to do our share of the world's work. She does not ask nor does she expect that all of us or even many of us shall become either famous or wealthy, but she does ask and she does expect that all of us, no matter what our various fields of endeavor may be, shall live honorable, upright lives, faithful to our school, to our country, and to our God. If our protestations of love for Notre Dame are sincere, and I am confident that they are, then we shall not fail to live up to the wishes and expectations of our Alma Mater.

With the ideals of our education clear and fresh in our minds and the determination to live up to those ideals strong in our hearts we part. There is a sadness in our parting, only because it was good for us to be here. God has been good to us in giving us the privilege of coming here; our parents have been good to us in making the many sacrifices that our coming has necessitated; our friends have been good to us in making our days so fresh and joyous; our teachers have been good to us in making our lives so bright and fruitful. We are sad to-night, not because the future seems dark, but because the past seems so bright. Oh, the stars have ever shone brightly upon us here. Let our parting prayer be that they may ever shine as brightly upon each one of us and upon the school that we now leave behind.

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The Seventy-Second Commencement.

The Seventy-second Annual Commencement of the University was opened on Saturday evening, June tenth. The members of the Senior class and a large number of the Alumni, together with the parents and friends of the graduates, gathered in Washington Hall to be present at the first exercise of the Commencement. The Glee Club came forth for their last appearance of the year, and their singing of the "Laudate Dominum" crowned with still greater success their already brilliant season. Then President Cavanaugh introduced the Hon. Martin J. Wade, Judge of the United States District Court of Iowa, with fitting tribute to that great jurist whose exemplary life, both as a member of the bench and as a model Catholic layman, merits the emulation of the Catholic college graduate. In the address which followed, Judge Wade eloquently brought before the mind of his audience the fact that a nation has a spiritual as well as a material welfare; and it is to the task of purifying and strengthening the spiritual life of the country that college graduates, and especially Catholic college graduates, should look. The words of the Judge were well-weighed, and the considerations he put forth, coming as they did from one who is so prominently identified with the judiciary, were received with appropriate gratitude and interest. His address is printed in full elsewhere in this issue of the SCHOLASTIC.

SOLEMN PONTIFICAL MASS.

The fine weather on Baccalaureate Sunday belied the predictions of those who prophesied a rainy Commencement. It was indeed a happy coincidence that the day for these august ceremonies occurred upon the Feast of Pentecost. At 8:15 the clergy in surplice and biretta, the faculty in their academic robes and graduates in cap and gown, formed in procession in the corridor of the Main Building, and escorted

the Right Rev. Peter James Muldoon, Bishop of Rockford, Illinois, to the University Church of the Sacred Heart where he celebrated a Solemn Pontifical Mass. It was an impressive scene in the central aisle of the church as the long procession halted and the celebrant in his episcopal purple, attended by Ministers of the Mass, cross-bearer, acolytes and servers, moved slowly down the nave toward the high altar. Following the vesting of the Bishop, Mass was sung, Rev. John Cavanaugh being present as assistant priest, Rev. Matthew Walsh as deacon and Reverend Matthew Schumacher as subdeacon. Reverend William Connor was Master of Ceremonies, being assisted by Mr. Frank Monaghan. Following the Gospel, the Baccalaureate Sermon was read by Rev. Charles P. Raffo, of Louisville, Kentucky. Father Raffo's sermon had the real merit of dealing with great and fundamental truths in a simple and beautiful manner. The preacher's clear and easy reading contributed not a little to the enjoyment of this excellent discourse, which is published in full in this number of the SCHOLASTIC.

After the Mass occurred a short but impressive ceremony, that, as the years have gone by, has come to mean more and more to the heart of the University. The flag presented to the University by the Senior Class on February 22nd was brought forward by the class officers. There in the sanctuary, close to the altar and the cross its folds were spread out, and it was solemnly blessed. Then it was taken up and borne in solemn procession to the flagstaff, the Right Reverend Bishop, clergy, lay faculty, graduates and entire congregation following. Amid the strains of "Star Spangled Banner" the flag was raised, where to-day it greets every morn and close of day, a glorious proof of the true patriotism with which Notre Dame has always been filled.

BANQUET OF THE MONOGRAM CLUB.

Sunday noon the Monogram Club met in the Carroll Refectory for their first annual banquet and smoker; more than a hundred monogram wearers being present. The general good-fellowship spirit quickly made old and new monogram men a single gathering, speeches were made in which the love of Notre Dame rang true, and the young organization so happily formed seems to have before it long years and great success. Knute Rockne, himself a man

whom Notre Dame felt proud to bestow her N. D. upon, acted as toastmaster. Among those who responded to requests for speeches were President Cavanaugh, Coach Harper, Hugh O'Donnell, Byron Kanaley, Francis Earle Hering, and others. A constitution was adopted by the society, and a monogram pin was definitely decided upon. New officers were elected as follows: president, Hugh O'Donnell; vice-president, Harry Baujan; treasurer and secretary, Rev. Michael A. Quinlan.

THE LAYING OF THE CORNERSTONE.

The Library has always been and always will be the center of the intellectual life of the University. It was indeed fitting that the construction of the new building should be solemnly begun by the blessing and laying of the cornerstone. At a quarter to four a regular academic procession formed in the sacristy, as at the Mass in the morning, and headed by the University Band moved west to the Library. When all were arrived at the platform specially prepared for the occasion, Rev. John Cavanaugh, President of the University, explained the significance of the ceremony to the great crowd present. Then the Right Reverend Bishop solemnly blessed the stone, and it was hoisted into position. Among the articles placed in the cornerstone were medals and coins of various kinds, and copies of *The Ave Maria*, *THE NOTRE DAME SCHOLASTIC*, *The Annals of Our Lady of Lourdes*, and *The American Midland Naturalist*; also an official document was placed there which contained the names of the reigning Pope, and of the chief executives of the nation. Following the ceremony, Bishop Muldoon spoke briefly, referring to this occasion as another grand triumph of Catholic ideals, another refutation of the old charge that one of the first cares of the Church had never been education. Then the procession formed again and all proceeded to the church where Solemn Benediction of the Blessed Sacrament was given by the Reverend Bishop.

MEETING OF THE ALUMNI ASSOCIATION.

The ninth regular meeting of the Alumni Association of the University of Notre Dame was held in Brownson study hall, Sunday afternoon, June eleven, nineteen hundred and sixteen, at half-past five o'clock. Angus D. McDonald, the president of the association, called the meeting to order. The minutes of the previous

meeting were adopted. Announcement came from the president of the University that the Class of 1916 had passed their examinations and would receive their diplomas the next evening. On motion they were admitted to membership, and a committee composed of Messrs. Byron V. Kanaley, Frank O'Shaughnessy and Frank E. Hering was appointed to conduct them to the meeting. The oath of allegiance to the principles of the Constitution of the United States and the Alumni Association was administered by Frank E. Hering. The secretary then read the roll of the following members who had died since the last meeting: Lucius Hubbard, LL. D., '93, died August 10, 1915, South Bend, Indiana; Harry Lewis Pritchard, B. S., '90, died October 16, Baltimore, Maryland; Edward Lee Greene, LL. D., '95, died November 10, Washington, D. C.; Julius Caesar Burrows, LL. D., '13, died November 16, Kalamazoo, Michigan; Rev. John Lecroq, C. S. C., A. B., '06, died November 26, Rome, Italy; Francis Xavier Claffey, LL. B., '86, died, January 14, 1916, Rockford, Washington; Henry Albert Steis, LL. B., '85, died February 13, 1916, South Bend, Indiana; John Kroll, A. B., '15, died March 9, South Bend, Indiana. A committee composed of James J. Conway, Dr. Elmer Scherrer, and Henry Wurzer was appointed to draft resolutions of condolence. They reported the following:

"Whereas it has pleased Almighty God, our all wise Father, to call from earth our brothers of the Alumni Association, Lucius Hubbard, LL. D., '93, Harry Lewis Pritchard, B. S. '90, Edward Lee Greene, LL. D., '95, Julius Caesar Burrows, LL. D., '13, Rev. John Lecroq, C. S. C., A. B., '06, Francis Xavier Claffey, LL. B., '86, Henry Albert Steis, LL. B., '85, John Kroll, A. B., '15.

THEREFORE, Be it resolved that the Association extend to the bereaved relatives heartfelt sympathy with the assurance that the prayers of the members will be offered that God in His mercy and goodness may take them to the eternal home of those who have served Him faithfully."

The treasurer's report showed receipts for dues amounting to \$715.00; disbursements for stationery and printing in the offices of the president, secretary and treasurer, \$141.65; postage \$20.00. The funds of the Association are invested as follows: Deposits in Bank, \$2461.51; Real Estate Mortgages \$2405.00; Postage and Supplies \$7.20. The treasurer repeating requests he has made ever since he entered office, asked again that he be put under bond and that his accounts be audited, declining

to serve further in the office unless this was done. A motion was passed approving of the acts of the treasurer in the past and providing for the arrangement of a bond to be approved by the board of trustees and providing further for the audit of his accounts by Charles N. Girsch of Chicago, an old student of the University and an expert accountant. It was likewise decided that all checks in excess of \$150.00 be countersigned by the president of the association. The chairman of the Building Committee of Old Students' Hall then made report on the activities of the committee, saying that three letters asking for funds had been sent out at different intervals; two in the name of the entire committee, to graduates and all old students who could be reached, and one by the secretary of the association in his own name to graduates only. Between five and six thousand letters were mailed in the initial appeal and thirty-five hundred in the second; but responses have been slow. The treasurer of the committee reported that \$24,750.10 had been subscribed. Of this amount, \$6167.10 had been actually contributed and was on deposit in bank. The remainder: \$18,590.00 was subject to call, some of it in installments. After discussion it was decided that the work of the Association in the campaign for funds for new buildings for the University, and the representation of the needs of Notre Dame, not only to graduates but to all old students, could not be carried out rapidly and successfully unless a member of the faculty be appointed to look after this work. A decision was reached on motion that the Community of Holy Cross be respectfully requested to appoint the Rev. William A. Moloney, C. S. C., to devote his entire time to the duties of secretary of the Alumni Association only, the resolution to be framed and presented to the Community authorities by the Building Committee of Old Students' Hall. Subscription cards were then distributed and \$7250.00 additional was promised at the meeting for Old Students' Hall. The following names of old students not graduates were presented for membership: R. A. O'Hara, Hamilton, Montana; Otto Eigholz, Raymond J. Kelly and Leo McInerny, Detroit, Michigan; Michael Fansler, Logansport, Indiana; Alex. A. McDonnell, Charles T. Brady, Saint Paul, Minnesota; Claude Sorg, Middletown, Ohio; Charles Cullinan; Daniel Cullinan, Chicago; G. A. Fendrich, Evansville, Indiana. Dis-

cussion arose on the time to be used by the committee on membership in investigating the qualifications of non-graduate members to admission. The names of those proposed were submitted to the standing committee on membership, composed of the Rev. M. A. Quinlan, Francis O'Shaughnessy and Joseph J. Sullivan. On motion the committee was requested to report back at this meeting on the names of those present and reserve decision on absentees until the next meeting. The committee recommended for membership Messrs. R. A. O'Hara, Otto Eigholz, Alex. McDonnell, Claude Sorg, Michael Fansler and Raymond J. Kelly. On motion they were admitted. It was decided that in future names of proposed members were to be presented to the committee and their qualifications named in writing, the proposal to bear the endorsement of two members of the association. The following officers were then elected for the ensuing year: Honorary President, Rt. Rev. Luke Evers, '79, New York City; Pres., William A. McInerny, '01, South Bend, Indiana; Vice-Presidents, M. F. Healy, '82, Fort Dodge, Iowa; James J. Conway, '85, Ottawa, Illinois; William D. Jamieson, '05, Saint Paul, Minnesota; John W. Costello, '12, Chicago, Illinois; William Corcoran, '13, Portland, Oregon; Eugene R. McBride, '16, Pittsburg, Pennsylvania; Secretary, Rev. William A. Moloney, '90, Notre Dame, Indiana; Treasurer, Warren A. Cartier, '87, Ludington, Michigan; Trustees to serve two years, Peter P. McElligott, '02, New York City; Henry W. Wurzer, '98, Detroit, Michigan; Michael G. Fansler, '04, Logansport, Indiana. On motion the meeting adjourned for the annual dinner.

The following members of the Alumni Association were present at the reunion:

Ackerman, Francis X. '04, Ansberry, Timothy R. '93, Benitz, William L. '13, Berteling, Dr. J. B. '80, Bolger, Rev. William A. '07, Burke, Rev. Eugene P. '06, Burke, Rev. Joseph H. '04, Burke, Rev. Thomas E. '07, Caparo, Jose A. '08, Carrico, Rev. J. Leonard, '03, Cartier, Warren A. '87, Cavanaugh, Rev. John '90, Cleary, Edward P. '09, Clements, Walter L. '14, Clarke, Rev. Dennis '10, Coffeen, Rev. Walter H. '13, Conway, James J. '85, Coontz, J. Leo '07, Corcoran, William J. '13, Costello John W. '12, Crumley, Rev. Thomas A. '96, Cunningham, James V. '07, Cusick, Dwight P. '12, Davis, Rev. Ernest '04, Davis, Frank W. '95, Deery, James E. '11, DeFries, Erich H. '13, Derrick, Frank L. '08, Derrick Clarence J. '14, Devine, John F. '12, Dorais, Charles E. '14, Doremus, Rev. Charles, L. '06, Duncan, Mark '15, Duncan, Walter '12, Eigholz, Otto '80, Farabaugh, G. A. '04, Fernandez,

Rev. Manuel '15, Finegan, Rev. Edward J. '06, Foik, Rev. P. J. '07, Fortin, Albert C. '01, Fansler, Michael '04, French, Rev. James J. '90, Graczol, John '14, Gushurst, Albert F. '09, Gushurst, Edward '15, Hagerty, Rev. C. '06, Hayes, Frank '14, Healy, M. F. '82, Healy, Kerndt '15, Hebert, Rev. Peter E. '10, Hering, Frank E. '98, Hoban, Thomas M. '99, Houlihan, Patrick J. '92, Howard, Timothy E. '62, Hoynes, William '77, Hughes, Arthur J. '11, Hayes, Arthur '15, Hurley, Ira W. '14, Hines, James F. '09, Irving, Rev. Thomas '04, Jamieson, William D. '05, Johnston, Fabian '12, Jones, Vitus G. '02, Kaczmarek, R. M. '13, Kelly, Raymond G. '15, Kanaley, Byron V. '04, Kanaley, John B. '09, Keach, Leroy '08, LaJoie, Ernest P. '15, Lauth, John P. '68, Lenihan, Emmett '15, Lennartz, Rev. William P. '08, Madden, R. C. '06, Maguire, Rev. Joseph '96, Maguire, Rev. Thomas O. '09, Martin, Paul R. '13, Maurus, Edward J. '93, Miller, Harold '10, Miltner, Rev. Charles E. '11, Moloney, Rev. William A. '90, Morrissey, Very Rev. Andrew, '78, Mott, Thomas. D. '95, McBride, Frank '12, McCue, Martin J. '79, McDonald, Angus, '00, McDonough, Harry '10, McElligott, Peter P. '02, McEniry, Matthew J. '81, McGinn, Rev. John C. '06, McInerny, William A. '01, McDonnell, Alex. '00, Nieuwland, Rev. Julius '99, O'Brien, Rt. Rev. Frank '95, O'Brien, James F. '13, O'Connell, John F. '13, O'Connor, Daniel '05, O'Donnell, Rev. Charles L. '06, O'Malley, Rev. Dominic '03, O'Neill, Rev. Arthur B. '91, O'Neill, Ronald S. '14, O'Shaughnessy, Francis '00, Oswald, Rev. Michael '98, Pam, Max, '10, Parish, Varnum, '08, Peak, J. Elmer, '12, Pliska, Joseph '15, Pino, Arthur '06, Powers, Francis J. '94, Probst, Rudolph '11, Quinlan, Rev. James '09, Quinlan, Rev. Michael '93, Rockne, Knute '14, Rohan, Howard '15, Ranstead, Norman '15, Sanford, James '14, Scherrer Elmer, '94, Schumacher, Rev. Matthew, '99, Snyder, H. B. '15, Sorg, Claude '10, Shea, John F. '06, Shaughnessy, Thomas '15, Scheier, Rev. John '97, Smith, Joseph F. '14, Spillard, Rev. Daniel '64, Steers, Fred L. '11, St. George Max '08, Strassner, George F. '14, Sauer, Theodore '15, Sullivan, Joseph J. '01, Swantz, Thomas J. '04, Tschudi, Leo '15, Vaughan, Charles '14, Vera, Jesse E. '10, Vurpillat, Francis J. '91, Walsh, Rev. Matthew '03, Walter, M. Emmett, '14, Worden, John '05, Wurzer, Henry '98, Zerhusen, Rev. Francis '06, Kelly, Raymond J. '13.

THE ALUMNI BANQUET.

Sunday evening, seven o'clock, was the time set for this dinner, but it was nearer eight when the Alumni Association agreed to put business by and adjourn to the Brownson refectory. Though the number of those who returned this year was slightly smaller than that of former years, each alumnus felt that there were just as many hearty handshakes and smiles as in other years, just as much cheerfulness and Notre Dame spirit as at any time in the history of the school. After the banquet the speeches were begun, and three times during this part of the program, all rose to sing with gusto one of

the popular old Notre Dame songs. Angus McDonald of the class of 1900, and now vice-president of the Southern Pacific Railroad, acted as toastmaster of the evening, and calling upon a number of the old boys to respond, gave each an introduction completely unparalleled. President Cavanaugh was the first to speak. He rose the same polished orator, the same embodiment of love for Notre Dame, that the old students find every year on returning to the University. Father Cavanaugh spoke principally of the efforts the Alumni Association is putting forth to make Alumni Hall a reality. His remarks were echoed by every speaker that evening. Among the others who spoke were Rev. Dennis A. Clarke, '64, Columbus, Ohio; John Shea, '06, Holyoke, Mass.; Matthew McEniry, '81, Moline, Ill.; Timothy Ansberry, '93, Washington, D. C.; James E. Deery, '11, Indianapolis, Ind.; Col. W. Hoynes, '77, Notre Dame, Ind.; F. Henry Wurzer, '98, Detroit, Mich.; Frank O'Shaughnessy, '00, Chicago, Ill.; and Frank E. Hering, '98, South Bend, Ind.

Loyalty to Notre Dame and to her ideals was the note that rang through the Alumni speeches. After genial Angus McDonald's last exhortation, the alumni left the refectory that night firmly resolved to return every year to meet old friends, and to cement old intimacies begun at Notre Dame, and to return next year in particular that that Commencement, the Diamond Jubilee of the founding of Notre Dame may be a memorable one in the annals of the University.

MASS FOR THE DECEASED ALUMNI.

At eight-thirty o'clock on Monday morning, a Solemn High Mass was offered in Sacred Heart Church for the deceased members of the Alumni Association. Rev. Eugene P. Burke of the class of '06 acted as celebrant. He was assisted by Rev. Ernest Davis, '04, deacon, and Rev. James Quinlan, '08, subdeacon.

THE BACHELOR ORATIONS.

The Bachelor Orations were held at Washington Hall, at ten o'clock Monday morning. A larger crowd than usual was present, the selections of the University orchestra were new and distinctive, and the subjects for the orations fresh enough and sufficiently well presented to stimulate a lively interest among the audience. The following was the program.

Selection - - - - - University Orchestra

The Newspaper in a Democracy

"Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."—*Ordinance of 1787.*

1. The Newspaper and Education - - - Louis Patrick Harl (Kentucky). Journalism

Selection - - - - - University Glee Club

2. The Newspaper and Morality - Joseph Harry Sylvestre (Minnesota). History and Economics

Selection - - - - - University Orchestra

3. The Newspaper and Religion - Thomas Adrian Hayes (Indiana). Law

Selection - - - - - University Orchestra

Among the bachelor orators, Harry Sylvestre may be remarked both for his manuscript and for his delivery.

THE ALUMNI GAME.

At half-past two Monday afternoon, the monograms having been awarded the members of this year's baseball team by Coach Harper, the Alumni team came upon the field to do violence to the Varsity. Byron Kanaley and Warren Cartier followed by the entire Alumni went in solemn procession around the bases, sprinkling each base with a goodly quantity of the Varsity's drinking water, thereby expecting to raise a jinx for their opponents. This black art, however, proved altogether fruitless and the Varsity took them into camp by a score of 7 to 3. Slim Walsh was on the mound for the Alumni and pitched excellent ball except for one bad inning in the early frame. Charlie Sheehan and Murphy did the twirling for the Varsity and they were sufficient for the task. Art Carmody, Big Dutch Bergman and "Beauty Rohan" were the notables of the Alumni team.

THE CLOSING EXERCISES.

The seventy-second Commencement was brought to a close Monday evening by the final exercises which were held in Washington Hall. A large and enthusiastic audience was present, and everything seemed to conspire to place these exercises among the finest the University has perhaps ever witnessed. Following a selection by the University orchestra and the singing of "Home, Sweet Home," by a Senior quartette, composed of Hugh O'Donnell, James W. Foley, Frank Welch, and Robert Daly, the class poem was read by Mr. Eugene R. McBride. Then the Valedictory was delivered by Timothy P. Galvin. One thinks

it would not be too great a prophecy to predict that in years to come this valedictory will rank high among all those ever delivered at Notre Dame. The medals, honors and degrees were next awarded, and lastly the Reverend President introduced Dr. Max Pam, the orator of the evening. Mr. Pam will be remembered as the founder of the school of Journalism at the University. His splendid address, printed in this number of THE SCHOLASTIC, well sustained the high reputation he achieved long since among both faculty and students. Right Rev. Peter J. Muldoon then responded with a few choice words, congratulated his fellow-graduates, complimented the University upon the class of 1916, and bestowed his episcopal blessing upon all present.

Altogether this Commencement was one of the most pleasant ever held at the University, and we wish to heartily thank the Right Rev. and Rev. Clergy, the Faculty, the Alumni, and the guests who helped to make it so.

Degrees and Awards.

The Degree of Doctor of Laws is conferred on a great priest whose zeal for religion is equalled only by his love of humanity, whose courage is as admirable as his character is kindly, a leader among the leaders of his people, the Right Rev. Peter James Muldoon, Bishop of Rockford.

On a beloved parish priest whose gift of noble utterance is combined with a whole-hearted devotion to his flock, acclaimed as a leader in his community and beloved as a father of his people, the Reverend Charles Peter Raffo, of Louisville, Kentucky.

On a jurist of wide reputation, an orator of power and dignity, a type of all that is best in devotion to Church and country, a model citizen and Christian gentleman, Martin Joseph Wade of Iowa City, Iowa.

On a distinguished theologian whose pen has ever been active in the exposition of the truth, whose erudition is as broad as his character is simple, distinguished educator and an exemplar of priestly virtue, the Reverend Francisco Marin of the Order of Preachers.

On an eminently deserving educator whose noble example illustrates the virtues his eloquent tongue inculcates, the Reverend Phillip Gallagher of Mount Saint Mary's Emmitsburg, Maryland.

On a scholarly citizen whose services to the commonwealth have not been inconsistent with an eager devotion to historical and literary work, and whose vindication of religious liberty and broad comprehension of American principles have proved eminently serviceable to his fellow citizens, Mr. Edwin Orrin Wood of New York.

The Degree of Master of Science in Electrical Engineering is conferred on: Lucius Buckley Andrus,

E. E., 1910, South Bend, Indiana. *Thesis*: "Constitutional Protection in Valuation of Public Utility Properties Under State Regulation; Public Utility Problems in Courts of Last Resort; Fair Value."

The Degree of Master of Science is conferred on: William Joseph Corcoran, B. S. in Biol., 1913, Portland, Oregon. *Thesis*: "Clinical Application of the Anatomical Position of the Third, Fourth, Sixth and Eighth Cranial Nerve-nuclei;" on Padre Manuel Fernandez, O. P., B. S. in Biol., 1915, Ponchatoula (Rosaryville), Louisiana. *Thesis*: "Anatomy of Penaeus Setiferus (Edward) or, 'Pawm-Shrimp';" on Wilber Wallace Sim, B. S., 1915, Nebraska City, Nebraska. *Thesis*: "America's Greatest Undeveloped Natural Resource—Swamp and Marsh Lands;" on Richard Vogt, B. S., 1915, South Bend, Indiana. *Thesis*: "The Effect of Manganese on Muck Soils."

The Degree of Master of Laws is conferred on: Henry Bartholomew Snyder, LL. B., 1915, South Bend, Indiana. *Thesis*: "Probate of Wills;" Leo Louis Tschudi, LL. B., 1915, Dubuque, Iowa. *Thesis*: "Taxation."

The Degree of Bachelor of Arts is conferred on Henry George Glueckert, South Bend, Indiana; Walter Augustine Remmes, Andover, Massachusetts.

The Degree of Bachelor of Letters is conferred on: Patrick Joseph Haggerty, Notre Dame, Indiana; Raymond Murto Humphreys, Denver, Colorado; John Hugh O'Donnell, Grand Rapids, Michigan.

The Degree of Bachelor of Philosophy is conferred on: Robert Cushman Carr, Ottawa, Illinois; James William Foley, Milford, Massachusetts; Timothy Patrick Galvin, Pierceton, Indiana; Arthur Burton Hunter, South Bend, Indiana; Edward Nagel Marcus, LaFayette, Indiana; William Beck Meuser, Dubuque, Iowa; Joseph Harry Sylvestre, Crookston, Minnesota; Thomas Vincent Truder, Las Vegas, New Mexico.

The Degree of Bachelor of Philosophy in Journalism is conferred on: Edward Joseph Beckman, Ottawa, Ohio; Russell Hugh Downey, Churubusco, Indiana; Wilmer Otis Finch, Rochester, New York; Louis Patrick Harl, Owensboro, Kentucky; Louis Frederick Keiter, Terre Haute, Indiana; Eugene Richard McBride, Pittsburgh, Pennsylvania.

The Degree of Civil Engineer is conferred on: Alfred Francis Fries, Grand Haven, Michigan; Albert Anthony Gloeckner, Pomeroy, Ohio; James Edward Hogan, Tipton, Indiana; James Emmett Roach, Chicago, Illinois; Emilio Raphael Salazar, Havana, Cuba; Peter Charles Yerns, Rochester, New York.

The Degree of Electrical Engineer is conferred on: Robert Emmett Daly, Smethport, Pennsylvania; Padre Dominic Matallana, O. P., Ponchatoula (Rosaryville), Louisiana; James Michael Meara, Axtell, Kansas; Braulio Antonio Munecas, Manzanillo, Cuba; Charles Peter Mottz, Wellsville, Missouri; Joseph James McCaffrey, South Bend, Indiana; Frank Elmer Swift, Shenandoah, Iowa.

The Degree of Mechanical Engineer is conferred on: Edward Joseph Carleton, Corning, New York; Freeman Charles Fitzgerald, Cosmopolis, Washington; Frank Joseph Hiss, South Bend, Indiana; Joseph Michael McGrath, Rochester, New York; Joseph Henry Miller, Rochester, New York.

The Degree of Bachelor of Science in Architecture is conferred on: Jacob Edward Eckel, Syracuse, New York; Joseph Patrick Flynn, Rochester, New York; Casimir Ignatius Krajewski, Chicago, Illinois; William Wirt Turner, Washington, D. C.

The Degree of Bachelor of Science in Biology is conferred on: Jeremiah Anthony McCarthy, Indianapolis, Indiana.

The Degree of Bachelor of Science in Chemistry is conferred on: Frederick Michael Pralatoski, Rochester, New York; Padre Candido Fernandez, O. P., Ponchatoula (Rosaryville), Louisiana.

The Degree of Bachelor of Science is conferred on: John Francis Delph, Fairmount, Indiana; Edward Christopher Ryan, Chicago, Illinois.

The Degree of Bachelor of Laws is conferred on: Harold Peter Burke, Palmyra, New York; William Ethelbert Bradbury, Robinson, Illinois; Hugh Ernest Carroll, Linton, Indiana; Leonard Martin Carroll, Kansas City, Missouri; John Philip Conboy, Michigan City, Indiana; Walter Louis Clements, A. M., 1915, Springfield, Kentucky; Drexel Lawrence Duffy, Kansas City, Iowa; Erich Hans deFries, A. B., 1913, Davenport, Iowa; Allen Henry Elward, Lawrence, Massachusetts; William Cyril Henry, Chicago, Illinois; Thomas Adrian Hayes, Fort Wayne, Indiana; Russell Charles Hardy, Kansas City, Kansas; Manuel Jose Gonzalez, Manila, P. I.; Joseph John Kovacs, Throop, Pennsylvania; Hollis Edmund King, Broken Bow, Nebraska; Luke Leo Kelly, Jamaica Plains, Massachusetts; Ralph Jefferson Lathrop, Fenimore, Wisconsin; Theodore John Lyons, Kansas City, Kansas; Emmett Paul Mulholland, Gilmore City, Iowa; George DeWald McDonald, LaGrange, Illinois; Edward Vincent Mooney, Pittsburgh, Pennsylvania; Walter Patrick McCourt, Akron, Ohio; Grover Francis Miller, Racine, Wisconsin; Thomas Archibald McLaughlin (A. B. Detroit University), Detroit, Michigan; Charles Patrick Maloney, Tefft, Indiana; Joseph O'Sullivan, Mound City, Illinois; James Francis Odem, Sinton, Texas; Samuel Ward Perrott, Indianapolis, Indiana; Neil Vinson Robertson, South Bend, Indiana; Paul Joseph Smith, Indianapolis, Indiana; Albert Charles Schlipf, Springfield, Illinois; Joseph Francis Smith, Ph. B., 1914, Cygnet, Ohio; Edwin Henry Sommerer, South Bend, Indiana; Leroy Spencer, Russelville, Indiana; Jose Antonio Urquico, Tarlac, Philippine Islands; Martin Emmett Walter, A. M., 1915, Mt. Carmel, Illinois; Frank Baird Welch, Kansas City, Missouri.

The Degree of Pharmaceutical Chemist is conferred on: Jose Ferdinand Munecas, Manzanillo, Cuba.

The Degree of Graduate in Pharmacy is conferred on: Thomas Henry Curran, Belvidere, Illinois; Stanislaus Nicholas Johnson, Ohio, Illinois; Harold Andrew McConnell, Omaha, Nebraska; Jorge Rodriguez San Pedro, Consolation del Sur, Cuba.

The Certificate for the Short Program in Electrical Engineering is conferred on: William Henry Ahern, Indianapolis, Indiana; Walter I. G. Ashdown, Port Byron, Illinois; Albert Joseph Freund, Meadville, Pennsylvania; Rafael Diez Gutierrez, Potosi, Mexico; Harry Bernard Jones, Vulcan, Michigan; Emmett George Keefe, Raub, Indiana; Leo Joseph Stephan,

Scales Mound, Illinois; Elmer Tobin, Elgin, Illinois; Andrew Winfred Young, Wausau, Wisconsin.

The Certificate for the Short Program in Mechanical Engineering is conferred on: Rafael Diez Gutierrez, Potosi, Mexico; John Stanley Scott, Ellensburg, Washington.

The Certificate for the Short Program in Commerce is conferred on: Logan Anthony Lanahan, Indianapolis Indiana.

Class Medals.

The Quan Gold Medal, presented by the late William J. Quan of Chicago, for the student having the best record in the Classical program, Senior year, and a money prize of twenty-five dollars, gift of Mr. Henry Quan, in memory of his deceased father, is awarded to Henry George Glueckert, South Bend, Indiana.

The Meehan Gold Medal for the best English essay (Senior) presented by Mrs. Eleanor Meehan, of Covington, Kentucky, is awarded to Timothy Patrick Galvin, Pierceton, Indiana: *Subject*: "The Catholicism of G. K. Chesterton."

The Barry Elocution Gold Medal, presented by the Honorable P. T. Barry of Chicago, Illinois, is awarded to Charles McCauley, Memphis, Tennessee.

The Breen Gold Medal for Oratory, presented by the Honorable William P. Breen, of the class of '77, is awarded to Timothy Patrick Galvin, Pierceton, Indiana.

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, is awarded to Emilio Rafael Salazar, Havana, Cuba.

The Dockweiler Medal for Philosophy founded by Mr. Isidore B. Dockweiler of Los Angeles, California, in memory of his deceased father, for the best essay on some philosophical theme (Senior year) is awarded to Arthur Burton Hunter, South Bend, Indiana, *Subject*: "The Right to Life."

Forty-five dollars for debating work is awarded as follows: Twenty Dollars to Timothy Patrick Galvin, Pierceton, Indiana; Fifteen dollars to Bernard Voll, Zanesville, Ohio; Ten Dollars to John A. Lemmer, Escanaba, Michigan.

Medals for debating are awarded to the following: Bernard Voll, Zanesville, Ohio; John A. Lemmer, Escanaba, Michigan; Michael Mulcair, New York City, N. Y.; George DeWald McDonald, LaGrange, Illinois; Oscar Dorwin, Minocque, Wisconsin; Francis Hurley, Woodstock, Illinois.

Ten Dollars in Gold for Junior Oratory presented by Mr. James V. O'Donnell, the class of '89, is awarded to Speer Strahan, Fife Lake, Michigan.

Ten Dollars in Gold for Sophomore oratory presented by Mr. James S. Hummer, of the class of '91, is awarded to Matthew Coyle, Madison, Wisconsin.

Ten Dollars in Gold for Freshman Oratory, presented by Mr. Hugh O'Neill, of the class of '91, is awarded to Thomas Francis Healy, Limerick City, Ireland.

Preparatory School.

Gold Medal for Christian Doctrine, First Course: Felix Patrick Mooney, Philo, Illinois; Second Course: Eliseo Restrepo, Columbia, S. A.

The Mason Medal: Arthur Henry Vallez, Bay City, Michigan.

The Joseph A. Lyons Elocution Medal: Edward Joseph Kelly, Pawtucket, Rhode Island.

The Reverend Terence A. O'Brien Preparatory Latin Medal: William Henry Robinson, Indianapolis, Indiana.

Ten Dollars in Gold Oratory: Cornelius Palmer, Chicago, Illinois.

Commercial High School Diploma: Manuel Jose Gonzalez, Havana, Cuba.

Commercial Course Diploma: Philip John Armstrong, Chicago, Illinois; Rudolph Joseph Rice, Meadville, Pennsylvania.

Death of Rev. Peter Lauth, C. S. C.

We regret to announce the death of Rev. Peter Lauth, C. S. C., who died at the Community House at Notre Dame, Ind., on Thursday, June 15. Father Lauth was one of the oldest members of Holy Cross, Order and had been until a few years before his death pastor of one of the largest churches in South Bend. He was universally beloved for his sweet, simple disposition and his steadfast devotion to duty, and the large gathering of priests, brothers, sisters and lay people who came to Notre Dame to be present at the funeral of this good priest is proof of the esteem in which he was held by all who knew him. We bespeak prayers for the repose of his soul.

Personals.

—Born June 13th at Mishawaka, Indiana, to Mr. and Mrs. Fabian N. Johnston a daughter. Congratulations!

—Married, Mary Margaret Grace to John M. Quinlan (A. B., '04), Chicago, June 7th. Mr. and Mrs. Quinlan will be at home after August 1st at 30 North Austin Avenue, Oak Park, Ill.

The groom is a brother of Reverend Michael A. Quinlan, C. S. C., and the Reverend James J. Quinlan, C. S. C.

—Married on May 29th at the home of the bride in Dowagiac, Michigan, Miss Helen Lee and Mr. March Forth Wells by the President of the University assisted by Father Schumacher, C. S. C., and the parish priest of Dowagiac, the

Reverend Henry O'Neill. Mr. and Mrs. Wells have taken up their residence in New York. Through THE SCHOLASTIC the University extends felicitations and best wishes.

—Writing to a friend at Notre Dame, Maurice Francis Egan, American Minister to Denmark, says:

Did I tell you that my friend Father Flynn of Elsiore said a Mass for Sister Aloysius on St. Patrick's Day? Sister Mary Aloysius was so much interested in my talks to the Minims about Hamlet that I could not help thinking of this when I asked Father Flynn to say the Mass. Your old friend Gerald is in the artillery. I suppose he has his commission before this. Life is not a bed of roses here. It is rather difficult to be a neutral Dean of a divided Diplomatic Corps, but the whole thing is worth while.

Book Review.

THE DEAD MUSICIAN, Charles L. O'Donnell, C. S. C. Lawrence J. Gomme, New York.

Promised for early spring, this collection of Father O'Donnell's poems makes its appearance only now, hall and campus being deserted. A slim green cloth volume, gold lettering and exquisite press-work characterize it on the external side. Inwardly it is such matter of song as will interest the critics and win many a reader, perhaps for a long time to come. One speaks of time, not of the everlasting, because, as Matthew Arnold sagely advised, ultimate estimates can not proceed from a poet's contemporaries.

This poet's contemporaries have indeed been alert to his achievement. Last year Father O'Donnell was invited by a commission of the State Legislature to write the ode for Indiana Day, and responded with an ode which won high encomiums from the press and foremost poets of the day. On receipt of an advance copy, Thomas A. Daly wired:

"Hearty congratulations! The ode is splendid. Will write at length in a few days. Let me say once more—even if every word does cost money—hearty congratulations! Hang the expenses!"

There were eulogistic letters from such qualified appreciators as Fr. James J. Daly, S. J., Joyce Kilmer, Katherine E. Conway, Thomas Walsh, George Sterling, Charles Phillipps and others; while the *Indiana Daily Times* of Indianapolis wrote editorially:

"Charles L. O'Donnell, Indiana's singer of most recent renown in American literature, rose to sublime heights in his great ode for Indiana Day at the Panama Pacific exposition. The work was entirely worthy of Indiana's best literary ideals and very properly has attracted world-wide attention and praise."

"As the *Literary Digest* says: 'Some of the greatest poems have been written at a sovereign's command or to commemorate an important event.' The *Digest* points out that American poetry always has been deficient in formal poems of occasion. A revival of this form of expression, however, seems to have been brought about by the exposition. The O'Donnell ode is quoted extensively as one of the two best poems

written for exposition events. Says the *Digest* critic: "The poet from Indiana suggests Francis Thompson in the rich imagery of his lines as well as in their religious spirit. But there is something distinctively American and original about this splendid ode."

"Once more Indiana triumphs in letters. Again the voice of Indiana charms the world. Another real poet is added to the golden roll of Hoosier bards. The spirit of song yet lives in its Indiana home."

It is a happy circumstance now that the first book of this latest poet out of Indiana, should appear in this year which marks the Centennial of Indiana statehood. But this latest Indiana bard is not the Hoosier poet of type, he is not in the tradition of Indiana song. To begin with he is of Celtic parentage. He is a priest, and first and last he is always Catholic. He is aligned by poetical affinity—I do not say equality—with English poets of those days when England was Catholic, and with such later voices as Father Tabb, Coventry Patmore and Francis Thompson.

Even a first reading of the book cannot but convince one that here is a name that will rank in American singers. "It is not," says Alice Meynell, "the sensual poet or the poet of violence who is the right poet of the senses; their hero and champion is the poet of the exalted senses; who hears; feels, touches, with ecstatic spirituality." And this is the praise I claim for the verse of Father O'Donnell. There is in it a great exaltation of feeling and a purity of expression; a view of the world seen and unseen before which the true poet ever stands in reverence. A singing kinship there is with those fine old seventeenth century lyrists: Campion, Crashaw, and Vaughan, and a poetic fellowship with great poets of our own time, yet the mention of these names add lustre to what Father O'Donnell has achieved. One can not lay down the book without the feeling that here are the waters of poetry springing up from a deep priestly nature, that here is a garden whose fragrance will haunt one longer than he can tell.

The volume is divided as follows: "The Dead Musician,"—the poem which gives its name to the book; "A Hive of Song," "Dreams of Donegal," "The Bird of God," "Quatrains," "The Nativity: a Miracle Play," and Odes.

The title poem, "The Dead Musician," has a decidedly local character, in that it is in memory of Brother Basil, who was for so many years organist at Notre Dame. The poem must appeal powerfully to the many old students who have seen that old religious at the organ, some dreamy afternoon in spring, or some day of sacred festivity. The poet takes the empyrean with these fine lines,

"He was the player and the played upon,
He was the actor and the acted on,
Artist, and yet himself a substance wrought;
God played on him as he upon the keys,
Moving his soul to mightiest melodies
Of lowly serving, hid austerities,
And holy thought that our high dream out-tops,—
He was an organ where God kept the stops."

That distinguished Irish poet, Katharine Tynan Hinkson, wrote of the poem: "I do most sincerely and very much admire the poem. It is in the great

manner; it has the great air of Patmore and Francis Thompson, and I think both poets would have admired it. I find especially beautiful the passage which begins

"As one who long had put wine by
Would now himself deny
Water, and thirsting die.
So sometimes he was idle at the keys,
Pale fingers on the aged ivories;
Then like a prisoned bird
Music was seen, not heard"

I think another poet who would have appreciated this is our lamented Lionel Johnson. I am very glad to have had the pleasure and privilege of reading this lofty poem."

Under the heading, "A Hive of Song," which title is borrowed from the arresting line in the sonnet "Drought."

"There is no honey in the hive of song," are included fourteen poems on nature.

In "Dreams of Donegal," the poet strikes the same individual and local note that characterizes his work generally. It is not all Ireland he sings, but Donegal, historically the home of his forbears. And here there is a manifest and typical contradiction of the Celtic temperament. In the opening poem "Inheritance," he says, referring to all that has come down to him from his Irish sires, "Only the age-long hates I cannot keep"; and yet in the concluding poem of this section, "Killybegs," wherein he reflects on Irish wrongs at the hands of the oppressor, he writes:

"I am a man of peaceful palm
The leaves of a book I turn,
Think you these old tales leave me calm?
I blush, I weep, I burn.

My mother was born in Killybegs,
Long after 'ninety-three,
And I bless the bursting Spanish kegs,
The harbor and the sea."

Many writers of religious verse have made the mistake of making the mental application for the reader, instead of letting his imagination have exercise. Father O'Donnell's song is too exalted for this. What tender poignancy there is in these stanzas from "Partus Virginis," an intimacy seldom realized in modern religious verse. And yet this poem is not imitative of a simpler day of reverent thought; rather it is a modern realization of that mediaeval intimateness, so to speak, begotten in a kindred spiritual atmosphere. The Blessed Virgin, speaking of the wondrous birth of her child, relates her own earlier thought:

"What should my thoughts do
Since the March weather
And first God and I drew
Breath together?

What should I think upon,
Day or night tide,
Since Elizabeth's son
Knew, in her side,—

But the coming of Another,
On his shoeless feet,
I, the budding earth, His mother,
And my breast, spring-sweet?"

and the last stanza:

"He came: we two apart;
And I thought Him dead
Till He wailed, when my heart
Broke, and joy bled.

Among the quatrains one finds this,—“Martha and Mary,” of which a celebrated English poet and critic wrote: “Father O’Donnell’s quatrain is perfection.”

MARTHA AND MARY.

“When Light is dead, the busied Day
Folds weary hands and glides away;
While Night outspreads her starry hair
Upon his grave, and worships there.”

The two closing poems in the volume are commemoration odes,—“A Hosting of the Gael,” written for the presentation of the sword of General Thomas Francis Meagher to the University of Notre Dame which already possessed the flag of the Irish brigade, and the Ode for Indiana Day, Panama-Pacific International Exposition.

Such is a brief glance at “The Dead Musician and other Poems.” Father O’Donnell’s work is remarkable for its wide range of subject, its evenness of tone; its poetical “sureness,” if one may so speak. This is the author’s first book, and, as such, is truly an exceptional one. There are none of the roughnesses one occasionally finds in first books; no sacrificing of form for thought, or thought for expression. It is the simple expression of great and beautiful song, and as such deserves a wide recognition, and, incidentally, a large sale. Copies may be procured at the Students’ Office. The volume should be owned by every Notre Dame man, past and present, not alone because its author is a Notre Dame man and this is the work of one of his fellows, but because here among us a new poet has appeared writing true and pure poetry. Let it not be said that we were the last to recognize his work.

S. S.

Old Students’ Hall

Subscriptions to June 24, 1916

The following subscriptions for Old Students’ Hall were received by Warren A. Cartier, Ludington, Michigan, treasurer of the building committee:

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W. A. Duffy, '08	100.00	J. J. Deasey, '06	10.00
Rev. John H. Guending, '14	100.00	Robert D. Murphy, '01	5.00
Fred C. McQueen, '00	100.00	Mark Duncan, '15	5.00
Charles J. Stubbs, '88	100.00	Hiram Halliday, '06	5.00
Rupert Donavan, '08	100.00	Claude S. Moss, '95	5.00